

Vol. XLII

June 11-13, 2013

No. 1

MINUTES

OF THE
GENERAL SYNOD

OF THE
**ASSOCIATE REFORMED
PRESBYTERIAN CHURCH**

TWO HUNDRED NINTH STATED MEETING



JUNE 11-13, 2013

**BONCLARKEN CONFERENCE CENTER
FLAT ROCK, NC**

PROCEEDINGS

BONCLARKEN, FLAT ROCK, NORTH CAROLINA

The 209th Annual Meeting of the General Synod of the Associate Reformed Presbyterian Church was held at the Bonclarken Conference Center, Flat Rock, NC, June 10-13.

MONDAY, JUNE 10, 2013

Registration for General Synod 2013 was held in the Mike & Lib Patrick Conference Room of The Lodge.

**SPECIAL SYNOD WEEK DENOMINATIONAL
ACTIVITIES**

Synod's Kids' Camp for those from ages 7-18 was held Tuesday through Thursday at various times.

Erskine's Barbecue Picnic was served Wednesday at 12:00 P.M. at the Headspring Pavilion.

ARP Women's Ministries sponsored *OASIS: A Spiritual Spa for the Soul* on Wednesday from 2:00-2:45 P.M. in Synodical Hall. The afternoon program was a shared time with Christian Education Ministries from 3:15-4:30 P.M.

ARP Women's Ministries also sponsored a breakfast on Thursday morning for wives of church plant pastors.

TUESDAY, JUNE 11, 2013

Registration continued at 9:00 A.M. in the Mike & Lib Patrick Conference Room of The Lodge.

The *Orientation for New Ministers and Delegates* was held at 9:00 A.M. in the Jean White Room.

Presbytery meetings began at 10:00 A.M.

The Opening Worship and Celebration of the Sacrament of Holy Communion of the General Synod began at 2:00 P.M.

OPENING WORSHIP
 TUESDAY, JUNE 11, 2013
 Youth Activities Building

Informal Psalm Sing C. Earl Linderman
 Harriet S. Linderman, Accompanist

Prelude Greg Reynolds

*Call to Worship Ken McMullen, Vice Moderator

Song: "All People That On Earth Do Dwell"
The Hymnbook, No. 24

*Invocation and the Lord's Prayer
 Ken McMullen, Vice Moderator

Gloria Patri

*The Constituting of the General Synod
 Steve Suits, Moderator

Memorial Service Ken McMullen, Vice Moderator

The Listing of Deceased Ministers

The Listing of Deceased Ruling Elders

Prayer

*Song: "I Greet Thee Who My Sure Redeemer Art"
The Hymnbook, No. 144

Sermon Derek W.H. Thomas

"For Us" — the heart of the gospel
 Text: Romans 8:31-32

*Song: "When I Survey the Wondrous Cross"
The Hymnbook, No. 198

The Administration of the Lord's Table

Prayer of Thanksgiving

*Benediction

Postlude Greg Reynolds

(See *Appendix* for the tributes and the list of deceased Elders.)

RETIRING MODERATOR'S ADDRESS

The Present State of the Church of Jesus Christ as Embodied in the Associate Reformed Presbyterian Church

They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. (Acts 2.42)

I cannot address you today without expressing my gratitude to our Lord for his gracious blessing to call me to serve him through his Church as it is embodied in the ARPC, and without expressing to you fellow servants my thanks for allowing me the privilege of serving you. Before I first agreed to allow my name to be placed in nomination to be your moderator, I spoke with several previous moderators about the blessings and the difficulties involved in the work of the Moderator. Although I received much advice and admonition, the one thing that I remember most vividly is the repeated encouragement that I would meet some of the most wonderful people I would ever meet. I remember it most vividly because it is the most often fulfilled of all the things they told me. Getting to know so many of you has given me great joy, encouragement and edification. Thank you from the depth of my soul. You see, it was in getting beyond the limitations of a man-designed meeting of a group of the elect to the real living of the elect in the places of their service that I found you, the ARPC.

Luke's description of the early church in the immediate post-Pentecostal era has resonated with me for some time as being as close to an ideal description of what a church ought to look like as I have found in Scripture. "They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer." First of all, I notice from Luke's description that the church in Jerusalem was a church of commitment. They did not give lip-service to the teaching ministry, their fellowship, or their prayers. Rather than going through the motions to satisfy expected procedures in their church life, they devoted themselves to it. It was "with gladness and sincerity of heart," as Luke explained in developing his description, that they carried on their worship ("the apostles' teaching,

continuing with one mind in the temple, praising God”), their fellowship (“breaking bread from house to house”), their praying, their service to one another (“sharing . . . as anyone might have need”), and in their evangelism, so that “the Lord was adding to their number day by day those who were being saved.”

This committed group of believers devoted themselves to the apostles’ teaching. We might say that it would be easy to go with commitment to hear the teaching of one of the apostles and that these brethren were blessed with the presence of those apostles. But let us not forget that we have the blessing of the completed apostles’ teaching – the Scriptures as a whole – which none of the elect in Jerusalem in those days had, and we have the presence of the Spirit of Christ himself as we gather in his name. As I have worshipped with many of you during this past year, I have heard from your pulpits the apostles’ teaching and I thank God for that. Let us redeem all of our pulpits to the apostles’ teaching. Let us continue to place servants into our pulpits who know the Scriptures and can preach them so that we can be described as being devoted to the apostles’ teaching.

Luke also describes the early church as devoted to fellowship, including the breaking of bread. I do not want to get into the exegetical dialogue about whether breaking bread refers to communion or to common meals (though I do think the further description of “breaking bread from house to house” favors the common meal as an example of their fellowship). This deep fellowship was also characterized by their taking care of one another’s needs. In other words, it was a devotion to koinonía, not merely planned, man-structured times to amuse one another. It flowed out of their innermost beings as gratitude to their Savior through acts of service to one another. In my travels amongst you this past year I have been blessed by fellowship with you – from shedding tears with you over the tragedy of a dear brother and his family to the happiness of sitting in a manse living room with the pastor’s children sliding down my legs as if down a sliding board. Oh, I also enjoyed some typical fellowship through barbecue, fried chicken and even haggis and cullen skink. And though such times were man-designed and times of amusement, they were not merely so.

The early church was likewise a praying church. Oh, how I have been blessed to pray with you! Whether it was praying through a

psalm during a presbytery prayer gathering or praying with a brother who was retiring from ministry; whether it was the prayers of family devotions around the kitchen table or prayer in a car on the way to a meeting; whether the simple prayer of a child or the articulate prayer of a seasoned pastor; your prayers have sustained me, encouraged me and blessed me. Thank you for allowing me to participate in your heavenly communications.

Brethren, I stand before you today and tell you the Church of Jesus Christ is alive and well among the ARPC. Just as none of us is perfect and complete this side of the eschaton, neither are any of our congregations, presbyteries or our Synod as a whole all that we ought to be. But the "already" of Christ's justification and the Spirit's sanctification are taking us toward the "not yet" of that perfection as the Bride of Christ. Thank you for enriching my sanctification by giving me the blessing of serving you and thereby serving our Lord and Savior Jesus Christ.

Following his address, Retiring Moderator G. Steven Suits invited all former moderators who were present to come forward to the podium. Fifteen former moderators gathered on the podium, and Former Moderator John R. de Witt offered an installation prayer for incoming Moderator Jeffrey J. Kingswood.

Vice Moderator Ken McMullen escorted Mr. Kingswood to the podium. Following brief remarks, Mr. Suits placed the Moderator's Shield around the neck of Mr. Kingswood with brief remarks. Moderator Kingswood presented the Retiring Moderator's Bible to Mr. Suits.

Moderator Kingswood presented his Moderator's Challenge to the Synod.

MODERATOR'S CHALLENGE

About twelve years ago, I was privileged to spend some time in Great Britain. During several days in Wales, I was delighted to visit a few sites associated with the history of the Welsh revivals. One after-

noon as I stood looking at the grave marker of Evan Roberts at Moriah Chapel, in Swansea, a local lady clutching some grocery bags walked by. Seeing my interest she smiled sadly and said to me, "We need it again. Oh, we need it again." She hurried on by and I didn't have a chance to speak more with her, but what the 'it' was, to which she was referring, must have been revival. No one could argue with that fact.

Later in the week, preaching in a Welsh Presbyterian congregation, I noticed that portions of the liturgy could be traced to the days of the revival but now were simply distinctives of historical import and curiosity. Having tasted of the wonderful work of the Spirit of God in revival, the church in Wales seemed like a child hungering for dessert while neglecting the meat and potatoes. I know that one short experience doesn't tell the whole story, but historically the pattern often holds true.

It struck me then, as I was beginning the work at Grace in Woodstock where I continue to minister but which was then a fledgling congregation newly received into the ARP Church, that like a child we needed to be taught anew the blessings of meat and potatoes. We need to emphasise the basics of biblical preaching and prayer, of church discipline, and biblically regulated worship. In a world that is program mad and always eager for the next new thing, that can seem a bland diet.

Iain Murray writes, in *The Life of Martyn Lloyd-Jones* (1899-1981) (Banner of Truth Trust, 2013, p. 380), that many attempts by evangelicals to reform the church "had all failed to come to grips with the New Testament teaching on the nature of the church. They had put expediency before principle . . . "We are forgetting the doctrine of the remnant. We are trusting to expediency and expedients and not saying that, if we are faithful, the Holy Spirit has promised to honour us and our testimony however small our numbers and however despised by the 'wise and prudent.'"

This surely was the sin of Israel, perhaps most powerfully illustrated in the days of Jeremiah when an alliance with Egypt, rather than dependence upon the God whom they professed, was seen to be the solution to their imminent national demise at the hands of the Chaldeans.

As humans we are so quick to trust in chariots and horses, as the Psalmist says (Ps. 20.7), whether that is some politician with messianic claims, a celebrity who claims our cause, a program that has successfully revitalized other churches, or a slogan campaign to capture people's imaginations.

But what Psalm 20 goes on to say, in verses 7-9 is, Some trust in chariots and some in horses, but we trust in the name of the LORD our God. They collapse and fall, but we rise and stand upright. O LORD, save the king! May he answer us when we call."

Is this our confession? Do we trust in the name of the Lord our God? Do we believe that He will answer when we call?

As a confessional church we profess to believe in the use of God-appointed means. We believe that our God in His Word has appointed means of grace, prayer, sacraments, and propositional truth proclaimed. God has given us means of government and discipline, and a regulative principle of worship. And it is in the use of these means that God normally works. These are the meat and potatoes of the life of the Church of Jesus Christ.

And even in those exceptional times of revival it is these means that the Spirit uses.

Brothers and sisters, we have a tremendous heritage as Presbyterian Christians. As we look at our Confession, our Form of Government and Book of Discipline, our Directory of Public Worship, and the description of the work of the church contained within them which we profess, we will find answers for most of the questions the contemporary church, and the world around it, are asking.

Often a problem of one sort or another comes before us at Session, or Presbytery, or Synod, and we quickly establish a committee to study and bring back a report. Often we resort to politics in the constitution of the committee. And then we expect the problem to be dealt with. Surely what we ought to do is ask: "What do we already say that we believe about this?" We are a Confessional Church!

My challenge to you today and in this year to come is to ask: What does a Confessional Church look like? I think, I hope, that we could all articulate what that means in theory. But what does it look like in practice?

What does that mean at the most fundamental level with regard to our understanding of the Word of God? We find that spelled out in our Confession. Spelled out quite precisely as a matter of fact, and we see there in chapter one of the Confession what we believe concerning that Word and how that Word is our ultimate standard for faith and practice. And that chapter undergirds the rest of the Confession and its Catechisms. It is not ambiguous. And we have subscribed to that. We profess to believe it and accept that the Word of God is the standard by which we, and our ministry, will be measured.

Horatius Bonar, in his preface to the Catechisms of the Scottish Reformation, (1866) has written:

Now, disguise it as we may, truth is dogma. Let men sneer at catechisms and creeds, as bondage and shackles, let them call them skeletons, or bones, or something more offensive still, these formularies are meant to be compilations of truth. In so far as they can be shewn to contain error, let them be amended or flung aside, but in so far as they embody truth, let them be accepted and honoured as most helpful to the Christian life; not simply sustaining it, but also giving it stability and force; preventing its being weakened or injured by change, caprice, love of novelty, or individual self-will.

What does that mean for us as the ARP Church?

What does that mean for our worship? That too has been dealt with, and in recent years, because we are a Confessional Church, rather than simply having congregations ignore our Directory of Public Worship, we have worked through the courts of the Church to rewrite, rework, and adopt a uniform standard to which we all subscribe. The parameters are wide, wider than some would like, narrower than others prefer, but we have worked that out as a denomination through appropriate channels and we have through our Presbyteries and Synods, adopted a standard, not a suggestion.

In like manner we have, as a Synod, worked to rewrite our Form of Government, and after countless man hours, hundreds of recommendations, and rewrite after rewrite, presented a Form of Government to the Synod where it will be adopted, modified, or rejected but once that proc-

ess is over, it will be our binding Form of Government. The time and energy we've put into that show that we consider it to be important. How many times have we done something as individuals, a session, or presbytery, only to have to reconsider it later because . . . we didn't follow the Form of Government? It is there to protect and guide the church in process and in justice so that our actions will be found to be faithful to the Word of God as summarized in our Confession.

We often point to the Erskines and the free offer of the gospel as our spiritual fore-bearers. But do we understand what they stood for? Yes, the free offer of the gospel, it sounds so appropriately evangelical, whatever that word has come to mean in our day. But you see the Erskines were fighting a confessional battle.

Over the years in Scotland, the reformed understanding of how someone becomes a Christian had deviated from how the Confession of the Church summed up the biblical teaching on this subject. The Marrow men, in accord with the Confession, said grace always precedes faith and repentance. Repentance is not a condition of the gospel offer nor a condition of salvation, strictly speaking. Repentance is never a cause of grace or a condition of grace but always a consequence of grace. The Neonomians within the Church of Scotland had abandoned their Confession by teaching that someone's penitence would merit God's grace and forgiveness. The Marrow men rightly pronounced this to be bondage and legalism. And they called the church, not to some new program or political compromise, but they called the church to embrace the biblical truth that they had publicly professed in their subscription to the Confession of Faith!

Brothers, the way to reform in the Associate Reformed Presbyterian Church is not through programs or politics. The way to reformation is principled confessional Presbyterianism in action. The meat and potatoes of the faith. The truth of God's Word.

Horatius Bonar continues: "Let us honour the truth as God has done, as His apostles did, as our Reformers did. Let us fearlessly wield it; let us give it fair play and full swing everywhere. It is 'quick and powerful, sharper than any two-edged sword.' It is a fire, melting the iron; it is a hammer, breaking the rock in pieces. Truth is not the feeble thing which men often think they can afford to disparage. Truth is power; let it be treated and trusted as such" [Bonar, Catechisms of the Scottish Reformation, 1866].

Moderator Kingswood introduced the Vice Moderator, John Calvin Grier, to the Synod.

Vice Moderator Grier presented the program for the 2013 Annual Meeting of the General Synod. The program was adopted.

Moderator Kingswood introduced his wife, Joan, to the Synod.

Vice Moderator Grier expressed the thanks of the Synod to Chip Sherer, the Bonclarken staff, and all who made Synod function so well.

Vice Moderator Grier recognized the Pages serving Synod this year: Elinor Griffin (Second Presbytery), Nicholas de-Vusser (First Presbytery), and Jonathan Morgan (Second Presbytery).

New Ministers who have been received or ordained since the 2012 Meeting of General Synod introduced themselves.

Representatives of New Missions / Congregations which have joined the ARPC family since the 2012 Meeting of General Synod introduced themselves.

Seminary and Special Students under Care of Presbytery introduced themselves.

John (Jack) Hill presided over Synod's recognition of Retired Ministers, Non-Ordained Synod Employees, and Missionaries.

David Lauten introduced General Doug Lee, who presented the report from the Presbyterian and Reformed Commission on Chaplains and Military Personnel. Gen. Lee asked the ARP chaplains who were present at the meeting to stand, and then asked that veterans stand as well. The Moderator asked Gen. Lee to offer a special prayer for the young military member now a prisoner of war in Afghanistan mentioned by Gen. Lee in his presentation.

Vice Moderator Grier escorted Sherry Bartlett, President of ARP Women's Ministries, to the podium. President Bartlett brought greetings from ARP Women's Ministries. A motion carried to print the greetings in the *Minutes of Synod*.

Whether reflecting on Biblical History, the Church in History, or the ARP Church History and the workings of Women's Ministries, I have spent much time in the past two years looking back, reflecting on the works of God through the centuries! The reason for some of this retrospection was a visual aid created for the Women's Ministries Annual Meeting last July. The theme for it and my year as President has been "Reflecting Back, Journeying Forward."

Here I am now taking the last steps of my journey as Women's Ministries President. In preparation for addressing General Synod, I again looked in the rearview mirror, where I saw the reflection of a young girl whose mother led her two daughters by example as a Titus 2 woman. She took part in every level of the women's work in the ARP Church.

In the reflection, I saw the young girl years later, as she followed in her mother's footsteps. She gladly accepted the changes within the organization we now call Women Ministries. These changes brought the Coordinator, Elizabeth Burns, into her life. Due to common bonds in their walk with God, Elizabeth became a valuable mentor helping her orchestrate the first Women's Retreat in her presbyterial. Several years later when she was asked to take a leadership role on the Board, Elizabeth again provided guidance and inspiration as she helped her to recognize God's call in her life instead of just following her own agenda. The role of Coordinator is an essential element within the Women's Ministries' framework which serves as a base of continuity between the members of our constantly changing Board and the different agencies within the church. Elizabeth has provided our women with Biblical inspiration and guidance through seminars and as a retreat speaker. She has been a Godsend for Women's Ministries.

Now looking deeper into this rearview mirror, I see other women: some born and raised ARP; some from differing backgrounds, denominations, and faith journeys; some from un-churched backgrounds, all of whom God has led into Women's Ministries. Each woman bringing her own experiences, ministries, talents, and needs. Recently I heard a woman, who married into the ARPC, say that she had not felt a part of the church until she found Women's Ministries.

This year we as a Board have also checked our reflection in the rearview mirror to see how we have been doing: Have we changed along

with our name since 2005? Which are we pursuing - organizational conformity or organic unity? Are we truly ministering to others? Are we encouraging and equipping the women of the ARP Church to work together for God's glory and purpose? Yes, No, Maybe. It depends on who you ask.

As we all know, rearview mirrors are essential but small in contrast to the windshield which affords us a panoramic view of the road ahead. We can't travel forward too rapidly when we are looking backwards. It can slow, stall or totally thwart our journeying forward. Seeking the answers to these questions required our Board to keep our eyes on the windshield to see where God is leading Women's Ministries. Answers to these questions have already brought about several changes which include social media. I can't believe I am saying this, but Facebook can be a Godsend! Michelle Apperson from Connections ARP, one of our church plants, posted on Women's Ministries Facebook page: "Women's Ministries is great!... I don't know where I would be without my covenant sisters. I love each and every one of them. We are family!!!"

As Women's Ministries rapidly approaches its 100th Annual Meeting, we certainly will reflect back on the journey of those who have gone before us, paving the way. Our ladies are in for an exciting Birthday Celebration in July of 2014. The motto of those pioneering women who began the work of the women in the ARP Church was "Despise not the day of small things." They knew not what they were building but God did, and now one hundred years later he is still building ARP Women's Ministries.

This statement, "Women's Ministries is dying," recently heard, would have chilled my heart to the core just a short two years ago. But instead God has helped me to view this statement through the windshield of Faith. For he has shown me that, yes, if the old "organizationally conforming" Women's Ministries is dying then he can raise up from its ashes the new "organically unifying" Women Ministries. For if what I have seen in the hearts of our Board members these past two years is anything like the hearts of the women in the ARP Church then I do believe "Women Ministries can do all things through Christ which strengthens it." For many women, Women's

Ministries is a Godsend. It is alive, well, and kicking! For we do know that in all things God does work for the good of those who love him and have been called according to his purpose. One last quote comes from our parliamentarian who says "Women's Ministries has been my lifeline. I thank God for bringing me back to him."

In conclusion, please let me return to the reflection of the young girl. I now see her older, hopefully a little wiser, looking to God for guidance and strength. She knows Women's Ministries has been a Godsend to her. The Apostle Paul knew that only women could fill the role of mentor to other women who are dealing with all sorts of trials and tribulations when he instructed Titus to teach older, wiser Christian women to mentor younger women. Women need fellowship with other women, and Women's Ministries provides that for many. Christian relationships and fellowship within Women's Ministries are a Godsend. The challenge for us is to unify, minister, mentor, and love those God has, and will, put in our path.

Now as Women's Ministries journeys forward looking through the windshield of the future, I pray that we will keep it alive, well, and kicking for the women who will come after us and will always work together with you, our church leaders, to grow our church to all that God is calling us to for his honor and glory.

I thank you for allowing me to speak to you today.

Principal Clerk C. R. Beard moved that Synod constitute the roll of Synod to be that which was reflected by the registration process. The motion carried.

*(See **Appendix** for the Official Roll of Synod).*

Moderator Kingswood made appointments to the Moderator's Committees.

After a devotional, Robert Patrick introduced the Fraternal Delegate of the Evangelical Presbyterian Church to the Synod. Representative John Dorr addressed the Synod.

Mr. Patrick introduced the Fraternal Delegate of the Reformed Presbyterian Church of North America to the Synod. Representative Matt Kingswood addressed the Synod.

Moderator Kingswood closed with prayer for our fraternal denominations, the benediction, and blessing for the meal.

The Moderator's Committees met beginning at 7:00 P.M.

WEDNESDAY, JUNE 12, 7:00 A.M.

Earl and Harriet Linderman led the informal "coffee and Psalm sing" on the Dining Room porch. John Shearouse led the opening Worship Service.

The Principal Clerk called for any official reports of the boards not referred to the Moderator's Committees by prior action. There were none.

David Sides presented the **Recommended 2014 Allocation of Synod's Unrestricted Funds**. A motion to table the recommendation failed due to lack of a second. The allocation was adopted.

BOARD OF STEWARDSHIP 2014 Denominational Ministries Allocations Amounts shown in \$000 (thousands)

	Original 2013 Approved by Synod	Request 2014	Recommended 2014	% of Total Based on Recommended 2014
Boards and Agencies				
Central Services	\$ 289	\$ 297	\$ 295	11.6%
Benefits (covers board expenses)	7	7	7	0.3%
ARP Center Facility	15	15	15	0.6%
Executive Board and Contingency	174	179	179	7.0%
The ARP	106	88	87	3.4%
Stewardship/Foundation	65	66	65	2.6%
Commission & Committees				
Inter-Church Relations	6	4	4	0.2%
Lay Ministry	5	0	0	0.0%
Worship	17	25	15	0.6%
Other Committees (1)	23	18	14	0.6%
Sub-Total for Non-Program	\$ 706	\$ 698	\$ 681	26.7%
Bonclarken	\$ 115	\$ 113	\$ 113	4.4%
Christian Education Ministries	204	210	199	7.8%
Erskine	431	480	422	16.6%
ARP Student Union	0.50	0.75	0.75	0.0%
Outreach North America	578	578	566	22.2%
World Witness	578	578	566	22.2%
Program Sub-Total	\$ 1,907	\$ 1,961	\$ 1,867	73.3%
TOTALS	\$ 2,613	\$ 2,658	\$ 2,548	100.0%

- (1) Other Committees include: Investment, Minister & His Work, Nominations, Theological & Social Concerns, Campus Ministry at Erskine, Worship, Ecclesiastical Commission, and special committees.

Gifts sent directly to agencies and those made to the Thanksgiving and Easter Offerings are not part of the Denominational Ministry Fund.

The report of the **Special Committee to Oversee ARP Women's Ministries** was presented.

SPECIAL COMMITTEE TO OVERSEE ARP WOMEN'S MINISTRIES

At the 205th meeting of General Synod (June 2009), the Moderator was directed to form "an ad hoc committee to address the concerns with regard to clarification of the status of Women's Ministries and consideration of requesting Women's Ministries support from the Denominational Ministry funds." (Minutes, 2009, 84-85)

The following is a portion of remarks made by 2009 Women's Ministries President Sue E. Roberson. The remarks provide context for their request:

At the March Executive Board meeting for Synod, with the advisement of Executive Director Paul Bell, I invited Administrator Elizabeth Burns, and Vice President Kathy Barron, to be introduced to the Board and to support me as I asked the Board a very important question concerning the ARP Women's Ministries. The question was: "Exactly WHO or WHAT are we in the eyes of Synod? The ARP Women's Ministries is an integral part of Synod, but – we are not an Agency, or a Board, nor a Standing Committee. So then, where do we, as an organization, fit into the overall order of our church?" The Synod Board members very graciously took our questions seriously and will study them to help identify exactly (hopefully) how Synod sees the ARPWM, and how we can work together for the continued glory of God. (Minutes, 2009, 38)

The Committee was formed in 2011 by Moderator Steve Maye and membership includes: The Rev. Bryan Crotts (Chairman) - First Presbytery, NC; Mr. Paul Bell (Advisory) - Central Services; Mr. Phillip Malphrus - Devenger Road, SC; Mrs. Laura Navarro (Secretary) - Huntersville, NC - Past President of WM, Huntersville and current Vice

President of First Presbyterial; Mrs. Nancy Meyers - Coddle Creek, NC - Secretary of WM, at Coddle Creek Church; the Rev. Tim Phillips - Midlane Park, KY; Mr. Alvin Sell - Redeemer, SC; The Rev. Jim Mitchell - Sandy Plains, NC.

The Special Committee to Oversee ARP Women's Ministries met by telephone conference call in May 2011. The Moderator of the 2011 General Synod continued the committee. The Committee met by telephone conference call in March 2012.

The 2012 General Synod approved the following two recommendations from the committee:

- 1) That, when necessary, the Executive Board of Women's Ministries report directly to the Executive Board of Synod.
- 2) That the Special Committee on ARP Women's Ministries be continued and report to the 2013 General Synod with a long-term solution for how Women's Ministries of the ARPC comes under the oversight of the General Synod.

The following letter was received by the chair of the committee on October 9, 2012. The Committee met via e-mail communication during March 2013 and makes the recommendations that follow the letter.

Elaine Reed
114 Dudley Lane
Goose Creek, SC 29445
jelainereed@comcast.net
(843) 572-6427

October 9, 2012

Rev. Bryan Crotts
Christ Community Church
811 Jefferson Road
Greensboro, NC 27410-3631

Dear Rev. Crotts,

Recently the ARP Women's Ministries Executive Committee met for its new year planning session. At this meeting our President, Sherry Bartlett, appointed Elizabeth Burns and me to continue as the primary Women's Ministries points-of-contact for you and your committee. Ms. Bartlett was not on the Women's Ministries Board at the time of Ms. Roberson's request and feels that Elizabeth and I have a better understanding of the request.

During the above mentioned meeting, the Executive Committee discussed the decisions that Synod made this past year regarding your committee's

recommendations as well as other actions taken by Synod since Ms. Roberson's 2009 request. It is the Executive Committee's opinion that the spirit of Ms. Roberson's request has been fulfilled. As captured in the 2011 Special Committee to Oversee ARP Women's Ministries report, in 2009, in her capacity as ARP Women's Ministries President, Ms. Roberson asked essentially two questions:

1) How does Synod define ARP Women's Ministries as it is not an Agency, Board, or Standing Committee?

2) Where does ARP Women's Ministries fit into the overall order of the ARP Church? (paraphrased from Minutes, 2012, 479 and Minutes, 2009, 38)

As indicated above, the Executive Committee believes that the spirit of Ms. Roberson's request has been fulfilled.

1. In 2011, the report of the Special Committee to Revise the Form of Government stated, "We suggest the section dealing with ARP Women's Ministries be moved to The Manual of Authorities and Duties in the listing of agencies of the denomination" (quoted from Minutes, 2011, 25). Accordingly, ARP Women's Ministries was listed in the 2011 Manual of Authorities and Duties included within the listing of agencies of the denomination. "Inclusion of ARP Women's Ministries in the Manual of Authorities and Duties was authorized by the 2011 General Synod" (quoted from MAD, 2011, 8).

a. Adding ARP Women's Ministries Executive Board to The Manual of Authorities and Duties addresses question number one (1) – How does Synod define ARP Women's Ministries? Information contained within The Manual of Authorities and Duties clearly identifies the Women's Ministries with the ARP Church (ARPC).

2. In her 2010 Report to Synod, former President of ARP Women's Ministries Kathy Barron stated, "After careful review by a diligent Constitution and Bylaws Committee, we are presenting extensively revised documents to our membership this summer. Most notably, unlike Synod, the Women's Ministries Board had no clear authority for dealing with business that should be but was not resolved at our annual meeting. We believe our new documents clarify this" (quoted from Minutes, 2011, 335). The unresolved business that Ms. Barron alluded to was the failure for the 2009/2010 Nominating Committee to secure a VP nomination in time for the 2009 ARP Women's Ministries Annual Meeting. Ms. Barron looked to Synod's Parliamentarian, Moderator, and key Executive Committee members for guidance, but due to the governing documents of the time these godly men were unable to guide Ms. Barron with direct authority.

a. Two keys things have now changed, which if a similar situation were repeated, would allow ARP Women's Ministries to maneuver effectively through the dilemma:

i. On July 26, 2010 at the ARP Women's Ministries Annual Meeting, a new set of By-Laws was adopted. Article II, Section I provides, "Between Annual Meetings, the Women's Ministries Board (WMB) shall have the authority to conduct the business of ARPWM." (ARPWM By-Laws, 1).

ii. At the 2012 General Synod recommendation number two (2) of the Special Committee to Oversee ARP Women's Ministries was adopted, "That, when necessary, the Executive Board of Women's Ministries report directly to the Executive Board of Synod." (quoted from Minutes, 2012, 480).

b. Enabling the Executive Board of Women's Ministries to report directly to the Executive Board of Synod provides the headship Women's Ministries has been seeking and along with the inclusion of Women's Ministries in The Manual of Authorities and Duties, addresses question number two (2) – Where does ARP Women's Ministries fit into the overall order of the ARP Church?

On behalf of the ARP Women's Ministries Executive Committee, I respectfully request that you make our satisfaction known to the members of the Special Committee to Oversee ARP Women's Ministries and determine if, too, this committee is in agreement that the spirit of Ms. Roberson's request has been fulfilled by General Synod.

In His Service,
Elaine Reed
ARP Women's Ministries
Past President

Recommendations:

1. That the letter from Past President of ARP Women's Ministries Elaine Reed be received by the 2013 General Synod as information.
2. That the 2013 General Synod consider the matter resolved.
3. That the Special Committee to Oversee ARP Women's Ministries be dissolved.

Respectfully submitted,
Bryan P. Crotts
Chairman

The report of the **Special Committee on Strategic Planning** was presented by Doug Peterson. The report was adopted.

SPECIAL COMMITTEE ON STRATEGIC PLANNING

The Special Committee on Strategic Planning (SPC) submitted its final recommendations in its report to the 2012 meeting of the General Synod (2012 minutes pp. 480-490). Eight of the nine recommendations were adopted without change. Recommendation 8, "That the Moderator and the Executive Board of Synod collaborate with the Special Committee on Strategic Planning in developing a means for facilitating, monitoring, and evaluating progress toward the implementation of the Mission and Message of the Church (Chapter I.C., FOG) in order to provide continuity of focus after the SPC completes its work in 2013" was amended by adding the words "and report their findings to the next meeting of Synod for consideration."

In the body of its 2012 report, the SPC had argued for assigning the responsibility for "facilitating, monitoring, and evaluating progress..." to the Executive Board of Synod which, according to our understanding of the duties assigned to it in the *Manual of Authorities and Duties*, was best suited for the purpose (2012 Minutes pp. 486-487). After looking at alternatives, the SPC presented its case to the Executive Board on March 21, 2013. The Executive Board did not concur with the recommendation, citing, among other things, the lack of a uniform standard for "facilitating, monitoring, and evaluating progress..." and the fact that such an ongoing responsibility was outside the scope of the ordinary function of the Executive Board.

The Strategic Planning Committee remains convinced that constancy of purpose in fulfilling the "Mission and Message of the Church" is critical to the future of the ARP Church. However, we accept that there will be varied understandings of the meaning of the "Mission and Message" and how it relates to our various constituencies, and therefore we understand the reluctance of the Executive Board to become the arbiter in these matters.

Recommendations:

1. That the sessions, presbyteries, and ministries/agencies carefully and regularly review the 2012 Report of the Special Committee on Strategic Planning, giving special attention to Recommendations 1-7, which were adopted by the Synod. (See Appendix.)
2. That the responsibility for "facilitating, monitoring, and evaluating progress toward the implementation of the Mission and Message of the Church" (Chapter I, FOG) within their own jurisdictions be

assigned to the sessions, presbyteries, boards and committees of the General Synod.

3. That the Special Committee on Strategic Planning be dismissed.

Appendix A

Recommendations from 2012 Strategic Planning Commission Report

Recommendations:

1. That the 2012 meeting of the General Synod reaffirm its commitment to implementing the Mission and Message of the Church as set forth in Chapter I.C. of the *Form of Government (FOG)*.
2. That a new paragraph, "6. Mobilization for World Missions," be approved and added to the list of Emphases approved by the 2011 General Synod.
3. That, in lieu of a fixed strategic plan, the General Synod approve the concept of instituting a strategic process involving the ongoing mutually-supportive collaboration among the congregations, presbyteries, and ministries/agencies of the ARP Church and the accountability of presbyteries, congregations, and ministries for implementing the Mission and Message of the Church as set forth in Chapter I.C. of the *FOG*.
4. That the sessions, presbyteries, and ministries/agencies of the ARP Church evaluate their missions, plans, and activities for alignment with the Mission and Message of the ARP Church (Chapter I.C., *FOG*) as informed by the Vision, ministry criteria, and emphases included with this report.
5. That the ministries/agencies of the ARP Church actively seek out ways to help enable and empower the presbyteries and congregations of the Church to implement the Mission and Message of the Church (Chapter I.C., *FOG*).
6. That the sessions of the ARP Church devote prayer on an at least monthly basis to the Mission and Message of the ARP Church and seek means of collaborating with other presbyteries, congregations, and ministries/agencies of the General Synod as well as other like-minded members of the Body of Christ in implementing the Mission and Message of the Church (Chapter I.C., *FOG*).
7. That future moderators of the ARP Church give serious consideration to planning their annual emphases around understanding and implementing the Mission and Message of the Church (Chapter I.C., *FOG*).

The oral report of the **Special Committee to Revise the *Form of Government*** was presented by William L. Barron. Synod voted to receive it as the final draft and overture it to presbyteries.

The report of the **Special Committee to Revise the *Book of Discipline*** was presented by Alex Coblenz. The report was adopted.

REPORT OF THE SPECIAL COMMITTEE TO REVISE THE *BOOK OF DISCIPLINE*

Our committee began its work on July 31, 2012, and met on several occasions in the following months. We were able to work collaboratively and efficiently through the use of video conferencing and e-mail. We had one “in-person” meeting on April 2-3, 2013, through which we nearly completed the draft included in the Synod Packet.

This draft document, while not ready for publication, is in a near-final form pending feedback from this court. From May 2013, when the draft will be distributed, until January 31, 2014, our committee will be accepting suggestions and corrections for the document. Many of these suggestions and corrections will bring about an improved document. Others will likely be matters of preference or conviction about which our committee has already deliberated. Our hope is that we will be able to respond to every suggestion we receive in writing. This will ensure that the person making the suggestion knows not only that we have considered his input, but also the rationale for our decision to change or leave the language as it is. By this, we may avoid the difficult and time-consuming process of attempting to make changes to this draft in the course of a Synod business meeting.

We are grateful for the opportunity to serve the ARP Synod on this document and pray that, in its final form, it will be an aid to the life of the Church for years to come.

For the committee,

Paul Mulner, Chairman
Eric Ruschky, Secretary

**BOOK OF DISCIPLINE
D R A F T**

Chapter I: Theology of Church Discipline

A. The Basis of Discipline

1. The basis of all church discipline is the free love of God in Christ expressed in both mercy and judgment. The purpose of discipline is to bring about the reconciliation of man to God and man to man and to engage the people of God in the ministry of reconciliation, and to promote the peace, purity, and edification of the Church.
2. Failure to achieve the restoration or reconciliation of sinners does not mean that church discipline has failed. The glorification of God remains a primary objective even when church members resist discipline. This reality reminds us of the crucial necessity for church courts to pray for the change of heart that can only be accomplished by a work of the Holy Spirit.
3. Instruction regarding the purposes and practice of church discipline is an important part of the life of a congregation. Upon joining a church, Christians are incorporated into a disciplined community. That community is responsible, under the church's government, for the total ministry of the body as the body is responsible for each individual in the church. In this mutual responsibility all are held accountable for the sake of the task of the whole body of Christ, remembering that each individual is finally responsible not to a church court, but to God.

B. Authority for Discipline

1. The authority for church discipline comes from Christ. Jesus had compassion on the crowds because "they were harassed and helpless, like sheep without a shepherd."¹ Though sin and the Enemy may at times harass believers and churches, we are never helpless because we have "that great shepherd of the sheep" as our chief shepherd.² The risen and conquering Lord Jesus is presently and actively the head of his body, the Church.³
2. Upon his ascension, Christ made provision for his flock, the church, by sending his Holy Spirit to empower and to equip the saints for the work of ministry.⁴ This ministry is given primarily to under-shepherds, pastors and elders, whose task it is to carry out the shepherding work of Christ.⁵
3. In accordance with this ministry, Christ gave authority to the Church to bind and to loose on earth and in heaven. This is repre-

sented by the keys to the kingdom given to the confessing Peter.⁶ Authority must never be a tool of oppression but always an instrument of service.⁷ Jesus later very graciously and tenderly called out that same disciple and enjoined him to “feed my sheep.”⁸

4. As the earthly holders of the keys of the kingdom, church courts cannot decline to practice discipline within the body of Christ. To do so is to ignore the command of Christ and to hold in contempt the authority he has given to the officers and courts of the Church.

C. Discipline as an Earthly Shadow of Heavenly Realities

1. The eschatological separation of the weeds from the good grain is reserved for angels on the Day of Judgment, but the task of exposing sin, confronting sinners, and reconciling broken relationships is left for the priesthood of believers to accomplish through the established authority structures and resources of the church.⁹
2. Church courts must ultimately lean heavily on the wisdom and guidance of the Holy Spirit as he speaks in accordance with God’s Word, to discern whether a certain church member in need of discipline is a wolf in sheep’s clothing who needs to be exposed and expelled, or merely another wounded sheep in need of mercy and restoration.
3. God is most glorified through the cross of Christ when sin is condemned and sinners are redeemed. Justice and righteousness meet in Christ’s perfect fulfillment of the law, and the full atonement of his blood undergirds the task and informs the goal of any and all discipline in the church.
4. At all times, members of church courts must solemnly, prayerfully, and with full awareness of their own sinfulness before God, exercise church discipline as would Christ himself. Courts are to mete out justice, mercy and grace for the purification of Christ’s own elect bride and the greater glory of his name and his kingdom.¹⁰

D. Discipline as Shepherding

1. Church discipline must always be exercised as biblical shepherding. It should be positive in seeking to guide and nurture, and negative in seeking to guard and defend.¹¹
2. Church discipline is discipleship. It is the response of a loving commitment to God in Christ as Lord that learns from Him as it obediently seeks to carry on His mission in the world. Under the rule of Christ expressed through the Church, discipline is that submission which frees the Christian for more effective service. Such service by the Church in the world demands a disciplined individual and corporate life.

3. Church courts must resist the unbiblical assertion that sin is a private matter between an individual and the Lord alone. It is the very nature of sin to prefer darkness to light, but the church cannot allow unrepentant sinners to remain undercover. Ministers and elders may not, like the false prophets of old, declare “peace, peace,” when there is no peace. Sin that is ignored cannot bring anything but destruction to individuals, families, and congregations.
4. Discipline is necessary to reconcile Christians to God and to one another, to prevent mercy from becoming a soft and finally cruel indulgence, and to restrain those whose words and actions may seriously hinder the witness of the whole body of Christ. In all acts of discipline church courts are to work in ways that promote holiness and true peace. Though it may be easier to do nothing, courts must practice discipline for the good of the individual and the church of Jesus Christ.
5. The frequent proclamation of the Gospel to the people of God is an essential act of church discipline. All Christians need to be reminded regularly that our admission into the kingdom of God is contingent upon the forgiveness of God and not our own behavior. While ministers and elders should instruct congregations regarding the duty of obedience to God’s holy law, this instruction must not come at the expense of regular reminders of our inability to meet the law’s demands, of Christ’s full satisfaction of those demands, and of God’s imputation of his own righteousness to his children.

Chapter II: Definitions

- A. An offense is a transgression of Holy Scripture or the Confessional Standards which, because of its severity or the offender’s persistence in it, cannot be overlooked without detriment to the offender’s faith and walk, or the peace, purity, or prosperity of the church.¹²
- B. A censure is the formal application of discipline by a church court for an offense.
 1. Admonition is a gentle yet solemn reproof wherein an offender is warned of his transgression and called to repent, and to exercise greater faithfulness to the Lord Jesus Christ. Admonition may be imposed more than once before imposing a higher level of censure.
 2. Rebuke is a strong condemnation of the offense which calls for immediate and specific repentance.¹³ Rebuke is appropri-

ate when the offense is against the body of Christ or when admonitions have not been heeded.

3. Suspension is the temporary exclusion of an offender from the privileges of membership, such as the sacraments and participation in congregational meetings, or from church office. Suspension is to be administered in cases when (1) the offender persists in sin, despite admonition and/or rebuke; or (2) the nature of the offense is detrimental to the peace, purity, prosperity, and unity of the local congregation.¹⁴ While temporary, suspension shall continue until the offender gives satisfactory evidence of repentance and the court determines that termination of the suspension is in the best interest of the church and the individual.
4. Deposition is the removal of an officer of the church from that office. This censure should be imposed after a court has determined that the officer has committed an offense which demonstrates that he is no longer fit for the office,¹⁵ or when failing to do so might damage the reputation of Christ and the body of Christ.
5. Excommunication is the judicial cutting off of an offender from the visible church and pronouncing him to belong to the kingdom of Satan.¹⁶ It is to be administered only for such errors or violations of the law of God as are grossly inconsistent with the Christian profession, or for obstinate persistence in offenses despite the application of lesser censures.

Chapter III: Handling of Offenses

A. General Considerations

1. Church discipline requires a standard of normal procedure and a consistent application. This protects both the accused and the courts of the church. It prevents favoritism or personal grievances from sinfully affecting the court's proceedings. In all matters, church courts must avoid even the appearance of bias or favoritism.
2. While structure is essential, discipline should not be rigidly applied, but should be aimed at accomplishing the church's mission¹⁷ according to the Scriptures. Discipline that is not graciously and patiently applied can be just as destructive to a congregation as the failure to practice discipline at all. Church courts shall seek to follow proper procedure while wisely ap-

plying that procedure and biblical principles to specific situations.

3. Insofar as the scope of a particular sin may be personal and private, great care should be exercised to bring correction, reproof or discipline¹⁸ to bear in a commensurately personal and private way.
4. Some sins and their consequences are, by their very nature, public. Instances of divorce, crimes that are being prosecuted in civil courts, and pregnancies outside the covenant of marriage are but a few examples. When such a situation affects a local congregation, the session of that congregation shall address it with the congregation. When such a situation involves a minister, the affected congregation and the minister's presbytery shall be so informed.
5. When the scope of a particular sin has reached scandalous proportions and widespread notoriety, the disciplinary process must entail in a measured way an equally wide circle of public correction, reproof, discipline and censure. However, public censures for private offenses should be handled with utmost care and circumspection, taking into account the public appetite for rumor and scandal.

B. Discipline Prior to Formal Process

1. Pastors and elders may personally admonish anyone under their care whom they see going astray into sin or neglecting the duties of religion. They shall ordinarily report their actions to the session which may record them in its minutes.
2. In the case of private offenses, which do not involve gross immorality and are known at most to a few people, anyone who is aware of the offense shall endeavour to address it by private admonishment. He shall meet with the offender in love and call him to repentance and renewed faithfulness.
3. If an individual believes he has been sinned against personally, and the sin does not involve public slander or gross immorality, then he shall go privately to the offending party and attempt to resolve the matter.¹⁹
 - a. He shall go in the spirit of Christian love, seeking to bring the offender to recognize and repent of his sin, being ready to grant forgiveness.²⁰
 - b. If the offender refuses to repent, the injured party shall take one or two other believers as witnesses²¹ and again attempt to

bring about repentance and reconciliation. The offended party is commended to endure in the grace of Jesus Christ, following his example of persevering, knowing that God will vindicate in the end.²²

- c. If after a reasonable time the offender still refuses to repent and be reconciled, then the offended party may bring the matter to the appropriate church court for action.
 - d. No offense of this kind shall proceed to formal process unless it has been satisfactorily shown that this process of reconciliation has been attempted. Any individual making an accusation to a church court concerning a personal or private offense without first following this process shall himself be liable to censure. This shall not apply, however, to one who merely seeks the counsel and assistance of a pastor or elder in attempting to settle the offense privately.
4. Church courts generally shall not inquire into personal or private offenses that have been satisfactorily settled by the parties involved. But if at any point the offense has become so generally known or is of such a character as to require investigation or censure, then the court may proceed as provided in [III:C:1].

C. The Initiation of Formal Process

1. When a church court receives credible evidence of an offense, as a result of the Matthew 18 process [III:B:2] or otherwise, the court shall contact the accused and seek to resolve the case without judicial trial.
 - a. If the accused confesses, the court shall restore him or impose such censure as the welfare of the offender or the church may require.
 - b. If the accused does not confess, the court shall either dismiss the case or refer the matter for judicial trial. The court may apply the censure of suspension or suspension from office until the offense has been duly processed, if it believes it serves the best interests of the church or the offender.²³ If the court determines that the allegation itself was unreasonable or frivolous, the person making the allegation shall be liable to censure.
2. A person who considers himself injured by a rumour or other common report may request an investigation for his own vindication. If the court grants the request, it shall issue a written statement of its findings. If it finds the charges to be credible, it may refer the matter for judicial trial.

Chapter IV: Judicial Trials**A. Charges**

1. Judicial trial may not begin until there is a formal charge of offense against the accused, signed by the person filing it and by the clerk of the court. The charge may be filed by the accuser or by a court-appointed prosecutor, in accordance with subchapter B of this Chapter.
2. The charge of offense shall state clearly the nature of the offense, the provision of Scripture or the Standards alleged to be violated, and as far as possible the time, place, and circumstances of the alleged offense. It may also state the identity of any witnesses or records that support the charge. If there are multiple offenses, each shall be listed and specified separately, though they may be on the same form.
3. Charges brought against members of a church are to be filed with the session of that church. The session shall determine if the charges warrant judicial trial or should be dismissed.
4. Charges brought against members of a presbytery are to be filed with the chairman of that Presbytery's Committee on the Minister and His Work. The full committee shall then review the charges and may:
 - a. Act as a commission and dismiss the charges; or
 - b. Recommend to the presbytery that a judicial or other commission be formed for adjudication of the matter.
5. A court shall not accept any charge as a basis for judicial trial if:
 - a. It rests chiefly on the testimony of persons who are or have recently been at enmity with the accused, who have the reputation of being untruthful, rash, or quarrelsome, or who stand to gain a temporal advantage from the charge; or
 - b. It is based on rumor or common report, unless the report specifies some particular sin and is widespread, persistent, commonly believed, and has a strong possibility of truth; or
 - c. It is filed more than two (2) years after the alleged commission of the offense, unless the offense was intentionally concealed or the court determines that other unavoidable factors prevented an earlier filing.

B. Parties

1. The accuser may prosecute the case. Otherwise, the court shall appoint one or more prosecutors from among its members or

the session of another ARP Church. No person is to be admitted as prosecutor who is personally biased or at enmity with the accused, who is not of good reputation, or who may have some temporal advantage in view.

2. The accused may appear on his own behalf, or if he prefers, he may be represented by any member or members in good standing of a church subject to the jurisdiction of the court. If the accused does not appear or arrange for counsel to appear for him, the court may appoint someone to represent him.
3. No member of the court who acts either as prosecutor or counsel for the accused shall vote in the decision of the case. Counsel for either the prosecution or the defense shall not accept any fee or compensation for their services beyond necessary expenses incurred.
4. The court may try the case itself or it may elect a judicial commission from among its members to sit as the court. All cases shall be initiated in the name of the Associate Reformed Presbyterian Church. The prosecutor shall represent the church, whether he voluntarily brings the charge or is appointed by the court.

C. Process

1. The court shall initiate pre-trial proceedings by sending a copy of the signed charges to the accused and notifying him to appear before the court no earlier than eight (8) days from the date of notice. At his appearance, the accused shall enter a plea and identify any person chosen to represent him. The accused may also identify his witnesses. The court shall fix the time, date, and place for the trial, which shall be no earlier than fourteen (14) days after this initial meeting.
2. The court shall then issue written notices to the accused and all known witnesses to appear at trial. Notices shall be served personally when possible or if necessary by registered mail to the last known place of residence. Witnesses outside the denomination may only be requested to appear.
3. All notices to appear shall be signed by either the clerk or the moderator. Anyone who fails to obey a notice to appear shall be cited a second time and warned that a second failure to appear may result in censure for contempt of court. In the event it is the accused who fails to obey a second notice, the court shall proceed with the trial and may also impose on the accused the censure of suspension.

4. The moderator shall preside over the proceedings. At the commencement of a trial, the court shall open the session with prayer. The moderator shall exhort the court and all those present regarding their solemn duty to adhere faithfully to the word of God and to subordinate all human judgments and actions to that infallible rule. The court normally shall sit in open session, unless at any stage of the trial a majority of the court agrees to enter executive session. The court shall not enter executive session in trials involving offenses of doctrine.
5. The following trial order shall be observed:
 - a. The charges shall be read. The accused shall admit or deny the charges. If the charges are denied, the accused may request postponement for more time to prepare, or he may raise objections concerning the regularity of the proceedings, the charges or their specifications, the censurability of the alleged offense, the admissibility of any evidence, the right of any member of the court to participate, or the jurisdiction of the court. The court may sustain any objection and make amendment accordingly, or it may proceed to trial without change.
 - b. Witnesses shall be examined. The prosecutor shall call his witnesses first, and then the accused shall call his, with both sides having the right to cross-examine. After the prosecution has finished its witnesses, the accused may move for dismissal of the case. Members of the court may question witnesses with permission from the Moderator. All witnesses must be examined in the presence of the accused or his counsel. Witnesses shall not be present during the examination of any other witness if either party objects.
 - c. The parties shall make closing arguments – first the prosecutor then the accused. No new evidence shall be introduced in closing argument.
 - d. The prosecutor, the accused, counsel for the accused, and all non-members of the court shall withdraw. The court shall deliberate privately and shall reach a verdict, voting by ballot, on each charge separately.
 - e. The parties shall be recalled and the verdict announced. If there is a verdict of guilty, the accused shall be heard and given an opportunity to repent. The parties shall again

withdraw, and the court shall have up to forty-eight (48) hours to determine what, if any, censure to impose.

- f. The parties shall be recalled and the sentence announced.
6. The court shall meet in as many sessions over a period of time as necessary for the trial to conclude. All sessions and deliberations shall begin and conclude with prayer and the exhortation to duty required in [IV:C:4].
7. A person who has been found "not guilty" after trial shall not be re-tried for the same offense. If the accused has been found "guilty" and new evidence is discovered after trial that could reasonably have altered the outcome of the case had it been previously known, then the accused may request a new trial.

D. Rules of Evidence

1. The moderator shall decide all questions of the order, relevance, and admissibility of evidence. Either party may challenge the moderator's ruling, in which case the court shall decide by majority vote without debate.
2. All witnesses shall be solemnly charged, in line with the ninth commandment,²⁴ as follows: "Do you promise that you will tell the whole truth?"
3. All persons generally are competent to serve as witnesses, except those who are not of sufficient intelligence to understand the obligations of an oath. The accused shall be allowed but not compelled to testify, and no negative inference shall be drawn if he declines to testify. The accuser shall be required to testify if the accused so demands. A husband or wife, or parent or child, shall not be compelled to testify against one another.
 - a. Either party may challenge the competency of any witness. Where the court allows the witness to testify, in according credit to his testimony the court shall make due allowance for age, intelligence, character, belief in God, possible bias, relationship to the parties, and other like circumstances.
 - b. Where it may not be practicable for a witness to appear at trial, the court may request another court, or it may appoint a commission, to hear and consider that witness's testimony. Due notice shall be given to the opposite party, who shall have opportunity to attend or to submit written questions which shall be presented to and answered by the witness in writing.

- c. If a member of the court testifies in the case, he may resume his seat, unless either party makes a reasonable objection, in which case he shall be excluded from voting on any further matter in the trial.
 - d. The court shall look to United States' Federal Rules of Evidence for guidance in all matters concerning evidence not explicitly addressed herein.
 - e. All witness testimony shall be recorded by audio tape, video tape, or some other means. The witnesses shall be informed of such prior to testifying.
4. If a charge depends entirely upon the testimony of witnesses, at least two witnesses shall be necessary to establish the charge. In the absence of conflicting evidence, the direct evidence of one witness corroborated by the indirect or circumstantial evidence of the other may be sufficient. In cases of common report, the testimony of several different witnesses to different acts of the same kind may be considered sufficient to establish a charge.
 5. Records of a church court, whether original or copied, attested by the moderator or clerk of that court, shall be received as evidence in any other court. Private writings and printed publications, if genuineness of authorship is established, shall be received as evidence of the author's opinion.
 6. New evidence discovered during trial may be admitted, provided that the opposing party has a reasonable time to investigate and prepare a response.

E. Sentencing

1. A majority vote shall be required for a verdict of guilty and for the imposition of admonition, rebuke, or suspension from the benefits of church membership. If the censure of suspension from office, deposition from office, or excommunication is to be applied to an offender, a two-thirds vote shall be required. If the convicted party refuses to submit to the sentence, the court may impose upon him a higher sentence for disobedience to its authority.
2. A person shall not sit as judge in a case if he stands to benefit personally from the decision, is closely related to or at enmity with either party, has advocated for either party in the matter of the charge, has absented himself from any session of the trial without the permission or excuse of the court, or who has prejudged the case. A church officer under process in another case

shall retain the right to deliberate and vote, unless he has been suspended from his official functions.

3. If at any point in the proceedings the accused confesses or pleads guilty, the court shall halt the proceedings and administer sentence as appropriate. If the evidence at trial proves an offense properly known by another name than that on the charge, the accused, while he is to be acquitted of the specific charge in the accusation, may be found guilty of that which appears in the proof.
4. Any voting member of the court may register dissent or protest from the decision of the court, provided this is done immediately after the judgment dissented from is pronounced. The dissent or protest may subsequently be put into writing, the majority retaining the right to answer, and at the discretion of the court both may be entered into the record.

F. Records

1. The clerk shall keep a detailed record of the trial. The record shall consist of the charges; the plea; all acts and decisions of the court with their grounds, objections, and exceptions; a list of witnesses with their testimony recorded and, if practicable, transcribed and signed by the witness; a list of all members in attendance at each session; all papers, documents, or other evidence; and the judgment and sentence of the court, with any dissent or objections that are to be a part of the record. All documents shall be authenticated and signed by the clerk.
2. Each party shall be allowed one copy of the whole record at the court's expense. The record shall be admissible as evidence in any other church court of the ARPC. Nothing outside the record shall be admissible as evidence except with the consent of both parties.

Chapter V: Jurisdiction and Matters for Higher Courts

A. Jurisdiction

1. Original jurisdiction over a church member shall be vested in the Session of the congregation to which the member belongs. Original jurisdiction over a minister shall be vested in the Presbytery to which he belongs.
2. In cases involving doctrine or public scandal, if a Session of original jurisdiction refuses to act on a charge of offense within a reasonable time, then two or more other Sessions in that same

Presbytery may require the Presbytery to assume jurisdiction of the case. If a Presbytery of original jurisdiction refuses to act in such cases, two or more Presbyteries may require Synod to assume jurisdiction of the case.

3. The decisions of all church courts may be brought before a higher court by review, reference, appeal, complaint or declination as defined below. In all cases except reference, members of the lower court shall have the right to sit and deliberate but not to vote. Any examination of the judicial proceedings of a lower court by a higher court shall be guided by the following principles:
 - a. The higher court may not refuse to hear an appeal or complaint.
 - b. The higher court shall limit itself to the issues raised by the parties to the case in the lower court.
 - c. The higher court shall show great deference to the lower court on factual matters, which the lower court is more competent to determine because of its proximity to the events and witnesses involved.
 - d. Every decision shall be accompanied by a written explanation detailing the rationale for the decision.

B. Review

1. The records of all lower courts are subject to the review of the next higher court at any time the higher court may require. The review may be conducted by a committee of the reviewing court. The review shall determine whether proceedings have been regular, constitutional, equitable, faithful, prudent, and properly recorded.
2. If any correction or censure appears necessary, the members of the lower court present shall be heard in defense. Ordinarily the judgment of the higher court shall be entered in its own minutes and in the records reviewed. In the case of a serious irregularity, the lower court shall be required to review and correct its own proceedings.
3. If the higher court receives report of serious neglect or irregularities on the part of the lower court, particularly in cases where discipline has not been enforced, and the records reflect no notice of these, then the higher court shall cite the lower court to appear and answer. If the reports are proved true, the higher court may impose censure or issue orders for the lower court to reform or reverse its practices as necessary.

C. Reference

1. Reference is a written request to a higher court for advice on a matter pending before the lower court. It may include matters that are delicate or difficult, that have produced division in the lower court, or that involve such conflicts of interest as to make it improper for the lower court to sit in judgment. The higher court normally shall give advice when requested.
2. Notice of reference must be given to the parties concerned in the case. All evidence and records shall be duly prepared for submission to the higher court, that the case may be heard with as little delay as possible.

D. Appeal

1. An appeal is the transfer of a case from a lower to a higher court by a party against whom a decision has been rendered. Except as provided in subchapter F of this chapter, an appeal may be made only from a final sentence and only by a party who has submitted to a regular trial. Grounds for appeal include an error or injustice in the judgment or censure, hindrance of procedural rights, improper rulings on evidence that could have affected the outcome of the case, bias or prejudice in the case, or other irregularities.
2. An appeal shall be made only to the next higher court, except with the express consent of that court. An appeal requires review of the whole case. The higher court, at the lower court's request, may appoint one or more of its members to assist in the prosecution of the case to its court. Any member so appointed shall not vote in any decision of the case.
3. The appellant shall give written notice of appeal to the lower court within fourteen (14) days after the judgment is pronounced. The appellant shall then lodge his appeal, with the reasons for it, with the clerk of the higher court prior to the beginning of its next regular meeting. The lower court shall send a copy of the full record of the case to the higher court as soon as possible after notice of appeal is given.
4. If in the prosecution of an appeal, new testimony is offered which in the judgment of the appellate court has an important bearing on the case, the court may remand the case to the lower court for a new trial, or with the consent of the parties it may receive the new testimony and proceed with the case.
5. Procedure on appeal shall be as follows: 1) reading the appeal, with its reasons; 2) reading the record of the case, or only that

- part against which the appeal is made; 3) hearing the appellant and then the appellee, and then closing argument from the appellant; and 4) deliberating and voting on the issues in the case.
6. The higher court may either affirm, affirm in part, or reverse the decision of the lower court. If the higher court decides to reverse the lower court, it may either close the case, send the case back to the lower court for a new trial or to amend the record, or retry the case itself. The decision of the higher court, with its explanation, shall be recorded and a copy of it sent to the lower court and the appellant.
 7. If an appellant, after filing his appeal, ceases to prosecute the case and can supply no satisfactory reason for his failure to appear, then the appeal shall be considered abandoned, and the judgment of the lower court shall stand.

E. Complaint

1. A complaint is an objection to, and a request to overturn, a decision thought to be irregular or unjust. It may be filed by anyone who does not have a right of appeal or whose appeal is refused and who is under the jurisdiction of the court whose decision is complained against. A complaint brings the whole proceedings of the court under review.
2. A complaint shall first be made to the court whose act or decision is alleged to be irregular or unjust. Written notice of complaint, with supporting reasons, shall be filed with the clerk of the court within thirty (30) days following the decision complained against. The court shall consider the complaint by or at its next stated meeting. No attempt should be made to circularize²⁵ the court to which complaint is being made by either party.
3. If the court complained against fails to consider the complaint by or at its next stated meeting, or if it considers the complaint but denies relief, then the complainant may make complaint to the next higher court. Written notice of complaint, together with supporting reasons, shall be filed with both the clerk of the lower court and the clerk of the higher court within thirty (30) days following the decision of the lower court.
4. Notice of complaint shall not suspend the action against which the complaint is made, unless one-third (1/3) of the members present when the action was taken shall vote for its suspension, until the final decision in the higher court.
5. The court against which complaint is made shall appoint one or more representatives to defend its action before the higher court.

Anyone acting in this capacity shall not vote in the decision of the case. The complainant himself may present his complaint, or he may obtain the assistance of a communing member in good standing of the ARPC. The parties in the case shall be known as complainant and respondent.

6. The clerk of the lower court shall file with the clerk of the higher court, not more than thirty (30) days after receipt of notice of complaint, a copy of all of its proceedings in connection with the complaint, including the notice of complaint and supporting reasons, the response of the lower court, if any, and any papers bearing on the complaint. If the clerk of the lower court shall neglect to forward the proceedings on the complaint, he shall receive a proper rebuke from the higher court, and the act or decision complained against shall be suspended until the proceedings are produced so that the higher court can fairly consider the complaint.
7. In any matter not herein provided, the rules of procedure for complaints shall be the same as that for appeals.

F. Declinature

1. A declinature is the refusal of a party under process to submit to trial by that particular court. Declinature is warranted if the court prejudices the case, goes beyond its lawful authority, or permits a person disqualified under [IV:E:2] to sit and vote in the case after there has been a challenge.
2. A declinature shall be allowed by a court only when it is accompanied with reasons and notice of appeal. It shall not end the matter, but only removes it by appeal to the higher court.

Chapter VI: The Application of Censures

- A. If an offender confesses guilt or is found guilty after trial, then the court may impose any appropriate censure up to and including excommunication.
- B. Except as provided in [III.C.1.b], relating to suspension prior to trial in certain cases, or [IV.C.3], if guilt is not established either through confession or judgment after trial, then the court may not impose any censure other than admonishment. If an offense warrants a censure higher than this, and the offender refuses to submit to trial, then the court may conduct the trial in his absence in accordance with [IV.B.2.] Refusal to submit to trial may be factored into the censure imposed.

- C. All censures shall be administered by a court of the church, on behalf of the church, and in the name of the Lord Jesus Christ. The court may impose any appropriate censure without imposing a lesser censure first. If the censure does not bring about repentance, the court may publicly announce the censure previously applied and/or may impose a higher censure without additional judicial proceedings. If the court imposes a higher censure, the court shall notify the offender of its action and of his right to appeal the action within two weeks of notification, as provided in [V:D].
- D. Private censures shall be entered in the minutes of the court, including the name of the offender, the nature of the offense (without details), and the censure applied. If an individual receiving private censure demonstrates satisfactory repentance, the fact that private restoration has taken place will also be recorded in the minutes.
- E. Public censures shall be entered in the minutes of the court, including the name of the offender, the nature of the offense, and the censure applied, and shall be pronounced before the church by a representative of the court.
- F. Censures shall be administered privately or publicly, as provided herein.
1. All admonitions shall be private.
 2. Rebuke shall be private only if the offense is private. In cases where the offense or its ramifications²⁶ are publicly known, rebuke shall be public.
 3. Suspension shall always be public except:
 - a. If the censure is applied pending a trial; or
 - b. If the court determines that the good of the offender or of the church requires it to be administered privately.
 4. Deposition shall always be public. Deposition of ministers shall be pronounced before the presbytery. In addition, the deposition of a minister serving as a pastor shall be read to his congregation by a representative of the presbytery, who shall then declare the pulpit vacant, if applicable.
 5. Excommunication shall always be public. The officiating minister shall read the decision of the court, recounting the steps taken and the necessity of the action. He shall then lead the congregation in prayer for both the church and the offender. The minister shall instruct the church that the excommunicated

party is no longer to be considered a brother or sister, but that the excommunication does not destroy the bonds of natural or civil relations, nor does it relieve Christians of their responsibility to bear witness to the love of God to the excommunicated party.

6. When a court announces a censure publicly, it shall encourage the congregation to pray for and to love the offender. It shall remind the congregation of the purposes of church discipline: the glory of God, the purity of the church, and the reclamation of sinners.
7. When a censure has been announced publicly to the congregation, restoration, when it takes place, must also be publicly reported in the same manner.

Chapter VII: Removal from Roll by Disciplinary Process

A. Ministers

1. If a minister no longer adheres to the standards of the Church, the presbytery's committee on the Minister and His Work shall meet with the minister on at least two occasions and endeavor to resolve his difficulties. Upon failing to resolve the difficulties, the presbytery shall grant the minister a certificate indicating his relationship to the presbytery, state the reasons for his separation from the presbytery, enter the facts in the minutes of presbytery, and remove the minister's name from the roll. The minister's failure to adhere to the standards of the Church may constitute a censurable offense.
2. If a minister fails to exercise faithfully the duties of his office,²⁷ the presbytery shall endeavor to persuade him to perform his duties. If the presbytery is unsuccessful in its persuasion, the presbytery shall remove the name of the minister from its roll and enter the facts in its minutes. These circumstances may constitute a censurable offense.

B. Elders and Deacons

1. If an elder or deacon fails to exercise faithfully the duties of his office,²⁸ the session shall endeavor to persuade him to perform his duties. If the session is unsuccessful in its persuasion, the name of the officer shall be removed from the roll of officers with entry of the facts in the minutes of the session. These circumstances may constitute a censurable offense.

2. In cases in which the session feels incompetent to act, the matter, including a full statement of facts, shall be referred to the presbytery and the presbytery shall assume original jurisdiction.

C. Church Members

1. Notwithstanding any provision of this book to the contrary, if a member withdraws at any time after a credible allegation of offense has been made against the member, and the member refuses to cooperate with the court in its investigation or trial, then the court shall conclude all proceedings and may impose such censure as the allegation, if true, would merit.
2. The name of the offender, a bare statement of the alleged offense, the stage of the disciplinary process, and the censure imposed, if any, shall be entered into the minutes of the session. The session may announce the above action to the congregation. If such an announcement is made, the following language shall be used: "The session has removed [name] from the roll of this church, at his request, after disciplinary process had started. In accordance with the Book of Discipline, the disciplinary process has been suspended. We should not speculate further or gossip about this matter, but instead we should pray for and love [name] as the Lord allows opportunity."

Chapter VIII: Forgiveness and Restoration

- A. Any person under censure may at any time repent of the offense and seek forgiveness. The court shall receive such repentance in the spirit of Matthew 18:21-35²⁹ and Luke 17:3-4.³⁰ A reaffirmation of brotherly love is to be extended to the penitent. Where possible, peace, reconciliation, and restitution between the offended parties should be sought.
- B. Restoration of a member under censure is the responsibility of the court that imposed the censure.
- C. The court shall remove the censure of suspension when the offender gives satisfactory evidence of repentance and the court determines that doing so is in the best interest of the church and the offender.
- D. An excommunicated person shall be received with the reaffirmation of membership vows and the extending of the right hand of fellowship.
- E. In the case of deposition from office, if the court lifts the censure the

officer shall ordinarily be eligible for reelection to office. In such cases, the ordination shall be restored by the laying on of hands. Some sins, by their very nature, may prohibit the offender from holding office or performing specific church functions despite his repentance and reconciliation.³²

Chapter IX: Matters Not Otherwise Regulated

Any matter of discipline or process not otherwise provided for shall be left to the judgment of the court having jurisdiction of the case. The court, however, shall be governed by the general principles and rules of the Standards of the Associate Reformed Presbyterian Church and specifically the Book of Discipline.

¹**Matthew 9:36** - When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.

²**Hebrews 13:20** - Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant,

³**Colossians 1:18** - And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.

⁴**Ephesians 4:4** - There is one body and one Spirit—just as you were called to the one hope that belongs to your call; **Ephesians 4:11-13** - And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ,

⁵**2 Timothy 2:2** - and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also; **Titus 1:5-10** - This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it. For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party.

⁶**Matthew 16:17-20** - And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the

kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." Then he strictly charged the disciples to tell no one that he was the Christ; **Matthew 18:18** - Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.

⁷**Matthew 20:24-26** - And when the ten heard it, they were indignant at the two brothers. But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant,

⁸**John 21:15-19** - When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." He said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go." (This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, "Follow me."

⁹**Matthew 13:41** - The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers,

¹⁰**Ephesians 5:25-26** - Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word,

¹¹**Luke 15:1-7** - Now the tax collectors and sinners were all drawing near to hear him. And the Pharisees and the scribes grumbled, saying, "This man receives sinners and eats with them." So he told them this parable: "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.' Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance; **John 10:1-18** - "Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers." This figure of speech Jesus used with them, but they did not understand what he was saying to them. So Jesus again said to

them, "Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and cares nothing for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."

¹²Less severe and detrimental offenses should be overlooked. **Proverbs 19:11** - Good sense makes one slow to anger, and it is his glory to overlook an offense.

¹³**1 Timothy 5:20** - As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear; **Titus 3:10-11** - As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him, knowing that such a person is warped and sinful; he is self-condemned.

¹⁴Vows; **1 Cor. 11:27** - Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord.

¹⁵**1 Timothy 3:1-13** - The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil. Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. They must hold the mystery of the faith with a clear conscience. And let them also be tested first; then let them serve as deacons if they prove themselves blameless. Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. Let deacons each be the husband of one wife, managing their children and their own households well. For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus.

¹⁶**1 Corinthians 5:4-5** - When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, you are to deliver

this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord; **1 Timothy 1:19b-20** – By rejecting this, some have made shipwreck of their faith, among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.

¹⁷ARP Form of Government I:C

¹⁸**2 Timothy 3:16-17** - All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

¹⁹**Matthew 18:15-17** - "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.

²⁰**Matthew 18:21-22** - Then Peter came up and said to him, "Lord, how often will my brother sin against me, and I forgive him? As many as seven times?" Jesus said to him, "I do not say to you seven times, but seventy-seven times.

²¹**1 Corinthians 6:5-6** - I say this to your shame. Can it be that there is no one among you wise enough to settle a dispute between the brothers, but brother goes to law against brother, and that before unbelievers?

²²**1 Peter 2:21-24** - For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed; **1 Peter 4:14** - If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you; **1 Peter 4:19** - Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good.

²³For example: An officer may be required to refrain from performing the duties of his office while an offense is being processed. Likewise, a member whose alleged offense is against the body of Christ may be required to refrain from partaking in communion. **1 Corinthians 11:28-31** – Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we would not be judged.

²⁴**Exodus 20:16** - You shall not bear false witness against your neighbor.

²⁵To circularize is to attempt to influence a vote in a private or non-official venue.

²⁶See III:A:4

²⁷ARP Form of Government X:B

²⁸ARP Form of Government (Elders) VIII:B and (Deacons) VII:B, C:1

²⁹**Matthew 18:21-35** - Then Peter came up and said to him, "Lord, how often will my brother sin against me, and I forgive him? As many as seven times?"

Jesus said to him, "I do not say to you seven times, but seventy-seven times. "Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began to settle, one was brought to him who owed him ten thousand talents. And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Have patience with me, and I will pay you everything.' And out of pity for him, the master of that servant released him and forgave him the debt. But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, and seizing him, he began to choke him, saying, 'Pay what you owe.' So his fellow servant fell down and pleaded with him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place. Then his master summoned him and said to him, 'You wicked servant! I forgave you all that debt because you pleaded with me. And should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his master delivered him to the jailers, until he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

³⁰**Luke 17:3-4** - Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him, and if he sins against you seven times in the day, and turns to you seven times, saying, 'I repent,' you must forgive him."

³¹**2 Corinthians 2:7-8** - For such a one, this punishment by the majority is enough, so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. So I beg you to reaffirm your love for him.

³²For example: an individual whose offense involved sex crimes against minors cannot be allowed to perform any function in the church that involves working with children.

REPORT OF THE SPECIAL COMMITTEE TO STUDY THE SYNOD – ERSKINE RELATIONSHIP

In accordance with the action of the General Synod of 2012 and by appointment of the Moderator, the Special Committee on the Synod-Erskine Relationship (the "Committee") submits the following report:

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- Creation of the Committee
- Membership of the Committee
- The Work of the Committee
- The Nature of the Synod-Erskine Relationship

1. History of the Relationship
2. "Agency" Defined
3. Meaning of the Relationship
 - Recommendation #1
 - Recommendation #2
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 - Recommendation #3
 - Recommendation #4
- The Removal of Trustees
 - Recommendation #5
 - Recommendation #6
- Erskine Theological Seminary
 - Recommendation #7

Creation of the Committee:

The 2012 Session of the General Synod adopted a recommendation:

"That the Synod commend the Board of Erskine College and Seminary for its willingness to reconsider the issues related to the relationship between the Synod and the Institution.

That the Moderator appoint a committee, comprised of at least one-half being men possessing PhDs, to consider the same matters on a parallel track and report back to Synod.

*That the Synod empower this committee to report back its findings to the General Synod at whatever time, and through whatever means of communication, it deems appropriate prior to the 2013 Meeting of the General Synod."*¹

Membership of the Committee:

Following the adjournment of the 2012 Session, the Moderator of Synod, Dr. G. Steven Suits, appointed the following six individuals to serve on the Committee:

1. Rev. Robert N. Anderson, pastor of Oconee Associate Reformed Presbyterian Church in Seneca, South Carolina (Second Presbytery).
2. Mr. Kenneth Huff, ruling elder at Spartanburg Associate Reformed Presbyterian Church in Spartanburg, South Carolina (Second Presbytery).
3. Rev. Iain M. Duguid, Ph.D., professor of Old Testament at Grove City College and pastor of Christ Presbyterian Church in Grove

City, Pennsylvania (Northeast Presbytery).

4. Rev. Stephen G. Myers, Ph.D., pastor of Pressly Memorial Associate Reformed Presbyterian Church in Statesville, North Carolina (First Presbytery).

5. Rev. William E. VanDoodewaard, Ph.D., professor of Church History at Puritan Reformed Theological Seminary in Grand Rapids, Michigan (Canadian Presbytery).

6. Mr. Kenneth B. Wingate (Chairman), ruling elder at First Columbia Associate Reformed Presbyterian Church in Columbia, South Carolina (Catawba Presbytery).

In addition, the following individuals served as advisory members and met on two occasions with the Committee:

- a. Dr. G. Steven Suits, Moderator of Synod.
- b. Rev. Kenneth J. McMullen, Vice Moderator of Synod.
- c. Rev. Jeffrey J. Kingswood, Moderator-Elect of Synod.
- d. Mr. Paul Bell, Executive Director of Central Services.

The Work of the Committee:

Convening for the first time on August 7, 2012, the committee met for day-long sessions on thirteen different occasions in either Charlotte, North Carolina, or Greenville, South Carolina. This included two joint meetings with the Erskine Board of Trustees' ad hoc committee chaired by Rev. Max Bolin.

The Committee would like to thank the staff of Central Services in Greenville, especially Mr. Paul Bell, Mr. Leland Beaudrot, and Mrs. Cindy Scott, for their diligent aid and warm hospitality over the course of many meetings and conference calls. Additionally, the staff at the Billy Graham Evangelistic Association in Charlotte, at the invitation of the Rev. Franklin Graham, graciously hosted the Committee on numerous occasions.

In conducting its work, the Committee reviewed the history of the Synod - Erskine relationship over the past thirty-five years or more, including extensive reference to the minutes of Synod, and carefully studied key documents such as the charter and bylaws of Erskine College and Seminary, Synod's Statement of the Philosophy of Christian Higher Education, its Definition of an Evangelical Christian, its Board Member Removal Policy, and other relevant sections of the *Manual of Authorities and Duties for Officers and Agencies of the Associate Reformed Presbyterian Church*. A significant amount of time was spent conducting personal interviews with a variety of knowledgeable individuals, including the president of Erskine and other administrators, the chair-

man and other members of the Erskine Board of Trustees, various professors of the college and seminary, and other interested stakeholders.

The findings and recommendations contained in this report represent the unanimous views of the Committee. These suggestions are commended to both Synod and Erskine for implementation, with a strong desire to see Erskine College accomplish its stated mission "to equip students to flourish by providing an excellent liberal arts education in a Christ-centered environment where learning and biblical truth are integrated to develop the whole person," and to see Erskine Theological Seminary accomplish its stated mission "to educate persons for service in the Christian Church."

The purpose statement of the Associate Reformed Presbyterian Church says we are committed to:

- Excellence in educating and equipping leaders for tomorrow.
- Evaluating and changing church structure and priorities in order to meet the challenges of the future while preserving the best of the past.

The Committee submits this report in the same spirit expressed in the ARPC purpose statement, namely, "To this end and in humble reliance upon the enabling power of the Holy Spirit, we covenant together to pray steadfastly that God will open doors of opportunity so that we may declare the riches of Christ."

The Nature of the Synod-Erskine Relationship:

1. History of the Relationship. The current status of Erskine College and Seminary is best understood in light of the history of the 175-year relationship between the Associate Reformed Presbyterian Church and the institution from its inception. Founded by the church in 1837, Erskine was incorporated officially on December 20, 1850, by act of the South Carolina General Assembly, as a seminary of learning under the authority of a Board of Trustees. The act provided that the "Associate Reformed Synod of the South...shall have the power of confirming or annulling such appointments, and of exercising a general control over the officers, affairs, and government of said college." The original charter has been amended several times (1872, 1973, 1977, and 1980), while consistently maintaining that all members of the Board of Trustees of Erskine shall be appointed by the General Synod of the Associate Reformed Presbyterian Church, and further requiring that any change in the charter must have prior approval of both the General Synod and the Board of Trustees.

During the first hundred years of Erskine's existence, the denomination and the school were largely an extended family. Several key families in the ARPC (Pressly, Grier, Moffatt, Bonner, Kennedy, Clarke, etc.) essentially funded the endowment, governed the board, chose the administration, staffed the faculty, and provided the students. In fact, in Erskine's first 120 years, all of Erskine's presidents except one were related.

Life at Erskine began to change rapidly after World War II, when the U.S. government introduced the G.I. Bill, making it possible for veterans to get a college education. In 1954, Dr. Joab M. Lesesne became president of Erskine, the first person to hold the position who was not from the founding ARP families. Through the 1950's, '60's and '70's, the institution, its faculty and student body continued to grow and change. In the 1970's the denomination began to address concerns about the direction of the institution, primarily centered around the authority of Scripture and the institution's adherence to its principles in all areas of academic pursuit and student life. These concerns have resulted in a recurring cycle of study committees and commissions by the ARPC which continues to this day. In June 1977, the General Synod adopted a "Statement of the Philosophy of Christian Higher Education," as recommended by a Special Committee on Christian Higher Education, and further modified it in 1978.ⁱⁱ Discussion of the integration of faith and learning in a Christian liberal arts institution has been ongoing, with the Synod calling on the Board of Trustees to implement the philosophy of Christian higher education in the formation of policies and in the operation of Erskine.

Synod's concerns over the scope and pace of reform reached a peak in 2009, resulting in the appointment of a Moderator's Commission "to investigate whether the oversight exercised by the Board of Trustees and the Administration of Erskine College and Seminary is in faithful accordance with the Standards of the ARP Church and the Synod's previously issued directives."ⁱⁱⁱ At a called meeting of Synod in March 2010, the Moderator's Commission recommended, and Synod adopted, significant changes in the size and makeup of the Board of Trustees, the process for nomination of trustees, and criteria for selection of trustees. Synod's actions included the removal and replacement of a number of members of the Board of Trustees.^{iv} These actions resulted in a civil lawsuit against the Church by some of the board members who had been removed, challenging the authority of Synod to remove and replace Board members. The lawsuit was ultimately settled out of court, with no final adjudication of the issue of

Synod's authority to remove trustees without cause. The settlement included the agreement that the Plaintiffs would dismiss the lawsuit and the trustees removed would be allowed to serve the remainder of their terms, among other things.

In 2010, following Synod's called meeting, the Board of Trustees hired Dr. David Norman as President of Erskine. Dr. Norman's selection opened the door for renewed efforts to improve communication and cooperation between the Synod and Erskine, as reflected in the motion adopted by Synod in June 2010:

"WHEREAS, in recognition of the unanimous election of Dr. David A. Norman as president of Erskine College and of the Executive Committee's strong affirmation of support for the existing governance relationship between Erskine and the ARP Church;

Now, THEREFORE, the Synod states and establishes that, contingent upon the plaintiffs dismissing the lawsuit against the General Synod and the General Synod not being required to pay any of the plaintiffs' attorneys' fees, the Erskine Board of Trustees as now constituted (taking account of the change in its composition with the seating on July 1 of the trustees elected by the General Synod today) is recognized by the General Synod as the duly appointed and constituted board of Erskine College and Seminary." ^v

A motion also carried "that the Moderator appoint a committee to write for the Manual of Authorities and Duties a procedure for removing Synod-appointed agency trustees with cause, to be referred to the appropriate committee for consideration." ^{vi}

In June 2011, the annual report of the Board of Trustees to the General Synod included a progress report on the proposed changes to its by-laws to reduce the board size, implement changes in the conflict of interest policy, and revise board training to address the issues raised by the Moderator's Commission. ^{vii}

In June 2012, the Board of Trustees reported that it was considering information about board member removal policies from various colleges and seminaries in America and reviewing preliminary reports

from the accrediting agencies, SACS and ATS, regarding the governance structure and policies safeguarding academic freedom. The Board requested, and Synod approved, "that Erskine be allowed another year to process new information and communicate further to Synod on complex issues before its 2013 Synod Meeting."^{viii} This new ad hoc committee would review board member removal policies in light of the information obtained, with any additional information that any Board member wished to submit.^x Synod appointed this Special Committee to consider the same matters on a parallel track and report back to Synod on issues related to the relationship between the Synod and the Institution.

In the summer of 2012, the president implemented a consolidation of administrative support positions between the college and the seminary. Primarily motivated by budgetary constraints, the impact of the reduction in administrative staff has resulted in considerable financial savings, but has arguably compromised the vitality of the seminary.

In December 2012, the Southern Association of Colleges and Schools (SACS) issued a report, continuing Erskine's accreditation, but denying reaffirmation and placing the institution on warning for failure to comply with twelve requirements and standards. The cited failures related to institutional effectiveness in various areas, including administrative staff evaluations, administrative support services, quality enhancement plans, and faculty evaluations.^x None of the cited deficiencies related to the issue of trustee removal powers, and the Board of Trustees and the administration of Erskine are working actively to resolve the concerns expressed in the report.

In May 2013, Dr. David Norman submitted his resignation to the Board of Trustees, and the Board has appointed a search committee to find an interim president for Erskine.

It is in the light of these significant changes and developments in recent years that the Special Committee on the Synod-Erskine Relationship brings its recommendations. We commend the Board of Erskine, and specifically its ad hoc committee chaired by Rev. Max Bolin, for its willingness to reconsider the issues related to the relationship between the Synod and the Institution, and for many positive strides in pursuing its stated mission.

2. "Agency" Defined. One of the major questions considered by the Committee is whether Erskine is an "agency" of the Associate Reformed Presbyterian Church. The *Manual of Authorities and Duties* states that, "To carry out its responsibilities, the General Synod has power to elect officers and to institute and supervise the agencies

(used to refer to boards, committees, and ecclesiastical commission) necessary in the general work of the church and to make appointments to such labors."^{xi}

Additionally, it states that "the General Synod has established other guidelines pertinent to all agencies: (1) All agencies will seek to comply with local, state, and federal laws, and those agencies which incorporate will do so under the laws of the state in which their respective headquarters are situated... (6) All chairmen of Synod's boards and committees with the exception of the Erskine Board must be members of the Associate Reformed Presbyterian Church."^{xii}

Finally, the *Form of Government*, Chapter XIV, A., defines a board as "a body appointed and empowered by a court of the Church to take management of certain specified duties in advancing the mission of the Church." This relationship is reflected in Erskine's charter, which provides that, "All members of the Board of Trustees of Erskine College shall be appointed by the General Synod of the Associate Reformed Presbyterian Church." It further states that, "Any change in this section of this charter must have prior approval of both the General Synod of the Associate Reformed Presbyterian Church and the Board of Trustees of this corporation."

These definitions are in line with the legal definition of an agency relationship. Agency is "the relation created by express or implied contract or by law, whereby one party delegates the transaction of some lawful business with more or less discretionary power to another, who undertakes to manage the affair and render to him an account thereof."^{xiii} South Carolina law further defines an agency as a fiduciary relationship resulting from the consent by one party to act on behalf of another party to carry out specified duties.^{xiv} Based on these historical and legal sources, the Committee concludes soundly that Erskine is an agency of the Associate Reformed Presbyterian Church, with all the rights, duties, and powers attendant to such a fiduciary relationship.

3. Meaning of the Relationship. Synod has stated on various occasions, and this Committee strongly concurs, that we desire for Erskine College and Seminary to flourish as the Church's agency of higher education, and that it reaffirms its commitment to Erskine's success as a premier, accredited, Christian liberal-arts institution.^{xv} This aspiration is accomplished through the appointment of trustees, the appropriation of denominational funds, the solicitation of additional gifts and financial support, the recruitment of students and volunteers, the promotion of the Institution in and through the churches of the denomination, active prayer support, and other means. Recognizing the

historic and organic relationship between the Church and Erskine, especially the appointment of all members of the Board of Trustees of the Institution, it is a simple, logical, and inescapable conclusion that Erskine is an agency of the Church.

The Committee therefore recommends that Synod adopt the following statements:

Recommendation #1 "The General Synod of the Associate Reformed Presbyterian Church, in grateful acknowledgment of the 175-year relationship between itself and Erskine College and Seminary, hereby reaffirms Erskine as a valuable agency of the Associate Reformed Presbyterian Church, and covenants to maintain a close working relationship with ongoing financial, spiritual and educational support for the institution."

Recommendation #2 "The General Synod of the Associate Reformed Presbyterian Church requests that the Board of Trustees of Erskine College and Seminary adopt a similar statement."

The Current State of Erskine:

Though the financial condition and academic standing of the Institution face ongoing challenges, the trajectory of its course is positive. Student enrollment has stabilized in the last two years, and the number of commitments for incoming freshmen for Fall 2013 is at its highest level in years. The Columbia campus of Erskine Theological Seminary received degree-granting status in 2010 and has growing enrollment. A recent effort to raise a half-million dollars for the expansion of the faculty of the Columbia campus of the seminary is substantially complete.

The Committee feels it is essential for the Church and the Institution to reassess and reposition the seminary for the 21st century. There are a number of quality, Reformed seminaries across the country, from which young men in training for the Gospel ministry may choose, including Reformed Theological Seminary (with six campuses in major cities in the Southeastern United States), Covenant Theological Seminary, Westminster Theological Seminary in Philadelphia, Westminster Theological Seminary in California, Puritan Reformed Theological Seminary, Reformed Presbyterian Theological Seminary, and Redeemer Theological Seminary, to name a few. Additionally, as the geographic footprint of the Associate Reformed Presbyterian Church has expanded, the proximity and, therefore, the accessibility, of Erskine to many ARP congregations has become more remote. Finally, the nature of seminary training itself is evolving increasingly into a

part-time, distance-learning endeavor for many non-traditional students. (Note: the Seminary is addressed in greater detail in the final section of this report.)

Despite these challenges, the Committee sees great value in the mission and ministry of Erskine, and encourages the Synod not only to continue, but indeed strengthen, the relationship. The goal of maintaining a winsome, premier evangelical Reformed liberal arts college and seminary is healthy for both the Church and the Institution. To that end, the selection of a strong president and the ongoing selection of active, engaged trustees are essential.

Recommendation #3 The Committee recommends that Synod adopt the following statement: "In its search for a new president of Erskine College, the General Synod of the Associate Reformed Presbyterian Church strongly encourages the Board of Trustees of Erskine to search for and hire an individual whose qualifications include a personal profession of faith fully and enthusiastically in line with Synod's Definition of an Evangelical,^{xvi} subscription to the Standards of the Associate Reformed Presbyterian Church, and the educational qualifications, experience, personal skills, and fundraising background to accomplish the stated mission of the institution."

Recommendation #4 The Committee recommends that Synod reaffirm the Committee on Nominations in selecting quality trustees who are competent, engaged and independent, and who meet the other qualifications currently required for Erskine board members.

The Removal of Trustees:

Perhaps the most polarizing issue in recent years has been the authority of the Synod to remove and replace members of the Board of Trustees. On one level, there are questions of governance (what is helpful or necessary for accreditation purposes, and what, if any, are the legal implications of such removal powers), and on another level there are questions of the accountability and faithfulness to the mission of the Church in maintaining the relationship with the Institution. These issues are complex, and have consumed a great deal of time, energy and money on the part of all Erskine constituencies.

The Committee considers a two-step removal process, in which both the Institution and the Church have opportunities to participate in possible removal actions, to be the most orderly and sound practice. The Committee met jointly with the Board's ad hoc committee chaired by Rev. Max Bolin, as previously noted, on two occasions, and also had informal communication with both the chair and vice-chair, Bill

Cain, on a consistent basis. The committees agreed that the mutual adoption of suggested changes in board member removal procedures by the Church and the Institution would resolve the problem. To that end, the Board of Trustees of Erskine adopted the following motion on May 24, 2013:

“WHEREAS, the Board of Trustees of Erskine College and Theological Seminary desires to maintain faithfulness in its relationship with the General Synod of the Associate Reformed Presbyterian Church while advancing the missions of the college and seminary; and

WHEREAS, the Board acknowledges that in furtherance of these mutually beneficial goals, the General Synod has a legitimate role in Member removal and the Board has an obligation to exercise its independent judgment with respect to the governance of the institution while respecting the institution’s historical and theological underpinnings; and

WHEREAS, these obligations work together best in a way that is healthy for the institution when Member removal is pursuant to clearly stated grounds and processes;

MOTION:

We move that the Board of Trustees approve the following Charter Change Language for the Charter of Erskine College and Seminary and that it forward such language on to the General Synod of the ARPC for their approval. The Committee recognizes that for a Charter change to take place, both groups must approve the exact same language.

‘All members of the Board of Trustees of Erskine College shall be appointed by the General Synod of the Associate Reformed Presbyterian Church. Members may be removed by the Erskine Board and/or the Synod of the Associate Reformed Presbyterian Church only for the stated causes and pursuant to the mutually agreed process:

Stated Causes:

1. *Neglect of Duty (defined as a failure to carry out the responsibilities of a trustee or board member)*
2. *Breach of Fiduciary Duty (defined as a failure to avoid conflicts of interest, failure to maintain the confidentiality of the Board or Committee, or similar breaches)*
3. *Physical or Mental Incapacity (defined as an inability to serve because of physical or mental conditions that severely limit a person's ability to be involved or to make reasoned judgments)*
4. *Moral Failure (defined as the failure to avoid immoral or criminal behavior)*
5. *Doctrinal Deviation (defined as failure to uphold the Synod's statements of belief for Erskine Trustees subscribed to at the time of appointment)*

Process of removal by the Erskine Board of Trustees:

If the case is initiated by the Board of Trustees, the process will be according to the institution's Bylaws.

Process of removal by the General Synod of the ARPC:

1. Based upon the enumerated causes referenced above, any Pastor in good standing in a Presbytery of the ARP Church or any Elder in good standing in an ARP Session may file a Petition for Removal against a member of any Board of the Associate Reformed Presbyterian Church.
2. Prior to initiating a petition for removal, in the spirit of Matthew 18:15-17, a concerned Pastor or Elder should attempt to resolve his concerns with the board/committee member.
3. If the matter is unresolved and the Petitioner feels further action should be initiated, he should in the same spirit of Matthew 18:15-17, notify the board member immediately of the intent to file a Petition for Removal.
4. The Petition for Removal shall include the following:
 - A. The contact information and church status of the Petitioner;

- B. The name of the member or members being charged and the board they represent;
 - C. The nature of the charge and the evidence to support the charge;
 - D. A statement that the requirements of 1-3 above have been met;
 - E. The names and contacts of at least two additional Elders in good standing that support and confirm the accuracy and truthfulness of the Petition; and,
 - F. The Petitioner's signature under the following: "I submit this Petition in good faith and Christian conscience. I understand and accept that should this Petition be found untrue or frivolous, that the Ecclesiastical Commission on Judiciary Affairs may recommend to my Presbytery the initiation of proceedings against me."
5. The Petition for Removal shall be filed with the Principal Clerk of the Associate Reformed Presbyterian Church. The Principal Clerk shall present the Petition for Removal within 14 days to the Moderator who shall call a special meeting of the Executive Board of the Associate Reformed Presbyterian Church to consider the matter, unless a meeting of the Executive Board is scheduled to occur within six (6) weeks of the filing of the Petition for Removal, in which case the matter shall be considered at the regularly scheduled meeting.
6. The Executive Board shall review the Petition for Removal for conformity to this policy and determine by a preponderance of the evidence and by majority vote whether or not the Petition for Removal warrants further investigation. Should the Executive Board find the petition frivolous or without merit, no further action shall be taken on the Petition for Removal. If the petition is found to be untrue or frivolous the Executive Board may refer the matter to the Ecclesiastical Commission on Judiciary Affairs for appropriate action against the petitioner.
7. Upon the finding that the Petition for Removal has merit the Executive Board shall refer the matter to the appropriate Board unless the Board has already considered the matter. The Board shall review the Petition and report back within ninety (90) days to the Execu-

- tive Board the Board's findings and the actions taken. If the actions of the Board are satisfactory to the Executive Board of Synod, then the issue is closed.
8. Should the Executive Board by majority vote not be satisfied with the Board's report and actions, then the Executive Board of the Associate Reformed Presbyterian Church shall refer the matter to the Ecclesiastical Commission on Judiciary Affairs for investigation and adjudication on the merits of the case.
 9. Should the Ecclesiastical Commission on Judiciary Affairs, by majority vote, approve the Petition for Removal, the member is considered "removed for cause" and shall be immediately ineligible to participate in the work of the Board or Committee until such time as the General Synod shall reverse the decision of the Executive Board on appeal from the member removed for cause.
 10. The member "removed for cause" by Synod shall have the right of appeal to the General Synod at its annual meeting. Said appeal shall be in writing and filed with the Principal Clerk of the Associate Reformed Presbyterian Church within 10 days of the final adjudication of the matter by the Ecclesiastical Commission.

The maximum number of members which comprise the Board and the terms of office shall be set forth in the By-Laws of this Corporation. Any Change to this section of this charter must have prior approval of both the General Synod of the Associate Reformed Presbyterian Church and the Board of Trustees of this corporation."

Recommendations: Based on the May 24, 2013, action of the Board of Trustees of Erskine, the Committee recommends that Synod adopt the following motions:

Recommendation #5 "The Synod approves the revision of the charter of Erskine College and Seminary to incorporate fully the charter change language approved by the Erskine Board of Trustees on May 24, 2013."

Recommendation #6 "To create a uniform policy applicable to members of all its boards, agencies and committees, the Synod amends

its Board Member Removal Policy as stated in the *Manual of Authorities and Duties* as follows:

*Note: Deleted text is shown in gray
Added text is underlined*

Board Member Removal Policy
[Adopted by 20112013 Synod]

The Objective: The Moderator's Committee for a Synod's Policy on [Board] Board Member Removal sought seeks to create a biblical, lawful, and just process for the removal of ineffective Trustees and/or Committee Members while, at the same time, discouraging frivolous and harassing complaints.

The Definitions: The policy referenced below contains certain terms that may require clarification in order to fully understand the process for removal. Those terms are as follows:

1. "Duty of Care" should be understood as the duty to reasonably foresee potential institutional liability; carry out the responsibilities of a trustee or board member.
2. "Duty of Loyalty" should be understood as the duty to maintain an undivided loyalty to the institution by avoiding conflicts of interest;
3. "Duty of Fiduciary" should be understood as the duty to serve the best interest of the institution; and, "Fiduciary Duty" should be understood to mean the avoidance of conflicts of interest, the duty to maintain the confidentiality of the Board or Committee, or similar duties defined by law.
3. "Physical or Mental Capacity" should be understood to mean the physical and mental ability to be involved and to make reasoned judgments.
4. "Moral Duty" should be understood to mean compliance with moral and legal standards of behavior.
5. "Statements of Belief" should be understood to mean:
 - (a) for Trustees, Officers and Board members other than Erskine, the Standards of the Associate Reformed Presbyterian Church; and
 - (b) for Erskine Trustees, the Synod's Philosophy of Christian Higher Education and Synod's Definition of an Evangelical, as they existed at the Erskine Trustee's time of appointment.

46. "Preponderance of the Evidence" should be understood to mean evidence which, taken as a whole, is more probable than not.

The Policy:

Process for the Removal of Trustees and/or Committee Members from the Agencies and Standing Committees of the Associate Reformed Presbyterian Church (ARPC).

Introduction: The Synod of the ARPC reserves the right and duty to remove for cause members of its Agencies and Standing Committees through the following process:

Causes For Removal: The Synod of the ARPC expressly adopts the removal of members of its Agencies and Standing Committees only "for cause" including, but not limited to, the following:

1. Failure to maintain a duty of care; Neglect of Duty;
2. Failure to maintain a duty of loyalty; Breach of Fiduciary Duty;
3. Failure to maintain a duty of fiduciary; Physical or Mental Incapacity;
4. Failure to maintain a duty of Christian unity; and Moral Failure; and.
5. Failure to maintain the duty of Christian godliness. Doctrinal Deviation; including:

In addition,

6. (a) for Trustees, Officers, and Board Members (excluding Erskine) shall failure to accept, believe and affirm in practice The Standards of the Associate Reformed Presbyterian Church; or.
7. (b) for Erskine Trustees shall failure to accept, believe and affirm in practice the Synod's Philosophy of Higher Education and Synod's Definition of an Evangelical.

Process for Removal:

1. In the context of Matthew 18:15-17, the Petitioner shall contact the defendant immediately, notifying him/her of the intent to file a Petition for Removal. (Also see *Book of Discipline*)

21. Based upon the enumerated causes referenced above, or, for good cause not enumerated, any member of Synod Pastor in good standing in a Presbytery of the ARP Church or any Elder in good standing in an ARP Session may file a Petition for Removal against any member or members of any Board, Agency or Standing Committee of the ARPC.

2. Prior to initiating a Petition for Removal, in the spirit of Matthew 18:15-17, a concerned Pastor or Elder should attempt to resolve his concerns with the Board/Agency/Committee member.

3. If the matter is unresolved and the Petitioner feels further action should be initiated, he should in the same spirit of Matthew 18:15-17,

notify the Board/Agency/Committee member immediately of the intent to file a petition for removal.

34. The Petition for Removal shall include the following:

A. The contact information and church status of the Petitioner;

B. The name of the member or members being charged and the agency or standing committee they represent;

C. The nature of the charge and the evidence to support the charge;

C.D. A statement that the requirements of 1 – 3 above have been met;

D.E. The names and contacts of at least two additional members of Synod Pastors or Elders in good standing that support and confirm the accuracy and truthfulness of the Petition; and,

E.F. The Petitioner's signature under the following: "I submit this Petition in good faith and Christian conscience. I understand and accept that should this Petition be found untrue or frivolous, that the Ecclesiastical Commission on Judiciary Affairs may recommend to my Presbytery the initiation of proceedings against me."

45. The Petition for Removal shall be filed with the Principal Clerk of the ARPC. The Principal Clerk shall present the Petition for Removal within 14 days to the Moderator who shall call a special meeting on the matter with the Executive Board of the ARPC, unless a meeting of the Executive Board is scheduled to occur within six (6) weeks of the filing of the Petition for Removal, in which case the matter shall be considered at the regularly scheduled meeting.

56. The Executive Board shall review the Petition for Removal for conformity to this policy and determine by a preponderance of the evidence and by majority vote whether or not the Petition for Removal warrants further investigation. Should the Executive Board find the petition frivolous or without merit, no further action shall be taken on the Petition for Removal. If the petition is found to be untrue or frivolous, the Executive Board may refer the matter to the Ecclesiastical Commission on Judiciary Affairs for appropriate action against the petitioner.

67. Upon the finding that the Petition for Removal has merit the Executive Board shall refer the matter to the Board, Agency or Committee on which the charged member is serving for review and action on the case if the Board was not previously aware of the alleged cause for removal. unless such body has already considered the matter. The Board, Agency, or Committee shall report back to the Executive Board within ninety (90) days of its findings and actions. If the actions of the Board, Agency, or Committee are satisfactory to the Executive Board of Synod, then the issue is closed.

78. If the Executive Board of Synod is satisfied with the findings and actions of the Board or Committee, it will rule the issue resolved and the matter is closed. If, however, Should the Executive Board determines further action may be warranted, by majority vote not be satisfied with the Board's, Agency's, or Committee's report and actions, it shall refer the matter to the Ecclesiastical Commission on Judiciary Affairs for investigation and adjudication on the merits of the case.

89. Should the Ecclesiastical Commission on Judiciary Affairs, by majority vote, approve the Petition for Removal, the member or members are is considered "removed for cause" and shall be immediately ineligible to participate furthermore in the work of the Board, Agency, or Committee unless and until such time as the General Synod shall reverse the decision of the Executive Board on appeal from the member removed for cause.

910. The member or members "removed for cause" shall have the right of appeal to the General Synod at its annual meeting. Said appeal shall be in writing and filed with the Principal Clerk of the ARPC within 10 days of the final adjudication of the matter by the Ecclesiastical Commission."

Erskine Theological Seminary

What is the current and future viability of Erskine Theological Seminary as it exists? What could be done to strengthen Erskine Theological Seminary as a historic and vital agency of the Associate Reformed Presbyterian Church, dedicated to training men for the ministry and mission of our Lord and Savior Jesus Christ?

Erskine Theological Seminary's roots lie in the decision by the Associate Reformed Synod of the South in 1822 to appoint two ministers, Dr. John Hemphill and Dr. John T. Pressley, to serve the denomination as divinity professors, providing theological training for ministerial candidates. By 1837 in conjunction with the work of establishing an undergraduate academy in Due West, the work of theological education was relocated to Due West, initially under the name of "Clark and Erskine Seminary." In its founding and function Erskine Theological Seminary stood representative of the history of Scottish Presbyterianism, which from its Reformation roots, and in its various global expressions, has by and large held to the model of a Synodically or Presbyterially run seminary; doing so compelled by the conviction that this is not merely a Presbyterian tradition, but a scripturally sound and warranted approach—that the training, education, and examination of

men for gospel ministry and mission is primarily the responsibility of the church. Whether the Divinity Schools of the four ancient universities (Aberdeen, Edinburgh, Glasgow, and St. Andrews) of Scotland, the Seceder (Associate) Divinity Halls, or the Free Church Theological College, the pattern in Scottish history was that whenever a new Presbyterian denomination formed, one of the first actions taken was to establish, or re-establish a denominationally accountable and supported seminary. This also occurred in cases of Presbyterian migration and settlement: Princeton Theological Seminary, Pittsburgh Theological Seminary, Union Theological Seminary (Virginia), Columbia Theological Seminary, and the Reformed Presbyterian Theological Seminary, along with our Erskine Theological Seminary, all stand as testimony to this historic Presbyterian vision of the need for a thorough and faithful theological education - a vital and vibrant, churchly theological education - for men aspiring to gospel ministry in their respective denomination.

The twentieth and early twenty-first centuries have brought changes in North American theological education. With the fundamentalist-modernist controversy and the rise of the evangelical movement many independent, non-denominational seminaries formed; one example is Reformed Theological Seminary in Jackson, which has since multiplied its campuses to Orlando, Charlotte, Atlanta, Memphis, and Washington, D.C. Other examples include Westminster Theological Seminary, Redeemer Seminary in Dallas, and Greenville Presbyterian Theological Seminary. All of these confessional schools were established independent of denominations, have served, and continue to serve, a range of Reformed and Presbyterian constituencies, including churches and men of our denomination. None are accountable to, or in full coherence with, any particular denomination. While they have significantly benefited many churches, they do not reflect the Presbyterian ecclesiology which has historically maintained, either at a Synodical or Presbyterial level of accountability and direction, schools for the training of men for gospel ministry and mission.

Along with the great proliferation of non-denominational seminaries and seminary campuses in the late 20th and into the early 21st century, economic shifts in North America have led more and more men who feel called to ministry to pursue theological education in a wider variety of formats. Financial pressures, along with the desire for more extensive ministry internships, mean that more and more men are interested in distance learning, satellite campuses, and hybrid education models (the latter being those where students study at a central

residential campus for two years, and then complete their final year at a distance, while rooted in a local church ministry internship situation). There remains significant value in a residential seminary campus, with men (and their families) relocating to pursue full-time study in face-to-face classroom settings. But these residential seminary campuses are most viable and effective when they serve as an innovative hub for theological education. They are best situated where the classroom educational opportunities converge with significant opportunity for engagement in a variety of local churches, whether as pastoral interns, or in a more informal capacity. Most thriving seminaries, including almost all new campuses and new seminaries which are prospering, are now located in significant cities, whether in urban or suburban areas, and near regional airports with extensive domestic, if not international, flight services.

These realities converge with the fact that in the last fifty years the geography of the Associate Reformed Presbyterian Church has changed significantly. From a strong historic center in the Southeast, the denomination has grown to extend both northward and westward—with ARP congregations now in existence from Florida to California and Canada. Not only that, but we are widely engaged in global missions with many significant opportunities to build up the church globally—met in part by our World Witness MT3 team. The changing geography of the Associate Reformed Presbyterian Church is a factor which must be engaged for our seminary truly to thrive in its mission as a servant of Christ and His church.

In its present primary location, Erskine Theological Seminary (“ETS”) is situated in a rural small town. While this may provide an optimal college setting, for seminarians it is not easily accessible to the wider ARP church, nor to those in larger urban centers outside of Due West, with perhaps the exception of some residents of Greenville, SC. While ETS has worked to develop a network of extension sites, these are not easily serviced from a Due West location.

As a denominational seminary, Erskine has been on a trajectory of decline in desirability to an increasing number of prospective ministers and congregations in the Associate Reformed Presbyterian Church, while expending significant resources to service a more broadly ecumenical, non-confessional constituency. Though Erskine Theological Seminary reflects some aspects of the ARP denomination in its ethos and theological instruction, including a warm and gracious love for the church universal, it is not in sync with the Associate Reformed Presbyterian Church as a whole. ETS fails accurately to reflect

and cohere with her denominational constituency—a reality which poses a significant barrier to a more extensive denominational service.

Perhaps one of the most significant challenges to the future viability of Erskine Theological Seminary is that it functions as a matter of secondary concern, attention, and resourcing to Erskine College under its shared administration and Board of Trustees. The college is a significantly larger entity, and one which in ordinary times easily consumes the full attention of a Board of Trustees. Recent changes in administration at Erskine College and Erskine Theological Seminary (the reduction of seminary administration) will only serve to heighten the challenges for the seminary.

The Committee, having reflected on these factors, including the significant differences in history and mission between Erskine College and Erskine Theological Seminary, and seeing the seminary as thoroughly organic in its service and mission to the Associate Reformed Presbyterian Church, yet currently suffering from a lack of a close coherence with the Associate Reformed Presbyterian Church, and less than optimal attention from the Board of Trustees and administration in its current structure, recommends that Synod adopt the following:

Recommendation #7 “The General Synod of the Associate Reformed Presbyterian Church adopts the following:

(7.1.1) **A separately governed seminary:** The Synod requests that the Erskine Board of Trustees work with the Church to establish Erskine Theological Seminary as an institution separate from Erskine College, with its own Board of Trustees and administration.

(7.1.2) That to this end Synod appoint a special committee on Erskine Theological Seminary to work with the Board of Trustees of Erskine, beginning July 1st, 2013, to ascertain the financial, legal (charter, bylaws, etc.), and accreditation steps necessary to achieve this goal, and to establish a timeline for implementation in a manner beneficial to the stability and function of Erskine Theological Seminary, reporting back to Synod in June 2014.

(7.2.1) **A new, initially provisional, seminary Board of Trustees:** That in conjunction with, and appropriately timed with this ongoing effort a new, provisional Board of Trustees for Erskine Theological Seminary be nominated for July 1st, 2014, following the process of nominations for Synod committees and boards via the assistance of the Synod Committee on Nominations, and that effort be made to grant representation on this Board of Trustees from each of the constituent presbyteries of the General Synod of the Associate Reformed Presbyterian Church.

(7.2.2) That this new, provisional seminary Board of Trustees be composed of twelve members, comprised solely of ministers and ruling elders of the Associate Reformed Presbyterian Church, in good standing. Additionally, that the Moderator of Synod serve as an ex-officio member of the Board of Trustees of Erskine Theological Seminary.

(7.3.1) **A transition process:** That during the year of July 1st, 2014, to July 1st, 2015, this new provisional seminary Board of Trustees engage in the work of preparation for the transition of the governance and finance of Erskine Theological Seminary, in a provisional capacity, while functioning as a sub-committee of the existing Board of Trustees of Erskine College and Theological Seminary. This work shall include:

(7.3.2) That this work of the new provisional seminary Board of Trustees include the preparation of **a new seminary charter and by-laws** to be recommended for adoption to the Synod of June 2015.

(7.3.2.1) That the new bylaws and charter of Erskine Theological Seminary require that the president and all new faculty members subscribe to the Standards of the Associate Reformed Presbyterian Church, and that all existing faculty members, including visiting faculty, adhere to the Standards of the Associate Reformed Presbyterian Church in their teaching at Erskine Theological Seminary.

(7.3.2.2.) That the new bylaws and charter require that where the president or a faculty member comes to disagree with an aspect of the Standards of the Associate Reformed Presbyterian Church, or a stated definition or interpretation by the General Synod of an aspect of the Standards of the Associate Reformed Presbyterian Church, they are to refrain from teaching their disagreement, but may pursue the granting of an exception to their subscription, or amendment to the Standards of the Associate Reformed Presbyterian Church via their respective ARP presbytery; and that for the president and faculty members of Erskine Theological Seminary this process must include ratification of the said exception or amendment by the General Synod of the Associate Reformed Presbyterian Church, prior to engaging in the teaching of the same, so as to maintain the unity, peace, purity, and prosperity of the church.

(7.3.2.3) That the new bylaws and charter of Erskine Theological Seminary require that at any given time at least two-thirds of the seminary faculty be comprised of ministers in good standing in the Associate Reformed Presbyterian Church, and that at any given time at least two-thirds of the seminary administration be comprised of members in good standing in the Associate Reformed Presbyterian Church.

(7.3.2.4) That the new bylaws and charter of Erskine Theological Seminary require that the candidate for the position of President, and candidates for faculty positions (with the exception of visiting professors teaching occasional courses at a level of one course or less per year) be recommended to the Synod for a floor interview (which process may include a guest sermon or lecture by the candidate to the Synod) and ensuing vote for ratification; and that this ratification be by at least a 70% majority of Synod, upon which the Board of Trustees shall be granted the ability to offer a contract or position to the synodically ratified candidate.

(7.3.2.5) That the new bylaws and charter of Erskine Theological Seminary include a clear Board of Trustees process for the removal of a president or faculty member(s) who fails to adhere in life or doctrine to the Standards of the Associate Reformed Presbyterian Church.

(7.3.2.6) That the new bylaws and charter of Erskine Theological Seminary include the Board Member Removal Policy outlined in the *Manual of Authorities and Duties* of the General Synod of the Associate Reformed Presbyterian Church.

(7.3.3) **A search process for a prospective seminary President:** That the work of the new provisional Board of Trustees of Erskine Theological Seminary include the conducting of a search process for a prospective seminary President, culminating in a single nominee to be presented for interview and ratification to Synod, June 2015.

(7.3.4) **A plan for transition:** That the work of the new provisional Board of Trustees of Erskine Theological Seminary include planning and action to establish a smooth **financial transition** for the seminary, consider possible relocation of the seminary, and plan for the steady **maintenance of educational programs and delivery** through the transition period.

(7.4) **Assessment of progress:** That Synod assess the progress of the transition through the reports of the special committee (June 2014), and the provisional Board of Trustees (June 2015), and expand the time frames, or make other modifications to this process as deemed necessary.

(7.5) **Maintaining and further developing meaningful connections with Erskine College:** That the process of restructuring the seminary include planning to maintain and further develop meaningful connections with Erskine College via shared library resources, the development of an accelerated undergraduate (BA) and seminary degree (MAR/MDiv) program, and consideration of the viability of main-

taining a seminary extension site in Due West to facilitate such a shared accelerated study program, along with seminary faculty involvement in Erskine College chapels, special lectures, etc., if the seminary is relocated.

Pending the successful completion of these steps, including appropriate notification to and interaction with ATS, the restructured Erskine Theological Seminary shall begin functioning on July 1, 2015, as an institution separate from Erskine College, while remaining a denominational agency and ministry of the Associate Reformed Presbyterian Church.”

i 2012 *Minutes*, p. 564

ii 2012 *Manual of Authorities and Duties*, p. 50

iii 2009 *Minutes*, p. 44

iv 2010 *Minutes*, p. 319

v 2010 *Minutes*, p. 419

vi 2010 *Minutes*, p. 421

vii 2011 *Minutes*, p. 80-83

viii 2012 *Minutes*, p. 549

ix 2012 *Minutes*, p. 550

x Actions taken by the Board of Trustees of the Southern Association of Colleges and Schools, Commission on Colleges, December 10, 2012, p. 5-6

xi 2012 *Manual of Authorities and Duties*, p. 3

xii Id., p. 3

xiii Black's Law Dictionary, Sixth Edition; Restatement, Second, Agency § 1

xiv Peoples Federal Savings & Loan Association v. Myrtle Beach Golf & Yacht Club, 425 S.E. 2d

764 (Ct. App. 1993)

xv Eg., 2011 *Minutes*, p. 127-128

xvi 2012 *Manual of Authorities and Duties*, p. 11

Recommendation #1 was amended as follows and was adopted:

The General Synod of the Associate Reformed Presbyterian Church, in grateful acknowledgment of the 175-year relationship between itself and Erskine College and Seminary, hereby reaffirms Erskine as a valuable agency of the Associate Reformed Presbyterian Church, and will continue to maintain a close working relationship with ongoing financial, spiritual and educational support for the institution.

Recommendations #2-6 were adopted. Recommendation #7 as amended below was adopted.

That 7.1.1 and 7.1.2 be replaced as follows: The Synod requests that the Erskine Board of Trustees study the possible establishment of Erskine Theo-

logical Seminary as an institution separate from Erskine College, with its own Board of Trustees and administration. To this end, the study should include previous institutional studies regarding the above action, the financial, legal (charter, bylaws, etc.), and accreditation steps necessary to achieve this goal, and a possible timeline for implementation in a manner beneficial to the stability and function of Erskine Theological Seminary, reporting back to Synod in June 2014. The report should consider and address the following proposal."

A motion carried that the Synod express its appreciation to all those who participated in creating the report, and that the special committee be disbanded with the thanks of the Synod.

Synod recessed for the morning break.

On returning from adjournment, Synod sang number 205 from the Psalter.

The report of the **Special Judiciary Commission to Review the Complaint of Mr. Danny Wyatt against First Presbytery** was presented by Clint Davis.

REPORT OF THE SPECIAL JUDICIARY COMMISSION TO REVIEW THE COMPLAINT OF MR. DANNY WYATT AGAINST FIRST PRESBYTERY

The Special Judiciary Commission to Review the Complaint against First Presbytery, (hereafter, the Commission) was convened at the request of Convener, the Rev. Clint Davis. The Commission met by conference call on August 14, 2012, and again at Bonclarken, November 5-6, 2012, for the purpose of reviewing the complaint filed by Mr. Danny Wyatt against First Presbytery and the Covenant of Grace Church Session. The Commission was comprised of Rev. Clint Davis, Rev. Calvin Todd, Rev. Andrew Shoger, Mr. Alan Broyles, Mr. Ron Vigus, Dr. Steve Suits, and Rev. Howard Wheeler. The meeting opened with prayer offered by Rev. Andrew Shoger. The Rev. Clint Davis was elected Chairman and Rev. Howard Wheeler, Secretary. The Commission began by examining various documents relating to the case, clarifying specific responsibilities and hearing testimony from several principal parties in the conflict.

Purpose

According to the *Form of Government* of the Associate Reformed Presbyterian Church, the Commission was appointed by the Modera-

tor of General Synod as an ecclesiastical judicial commission empowered by the General Synod to examine, consider and conclude certain designated business. The designated business committed to the Commission was the *Complaint of Mr. Danny Wyatt against First Presbytery*. We were asked to review the actions of First Presbytery and to make recommendations to Synod regarding the disposition of this Complaint. We were specifically charged to consider the constitutionality of two actions of First Presbytery and to make recommendations to the General Synod.

The first action was the affirmation by First Presbytery at its January 2012 stated meeting that the Session of Covenant of Grace Church did not err in applying the censure of suspension from the Lord's Table to Mr. Danny Wyatt without examination or judicial process. The second action was the refusal by First Presbytery at its April 2012 stated meeting to hear a complaint filed by Mr. Danny Wyatt regarding the censure of expulsion applied by the Session of Covenant of Grace Church without examination or trial.

Authority

The Commission derived its authority from the General Synod of the Associate Reformed Presbyterian Church which voted, at its stated meeting on June 7, 2012, to refer the *Complaint of Mr. Danny Wyatt against First Presbytery* to a judicial commission appointed by the Moderator. The specific authority committed to us was to "take testimony in judicial cases" and to "interpret, construe, and apply the constitution and law as of the church to all matters involving constitutionality referred to it by the appointing court." The Commission recognizes the Standards of the Associate Reformed Presbyterian Church and the Word of God as its only relevant authorities.

Background

On September 10, 2011, the Session of the Covenant of Grace Church suspended Mr. Danny Wyatt from the Lord's Table prior to citation or judicial examination. The censure was communicated to Mr. Wyatt in a letter containing no clearly delineated charges. The reason given for the censure was that "by rudeness, criticism, and indifference [Mr. Wyatt had] demonstrated a lack of care and love for others members of our church." It was also claimed that Mr. Wyatt's actions were not "consistent with one determined to keep" the vow to "submit ... in the spirit of love to the government and discipline of the Church." The censure was applied without prior citation, judicial examination, or notice of appeal. The Commission understands that

the Session of Covenant of Grace felt this expediency was required due to the weekly frequency of communion.

Mr. Wyatt was invited to a meeting of the Session on October 5, 2011, to discuss this censure but declined over a dispute with the Session about whether he could bring a particular witness. From October through December 2011, the Session and Mr. Wyatt unsuccessfully attempted via email to negotiate a time to meet and continued to debate whether Mr. Wyatt could bring a witness of his choosing.

Prior to November 28, 2011, Mr. Wyatt intimated that he might file a complaint against the Session for violation of due process. In response, the Session directed Rev. Mulner to advise Mr. Wyatt that his complaint would need to be directed to Presbytery and that his "continued refusal to meet ... is contumacy and a violation of the membership vows you have taken."

On December 30, 2011, the Session of Covenant of Grace Church filed a Referral for Advice, per the *Book of Discipline*, asking First Presbytery to determine whether they had erred by applying the censure of suspension without any judicial examination. At its January 10, 2012 meeting, after prolonged indecision regarding the proper way to consider the question, the presbytery informed the Covenant of Grace Session that they appeared to be following the procedure in the *Form of Government* and *Book of Discipline*. A motion was made that the Session "take the advice offered and for the court to move on with its business." The motion was amended to read, "That the Session of Covenant of Grace Church is acting in accordance with the *Form of Government* and the *Book of Discipline* and that it may proceed with the disciplinary processes." Thus First Presbytery advised the Session that it was in order to have applied a censure of suspension prior to any judicial examination.

On February 8, 2012, the Covenant of Grace Session applied the censure of expulsion against Danny Wyatt without judicial procedure on the basis of contumacy.

Subsequently, on February 16, 2012, Mr. Wyatt filed a complaint with Tom Patterson, Clerk of First Presbytery. The complaint charged the Session with violating due process both in the matter of suspension and expulsion. Mr. Patterson forwarded the complaint to the Program Planning Committee of First Presbytery to place it on the docket for the presbytery's April 10 stated meeting. The Program Planning Committee placed a recommendation on the April agenda that "the moderator appoint a commission to adjudicate the complaint from Danny Wyatt against the Covenant of Grace Church."

At the April 10, 2012 meeting of First Presbytery, Rev. P. Mulner offered an amendment to the recommendation of the Program Planning Committee. Rev. Mulner's amended language read "that Presbytery accept its January 10, 2012 motion with respect to Mr. Wyatt and the Covenant of Grace session as its response to Mr. Wyatt's complaint" of February 16, 2012. The amended language was approved. Mr. Wyatt's complaint was neither presented nor heard by the Presbyters prior to the presbytery taking action on the amended motion.

On April 12, 2012, Tom Patterson notified Danny Wyatt by email that Presbytery had refused to hear his complaint. Subsequently, Mr. Wyatt filed a complaint with Synod on April 19, 2012 against First Presbytery and the Session of Covenant of Grace Church for violation of due process.

Mr. Wyatt has since moved to Vancouver, WA. He is currently attending the Grace United Reformed Church in Gladstone, Oregon. Because of our NAPARC agreements, he cannot enter into communicant membership with that church because he is considered to be an ecclesiastical fugitive under the NAPARC Agreement on Transfer of Members and Congregations (<http://www.naparc.org/documents/fugitives>). Under the guidance of the local Consistory of Grace Church, Mr. Wyatt claims that he has repented, where he was convicted that he had sinned against the pastor, Session, and congregation of Covenant of Grace Church. He testified to the Commission that he has continued, since his move to the Northwest, to seek reconciliation and restoration with the Covenant of Grace Session. He indicated to the Commission that the Session of Covenant of Grace was unwilling to accept that he had manifested repentance and thus restore him.

Mr. Wyatt testified to the Commission that he wants reconciliation and resolution, but does not know any way forward at this point. When asked if the Session of Covenant of Grace had provided him with any criteria for restoration, he indicated that they had not.

Mr. Wyatt indicated that he would submit to the examination and judgment of First Presbytery if it was willing to examine his complaint.

Findings

Though First Presbytery gave advice at its January 10, 2012 meeting in answer to the *Referral for Advice* from Covenant of Grace Church on December 30, 2011, Mr. Tom Patterson, Clerk of First Presbytery, testified that Presbytery did not consider this to be a ruling on the merits of the discipline case against Mr. Wyatt, as very little information was provided to Presbytery regarding the particulars of the case.

Mr. Patterson testified that “Rev. Mulner only indicated that the case was very complicated, but did not elaborate or present any detail.”

The Minutes of First Presbytery’s January meeting reflects a lack of understanding as to how to address the question for advice and an unwillingness to engage the biblical questions about the propriety of censure without examination or to inquire as to the pastoral questions surrounding the case. The original language of the motion to advise betrays this when it states that the “Covenant of Grace Session take the advice offered and for the court to move on with its business.”

The Minutes of First Presbytery’s April meeting also reflect confusion regarding the handling of the Complaint filed by Mr. Wyatt on February 16, 2012. The Commission believes Rev. Mulner’s amended motion was out of order in at least three respects. First, as a defendant in the complaint, it is highly inappropriate for him to propose a motion which summarily dismisses the complaint against him. Second, his rationale is that First Presbytery had ruled at its January meeting on the merits of Mr. Wyatt’s particular case, not merely the procedural question of suspension without judicial examination. Yet, it is clear from the Minutes of the January meeting and the testimony of the clerk, that the details of Mr. Wyatt’s case were never presented to the presbytery. Third, the complaint from Mr. Wyatt was in response to the censure of expulsion applied on February 8, 2012. Consequently, it constitutes a new action, which was never ruled on by Presbytery either in regard to its technical or particular merits.

In email correspondence between Rev. Mulner and Mr. Patterson on February 25, 2012, Rev. Mulner encouraged First Presbytery’s Executive Committee to rule Mr. Wyatt’s complaint out of order. He wrote, “the session of Covenant of Grace challenges the complaint and asks the Presbytery’s executive committee to rule it out of order. Delaying such a ruling until the next meeting of Presbytery will be detrimental to our congregation.” Rev. Mulner argued that “for any matters not specifically addressed in section X, the rules of section X:D (Appeals) are to be applied.” From this, he contended that complaints, like appeals, must be filed within 10 days of the application of a censure. On this basis, he argues that the complaint is out of order. The language of the *Book of Discipline* X:E:5, however, states only that “the same rules of procedure are to be **allowed** in complaints as in appeals.” The language of permission is not the language of requirement. Nonetheless, irrespective of the interpretation of this point, the Commission notes that Mr. Wyatt’s complaint to First Presbytery is in response to the censure of **expulsion** and therefore meets the 10 day

requirement.

Rev. Mulner first attempted and then succeeded in preventing First Presbytery from hearing the complaint. As mentioned above in point 4, he sought to have the complaint ruled out of order in his email to Tom Patterson on February 25, 2012. He successfully prevented the Presbytery from considering the complaint with his amended motion offered at the April 10 meeting of Presbytery.

Consequently, we find the action of First Presbytery on April 10, 2012 to be out of order in accepting Rev. Mulner's amended motion. Furthermore, we find that First Presbytery's failure to hear the complaint constitutes a failure to perform its duty to administer discipline and to seek the peace, purity and prosperity of the Church.

¹*Form of Government*, XIV.B.1.

²*2012 Minutes of General Synod*, 506.

³*Form of Government*, XIV.B.2.b.

⁴*Letter from Covenant of Grace Session to Mr. Danny Wyatt*, September 10, 2011.

⁵*Ibid.*

⁶*Letter from Covenant of Grace Session to Mr. Danny Wyatt*, November 28, 2011.

⁷*Minutes of the Executive Session of First Presbytery at the Fall Stated Meeting*, January 10, 2012.

⁸*Ibid.*

⁹*Letter from Covenant of Grace Session to Mr. Danny Wyatt*, February 8, 2012.

¹⁰*Minutes of the Stated Meeting of First Presbytery*, April 10, 2012, 2.

¹¹*Ibid.*

¹²*Telephone Interview with Mr. Tom Patterson*, November 6, 2012.

¹³*Email to Tom Patterson from Paul Mulner*, February 25, 2012

¹⁴*Ibid.*

¹⁵*Book of Discipline*, X.E.5.

Recommendations

1. Per *Book of Discipline* X.E.4, the Commission recommends that Synod reverse the action of First Presbytery on April 10, 2012, in which it approved a motion by Rev. Paul Mulner that "[First] Presbytery accept its January 10, 2012 motion with respect to Mr. Wyatt and the Covenant of Grace session as its response to Mr. Wyatt's complaint" filed on February 16, 2012.
2. We recommend that Synod direct First Presbytery to institute due process according to the *Book of Discipline* X.E and V.5 and that it hear and adjudicate the *Complaint of Mr. Danny Wyatt*, received February 16, 2012, against the Session of the Covenant of Grace

Church and report the final disposition of the complaint to the June 2014 meeting of General Synod. We further recommend that all of the documentation and findings of this Commission be included for the adjudication of this case.

3. We recommend that the Synod continue the Commission until the disposition of the Complaint of Mr. Danny Wyatt to First Presbytery is complete and that Synod direct First Presbytery to report regularly to the Chairman of the Commission as to the progress of the case.
4. Whereas the *Book of Discipline* does not explicitly advise Sessions as to the permissibility of applying the censure of suspension from the Lord's Table without examination or judicial process, yet, historically this judgment has been given to the Session to address exigencies, we recommend that Synod direct its Committee to Revise the *Book of Discipline* to adopt specific language regarding this practice taking care to safeguard it from abuses.
5. We recommend that the Synod direct the committee for the revision of the *Book of Discipline* to ensure that clear procedures are in place regarding the disposition of complaints.
6. We recommend that Synod adopt this report as a whole.

For the Committee,

Clint Davis, Chairman

An amendment failed. Vaughn Hathaway asked that his name be listed as being opposed to the report.

Recommendations 1-6 were adopted.

The Report of the **Committee on Inter-Church Relations** was presented.

REPORT OF THE COMMITTEE ON INTER-CHURCH RELATIONS

The committee met via conference call on February 12, 2013, and communicated via email on a number of occasions throughout the year.

Ecumenical Organizations

The ARPC has membership in two (2) ecumenical organizations:
(1) The North American Presbyterian and Reformed Council

(NAPARC). NAPARC met November 12-13, 2012, at Mid-America Reformed Seminary in Dyer, Indiana. The ARP Synod was represented by Jeff Kingswood, Lee Shelnett, Rob Patrick, and Tim Phillips. While at NAPARC, our delegation had separate private meetings with the OPC and RPCNA delegations, respectively, at their request. Both expressed a desire for growing fellowship with the ARP Church. For the information of our Synod, the details of the NAPARC Comity Agreement, the Agreement on Transfer of Members and Congregations, and NAPARC minutes are available at: www.naparc.org. (2) The World Reformed Fellowship (WRF). At its 2010 conference WRF asked its members, including the ARP Church, to give feedback on a new statement of faith they have been working on. This is a result of one of WRF's stated purposes: "to write a new confessional statement for the 21st Century." Our committee did not get to this in 2013 but plans to re-visit the matter further in the coming year. Information about the WRF can be found here: <http://www.wrfnet.org/web/guest/home>.

Churches in Fraternal Fellowship

North American Churches in fraternal fellowship with the ARPC are the Korean-American Presbyterian Church (KAPC), the Orthodox Presbyterian Church (OPC), the Presbyterian Church in America (PCA), the Reformed Presbyterian Church of North America (RPCNA), and the Evangelical Presbyterian Church (EPC).

Of special note is the developing relationship with the RPCNA. Your Committee on Inter-Church Relations is recommending that we hold a concurrent Synod meeting at Bonclarken with the RPCNA in June of 2015. Our equivalent committee in the RPCNA is making the same recommendation to their Synod this summer.

The proximate goal of such a concurrent meeting would be to foster closer relations. Of course, there is always the possibility of organic union in the future. This recommendation comes after many years of getting to know one another. As we have done so, the RPCNA and the ARPC have become increasingly aware of our common historical roots, similar interests, and much mutual good will. Such a concurrent Synod meeting might include denomination-specific times for business, shared informal gatherings, joint opportunities for worship, and perhaps joint meetings of synod agencies for familiarization, mutual encouragement, and the exploration of new possibilities for cooperation.

The expectation is that if such a meeting occurs, a future gathering at Beaver Falls, PA, (or other location of their choice) might occur in

the near future. Steps have been taken to coordinate with Bonclarken concerning logistics; tentative plans indicate the proposed concurrent meeting is feasible, though some level of inconvenience will be unavoidable.

For information purposes, we share the RPCNA's statement on church union from THE COVENANT OF 1871 (The Constitution of the Reformed Presbyterian Church of North America):

4. That, believing the Church to be one, and that all the saints have communion with God and with one another in the same Covenant; believing, moreover, that schism and sectarianism are sinful in themselves; and inimical to true religion, and trusting that divisions shall cease, and the people of God become one Catholic church over all the earth, we will pray and labor for the visible oneness of the Church of God in our own land and throughout the world, on the basis of truth and of Scriptural order. Considering it a principal duty of our profession to cultivate a holy brotherhood, we will strive to maintain Christian friendship with pious men of every name, and to feel and act as one with all in every land who pursue this grand end. And, as a means of securing this great result, we will by dissemination and application of the principles of truth herein professed, and by cultivating and exercising Christian charity, labor to remove stumbling-blocks, and to gather into one the scattered and divided friends of truth and righteousness.

Fraternal Delegates/Representatives

The following ARP delegates served as fraternal delegates to synod/general assembly meetings in 2012: Andrew Putnam attended the KAPC assembly, Kyle Sims attended the RPCNA assembly, and Soku Yi attended the EPC assembly.

We have sent invitations for fraternal delegates to attend our Synod 2013 to the EPC, RPCNA, and the KAPC. Our committee will take the invited delegates out for dinner during Synod.

Thus far we have received an invitation from the OPC to send a fraternal delegate to their 2013 assembly. Rev. Lee Shelnett will serve in this capacity. We anticipate a formal invitation from the RPCNA and will ask Rev. Jeff Kingswood to serve as delegate to their assembly when an invitation is received.

The committee will determine the delegation to NAPARC at a later date. The ARP Church will host the meeting this year at Bonclarken.

Corresponding Synods

The ARPC has relationships with two ARP Synods overseas. It is expected that Frank van Dalen of World Witness will make reports available from the Synods of Mexico and Pakistan.

Officers for 2013-2014

Committee officers were elected in March. The officers for next year are:

Chairman – Rob Patrick

Vice Chairman – R J Gore

Secretary – Rudy de Vries

Recommendations:

1. That the proposed 2014 budget be approved.
2. That the ARPC extend an invitation to the RPCNA for a concurrent meeting of our respective general synods at Bonclarken in 2015.
3. That all other actions of the committee, as herein reported, be affirmed.

Respectfully submitted,

Rob Patrick, Chairman

COMMITTEE ON INTER-CHURCH RELATIONS

	<u>2013 Synod</u> <u>Approved</u>	<u>2014</u> <u>Proposed</u>
Denominational Ministry Allocation	\$ 5,700	\$ 4,200
<u>Expenses:</u>		
General Office Expense	\$ 500	\$ 400
Committee Travel	450	450
ARP Fraternal Delegates/Representatives	4,000	3,000
Hosting Fraternal Delegates	250	250
NAPARC Dues	500	100
ICRC Dues	0	0
Total Expenses	\$ 5,700	\$ 4,200
Net Income (Loss)	\$ -	\$ -

A motion passed:

That recommendation #3 be amended by adding:

The joint worship services for the concurrent Synod

with the RPCNA in 2015 will be conducted with the singing of psalms without accompaniment.

Recommendations 1-3 were adopted.

The Report of the **Committee on Investment** was presented and adopted.

REPORT OF INVESTMENT COMMITTEE

Responsibility for oversight of various investments of the General Synod has been assigned to Synod's Investment Committee. The committee meets at least quarterly with its investment consultants to review performance, asset allocation, and any changes with the investment managers.

The committee held its regularly scheduled meetings in-person in February and August and by conference call in May and November. In addition, the committee held a number of follow-up conference calls with investment advisors throughout the year.

Duties as prescribed in the *Manual of Authorities and Duties* are:

- a. Developing guidelines for the work of the committee.
The committee developed operating procedures and Investment Policy Statements in 2008. Investment Policy Statements are reviewed on an annual basis and updated as needed. The statements are available from Central Services.
- b. Management of all investment funds under the oversight of the ARP Foundation/Stewardship (including the funds of the General Synod) and the Board of Benefits.

These funds represent three distinct types of investments:

(1) Associate Reformed Presbyterian Retirement Plan Trust. At the request of the Board of Benefits, the Investment Committee receives reports from the consultant and meets with him on a quarterly basis to evaluate the performance of the funds. The fund value at 03/31/13 was \$44,873,976. The chairman of the Board of Benefits Retirement Committee serves as an advisory member of the Investment Committee.

(2) Endowments and Endowment-type Funds. These individual accounts belong to churches, presbyteries, and individual restricted funds of agencies of the General Synod. Each account is invested to meet the risk profile of the fund. Four risk model options are avail-

able ranging from conservative to aggressive. At 03/31/13, these funds were valued at \$15,998,650. Representatives of Synod agencies and boards with funds invested under the oversight of the committee are invited to participate in meetings in an advisory capacity.

(3) Charitable Remainder Trusts and Gift Annuities. Members of the Board of Stewardship serve as trustees for the ARP Foundation and have asked the Investment Committee to provide investment oversight over the foundation's charitable trusts. In this capacity, the committee receives reports and works with the custodian and investment manager, Cornerstone Management, Inc. Each of the charitable trusts is a separately invested entity, with a combined total value on 03/31/13 of \$349,317. The balance in the Gift Annuity Fund was \$152,908 at 03/31/13, bringing the total sum of funds under the management of Cornerstone to \$502,225. With advisement by its consultants and investment managers, the Investment Committee adjusts investment strategies as appropriate to take advantage of gain opportunities, minimize losses, and to enhance.

c. Reviewing all current investment relationships for funds currently invested under the oversight of the ARP Foundation/ Stewardship and funds of the Board of Benefits.

Deutsche Bank Alex.Brown serves as the investment consultant on the ARP Retirement Plan Trust, and the Graystone Consulting Group of Morgan Stanley Smith Barney on the endowment-type funds. The committee monitors the performance of its investment consultants and investment managers on an ongoing basis

The Morgan Stanley Smith Barney relationship provides a pooled account management approach in which the funds have access to separately managed accounts in addition to mutual funds. The combined value of our accounts allows us to access investment managers in some asset classes that typically have high minimum investments (such as \$1 million). The combined investment approach also allows us to have lower investment expense rates. Charitable Trust Administration Company (CTAC), working in conjunction with Morgan Stanley Smith Barney, tracks individual accounts via allocation and provides monthly reporting on account performance.

The Investment Committee believes that the arrangement with Morgan Stanley Smith Barney and CTAC provides greater value to each of our accounts in a cost effective manner. The committee also believes that this approach provides a good investment vehicle for

local churches and agencies. If your church has need of such a service, please contact the Executive Director of Central Services.

d. Discuss with other boards and agencies the possibility of including their funds in those under management. One purpose of the Investment Committee is to offer boards and agencies the option to off-load investment management duties and thus allow each board or agency to focus on its mission. The committee is available to assist any church or agency of the General Synod, both in an advisory capacity (i.e., to make recommendations) and to exercise particular responsibilities authorized by asset owners (i.e., change in investment managers, asset allocation studies).

The committee expresses its appreciation to Matt Wylie, who finishes his term June 30, 2013, for his valuable service.

Officers for 2013 – 2014:

Jim Crisp	Chairman
Mike Cruce	Vice Chairman
Chip Smith	Treasurer
Paul Bell	Secretary/Administrative Officer

Recommendations:

1. That this report be received as information and that presbyteries and sessions note the availability of services offered by the Investment Committee.
2. That the committee be granted \$2,700 for committee travel and expenses.

Respectfully submitted,

Jim Crisp, Chairman

The report of the **Committee on Minister and His Work** was presented and received as information.

**REPORT OF COMMITTEE ON
MINISTER AND HIS WORK**

The Committee met Thursday, November 2, 2012, at Bonclarken and later in a follow-up conference call to establish an ad hoc committee consisting of Bob Wilson, Chairman; David Lauten; Fred Carr; and Mark Ross, Advisory Member. The ad hoc committee's purpose was

to look into the Memorial from First Presbytery that was referred to the Committee on Minister and His Work during the 2012 Meeting of the General Synod: "That the Synod instruct the Committee on Minister and His Work to study the historical practice of ordination and the question of what constitutes a legitimate calling body (i.e. Presbytery, Synod, Outreach North America, World Witness, Chaplain's Commission, etc.) and that the committee bring its recommendations to the 2013 Meeting of the General Synod" (p.501-502).

The ad hoc committee carefully considered the historical practice of ordination in the ARP Church and the question of what constitutes a legitimate calling body. At the April 3, 2013 committee meeting of Minister and His Work, the following report of the ad hoc committee was submitted, discussed and approved: "Our study brought us to the conclusion that the historical practice of ordination is outlined in Chapter X of the *Form of Government* in the *ARP Standards*. The *Standards* also give authority to ordain men to the office of Minister/Teaching Elder in 'positions' other than of pastor of a congregation which is also included in Chapter X."

The Committee on Minister and His Work is pleased to report that the Presbyterian and Reformed Council on Chaplains (PRCC) is providing an excellent endorsing agency for our ARP chaplains. The following people will serve as representatives to the PRCC: R.J. Gore, term expires 2016; Mike Yarman, term expires 2015; and David Lauten, term expires 2014.

The officers for the Committee on Minister and His Work for 2014 will be Bill Sutherland, Chairman; Charles Edgar, Vice Chairman; and Bob Gordon, Secretary.

Respectfully submitted,

David Lauten, Chairman

COMMITTEE ON MINISTER AND HIS WORK

	Synod Approved 2013	Proposed Budget 2014
Revenues		
Denominational Ministry Allocation	\$ 12,000	\$ 11,400
Total Revenues	\$ 12,000	\$ 11,400
Expenses		
Committee Travel & Meeting	\$ 2,850	\$ 1,800
General Office	\$ 50	\$ 100
Presbyterian and Reformed Joint Comm	\$ 9,100	\$ 9,500
Total Expenses	\$ 12,000	\$ 11,400
Net Income (Loss)	\$ -	\$ -

The Report of the **Committee on Worship** was presented and adopted.

REPORT OF THE COMMITTEE ON WORSHIP

The Committee on Worship continues to operate under the purposes and duties it received from the General Synod in 2005, revised in 2009.

In accordance with duties 1 and 4 in the *Manual of Authorities and Duties*, the Committee continues to identify ways to provide guidance and resources to help pastors and sessions enrich the worship of Synod's congregations.

The Committee sponsored a concert and workshop on hymns led by Matthew Smith and Indelible Grace in September 2011 at First ARP Rock Hill, at which over 300 people were in attendance. The Committee is looking to host similar events regionally to provide resources, training, and encouragement to congregations utilizing, or seeking to add, non-traditional musical stylings in their worship. Toward this end, the committee is pursuing cooperation with Erskine Seminary's Institute of Reformed Worship and hopes to review a proposal for such an event in early 2014.

The Committee is reviewing current resources on worship to submit to the CEM Board for review and possible inclusion in its bookstore.

In accordance with duty 2, the Committee continues to study ways to help ARP churches and their officers learn about Synod's *Directory of Public Worship*. We are pursuing opportunities for incorporating *Directory* education into existing regional, presbytery, and denomination-wide conferences and seminars, and we solicit such opportunities from Synod's various bodies.

In accordance with duty 3, the Committee continues to supervise its subcommittee with respect to the Bonclarken Music Conference. We are pleased to report that the conference continues to be successful in terms of musical excellence and spiritual edification. Trip McGill and Lynn Grimsley consistently provide a nationally respected program with skilled clinicians and original compositions. The Committee sincerely honors their service.

The Committee elected the following officers for its coming term beginning June 2013: Rob Roy McGregor, Chairman; Sharon Griffin, Vice Chair; Jane Shelton Dale, Secretary.

The Committee is in need of passionate and knowledgeable members who will be energized in working to pioneer new events, forge new collaborative partnerships, and create new resources to promote and enrich the worship of our great Savior in our Synod and beyond. Please nominate such people through Synod's Nominations Committee.

Recommendations:

1. That the General Synod encourage individuals and sessions to submit nominations of individuals qualified and willing to serve on the Worship Committee to Synod's Nominations committee.
2. That the 2014 budget for the Committee on Worship be approved.

For the Committee,

Rev. Andrew R. Stager, Chairman

COMMITTEE ON WORSHIP

	<u>2013 Synod Approved</u>	<u>2014 Proposed</u>
<u>Worship Committee</u>		
<u>Revenues</u>		
Worship Committee DM Allocation	\$ 2,000	\$ 5,000
Total Revenues	\$ 2,000	\$ 5,000
<u>Expenses</u>		
Worship Committee Meeting Exp	\$ 2,000	\$ 5,000
Worship Comm Misc Expenses	50	0
Total Expenses	\$ 2,050	\$ 5,000
Net income (Loss)	\$ (50)	\$ -

The report of the **Committee on Erskine Campus Ministry** presented a video highlighting activity of the students in service to the local community. Synod paused for a period of prayer for the ministry, and it was noted that the video will be placed on the Erskine website.

COMMITTEE ON ERSKINE CAMPUS MINISTRY

Fathers and brethren:

At its 208th meeting, General Synod approved the recommendation to make the Committee on Erskine Campus Ministry a permanent, standing committee. In addition, General Synod approved the recommendation to include the committee's structure and duties, along with the *Overview of Erskine Campus Ministry* and the *Campus Ministry Affiliation of the Associate Reformed Presbyterian Church with Reformed University Ministries of the Presbyterian Church in America* in the *Manual of Authorities and Duties*.

In following its duties, the committee met for both of its stated meetings and on several other occasions, as needed, throughout the year. The structure of these meetings varied, but in each meeting the committee met with Rev. Paul Patrick, Campus Minister at Erskine, to hear reports on the state and progress of Campus Ministry at Erskine,

hear reports on the financial aspects of Campus Ministry (including communication with Campus Ministry and General Synod's Central Services), and to encourage and spend time with Rev. Patrick in prayer for Campus Ministry and for his family. The committee provided additional oversight to ensure that Campus Ministry conformed to the *Overview of Erskine Campus Ministry* approved by the General Synod and to ensure that the Campus Ministry complied with the terms of the affiliation agreement with Reformed University Ministries as approved by General Synod.

For the purposes of informing the General Synod about the work of Campus Ministry, the committee is including the following list, as reported by Rev. Patrick to the committee, to provide an update and give a few examples of what Campus Ministry at Erskine has been and is doing:

- * Forty-eight students attended the annual J-Term Men's and Women's Ministry Retreat at Bonclarken on the dates of January 11-13, 2013 (18 males, 30 females). This event was *free*, thanks to generous gifts from churches and individuals. The men stayed in the Boyce Memorial-Kings Mountain house and had three (3) sessions with their speaker, the Rev. John Boyte, who spoke on "Every Man's Need, Every Man's Battle, and Every Man's Hope." The women stayed in the Carroll Cottage/Gastonia House and had three (3) sessions with Marie Patrick, who spoke on Joanna Weaver's book "Having a Mary Heart in a Martha World." The retreat concluded with the groups worshipping together on Sunday morning at Reformation ARP Church in Hendersonville.
- * Reformed University Fellowship (RUF) sponsored a Small Group Leadership Training seminar on January 27, 2013, for the purpose of producing and equipping more capable small group leaders for the future. Twenty students attended.
- * RUF's Large Group Fellowship at the Barn started its spring semester February 10, 2013, and began a series in the Psalms entitled "Living Faithfully through the Ups and Downs of Everyday Life." Despite the rain, we welcomed 55-60 students with hot cider, hot cocoa, and boiled peanuts. We hosted high school visitors to Erskine on February 17 during their overnight trip to campus via Erskine Admissions.
- * The RUF music team from the Barn led the ARP Senior High spring retreat at Bonclarken on March 3.
- * There were five (5) RUF Small Group Bible Studies, Fellowship

Groups, and Prayer Groups. Their topics were: Ephesians (E. Keuthan), Revelation chapters 1-3 (Z. Keuthan), Discipleship (R. Talbot), the Sermon on the Mount (J.Curtis), and "Transforming Grace" (The Patricks).

- * RUF Interns Zack and Elly Keuthan continued to minister to students through small groups, fellowship gatherings, and one-to-one relationships. Their internship concluded in May 2013 at which time they began seminary training in Charlotte, NC.
- * Ben Johnson (Samford University) and Kaylan Vanderlip (College of Charleston) are our two (2) new interns raising support to begin work and ministry with RUF at Erskine starting in August 2013.
- * Twenty-five Erskine students remained on campus during Spring Break to participate in RUF's Spring Break Widows Ministry and outreach to local widows.
- * 145 students participated in the Barn-K, which was a 3.698 mile walk/run from campus to the Barn held on April 28, 2013. This event, like our Fall Hymn Sing, was a "For Joy!" event to raise support for Due West resident Warren Sullivan to attend Camp Joy this summer.
- * Erskine participated in the RUF Summer Conference in Panama City Beach, FL on May 19-24, 2013.
- * www.erskine.ruf.org continues to serve as the hub of information and communication for Campus Ministry at Erskine as does Facebook via "Ruf Erskine."

Throughout the year the committee received much more positive news about the work of Campus Ministry and is well-pleased with Rev. Patrick's performance as he carries out his duties. The committee is also greatly encouraged about the positive impact being made at Erskine for God's Kingdom through Campus Ministry. The committee encourages the General Synod to continue in its prayers for Rev. Patrick and Campus Ministry at Erskine.

A final action of the committee to report is that the committee met with Rev. Mantle Nance, pastor at Newberry ARP Church, at his request, during its January stated meeting. Rev. Nance shared Newberry ARP's desire to start a Reformed University Fellowship Ministry at Newberry College. Based on the committee's positive experience with Reformed University Ministries and Campus Ministry at Erskine, the committee agreed to endorse the concept of a Reformed University Ministry at Newberry College.

The following officers were elected to serve on the Committee on Erskine Campus Ministry for 2013-2014:

Patrick Malphrus, Chairman
George S. Robinson, Jr., Vice Chairman
Phil Williams, Secretary

The committee has no recommendations.

Respectfully submitted,

Patrick Malphrus, Secretary

The Dissenting Opinion (regarding the Ecclesiastical Commission on Judiciary Affairs) was moved as a substitute motion, and carried.

DISSENTING OPINION

General Synod's Ecclesiastical Commission on Judiciary Affairs (ECJA) met twice by conference call to consider two complaints against Second Presbytery. The first of these conference calls was held on January 31, 2013 and considered a complaint against Second Presbytery with regard to the session of the Greenville ARP Church and their handling of a matter involving ruling elder Dr. Richard Taylor. This complaint came to the ECJA by virtue of an adopted recommendation of a Moderator's Committee on Complaints during the 2012 meeting of General Synod (see 2012 *Minutes of Synod*, p. 505: "That Complaint 1 (*Complaint against Second Presbytery*) be referred to the standing Ecclesiastical Commission on Judiciary Affairs." The second conference call was held on February 14, 2013 and dealt with the actions of Second Presbytery on October 12, 2010 concerning Dr. James Hering, a member of Second Presbytery. This case was referred to the ECJA at the 2011 meeting of General Synod (see 2011 *Minutes of Synod*, p. 150: "A Complaint from Second Presbytery was referred to the Ecclesiastical Commission on Judiciary Affairs for study and adjudication.") The end result of both of these meetings was that the actions of Second Presbytery were deemed not to be irregular or unjust; therefore, both cases were dismissed by the ECJA.

It is the view of this Dissenting Opinion that the actions of the ECJA are troubling in a number of areas:

- * The Report of the ECJA as submitted to General Synod is far too brief in what it reports. There was much discussion and debate during the two conference calls, which is not reflected in the report. Furthermore, these are not simple matters, as they touch on the correct interpretation of Holy Scripture (in particular, 1 Corinthians 6:1-8), the ordination vows of elders and ministers, and the area of church discipline (the latter which was widely considered to be a mark of the true church in several Reformation-era confessional documents). In addition, it should be noted that the lawsuit filed against General Synod in 2010 – the underlying event that precipitated the complaints – ended up costing Synod roughly \$100,000 in legal fees.
- * There seemed to be some confusion on the part of some of the members of the commission about exactly what the ECJA was being asked to do in each case and how to do this in an ecclesiastical fashion. For instance, sections of the *Book of Discipline* (BoD) with regard to complaints were referenced (specifically, BoD X.E. “Complaints”). However, on multiple occasions during the meetings, language of the secular courts was used by members of the commission, in that the complaints against Second Presbytery were deemed to be a “collateral attack” by those making the complaint. Also, in the first meeting, the lack of a legal “precedent” in the ARP Church was stressed by one member of the commission. Because of this, this member of the commission had researched cases in the Presbyterian Church (USA) for guidance. Two cases were mentioned during this meeting, but without much specific detail. When the minutes of this meeting were emailed to members of the commission, there were also two attachments included – documents of the two PC(USA) cases that were referenced (because of the length of these documents, they have not been included as attachments to this report, but they may be accessed electronically at the following links: <http://tinyurl.com/bl5hzye> and <http://tinyurl.com/cz47734>). Both of these “precedents” were rather notorious cases in the PC(USA): the first dealt with a feminist theology conference where paganism was openly promoted; the second dealt with the ordination of a homosexual minister. Both of the cases were dismissed by the PC(USA) equivalent of the ECJA on irrelevant technicalities and therefore should not be considered as possibilities for “precedents.”

- * There may, in fact, have been a similar case in the ARP Church that was not considered for purposes of precedent or direction. In the lawsuit filed by Dr. Taylor, which was one of the underlying reasons for the complaint involving the session of the Greenville ARP Church, one of the co-filers of the lawsuit was Dr. Parker Young, a member of First Presbytery and a ruling elder at the Pinecrest ARP Church. First Presbytery did eventually assume original jurisdiction in the case of Dr. Young and was pursuing a course of church discipline against him (these events are chronicled in the Spring, Summer, and Fall 2011 minutes of First Presbytery). The similarity in these cases was never mentioned during the meetings of the ECJA, even though at least two members of the commission were closely involved in this case in First Presbytery (see below).
- * At the end of the second conference call, when it was announced that a minority report (i.e. dissenting opinion) of the ECJA would be presented to Synod, one of the members of the ECJA responded by attempting to defend the action of presbyters taking ecclesiastical matters to secular courts. In particular the following argument was made:

It is generally agreed among Biblical scholars that the First Letter to the Corinthians was written as early as AD 52 or probably no later than AD 58 while Paul was in Ephesus. This means that Paul wrote this letter several years before he attempted to persuade the Jews in Jerusalem that he was a Jew following the revealed will of God in preaching to the Gentiles. We read in Acts 23:9ff and in Acts 25:2-3 that the religious leaders of the Jews banded together with an oath to kill Paul. Specifically, Acts 25:2-3 says, *“Then the high priest and the chief men of the Jews informed him [Festus] against Paul; and they petitioned him, asking a favor against him, that he would summon him to Jerusalem – while they lay in ambush along the road to kill him.”* See also Acts 25:9-12, *“Festus, wishing to do the Jews a favor, said to Paul, “Are you willing to go up to Jerusalem and stand trial before me there on these charges?”*

Paul answered: "I am now standing before Caesar's court, where I ought to be tried. I have not done any wrong to the Jews, as you yourself know very well. If, however, I am guilty of doing anything deserving death, I do not refuse to die. But if the charges brought against me by these Jews are not true, no one has the right to hand me over to them. I appeal to Caesar!" After Festus had conferred with his council, he declared: "You have appealed to Caesar; to Caesar you shall go." When Paul realized that Festus would take him back to Jerusalem, try him, and possibly turn him over to the Jews [sic] he was not willing to risk being tried by them (an ecclesiastical court), so he appealed to Caesar (a civil court). This occurred around AD 62-64, for we know that several of his epistles from Rome were written around AD 63-65. If Paul, after writing 1 Corinthians 6:1-8, felt that he must appeal to a civil court, then obviously he felt that there had to be exceptions to the rule about never going to civil court with matters that normally would have been tried by an ecclesiastical court.

Leaving aside the fact that the "ecclesiastical court" mentioned in the example cited above was Jewish and therefore not a Christian one (and therefore not technically "ecclesiastical", i.e. pertaining to the church of the Lord Jesus Christ), it should be noted that this statement was given by ECJA member Rev. Doug Jones, and appears to be identical to a paragraph contained in a response submitted by the Pinecrest ARP Church session in defense of Dr. Parker Young (see *Minutes of First Presbytery*, March 8, 2011, Appendix B, pp. 33-34). According to the minutes of First Presbytery, Mr. Jones was serving as the supply pastor of the Pinecrest ARP Church. It would seem reasonable to conclude, therefore, that Mr. Jones would have knowledge of the case involving Dr. Young. In addition, Mr. Terry Wallace, another member of ECJA, was serving as a member of the Pinecrest session at the time; his name appears as one of the signers of the response of the Pinecrest session (see the March 8, 2011 *Minutes*, p. 40). It should also be noted that this response by the Pinecrest session was found by the pres-

bytery to be “inadequate and insufficient,” leading the presbytery to assume original jurisdiction and appoint an ecclesiastical commission to adjudicate the case against Dr. Young. None of these events were mentioned during either meeting of the ECJA, and neither Mr. Jones nor Mr. Wallace recused himself. The matter only came to the attention of the minority because of Mr. Jones’ statements quoted above.

- * If the majority report of the ECJA is adopted, it has the potential to create, at the very least, a measure of disunity with the Synod as to how matters of church discipline are handled by the church courts. In both First Presbytery and Second Presbytery, almost identical cases were considered, but with completely different results. If one presbytery considers the actions of a session to be inadequate and assumes original jurisdiction while another does not, this creates confusion in handling such cases in the future. Furthermore, the majority report of the ECJA has the potential to establish some sort of precedent within the Synod – in essence, the decision of one presbytery is supported, over and against the actions of another presbytery. Would adopting the majority report effectively “undo” in some way the actions of First Presbytery? In the view of the minority, such a scenario has not been carefully considered by the ECJA, and therefore extreme wisdom should be exercised by the Synod in these matters. In part, this is not the fault of the majority of the ECJA, but rests with two members who did not adequately report these matters to the rest of the commission.
- * It is uncertain as to whether the ECJA actually followed the directives of General Synod in the case involving Dr. Hering. The complaint was referred to the ECJA “for study and adjudication.” Since the case was dismissed without any contact or consultation with any of the parties in the case, it is very difficult to see how “adjudication” took place.
- * In the opinion of the minority, the merits of each of the two cases were not properly considered. When the issue of lawsuits within the church was mentioned during discussions, it was repeatedly stated that the ECJA was not to discuss the charges against Dr. Taylor and Dr. Hering, but only whether Second Presbytery had acted in an unjust or irregular manner. It is very difficult to ascertain whether an action was irregular or unjust if the underlying cases could not be discussed. It was suggested at various times

that the different parties in the cases could be met with and interviewed, but these suggestions were not acted upon by the commission. According to BoD X.D.9 (cf. X.E.5), “when a higher court has decided that an appeal is in order and that it should be considered by the court,” one of the procedures to be followed is the “hearing of the parties.” This did not take place in either of the complaints given to the ECJA for its consideration.

- * The minority disputes the conclusions of the majority that the actions of Second Presbytery were not irregular or unjust. In the case of Dr. Taylor, none of the documents given to the ECJA indicate that church discipline in any form was ever considered, either by the Greenville ARP Church session or by Second Presbytery. For example, the language of “admonition” or “exhortation” does not occur in the documents given to the ECJA. In the opinion of the minority, it is not clear as to how two issues concerning Dr. Taylor were dealt with by either the session or the presbytery. In particular, the following ordination vow would seem to be an important consideration: “(6) Do you promise to submit in the spirit of love to the authority of the session and to the higher courts of the Church?” If this was not addressed in a disciplinary manner by either the session or presbytery, it is very difficult to see how the presbytery did not act in an irregular manner.
- * In the case of Dr. Hering, there does seem to be the indication that some procedures of church discipline were undertaken by the presbytery, specifically the Minister and His Work Committee (MHWC). In a report from MHWC, it is acknowledged that Dr. Hering was admonished by the committee (see *Minutes of Second Presbytery*, March 8, 2011, pp. 28-29). This was an encouraging action by the committee of the presbytery, and it does seem to indicate that there was an acknowledgment of wrongdoing on the part of Dr. Hering, since the language of church discipline (“admonished”) is used. Specifically, this report states:

“Further, some brothers have asked what counsel MHWC gave to Mr. Hering that was mentioned in but not spelled out in the Fall [2010] report. Along with other counsel, MHWC admonished Mr. Hering that we believe he should not have attempted to take the matter to civil court; we counseled him that he should have let the providence of God play out through the decision of the body (Synod) and that if he

wished to appeal he should have done so through the courts of the church; and we asked him to reconsider his actions in light of our counsel.”

What is missing, however, is any indication of how Dr. Hering responded to the admonishment, whether further steps of church discipline (e.g., exhortation) were undertaken, whether Dr. Hering had complied with the committee’s request to reconsider his actions, etc. If there was no follow-through on the part of the committee or the presbytery, this would seem to be irregular. A motion was made and seconded during the February 14 meeting of the ECJA: “That the Ecclesiastical Commission on Judiciary Affairs recommend to Second Presbytery to revisit the admonishment of Mr. Hering, if necessary, and to determine if Mr. Hering has reconsidered his paper on 1 Corinthians 6.” This motion was defeated by the ECJA.

- * Finally, the opening paragraph of the *Book of Discipline* includes this statement: “The purpose of discipline is to bring about the reconciliation of man to God and man to man and to engage the people of God in the ministry of reconciliation, and to promote the peace, purity, and edification of the Church.” Because church discipline was not adequately pursued in these cases, the opportunity for repentance and reconciliation for Dr. Taylor and Dr. Hering is lacking. If they have indeed sinned and have not been confronted in their sin, then there is a negligence of oversight. To deprive a presbyter the opportunity for repentance and reconciliation through the actions of a church court would therefore seem, at the very least, to be an unjust action.

Therefore, this Dissenting Report makes the following recommendations:

1. Whereas BoD X.D.9 was not followed and members of the ECJA did not recuse themselves, that the Moderator of General Synod appoint an ecclesiastical commission to adjudicate the complaint against Second Presbytery involving the Greenville ARP Church session and report back to the 2014 meeting of General Synod, and that this commission be composed of nine (9) members, five (5) of whom shall be teaching elders, four (4) of whom shall be ruling elders, with none of its membership consisting of members of either First or Second Presbytery.

2. That the complaint against Second Presbytery involving Dr. James Hering be sustained and that Second Presbytery be instructed to continue the process of discipline begun by the MHWC in Fall 2010 and mentioned in its Spring 2011 report to Second Presbytery.
3. That General Synod refer to the Committee on Theological and Social Concerns the question as to whether it is justifiable for Christians to take other Christians to the secular courts.

Submitted,

Rev. Tim Phillips, Pastor
Midlane Park Presbyterian
Member, ECJA

Rev. Rick Barnes
Pastor, Grace Fellowship Church

Recommendations 1-3 were **not adopted**.

The Report of the **Ecclesiastical Commission on Judiciary Affairs** was presented.

ECCLESIASTICAL COMMISSION ON JUDICIARY AFFAIRS

Synod's standing Ecclesiastical Commission on Judiciary Affairs had presented to it for resolution two (2) Complaints against Second Presbytery. Members of the commission through June 30, 2013 are: David W. Smith, Monterey Campbell, Doug Jones, Tim Phillips, Terry Wallace, Rick Barnes, Legrand Payne, Mark Miller, Peter Tae Mun Lee, James Wittke.

The commission met by conference call on January 31, 2013, to review the first of these complaints, dealing with actions of Second Presbytery with regard to the Greenville ARP Session. After review, the commission found that the complaint does not establish basis for finding the actions of Second Presbytery to be irregular or unjust. Therefore the case was dismissed.

The commission met again by conference call on February 14, 2013 to consider the complaint against Second Presbytery regarding actions taken by the presbytery on October 12, 2010. After review of the record before it, the commission found that the complaint was not

well-grounded in establishing that the actions of Second Presbytery were irregular or unjust. Therefore the case was dismissed.

On behalf of the commission,

David W. Smith, Chairman

A motion carried:

That General Synod refer to the Committee on Theological and Social Concerns the question as to whether it is justifiable for Christians to take other Christians to the secular courts.

The report of the **Board of Stewardship** was presented.

REPORT OF THE BOARD OF STEWARDSHIP

The Board of Stewardship is responsible for "... working cooperatively with the congregations and agencies of General Synod to develop and administer programs and ministries to secure financial resources to meet the operating needs of the General Synod; to present to the General Synod a recommended allocation of those resources; and to receive, maintain, and administer funds given to the General Synod and/or the Associate Reformed Presbyterian Foundation, Inc., and to expend income for the furtherance of the work of the Associate Reformed Presbyterian Church" (*Manual of Authorities and Duties*).

Members of the Board of Stewardship also serve as the directors of the ARP Foundation, the legal entity for holding assets contributed to General Synod. Synod's Investment Committee serves as Investment Advisor to the board.

Duties and responsibilities as delineated in the *Manual of Authorities and Duties (MAD)* are grouped in this report according to the impact of issues on the denomination rather than in numerical order as they are listed in the *MAD*.

Authorities and Duties

Duty 1. Promote the general ministries and programs of the Associate Reformed Presbyterian Church.

The board advocates for the ministries and programs that have

been approved by General Synod and strives to assist them in achieving their goals by working alongside them in an impartial manner.

In an effort to promote the ministries of the denomination, the board sponsors the annual Easter and Thanksgiving Offerings in our churches. Giving to the special offerings for the past five (5) years is reported here. These figures reflect only monies received through the Treasurer of Synod and do not reflect gifts sent directly to agencies, nor are these gifts part of the Denominational Ministry Fund.

Easter Offering	2012	2011	2010	2009	2008
Stewardship Foundation	8,249	8,484	8,563	9,610	9,643
Bonclarken	11,400	10,198	12,064	13,800	13,640
Christian Education Ministries	8,906	8,054	9,548	9,985	10,458
Erskine College	10,300	9,012	11,218	13,286	12,604
World Witness	18,711	16,563	19,411	22,309	24,562
Sub Total	57,566	52,311	60,804	68,990	70,907
Thanksgiving Offering					
Erskine Seminary	5,411	6,483	7,175	9,974	9,037
American Bible Society	2,741	3,561	3,662	4,871	5,178
Outreach North America	5,714	7,700	8,196	11,269	11,910
Christmas Benevolent Fund	33,557	34,807	41,842	60,913	64,170
Sub-Total	47,423	52,551	60,875	87,027	90,295

Duty 3. assist in developing financial stewardship models for presbyteries, congregations, and agencies of the General Synod;

Duty 4. develop and implement programs for securing the funds required to meet the operating needs of the General Synod;

The primary program by which funds are secured is the Denominational Ministry Fund (DMF). The key word in the title of this fund is *Denominational*. The fund was established by Synod to provide for *all* its ministries. Although there is a perception that the fund is solely

for our agencies, every ministry of General Synod—with the exception of the William H. Dunlap Orphanage Foundation—receives financial assistance through this fund.

As the body has many members, each doing its part, so the body of the ARP Church has many members. Some parts of the ARP body are more visible on the “frontlines,” and some are more active than others, yet each plays a unique role in the life of our denomination. The Board of Stewardship wishes to express its appreciation to every congregation contributing to the work of the ARP body through the Denominational Ministry Fund. In addition to supporting the work of Bonclarken, Central Services, Christian Education Ministries, Erskine College & Seminary, Outreach North America, and World Witness, your gifts to the Denominational Ministry Fund also make possible the work of:

Committee on Worship
 Committee on Minister & His Work
 Committee on Investment
 Committee on Theological & Social Concerns
 Committee on Inter-Church Relations
 Committee on Campus Ministry at Erskine
 Ecclesiastical Commission on Judiciary Affairs
 Special Committee to Revise *Form of Government*
 Special Committee to Revise *Book of Discipline*
 Special Committee on Strategic Planning
 Special Judiciary Committee
 Executive Board
 Board of Stewardship/ARP Foundation Board of Directors
 Board of Benefits

In recent years, a small number of congregations have indicated that they wish to designate the recipients of their Denominational Ministry gifts. When a church wishes to contribute directly to any ministry, it may certainly do so. Such gifts cannot be recorded as Denominational Ministry support, but are recorded in Synod statistics as “Synod Benevolence.”

There are congregations that do not participate in the DMF because they do not want particular agencies to receive any of their support. It should be noted, however, that when gifts are diverted away from the Denominational Ministry Fund, the impact is felt across all the ministries, not just those against which a congregation might have a grievance.

The ARP Church is a *connectional* church. As such, there is an expectation and a need for us to work together to ensure the health of all our ministries. These ministries exist to serve our congregations, but in order to do so, they must have our support.

Giving to the Denominational Ministry Fund has steadily decreased over the course of several years even though total general receipts received by our congregations have sharply increased. Reports to Synod from our committees, boards, and agencies reflect a breadth of services that is amazing for such a small denomination. As of April 25, 2013, seventy-five of our churches have not pledged any contribution to the DMF for the coming year, yet all the services of our agencies, boards, and committees are at their disposal. (Some of these congregations also fail to participate in Synod Benevolence.)

In 2011, General Synod asked the Board of Stewardship “to investigate and, if possible, develop an improved method (over the Denominational Ministry Fund) for the funding of boards, agencies, and denominational ministries.” (2011 Minutes of Synod, page 162.) The board had been engaged in conversations on this subject for a number of years prior to this request.

A former chairman of the board visited almost every presbytery and asked for suggestions on the matter. Presbyteries made it clear that they were strongly opposed to returning to per member assessments to raise denominational ministry support and that they preferred a voluntary system of giving. The board has also talked with sister denominations to determine how they secure ministry funding. Whether they use assessments or require their agencies to secure their own financial resources, their consistent response was, “We do not recommend our method.”

In our own experience, ARP churches felt overwhelmed when there were separate special offerings throughout the year for each agency. Even if we change our current practice and require agencies to do all their own fundraising, there would still be a need to provide resources for non-agency boards and committees.

After much debate and prayer, the board brings the following statement on this matter to the General Synod:

As approved by the General Synod in 1998, all ARP congregations are expected to participate in the work and ministry of the Church by giving at least 10% of their previous year's General Fund receipts to the Denominational Ministry Fund.

To meet the ministry needs of the denomination, and continue as a connectional Church, congregations are prayerfully encouraged to meet or exceed this expectation.

Members from those churches choosing not to make any contribution to the DMF will not be eligible to serve on Synod's Boards and Committees, or hold any other leadership position.

Please note that the recommendation retains the voluntary nature of the Denominational Ministry Fund and does not impose a specified contribution on any congregation. The board recognizes that many of our congregations experience financial difficulties, yet it seems improbable that a given congregation has absolutely nothing to contribute to the Denominational Ministry Fund. Rather, the issue seems to be more a matter of *choosing* not to give.

Are we ARPs grateful that we have both a home mission and foreign mission agency, institutions of higher education, a magazine, a conference center, Christian education resources and materials, and administrative support for the work of the denomination as a whole? Do we also value the work of our committees and non-agency boards? If so, then we must provide the means for these works not only to exist, but to thrive.

Duty 2. develop and/or identify, and keep current, resources that can be used for the teaching of biblical stewardship in the Associate Reformed Presbyterian Church;

Through the ARP Bookstore, the Board of Stewardship makes available *In Touch with Paul*, a 13-week program of study suitable for Sunday School and fellowship groups, and brochures entitled "Who Do You Serve? Five Principles of Biblical Stewardship" and "Why Tithe?"

In addition to the literature mentioned above, members of the Board of Stewardship are available to speak to presbyteries and congregations regarding the Denominational Ministry Fund and the work our Lord is doing through the various ministries of our church.

The board urges the denomination to embrace once again the fact that we were established as a connectional church. We encourage all our congregations to find ways to work cooperatively with one another for fellowship, encouragement, support, and to take advantages of the services provided by agencies of the denomination. For exam-

ple, congregations in a given area might join forces to sponsor a World Witness program or to ask a church planter—a “home missionary”—to speak at an event. While it may be expensive for individual churches to send their youth to events at Bonclarken, perhaps churches might work together to share those costs.

The board recognizes that there are ministers who are hesitant to discuss the matter of tithing with their church members. We urge these ministers to see *tithing as an act of worship* rather than a subject to be avoided. We also ask that our ministers set an example for their church members by tithing and being cheerful in their giving.

Duty 5. prepare for presentation at the annual meeting of the General Synod a recommended allocation of Synod’s anticipated unrestricted income.

The recommended allocations of Denominational Ministry Funds are presented separately as “Allocations for Synod’s Unrestricted Income” and will be considered at the first business session during the General Synod meeting.

Duty 7. receive and maintain a fund or funds of real and personal property and to use, make donations of, and apply the whole or any part of the income therefrom and the principal exclusively for religious, charitable, literary, scientific and educational purposes and for no other purpose;

Duty 8. initiate and carry out programs in support of the religious, charitable, missionary, and educational programs of the General Synod of the Associate Reformed Presbyterian Church, or its successor;

Duty 9. solicit and accept by gift, grant, devise, bequest, purchase or otherwise and to hold for investment or reinvestment and to sell, donate, lend or otherwise dispose of money, real estate, personal property, stocks, bonds, or other securities or any other kind of property;

In 2011, the ARP Foundation committed itself to renewing and revitalizing the work of the Foundation. Mr. Steve Nichols was hired as Director of Gift Planning for the Foundation, July 1, 2012. Mr. Nichols’ work has already been of great benefit to the denomination as the Lord has used him not only to secure gifts for the ARP Foundation but also to assist denominational ministries and individual congregations in the areas of fundraising and development. His work is calling attention to the many good things the Lord is accomplishing in and through the ARP Church. After years of very little recognition and

activity, the ARP Foundation is beginning to flourish once again, and the directors are very thankful for its renewal.

The board expresses gratitude to Mr. Bill Deaton who was The ARP Foundation's director in the late 1990s and whose efforts continue to provide financial blessings across the denomination.

Duty 10. refrain from engaging, either directly or indirectly, in any activity that would

(1) prevent it from obtaining exemption from federal income taxation as a corporation described in section 501 (C) (3) of the Internal Revenue Code of 1954 or

(2) cause it to lose such exempt status, and

Duty 11. invest endowment-type funds and other long term investments of the General Synod and of those agencies of Synod which commit funds to the Foundation, in accordance with guidelines approved by the General Synod.

Duty 12. serve as the Audit Committee for the General Synod of the Associate Reformed Presbyterian Church:

a. To receive and review audit reports and management letters for all entities audited. (Synod 2007)

b. To select the audit firm to recommend for use by all agencies (2006)

The board has developed suggestions for internal controls of church finances. The purpose of internal controls is to ensure shared responsibilities within the system of receiving and disbursing monies in the life of the congregation, thus providing a measure of protection not only of the church's funds but also for those who handle the funds. These suggestions are available from Central Services.

Under the oversight of the Executive Board of Synod, the Office of Central Services serves as an accounting and finance resource for all agencies of the denomination, particularly Synod's committees, Board of Benefits, William H. Dunlap Board of Directors, Board of Stewardship, *The ARP*, Christian Education Ministries, and Outreach North America. Procedures are in place for expenditures of funds. All requests for expenditures must be approved by the agency director. Either the Treasurer of Synod or the Executive Director of Central Services approves checks before payments are issued. Restricted and designated fund descriptions are maintained, and the Executive Director of Central Services is responsible for ensuring that funds are made available for expenditures in accordance with the governing documentation.

The Board of Stewardship sets investment allocations for endowment-type funds belonging to General Synod and funds given to the Foundation. When specific directives by the donor are lacking, the board establishes distribution guidelines for these funds. General Synod's Investment Committee monitors the investment programs and has been given the authority by the board to make decisions on investment managers.

The funds of General Synod and funds administered on behalf of its agencies are audited annually by a firm selected by the board. The board receives and reviews the audit and submits it to General Synod with its official report and makes it available online at www.arpchurch.org.

The Finance Committee of the board serves as the Audit Committee and is authorized 1) to receive and review audit reports for all entities audited, and 2) to select the audit firm to recommend for use by all agencies. At present, the Audit Committee sees no need to change the audit relationships established by Bonclarken, Erskine, and World Witness. Each of these agencies is expected to submit a copy of its audit to General Synod with its official report to Synod. These audits and any management letter and other related information should be submitted for review by the Finance Committee.

The independent firm of Millard & Moore is conducting the December 31, 2012 audit, including the books of the Treasurer of Synod, the ARP Foundation's custodial funds, the ARP Foundation's gift annuity funds, and Outreach North America's revolving loan fund.

Administrative Information

The board expresses gratitude to retiring member Paul McInnish for his years of service.

Officers for July 1, 2013 – June 30, 2014:

David Sides, Chairman

P.J. McClung, Vice Chairman

Paul Matthews, Secretary

Next meeting date: September 26 – 27, 2013

**Statistical Data, Denominational Ministry Fund
April 2013**

Category	** 2013	2012	2011	2010	2009
Churches meeting goal of 20%	1	5	6	9	11
Churches giving 10% - 19%	37	32	33	36	34
Giving percentage not determined	0	2	3	59	14
Remaining at same percentage	184	175	166	156	101
Increased percentage level	74	71	87	118	81
Increased by at least 1%	48	45	45	78	49
Decreased percentage level	101	106	122	92	92
Decreased giving but at 10% or above	19	19	15	14	12
Churches who have not submitted reports as of April 25, 2013	33	39	103	42	45

The figures for 2013, as compared to the previous year, are based on information recorded in Statistical Reports from individual congregations.

**By Canadian law, individual congregations in Canada may not give directly to the DMF. Canadian Presbytery has established a special fund for this purpose by which contributions can be transferred to the DMF. 2013 figures do not include our congregations in Canada.

Recommendations:

1. That General Synod pause for prayer, thanking God for His provision for our denomination and asking that all current and future ministry needs be met.
2. That the proposed 2014 budget for the Board of Stewardship be approved.
3. That the Easter and Thanksgiving offerings be continued for Fall 2013 and Spring 2014.

4. That the proposed statement regarding the Denominational Ministry Fund be adopted:

As approved by the General Synod in 1998, all ARP congregations are expected to participate in the work and ministry of the Church by giving at least 10% of their previous year's General Fund receipts to the Denominational Ministry Fund.

To meet the ministry needs of the denomination, and continue as a connectional Church, congregations are prayerfully encouraged to meet or exceed this expectation. Members from those churches choosing not to make any contribution to the DMF will not be eligible to serve on Synod's Boards and Committees, or hold any other leadership position.

Respectfully submitted,

David W. Sides, Chairman

BOARD OF STEWARDSHIP

	2013 Synod Approved	2014 Proposed
Revenue		
General Synod Allocation-Stewardship	\$ 10,074	\$ 9,623
General Synod Allocation-Foundation	55,000	55,377
Special Offering	8,500	8,500
Transfers for Ministry	40,717	47,695
Endowment Transfers for Dir of GP	55,000	55,377
Interest and Dividends	20	-
Total Revenue	\$ 169,311	\$ 176,572
Expenses		
Director of Gift Planning (GP)		
Salary & Benefits	93,374	\$ 96,535
Director of GP Travel	\$ 12,711	\$ 10,249
Dir of GP Dues/memberships	500	500
Communication	766	766
Rent	2,649	2,703
Total GP Office Expenses	\$ 16,626	\$ 14,218
Total Director of Gift Planning Expenses	\$ 110,000	\$ 110,753
Board Travel & Expenses	\$ 5,200	\$ 3,194
Administrative Support	5,000	5,000
Promotional	500	2,130
General Synod Audit & Legal	7,300	7,300
Other-Contingency	94	-
Ministry Contribution to DM Fund	40,717	47,695
General Office	500	500
Total Expenses	\$ 169,311	\$ 176,572
Net Income (Loss)	\$ -	\$ -
Beginning Fund Reserve	\$ 25,127	\$ 23,570
Ending Fund Balance	\$ 25,127	\$ 23,570

The **Moderator's Committee on the Board of Stewardship** recommended that Synod:

Approve Recommendation Number 1 (*That General Synod pause for prayer, thanking God for His provision for our denomination and asking that all current and future ministry needs be met.*)

Approve Recommendation Number 2 (*That the proposed 2014 budget for the Board of Stewardship be approved.*)

Approve Recommendation Number 3 (*That the Easter and Thanksgiving offerings be continued for Fall 2013 and Spring 2014.*)

Approve Recommendation Number 4 (*That the proposed statement regarding the Denominational Ministry Fund be adopted.*)

In addition, the **Moderator's Committee on the Board of Stewardship** recommended that Synod:

Approve additional Recommendation Number 5 (*"As approved by the General Synod in 1998, all ARP congregations are expected to participate in the work and ministry of the Church by giving at least 10% of their previous year's General Fund receipts to the Denominational Ministry Fund.*

To meet the ministry needs of the denomination, and continue as a connectional Church, congregations are prayerfully encouraged to meet or exceed this expectation."

Approve additional Recommendation Number 6 (*That Synod thank the Board of Stewardship, Central Services, and Synod's Treasurer for their efforts.*)

Recommendations 1-3 of the **Moderator's Committee on the Board of Stewardship** were **adopted**. Recommendation 4 of the **Moderator's Committee on the Board of Stewardship** was **not adopted**. Recommendations 5 and 6 of the **Moderator's Committee on the Board of Stewardship** were **adopted**.

Synod recessed with small group blessings for the meal and prayers.

WEDNESDAY, JUNE 12, 2 P.M.

The afternoon worship service was conducted by Tim Phillips. A request for prayer with regard to abortion was made, and the prayer was offered following the William H. Dunlap Orphanage report.

The **Report of the Board of Benefits** was presented by Jack Hill.

REPORT OF BOARD OF BENEFITS

The Board of Benefits is responsible for providing opportunities for security to the individuals and families it serves in the areas of benevolence, insurance, and retirement, and with providing assistance to ministers and churches in the areas of compensation planning and tax reporting (Synod, 1995). The board is comprised of, and seeks, members who have experience in the areas of employee benefits. In addition to the members appointed by Synod, the board values input from its advisory members—representatives of presbytery committees/commissions on Minister and His Work, and human resource directors from Erskine College, Bonclarken, and World Witness. Covenant Way (formerly Due West Retirement Center) also had an advisor to the board until its closing in May 2013.

The board met in November 2012 and in April 2013.

The duties of the Board of Benefits are outlined in the *Manual of Authorities and Duties*.

Duty 1. To guide and supervise benefit programs in the denomination.

Duty 4. To present to the denomination the challenge and opportunities of maintaining a program of security.

The board's three (3) primary areas of responsibility are benevolence, insurance, and retirement.

Benevolence

Despite its great importance to our retired ministers and widows of retired ministers, Synod's ministry of benevolence is rather quiet and often escapes notice by the denomination at-large. The board encourages our churches to place more emphasis on it. The purpose of the benevolence program is to provide financial support to retired ARP ministers, their widows, retired ARP agency employees, and to families of ARP ministers who died while serving a pastorate. The Christmas Benevolent Fund is the instrument for this ministry.

Funding for benevolence is provided through contributions from Associate Reformed Presbyterians to the annual Thanksgiving Offering, income from the J. C. Lott Endowment, interest on the Benevolent Fund Endowment, the Helen W. Carson Fund, and special gifts. *The Christmas Benevolent Fund is generated entirely through gifts; no money for benevolence is received through allocations from the Denominational Ministry Fund.* One hundred percent (100%) of the money collected for the fund is distributed annually to qualified recipients in the following order of priority:

- * *Widows of ARP ministers* who had been receiving financial assistance through the Widow Benefit Fund which was exhausted in 2000. The Helen W. Carson Fund is used to provide financial support for widows of ministers of the Associate Reformed Presbyterian Church who have dependent, unmarried children who are full-time students between the ages of 16 and 25. If funds are not needed for this purpose, a portion equal to the Consumer Price Index is added to the Carson Fund corpus, and the balance of the unused income is allocated for widows in the Widow Benefit Program as long as funds are needed for that purpose.
- * *Retired ARP pastors and World Witness missionaries or their surviving spouses, and retired agency employees (with Board approval)* who demonstrate a need for financial assistance. Need is defined as the difference between total family income and 200% of the Government Subsistence Level. A maximum monthly benefit of \$500 is available. Information regarding qualifications is mailed to retirees each year.
- * *Retired ARP pastors and World Witness missionaries or their surviving spouses, and retired agency employees (with Board approval)* who were eligible for Synod's retirement benefits but who do not demonstrate financial need. These gifts are provided through funds remaining after the two preceding obligations are met.

2012 Christmas distributions and 2013 ongoing support are summarized below:

Widows Benevolent Fund	\$6,264 (2 recipients)
Need-based ongoing assistance	17,148 (4 recipients)
Christmas gifts	<u>27,143</u> (113 recipients)
Total Distributed	\$50,555

The board urges churches to be generous in their support so that this program may continue. Although distributions are not large, the board receives many notes of gratitude from retired ARP sisters and brothers who have received your gifts. A 104-year-old widow of an ARP minister expresses her gratitude for ongoing assistance in this way:

As I write this note, I am greatly humbled because of God's goodness and your generosity to me. Please convey my thanks to the Board of Benefits. I am very thankful for your financial help. Every time I receive a check, I offer a prayer of thanksgiving to God for you and the ones who made it possible.

Insurance

The board endeavors to provide insurance at a cost churches and Synod agencies can afford without causing undue hardship. Corporate Benefits, Inc. of Greenville, SC serves as the consultant and broker for our insurance programs, reviewing our coverage and carriers on an on going basis, recommending plan design changes, and seeking competitive bids at least annually in an effort to control costs and provide adequate plan benefits. Considered a very good plan by those in the insurance industry, the ARP plan is competitive both in terms of benefits and premiums.

Corporate Benefits regularly advises the board on issues related to federal healthcare regulations. Ours is considered a "grandfathered plan," and as such, is exempt for an as-yet unspecified period of time from some of the more sweeping federal requirements. 2014 is a pivotal year, however, in terms of regulations, some of which have not yet been clearly defined by our government. The advent of insurance marketplaces, also known as exchanges, affordability tests, and [cost] discrimination rulings may significantly alter the face of the ARP medical insurance program. The board and Corporate Benefits are carefully monitoring these regulations as they unfold to determine their impact on our insurance plan. Insurance exchanges/ marketplaces will become available in Summer 2013, and while they *may* provide a variety of options for medical insurance coverage, the board strongly cautions churches and individuals to be vigilant when comparing costs and services.

The group insurance benefit is available to the following full-time (30 hours/week) employees: ministers serving under the terms of a Call; employees of local churches, General Synod agencies; qualified retired employees; and ARP seminary students, under the care of a

presbytery and enrolled in an accredited seminary. The table below summarizes coverage by employee classification.

Coverage & Eligibility	Medical	Dental	Life	AD&D	LTD	Medical Assistance Abroad (4)
ARP Minister Serving Under a Call	Yes	Yes	Yes	Yes	Yes	Yes
Non-ordained Employees Of Churches	Yes	Yes	Yes	Yes	Yes	Yes
Employees of General Synod Agencies (1)	Yes	Yes	Yes	Yes	Yes	Yes
Retired Employees	Yes(2)	Yes(2)				Yes(2)
ARP Seminary Students	Yes(3)	Yes(3)				Yes(3)

- (1) World Witness missionaries stationed outside the United States have a separate medical and dental benefit program. Erskine employees have a separate Long Term Disability Program.
- (2) Retired employees (and dependents if the employee had dependent coverage at the time of retirement) may continue medical/dental insurance for a maximum of 18 months or to the date they reach the Medicare eligibility age, whichever occurs first. Medical coverage for retired employees may be continued to Medicare eligibility age provided:
- * The retiree has been a participant during the five-year period preceding retirement; and
 - * The retiree is at least age 55 and the years of continuous service and age are equal to or greater than 65; and
 - * The retiree is not eligible for other coverage as an employee.

If the retiree has dependent coverage for his/her spouse at the time of retirement and the employee reaches Medicare eligibility age before the spouse, the spouse may continue coverage at the employee rate until he/she reaches Medicare eligibility age. If the

retiree does not meet the eligibility requirement above, the spouse may continue coverage under COBRA.

- (3) ARP Seminary students will have a second eligibility period at the time they qualify as an employee.
- (4) Medical Assistance Abroad coverage is available for individuals who are traveling outside the United States on church, Synod agency, or presbytery business (E.g. church-sponsored mission trips, Erskine faculty teaching abroad, World Witness business, etc.). This coverage, available to all employees and dependents enrolled in the medical plan, assists the covered individual in locating appropriate care, guarantees payment to the foreign facility, and provides repatriation to the States.

Employees should contact the Benefits Assistant in Central Services for specific eligibility and enrollment policies. All eligible employees **must** be given the opportunity to enroll in the insurance program, and it is critically important for employees to be enrolled in benefit programs in a timely manner. Medical and dental insurance coverage is conditional on the employee's enrolling within the first 31 days of eligibility. **Late enrollment is not permitted under the plan and will result in denial of benefits.** The Office of Central Services needs to be notified as soon as a new, full-time employee is hired.

Medical Plan

The board is grateful that our current insurance claims are running near projected levels. However, it is rare for an insurance carrier not to increase premiums on an annual basis. The board is awaiting renewal rates and anticipates announcing those rates at the meeting of General Synod.

Participants in the plan can help to control costs by:

- * taking advantage of the wellness benefit for annual physical (paid at 100% in network)
- * proactively addressing health issues identified by their health care professionals
- * monitoring claims to ensure that charges are justified and accurate
- * asking physicians to explain the rationale for recommended tests
- * utilizing the Ask-a-Nurse hotline provided through the plan
- * utilizing nurse consultants at pharmacies
- * purchasing medications at discount pharmacies
- * scheduling colonoscopies and mammograms at free-standing

imaging centers rather than at hospital radiology departments if such procedures are outside the annual physical examination
* utilizing Eye Med Vision Care coverage for annual eye exams

Dental Plan

Synod's dental program is a self-insured plan with Meritain serving as the Third Party Administrator for claim payment.

Life, Accidental Death & Dismemberment, and Long-Term Disability

These programs are fully insured and, with the exception of Pacific Presbytery, **mandatory for all full-time employees** (30 hours or more per week) even if the employee waives coverage under the medical and/or dental plans. The premium for Life, LTD, and AD&D is borne by the employer and is not the responsibility of the employee.

HIPAA Privacy

Because ours is a self-insured plan, a primary focus is the protection of Personal Health Information (PHI). The Plan Document has been amended to reflect privacy issues, all Health Plan participants have been given a Privacy Notice and Plan Document, and security policies and procedures are in place. Business Associate Agreements conforming to HIPAA requirements are in effect.

Retirement

The Associate Reformed Presbyterian Retirement Plan (Plan) is a qualified, non-contributory, defined benefit plan. The Retirement Committee of the Board of Benefits serves as Administrator of the plan.

The retirement plan defines an eligible employee as one whose regularly scheduled service is at least 20 hours per week and who is: an ordained pastor serving a congregation of the Church within the geographical boundaries of the United States, pursuant to the terms of a Call; a career missionary appointed by World Witness; or an employee of a Presbytery or Synod agency in a supervisory capacity. (Note: Because Erskine has a separate plan, its employees are not included in the ARP Retirement Plan.)

Effective January 1, 2004, employees serving in a pastoral ministry outside the United States are not eligible for enrollment in the plan. Those persons serving outside the United States who were enrolled in the plan prior to January 1, 2004 and have not been terminated from it,

continue to accrue Service for vesting purposes. Calls to ministers serving in the pastoral ministry outside the United States (e.g. Canada) must provide for contributions to a locally-accredited and registered retirement plan approved by the presbytery extending the Call.

Eligible employees are required to complete an enrollment form for formal entry into the plan. **Any eligible employees who have not yet enrolled in the plan should contact the Office of Central Services.** If an eligible employee fails to enroll:

- * he/she does not accrue credit for Service and Earnings, and
- * in the event of death, the surviving spouse would not receive the lump-sum death benefit nor the survivor income benefit payable to age 65. (Survivor benefit is equal to 20% of monthly Earnings to a maximum of \$1200/month. While there is a dependent child or children in the home, an additional benefit of up to \$600 is available.)

The Board reminds churches and presbyteries within the United States that the *Form of Government* (Chapter X. E. 11) requires a Call to have provisions for the church to make contributions to the General Synod in support of the ARP Retirement Plan. The *Form of Government*, Chapter X. E. 12, requires that churches contribute to the plan for eligible pastors.

Copies of the ARP Retirement Plan Document are available online under the Central Services tab at www.arpchurch.org.

As explained in letters from the Board of Benefits in April of this year to all ARP pastors and to Synod agency employees enrolled in the plan, changes are needed to keep the Retirement Plan Trust viable for future retirees. The proposed changes were outlined in the letters and are summarized in the appendix to this report.

In its deliberations, the Board of Benefits had at its disposal the combined experience and expertise of its own members, a number of whom are executives or retired executives in large US and international corporations. In addition, the board has been advised by its actuarial firm Stanley, Hunt, DuPree, and Rhine (SHDR). SHDR is a division of BB&T Insurance, Inc., a subsidiary of BB&T, and is a provider of employee benefit consulting, administration and record-keeping services to for-profit and not-for-profit businesses of all sizes throughout the Mid-Atlantic and Southeast, Texas, Idaho, and New Mexico. The firm is recognized as one of the top 25 Defined Benefit Administration Service providers per PlanSponsor.com.

It is imperative that delegates understand the Retirement Plan Trust is stable and well-funded to meet its current obligations. The board's concern is for future obligations. The trust is not in crisis at present, but failure to make necessary changes could provoke a crisis within a few years.

The primary impetus for the proposed changes to contribution levels and to benefits is that contributions are not keeping pace with benefit rates, and the difference is being made up from investment earnings. Such an arrangement is sufficient for the present, but it is not sustainable as the plan incurs obligations for future retirees. Those obligations are known as liabilities, and must be funded in order to make benefit payments when they become due.

Our current benefit rate of 3.1% is unsustainable given our current contribution rate of 8.5% of participant earnings. To keep the current benefit rate and fund liabilities would require a contribution rate of at least 19%.

The Associate Reformed Presbyterian Church is a member of the Church Benefits Alliance, an organization of approximately 40 denominations with headquarters in the USA, most of them mainline. A small number of those member denominations have Defined Benefit programs, and six (6) have shared the parameters of their programs with us. They are summarized below:

Comparison of Church Defined Benefit Plans

Church	Contribution Rate	Benefit	Special Provisions
Moravian	12%	\$37/month of service	Supplementing retirement trust with surplus from insurance reserve.
United Methodist Church	Changes annually based upon actuary's recommendation.	Current: 1.25% of Denominational Average Compensation per years of service. 2014: Reducing to 1% of DAC per years of service	

Converge	6%	.57% (age 65) – 4.61% (age 23)	Benefits are paid on a “cash balance” system, resulting in the difference between benefits based upon age.
Christian Brother Services	2% - 6.5%	2.4% @ 6.5% contribution	CBS is a multi-employer. Contribution and benefit rates vary.
PCUSA	11%	1.25%	Plan provides for a minimum effective salary set annually. Contributions are paid on actual salary; benefit is paid on the minimum effective salary.
Wisconsin Evangelical Lutheran Synod	Information not provided.	.0057 x Years of Service x Benefit Basis	Benefit Basis = standard salary used to calculate benefit based upon years of service rather than upon actual earnings.

The Orthodox Presbyterian Church provides a Retirement Equity Plan, and the Evangelical Presbyterian Church and Presbyterian Church in America provide Defined Contribution Plans. Your Board of Benefits recognizes the appeal of defined contribution plans and studied the possibility of converting our plan to a defined contribution plan.

As a defined benefit plan, our retirement program provides an income stream for the lifetime of the recipient, as opposed to a defined contribution (e.g. 401 (k) or 403 (b)) plan which does not guarantee lifetime income. The burden for investment decisions lies with the organization in a defined benefit program, whereas it lies with the individual in a defined contribution program.

Defined benefit plans pool the contributions made on behalf of participants, and they have access to investment managers that are not typically available to small investors. As a result, defined benefit investment returns historically outperform those of defined contributions. The ARP Retirement Plan Trust is managed by General Synod’s Investment Committee with advisement by Deutsche Bank Alex. Brown. (Please refer to the Investment Committee report, Index 21 for further details about the work of this committee.)

The Board of Benefits acknowledges that it is always difficult to vote to reduce one’s own benefits or the benefits of one’s pastor. In considering the matters before you, however, the board asks that you

make your decision on a rational basis, rather than from an emotional standpoint. The board projects that the proposed changes will strengthen the Retirement Plan Trust so that it will provide a sound benefit for future generations of ARP pastors and agency employees. If no action is taken, the plan will likely fold in 10 years or less.

The proposed benefit reduction needs to be made because a benefit rate of 3.1% is widely recognized as “rich” and is not considered sustainable in much of the corporate world where such rates are typically 2% or less. The proposed contribution increase will be difficult for churches and agencies, but we stress again, that without adopting the recommended changes, there will eventually not be an ARP Retirement Plan.

The ARP Retirement Plan was not designed to be a participant’s sole source of income in retirement. As stated for a number of years in the board’s reports to General Synod, our denominational benefit programs are structured to anticipate the benefits provided by Social Security. The combination of the ARP Retirement Plan benefit and the Social Security benefit typically provides a comfortable income stream for persons who have spent their careers in service to the ARP Church. In addition, the board has encouraged participants to take advantage of personal investment opportunities.

A synopsis of benefit rate changes and contribution rates approved by General Synod since the inception of the plan is provided below. The benefit rate reflects the percentage of total career earnings paid to the recipient on an annual basis.

Year	1961	1978	1981	1986	1992	1994	1996	1997	2000
Benefit Rate	1%		1.7%	2.0%	2.3%	2.6%		2.8%	3.1%
Contribution Rate	7%	8%					8.5%		

The Normal Retirement Age as defined in the Plan Document was 70 from the plan’s inception in 1961 until 1975, when it was changed to 65.

Duty 3. To assist individuals and families in preparation for retirement.

On behalf of the board, the Office of Central Services assists persons who are preparing for retirement by maintaining records of Service and Earnings; providing retirement plan income projections for planning purposes; and at the time of retirement, providing calculations of actual retirement plan payments.

Ministers Opting Out of Social Security

Because General Synod has taken the position that there is nothing in the Standards of the Church that would support the “religious principles test,” denominational benefit programs are structured to anticipate the benefits provided by Social Security. If a minister opts out of the program as provided for in Section 1402(e) of the Internal Revenue Code, he should have a plan to replace lost benefits so as not to create an undue hardship on his family.

The minister must file an exemption application (Form 4361) certifying that he is “conscientiously opposed to, or because of my religious principles I am opposed to, the acceptance (for services I performed as a minister...) of any public insurance that makes payments in the event of death, disability, old age, or retirement, or that makes payments toward the cost of, or provides services for, medical care.” (Application for Exemption From Self-Employment Tax for Use by Ministers of Religious Orders and Christian Science Practitioners, Form 4361, Rev. 1-2011, www.irs.gov.) Pastors planning to file for exemption should note that their **objection must be based upon religious conscientious objection**, not on a desire to do their own personal investing of funds that would otherwise be paid to Social Security. The deadline for filing the exemption is the due date of the federal tax return for the second year in which a minister has net earnings as a minister of \$400 or more.

A minister who plans to file for exemption must inform “the ordaining...body of the church...that he is opposed” (Application for Exemption From Self-Employment Tax for Use by Ministers of Religious Orders and Christian Science Practitioners, Form 4361, Rev. 1-2011, www.irs.gov.) prior to the time the exemption is filed. The apparent rationale for this requirement is to offer the ordaining body and the denomination the opportunity to counsel applicants regarding the implications of such a decision. In the ARP Church, ministers planning to opt out of Social Security must notify the ordaining presbytery.

IRS rules regarding opting out of Social Security are stringent, and infractions can result in significant retroactive financial penalties to the pastor. The Board, therefore, urges pastors to exercise great care in following all the steps required in filing for this exemption. Applicants for exemption should be aware that the exemption is not official and should not be claimed until the IRS has confirmed it in a written response to the individual’s application. Bi-vocational pastors especially need to be aware that the exemption applies only to monies received in exchange for *ministerial* services; monies earned through non-ministerial employment are subject to Social Security laws.

Post-Retirement Medical Coverage

General Synod's medical and dental coverage terminates at retirement for those who have reached the age of Medicare eligibility. Persons retiring prior to attaining Medicare eligibility may continue coverage under certain conditions. Ministers who opt out of Social Security and who did not qualify for benefits before opting out must pay a premium to participate in Medicare. The board urges employees to make post-retirement coverage plans well before retirement.

Duty 8. To assist ministers and churches in the areas of compensation and tax planning/reporting by providing: (a) on an annual basis, a tax guide; (b) on a periodic basis, a request form for Social Security estimates of earnings and benefits.

The board annually provides information to churches for budgeting and financial planning. The Office of Central Services now provides churches with detailed invoices for insurance premiums and Retirement Plan contributions.

2. To oversee the collection and investment of financial resources contributed and designated by individuals, churches, and the General Synod for these purposes.

Insurance

Central Services administers accounting functions for the Board of Benefits and is the vehicle by which gifts for benevolent purposes, retirement contributions, and insurance premiums are received, recorded, and disbursed.

The following chart shows insurance premiums collected, fees disbursed, and the claim reserve balance for the past three (3) years.

	2010	2011	2012
Total Medical/Dental premiums collected	\$3,722,002	\$4,153,216	\$4,221,726
Fees paid to Medical/Dental providers	480,772	608,450	652,827
Paid Medical and Dental Claims	3,746,287	3,466,246	3,490,261
HealthSTAT fees*	23,205	0	0
Administrative Costs **	59,495	68,269	68,945
Balance of claim reserve	\$2,030,910	\$1,980,735	\$2,166,619

* Contract terminated in 2010.

**General Office plus insurance portion of Central Services budget.

Retirement

Contributions for the Retirement Plan, except for designated administrative costs, are sent to the Retirement Plan Trust. Funds added to the Trust may only be used for benefits paid to a Plan participant or the surviving spouse of a Plan participant.

General Synod's Investment Committee oversees the investments of the Retirement Plan Trust, and SunTrust Bank, Atlanta serves as Trustee and Custodian of the Plan assets. The chairman of the board's Retirement Committee serves as the board's advisory member on the Investment Committee.

The Retirement Committee and Synod's Investment Committee have in place a Memorandum of Understanding delineating the duties of each committee with respect to investment of retirement funds and administration of the program.

As stated previously, General Synod funds the Plan Trust primarily from contributions made by churches and agencies of the Synod. Regulations governing qualified plans limit the amount of Earnings that can be recognized for Highly Compensated Employees, subject to annual adjustment by the Internal Revenue Service.

Audit

The certified public accounting firm of Millard and Moore, CPA, PA conducts an audit of the financial statements of the board. The board reviews the auditor's report for the Associate Reformed Presbyterian Retirement Plan and copies are available from Central Services upon request. All financial activities of the Board of Benefits are included in the General Synod audit.

Administrative

5. To prepare and recommend to Synod each year a budget for the work of the Board.

The proposed 2014 Operating Budget for the board is attached and reflects requested Denominational Ministry Fund allocations, meeting expenses, and general office expenses.

6. To make an Annual Report.

7. To appoint such administrators as are necessary for the work of the Board.

The board has appointed the Executive Director of Central Services as its administrative officer.

MiscellaneousOfficers for 2013 – 2014

Chairman: John (Jack) Hill

Vice Chairman: W. T. (Tom) Clary

Secretary: Lissa Shine

Treasurer: Guy H. (Chip) Smith, III, Treasurer of Synod

Administrative Officer: Paul Bell

Recommendations:

1. That Synod pause to thank God for His making it possible for our denomination to offer both insurance and a retirement benefit to its employees, particularly in today's economy.
2. That the Christmas Benevolent Fund Offering continue, that it be taken during the Thanksgiving Season, and that all churches provide an opportunity for members to make contributions for this ministry.
3. That pastors and clerks assist the Board of Benefits in its ministry to retired pastors, pastors' widows, and retired Synod employees by bringing special needs to the attention of the board.
4. That presbyteries direct all congregations (except for congregations that have been excluded by action of the Board of Benefits) to enroll and pay premiums for all employees eligible to participate in the life, dependent life (if applicable), accidental death and dismemberment, and long-term disability plans.
5. That the proposed changes to the ARP Retirement Plan be approved and that the Retirement Plan document be amended accordingly.
6. That the proposed budget for 2014 be approved.
7. That all other actions of the Board of Benefits as reported herein be affirmed.

Respectfully submitted,

John (Jack) Hill, Chairman

**Appendix
Proposed Changes to ARP Retirement Plan**

Effective January 1, 2014:

- A. Change the Normal Retirement Age for participants from age 64 with 25 years' service or age 65 if the participant has less than 25 years of service to the Social Security Normal Retirement Age (SSNRA).
- B. Change Early Retirement Date from Age 60 to Age 62 provided the participant has accrued at least 3 years of service.
- C. Reduce the Plan Normal Retirement Income Benefit calculation multiplier from 3.1% of total career earnings to 2.0% on any earnings accrued *on or after* January 1, 2014.
- D. Change the Contribution Rate from 8.5% to 12%.
- E. Eliminate the Late Retirement Benefit increase of 8%. Initiate a Late Retirement Benefit of 6% of the retirement benefit the participant is entitled to for each year of credited service that the Participant completes after age 70.

BOARD OF BENEFITS

	<u>2013 SYNOD APPROVED</u>	<u>2014 PROPOSED</u>
Revenues		
General Synod Allocation	6,625	6,625
Designated Estimates for Benevolence		
Benevolent Fund Special Offering	36,000	35,000
Benevolent Fund Interest	50	50
J. C. Lott Trust	3,700	3,700
Total Benevolent	39,750	38,750
Group Insurance Resources		
Group Insurance Premiums	4,247,162	4,383,227
Group Insurance Interest	200	200
Interest on Claim Reserve	40,000	40,000
Total Group Insurance	4,287,362	4,423,427
Retirement Plan Resources		
Ola B. Hunter Trust for Retirement	3,100	4,100
ARP Retirement Plan	1,278,962	1,265,000
Total Retirement Plan	1,282,062	1,269,100
Total Revenues	\$ 5,615,799	\$ 5,737,902

	<u>2013 SYNOD</u> <u>APPROVED</u>	<u>2014</u> <u>PROPOSED</u>
Expenses		
<u>Board and General</u>		
Board Travel & Meeting	4,625	4,625
Office and Miscellaneous	2,000	2,000
Total Board and General	6,625	6,625
<u>Benevolence</u>		
Benevolence	39,750	38,750
<u>Group Insurance</u>		
Group Insurance Premiums, Claims, Reserve	4,200,000	4,335,000
Group Insurance Administrative Support	71,862	73,427
Bank Charges	500	-
Fees-A&R Claim Reserve	15,000	15,000
Total Group Insurance	4,287,362	4,423,427
<u>ARP Retirement Plan</u>		
Audit	2,600	3,000
Actuarial Fees	4,500	12,000
Legal	1,500	1,500
Administrative Support	71,862	73,427
Miscellaneous Expenses	1,600	2,200
Transfer to Trustee	1,200,000	1,176,973
Total ARP Retirement Plan	1,282,062	1,269,100
Total Expenses	\$ 5,615,799	\$ 5,737,902
Net Income (Loss)	\$ -	\$ -

The **Moderator's Committee on Benefits** recommended that Synod:

Approve Recommendation Number 1 (*That Synod pause to thank God for His making it possible for our denomination to offer both insurance and a retirement benefit to its employees, particularly in today's economy.*)

Approve Recommendation Number 2 (*That the Christmas Benevolent Fund Offering continue, that it be taken during the Thanksgiving Season, and that all churches provide an opportunity for members to make contributions for this ministry.*)

Approve Recommendation Number 3 (*That pastors and clerks assist the Board of Benefits in its ministry to retired pastors, pastors' widows, and retired Synod employees by bringing special needs to the attention of the board.*)

Approve Recommendation Number 4 [*That presbyteries direct all congregations (except for congregations that have been excluded by action of the Board of Benefits) to enroll and pay premiums for all employees eligible to participate in the life, dependent life (if applicable), accidental death and dismemberment, and long term disability plans.*]

Approve Recommendation Number 5 [*That the proposed changes to the ARP Retirement Plan be approved and that the Retirement Plan document be amended accordingly.*]

Approve Recommendation Number 6 [*That the proposed budget for 2014 be approved.*]

Approve Recommendation Number 7 [*That all other actions of the Board of Benefits as reported herein be affirmed.*]

In addition, your committee recommends:

8. That the retirement ad hoc committee and the Board of Benefits be commended and thanked for their difficult work and for their openness in presenting it to us.

Recommendations 1-8 of the Moderator's Committee on the Board of Benefits **were adopted**. Synod then paused for prayer adopted in recommendation 1, led by Bob Elliott.

A motion carried:

That the Moderator appoint a committee to study the clarity and necessity of Chapters 34 and 35 of the WCF as received by the ARP and bring recommendations to the June 2014 Meeting of Synod including the explanatory notes.

The report of the **Board of Bonclarken** was presented.

REPORT OF THE BOARD OF BONCLARKEN

Dear Brothers in Christ:

The Board of Bonclarken continues to serve Jesus Christ, our thousands of guests, and General Synod through the management of our Conference Center. 2013 will mark Bon-

clarken's 92nd summer of service to our denomination, and we thank God for His outpouring of blessings through these many years.

We continue to make decisions within the framework of our mission to "provide and promote a Christian environment for inspiration and renewal." The purpose of this report is to update Synod on the activities of our Board since the last meeting of Synod, to share the ministry impact of Bonclarken, and to make recommendations for consideration by Synod.

While we provide and promote our facilities for all ages, we realize the great importance of having the youth of our denomination attend events hosted by Bonclarken. Over the years, great numbers of young people have been inspired to respond to the call of the Holy Spirit or have been renewed in their faith in Jesus Christ during these visits. Numerous events during the year attract ARP youth to our grounds as we host Christian Education Ministries' conferences Horizon and Quest, high school and middle school weekend retreats sponsored by First, Second, and Catawba Presbyteries, Music Conference, Camp Bonclarken, Family Bible Conference, and church retreats. It is our responsibility to provide facilities that will attract young people to visit. Therefore, we offer such recreational activities as our ziplines, ropes courses, climbing wall, paintball, swimming and other recreational activities. Should one of these facilities attract a young person to Bonclarken and should such a visit lead to an encounter with the Holy Spirit, our ministry has made an impact.

The Board thanks Synod and the many churches that support Bonclarken through their giving to the Denominational Ministry Fund.

We are also indebted to the hundreds of volunteers who assist with our ministry each year. The Bonclarken staff is always encouraged by the time and effort provided by so many fine friends.

Synod has given the Board of Bonclarken the authority for the overall management of the Conference Center, which in-

cludes all properties owned. In the exercise of this authority, the Board implements the five duties as reflected in the *Manual of Authorities and Duties*.

These duties are:

Duty #1:

“To be responsible for carrying out the PURPOSE of Bonclarken: ‘To serve God through the ministry of the Associate Reformed Presbyterian Synod by providing for the denominational opportunities for Christian worship, education, recreation, and fellowship; by assuring a wholesome atmosphere for Christian development; and by making facilities available to the agencies and institutions of Synod, its Presbyteries, and local congregations to fulfill their missions and goals.’ In the interest of oneness with God, the facilities may be shared with other Christian and educational groups when scheduling permits.”

Response to this duty:

Providing *opportunities for Christian worship, education, recreation, and fellowship* is a primary function of the conference center. The Board reviews plans from the administration for keeping this function foremost in our efforts.

Each Monday morning, Bonclarken President Chip Sherer sends an email to our Board (and other individuals) asking for prayer for two things: that our guests will be receptive to the call of the Holy Spirit and that the staff’s work will glorify Christ. *Christian development* is fostered when guests are open to the call of the Holy Spirit, and the Bonclarken staff works diligently to *assure a wholesome atmosphere* for this development.

Bonclarken is open year-round, thereby *making facilities available to the agencies and institutions of Synod, its presbyteries, and local congregations to fulfill their missions and goals*. In 2012, Bonclarken hosted numerous ARP events, including General Synod, Family Bible Conference, Bonsenior, Horizon, Quest, Music Conference, Camp Bonclarken, Camp Joy, Music Drama Camp, various boards of Synod, presbytery youth retreats and individual ARP church retreats.

In the interest of oneness with God, the facilities may be shared with other Christian and educational groups when scheduling permits. Bonclarken hosted numerous events for other Christian and educational groups in 2012.

Duty #2:

“To elect officers and employ and supervise such persons as may be necessary for carrying on the work of Bonclarken.”

Response to this duty:

The following officers were elected to serve in 2012-13: Bill Patrick, Chairman; Windsor Sherrill, Vice Chairman; Lee Logan, Secretary; Welch Bostick, Treasurer. Committee Chairs: Jim Ashburn, Administration Committee; Jimmy Matthews, Buildings and Grounds Committee; Calvin Draffin, Promotion and Services Committee.

The Board employs and supervises Joseph (Chip) Sherer as President of Bonclarken. Mr. Sherer has the responsibility for carrying out the policies of the Board and managing the day-to-day operations of the Center.

Duty #3:

“To make such rules and regulations for its own government as may be consistent with the Constitution of Bonclarken Conference Center and the policies of Synod.”

Response to this duty:

The Board regularly reviews its bylaws and Board policies as to current applicability and revises when deemed necessary.

Duty #4:

“To manage, sell, or lease any of the property under its control.”

Response to this duty:

The Board continued to ensure that all property owned by Bonclarken was appropriately managed and took the following significant actions for April 2012 through February 2013:

Actions taken at the May 2012 Board meeting:

- * Approved Living Stone Construction of Black Mountain, NC, to be the contractor for the Hotel exterior work.
- Approved Christine Tedesco of RSCT Architecture of

Clemson, SC, to serve as Architect for work on an as-needed basis.

- * Instructed the president to work with the Hotel Advisory Committee, Living Stone Construction, and Christine Tedesco to create a Scope of Work that will achieve the goal of “repairing and preserving” the Hotel exterior and to bring this plan to the Board as soon as possible.
- * Authorized the Development Committee to develop a fundraising strategy and plan for the Hotel exterior work.

Actions taken at the October 2012 Board meeting:

- * Approved a budget of \$455,000 for the effort to “repair and preserve” the Hotel exterior. Items approved included: Scope of Work as presented by RSCT Architecture and Living Stone Construction, 5” Hardy siding, allowance for concrete and electrical repair, allowance for rotted window sash and sill replacement, allowance for rotten wood replacement, allowance for blocking for fire escape connections, removal of bats and bat guano from the Hotel third floor, covering tower roofs with metal such as on the tower of the Patrick Room of The Lodge, window screens for all guest rooms, architect fees, campaign expenses, accrued interest, and a contingency.
- * Approved the recommendation that 100% of the total cost of the Hotel exterior project (\$455,000) be pledged before any work begins.
- * Authorized the borrowing of funds if necessary to complete the Hotel exterior project while pledge payments are being received.
- * Approved Carl Shaw, CPA, to conduct the 2012 financial review.
- * Authorized the Investment Committee to oversee shifting of \$500,000 in endowment funds from the management of Dividend Assets Capital to the ARP Investment Program under the management of Morgan Stanley Smith Barney.

* Appointed a committee to develop a comprehensive Child Protection Policy and bring this policy to the Board at the January meeting.

Actions taken at the January 2013 Board meeting:

*Approved the 2013 Operating Budget.

*Approved the 2013 Non-Operating Budget.

*Authorized the Executive Committee to approve up to a \$400,000 loan agreement with First Citizens when construction on the Hotel exterior is ready to begin.

*Reviewed draft of the Child Protection Policy and instructed Administration to send this draft to our insurance company and to have a review by legal counsel in the area of child welfare.

Items of note since the January 2013 meeting:

*Goal of \$455,000 pledged for the Hotel Campaign was met March 8, 2013.

*Living Stone Construction began work on the Hotel March 19, 2013.

*A loan agreement for \$300,000 with First Citizens was signed March 25, 2013.

Recommendations:

1. That the meeting of General Synod for 2015 be held at Bonclarken beginning Tuesday, June 9, 2015. (*The meeting of General Synod for 2014 was approved by Synod 2012 to be held at Bonclarken beginning Tuesday, June 10, 2014.*)
2. That General Synod continue to support Bonclarken through the allocation of funds from the Denominational Ministry Fund and through the annual Easter offering.
3. That General Synod encourage all presbyteries, boards, and churches to attend the various camps/conferences/retreats hosted by Bonclarken during the year.

Respectfully submitted,

William B. Patrick, Chairman

BOARD OF BONCLARKEN

	2013 Synod Approved	2014 Proposed
Revenue		
Rooms	\$ 737,000	\$ 740,000
Food Service	496,000	498,000
Service Fee	250,000	256,000
Programs	39,000	41,000
Camps	57,000	58,000
Gift Shop/Nibble Nook	35,000	37,000
Property Owners	40,000	40,000
Miscellaneous	19,000	20,000
Total Op. Revenue	\$ 1,673,000	\$ 1,690,000
Non-Op. Revenue:		
DMF	\$ 115,250	\$ 113,000
ARPWM	6,000	6,000
Mountain Club/Churches	213,250	215,000
Easter Offering	11,500	11,500
Total Non-Op. Rev.	\$ 346,000	\$ 345,500
Total Revenue	\$ 2,019,000	\$ 2,035,500
Expenses		
Cost of Sales:		
Food Service	\$ 214,000	\$ 215,000
Gift Shop/Nibble Nook	14,500	14,500
Total Cost of Sales	\$ 228,500	\$ 229,500
Total Pysl/Benefits	\$ 1,234,000	\$ 1,250,500
Other Expenses:		
Administration	\$ 81,700	\$ 81,700
Maintenance	45,100	45,100
Food Service	35,600	35,600
Housekeeping	106,100	106,100
Marketing	23,400	23,400
Programs	53,600	53,600
Property Insurance	61,600	61,600
Utilities	146,000	145,000
Other Expenses	3,400	3,400
Total Other Expenses	\$ 556,500	\$ 555,500
Total Op. Expenses	\$ 2,019,000	\$ 2,035,500
Net Surplus (Loss)	\$ -	\$ -

The **Moderator's Committee on Bonclarken** recommended that Synod:

Approve Recommendation Number 1 (*That the meeting of General Synod for 2015 be held at Bonclarken beginning Tuesday, June 9, 2015. The meeting of General Synod for 2014 was approved by Synod 2012 to be held at Bonclarken beginning Tuesday, June 10, 2014.*)

Approve Recommendation Number 2 (*That General Synod continue to support Bonclarken through the allocation of funds from the Denominational Ministry Fund and through the annual Easter offering.*)

Approve Recommendation Number 3 (*That General Synod encourage all presbyteries, boards, and churches to attend the various camps/conferences/retreats hosted by Bonclarken during the year.*)

In addition, your committee recommends:

4. *The commendation of the Board of Bonclarken, President, and Staff for the work they have done.*

Recommendations 1-4 of the **Moderator's Committee on the Board of Bonclarken** were adopted.

The Report of the **Board of World Witness** was presented.

WORLD WITNESS REPORT
NOT AVAILABLE ONLINE

For more information,
contact 864-233-5226

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The **Moderator's Committee on World Witness** recommended that Synod:

Approve Recommendation Number 1 (*That the 2012 Report of World Witness, the Board of Foreign Missions of the Associate Reformed Presbyterian Church, be adopted and printed in the Minutes of Synod.*)

Approve Recommendation Number 2 [*That due to the sensitive nature of the material in the report (mission fields; location of missionaries, etc.) this report not be made available in any electronic form that is accessible through the internet.*]

Approve Recommendation Number 3 [*That the proposed 2014 World Witness Budget included in this report and as amended by the 2013 Report of the Board of Stewardship (Denominational Ministry Fund allocation) be adopted.*]

Approve Recommendation Number 4 (*That a prayer of thanksgiving be offered for the safety and protection provided by the Lord to our missionaries over the past year along with a request that He continue to keep them faithful in all circumstances in the future.*)

Approve Recommendation Number 5 (*That prayer be offered for the full financial provision of our missionaries and candidates so*

that they may focus on “reaping the harvest” rather than on “providing for themselves as harvesters.”)

In addition, your committee recommends:

6. That Synod express its gratitude to Rev. Frank van Dalen, his staff, and the Board for their support of the mission of the ARPC for the world, and for their excellent service to the Synod and to our missionaries.

7. That Synod recognize the exemplary financial oversight provided by World Witness as expressed by the Evangelical Council on Financial Accountability.

8. That Synod pray for the Lord of the harvest to raise up more workers/missionaries and provide for their support.

Recommendations 1-8 of the **Moderator’s Committee on World Witness** were **adopted**.

Frank Van Dalen requested that the director of our hospital in Sahiwal, Pakistan, Keith Ackerman, address the Synod. Following the address, the Synod rose in standing applause for his report. Gordon Query offered special prayer for the hospital and its work. The Synod also gathered for small group prayer for the work as well. Synod then rose in a round of applause in recognition of the honorary doctorate from Erskine awarded to Mr. Van Dalen.

Synod recessed for an afternoon break.

Following announcements concerning educational materials which are now available, the Report of the **Board of Christian Education Ministries** was presented.

**REPORT OF THE BOARD OF
CHRISTIAN EDUCATION MINISTRIES:
“EQUIPPING THE SAINTS”**

Planning a trip today is certainly different than it was in the past. Ask a group of people how long it will take to get to a distant location and there will be some who will head to AAA and pick up a stack of maps. Others will pull out their smart phones and check Google maps.

Both will be able to answer the question, but they will use different methods coming to a common answer.

The challenge of the local church is to move people toward a mature walk with Jesus, meeting them wherever they are and laying out the journey of discipleship that lies ahead as they experience the life change that comes with following Jesus. Across the Synod, there are needs for tools and resources for the local church as it seeks to meet the evangelism and discipleship challenges it faces.

I'm happy to report that Christian Education Ministries (CEM) is meeting those needs. CEM has taken its charge from Synod seriously and is hard at work producing and providing the resources our churches and their people need as they grow in their love for Christ. When I look at how far CEM has come in the past few years, it excites me about all that the future holds. Whether folk are looking for a conference or workshop, there are numerous options for them to choose from. Looking for a book? Check out the ARP Bookstore from the comfort of the recliner in your family room. We have never had more reviewed and approved books available for members of the synod to choose from. CEM is truly on the move. I invite you to journey with us. Visit the CEM website and you will find all types of tools available. Whether you like paper maps or Google maps as you plan your vacation journeys, I encourage you to allow CEM to be the provider of the resources for your spiritual journey.

Organization:

Officers: Chairman - Rev. Bob Whittet
 Vice Chairman – Rev. Clint Davis
 Secretary – Mrs. Kathy Barron

Committees: Executive Committee
 Administrative Committee
 Events Committee
 Resource Committee
 Training Committee
 Finance Committee

Board Meetings:

The Board of Christian Education Ministries met twice since Synod 2012. These meetings were held September 10-11, 2012, and February 11-13, 2013. The Board was appreciative of Dr. Wilfred Bellamy's consultation as it took an extra day for evaluation and strategic planning

in February. The results were the formulation of four strategic objectives:

Training:

Using a variety of media, CEM will provide opportunities to every church, every year, to participate in training with an emphasis on evangelism and outreach, with the goal of enabling the church member to be a witness for Christ.

Resources:

CEM will provide Biblically-based, theologically sound, usable material for outreach and evangelism.

CEM will endorse and promote a DVD series to be used in the local church on strengthening marriages and families (in a dysfunctional culture) by the end of 2014.

Events:

CEM will incorporate opportunities in current and future conferences and events for outreach and evangelism through word and deed, beginning in 2014.

CEM will encourage and provide resources to participating churches of the Appalachia Mission Trip and App Out for equipping the attendees in the purpose and methods of evangelism.

Authority:

Christian Education Ministries of the Associate Reformed Presbyterian Church is the agency of the General Synod which shall plan, organize, administer, and promote the teaching ministry of the Church, except for that higher education provided by Erskine College and Erskine Theological Seminary; and shall carry out its responsibilities in relation to the presbyteries and congregations in cooperation with the other boards and committees of the General Synod.

In the exercise of its authority the Board shall comply with the *Standards of the Associate Reformed Presbyterian Church*, and its policies and programs shall be consistent with the purpose of the General Synod.

The format of this report is based on the duties and work as defined in the *Manual of Authorities and Duties for Officers and Agencies* (MAD) and *Rules of Order of the Associate Reformed Presbyterian Church*.

Duties and Work Underway:

1. *To employ such administrators and staff as are necessary for the work of the Board and to supervise the execution of the Board policies.*

The Board approved the hiring of a new (part-time) Administrative Assistant, Miss Rebekah Harkins, who began in August 2012.

CEM hired Garison Plourde as Graphics Designer until early 2013. This position is currently vacant.

The Board is exploring a possible position to work directly with Camp Joy as the camp continues to expand.

CEM recognized with appreciation the service of Dr. Bill Evans in editing the *Adult Quarterly*. The Board honored him with a luncheon at the September Board meeting.

Dr. Mark Ross, Professor of Systematic Theology, Director of the Institute for Reformed Worship and Dean of Erskine Theological Seminary in Columbia, SC, was hired as the new Editor of the *Adult Quarterly* in August of 2013.

2. *To prepare and recommend to Synod each year, a budget to do the work of the Board and to oversee the use of financial resources designated by the Synod for these purposes. (MAD 2009)*

See budget at the end of this report.

3. *To initiate, develop, promote, coordinate, and evaluate comprehensive programs of Christian Education for Synod, presbyteries, and congregations that will help to equip the saints for their ministries in the world. (Ephesians 4:12) (MAD2009)*

CEM's training and resource specialists are currently contacting churches by phone to inform them of new opportunities and resources, as well as to hear the challenges and needs of the local Christian education programs.

Upon request, and as feasible, CEM has provided resource tables and bookstores for Synod, Women's Ministries, Presbytery, and church events.

CEM staff has served as consultants in reviewing Christian Education ministry programs by clarifying vision, and making recommendations to reach the church's goals. (Pincrest, Due West, Devinger Road, Statesville ARP, Chester ARP and Lancaster churches).

4. *To provide and recommend curriculum and other materials necessary for the teaching ministry (i.e., Sunday School, catechism training, mid-week programming, Vacation Bible School, etc) (MAD 2009)*

CEM has completed the basic body of a new comprehensive curriculum plan for spiritual development (scope and sequence).

This plan is divided into two tracks. The first track is from infancy

to the senior years. The second track is from a new believer to a mature believer. To be published in 2013, the plan will be revised as new materials are added.

CEM continues to operate bookstores in the Greenville office and at Bonclarken, providing people an opportunity to obtain Board-approved resources.

CEM moved the bookstore at Erskine Theological Seminary back to Greenville.

CEM continues to expand the *Adult Quarterly* (Sunday School Curriculum), as edited by Dr. Mark Ross. This resource is now available as a download for E-readers and all mobile devices. CEM is developing curriculum with ARP writers for use in Sunday School classes and Bible studies.

CEM published "Seven Questions" with Power Points for new members joining ARP churches. The Board also published "An Introduction to the History and Agencies of the ARP Church." The Board expressed thanks to Mrs. Kathy Barron for editing this work.

CEM hosted Catherine McKenzie, author of children's Reformed curriculum and resources, for a day event and webinar to meet with our Christian educators.

CEM has expanded the list of resources in the areas of family devotions, parenting and mentoring for women.

CEM is working together with the ARP Women's Ministries leaders to provide and promote selected resources for Women's Ministries.

CEM is working with World Witness in distributing their Missions directory through ARPBookstore.com.

In direct response to churches' expressed needs, CEM gave particular attention to helping smaller congregations find curriculum resources that were financially reasonable and adaptable for larger age spans and small numbers of participants.

CEM is researching possible resources for training and education in the area of child safety policies. CEM sponsored training for agency staff in the ARP Center, Greenville, SC, concerning these issues.

Suggested Curriculum Resources

A wide variety of curriculum resource materials are currently available for churches. Materials need to be studied to make sure they conform to Reformed theology. It is the responsibility of each session to

select materials which it believes are best suited to the needs of the congregation. The following materials have been endorsed and recommended by the Board of Christian Education Ministries as being in doctrinal conformity with the ARP Standards and of excellent quality:

1. The *Adult Quarterly* of the Associate Reformed Presbyterian Church, edited by Dr. Mark Ross. (Order from Christian Education Ministries, One Cleveland St., Ste. 210, Greenville, SC 29601-3696, (864) 233-2491. Edited by Dr. Mark Ross.
2. Great Commission Publications (Great Commission Publications, 3640 Windsor Park Dr., Suite 100, Suwanee, GA 30174-1800, (800) 695-3387). Sponsored by the Orthodox Presbyterian Church and the Presbyterian Church in America, based on the view that Christian education is for evangelism and personal commitment. Materials are available for preschoolers through adults.
3. ARP Bookstore. The ARP bookstore has available a wide range of thirteen-week studies, youth curriculum and other curriculum resources.
5. *To inform Synod, presbyteries pastors, sessions, DCEs, superintendents, and chairmen of local Christian education committees concerning trends and developments in Christian education (MAD 2009).*

CEM has an active an up-to-date web page (<http://www.arpcem.com>) educating people concerning events, trends and developments in Christian education.

CEM keeps a regular column in the *ARP Magazine* to inform, train and equip readers in the area of Christian education.

The Board of CEM also encouraged all Christian Education presbytery representatives to carry all pertinent Christian education information back to their presbyteries for implementation.

CEM began an online newsletter for networking with Christian Education workers.

6. *To develop and supervise a full program of camps, conferences, retreats, etc. and when requested to assist presbyteries in these areas (MAD 2009).*

The Board reports the following participation in these events:

Horizon Conference (Sr. High Conference) attendance: 233

Quest Conference (Jr. High Conference) attendance: 275

Camp Joy: (3 full sessions at Bonclarken Conference Center) attendance: 160. There is currently a waiting list of over 170 campers. Camp Joy will be adding a fourth week for the upcoming 2013 camp season.

Camp Joy Florida (Camp Aurora, Lake Wales, FL): attendance: 16.

Camp Joy South Carolina will be launched June 2013 in Aiken, South Carolina.

Appalachia Mission: 352 ARP young people and adults from 39 churches conducted Vacation Bible Schools in 21 locations in the states of Kentucky, Tennessee and Virginia ministering to more than 600 children and youth.

App-Out began as two church groups did home mission outreach for church plants and existing ARP churches in South Carolina and Florida.

BonSenior (Senior Adult Conference) was held at Bonclarken with 38 in attendance. Due to lack of attendance, the Board cancelled BonSenior for 2013. The Board intends to reconsider a conference for seniors in the future.

CEM conducted three parenting seminars in Rock Hill, SC; Greenville, SC; and Charlotte, NC.

CEM established a new College and Career retreat (Capstone). First year attendance was 30.

Ms. Rebekah Harkins (CEM staff) was appointed Director of the conference.

7. *To cooperate with other Christian denominations in carrying out all phases of the teaching ministry (MAD2009.)*

CEM continues to work closely with Great Commission Publications (GCP), Christian Education and Publications (PCA) and with other denominations. This cooperation includes event planning, resources and training in the area of Christian Education.

At CEM's invitation, GCP's training staff participated in three Disciple Makers Equipping Conferences. Dr. Bruce McRae, Director of Church Relations, has expressed his appreciation for the quality of the events and has offered his and his staff's support and participation in future Disciple Makers Equipping Conference events at their expense. He has requested permission to promote these events to the PCA and OPC congregations they serve.

8. *To help local congregations to plan, promote, and execute the best possible teaching ministry by:*

- a. *providing and promoting opportunities for leadership training;***

- b. developing and promoting Christian education activities for congregations;*
- c. assisting, when requested, in the development of congregational libraries;*
- d. making available relevant media resources for purchase from the Office of Christian Education Ministries (MAD2009).*

CEM planned, organized, and conducted three Disciple Makers Equipping Conferences on a presbyterial level for training church leaders. These day-long conferences consist of a keynote address, four workshop times and a networking lunch. Cost is kept to a minimal \$25 for participants. Workshops are selected based on the recommendations of church leaders from the presbytery. A slate of not less than 14-16 workshop options is formed covering the areas of children, youth, adult and leadership ministries.

Disciple Makers Mississippi Valley had 65 leaders and 7 churches in attendance.

Disciple Makers Florida had 86 leaders from 10 churches.

Disciple Makers Virginia is planned for May, 2013, and 60 leaders are anticipated.

Elder/ Deacon Training was held at the following locations:

Gastonia, North Carolina – 155 participants taught by Dr. Derek Thomas.

Maryland - (42 participants) with Dr. Mark Ross.

Florida - 69 participants taught by Dr. Mark Ross.

CEM held several training sessions in local churches.

CEM continues to be a place churches can freely call and receive help with resources for their particular needs.

CEM participated in planning and conducting the children's program for the Spiritual Life Conference of First Presbytery.

CEM is working closely with ARP Women's Ministries as they develop a mentoring program with resources and training for local churches.

CEM continues to develop and produce media resources for local congregations.

CEM implemented online training for leaders in local churches.

9. To promote job opportunities for those who may be called into the ministry of Christian Education (MAD2009).

CEM has established a page on its website to promote job opportunities in the area of Christian Education.

CEM assists churches seeking to hire Christian education staff.

10. To collect annual reports from congregations on their teaching ministries and to make summary reports available to the General Synod and to Presbytery committees on the status of Christian Education ministries in the Associate Reformed Presbyterian Church (MAD 2009).

CEM continues to collect surveys from congregations to evaluate trends in attendance, curriculum used, and ministries sponsored in the churches, in order to offer better support and effective resources. A CEM staff member personally contacts each church that returns the survey to respond appropriately to requests for support, information or further needs.

11. To make an annual report to the General Synod (MAD 2009).

Recommendations:

1. That the 2014 budget be approved.
2. That Synod continue to pray for the work of Christian Education Ministries.
3. That Synod encourage presbyteries to take full advantage of CEM's training opportunities and resources for equipping the saints.

Respectfully submitted,

Bob Whittet, Chairman

CHRISTIAN EDUCATION MINISTRIES

	2013 Synod Approved	2014 Proposed
Revenues		
DM Allocation	\$203,709	\$203,709
DM Allocation-Family Bible Conf	6,500	\$6,500
Easter Offering Allocation	8,500	\$9,000
Total Contributions for Ministry	22,000	31,300
Miscellaneous Income	0	0
Total Conference Registration and Fees	179,200	173,800
Total Sales & Subscriptions	94,760	112,700
CEM Operating Reserve Interest A	310	290
Special Endowment Fund Gift	7,500	11,515
Total Conference Admin Fees	19,160	20,980
Total Revenues	\$556,719	\$585,904
Expenses		
Total Payroll & Benefits	330,459	358,613
Total Staff Reimbursed Expenses	12,900	14,000
Board/Committee Expenses	10,000	9,000
General Office		
Total Promotional Expenses	1,000	1,000
Total Furniture/Equip/Software	1,500	1,500
Total Communications	3,925	6,025
Rent	10,893	11,111
Total Office Expenses	7,900	9,800
Total General Office	25,218	29,436
Total Facility Management	1,650	1,750
Publications Expenses		
Total Adult Quarterly Expenses	51,400	56,460
Total Book Store Expenses	41,400	47,100
Total Publications Expenses	92,800	103,560
Training		
Total Trainings Travel Expenses	2,700	4,180
Total Training Honorariums/Fees	6,000	6,300
Total Staff Training Room & Board Ex	1,840	2,550
Total Training Supplies	2,520	2,680
Total Training Bank Fees	25	160
Total Training Promotional	400	2,948
Total Training Admin Fee	1,880	2,030
Total Trainings Expenses	15,365	20,848

MINUTES OF SYNOD

	2013 Synod Approved	2014 Proposed
Conferences		
Total Conference Admin Fee	13,790	13,030
Total Staff Conference Room & Board	102,650	103,000
Total Conference Honorariums/Fees	38,581	38,025
Total Conferences Travel Expenses	4,100	3,700
Total Conference Planning Expenses	3,350	4,700
Total Conference Supplies	16,934	15,650
Total Conference Bank Fees	1,250	1,050
Total Conference Promotional	1,575	2,300
Total Conferences Expenses	182,230	181,455
Total Expenses	\$558,761	\$597,172
Change in Fund Balance	\$ (2,042)	\$ (11,268)
Beginning Fund Balance	133,995	135,933
Adjustments to Fund Balance	(345)	(2,195)
Ending Fund Balance	\$131,608	\$122,470

The **Moderator's Committee on the Board of Christian Education Ministries** recommended that Synod:

Approve Recommendation Number 1 (*That the 2014 budget be approved.*)

Approve Recommendation Number 2 (*That Synod continue to pray for the work of Christian Education Ministries.*)

Approve Recommendation Number 3 (*That Synod encourage presbyteries to take full advantage of CEM's training opportunities and resources for equipping the saints.*)

In addition, your committee recommends:

4. That Synod commend and thank Christian Education Ministries for their efforts.

Recommendations 1-4 of the Moderator's **Committee on the Board of Christian Education Ministries** were adopted.

The report of the **Board of Outreach North America** was presented.

**REPORT OF THE BOARD OF
OUTREACH NORTH AMERICA**

Introducing people in the United States and Canada to Jesus Christ by helping our presbyteries plant new churches and renew existing churches.

This report will highlight how we have pursued the main duties assigned to ONA by Synod in the *Manual of Authorities and Duties*.

1. To work with our presbyteries and other agencies to develop and implement strategies for evangelism, including strategies to help our presbyteries and churches reach the increasingly ethnically diverse population in the United States and Canada.

- * The statistical reports to Synod each year indicate many of our churches see few, if any, professions of faith. While ONA continues to promote resources for evangelism and continues to maintain an evangelism tool kit on the ONA website, we think the key limitation in evangelism is not a lack of a material, but rather that church officers need a better grasp of and love for the Gospel. The board of ONA is concerned whether our people really understand and have a heart for the Gospel of grace. We recommend that during the General Synod meeting we observe seasons of prayer in small groups for the Holy Spirit to saturate our hearts with the Gospel, praying specifically that the Holy Spirit would empower us as individuals, and our churches, to reach the lost. When delegates return home to your churches, we ask you to have similar times of prayer in your churches.
- * The Pre-Synod Conference was eliminated from the Synod schedule this year. Originally the Pre-Synod Conference had been under ONA as a time for training in evangelism and making disciples, but then it was changed to the moderator's Pre-Synod Conference. With the large number of churches reporting few, if any, professions of faith, the board of ONA believes it is time to reinstate a Pre-Synod Conference on evangelism.
- * ONA continues to work with Erskine Seminary to offer evangelism courses through Erskine.
- * Churches have continued to invite John Kimmons to speak on evangelism and to provide evangelism training. John will be retiring in July. We want to thank John for his service to ONA, and for the encouragement he has been to so many in the ARP Church.

- * The faces in the ARP Church have changed drastically over the past 25 years. Over 13% of our congregations are Korean. The biggest difficulty in assimilating Korean and other ethnic congregations is miscommunication. Korean and other ethnic pastors want to be a contributing part of the denomination, however they need to learn more about the denomination for growth to come. In 2011, Synod authorized having the revised *Form of Government* translated into Korean and Spanish and into other languages as the Executive Board of Synod determines there is a need. ONA recommends that Synod also authorize having the *Book of Discipline* and the *Directory of Public Worship* translated into Korean and Spanish and into other languages as the Executive Board of Synod determines there is a need.
- * ONA and World Witness jointly continue to oversee the ministry of ARPConnect. ONA again provided scholarships to lower the cost of participation in the Dearborn mission trip. This trip not only helps equip people in the ARP Church to reach out to Muslims, it also provides training and encouragement in evangelism. We encourage ARP churches to promote the Dearborn trips as a way not only to equip people to minister to Muslims, but also to develop more of a heart for being witnesses for Christ. There are two trips in 2013:
 - June 3-8 to Hamtramck, MI: ESL, prayer walks, backyard Bible clubs, and friendship evangelism.
 - July 3-9 to Dearborn, MI: July 4th outreach event, literature distribution in Muslim neighborhoods, door-to-door evangelism, prayer walks, and home visits.

2. To work with our presbyteries and other agencies to develop and implement strategies to enhance church vitality.

- * Ken Priddy is making his training more accessible to ARP churches through online GO Clusters. The first GO Cluster was launched in March with eight pastors enrolled. The GO Clusters include nine online training sessions over a period of one year, plus multiple printed workbooks for each church, coaching appointments by phone with pastors between sessions, and unlimited access to Ken via email and phone for consultation. The very modest cost of \$250 per church covers the cost of materials.
- Ken is working with several churches individually. ONA pays

Ken a part-time salary; therefore the only cost for a church to use Ken's services is the cost of travel and materials. He has never refused to work with an ARP church due to that church's inability to pay. If you look at Ken's personal web page, you may notice that his going rate for non-ARP churches is quite expensive, but that rate does not apply to ARP churches since he is a member of the ONA staff. Ken is an ordained ARP minister and a member of Virginia Presbytery. He lives in Richmond, VA.

- * Durham Chapel in Durham, NC, has become the second recipient of funding through the Church Mobilization Fund. The purpose of the Church Mobilization Fund is to invest strategically in churches that are committed to seeking increased vitality so that they can become multiplying churches that are actively supporting new church plants.

3. To work with our presbyteries and other agencies to develop and implement strategies for new church development and for ARP expansion in the United States and Canada.

- * The first half of 2013 has been an exciting time for seeing mission congregations being organized into congregations with their own sessions. Organization is something like a graduation for church plants. New churches organized in the first half of 2013: Christ Church, Denver, NC; Hope Chapel, Greensboro, NC; Christ Presbyterian, Grove City, PA; and Grace Presbyterian, Pontiac, SC. Of these four churches being organized, two were daughter churches that were sponsored by established congregations. Coddle Creek planted Christ Church, and First Presbyterian Church in Columbia planted Grace.
- * The following mission congregations have received financial supplements from Outreach North America during all or part of the period since the last Synod meeting.

Catawba

Grace, Pontiac, SC – Brandon Barrett
 Hill City, Rock Hill, SC – Andy Stager
 Kings Parish, Dallas, TX – David Winburne
 River Crossing Church, Rock Hill, SC – David Stover

First

Afton Run, Kannapolis, NC – Tim Weldon
 City Church, Asheville, NC – Duff James
 Christ Coastal, Southport, NC – Walt Shepard
 Grace Hill, Hillsborough, NC – Ross Durham

Tapestry, Charlotte, NC – Jarvis Ross

Florida

Compass Church, North Port, FL (now closed)

Renew Church, Fort Myers, FL – Steve Reynolds

Northeast

Global Vision, Flushing, NY – Peter Lee

Tennessee-Alabama

Hanmaum, Huntsville, AL – Soo Kim

Riverside, Prattville, AL – Greg Duke

- * Outreach North America has also helped presbyteries prepare new mission developer candidates by providing supplements for church planting student internships. The following men have received student internship funding: Thomas Anderson (Philadelphia, PA); Jonathan Kuciemba (Grove City, PA); Jarrod Harmaning (Madison, AL); and Daniel Wells (Rock Hill, SC).
- * Training for our church planters has included the annual church planter and family retreat at Bonclarken in January (theme: Leadership as Discipleship), quarterly New Church Community meetings in the Carolinas organized by John Kimmons, helping presbyteries match church planters with coaches, and sending people to the Global Church Advancement Church Planting Conference or to a church planting boot camp.
- * ONA conducted one church planting assessment center since the last Synod, assessing three potential church planting couples in May.
- * ONA has also helped organize regional gatherings of pastors and leaders in SEED (Support, Encourage, Extend, and Dream) teams meeting together to help support and encourage one another toward church mobilization and multiplication.
- * For national expansion, ONA is exploring an advertising campaign through *World* magazine.
- * If Synod approves the memorial from Second Presbytery regarding RUF at Newberry College, ONA has agreed to match Second Presbytery funding up to \$25,000 for three years for planting RUF at Newberry. RUF has been a fertile field for the PCA for developing future church planters. ONA is interested in helping get RUF started at colleges near ARP churches because of the potential for developing church planters and strengthening ARP churches.

4. To serve as liaison to the American Bible Society (ABS).

- * ABS is a non-profit agency that seeks to make the Bible available

to every person in a language and format each can understand and afford, so all people may experience its life-changing message.

- * We will have literature available at Synod from the American Bible Society.

5. To communicate the importance of financial support for these purposes and to oversee the use of financial resources received from all sources for these purposes.

- * There are three ways that ONA helps financially with new churches getting started:

Supplements – Mission Supplements are extended to funded congregations to help meet current operating expenses. Supplements are given for up to four years, with total maximum over three or four years of \$100,000. No more than 25% of the total funding for a mission congregation should come from an ONA supplement. Fifty percent of the funding should come from mother church or sponsoring churches, core group(s) or sources within the mission, and funds raised by the mission developer, and 25% from the presbytery.

Grants – Grants will be given to missions or newly organized churches to assist in the purchase of land or the building of their first unit. Grants are given from the income from the Outreach North America endowment and will be matching grants of up to \$35,000.

Loans – The primary purpose of the Revolving Loan Fund is to make available new church development loans for land purchases and for building the first unit. The loans will be secured by a first or second mortgage, and will be for a maximum of \$500,000 depending on the church's demonstrated ability to repay.

ONA was pleased to receive a \$150,000 bequest from an estate. Part was used to make up for the decline in funds from the Denominational Ministry Fund, and the other part was used to begin a SEED Growers incentive fund to help church planters with fund raising.

The Church Mobilization Fund is a fund to promote church vitality. This fund is a revolving fund where recipients agree to reinvest in the fund at least as much as they receive from it so that future churches may also benefit. The Church Mobilization Fund will assist a church for no more

than two years, with the second year funding being 50% of the first year level. The maximum first year funding is \$50,000.

ONA has received questions about the loss that was previously reported to the Executive Board of Synod in 2009 concerning the bankruptcy of Cornerstone Ministries. Here is the background: In May of 1999, the board of ONA invested in Cornerstone Ministries Investments, Inc., which was represented to us as a PCA-related Presbyterian Investors Fund. The intended purpose of the fund was to invest in land and buildings for new churches. ONA invested a total of \$250,000 from the ONA endowment: \$125,000 in stock and \$125,000 in bonds. The board made this decision not only because of the promised return, but more importantly because of the possibility of new ARP churches benefitting by assistance from this fund in getting into a building. No ARP churches ever benefitted from this fund and, in fact, Cornerstone's investments were not primarily in churches. In May 2005, after Alan Avera became Executive Director, ONA began trying to get our investment out of Cornerstone, and in 2009, Cornerstone filed for bankruptcy. From 1999 – 2007, ONA received \$199,919 in interest and dividends from Cornerstone Ministries. Then in December 2011, ONA received a settlement of \$13,834. The net loss was \$36,247, which was part of the ONA endowment. The earnings from the endowment are used for two purposes:

60% of the fund's earnings are used to make matching grants to help fund land purchase or building the first building for new churches

40% of the fund's earnings are sent to presbyteries for church extension work within the presbytery.

6. To prepare and recommend to Synod each year a budget with which to do the work of this Board.

Please see the budget attached at the end of this report.

7. To appoint such administrators as are necessary for the work of the Board.

*Program staff:

Full-time: Alan Avera, Executive Director.

Part-time: John Kimmons (paid by ONA, but raises half of his

support), Director of Evangelism and Care; and Ken Priddy, Director of Church Renewal.

*Administrative Staff:

Full-time: Joel Gardner, Office and Finance Manager.

Part-time: Tessa Taylor, Administrative Assistant for Publications and Communication.

*June is Alan Avera's last month with ONA. On July 1, 2013, Alan begins working with Christianity Explored. The board has appointed a search committee to first determine what ONA needs in a new executive director, and then to search for the right person.

*During the interim period before a new executive director is hired, ONA office personnel, ONA board chairman (Wes Spring), presbytery church extension chairmen, and ARP Central Services will cover the work normally handled by the executive director.

*June is also John Kimmons' last month with ONA, as John will be retiring. Once a new executive director is selected, the executive director will help determine what is needed for program staff in the future.

8. To make an annual report to the General Synod.

Recommendations:

1. That during the General Synod meeting we observe seasons of prayer in small groups for the Holy Spirit to saturate our hearts with the Gospel, praying specifically that the Holy Spirit would empower us as individuals, and our churches, to reach the lost.
2. That Synod reinstate the Pre-Synod Conference as a conference on evangelism and making disciples.
3. That Synod authorize having the *Book of Discipline* and the *Directory of Public Worship* translated into Korean and Spanish and into other languages as the Executive Board of Synod determines there is a need.
4. That the proposed budget be approved.
5. That the report of the Board of Outreach North America be approved.

Respectfully submitted,

Wes Spring, Chairman

OUTREACH NORTH AMERICA

	2013 Synod Approved	2014 Proposed
Revenues		
Projected Increases	<u>-4%</u>	<u>0%</u>
Denominational Ministry Funds	\$ 578,353	\$ 578,353
Contributions for Ministry		
Miscellaneous Contributions for Ministry		
Special Offering	8,000	8,000
Miscellaneous Contributions for Ministry	84,467	82,446
Conference Registrations & Misc		
ONA Misc Income (not contributions)	1,000	1,000
Dir of Church Renewal Expense Reimb	2,000	2,000
Direct Support Dr. Evangelism & Care (Transfer)	63,700	-
Conference Registrations & Misc	66,700	3,000
Interest on Reserves	325	-
Invested Fund Transfers for Operations	4%	5%
Hillcrest Fund	5,792	5,903
Mattie B. Ellis Fund Income	530	544
Permanent Fund Income	5,504	5,627
Ralph Grigsby Fund	1,590	1,625
St. Andrew Church Fund	4,200	4,352
Invested Fund Transfers for Operations	17,616	18,051
Total Revenues for Operations	747,461	681,850
Expenses		
Payroll & Benefits	324,719	286,316
Staff Expenses	21,907	22,400
Board Expenses		
Total Travel and Meeting	15,000	15,300
Promotion	19,700	17,800
Professional Services	2,100	1,200
Total Board Expenses	36,800	34,300
General Office	18,575	18,575
Program and Mission		
Recruiting and Assessing	26,000	26,740
Training	98,500	93,905

	2013 Synod Approved	2014 Proposed
Placement	7,500	7,000
Recruiting - Assessing - Training - Placement	132,000	127,645
Mission Supplements		
Mission Supplements	325,000	185,000
Total Misson	325,000	185,000
Evangelism & Renewal		
Evangelism	750	750
Muslim Ministry (ARP Connect)	36,100	36,100
Erskine Mission's Conference	750	750
Multi-Ethic Ministries	2,000	2,000
Church Renewal	3,500	3,500
Evangelism & Renewal	43,100	43,100
Program and Mission	500,100	355,745
Total Expenses	\$ 902,101	\$ 717,336
Net Income (Loss)	(154,640)	(35,486)
Beginning Fund Balance	261,987	110,326
Ending Fund Balance	\$ 107,347	\$ 74,839

The Moderator's Committee on Outreach North America recommended that Synod:

Approve Recommendation Number 1 (*That during the General Synod meeting we observe seasons of prayer in small groups for the Holy Spirit to saturate our hearts with the Gospel, praying specifically that the Holy Spirit would empower us as individuals, and our churches, to reach the lost.*)

Approve Recommendation Number 2 (*That Synod reinstate the Pre-Synod Conference as a conference on evangelism and making disciples.*)

Approve Recommendation Number 3 (*That Synod authorize having the Book of Discipline and the Directory of Public Worship translated into Korean and Spanish and into other languages as the Executive Board of Synod determines there is a need.*)

Approve Recommendation Number 4 (*That the proposed budget be approved.*)

Approve Recommendation Number 5 (*That the report of the Board of Outreach North America be approved.*)

In addition, your committee recommends:

6. That we also thank John Kimmons for his leadership and work with ONA the past 8 years.
7. That we thank Alan Avera for his service as Executive Director of ONA for the past 9 years and give thanks for all that God allowed him to accomplish as director.

Recommendations 1-7 of the **Moderator's Committee on Outreach North America** were **adopted**.

The Chairman of the Board of Outreach North America called Alan Avera, retiring director of Outreach North America, for a special presentation. Synod offered standing applause for Mr. Avera. John Kimmons was also recognized for his work and applauded by the Synod. Jan Sattem offered prayer for the two men for their future efforts.

The Report of the **Board of William H. Dunlap Orphanage, Inc.** was presented.

REPORT OF BOARD OF TRUSTEES WILLIAM H. DUNLAP ORPHANAGE, INC.

The ministry of the William H. Dunlap Orphanage is perhaps the least known of all our denominational efforts, yet it is one that affects hundreds of lives each year. By some estimates, there are over 139,000 orphaned children (having lost one or both parents) in the US alone. Even more children are victims of abuse, neglect, and abandonment. Worldwide, the number of orphans is multiple millions. It is to such children, here in the US and abroad, that the work of the Dunlap Board is committed.

ARPs have been serving orphans for 108 years, since the opening of the William H. Dunlap Orphanage in Brighton, Tennessee in 1905. The purpose of the orphanage, founded by Annie Bell Dunlap to

honor the memory of her father, William H. Dunlap, and her aunt, Elizabeth Dunlap Spain, was to provide “for the maintenance, support, and education of orphans.” The first residents of Dunlap were children who came from an orphanage that had been opened in 1897 by Reverend J. P. Knox in Hickory Grove, SC.

Synod closed the orphanage in 1978 but retained its board and charged it with the responsibility of providing for children who have been made vulnerable by the loss of normal parental care and whose vulnerability is compounded by their youth. Acknowledging that our God has a passion for the fatherless and the widow, the board urges each ARP church to become involved in ministry to orphans.

The Dunlap Board’s specific duties of Ministry and Administration are outlined in the *Manual of Authorities and Duties* and are denoted in this report in bold print.

The board met at Bonclarken October 19-20, 2012, and by telephone conference call on March 21, 2013. Minutes of these meetings have been filed at the ARP Center.

At its meeting in March 2013, the board expressed regret that Covenant Way (formerly Due West Retirement Center) in Due West, SC, is closing on May 15, 2013. The Board gives thanks to God for this retirement community’s many years of service and prays that God would re-open this work in the future. It was noted that the residents of Covenant Way were all either widows or orphans or both.

Ministry

1. To carry out the purpose of the corporation consistent with the Standards of the Associate Reformed Presbyterian Church.

The policy guidelines for the board state that its “purpose is to assist those providing all the following [to orphans]: basic physical necessities; spiritual, mental and emotional well-being; and assistance toward greater self-reliance.” To this end, the board has established on-going relationships (guaranteed funding) with the Collins Home & Family Ministries, Seneca, SC; the Palmer Home for Children, Columbus, MS; and French Camp Academy, French Camp, MS.

The mission of the Collins Home is to provide “...a Christ-centered home for children between the ages of 2 – 21 who are in need of a stronger family support system. Our goal is the spiritual, intellectual, emotional, social and physical development of our children, and the eventual reunification with their natural families whenever possible.” (www.collinschildrenshome.org) The home is supported through private donations.

“Palmer Home for Children is a ministry to children in need; children who are growing up as social orphans without the nurture and support of a loving family; children who need a place to be and to become. (www.palmerhome.org)” Primarily supported by a number of Presbyterian denominations, the home has been serving children since 1895.

“French Camp Academy, a Christ-centered home and school, exists to serve young people and families for the glory of God. (www.frenchcamp.org)” The academy has a close and very strong relationship with French Camp ARP Church where its students and staff members worship.

The board provides \$20,000 annually to Erskine College for scholarships for orphans. During the 2012 - 2013 academic year, eight (8) students received assistance through this program. In addition to the Erskine scholarship, funds are available for Associate Reformed Presbyterian orphans who plan to attend college but who are unable to attend Erskine.

Following is a summary of all support provided in 2013:

\$20,000	-	Erskine College scholarships
23,225	-	Collins Home, Seneca, SC
23,225	-	Palmer Home, Columbus, MS
23,225	-	French Camp Academy, French Camp, MS
15,000	-	World Witness, Mabel Lowry Pressly Home, Pakistan
10,000	-	Boys Home, Newberry, SC
10,000	-	Miracle Hill Ministries, Greenville, SC
7,000	-	Calvary Home, Anderson, SC

Total \$124,675

The Dunlap Board does not receive, nor does it request, financial assistance from the Denominational Ministry Fund of General Synod. Instead, the resources for the work of the Dunlap Board are provided primarily from endowment earnings and income from trusts and restricted endowments which name Dunlap as a beneficiary. The current state of our economy has resulted in greater strains on the budgets of homes and programs for orphans. The board encourages members of the Associate Reformed Presbyterian denomination to be gen-

erous in financial support of the work of Dunlap through gifts and to become actively involved in ministries to orphans.

The board is grateful for referrals from ARPs regarding homes and services that qualify for Dunlap assistance. In particular, the board was encouraged to learn at its November 2012 meeting of the work of Boys Farm in Newberry, SC, where members of the Newberry ARP Church serve in a variety of capacities. Please continue to bring the work of such homes to the attention of the Dunlap Board. Further information and applications for grants are available from the ARP Center.

The Dunlap Board established a fund in 2010 to offset costs incurred by ARP pastors' families who have adopted children. To date, the fund has not received adequate donations to be able to make any grants to adoptive families. Individuals or churches wishing to contribute may do so by sending their gifts to the William H. Dunlap Orphanage Foundation, One Cleveland Street, Greenville, SC 29601 and designating their gifts for the "Dunlap Adoption Assistance Fund." The board wishes to thank those individuals who have already made gifts for this purpose.

Administrative

Administrative support for the board is provided through the Office of Central Services.

Future meeting dates: November 12 – 13, 2013, Bonclarken; March 19, 2014, Conference Call.

2. To prepare and present to the General Synod a budget for William H. Dunlap Orphanage, Inc.

Assets and proceeds from the sale of the Dunlap Orphanage property were turned over to General Synod and invested in two separate endowments following closure of the home. The Will Ministry Fund endowment exclusively restricts its earnings to the care of orphaned children. The Orphanage Ministry Fund provides for broader purposes of the corporation. Trusts which currently have Dunlap as a beneficiary are the B. J. Wade Trust, the Ola B. Hunter Trust, and the Kennedy Annuity.

Budget projections for 2014 are based on anticipated income from the trusts and five percent (5%) of the three-year market value of the endowments. **Actual expenditures for 2014 will be approved at the November 2013 meeting of the board.** (See "Available for Allocation – Nov 2013" on proposed budget.) Dunlap funds are audited as part of

the annual General Synod audit, and financial reports are presented to the board.

3. To elect officers and employ such administrators as are necessary for the work of the Board.

Officers of the Board for 2013 – 2014 are:

Darrell Peer – Chairman

William Harris – Vice Chairman

Mary Nell Coblenz – Secretary

Synod's treasurer serves as Treasurer to the Corporation, and the executive director of ARP Central Services serves as Administrative Officer for the Board. The board expresses sincere gratitude to retiring members Jeff Bost, Jim Barker, and Diane Clowers for their faithful service, and we thank God for the young lives that have been forever changed as a result of their work with Dunlap.

4. To make an annual report to the General Synod.

Recommendations:

1. That the tentative budget for 2014 be approved.
2. That ARP pastors and congregations actively seek to minister to orphans through service and prayer.

Darrell Peer, Chairman
William H. Dunlap Fund

WILLIAM H. DUNLAP ORPHANAGE, INC.

<u>Description</u>	2013 Synod <u>Approved</u>	2014 <u>Proposed</u>
<u>Executive Summary</u>		
Anticipated Revenue	\$ 129,927	\$ 143,000
Beginning Fund Balance	3,500	3,526
Total Available	\$ 133,427	\$ 146,526
Less:		
Reserve for Potential Revenue Shortfalls	(3,500)	(3,500)
Percentage of Revenue	2.7%	2.4%
Administration	(8,450)	(8,650)
Erskine	(20,000)	(20,000)
Available for Allocation	\$ 101,477	\$ 114,376
<u>Supporting Detail</u>		
<u>Anticipated Income</u>		
Denominational Ministry	\$ -	\$ -
Miscellaneous Gifts	-	-
Interest Allocation	10	-
B. J. Wade	70,257	79,700
Ola B. Hunter	2,960	4,100
Orphanage Fund	42,500	44,400
Will Ministry Fund (min bal of \$255,022)	14,200	14,800
Total Anticipated Income	\$ 129,927	\$ 143,000
<u>Ministry Expenditures</u>		
Erskine	\$ 20,000	\$ 20,000
Available for allocation-Nov 2012	101,477	114,376
Sub-Total Ministry Expenditures	\$ 121,477	\$ 134,376
<u>Administration</u>		
Central Services	\$ 4,250	\$ 4,500
Board	3,900	3,900
General Office	250	250
Bank Fees	50	-
Total Ministry Expenditures	\$ 129,927	\$ 143,026
Net Income over/(under) expenditures	\$ -	\$ (26)
Beginning Fund Balance	\$ 3,500	\$ 3,526
Ending Fund Balance	\$ 3,500	\$ 3,500

The **Moderator's Committee on William H. Dunlap Orphanage Inc.** recommended that Synod:

Approve Recommendation Number 1 (*That the tentative budget for 2014 be approved.*)

Approve Recommendation Number 2 (*That ARP pastors and congregations actively seek to minister to orphans through service and prayer.*)

In addition, your committee recommends:

3. *That the Dunlap Board be commended and thanked for their faithful service to widows and orphans.*

Recommendations 1-3 of **the Moderator's Committee on William H. Dunlap Orphanage Inc.** were **adopted**. Special small group prayer was offered for orphans and those who might be considering abortion.

A motion passed:

That the failed motion offered in reference to the report of the Special Judiciary Commission be spread upon the minutes alongside the dissent offered by this individual in recording his affirmative vote.

The previous failed motion was:

That Synod:

- 1) *reject the report and recommendations of Synod's Special Judiciary Commission;*
- 2) *find that the Session of Covenant of Grace Church and First Presbytery acted properly and constitutionally in all matters pertaining to Mr. Wyatt's refusal to respond to a duly issued summons;*
- 3) *expunge all references to Rev. Mulner, as an individual, when he was acting as Moderator of the Session of Covenant of Grace Church, from the report of the Special Judiciary Commission;*

- 4) *counsel First Presbytery to consider any appropriate steps to restore the Complainant;*
and
- 5) *dismiss the Special Judiciary Commission.*

Vaughn Hathaway, Scott Robar, Anthony Navarro, Dean Turbeville, and Ike Hughes asked that their names be recorded.

The Report of the Board of **Erskine College and Seminary** was presented.

REPORT OF ERSKINE COLLEGE AND ERSKINE THEOLOGICAL SEMINARY

Fathers and Brethren:

Choose Erskine to further yourself as a whole person while being surrounded by a small community of caring individuals.

~Shelbee Daniel Cupp, Senior

Reflections on why choose Erskine?

For the past 175 years, Erskine College and Erskine Theological Seminary have been the ministries of the Associate Reformed Presbyterian Church (ARPC) in the field of higher education. By God's sustaining grace this historic mission has been forged as we engage in the high calling of Christian education. Erskine is an academic community that exists to glorify God by equipping students to flourish as whole persons for lives of service. Specifically, the mission of Erskine College is to equip students to flourish by providing an excellent liberal arts education in a Christ-centered environment where learning and biblical truth are integrated to develop the whole person. And, the mission of Erskine Theological Seminary is to educate persons for service in the Christian Church.

This mission has achieved a landmark anniversary as we celebrate 175 years together. Last year the seminary reached this significant milestone and next year the college will cross the one hundred and seventy-five year threshold. Institutionally, we will celebrate this quartoseptcentennial (175 years) during the next academic year, which will be a part of our report to Synod for June 2014. However, a

mission that has lasted 175 years is worth rejoicing over together. By bringing this to your attention in this in-between year we can extend our joint season of thanksgiving, and so we invite you to join us in thanking God for the relationship between the ARPC and Erskine.

It is in the all-sufficiency of God's grace that the Board of Trustees of Erskine College and Theological Seminary is committed to fulfilling the institutional mission and faithfully stewarding Erskine according to our established responsibilities. These are most clearly set forth in the 1977/78 Statement of the Philosophy of Christian Higher Education (SPCHE). This statement continues to guide the Board in all its activities.

Part of these responsibilities includes annually compiling this report from Erskine's Board of Trustees to the General Synod as the primary means for communication to the ARPC. This report is intended to enhance understanding and to improve communication. The goal is for you to gain insight as to the significant impact your support and prayers are having upon the lives of so many. Make no mistake – the support of the ARPC for the past 175 years has made a profound difference and has helped to ensure the delivery of a high-quality Christian education.

I chose Erskine because of the small Christian community that provides intentional fellowship. Also, Erskine has a challenging academic curriculum with professors that challenge me both mentally and spiritually.

~Heather Endicott, Sophomore

Reflections on why choose Erskine?

As you read through and consider the information provided it is important that you place this report in its proper context. Please be mindful of the following: (1) we are encouraged at the progress being made, but recognize that there is still much work before us; (2) institutionally some areas are showing more tangible signs of progress than others because change has been more difficult for various reasons; (3) austerity measures have trimmed the faculty and staff substantially; and (4) we still struggle with the difficulties stemming from the compound effect of operating in a difficult environment that is created from the persistent, public, and relational strain within the denomination and various constituencies of Erskine (e.g. negative headlines – online and paper versions – hurt us in the areas of recruitment or development for both the college and seminary). These are some of the

hard realities that we are managing while working to change them as well as advancing Erskine in accordance with its mission, vision, and theological foundations.

There are also positive factors that are present which help to accelerate progress. We are grateful for Synod's support and encouragement, as well as its forbearance toward the Board in the exercise of its governance and leadership. We have seen a larger measure of civility within our constituencies as we engage issues for the sake of resolution and reconciliation. We are seeing the fruit of the recent changes in the Board size, practices, and policies that have resulted in a stronger leadership body for which we thank God. The mission of this institution is worthy of the sacrifices made by the generations that have gone before us and of those required of us today. At times the work is hard, but we rejoice that the Lord allows us to see the Gospel transform the lives of college and seminary students while being pleased to sustain this institution that is His. It is the students who continue to invigorate us in this extraordinary calling of serving Erskine College and Theological Seminary.

If every person who has been called to teach the Gospel of Jesus Christ would prayerfully consider the eternal impact that the Holy Spirit desires to have on the hearts of those that are blessed to instruct through creative instructional opportunities like this class, the subsequent experience of the teaching process and the lessons learned from them would only serve to strengthen the skills of the seriously committed, and bless those who take part. My prayer is that such a view will remain in the hearts and minds of all those who accept the mantle of instruction, and that we are forever bound by a never ending desire for preparation, relevance, effectiveness, and submission to God's perfect will.

*~Rex Wright, Seminary Student
Reflections on class practicum*

The Board of Trustees takes seriously the concerns raised in recent years by the General Synod and others, and we, along with President David Norman, have been working tirelessly to address them. While much remains to be done, significant steps have been taken toward better executing and implementing the vision for Erskine that was so plainly defined in the 1977/78 Statement of the Philosophy of Christian Higher Education (SPCHE), adopted by the General Synod for its mis-

sion in higher education as well as other governance guidelines established in the late 70's and early 80's.

This year's report is presented as a progress report to Synod on what has occurred since the last meeting of the General Synod. There is a sense that the status of things this year at Erskine could be characterized by the idea of transition, transition being that place where changes have either been made or are in the process of being made, and yet, the full benefit of these changes has not been achieved. We are moving forward and we are on the right path, but we have yet to arrive at our destination.

This report is divided into three sections: (I) Progress Report on General Synod's 2012 Motions; (II) Progress Report on the Ten Areas of Responsibilities Identified in the *Manual of Authorities and Duties*; and (III) Progress Report on Institutional Data and Statistics.

I. Progress Report on General Synod's 2012 Motions

During the General Synod of the Associate Reformed Presbyterian Church in June 2012, several motions were passed specifically concerning Erskine College and Theological Seminary. The Board of Stewardship's allocation is discussed below and the other issue pertaining to the trustee removal authority is addressed later in this report.

Motion – Board of Stewardship Allocation

Since General Synod votes to approve all of its allocations and does not deal with them individually, the actual language for this motion is not included. The result of the motion passed was that the Board of Stewardship allocated to Erskine the following: \$431,000 to Erskine and \$500 to the ARP Student Union.

One of the purposes of this report is to aid the denomination in understanding the value of the investment made each year, but this report also provides for the opportunity to communicate our gratitude for the ongoing support of the ARPC.

II. Progress Report on the Ten Areas of Responsibilities Identified in the *Manual of Authorities and Duties*

1. To exercise general oversight of the total operation of Erskine College and Erskine Theological Seminary

The Board of Trustees is responsible to lead in a manner that fulfills the stated mission and to ensure appropriate levels of accountability and transparency. The primary means of exercising this general

oversight are the establishment of policy and the selection and supervision of the President.

In the past year the Board of Trustees has made significant progress with regards to policy. Last October the Board approved a new Board Policy Manual. While the Erskine Board had passed policies and been governed by them, it had never compiled them into one working document. Additionally, there were not any comprehensive policies that created a systematic means by which policies could be reviewed. The new Board Policy Manual is the result of a tremendous amount of diligent effort that involved critical analysis of the key governing documents of the board and corralling 175 years of institutional policies to ensure that policies are consistent with the mission and vision. Where applicable, the appropriate accountability structure has been included for each. This is an important document and serves as an example of our efforts to implement best practices and improve the overall effectiveness and responsiveness of the Board.

For the last two years, the Seminary has been a focus with a view towards better understanding its mission field, its students, its offerings, and all the logistics that are required to deliver a high quality reformed seminary education that will properly inspire and equip our students for service to the church. The addition of Dr. Jim Meek as Dean of the Seminary has been an important next step in addressing the issue of enrollment and the universal challenge of decreasing resources. Dr. Meek previously served as Associate Dean for Academics at Covenant Theological Seminary for thirteen years and as Assistant to the President for Planning and Assessment at Lock Haven University (Pennsylvania). He has had extensive experience in academic administration and accreditation, which included but was not limited to overseeing program review process with particular emphasis on assessing and improving student learning. Dr. Meek has also served as a member of an on-site review committee for Southern Association of Colleges and Schools (SACS) and for six years was a member of Association of Theological Schools (ATS) visiting accreditation teams. He holds the M.Div. and Th.M. from Westminster Theological Seminary (Philadelphia) and a Ph.D. in New Testament from Concordia Seminary. He is a member of the Evangelical Theological Society, a member of the Society of Biblical Literature, and a fellow of the Institute for Biblical Research. Materials from his Bible Survey course have been used at Erskine for many years. He also served as a pastor and church planter in Louisiana. He has been a minister in the Presbyterian Church in America for over thirty years. We thank God for Dr. Jim

Meek and Erskine Seminary has already benefitted from his experience and expertise.

The Seminary is also working on two primary strategies that will address challenges it faces: the development of a comprehensive marketing and recruiting plan (in process) and a renovated Web presence.

During this past year there have been accreditation issues with both the SACS and the ATS that surfaced from the last ten-year accreditation review. While not insignificant, the areas of primary concern are related to administrative processes for planning and for evaluating institutional effectiveness. To address these we are developing a culture of assessment, we are equipping ourselves to gather the appropriate information, and we are considering other benefits for the data that is collected. Only one of their warnings directly impacts students. The Quality Enhancement Plan (QEP) requires sophomores to take a new class, The Write Course (WC 201). We are vigorously addressing the planning and assessment issues, but it is anticipated that this will be a two-year process.

There continues to be an outstanding concern with SACS and the Seminary's Columbia campus. Currently, this is not affecting our students because the ATS accreditation is in place, but this too is being dealt with, and positive resolutions are anticipated. There are other encouraging developments with regards to the Columbia campus, which means that this is good news for the institution as a whole. Additional information will be forthcoming in the supplemental report.

One of the areas SACS wanted to see sooner than we had expected was the creation of a strategic plan. Erskine accelerated its timetable and has compiled a five-year strategic plan that is the fruit of a collaborative work among the administration, faculty, and board. A copy of this strategic plan will be included in the supplemental report.

2. To establish admission and graduation requirements and to grant appropriate certification to all students for academic work satisfactorily completed

The faculties of the college and seminary establish admission and graduation requirements. Both have admissions committees comprised of faculty and staff. The Board receives recommendations for graduation from the faculties of the college and seminary, and approves candidates for degrees. Although the Board retains the right to reject the recommendations of the faculties, it has not done so this year.

3. To determine all financial charges made to students

This process is two-fold. Each year a budget is prepared by the administration, with the help of faculty and staff, and is submitted to the Finance and Facilities Committee of the Board for review and revision. Prior to adoption by the Board, the Senior Vice President for Finance and Operations reviews key metrics that characterize the budget and entertains questions from Board members.

The second part of the process is an ongoing activity that runs concurrently with the development, adoption, and implementation of the budget. This activity is the regular review by the Board and the continuing education of the Board on those critical aspects of the budget that comprise established key performance indicators. At every Board meeting a comparative analysis of these financial indicators that address specific financial goals is presented and discussed. These metrics provide the context by which the Board is able to set student charges in light of the full budget. Once approved by the Board, the President informs students and parents of the financial charges, including but not limited to tuition, fees, room, and board. Financial charges made to students in the College and Seminary during the 2012-2013 academic year are included. (See Attachment #1)

4. To establish curriculum

The overall purpose of a Christian liberal arts education is to educate the whole person for life. With this in mind, the curriculum and pedagogy need to reflect Erskine's dual focus of Christian and liberal arts. The same is true for our seminary whose purpose is to educate persons for service in the Christian Church.

*My education and experience has changed how I approach ministry
and I would without hesitation say that my time in seminary
was important for me and equipped me to minister more
effectively with my heart...and my head...*

~Alexandra Sanford

Seminary Graduate, May 2012

Periodically, curriculum is reviewed to ensure we are always honing our craft and asking how we can better educate our students. This review is in process for both the college and seminary with specific emphasis being given to the core curriculum. This is a massive undertaking and we are still months away from completion. More details

will be forthcoming in next year's report to Synod. The curriculum is primarily shaped by the faculty and submitted to the Board for approval. The Board approves all new academic programs and degrees.

The Seminary has compiled a chart that shows the relationship between degree programs and learning outcomes. This will be a helpful tool both internally as well as externally. (See Attachment #2)

5. To supervise and promote religious, athletic, and social programs for the academic community

Erskine is a rare place where even though the academics are as rigorous and beneficial as you will find, the most important lessons that you will learn will be outside of the classroom.

*~Bobby Duran, Junior
Reflections on why
choose Erskine?*

Erskine is not just an academic hamlet, but rather it is a place where life-long friendships are forged in the midst of doing life together – the building of community. The low student-teacher ratio combined with a caring faculty creates wonderful opportunities for great relationships to be built which is just one aspect of living in community. Campus life provides other facets for spiritual, physical, and personal development.

The campus minister, Reverend Paul Patrick, along with a wide range of student-led ministry groups, offers a variety of spiritual development opportunities for the campus community. Weekly meetings, small groups, retreats, and special events all work together to engage the heart and mind while nurturing the soul, deepening one's understanding of the Scriptures, and connecting God's truth to daily living. Convocation and chapel services are additional opportunities to reinforce these things. In the midst of these gatherings, often there is the free offer of the Gospel to all. As God has done in the past, once again He, by His grace has been pleased to use these times to call students to Himself. These are times of great rejoicing and much gratitude.

The Office of Student Services, in conjunction with various student organizations, provides quality programming designed to engage students in all aspects of collegiate life. The Erskine College Department of Athletics creates an environment in which student athletes can

be competitive on the NCAA and Conference Carolinas fields of play. The Campus Minister, the Vice President for Student Services, and the Athletic Director all work with the Student Services Committee of the Board.

6. To determine the annual operational budget; to devise methods for increasing funds, resources, and properties; and to care for, maintain, and secure the physical facilities

Each year a budget is prepared by the administration, in consultation with faculty and staff, and submitted to the Finance and Facilities Committee of the Board for review and revision. The budget is brought before the entire Board for adoption. In February 2013, the Board received Erskine's audited annual report from Capin Crouse LLP that included an unqualified (clean) opinion and a statement that no material weaknesses were noted in the Institution's internal control structure. The budget for 2013-2014 fiscal year will be presented to the Board at the May 2013 meeting. Once a budget is adopted, it will be provided in the Erskine supplemental report.

The Advancement and Alumni staff raises more than \$2 million for the Annual Fund and secures many other gifts through estate planning. In July 2011, David Earle was hired as Vice President for Advancement. He assists the Board in its review of development activities. Beth Chapman has been hired to serve as Senior Advancement Strategist in a part-time capacity. The addition of Beth is an important next step in moving forward the advancement efforts of the institution.

A staff of 32 employees (with the company Aramark Higher Education – includes management) maintains the physical facilities and Erskine's approximately ninety-five acre campus.

7. To hold in trust all endowments and title to properties and to execute them in accordance with the stipulated purposes for which they were given, conveyed, or bequeathed

The Investment Committee of the Board oversees the endowment and makes decisions about how funds are invested. Morgan Stanley/Smith Barney serves as an investment consultant and assists the Investment Committee with its oversight and monitoring of the investment managers implementing the approved Investment Policy Statement. The Investment Committee meets quarterly with representatives from Morgan Stanley/Smith Barney to review the market and our investments. The current value of the endowment is approximately \$40.3 million as reported at the end of the first quarter 2013.

To guarantee that funds are used for the purposes for which they were given, Erskine creates agreements with the donor, signed by the donor and the President. These agreements control the use of restricted funds for designated purposes, such as scholarships and professorships. This year Erskine invested in a new software program, Fundriver, to give the institution greater capacity to account for and track individual funds within the endowment in accordance with new accounting guidelines. SunTrust serves as investment manager of Erskine's planned/deferred giving.

8. To appoint such officers, administrators, and faculty members as may be necessary for the operation of the College and Seminary, and to set salaries of the administrative officers of the College and Seminary.

The Board appoints the President and the corporate officers – chair, vice-chair, secretary, and treasurer. The Board also approves all seminary faculty members upon the recommendation of the President. The size of the administration and faculty is controlled by the Board-approved budget. In May 2008, the Executive Committee approved the following policy:

"It shall be the policy of the Board of Trustees to employ as new faculty members and new staff members at the management level (director or above) only Christians who have consented in writing to the Statement of Philosophy of Christian Higher Education, including its definition of an evangelical Christian, and the appropriate College or Seminary mission statement. Implementation of this policy shall be the responsibility of the President of Erskine College and Seminary." (Executive Committee Conference Call, May 1, 2008)

The Executive Committee also establishes the salary of the President, who in turn sets the salaries of all administrative staff and faculty of the College and Seminary.

In 2010 the then Interim Vice President and Dean of the College (e.g. now the Senior Vice President for Academic Affairs) established a Faculty Personnel Committee, which conducts an institutional, mission-fit interview with every finalist for an open faculty position. The President also meets with every finalist. In 2011 the online application for faculty positions was revised to streamline the college mission

statement and give it a greater degree of prominence together with the SPCHE, and the candidate's required essay on faith-learning integration. Since the adoption of this new hiring procedure, the Faculty Personnel Committee and Dr. Brad Christie, Senior Vice President for Academic Affairs, have reported a high degree of satisfaction with how this process is working. They have also expressed an appreciation for the quality of hires that have been made since implementing these procedures.

9. To submit nominations to Synod's Committee on Nominations (1986 Minutes of Synod, p. 86)

For several years the nominations process has been under review with the stated goals to improve communications, relationships, and trust (between the General Synod and Erskine) with the end result being to seat the best possible trustees.

No trustees were appointed in the past twelve months in an effort to allow the new system to be implemented and to complete the downsizing effort of Erskine's Board of Trustees. Last year the General Synod established Synod's Committee on Nominations for Erskine (SCONE) as a sub-committee of its Committee on Nominations. SCONE is a joint effort between the General Synod and Erskine and is comprised of three members of Synod's Committee on Nominations and three members of Erskine's Committee on Trustees.

During this transition period a tremendous amount of work has been done through SCONE. This group has met multiple times throughout the year and their effort has resulted in the development and implementation of a Trustee Guide. This is a valuable tool that helps: (1) to establish and maintain a pool of potential trustee candidates; (2) to clearly define a trustee's commitments; (3) to ensure complete and consistent information is gathered for each candidate; and (4) to ensure that the General Synod understands the specific needs of the Board in any given year.

In addition to meeting the stated goals mentioned above, this procedure also creates a more thoughtful process by which potential trustees are vetted and selected so that Synod's Committee on Nominations will have the benefit of this information when making their own recommendations for trustees to the General Synod.

This year's General Synod will be the first time trustee nominations will be presented from this new process. This new system is not perfect, but it does improve the past procedure for selecting trustee nominees.

10. To make an annual report to the General Synod, to include a special section relating to the implementation of the Statement of Philosophy of Christian Higher Education (SPCHE)

Here at Erskine, I know I am being prepared for my future academically and spiritually through the support of faculty and fellow students.

*~Christina Holbrooke, Freshman
Reflections on why choose
Erskine*

In the midst of all the difficulties, confusion, and frustrations of the past several years in particular, the SPCHE has been an important benchmark for all. This document has been revisited and affirmed on multiple occasions in recent years by both President David Norman and the Board of Trustees.

Erskine's Trustees are aware of the high standards set for trustees in the SPCHE and are honored that, by their appointment, the ARP General Synod has judged them to be individuals who meet these standards. Although trustees have not taken this honor upon themselves, they seek to follow Paul's directive from Philippians 3:16 to "live up to what you have already attained."

The SPCHE notes that the Board should be "kept informed of the Church's position and purposes." To this end, the Board of Trustees has discussed the motions and memorials of the 2012 General Synod relating to Erskine. The Chair appointed a new *ad hoc* committee to thoroughly and diligently investigate the relevant issues with regards to the request that would grant the General Synod the authority to remove trustees. This committee has been working and the Board of Trustees anticipates receiving their report at our May 2013 meeting of the board.

A supplemental report will be a part of the packet you receive upon registration at Synod. A report on this issue will be included in the supplemental report.

III. Progress Report on Institutional Data and Statistics

Erskine Board of Trustees

The Board of Trustees has become a smaller Board composed of twenty-five members, plus ex-officio members. Ex-officio members will include the President of the Erskine Alumni Association and the Moderator of Synod. Currently a representative designated by ARP

Women's Ministries is also serving out her term through June 30, 2014, as prescribed in the Bylaws under Article XV – Effective Dates.

As we strive to be a stronger leadership body, several other changes have been implemented. Advisory members only participate in the Thursday sessions, which includes joint meetings with the entire board as well as individual committee meetings. David Conner, the Board Chair, appointed an *ad hoc* committee to consider how board meetings could be improved.

In the past, meetings of the board began on Thursday afternoon followed by individual committee meetings. Thursday night dinner was one of the venues to meet and hear from some segment of campus (dinner with students, new faculty members, etc.) and gain a better understanding of what all is going on at Erskine from a different perspective. The official board meeting would take place on Friday morning. One of the outcomes of the *ad hoc* committee on board meetings was a schedule change that we implemented for the first time a few months ago at the February meeting of the board. The Thursday meetings now begin mid-morning which provides for greater opportunity to engage in substantive dialogue in more meaningful ways. We have also begun when necessary utilizing Thursday evenings for an after dinner discussion. These longer periods of time allow for the advisors to have more input and a healthier exchange of ideas, particularly on weightier matters.

Advisory members are the President, all Vice Presidents, the Treasurer, a delegate from the Seminary Faculty, a delegate from the College Faculty, the President of the Student Government Association, the President of the Seminary Student Body, the Executive Director of the Board of Christian Education Ministries of the ARP Church, the Executive Director of Central Services of the ARP Church, the President-Elect of the Erskine Alumni Association, the Moderator-Elect of the ARP Church, and the Chair of the Board of Counselors.

Officers of the Board for 2012-2013 are Chairman David Conner, Vice Chairman Bill Cain, Secretary Max Bolin, and Treasurer Gregory Haselden. The Board has the following standing Committees: Academic, Enrollment, Finance and Facilities, Development, Student Services and Athletic, Seminary, Trustees, Honorary Degrees, and Executive. There are four *ad hoc* committees: Nominating Committee, Board Policy Committee, and Synod Requests Committee. The Board meets in August, October, February, and May.

Erskine Administration

Dr. David Norman, President of Erskine College and Seminary
Dr. Brad Christie, Senior Vice President for Academic Affairs
Mr. Greg Haselden, Senior Vice President for Finance and Operations
Miss Beth Chapman, Senior Advancement Strategist
Dr. Robyn Agnew, Vice President for Student Services
Mr. David Earle, Vice President for Advancement
Mr. Cliff Smith, Vice President for Communications
Dr. Jim Meek, Dean of the Seminary
Mr. Scott DeCiantis, Administrative Dean of the College

2012-13 Budget Information

The 2012-13 budget was revised in September 2012 by the Administration, and the Board approved the revised budget at the October 2012 meeting. (See Attachment #3.) The most significant revision was made in college enrollment. Faculty and staff salaries remained constant during the 2012-13 academic year; however, as a result of an unanticipated estate gift, faculty and staff received a \$300 Christmas bonus in December 2012. The remaining funds from the estate were transferred to the Holding Fund.

New Faculty

Dr. Jack Abraham—Visiting Asst. Prof. of Business Administration – Management
Bob Bonser—Instructor, HHP/Asst. Athletic Trainer
Ryan Kroskie—Instructor, HHP/Asst. Athletic Trainer
Rebecca Magee—Instructor, HHP/Head Athletic Trainer
Karen Mattison—Asst. Professor of Business Administration – Accounting
Dr. Christine Schott—Asst. Professor of English
Dr. Amanda Sigler—Asst. Professor of English
Dr. Kathy Stevenson—Visiting Asst. Professor of Education
Dr. Catherine White—Asst. Professor of Mathematics

Enrollment Data Fall 2012

523 Full-time (12 or more hours) students registered
3 Part-time (11 or less hours) students registered for 15 hours (1.25 full-time equivalent)
524 Total FTE

Athletic Highlights

Erskine has continued the school's tradition of academic success among our student athletes with 83 student-athletes named to fall semester Conference Carolinas Presidential Honor Roll (3.0 GPA or higher). Senior softball pitcher Kelsey Spurrier (Charlotte, NC) was Erskine's nomination for the Murphy-Osborne Award, given annually to the top student-athlete in Conference Carolinas. Kelsey is a senior biology major with a 3.88 GPA and was the 2011 conference "Pitcher of the Year" and the 2011 Tournament Most Valuable Player. Erskine student-athletes have won the award four of the last eight years. The women's volleyball team won a first-ever regular season divisional title in Conference Carolinas. The men's basketball team completed their first winning season as a member of NCAA Division II. The Fleet completed the season 18-10, advancing to the semi-finals of the Conference Carolinas Tournament. Erskine has been a member of NCAA Division II since 1993. Senior Corey Sorrell (Walton, KY) was named to the Daktronics 2nd Team All-Region. The men's volleyball team has gotten off to a great start in their inaugural season. The women's tennis team is currently undefeated in conference play as they seek a ninth straight conference tournament title in 2013. The Erskine men's golf team under coach Jason Allen is currently ranked 25th nationally in NCAA Division II in only their 4th year. Erskine athletics will host the annual Fleet Field Day at Cherokee Trail Elementary on Friday, May 3rd. Every student-athlete will take part in the community service event. Erskine athletics hosted 50+ high school students from the Lakelands area in February at the inaugural "Fleet Hoops and Worship." The students attended a basketball game and then participated in worship in the Hangar led by members of the Fleet Athletics staff and student-athletes. Erskine athletics mourned the tragic death of former women's lacrosse coach Kristie Quigley on Saturday, March 16th. Kristie was killed in a bus accident while travelling with her current team, Seton Hill University. Kristie was six months pregnant at the time. She leaves behind a husband (Glenn) and two-year-old son (Gavin). A memorial service was held for Kristie in Bowie Chapel on March 19th. Kristie started our women's lacrosse program four years ago.

Recommendations

The significance of General Synod's faithful and generous support over the years cannot be overstated. We are most grateful for it and humbled by it. Historically, Erskine's ability to fulfill its vision is dependent upon the vital resources the Synod has provided, whether

that is prayer, people, or finances. This year is no exception, and the environmental realities stated in the outset further underscore the need. We would ask that churches of the presbyteries in the ARP Synod hold a season of prayer and fasting for Erskine College and Seminary and with our request is the hope that the Lord desires to see Erskine and the ARPC continue to labor together for the Kingdom through higher education.

As a ministry established by the Associate Reformed Presbyterian Church, it is Erskine's desire to submit a report to General Synod that is informative, beneficial, and a source of encouragement to understand more fully how God is using the resources that you entrust to Erskine. This report is designed to address substantively the particular areas as identified in the *Manual of Authorities and Duties*, to document progress on specific concerns raised by Synod, and to benchmark the vision with the Statement of the Philosophy of Christian Higher Education.

We greatly appreciate and thankfully acknowledge the Synod's call upon churches for a day of prayer and fasting for Erskine this past year. Erskine continues to reap the benefits that come from the faithful prayers of others. While the Lord's hand is evident all around, there is still much to be done. The Board of Trustees is committed to the mission of Erskine College and Theological Seminary and is dedicated to improving the execution of such vision.

Respectfully submitted,

David Conner
Chairman of the Board

David Norman, PhD
President

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2012 - 2013
Annual Tuition, Required Fees,
Room and Board

	<u>BOARDING</u>	<u>COMMUTING</u>
TUITION	\$ 27,915	\$ 27,915
BOARD (all meal plans)	4,650	
ROOM *	4,975	
FEES **	1,875	1,875
TOTAL (boarding student)	\$ 39,415	
TOTAL (commuting student)		\$ 29,790

New Students: In addition to the above fees**, new students will be assessed a one-time \$150 matriculation fee and a one-time \$150 orientation fee.

Returning Students: In addition to the above fees**, a \$150 returning student deposit and a \$150 administration fee are required.

** Required fees include: activity, artist series/convocation, athletic, computer, medical, and student center fees. (For more information regarding the required fees**, see a copy of the current Erskine College *Catalog*.)

* Single room charges are an additional \$800 per semester. All students are responsible for the purchase of books and supplies and should allow between \$750 and \$1,000 per semester or \$1,500 to \$2,000 per year, (fall and spring semesters) depending on major or coursework taken.

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Financial Aid

Schedule of Tuition and Fees for the 2012-13 Academic Year

Admission Fees	
Application for Admission	\$35.00
Application for Readmission	\$75.00
Matriculation Fees (Nonrefundable)	
Master's Degree Fee (Summer, Fall, Spring)	\$100.00
Th.M./D.Min. Degree Fee (Summer, Fall, Spring)	\$100.00
Master's Degree Fees	
Tuition for Master's-Level Courses (per semester hour)	\$410.00
Continuing Education Course (per course)	\$200.00
Technology Fee (Summer, Fall, Winter, Spring)	
3 hours or more	\$75.00
Professional Assessment Entrance Test	\$100.00
Master of Theology and Doctor of Ministry Degree Fees	
Tuition for Th.M. and D.Min. Courses (per semester hour)	\$425.00
Continuing Education Course (per course)	\$200.00
Technology Fee (Summer, Fall, Winter, Spring)	
3 hours	\$75.00
Th.M. Research Methodologies Seminar Fee	\$200.00
D.Min. Prospectus Seminar Fee	\$200.00
Candidacy	\$500.00
Program or Thesis/Dissertation Continuation Fee (per term)	\$400.00
Fee for Extension of Time to Complete Degree (per year)	\$1500.00
Readmission Fee	\$200.00
Dissertation/Thesis Binding, Copyright, Electronic Storage (TREN)	\$200.00
Dissertation/Thesis Binding per extra Copy	\$25.00
Academic Service Fees	
Late Registration	\$100.00
Change in Course Schedule (each change)	\$30.00
Request for Incomplete Grade	\$100.00
Change of Program	\$100.00
Transcript (per copy)	\$15.00
Application for Graduation	\$135.00
Late Application for Graduation	\$250.00
Graduation Reapplication Fee	\$100.00
Diploma Mailed to Graduate	\$35.00
Certificate Upgrade to Master's Level	\$150.00
CEU Documentation Fee (per course)	\$15.00
Campus Housing Fees	
Dormitory Room (semi-private; covers Fall, Winter, Spring)	\$4,975.00
Board (15-meal plan with \$200 declining balance at Snappers)	\$4,650.00
Board (21-meal plan with \$100 declining balance at Snappers)	\$4,650.00
Comprehensive Medical Plan (Optional)	\$220.00
Room Key Replacement	\$15.00
Guestroom (per night, without linens)	\$20.00
Guestroom (per night, with linens)	\$40.00
Other Fees	
Bible Challenge Exam	\$100.00
Chapel Fee (per unattended chapel)	\$30.00
PA Profile Replacement Copy	\$75.00
Student ID Card Replacement	\$35.00
SBA Fee (each term/semester)	\$5.00

	<i>Institutional</i>	<i>M.Div.</i>	<i>M.A.P.M.</i>	<i>M.A.T.S</i>
1)	<p>Knowledge. Graduates will interpret the Bible and draw on the Church's theological and historical heritage as they apply the Bible's message to faith, life, and ministry in contemporary contexts.</p>	<p>Bible. Graduates will interpret and apply the Bible in the light of its linguistic, literary, historical, and theological setting. Heritage. Graduates will utilize the Church's theological and historical heritage as they apply the Bible's message. Context. Graduates will identify, evaluate, and critically engage contemporary ministry contexts with the Bible's message.</p>	<p>Bible. Graduates will interpret and apply the Bible in the light of its literary, historical, and theological setting. Heritage. Graduates will identify relevant resources from the Church's theological and historical heritage as they apply the Bible's message. Context. Graduates will identify, evaluate, and critically engage contemporary ministry contexts with the Bible's message.</p>	<p>Bible. Graduates will interpret and apply the Bible in the light of its linguistic, literary, historical, and theological setting. Heritage. Graduates will utilize the Church's theological and historical heritage as they apply the Bible's message. Context. Graduates will identify, evaluate, and critically engage scholarly literature, viewpoints, and methods in their research.</p>
2)	<p>Skills. Graduates will serve the Church effectively using skills required for their particular callings, especially communication, caring for others, leadership, and administration.</p>	<p>Communication. Graduates will preach, teach, speak, and write clearly and effectively. Care. Graduates will work well and respectfully with others and will provide compassionate and effective pastoral care and counsel. Leadership. Graduates will attract, influence, and guide followers in worship, discipleship, and service. Administration. Graduates will plan, manage, evaluate, and improve their own work and that of their organization.</p>	<p>Communication. Graduates will speak and write clearly and effectively. Care. Graduates will work well and respectfully with others and will (if applicable to the student's area of concentration) provide compassionate and effective pastoral care and counsel. Leadership. Graduates will attract, influence, and guide followers in their ministries. Administration. Graduates will plan, manage, evaluate, and improve their own work and that of their organization.</p>	<p>Communication. Graduates will clearly and effectively present the results of their research, orally and in writing. Care. Graduates will deal respectfully with diverse viewpoints and those who hold them. Administration. Graduates will plan, manage, evaluate, and improve their own research and writing.</p>
3)	<p>Calling. Graduates will identify, develop, and use their abilities to advance the Church's mission to worship and serve Jesus Christ.</p>	<p>Calling. Graduates will identify, develop, and use their abilities to advance the Church's mission to worship and serve Jesus Christ.</p>	<p>Calling. Graduates will identify, develop, and use their abilities to advance the Church's mission to worship and serve Jesus Christ.</p>	<p>Calling. Graduates will identify, develop, and use their abilities to advance the Church's mission to worship and serve Jesus Christ.</p>
4)	<p>Character. Graduates will serve the Church with evident Christian character and integrity in their personal and professional lives.</p>	<p>Character. Graduates will serve the Church with evident Christian character and integrity in their personal and professional lives.</p>	<p>Character. Graduates will demonstrate integrity in their research, writing, and personal lives.</p>	<p>Character. Graduates will demonstrate integrity in their research, writing, and personal lives.</p>

Erskine Seminary Institutional and Degree Program Learning Outcomes (revised 3/1/13)

<i>Institutional</i>	<i>Th. M</i>	<i>D.Min.</i>
<p>1) Knowledge. Graduates will interpret the Bible and draw on the Church's theological and historical heritage as they apply the Bible's message to faith, life, and ministry in contemporary contexts.</p>	<p>Bible. Graduates will conduct advanced research in the meaning and application of the Bible.</p> <p>Heritage. Graduates will conduct advanced research into the Church's theological and historical heritage.</p> <p>Context. Graduates will identify, evaluate, and critically engage scholarly literature, viewpoints, and methods in their research.</p>	<p>Bible. Graduates will display creativity and sophistication in applying the Bible to and in the practice of ministry.</p> <p>Heritage. Graduates will display creativity and sophistication in applying theological and historical perspectives to and in the practice of ministry.</p> <p>Context. Graduates will identify, evaluate, and critically engage research findings and ministry contexts to enhance ministry practice.</p>
<p>2) Skills. Graduates will serve the Church effectively using skills required for their particular callings, but especially communication, caring for others, leadership, and administration.</p>	<p>Communication. Graduates will clearly and effectively present the results of their research, orally and in writing.</p> <p>Care. Graduates will deal respectfully with diverse viewpoints and those who hold them.</p>	<p>Communication. Graduates will preach, teach, write, speak, and present the results of their research, clearly and effectively.</p> <p>Care. Graduates will work well with others, deal respectfully with diverse viewpoints and those who hold them, and provide compassionate and effective pastoral care and counsel.</p>
	<p>Leadership. Graduates will attract, influence, and guide followers in worship, discipleship, and service, and will advance the Church's understanding of ministry practice.</p>	<p>Leadership. Graduates will attract, influence, and guide followers in worship, discipleship, and service, and will advance the Church's understanding of ministry practice.</p>
<p>3) Calling. Graduates will identify, develop, and use their abilities to advance the Church's mission to worship and serve Jesus Christ.</p>	<p>Administration. Graduates will plan, manage, evaluate, and improve their own research and writing.</p>	<p>Administration. Graduates will plan, manage, evaluate, and improve their ministries and their research into the practice of ministry.</p>
<p>4) Character. Graduates will serve the Church with evident Christian character and integrity in their personal and professional lives.</p>	<p>Calling. Graduates will identify, develop, and use their abilities to advance the Church's mission to worship and serve Jesus Christ.</p> <p>Character. Graduates will demonstrate integrity in their research, writing, and personal lives.</p>	<p>Calling. Graduates will identify, develop, and use their abilities to advance the Church's mission to worship and serve Jesus Christ.</p> <p>Character. Graduates will serve the Church with evident Christian character and integrity in their research, personal, and professional lives.</p>

Dear Fathers and Brethren,

Dear Fathers and Brethren,

This letter and the included items will serve as the Supplemental Report of Erskine College and Theological Seminary to the 2013 General Synod. This important information was not available when your Synod packets were distributed last month.

Included in this report are the following items: (1) the Summary Budget FY 2013-2014 that was approved during the Erskine May Board meeting; (2) the announcement and motion regarding the Board's action on trustee removal, which was also approved during the Erskine May Board meeting; and (3) the current version of the Strategic Plan.

With regard to the budget, we are encouraged by the enrollment projections for this coming fall. Tobe Frierson and the admissions team are doing an outstanding job. Regarding the action taken on trustee removal, please take the time to read the Board's announcement in which the background and rationale are discussed. We are hopeful that this action will be another right step toward healing and strengthening within and between Erskine and the ARP Church. Finally, the Strategic Plan included is the most current version available but is still subject to revisions.

As you know, Dr. Norman has announced his resignation as President effective June 30, 2013. The Interim Search Committee is already hard at work and is pursuing a list of strong candidates with the goal of naming an Interim President quickly but responsibly while the permanent search committee is organized and launches a national search in an effort to secure Erskine's next President. We ask that you would join us as we pray for God's grace and provision for Erskine's next leaders.

Respectfully Submitted,
W. David Conner
Chairman of the Board

An announcement from the Erskine College and Theological Seminary Board of Trustees:

As part of its meetings May 23-24, the Board of Trustees of Erskine College and Theological Seminary voted to approve language for a proposed charter change regarding trustee removal. This proposed language addresses three important standards for trustee removal: cause, due process, and board approval. It also delineates the roles both Erskine and the ARP General Synod would play.

We believe this action serves the best interests of Erskine. It is the result of careful investigation, diligent work, substantial discussion and debate over many board meetings, and much prayer and reflection by members of the various committees as well as the full board. The proposed language, having been approved by the trustees, must now be received and approved by the ARP General Synod before the charter can be altered.

Over the past several years Erskine and the Synod have earnestly engaged in a conversation on how best to structure trustee appointment and removal in a way that serves the best interests of both the institution and denomination. This proposed change is the furtherance of that conversation and the result of the work of the Board as well as a joint effort with the Synod Special Committee to Study the Synod-Erskine Relationship. It stands as an example of how the Synod and Erskine can work together toward the good of both.

As reflected in the wording of the motion, the board's desire is to pursue Erskine's stated mission; to ensure the board's integrity and its ability to exercise independent judgment and proper fiduciary responsibility; and to maintain faithfulness in Erskine's relationship with the ARP General Synod. The Board, by its affirmative vote, demonstrates that this proposal meets these objectives.

We also recognize that this has been an issue of considerable focus and discussion in recent years among those who care deeply and feel passionately about Erskine. There are several points of context that should encourage those who have followed this discussion with interest, even if they question the Board's decision.

First, this measure was passed by an overwhelming majority of the trustees after much consideration and open dialogue. While there certainly have been and remain differing perspectives and concerns, this decision was not made rashly or without regard for those concerns.

Second, this language makes clear what in the past had been left to interpretation. It acknowledges that the denomination can have a legitimate role in removal should the need arise. It further clarifies by specifying grounds for removal. Finally, it explicitly defines the roles of both Erskine and the ARP General Synod and how all parties will pursue and be afforded due process.

Third, both Erskine and Synod committees worked together in a collaborative effort through joint meetings and open channels of communication. The result is that the denominational committee will make the same recommendation to General Synod as the language proposed by the Erskine Board. Through a genuine spirit of coopera-

tion, Erskine trustees and Synod's committee have crafted a process that promises to be mutually beneficial.

Fourth, for the past several years, Erskine's trustees have been working diligently to improve the overall governance of Erskine. In 2011, we revised our process for identifying and vetting potential trustees. Addressing the removal question in this clear and precise manner further enhances Erskine's governance structure.

Finally, many have expressed concern about the impact this decision might have on Erskine's standing with its accrediting bodies. In consultation with representatives from those accreditors and after careful consideration of the standards identified by these organizations, we believe we have pursued this action in a manner and with a result that likely strengthens rather than jeopardizes Erskine's standing.

While we understand this action may not please everyone, we believe this is another right step toward healing and strengthening within and between Erskine and the ARP Church. We believe that all constituencies will ultimately benefit from a stronger Erskine and we ask that you continue to support Erskine with your prayers and gifts.

**Motion Adopted by the Erskine College
& Theological Seminary Board of Trustees
Friday, May 25, 2013**

[Text underlined indicates the new language approved by Erskine trustees.]

WHEREAS, the Board of Trustees of Erskine College and Theological Seminary desires to maintain faithfulness in its relationship with the General Synod of the Associate Reformed Presbyterian Church while advancing the missions of the college and seminary; and

WHEREAS, the Board acknowledges that in furtherance of these mutually beneficial goals, the General Synod has a legitimate role in Member removal and the Board has an obligation to exercise its independent judgment with respect to the governance of the institution while respecting the institution's historical and theological underpinnings; and

WHEREAS, these obligations work together best in a way that is healthy for the institution when Member removal is pursuant to clearly stated grounds and processes;

MOTION:

We move that the Board of Trustees approve the following Charter Change Language for the Charter of Erskine College and Seminary and that it forward such language on to the General Synod of the ARPC for their approval. The Committee recognizes that for a Charter change to take place, both groups must approve the exact same language.

"All members of the Board of Trustees of Erskine College shall be appointed by the General Synod of the Associate Reformed Presbyterian Church. Members may only be removed by the Erskine Board and/or the Synod of the Associate Reformed Presbyterian Church for the stated causes and pursuant to the mutually agreed process:

Stated Causes:

- 1. **Neglect of Duty** (defined as a failure to carry out the responsibilities of a trustee or board member)*
- 2. **Breach of Fiduciary Duty** (defined as a failure to avoid conflicts of interest, failure to maintain the confidentiality of the Board or Committee, or similar breaches)*
- 3. **Physical or Mental Incapacity** (defined as an inability to serve because of physical or mental conditions that severely limit a person's ability to be involved or to make reasoned judgments)*
- 4. **Moral Failure** (defined as the failure to avoid immoral or criminal behavior)*
- 5. **Doctrinal Deviation** (defined as failure to uphold the Synod's statements of belief for Erskine Trustees subscribed to at the time of appointment)*

Process of removal by the Erskine Board of Trustees:

If the case is initiated by the Board of Trustees, the process will be according to the institution's Bylaws.

Process of removal by the General Synod of the ARPC:

- 1. Based upon the enumerated causes referenced above, any Pastor in good standing in a Presbytery of the ARP Church or any Elder in good standing in an ARP Session may file a Petition for Removal against a member of any Board of the Associate Reformed Presbyterian Church.*
- 2. Prior to initiating a petition for removal, in the spirit of Matthew 18:15-17, a concerned Pastor or Elder should attempt to resolve his concerns with the board/committee member.*

3. If the matter is unresolved and the Petitioner feels further action should be initiated, he should in the same spirit of Matthew 18:15-17, notify the board member immediately of the intent to file a Petition for Removal.

4. The Petition for Removal shall include the following:

A. The contact information and church status of the Petitioner;

B. The name of the member or members being charged and the board they represent;

C. The nature of the charge and the evidence to support the charge;

D. A statement that the requirements of 1-3 above have been met;

E. The names and contacts of at least two additional Elders in good standing that support and confirm the accuracy and truthfulness of the Petition; and,

F. The Petitioner's signature under the following - "I submit this Petition in good faith and Christian conscience. I understand and accept that should this Petition be found untrue or frivolous, that the Ecclesiastical Commission on Judiciary Affairs may recommend to my Presbytery the initiation of proceedings against me."

5. The Petition for Removal shall be filed with the Principal Clerk of the Associate Reformed Presbyterian Church. The Principal Clerk shall present the Petition for Removal within 14 days to the Moderator who shall call a special meeting of the Executive Board of the Associate Reformed Presbyterian Church to consider the matter, unless a meeting of the Executive Board is scheduled to occur within six (6) weeks of the filing of the Petition for Removal, in which case the matter shall be considered at the regularly scheduled meeting.

6. The Executive Board shall review the Petition for Removal for conformity to this policy and determine by a preponderance of the evidence and by majority vote whether or not the Petition for Removal warrants further investigation. Should the Executive Board find the petition frivolous or without merit, no further action shall be taken on the Petition for Removal. If the petition is found to be untrue or frivolous the Executive Board may refer the matter to the Ecclesiastical Commission on Judiciary Affairs for appropriate action against the petitioner.

7. Upon the finding that the Petition for Removal has merit the Executive Board shall refer the matter to the appropriate Board unless the Board has already considered the matter. The Board shall review the

Petition and report back within ninety (90) days to the Executive Board the Board's findings and the actions taken. If the actions of the Board are satisfactory to the Executive Board of Synod, then the issue is closed.

8. Should the Executive Board by majority vote not be satisfied with the Board's report and actions, then the Executive Board of the Associate Reformed Presbyterian Church shall refer the matter to the Ecclesiastical Commission on Judiciary Affairs for investigation and adjudication on the merits of the case.

9. Should the Ecclesiastical Commission on Judiciary Affairs, by majority vote, approve the Petition for Removal, the member is considered "removed for cause" and shall be immediately ineligible to participate in the work of the Board or Committee until such time as the General Synod shall reverse the decision of the Executive Board on appeal from the member removed for cause.

10. The member "removed for cause" by Synod shall have the right of appeal to the General Synod at its annual meeting. Said appeal shall be in writing and filed with the Principal Clerk of the Associate Reformed Presbyterian Church within 10 days of the final adjudication of the matter by the Ecclesiastical Commission.

The maximum number of members which comprise the Board and the terms of office shall be set forth in the By-Laws of this Corporation. Any Change to this section of this charter must have prior approval of both the General Synod of the Associate Reformed Presbyterian Church and the Board of Trustees of this corporation.

ERSKINE COLLEGE & SEMINARY

	APPROVED 2013-2014 BUDGET		
	COLLEGE	SEMINARY	INSTITUTION
REVENUE AND OTHER ADDITIONS			
Tuition, fees, room, and board	\$ 21,747,855	\$ 1,545,879	\$ 23,293,734
Less: scholarships and financial aid	\$ 11,390,973	\$ 300,000	\$ 11,690,973
Net tuition, fees, room, and board	\$ 10,356,882	\$ 1,245,879	\$ 11,602,761
Endowment income	\$ 2,998,202	\$ 582,348	\$ 3,580,550
Annual fund	\$ 997,250	\$ 302,750	\$ 1,300,000
Bookstore	\$ 320,000	\$ 5,000	\$ 325,000
Other income	\$ 752,000	\$ 162,500	\$ 914,500
Other fundraising sources	\$ 420,750	\$ 74,250	\$ 495,000
	\$ 15,845,084	\$ 2,372,727	\$ 18,217,811
EXPENSES AND OTHER DEDUCTIONS			
Salaries and benefits	\$ 7,827,490	\$ 1,834,658	\$ 9,662,148
Operating expenses - (instructional & institutional)	\$ 6,707,441	\$ 613,834	\$ 7,321,275
Bookstore	\$ 256,000	\$ 4,000	\$ 260,000
Debt service	\$ 1,070,594	\$ 2,000	\$ 1,072,595
175th anniversary	\$ 42,500	\$ 7,500	\$ 50,000
General contingency	\$ -	\$ -	\$ -
	\$ 15,904,024	\$ 2,461,992	\$ 18,366,016
CHANGE IN NET ASSETS	\$ (58,940)	\$ (89,265)	\$ (148,205)
Quasi-endowment transfer	\$ 148,205	\$ -	\$ 148,205
ESTIMATED CASH SURPLUS/(DEFICIT)	\$ 89,265	\$ (89,265)	\$ -

The **Moderator's Committee on Erskine College** recommended that Synod:

1. Approve the request of Erskine College and Seminary's Board of Trustees for prayer and fasting.
2. Approve the charter change language contained on pages 3-5 of Erskine's supplemental report.
3. Receive the report as information.
4. Commend the Board of Erskine College and Seminary for its humble desire and willingness to seek the peace, purity, and prosperity of the Church in its efforts to work with the General Synod on charter change.

Recommendations 1-4 of the **Moderator's Committee on Erskine College** were **adopted**.

A video with regard to World Witness Missionaries and “World Focus 2014” to be held in conjunction with the General Synod 2014 meeting was presented.

The report of the **Executive Board** was presented.

THE REPORT OF THE EXECUTIVE BOARD OF SYNOD

The Executive Board of the General Synod is the agency empowered to carry out the work of the General Synod in the interim period between meetings of Synod. It provides oversight for the Associate Reformed Presbyterian Center Facility, Central Services, and the promotional work of the General Synod.

The Board met twice since the 2012 meeting of the General Synod. This report reflects its activities and presents the recommendations of the Executive Board to the General Synod. In its duty to implement directives of the General Synod, coordinate the work of the Synod and supervise Central Services and the Associate Reformed Presbyterian Center Facility, the Executive Board reports the following:

Actions of the board:

The Executive Board adopted the following instructions to the General Synod Boards and Committees: The Boards and Committees whose reports were not considered by Synod in June 2012 be advised to proceed according to standard operating procedures unless notified otherwise by the Executive Board.

An ad hoc committee was appointed to ascertain a firm number of Pacific Presbytery congregations and determine the status of sessions in the Presbytery. As a result, the Executive Board instructed the administrative officer to communicate to Pacific Presbytery that the six congregations with sessions are recognized as organized congregations; the other five will be considered mission congregations of the Presbytery until they have active sessions, and calls will need to be issued accordingly. Pacific Presbytery will need to appoint provisional sessions for each mission congregation.

A Quit Claim Deed relinquishing to Pressly Memorial ARP Church in Tennessee-Alabama Presbytery three tracts of property, (along with pertinent oil, gas and mineral rights), listed on Conecuh County, Alabama records as belonging to General Synod was signed and delivered.

The Erskine College and Theological Seminary Board request to the Executive Board regarding the questionnaire for board members was denied.

The report of an ad hoc committee to examine a paper regarding Moderator's Committees proposed no action.

The Committee to Study Synod Legal Issues report was presented and adopted as amended. The report as amended is included in the March 21, 2013, Minutes of the Executive Board. The Moderator appointed the attorneys from the Committee to Study Synod Legal Issues and Synod's attorney to a committee to review Synod's non-incorporated entities and Dunlap in order to gather information that would enable us to evaluate properly the legal structure and assess the potential liabilities related to the current structure. The committee is requested also to review the type of corporations used by the denomination. A request was made to all incorporated agencies to conduct a review of their liability policies and to include the General Synod in their individual liability policies.

The Report of the Strategic Planning Committee was presented and received as information. The Committee plans to send presbytery-related recommendations for implementation to the presbyteries with an emphasis on the Free Offer of the Gospel and the Lordship of Jesus Christ.

The budgets of the ARP Center Facility, Central Services, the *ARP Magazine* and the Executive Board were adopted for recommendation to the General Synod.

The revised schedule for the 2013 Annual Meeting of Synod was adopted by adding as Orders of the Day between the Associate Reformed Presbyterian Women's Ministries address and dinner on Tuesday afternoon, the Constitution of the Official Roll of Synod, the Allocation of Synod's Funds, and the Call for reports.

The executive directors of Synods' agencies informed the Executive Board that they would like to have a "denominational ministry showcase" in coordination with the meeting of General Synod and World Witness' World Focus 2014. The purpose of the showcase is to demonstrate some of the good things the Lord is doing in and through the agencies of the denomination. The directors noted that holding the event in conjunction with the meeting of Synod would allow a larger number of people, and a greater cross-section of the denomination, to participate.

A motion carried to alter the 2014 Synod Schedule as follows:

Wednesday

1. Conclude business at 5:00 pm in the Youth Activities Building (YAB) so that World Focus can begin setting up in the YAB.
2. Conduct evening Worship/Business session in the Chapel, beginning at 7:00 pm.
3. Dismiss Worship/Business at 8:30 pm so that Synod attendees can go to the YAB for World Focus.

Thursday

Hold all Worship/Business sessions in the Chapel so that World Focus can continue to use the YAB all day Thursday.

A motion carried that Phase One of the Synod Archives Proposal be approved:

PHASE ONE (Immediate) – Phase 1 of the proposal involves the establishment of adequate archival storage space in the McCain Library Department of Archives and Special Collections (located in Reid Hall on the Erskine College campus) for the most immediate need of storage space for new ARP Church records collected on or after January 1, 2013. Space has been identified which can serve this capacity. However, funds will be needed to prepare the space for this purpose. The preparation would involve some renovation work in Reid Hall to remove one wall between two adjacent rooms and eliminate one doorway entrance. Combining the two rooms into one space would provide appropriate, open floor space for the placement of new shelving required to house the ARP materials. The Erskine Facilities department has confirmed that they could perform this renovation work and have submitted an estimated cost for the work to be completed.

The experience of 2012 with regard to the 2011 Synod directive that Central Services coordinate an annual training time for ministers and elders of different ethnicity during the Pre- or Post-Synod time period resulted in this action:

1. The 2013 training session will be postponed until after the meeting of General Synod,
2. Central Services will work with presbyteries to determine the real needs of our ethnic brothers and the best time to offer the session,

3. Training will be designed to meet the needs identified through the presbyteries, and

4. Training will be offered electronically and/or at the local presbytery level to make it accessible to more people.

The Moderator designated the Vice Moderator, Past Moderator Putnam, the Parliamentarian and the Principal Clerk to investigate the matter of quorum standards for the meeting of the General Synod.

Catawba Presbytery submitted its response to the proposal regarding new presbytery alignments. See Appendix A.

Recommendations:

1. That the proposed budgets for the ARP Center Facility, Central Services, the *ARP Magazine* and the Executive Board be approved.
2. That the Moderator's proposed Theme and Monthly Emphasis for July 2013 – June 2014 be endorsed for emphasis in the denomination.

2013-2014 Synod Theme

Confessing Christ: What a Confessional Church Looks Like

- A. What Does it Mean to be a Confessional Church?
 - B. Our Historical Roots as a Confessional Church.
 - C. What Does Confessional Church Government Look Like?
 - D. What Does Confessional Worship Look Like?
 - E. How Do We Catechize our Children?
 - F. What Does Subscription Mean?
3. That the directive to limit terms of officers for boards and agencies be discontinued and that instead, Synod encourage boards and agencies to limit terms of their officers where appropriate.
 4. That the revised schedule for the Annual Meeting of Synod 2014 be approved:

Wednesday

Conclude business at 5:00 P.M. in the Youth Activities Building (YAB) so that World Focus can begin setting up in the YAB.

Conduct evening Worship/Business session in the Chapel, beginning at 7:00 P.M. Dismiss Worship/Business at 8:30 P.M. so that Synod attendees can go to the YAB for World Focus.

Thursday

Hold all Worship/Business sessions in the Chapel so that World Focus can continue to use the YAB all day Thursday.

5. That the General Synod amend the Rules of Order, VIII, Miscellaneous Procedures of the Court by deleting the present wording

and in its place adopt the following wording: "Official Roll of Synod. The official roll of the Court shall be constituted when the delegates sign the official enrollment form at Synod's Registration Office. Members are encouraged to remain for all proceedings of the Court. Should a member find it necessary to miss a portion of the Synod meeting, he shall sign out at Synod's Registration Office."

Respectfully submitted,

G. Steven Suits, Moderator
C.R. Beard, Principal Clerk

Appendix A

Response of Catawba Presbytery to the 2013 General Synod on Referral Concerning Division of the Presbytery

WHEREAS, Catawba Presbytery carefully considered the referral from General Synod on the division of the Presbytery; and
WHEREAS, sessions and members of Presbytery were surveyed; and
WHEREAS, consideration was given to matters of finance, support of church plants, need for personnel, youth ministry and support of the Old Brick Church; and
WHEREAS, the Texas and Louisiana Churches believe it is in their best interest to remain part of Catawba Presbytery until such time as they are able to form their own presbytery; and
WHEREAS, a division of the Presbytery will cause the ministry and outreach of the Presbytery to be considerably weakened and less viable:
THEREFORE, Catawba Presbytery recommends to the General Synod that the present boundaries of Catawba Presbytery including Texas and Louisiana remain as presently drawn and that the Presbytery not be divided.

Adopted unanimously by Catawba Presbytery
October 9, 2012

CENTRAL SERVICES

	<u>2013</u> <u>Synod</u> <u>Approved</u>	<u>2014</u> <u>Proposed</u>
Revenues		
Current Funds		
Denominational Ministry Funds	\$ 288,584	\$ 288,584
Additional Allocation Needed	-	7,950
Total Current Funds	\$ 288,584	\$ 296,534
Agency Support		
Board of Benefits	\$ 143,724	\$ 146,853
ARP Foundation	4,750	5,000
W. H. Dunlap Fund	4,250	4,500
Total Agency Support	\$ 152,724	\$ 156,353
Total Revenues	\$ 441,308	\$ 452,887
Expenses		
Total Salaries and Benefits	\$ 431,443	\$ 442,403
Equipment		
Equipment Purchase	1,500	1,500
Equipment Maintenance	200	200
Total Equipment	\$ 1,700	\$ 1,700
Agency Support		
Agency Support Revenue	\$ (26,500)	\$ (28,000)
Copier Lease	8,893	9,385
Postage Meter/Scales	3,000	3,000
Postage	14,000	13,100
UPS	4,500	1,800
Paper Purchases	1,200	1,000
Net Agency Support Expense	\$ 5,093	\$ 285
General Office		
Software Maintenance	\$ 5,700	\$ 6,200
Internet	1,400	1,400
Basic Telephone	3,194	4,000
Long Distance	50	50
ARP Synod Web Page design & maint	-	2,434
Office Supplies	11,000	10,000
Total General Office	\$ 21,344	\$ 24,084
Total Expenses	\$ 452,579	\$ 461,509
Net Income (Loss)	\$ (11,271)	\$ (8,622)
Beginning Fund Balance	\$11,271	\$8,622
Ending Fund Balance	\$0	\$0

CENTER FACILITY

	<u>2013 Synod</u> <u>Approved</u>	<u>2014</u> <u>Proposed</u> <u>Budget</u>
RECEIPTS		
General Synod Allocation	\$14,602	\$14,602
<u>Rent</u>		
CEM	10,893	13,092
Outreach North America	10,092	10,294
The ARP	3,209	3,273
Director of Gift Planning		2,703
World Witness	21,376	20,904
<u>Non-Synod Agencies</u>		
101-C		1,485
101-A		1,440
201	1,804	1,840
202	6,484	6,614
Interest	10	10
TOTAL RECEIPTS	\$68,470	\$76,257
<u>Expenses</u>		
Facility Management		
Staff & General Office	\$2,198	\$2,200
Facility Maintenance		\$2,000
Expendable Supplies	1,000	1,000
Repairs & Maintenance	8,000	7,000
Facility Management	\$11,198	\$12,200
<u>Facility Maintenance</u>		
Garbage Pick-Up	\$1,400	\$1,600
Yard Maintenance	6,250	6,500
Heating & Air Conditioning	6,200	8,000
Janitorial Services	12,000	12,500
Security Monitoring Fees	350	350
Pest Control	360	360
Facility Maintenance	\$26,560	\$29,310
<u>Utilities</u>		
Electricity	\$20,500	\$22,000
Gas	12,000	10,000
Water & Sewer	1,500	1,500
Utilities	\$34,000	\$33,500
<u>Building, Equipment & Furniture</u>		
Equipment	1,500	1,500
Building, Equipment & Furniture	\$1,500	\$1,500
TOTAL Expenses	\$73,258	\$76,510
Net Income (Loss)	(\$4,788)	(\$253)
Beginning Fund Balance	\$11,355	\$15,567
Ending Fund Balance	\$6,567	\$15,314

EXECUTIVE BOARD

	2013 Synod Approved	2014 Proposed
Revenues		
General Synod Allocation	\$ 97,027	\$ 95,027
Erskine Campus Chaplain DM Allocation-From Erskine	82,060	84,340
Minutes of Synod Sales Income	50	50
Plan Book Sales	500	500
General Synod Registration	22,000	24,500
Total Revenues	\$ 201,637	\$ 204,417
Expenses		
General Synod Officers		
Moderator	\$ 4,000	\$ 4,000
Vice-Moderator	500	500
Moderator-Elect	1,000	1,000
Vice-Moderator Elect	500	500
Principal Clerk	5,000	5,000
Treasurer	3,675	3,675
Total General Synod Officers	\$ 14,675	\$ 14,675
General Synod Meeting		
Program & Preparation	13,760	13,000
Honorariums	2,000	2,000
Pre-Synod Conf Honorariums	1,800	1,800
Multi-Cultural Training	1,200	1,200
Staff Expenses	450	450
Synod Planning	300	300
Synod Room & Board	25,990	20,742
Total General Synod Meeting	\$ 45,500	\$ 39,492
Executive Board Meeting & Office		
Board Travel & Meeting Expense	\$ 8,300	\$ 7,050
Strategic Planning Committee	5,000	-
General Office & Miscellaneous	500	500
Bank Service Fees	100	-
Executive Board-Legal	500	1,000
Total Executive Board	\$ 14,400	\$ 8,550
General Synod Contingency		
Unallocated	\$ 11,442	\$ 25,000
Multi-Cultural Committee	500	-
Special Committee-Oversee Erskine Chaplain	2,500	500
Total General Synod Contingency	\$ 14,442	\$ 25,500
Promotion & Services		
Workers Compensation	\$ 60	\$ 60
Umbrella Liability	1,600	1,600
Multi-Peril Insurance	5,000	5,300
Total Insurance	\$ 6,660	\$ 6,960
Orientation Program	\$ 9,000	\$ 9,000

MINUTES OF SYNOD

	2013 Synod Approved	2014 Proposed
Historical Concerns		
Archive Honorarium	\$ 1,000	\$ 1,000
Curator of ARP Materials	500	500
Historical Records-materials preservation	500	1,200
Total Historical Concerns	\$ 2,000	\$ 2,700
New Mission Subscriptions-THE ARP	\$ 1,000	\$ 1,000
Total Promotion & Services	\$ 18,660	\$ 19,660
Minutes of Synod		
Preparation & Distribution	\$ 2,400	\$ 2,400
Printing	6,000	6,000
Total Minutes of Synod	\$ 8,400	\$ 8,400
Plan Book		
Preparation & Distribution	\$ 1,400	\$ 1,400
Printing	2,100	2,400
Total Plan Book	\$ 3,500	\$ 3,800
Transfer to ECM from DM Allocation	\$ 82,060	\$ 84,340
Total Expenses	\$ 201,637	\$ 204,417
Net Income (Loss)	\$ 0	\$ 0
ARP Women's Ministry		
Reimbursement for ARPWM Admin Salary & Tax	\$ 21,780	\$ 22,420
Total ARPWM Expenses	\$ 21,780	\$ 22,420
Net Income (Loss)-ARPWM	\$ 0	\$ 0
Erskine Campus Ministry		
Total ECM Revenues	\$ 130,950	\$ 157,278
ECM Expenses		
ECM Salary & Benefits	\$ 82,060	\$ 84,340
Total ECM Other Expenses	20,250	37,150
Total ECM-Intern Expenses	28,640	35,788
Total Erskine Campus Ministry Expenses	\$ 130,950	\$ 157,278
Net Income (Loss)-ECM	\$ 0	\$ 0
Beginning Fund Balance-ECM	\$ 20,823	\$ 20,823
Ending Fund Balance-ECM	\$ 20,823	\$ 20,823
Net Income (Loss) Summary		
Executive Board Revenue	\$ 179,637	\$ 179,917
Executive Board Expenses	(156,137)	(164,925)
General Synod Meeting Net after Registration	(23,500)	(14,992)
Executive Board Net income (Loss)	\$ 0	\$ 0
ARPWM Net Income (Loss)	\$ 0	\$ 0
Erskine Campus Ministry-Summary		
ECM-Revenue	102,310	121,490
ECM-Director Salary & Benefits	(82,060)	(84,340)
ECM-Director Expenses	(20,250)	(37,150)
Erskine Campus Ministry-Interns Net	0	0
Erskine Campus Ministry Net Income (Loss)	\$ 0	\$ 0
Total Net Income (Loss)	\$ 0	\$ 0

The **Moderator's Committee on the Executive Board** recommended that Synod:

Approve Recommendation Number 1 (*That the proposed budgets for the ARP Center Facility, Central Services, the ARP Magazine and the Executive Board be approved.*)

Approve Recommendation Number 2 (*That the Moderator's proposed Theme and Monthly Emphasis for July 2013 – June 2014 be endorsed for emphasis in the denomination.*)

Approve Recommendation Number 3 (*That the directive to limit terms of officers for boards and agencies be discontinued and that instead, Synod encourage boards and agencies to limit terms of their officers where appropriate.*)

Approve Recommendation Number 4 (*That the revised schedule for the Annual Meeting of Synod 2014 be approved.*)

Approve Recommendation Number 5 (*That the General Synod amend the Rules of Order, VIII, Miscellaneous Procedures of the Court by deleting the present wording and in its place adopt the following wording. "Official Roll of Synod. The official roll of the Court shall be constituted when the delegates sign the official enrollment form at Synod's Registration Office. Members are encouraged to remain for all proceedings of the Court. Should a member find it necessary to miss a portion of the Synod meeting, he shall sign out at Synod's Registration Office."*)

Recommendations 1-5 of the **Moderator's Committee on Executive Board** were **adopted**.

The orders of the day proposed for Thursday were removed by the Synod in a voice vote.

The Moderator opened the floor for nominations for the office of Moderator of the General Synod, 2014.

Charles Todd nominated Larry Littlejohn. Andy Putnam seconded the nomination. Mickey Rice spoke in favor of the nomination.

A motion carried that the nominations be closed, and Mr. Littlejohn was elected by acclamation. Mr. Littlejohn addressed the Synod and accepted the nomination.

The Moderator-Elect nominated Lee Shelnutt for Vice Moderator. Mr. Shelnutt was elected by acclamation.

The Report on **Memorials** was presented.

CANADIAN PRESBYTERY

The Canadian Presbytery respectfully memorializes the General Synod of the Associate Reformed Presbyterian Church to commend the book, *The Gospel and Sexual Orientation* (a report of the 2011 Synod of the RPCNA), to the Theological and Social Concerns Committee for consideration for adoption as an ARP Synod position paper.

CATAWBA PRESBYTERY

WHEREAS, The Ebenezer Associate Reformed Presbyterian Church, also known as the Old Brick Church, has a central role in the history of the denomination, having been the site of the organization of the Synod of the Carolinas of the Associate Reformed Presbyterian Church on May 9, 1803; and

WHEREAS, The Old Brick Church, built in 1788, is listed in the National Register of Historic Places and is included in the American Presbyterian and Reformed Historical Sites Registry as a site important to the history of our nation; and

WHEREAS, although there has been no congregation worshipping regularly at the Old Brick Church in many years, Catawba Presbytery reinstated the site on the rolls of the Presbytery on November 18, 1973 as a historical site; and

WHEREAS, Catawba Presbytery on March 13, 2007, created a Commission on the Old Brick Church to act on behalf of the Presbytery in the continued oversight and maintenance of the property, ensuring the maintenance of the cemetery and church building, organizing periodic worship and historical services, and hosting tour groups; and

WHEREAS, The cemetery of the Old Brick Church contains the graves of many pioneer settlers of the area and veterans of the Revolutionary War and the War Between the States, and that many of these grave-stones are in a deteriorating or ruinous condition;

NOW, THEREFORE BE IT RESOLVED that Catawba Presbytery petitions the General Synod of the Associate Reformed Presbyterian Church to provide funding in the amount of \$5500 for a cemetery assessment survey to guide the long-term preservation efforts of the cemetery by Catawba Presbytery through its Commission on the Old Brick Church.

SECOND PRESBYTERY

WHEREAS, the 2010 General Synod of the Associate Reformed Presbyterian Church established a Special Committee to Oversee Erskine Campus Ministry with the charge to “provide immediate ecclesiastical oversight and support of the Erskine Campus Minister for the purpose of maintaining and ensuring that the Synod’s interests and expectations in having and funding an ARP campus minister at Erskine are maintained, and that the committee investigate ways for a permanent structure and system of ecclesiastical oversight of our campus minister and his ministry at Erskine” (2011 *Minutes of Synod*, p. 28), and

WHEREAS, the 2011 General Synod approved recommendations from said Special Committee that the Committee become a permanent standing committee of Synod, and that the General Synod “enter into an affiliation agreement with Reformed University Ministries for the purpose of reaching students for Christ and equipping students for service on the Erskine College campus” (2011 *Minutes of the General Synod*, pp. 31-32), and

WHEREAS, the Reformed University Ministries model of campus ministry as implemented in Reformed University Fellowships on many college and university campuses has been exceedingly effective in reaching students for Christ and equipping them for service to the church, and

WHEREAS, in the providence of God a signal opportunity has arisen to establish Reformed University Fellowship on the campus of Newberry College with substantial support from the Newberry ARP Church,

THEREFORE, Second Presbytery does hereby memorialize the General Synod to empower the Committee on Campus Ministry at Erskine to begin the process of starting an RUF ministry at Newberry College and report back to the General Synod at its 2014 stated meeting with the committee’s recommendations for action.

VIRGINIA PRESBYTERY

WHEREAS, the proposed *Form of Government* chapter on church membership makes no provision for faithful members who have moved away or who, for various reasons, are not in regular attendance at worship,

THEREFORE, Virginia Presbytery memorializes Synod to retain the categories of “Active, Inactive, Non-Communicant and Associate

member" in our new *Form of Government* along with the prescribed guidelines for dealing with Inactive members.

The **Moderator's Committee on Memorials** recommended that Synod:

Approve the Memorial listed as number 1 from Canadian Presbytery.

Approve the Memorial listed as number 2 from Catawba Presbytery.

Approve the Memorial listed as number 3 from Second Presbytery as amended (*Therefore, I hereby memorialize the General Synod to approve the establishment of a Reformed University Fellowship on the campus of Newberry College, to expand the charge of Campus Ministry at Erskine Committee to include the oversight of other Reformed University Fellowships as approved by the General Synod, that the name of the committee be changed to the "Campus Ministry Oversight Committee," that this committee be empowered to enter into agreement with Reformed University Ministries for the purpose of establishing a Reformed University Fellowship at Newberry College, and that the Manual of Authorities and Duties be revised to reflect these changes.*)

Not approve the Memorial listed as number 4 from Virginia Presbytery.

Recommendations 1-4 of the **Moderator's Committee on Memorials** were **adopted**.

The report of the **Committee on Nominations** report was presented.

REPORT OF THE COMMITTEE ON NOMINATIONS

The Committee on Nominations met on Tuesday, February 26, 2013, at 9:30 am at the ARP Center in Greenville, SC and again by teleconference on April 30, 2013, at 8:00 am EDT. During these meetings several items of business were addressed.

The following officers were elected for the Committee on Nominations 2013-2014.

Brian Murray, Chairman
Bill Harris, Vice Chairman
Howard Wheeler, Secretary

The 2014 stated meeting of the Committee on Nominations is scheduled for February 25, 2014, at 9:30 A.M. at the ARP Center, Greenville, SC.

The deadline for submissions for nominations (excluding Erskine) will be January 10, 2014.

The committee appointed Jamie Hunt, David H. Lauten, and Howard Wheeler to serve on the Sub-Committee on Erskine Nominations (SCONE) for 2013-2014.

The Committee on Nominations, working on a consensus basis, has agreed on the nominations for service listed below. At the conclusion of the committee's process, a motion to approve the slate of nominees passed. The committee presents the following nominees for service on boards, committees, the Ecclesiastical Commission on Judiciary Affairs, and as officers or representatives of the General Synod. The terms of service will begin July 1, 2013, and will expire June 30 of the year indicated. All nominees have indicated a willingness to serve if elected. The committee expresses appreciation for those who were nominated and are willing to serve.

Nominees for 2013

<u>Nomination To:</u>	<u>Class</u>	<u>Nominee</u>	<u>Presbytery</u>
Benefits	2019	Edward Lamb	Florida
Benefits	2019	Earl Linderman	First
Bonclarken	2019	Lou Ann Aheron	Catawba
Bonclarken	2019	David Vickery	Second
Bonclarken	2019	David Brunt	Catawba
CEM	2017	Renae Casterline	Catawba
CEM	2017 (PR)	Phil Porter	Second
Executive Board	2014 (PR)	Henry Bartsch	Canadian
Executive Board	2017 (PR)	Carl Patterson	Miss-Valley
Executive Board	2017 (PR)	Greg Novalis	Northeast
ONA	2019	Thornton Kirby	Catawba
Stewardship	2019	William S. Milling	Second
Stewardship	2016 (PR)*	Bob Cara	First
Stewardship	2016 (PR)	Mike Horn	Second
Stewardship	2017 (PR)	PJ McClung	Tenn-Ala
Stewardship	2017 (PR)	Don Hampton	Virginia

<u>Nomination To:</u>	<u>Class</u>	<u>Nominee</u>	<u>Presbytery</u>
Dunlap	2019	Holly Moore	Second
Dunlap	2019 (PR)	Bill Everett	Miss Valley
Dunlap	2017 (PR)		Canadian
World Witness	2019	Soku Yi	Catawba
World Witness	2019	Beth Smith	First
World Witness	2015*	Dale Burdette	Florida
Ecclesiastical	2017	Warren Harvey	First
Ecclesiastical	2017	Louis DiBiase	Miss Valley
Ecclesiastical	2017	Bob Wilson	First
Campus Min at Erskine	2018	Matt Lucas	First
Inter-Church	2019	Tim Phillips	Miss Valley
Investment	2018	Michael Q. Noel	Florida
Theol. & Social Concerns	2017	Joseph Rolison	First
Worship	2017	Janet Heidtman	Florida
Worship	2017	Ryan Smith	Catawba
Erskine	2015	Mark McDowell	
Erskine	2016	Chad Reynolds	
Erskine	2018	Tommy Hellams	
Erskine	2018	Sam James	
Erskine	2018	Dorothy Morris	
Erskine	2018	Morrie Lawing	
Erskine	2018	Bert Welch	

*to fill an unexpired term

Recommendations:

1. That those persons listed in this report be approved for service in the positions indicated.

2. That each presbytery be reminded to consider appointing an alternate representative to Synod's Committee on Nominations in the event that the chairman of a presbytery's committee on nominations is not able to attend Synod's committee meeting.
3. That presbyteries consider making recommendations for service during their fall meetings.
4. That sessions consider making recommendations for service during their November and December meetings.
5. That recommendations for the Board of Erskine College and Seminary be made by October 15, 2013.
6. That those making Recommendations for Service to the Committee on Nominations (by mail or on-line) remember the need to use the proper form and to provide helpful information concerning qualifications for each person recommended.
7. That the General Synod authorize \$4,000 for committee expenses for 2014.

Respectful submitted,

Kyle Sims, Secretary

Recommendations 1-7 were adopted.

A motion carried that the Committee on Nominations fill in the remaining slots.

Special prayer was held for a young lady undergoing lung transplants at that moment.

A motion was made that the Minutes be adopted without reading, and that the final roll call be waived. The motion was held in abeyance, while new business was presented.

A motion carried that:

The General Synod of the Associate Reformed Presbyterian Church encourage each presbytery and congregation of the denomination (a) to participate in an annual Day of Prayer against Oppression, (b) to encourage other Christian congregations and denominations to join with our congregations in the same private and/or public undertaking, (c) to set September 11 as that annual day, (d) to mark that day in the Plan Book, and (e) to instruct Outreach North America to

send a timely reminder to each presbytery and to include it in their publication as appropriate.

Rationale: Christian societies, organizations, and enterprises, nationally and internationally, are experiencing increasing aggressive resistance and oppression from many quarters.

Christians have a perpetual and daily scriptural mandate to inform others of the Christian message of peace among men on all levels of human life in all nations, hence on spiritual, social, and political levels.

Participation in and fostering of a national day of prayer that is distinct from the National Day of Prayer and whose emphasis is against oppression in general will highlight the distinctively Christian teaching and practice of God's love for all the peoples of the world, a love that sets human beings free spiritually and promotes both social and political freedoms, a love that is the basis of peace among men.

A motion was referred to World Witness, Outreach North America and Christian Education Ministries:

That the General Synod of the Associate Reformed Presbyterian Church

1) commission World Witness, Outreach North America and Christian Education Ministries to collaborate in, or contract out, the preparation and distribution of educational material about Islam, suitable for extended use by young people and adults in Sunday School classes, prayer meetings and other study groups. Material that will a) explain the theology, practices and objectives of that politico-religion, and b) compare both with Christian theology, prac-

tices and objectives with a view to preparing the denomination with tried and proven evangelistic techniques appropriate to Muslims, and
2) that the Commission present either a) a report of its progress at the stated meeting in 2014, or b) the completed task to the General Synod at the stated meeting in 2014, but no later than 2015, and
3) that by final approval by General Synod, the material be ready for distribution and use no later than the beginning of the subsequent winter quarter.

Synod rose in appreciation to the Moderator for his handling of the meeting of General Synod 2013.

A motion carried that the Minutes be adopted without reading, and that the final roll call be waived.

The motion to adjourn prevailed.

The Synod sang the song of Christian Unity, Psalm 133.

Synod adjourned with prayer and the Benediction pronounced by Andrew Savill.

Respectfully Submitted,
Jeff Kingswood, Moderator
John Calvin Grier, Vice Moderator
C. R. Beard, Principal Clerk
C.F. Edgar, Reading Clerk
Leland R. Beaudrot, Bill Clerk
J. D. Cook, Assistant Clerk
Vaughn E. Hathaway, Parliamentarian

