

Vol. XLII

June 10-12, 2014

No. 2

# **MINUTES**

**OF THE  
GENERAL SYNOD  
OF THE  
ASSOCIATE REFORMED  
PRESBYTERIAN CHURCH**

**TWO HUNDRED TENTH STATED MEETING**



**JUNE 10-12, 2014**

**BONCLARKEN CONFERENCE CENTER  
FLAT ROCK, NC**



**PROCEEDINGS****BONCLARKEN, FLAT ROCK, NORTH CAROLINA**

The 210<sup>th</sup> Annual Meeting of the General Synod of the Associate Reformed Presbyterian Church was held at the Bonclarken Conference Center, Flat Rock, NC, June 10-12, 2014.

**MONDAY, JUNE 9, 2014**

Registration for General Synod 2014 was held in the Mike & Lib Patrick Conference Room of the Lodge.

The Pre-Synod Conference, "*The Church Scattered, Bringing Good News to the Community*," with Dr. George Grant, was held from 5:30 P.M. until 8:00 P.M. in the Bonclarken Dining Room.

**SPECIAL SYNOD WEEK  
DENOMINATIONAL ACTIVITIES**

*Synod's Kids' Camp* for 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 Refreshment and Renewal* on Wednesday from 2:00 P.M.-2:45 P.M. in Synodical Hall. The afternoon program, "Being Real in Relationships," featured speaker Sharon Carr.

**TUESDAY, JUNE 10, 2014**

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, Founders Hall.

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 10, 2014  
Youth Activities Building**

Informal Psalm Sing	C. Earl Linderman
	Harriet S. Linderman, Accompanist
Prelude	Anne Katherine Ragsdale
*Call to Worship	John Calvin Grier, Vice Moderator
Song: "The Earth and the Riches	<i>The ARP Psalter, No. 24</i>
*Invocation and the Lord's Prayer	John Calvin Grier, Vice Moderator
*The Constituting of the General Synod	Jeff Kingswood, Moderator
Memorial Service	John Calvin Grier, Vice Moderator
The Listing of Deceased Ministers	
The Listing of Deceased Ruling Elders	
Prayer	
*Song: "For All the Saints"	<i>The Hymnbook, No. 425</i>
Sermon	Jeff Kingswood
"The Supremacy and Sufficiency of Christ"	
Text: Colossians 1:15-20	
*Song: "My Heart is Greatly Stirred"	<i>The ARP Psalter, No. 45A</i>
The Administration of the Lord's Table	
Prayer of Thanksgiving	
*Benediction	
Postlude	Anne Katherine Ragsdale

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

The President of Bonclarken, Chip Sherer, welcomed the delegates to the 2014 Annual Meeting of the General Synod.

### RETIRING MODERATOR'S ADDRESS

*I would like to begin my comments today with a few words of thanks.*

*I would like to thank you, this Synod, for the privilege of serving as Moderator in this year past. As I said in the promotional video for World Focus, it would be wonderful if everyone could have this opportunity because you begin to see our denomination with new eyes.*

*It has been a blessing to me to visit missionaries in a couple of the most dangerous places, outside of war zones, in the world right now. It has been encouraging to see them soldiering on in very difficult circumstances, with great spiritual battles, and being an encouragement to the national churches with which they are associated.*

*They have laboured to build others up when at times I am sure they wondered how much longer they could continue to stand. Do not stop praying for our missionaries.*

*It has been a blessing to visit, speak with, and work with the support staff of our denomination and to see the "behind-the-scenes" labours they offer day in and day out, in order to make our denomination and its agencies run as smoothly as they do! Include them in your prayer.*

*It has been a blessing to see the boards and committees of our denomination do their work.*

*Not too many people like committee meetings, but they are necessary for the orderly function of our denomination and its ministries, and I want to thank all of you who give of your time, energy, and talent to serve on those important committees.*

*It has been a blessing to be at the receiving end of your prayers! Shortly after I became moderator, our teenaged son, Philip, was burned in a fire in our home. Your calls, emails, notes, and cards overwhelmed us with their number, their kindness, and their assurance of prayer. And the Lord blessed us to see good come from a very painful trial.*

*You have been in prayer for me as I did the work of moderator and the Lord has heard and answered prayer as I have been upheld over these last months to be generally encouraged about what the Lord is doing in Christ's Church.*

*There is much to be thankful for in our denomination.*

*We may grow discouraged in our separate corners because we lose sight of the big picture. That is what being moderator has done for me. It has helped*

*to keep me looking to the bigger picture – it has kept me looking to the biblical picture of the Bride of Christ*

*Someday that Bride will be glorious, complete, pure, spotless, made ready to receive the great Bride Groom; our loving Saviour Jesus Christ.*

*And we need to look to that day and be encouraged at the prospect of its coming. And we need to be using the gifts the Lord has given us to see her prepared for that day.*

*I have said this before, I have articulated it in the ARP magazine, I have spoken of it at every opportunity and I will do so one more time. I am a Presbyterian by conviction and principle.*

*I was not born ARP, I was not born Presbyterian, I came to you by grace, by conviction, and by the Lord's good providence.*

*I am convinced that the government of our denomination is scriptural and so needs to be practised according to scriptural principle. We need to strive to be the best Presbyterians we can be and that doesn't mean Burns suppers and bagpipes, it means principled church government that hates the sinful games of politics and simply seeks at every turn to do what is right.*

*I am convinced that our Confession and its Catechisms are the best and most faithful articulation of Christian doctrine outside of the Scriptures themselves and that they are an accurate summary of the gospel of our Saviour Jesus.*

*And so, rather than granting exceptions to excuse our failings, why not instead repent of our failings of faith and understanding and strive to uphold what we profess to believe?*

*I am convinced that the Word of God is the only sure guide for life and faith. I believe with all my being that the gospel of Jesus the righteous, crucified, risen, and reigning Lord, is the only means given by our God for the liberation of men and women's souls from the bondage of sin and death into which we have been born.*

*And, brothers and sisters, I am convinced that until the Bride of Christ embraces that as her identity, her calling, and her mission in this world, we will continue to be absorbed with party politics, turf wars, and perpetuating lifeless institutions.*

*To the world we will look like orphaned children squabbling over a meaningless inheritance.*

*But when we fix our eyes on Jesus Christ, when we use the means He has appointed in His Word for the governance of the Church and the furtherance of Her mission, then we will begin to look like that glorious Bride we were meant to be.*

*Then the world will see and know that Jesus lives, that He reigns, that He rules and that the Church is not only His Bride for whom He died, but His army which He leads into battle! And then the world, the very gates of hell, will not be able to stand against her!*

Jeff Kingswood

Retiring Moderator Jeffrey J. Kingswood presented Moderator-Elect Larry Littlejohn to the Synod.

Mr. Kingswood placed the Moderator's Shield around the neck of Mr. Littlejohn.

Moderator Littlejohn made brief remarks and presented the Retiring Moderator's Bible to Mr. Kingswood. The members of the Synod rose with applause for the Retiring Moderator.

Moderator Littlejohn presented his *Moderator's Challenge* to the Synod.

#### MODERATOR'S CHALLENGE

*My challenge for the coming year is that we develop a greater understanding of God's imprint on us both individually and corporately as His dearly loved children. God, from the beginning of time, has marked His own. He will, at the end of time, mark them once again as His own for all eternity.*

*What does Scripture tell us about His imprint? The first indication in Genesis 1:26 records God's saying, "Let us make man in our image, after our likeness." God is Spirit, so being made in His image must mean something more than the physical.*

*God imprinted mankind with His very own character. Adam and Eve knew His love in fullness of life. He walked with them in relationship and fellowship until they rebelled. In their desire to be like God, they marred His very image in themselves. Then fear replaced love.*

*But God, ever faithful, called Adam and Eve from their hiding into His light. Skins replaced fig leaves at the cost of blood. A promise was given that restored hope for mankind. In the generations that followed, some accepted God's way claiming the promise in hope. Most descendants of Adam, however, chose their own way, worshipping gods of their own creation and looking for satisfaction in that which cannot satisfy the soul.*

*God eventually set His covenant love on a chosen people, descendants of Abraham, through whom the fulfillment of the promise would come. He revealed His name to the nation of Israel as Jealous. He would not share their love with other gods that they might pridefully form with hands or heart. God*

*expressly forbade images of Himself because nothing created can capture the essence of the Creator.*

*The basic, real, and invariable nature of God is love. The members of the godhead, perfect in their love for each other, had no need for mankind to complete them. Rather they created mankind as an expression of that love. Here was a creature made in their likeness with the capacity to know and love. Here was one who could glorify his Creator and enjoy Him forever as no other.*

*When Jesus, the fulfillment of the covenant, invaded His creation as a man, He fully displayed the character of His Father and moved about at the bidding of the Holy Spirit. The three were in complete agreement regarding the work necessary to restore the relationship. It required a perfect love gift. Hebrews 1:3 acknowledges Jesus as that gift, the radiance of the glory of God, the exact imprint of His nature, the One who upholds the universe by the word of His power, the One who made purification for sins, and the One who now sits at the right hand of the Majesty on high.*

*Jesus, when questioned regarding the greatest commandment, replied that the first was to love God with all that we are and that the second was to love our neighbor as ourselves. Why would He say this if the very core of God's imprint is not love? And if love is His imprint upon His own, upon His church, upon us, what better way is there to glorify Him and enjoy Him forever than by love?*

*I share the concern that the apostle Paul expressed for Christians in his day. According to Romans 12:2, the world constantly tries to squeeze each believer individually, and the church as a whole, into its mold, to get us to conform. The world wants us to love as it defines love without regard to the truth of God's Word. The world calls for us to offer the sacrifice of non-judgmental tolerance, the sacrifice of expediency, the sacrifice of acceptance of any and all lifestyles and choices.*

*Listen to the Spirit's call from Romans 12: "Let love be genuine. Abhor what is evil; hold fast to what is good. Love one another with brotherly affection. Outdo one another in showing honor. Do not be slothful in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints and seek to show hospitality.*

*"Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. Repay no one evil for evil, but give thought to do what is honorable in the sight of all. If possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the*



*wrath of God, for it is written, 'Vengeance is mine, I will repay, says the Lord.' To the contrary, 'if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.' Do not be overcome by evil, but overcome evil with good."*

*Jonah, the greatest Old Testament preacher according to Jesus, said in 2:8-9: "Those who pay regard to vain idols forsake their hope of steadfast love. But I, with the voice of thanksgiving, will sacrifice to you; what I have vowed I will pay. Salvation belongs to the Lord!" Today there are so many clinging to worthless idols, so many forfeiting His love, so many without hope. They are looking for the reality of living sacrifices that bring the good news of salvation.*

*We have all made vows that need to be paid along this path of genuine love. Let us be His hands of mercy. Let us be His word of hope. Let us be displays of true joy. Let us faithfully bear the imprint of His love as individuals, as families, and as churches. Let us faithfully make His imprint upon the world-at-large. That is my challenge.*

*This is my prayer:*

*Father, let us bear Your imprint upon our lives today. Forgive our prideful spirits that make us Satan's prey.*

*Father, let us be like Jesus in all we do and say. Forgive our rebel spirits that demand their own way.*

*Father, let your Holy Spirit be our guide always. Forgive our wandering spirits that often go astray.*

*Father, let us make Your imprint on others' lives today. Revive our waning spirits to serve You and to pray.*

*Larry Littlejohn*

The Moderator invited any who might like to assist him in writing the articles for the *Associate Reformed Presbyterian* to contact him.

Moderator Littlejohn introduced Vice Moderator Lee Shelnutt to the Synod.

Vice Moderator Shelnutt presented the program for the 2014 Annual Meeting of the General Synod. The program was adopted as amended.

The Moderator introduced his wife, Jere, and friends from French Camp Presbyterian Church.

Vice Moderator Shelnutt introduced the Pages serving Synod this year: Paxton Brown (Catawba Presbytery), Michael

Cothran (First Presbytery), and Nicholas deVusser (First Presbytery).

New ministers who have been received or ordained since the 2013 Meeting of General Synod introduced themselves.

Representatives of New Missions/Congregations which have joined the ARPC family since the 2013 Meeting of General Synod introduced themselves.

Seminary and Students Under Care of Presbytery introduced themselves.

The Moderator led in a special prayer for our students.

John “Jack” Hill presided over Synod's recognition of Retired Ministers, Non-Ordained Synod Employees and Missionaries and led in prayer for the retirees.

Bill Sutherland introduced Mack Griffith, Presbyterian and Reformed Council on Chaplains (PRCC). Mr. Griffith addressed the Court.

ARP Women's Ministries President Sally Illman brought greetings from Women's Ministries. A motion carried to print the greetings in the *Minutes of Synod*.

*Thank you, Mr. Moderator, for the honor of addressing this 210<sup>th</sup> meeting of the General Synod. Thank you, delegates and friends, for your warm welcome.*

*It is a pleasure to speak to you today about ARP Women's Ministries. As your ministry, a ministry of Synod, we are overseen by the Synod Executive Committee. We are a little different in that we are not an agency. We do have a structured board, and each presbytery has a Women's Ministries president or representative. Do you know the name of that president or representative in your presbytery? If you don't, the next edition of the ARP Magazine will help you find her. We are an unfunded ministry, which must raise our own budget of about \$105,000 per year. If we are of value to the ARPC, it might be good someday to be included in the ministries funded by the Denominational Ministry Fund.*

*So, are we valuable to you and your churches? Our vision statement is simple: “ARP Women's Ministries is an organization which encourages and equips the community of ARP women to work together for God's glory and purpose.” That means that we exist to focus on two biblical mandates.*

*The first is equipping. Certainly your women get fine teaching and preaching from your church worship services and studies. But Paul, who was known as a fine preacher, also instructed Titus, in Titus 2: 3-5, to see to it that there were times where older women trained the younger women. A good translation would be that he wanted the older women to help the younger women have their minds right about how to be good wives, mothers, and Christian women in the church.*

*One thing we do to help you is to work with Christian Education Ministries to suggest Reformed, theologically sound, useful books for women to study. Are you familiar with this next year's selections, Opening up Titus by David Campbell, which is a study of the whole book of Titus, and A Woman's High Calling - Ten Ways to Live Out God's Plan for Your Life, by Elizabeth George, which is a topical study of Titus 2:3-5? Would it be useful to your women? What are they reading now? Make no mistake, your women, whether organized or unorganized, are reading and studying something.*

*The General Synod Position Paper on Women in the Life of the Church did a great job of settling issues of where women fit in church roles. The issue today is how they fit in their marriages and families when the world around them cries out that they need neither! The world is not getting better. We live in a world of political correctness. Male and female distinctives have been sacrificed at the altar of androgyny. And, so has the God who created those distinctives. Almost 20% of US adults and 30% of adults under 30 claim no religious affiliation. Your job as overseers means fighting back. Where are your women going to be affirmed as wives, mothers, and daughters? The world will not help you. We will. One woman reported to me that her session didn't want to have the women get together because it would just be a gossip session. Sticking your head in the sand is not oversight. If you have two or more women in your church, they will get together, and we are here to help you make that a productive time.*

*Gone are the days where a local church women's ministry had to fit a particular pattern. How you organize, structured or unstructured, is your business. Seeing to it that your women are taught in accord with Titus 2 is also your business. Helping, if you would benefit from it, is our business.*

*Providing support at the local level is just the first of our biblical foci. The second is connecting our ARP women. We are connected in polity because we believe it is biblical. That includes the women. General Synod committees include representatives from ARP Women's Ministries, and the feedback I get is that they are valued highly by the committees on which they serve.*

*We are pleased that God has placed us together as ARPs. Our churches are connected in presbyteries and General Synod. That connectedness is*

*more than a meeting. It means we are connected as churches. When your presbyteries meet, you do more than decide issues. Your times together provide encouragement and fellowship with likeminded men. They remind you that the church is bigger than your local congregation. You work together to support missionaries abroad and church planters here in North America. Women crave that same fellowship and encouragement. So, we organize Presbytery-wide gatherings for just that purpose. On the Synod level, we do the same. Did you know that through our Jubilee Birthday Lady program we annually support two World Witness women missionaries at approximately \$37,000? Did you know that we minister to church planters' wives at their annual retreat? On the weekend before Family Bible Conference, which, incidentally, Women's Ministries was instrumental in founding, we hold an annual Women's Meeting for women from throughout the ARP. This year will be our 100<sup>th</sup> meeting! It's a 100<sup>th</sup> Celebration! Here are the bookmarks that were in your Synod packets. We maintain that if you have women in your church, you have a women's ministry. We want all ARP women to understand that if they are in an ARP church, they are connected with sisters in all the other ARP churches—they are members of ARP Women's Ministries. To learn more about our roles, please stop by our booth at World Focus later this week.*

*In 2007, my husband Bob was called as a mission developer in the Tennessee-Alabama Presbytery. Only four people in our core group had any ARP background. Prior to becoming organized in 2010, we worked hard to develop an appreciation for Presbyterian connectedness. Bob took guys to Presbytery meetings. We hosted Presbytery at our church so that our people could see what a connected church looks like. Bob has told me that getting our women involved in Presbytery-wide retreats and meetings is what really made the difference. Those women took this connectional, covenantal understanding home and encouraged their husbands.*

*Look, these are tough times for all churches, and that is just as true for us in the ARP Church. We as women are as concerned as you are. Consider your women, and their role in a connected body. Consider all they do in your churches. Consider how they, your families, and your entire church might benefit from your supporting them to be actively involved with women from other churches through ARP Women's Ministries. We need you, and for God's glory, we think that you need us.*

Sally Illman

The Principal Clerk constituted the roll of Synod.  
(See **Appendix** for the Official Roll of Synod).

Rob Patrick, Chairman of the Committee on Inter-Church Relations, introduced the following fraternal delegates who brought greetings from their denominations: Roy Taylor (PCA), Jack Sawyer (OPC) and Bruce Backensto (RPCNA). Mr. Patrick led in prayer for the churches of our fraternal delegates.

Moderator Littlejohn made his appointments to the Moderator's Committees.

The Principal Clerk called for the official reports of the boards for reference to the Moderator's Committees.

Memorials from the presbyteries were referred to the Moderator's Committee on Memorials.

Synod's afternoon session closed with the Benediction and Blessing by Lee Shelnutt.

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

### WEDNESDAY, JUNE 11, 7:00 A.M.

Earl and Harriet Linderman led the informal "coffee and Psalm sing" on the Dining Room porch.

Philip Bunch led the opening Worship Service in the Bonclarken Chapel where the business sessions of this year's Synod were held.

The vote on the adoption of the proposed *Form of Government* carried. A motion carried to certify the vote.

A motion carried that:

*The congregations of the ARP Church, the presbyteries and their committees and commissions, and the General Synod and its boards, committees, commissions, and any other entities of the ARP Church be given until December 31, 2014, to bring all their written policies and actual practices into conformity with the newly adopted Form of Government without penalty.*

David Sides presented the **Recommended 2015 Allocation of Synod's Unrestricted Funds**. The allocation was **ADOPTED**.

**BOARD OF STEWARDSHIP**  
**2014 Denominational Ministries Allocations**

	2014 Synod Approved	2015 Requested	2015 Recommended	% of Total Based on Recommended 2015
<b>Boards and Agencies</b>				
Central Services	\$ 295	\$ 305	\$ 305	11.8%
Benefits (covers board expenses)	7	7	7	0.3%
ARP Center Facility	15	18	15	0.6%
Executive Board & Contingency	179	179	179	6.9%
The ARP	87	78	78	3.0%
Stewardship/Foundation	65	70	100	3.9%
<b>Commission &amp; Committees</b>				
Inter-Church Relations	4	6	6	0.2%
Worship	15	15	15	0.6%
Other Committees (1)	14	16	24	0.9%
<b>Sub-Total for Non-Program</b>	<b>\$ 681</b>	<b>\$ 694</b>	<b>\$ 728</b>	<b>28.2%</b>
Bondarcken	\$ 113	\$ 113	\$ 111	4.3%
Christian Education Ministries	206	206	203	7.9%
Erskine (2)	422	480	417	16.2%
ARP Student Union	0.75	0.75	0.75	0.03%
ONA Operations	566	566	559	21.7%
World Witness	566	566	559	21.7%
<b>Program Sub-Total</b>	<b>\$ 1,874</b>	<b>\$ 1,932</b>	<b>\$ 1,850</b>	<b>71.8%</b>
<b>TOTALS</b>	<b>\$ 2,554</b>	<b>\$ 2,626</b>	<b>\$ 2,578</b>	<b>100.0%</b>

**(Amounts shown in \$000 (thousands))**

- (1) Other Committees include: Campus Ministry Oversight, Investment, Minister & His Work, Nominations, Ecclesiastical Commission, & Special Committees.
- (2) Erskine's request for 2015 includes \$5,000 for 175th anniversary celebrations.

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

The **Complaint of Catawba Presbytery** was presented.  
**Synod voted to take original jurisdiction in the matter and referred it to Synod's Ecclesiastical Commission on Judiciary Affairs.**

**COMPLAINT FROM CATAWBA PRESBYTERY**

Pursuant to the motion of Catawba Presbytery:

"Clint Davis offered a motion that the Commission on the Minister and His Work be granted commission status to act on behalf

of Presbytery until the matter referred to by Mr. Rogers is completed. The motion was ADOPTED" (Minutes of Catawba Presbytery, March 11, 2014, Vol. II, p. 24).

The Catawba Presbytery of the Associate Reformed Presbyterian Church hereby makes the within Complaint against the Second Presbytery of the Associate Reformed Presbyterian Church on the following basis:

- 1) Catawba Presbytery sought, through the commissioning of its Minister and Works Commission, to address ongoing concerns about the derogatory manner in which some of its ministers have been, and continue to be, referred to in *ARPTalk*. However, we were refused the opportunity to address these concerns by the action of the Executive Committee of Second Presbytery.
- 2) In the spirit of Matthew 18:15-17, the Commission sought to address our concerns on behalf of the Presbytery to the proper court under whose jurisdiction the editor of *ARPTalk* is a member (BoD III.2)
- 3) In preparing for our meeting with Minister and His Work Committee (MHCW) of Second Presbytery, we reviewed the minutes of Second Presbytery.
  - A. We learned that the MHCW and Second Presbytery identified our same concerns in 2009. In response to a complaint filed by Mr. Wilson, the committee found several of Mr. Wilson's statements were "... potentially misleading and in the opinion of the committee, are vitriolic, ad hominem, and un-Christian in their character. MHCW calls on Mr. Wilson to seek forgiveness for these things and do everything in his power to refrain from repeating them in the future." (Minutes of Second Presbytery, Spring Meeting 2009)
  - B. The committee went on to find in relation to Mr. Wilson's writings in *ARPTalk* that "...there are several things in Mr. Wilson's writings that are contrary to the Larger Catechism, Q. 144." The Committee also called on Mr. Wilson "... to examine more carefully what he writes in light of Scripture, our confessional standards, and Christian charity and love." (Minutes of Second Presbytery, Spring Meeting 2009)
  - C. We learned that the MHCW in dealing with complaints concerning Mr. Wilson, due to the actions of the Executive Committee of Second Presbytery, "...is unable to proceed at

this time with its work on this matter.” (Minutes of Second Presbytery, Spring Meeting 2013)

Therefore, we request that the General Synod of the Associate Reformed Presbyterian Church sustain this complaint and assume original jurisdiction in this matter concerning Mr. Wilson and *ARPTalk* through its Ecclesiastical Commission on Judiciary Affairs. (BoD III.3)

Respectfully submitted,

John Rogers  
For Catawba Presbytery  
Commission on Minister  
and His Work

The Report of the **Special Committee to Revise the *Book of Discipline*** was presented and **received as information**.

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

Prior to the meeting of General Synod last year, the Chairman of your committee, Paul Mulner, demitted his ordination. Members of your committee met during General Synod, and Eric W. Ruschky, who had acted as Secretary, was elected Chairman by acclamation. The committee also decided not to ask that additional members be appointed to the committee.

Through January 31, 2014, the committee received suggestions and comments concerning the draft revision of the *Book of Discipline*, and met on February 17 and 18 to consider those comments, suggestions, and feedback. However, during the meeting on February 17, the committee decided to change the emphasis of the *Book of Discipline* from an adversarial format to a pastoral, shepherding, board of inquiry format, which we submit is more biblical. In light of this change in paradigm, your committee is completely revising the draft revision (hereinafter referred to as Draft # 1) which was included in the 2013 Synod Packet. We hope to have this new draft (hereinafter referred to as Draft # 2) ready for this General Synod. However, failing that, we will endeavor to have Draft # 2 circulated, so that we can receive suggestions and comments, and ultimately produce a user-friendly docu-



ment (a "Discipline for Dummies," if you will) which will edify the church and bring glory and honor to our Heavenly Father.

Respectfully submitted,

Eric Wm. Ruschky, Chairman

The Report of the **Special Judiciary Commission to Review the Complaint of Mr. Danny Wyatt Against First Presbytery** was presented.

**REPORT OF THE SPECIAL JUDICARY 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) reported its findings to the General Synod at its June 2013 Stated Meeting. The Synod approved all six (6) of the Commission's recommendations. Two recommendations dealt specifically with First Presbytery's responsibility to hear and adjudicate the *Complaint of Mr. Danny Wyatt*, received February 16, 2012, against the Session of the Covenant of Grace Church. Presbytery was supposed to have completed this work prior to the 2014 Annual Meeting of General Synod. As of this time, however, Presbytery has been unable to do so for a variety of reasons, with perhaps the greatest of these being Mr. Wyatt's relocation to the Pacific Northwest (as mentioned in the Commission's report in 2013). The Commission notes that Presbytery has been diligent in its efforts to complete its task in a timely and appropriate manner. In addition, the Commission commends Presbytery's efforts to work with Mr. Wyatt, the consistory of the Grace United Reformed Church in Gladstone, Oregon, and the session of Covenant of Grace Church to bring a resolution to the case and restoration to Mr. Wyatt.

**Recommendations:**

1. We recommend that Synod extend First Presbytery's deadline to hear and adjudicate the *Complaint of Mr. Danny Wyatt*, received February 16, 2012, against the Session of the Covenant of Grace Church to the June 2015 Annual Meeting of General Synod. **Synod ADOPTED.**

2. 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 continue to report regularly to the Chairman of the Commission as to the progress of the case. **Synod ADOPTED.**

For the Commission,  
Clint Davis, Chairman

The Report of the **Special Committee to Review the Westminster Confession** was presented.

**Report of the Special Committee to Review  
Westminster Confession of Faith  
Chapter 34, Of the Holy Spirit and Chapter 35, Of the Gospel**

We have inherited a splendid theological tradition founded on the authority of the Bible as God's Word. Ours is also a heritage of powerful, passionate Gospel preaching. We identify ourselves as an historically evangelical, Reformed, confessional Church passionate to proclaim the Gospel of Jesus Christ. It is this identity that should continue to be our goal.

Prior to the 1782 union of the Reformed and the Associate Presbyteries to form what became the Associate Reformed Synod in Philadelphia, our Scottish forbearers had, by at least 1690, adopted the *Westminster Confession of Faith* (WCF) and its appended *Larger* and *Shorter Catechisms* as its doctrinal standards. Our forefathers valued the WCF as a carefully defined biblical summary, a document of consensus for the Reformed faith. Simple, yet possessing biblical depth, balanced in its approach to difficult areas of theology, well-defined in things plain from the Scriptures, it is a most suitable and helpful summary of things the Scriptures principally teach. Prepared as a pastoral resource to promote the Protestant faith in the English-speaking world, the original (1646) WCF marvelously centralizes the thematic richness of the Gospel within the framework of God's eternal, gracious covenant. As an ecclesiastical statement, it is a symbol of theological unity. Its brilliance lies in the breadth of its systematization of weighty doctrine combined with its clarity in organizing biblical data. Its articles centralize biblical doctrines that pertain to God's salvation of sinners. Subordinate to the Word of God in all things, the WCF is cleverly endowed with a self-protective mechanism for reform as chapter 31.3, *Of*

*Synods and Councils*, elucidates: "All synods or councils, since the Apostles' times, whether general or particular, may err; and many have erred. Therefore they are not to be made the rule of faith, or practice; but to be used as a help in both."

Today, our Synod possesses an adapted form of the WCF that contains two additional chapters—34 *Of the Holy Spirit* and 35 *Of the Gospel*, along with a note appended to Chapter 3 *Of God's Eternal Decree*. Where additions and alterations to the WCF have been made by our Synod in the past, fresh questions of clarity have arisen today. Thus, the 2013 Meeting of the General Synod of the Associate Reformed Presbyterian Church voted, "*That the moderator appoint a committee to study the clarity and the necessity of chapters 34-35 of the Westminster Confession of Faith as received by the ARP Synod and bring recommendations to the 2014 meeting of Synod and explanatory notes.*"

This is a humbling and weighty task. In this regard, our committee believes that the Synod's passion for preaching the full Gospel—"that it is the power of God unto salvation—and our historical commitment to the WCF to be indissolubly united. While subordinate to the Holy Scriptures, we believe the WCF to be most defining of our identity as a biblically-focused, Gospel-centered, Gospel-driven, and theologically-faithful Church. Hence, our WCF symbolizes our denomination's ministerial and theological commitments. In order to maintain such an identity and continue to mature as a denomination with a robust articulation of the Triune God's application of redemption, it is necessary that our beloved *Confession of Faith* matches those things we profess.

As a committee we believe that our doctrinal standards are not mere artifacts of historic doctrine but the biblical and historic consensus of our very confession/profession of faith. We believe that our adherence to the WCF must never become preservationist of Presbyterian antiquity in its approach, but instead always focused at biblical clarity and faithfulness to the Lord Jesus Christ, the only Head of His Church. It is in this regard that we believe it to be essential for our standards to summarize accurately the powerful working of the Triune God in bringing forth His redemptive plan of the Gospel.

Within this report we have done our best to retrace our footsteps in this task of "studying the clarity and necessity of Chapters 34 and 35...and explanatory notes." It should be noted that we purposely did not account for significant biblical "proof-texting" for fear of the

report becoming overly tedious. Thus, we would refer readers to the citations from the original (pre-1959) WCF chapters 1-33, which include the significant biblical texts as their foundation.

**It is vital that you read the full report in order to follow the concerns of the committee!** Nevertheless, we offer this brief summary of our conclusions, as follows:

**Our committee finds that our current version of the WCF deviates from our historic identity as an evangelical, Reformed and confessional Church that is passionate about the Gospel. Our current WCF with the two additional chapters, *Of the Holy Spirit* and *Of the Gospel*, are relics of 20<sup>th</sup>-century theological modernism's movement away from historic, confessional Calvinism. Both additional chapters—by emphasizing human agency in salvation—alter the original WCF's design that highlights God's sovereign, eternal decree to save sinners by grace alone. Section 1 of this report outlines the history of the additional chapters and the appended notation.**

**Our committee finds that Chapter 34 *Of the Holy Spirit* theologically misidentifies what we believe concerning the work of the Holy Spirit in the application of Divine redemption. The brilliance of the WCF is found in its pervasive treatment of the person and work of the Holy Spirit throughout many chapters. The added chapter *Of the Holy Spirit* in its attempt to soften the Calvinism of the WCF provides, at best, superfluous material. Its contents appear to be ambiguous, if not subtly subversive statements to the more biblical statements on sovereignty of God designed within the whole of the WCF. Section 2 of this report demonstrates the need for our Synod to remove this chapter from our WCF for the sake of biblical and theological clarity.**

**Our committee finds that Chapter 35 *Of the Gospel* misidentifies what we believe concerning the Gospel of God's grace. Its emphasis on a universal love of God is representative of an Amyraldian view of the decree of God and extent of the atonement that restricts the sovereignty of God. It deviates from the**

**structure of the WCF that highlights the Triune God's complete work of salvation by grace alone.** Section 3 of this report demonstrates the need for our Synod to remove this chapter from our WCF for the sake of biblical and theological clarity.

**Our committee believes that chapter 34 and 35 and the appended note to chapter 3 from the "Declaratory Statement" together skew our denominational identity as one that is soundly evangelical, Reformed, confessional, and passionate for Gospel-focused, Gospel-driven, Christ-centered ministry.**

Therefore, with prayerful aspirations for simplicity and clarity, our committee offers the appended report in three (3) parts with recommendations.

**I. The Historic Development of Chapters 34 and 35 in the ARP WCF**

Since chapters 34 and 35 of our WCF were not a part of the original formulation of the 1646 WCF—the version received in the early days of our denomination in Scotland and subsequently in America—it is critical that we briefly outline their reason for being and inclusion with our current standards. Ray King, in his *A History of the Associate Reformed Presbyterian Church*, contends that these changes do not affect the substance of the WCF. He writes:

In 1799 the Associate Reformed Synod adopted the original text of the Westminster Confession with some modifications [these were regarding the power of the civil magistrate in matters of religion]. This Confession of the Associate Reformed Church remained unchanged in the Synod of the South until 1959, when the Presbyteries approved 15 overtures involving the Confession. This did not have the effect of changing the Church's Confession. It did append an "Addendum" which interprets some points in the Confession, and it added two new chapters; one, "Of the Holy Spirit," and the other, "Of the Gospel."

More recently, however, William Evans has argued that the substance of the Confession is affected:

Do these modifications change the teaching of the Confession? This is a difficult matter. As we have seen, the standard ARP interpretation is that they do not. It has also been suggested that the more universalizing tenor of the changes comports with the traditional Seceder emphasis on the free offer of the gospel. On the other hand, the original *Sitz im Leben* of these changes was the "broadening" PCUSA, in which a growing number were uncomfortable with the Calvinism of Dordt and Westminster. These changes were written so that they could be read in a Calvinist or an Arminian way. In that sense, the changes dilute the distinctive teaching of the Confession.

Thus, the history of these changes that took place in 1959 requires further examination.

It is important that we understand *when* the two additional chapters were written. The two new chapters were not connected with the original 1646 WCF or the received American version of 1799. In fact, it was more than 250 years after the initial WCF's drafting that any American Presbyterian body even discussed the framing of such chapters. In *The Second Century: A History of the Associate Reformed Presbyterians, 1882-1982*, Lowry Ware and James Gettys mistakenly state that in adding the chapters, the ARPC "was following the example of the PCUS which altered the Confession of Faith by adding these two chapters in 1861." Doubtless, ruminations of creedal revision were being propounded by 1869. However, the text of the added WCF 34 and 35 did not originate until the 20<sup>th</sup> century when they became a part of the standards of the Northern Presbyterians in 1903. Southern Presbyterians did not add the chapters until 1942. The chapters added by the ARP Synod in 1959 were the same as those added by the Southern Presbyterians (PCUS) in 1942, which were nearly identical with those added by the Northern Presbyterians in 1903.

The historical context helps us to see *why* the ARP Synod by 1959 felt the need to augment its standards with two new chapters and

the appended note to chapter 3. The process that led to the 1903 confessional revision within the Northern Presbyterian denomination was a powerful movement stemming from the confluence of cultural optimism and theological modernism. One historian noted that “Man’s dignity and confidence were rising to new heights in the late 19th century world in which the Westminster Confession of Faith found itself.” The turn of the 20<sup>th</sup> century was remarkable for its cultural and theological changes. Proponents of revising the historic WCF were children of the “Gilded Age,” an era “which emphasized science, industry, and a movement toward a consumer-oriented society.” As society changed and was influenced by various ideological movements, mainline denominations felt compelled to respond by adjusting their standards. Theologically, this included addressing “some of the 19th century’s emphases on the power and responsibility of human beings in the process of salvation....” Church historian Philip Schaff noted that “in the last period of the 19th century, a demand arose within the [Northern] Church for such ecclesiastical action as would relieve objections to its statements on the salvation of infants and divine predestination.” Strong appeals for revising the Calvinism of the WCF began in presbyteries by the late 1880s. Within the mainline (Northern) denomination, an initial effort to revise their WCF failed to pass in the General Assembly in 1889. A leading advocate for this revision process was Charles Briggs—soon to be tried for heresy.

In the wake of that debate, another effort was launched through a General Assembly committee in 1901. Princeton Seminary professor Geerhardus Vos was noted for his vehement opposition to the revision committee, citing its lack of serious appeal to scriptural authority for the changes it advocated.

The changes that were proposed—which included the additional chapters *Of the Holy Spirit* and *Of the Love of God and Missions* and a “Declaratory Statement” to precede the entire WCF—endeavored to encourage a reunion with the Cumberland Presbyterian Church by softening the original WCF’s emphasis on the sovereignty of God in salvation. Both chapters appealed to those troubled by, and critical of, Reformed theology.

In 1903, after considerable debate, the “Declaratory Statement” and two additional chapters were used to weaken considerably the doctrine of predestination in the whole of the WCF. J. Gresham Machen characterized the changes and additions of 1903 as “compromising

amendments," as "highly objectionable," a "calamity," and "a very serious lowering of the [Presbyterian and Reformed] flag." The evangelical and Reformed stalwart of the day, Benjamin Breckenridge Warfield, "vigorously opposed" confessional revision "on grounds that the proffered changes would not improve at all but rather blur the precision already attained by the Westminster Confession of Faith."

These changes enabled the 1906 ecclesiastical union between the Arminian-leaning Cumberland Presbyterians and the mainline Northern denomination [Presbyterian Church in the USA]. It has been stated that these changes were "the decisive factor in the accomplishment of a very disastrous church union...." The noted historian Sydney Ahlstrom concluded that the Northern Presbyterians had therefore "formally revised the Westminster Confession to an Arminian reading...." This is highlighted by the "Declaratory Statement," which explained that *WCF 3, Of God's Eternal Decree*, was to be interpreted "in harmony" with the belief that God loves all mankind and that 10.3 be interpreted to include that all dying in infancy be included in the overall election of grace.

These changes to the (then) Presbyterian Church in the USA denomination's *WCF* were indicative of sentiments that moved away from the *WCF*'s emphasis on the sovereignty of God and confessional Calvinism, highlighting instead a universal redeeming love of God. These ideas began to spread among Southern Presbyterians within the PCUS. O. Palmer Robertson described the pervasiveness of this trend in the following manner, "the seeds of liberalism had been planted in the South as well, and came into full bloom with a movement to rewrite portions of the *Westminster Confession of Faith*."

By 1935, the southern PCUS established a committee to address the growing theological concern over the *WCF*'s dated theological construction. So remarkable was this spirit of the age that in 1938, their "committee recommended changes to 18 paragraphs of the [*WCF*] and the addition of two new chapters, one of the Holy Spirit and one on the Gospel." While *some* of the changes only sought to modernize older language within the *WCF*, the softening of Calvinist doctrine became evident. Again, this softening included the new additional chapters, 34 and 35, and in so doing, modified the *WCF*'s historic and "Reformed distinctive regarding election and predestination...." By 1942 the additional chapters *Of the Holy Spirit* and *Of the Gospel* (renamed from *Of the Love of God and Missions*) were added. Essen-



tially, these alterations and additions were identical to those of the northern denomination of the PCUSA. In 1958—just one year prior to the ARP Synod’s adoption of the additional chapters—the then-PCUSA merged with the United Presbyterian Church of North America, our northern sister denomination of Scots Covenanter and Seceder heritage. Between 1937 and 1955, the PCUSA had been involved in merger negotiations with the UPCNA, PCUS of the South, and even with Episcopalians.

Although it had taken nearly four decades longer to eschew the historic, biblical, and Reformed emphasis on the Triune God’s work of salvation as outlined by the 1646 *WCF* and carefully upheld within the ARP Synod prior to 1959, the Southern PCUS also succumbed to the effects of secular modernity. The consequences of these theological amendments to the structure and theology of the *WCF*, along with the distancing from biblical authority have become remarkable within today’s Presbyterian Church (USA).

To be sure, there was movement in the opposite direction. In the 1930s, one of our sister denominations within membership of the North American Presbyterian and Reformed Churches (NAPARC), the Orthodox Presbyterian Church (OPC), conspicuously excluded the additional chapters *Of the Holy Spirit* and *Of the Gospel* in order to maintain the integrity of the *WCF*’s emphasis on the sovereignty of God in salvation. Theologian John Murray went so far as to call the 1903 revisions to the *WCF* “evil,” maintaining:

these revisions [and] or additions are distinctly in the path of retrogression rather than of progress, that they are decidedly symbolic of a standpoint that would undermine the very foundations of the Reformed Faith, and that therefore they should find no place in the creed of a church that professes adherence to the system of doctrine contained in the Westminster Confession.

Another denomination which exited a mainline denomination because of heterodoxy, the Presbyterian Church in America (PCA), like the OPC, excluded the new chapters and any hint of the “Declaratory Statement” as bygone products of theological liberalism. The Evangelical Presbyterian Church (EPC), never admitted to NAPARC membership, includes the additional chapters. **Thus the ARP Synod is the only NAPARC member that includes the 1903 revision chapters in its *WCF* along with the appended note to chapter 3 which is part of the 1903 “Declaratory Statement.”**

While the ARP Synod maintained its confessional and biblical fidelity for another 17 years beyond the mainline denominational debates, by the late 1950s the Synod's immunity to the changing of its confessional commitments came into question. Certainly, Lowry Ware and James Gettys were correct in their analysis that "the denomination was following the example of the PCUS which altered the *Confession of Faith* by adding these two chapters...." A committee, known as the "Committee on Changes in Standards," was formed *at least* to investigate the possibility of adding the entirely new chapters *Of the Holy Spirit* and *Of Gospel*. By 1959, the ARP Synod had adopted the two new chapters as a part of our current WCF, and a portion of the "Declaratory Statement" as an appended note to Chapter 3 *Of God's Eternal Decree*. While scant information exists as to the reason behind adopting the new chapters and portion of the "Declaratory Statement," we should rejoice that God—in His sovereignty—has not only preserved but increased our solidarity of commitment to biblical, Reformed, and confessional fidelity. Despite these additions, God has mercifully preserved us as an evangelical, Reformed, confessionally focused Church. We remain passionate to proclaim the Gospel without having succumbed to the theological perils of other Presbyterian denominations.

## II. The Theology of Chapter 34 *Of the Holy Spirit*

Given a simple reading, Chapter 34 *Of the Holy Spirit* is not overtly objectionable. It appears helpful in isolating the work of the Trinity's third person to its own chapter, even though the WCF has neither a chapter "Of God the Father," nor one "Of the Son." Instead, the WCF intentionally incorporates the person and work of the Holy Spirit throughout its entire structure, while emphasizing the attributes and works of the Trinity in Chapter 2, the sovereign decree of God in chapter 3, His works *Of Creation* and *Of Providence* in Chapters 4-5, and the centrality of the incarnation of God in Christ the Son as the only Mediator between God and humanity in Chapter 8. Without separating the Tri-unity of God's persons, the original design of the WCF was to emphasize the unity of the Godhead balanced with each of the persons' work of bringing redemption to sinners. From this perspective, the very incorporation of the additional chapter *Of The Holy Spirit* suggests that the WCF in its original formulation was somehow theologically deficient. At the very least, the chapter's inclusion fails to consider the orderly nature and pervasive instruction on the Holy

Spirit of God creatively mingled within the *WCF* by the Westminster Assembly's divines.

John Murray went so far as calling the added chapter "inadequate" and altogether "destitute" of the strength of the entire *WCF* in describing the person and work of the Spirit. Murray pointed out that "The doctrine of the Holy Spirit is adequately set forth in the Confession elsewhere, set forth indeed in a way that measures up to the high standards set by this the greatest of Reformed symbols." Given the historical/theological context of early 20<sup>th</sup> century Presbyterianism—liberal doctrine and the urgency surrounding denominational unions with non-Calvinist groups from which Chapters 34 and 35 originated in 1903—a chapter that isolates the Holy Spirit tends to be misleading. The assumption that there is a need for an isolated chapter as such seems to call into question the veracity of the overall structure of *WCF* Calvinism. B.B. Warfield scholar Fred Zaspel helpfully elaborates:

The doctrine of the Holy Spirit has no separate chapter in the Westminster Confession of Faith, and those who criticize the confession on this score, Warfield says, have missed the obvious: the confession is itself "a treatise on the work of the Spirit." That is, the confession has so much to say about the Holy Spirit that it treats the subject throughout. It is no deficiency that it does not include a chapter on the Holy Spirit, Warfield contends, "Because it prefers to give nine chapters to it." A separate chapter on the topic would simply collate teachings already stated throughout the confession and present a "meager summary" of the other nine chapters. So pervasively important did Warfield view the doctrine of the Holy Spirit.

Warfield's comments perhaps explain some of the troublesome ambiguity of certain sections of Chapter 34. A cursory reading of *at least WCF* 1-4, 7, 10-19, demonstrates the meticulous and copious attention given to the Holy Spirit within the context of revelation, the application of redemption, and the Christian life. This perhaps lends credence to the significant disdain for the *WCF*'s federal theology among those who drafted Chapter 34. It more certainly leaves us with the

sense of repetition of at least *WCF* 2.3. The first two sentences of 34.2 include material systematically placed throughout the first 33 chapters of the *WCF*, particularly the material concerning the inspiration and authority of the Word of God—which is more precisely detailed in chapter 1. This calls into question the urgency of such statements that bring similar, less definitive, or even ambiguous wording to other portions of the *WCF*.

In this light, we may note that 34.2 indicates that the Holy Spirit “prepares the way for [the gospel], accompanies it with his persuasive power, and urges its message upon the reason and conscience of men, so that they who reject its merciful offer are not only without excuse, but are also guilty of resisting the Holy Spirit.” However, such a statement seems to leave the efficacy of the gospel contingent upon a sinner’s acceptance or rejection of it. This conflicts with the *WCF*’s bolder statement of the Spirit’s work in effectual calling in 10.3 which states that the Gospel call “is of God’s free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.” Given the historical and theological context of the additional chapters, the ambiguity of 34.2, in the very least, mitigates the biblical nature *Of God’s Eternal Decree* established in chapter 3.6. It follows,

As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power, through faith, unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

Within the additional Chapter 34 there is no obvious emphasis on Divine sovereignty in salvation. Neither is there a specific reference to the doctrine of election or predestinating grace. In fact, the opposite seems to be implicit.

Perhaps additionally problematic is 34.3. The assertion that “The Holy Spirit, Whom the Father is ever willing to give to all who ask Him, is the only efficient agent in the application of redemption” appears to highlight the graciousness of God. However, the weight of the statement rests on the contingency of the Father “ever willing” to grant the Spirit “to all who ask him.” The conditionality of human agency in the application of redemption presented in 34.3 is clearly antithetical to the overall teaching within the *WCF*. The *WCF*’s stronger, biblical statements in chapters 6.2, 4 and 9.1-3 statements on the total depravity of humanity, the doctrine of predestination in 2.2; 3.6-7, and the Trinitarian ministry of God the Father who sends His Spirit to apply salvation in 3.3; 10.1-2, rule out any human agency in the application of redemption. Thus, the teaching of Chapter 34.3 in asserting some human agency in salvation, subtly limits the sovereignty of the Spirit, which in turn, chisels away at *WCF* 3’s emphasis on the sovereign decree of God.

The more theologically faithful and ordered statement of the work of the Spirit as interwoven throughout the *WCF* enhances our call to preach a gospel that is powerfully effective to save. As 10.2 states, although a sinner “is altogether passive [in salvation], until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer [the gospel] call, and to embrace the grace offered and conveyed in it.” Chapter 34.2-3 fails to distinguish the working of common grace in creation *and* efficacious grace in redemption, along with differentiating the outward and effectual call of the Spirit in applying the Gospel. Hence, 7.3 stresses that the Lord gives “unto all those that are ordained unto eternal life his Holy Spirit, [in order] to make them willing, and able to believe.”

Seemingly not in error, 34.4, which summarizes the working of the Spirit in the Christian life and pastoral ministry, appears to be superfluous when compared with the more biblically robust sections in 3.6, 25.3 and 26.1.

We conclude that Chapter 34 *Of The Holy Spirit* contains both ambiguous and subtly contrary statements when compared with the whole of the *WCF*. Other portions become superfluous when compared with *WCF*’s overall flow of logic that the Holy Spirit works throughout the whole program of redemption. In light of the historical and theological developments in the creation of the 1903 added chapters, we question: was such a softening of Reformed doctrine *Of the Holy Spirit* intended to persuade the theologically Arminian-leaning

Cumberland Presbyterians, or were the additions intended to appease the liberal theologians' discomfort with Calvinism? Perhaps it was a combination. We believe that such tendentiousness presented in Chapter 34 **is incompatible with our denominational identity as an evangelical, Reformed, Gospel-focused, Gospel-driven Church.** Therefore, our committee recommends that we return to our original statements (i.e. pre-1959) on the Person and work of God's Holy Spirit and remove Chapter 34.

### III. Chapter 35 *Of the Gospel*

Like the added chapter *Of the Holy Spirit*, Chapter 35 *Of the Gospel*, originally called *Of the Love of God and Missions*, was adjoined to the ARP Standards in 1959. It is true that our denomination attests to a history of powerful gospel preaching ministry. It is, however, important to understand that the "free offer of the Gospel," as it was defined by the formation of Associate Presbytery in Scotland in the 1730s, is the root of such emphasis.

Our forefathers affirmed the free offer of the Gospel in the wake of the controversy surrounding the theological emphases contained in the *Marrow of Modern Divinity* (1645). This book carefully articulated a biblically balanced approach to the graciousness of the Gospel by avoiding the pitfalls of legalism and antinomianism, prevalent extremes in the age of the Puritans. In fact, the "free offer of the Gospel" for our forefathers was understood as precluding any conditionality of human agency in the offer of the Gospel. Thus, chapter 35 *Of the Gospel* has **no historic link with the Marrow controversy**, or how our forefathers, the so-called "Marrowmen," theologically understood "the free offer of the Gospel." Indeed, given our heritage that stems from the strong preaching of the "Marrowmen," who emphasized the WCF doctrines of grace and covenant theology, chapter 35 appears to limit the irresistible, powerful call of God within the Gospel itself.

To be sure, Chapter 35 was drafted in a broad enough way that it *could be interpreted* as harmonious with the rest of the WCF if by *merely* stressing the importance of the Gospel for *all humanity*. Striking, however, is the omission of God's love as manifested in His election of sinners unto salvation. Chapter 35.1-2 presents a precarious confusion between God's "infinite and perfect love" in salvation, as "provided in the covenant of grace, through the mediation and sacrifice of Christ" and the common benevolence of God (that is non-saving) toward His highest creation, "the whole lost race of man." This ambiguity tends toward a universalizing of the love of God and the elevation of human

agency over salvation. Together, these tendencies limit the greatness of Divine grace in the application of redemption which the originally constructed *WCF* accentuates.

There are other difficulties. A closer reading of Chapter 35 shows it to betray the theological system of the original *WCF*'s statement that the eternal love of God centers on Jesus Christ, who accomplishes the Gospel through the covenant of grace by being the only Mediator between God and the elect as emphasized in *WCF* 3; 7; 8.1; 10. The logic of the *WCF* carefully places the emphasis of the love of God in manifesting the Gospel *through* Christ within the eternal decree of God (*WCF* 3), but by means of the covenant of grace (*WCF* 7). While 35.1 appears to affirm a free offer of the gospel out of the "perfect love" of God, 35.1-3 *undermines* the assertion of 7.3 "that the Lord was pleased...promising to give unto all those that are ordained unto eternal life his Holy Spirit, to make them willing and able to believe." 35.1-3 moves away from the assertion of 8.5 that declares the certainty (particularity) of God's redemption of sinners through the

Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father; and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

Similar to the additional chapter *Of the Holy Spirit*, Chapter 35's failure to mention the work of the Spirit of God to effectually call sinners (to faith) who are spiritually unable to believe on their own initiative (6.4; 10.1-2), *deviates* from the biblical view that the "Gospel is the power of God unto salvation" (Romans 1.16). A stronger, more biblical attestation to the Gospel is to be found in *WCF* 8.8:

To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey, and governing their hearts by his Word and Spirit....

Hence, 35.1-3 places the priority of salvation on the sinner and not on the Author of salvation Himself, the Triune God.

Chapter 35 skews the biblical and Reformed view that it is in the Gospel that God's love, combined with His care for His creation and His grace toward sinners, is brought to its highest expression. Divine love is more clearly spelled out, in that the Triune God would preserve His glory in his justice and love through the Gospel established by Christ and applied by His Holy Spirit. The love of God is clearly demonstrated by not leaving all humanity hardened toward Him, rebellious, and with wills in bondage to sin. In sovereign mercy, God has chosen some unto salvation. He graciously calls them by His Holy Spirit through the preaching of His Word, to faith in Christ. Yet, He fully secures the salvation of the elect through Christ's active and passive obedience. The better description of the love of God is seen in the WCF's full treatment of the Gospel's work to justify sinners to Holy God through Christ, in a gracious Father Who adopts His elect and supplies His Spirit to sustain them by grace, Who sanctifies them by His Word and Spirit, Who empowers them to good works, and Who preserves them in His grace. This is the logic of the Gospel in its fullness more precisely outlined in *WCF 3 Of the Decree of God* and carefully elaborated in the logic of each of the WCF's chapters 5-17.

Chapter 35.2 awkwardly indicates that God "by His Spirit accompanying the word pleads with men to accept His gracious invitation." This obscures the biblical data and clearer teaching of the WCF that God's Spirit does not plead with all men equally in the gospel. *WCF 10.1* summarizes the scriptures well, concluding:

All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation, by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and, by his almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by his grace.



Moreover, the suggestion in 35.2 that “God promises eternal life to all” on condition of true repentance and belief in Christ, contradicts the graciousness of God’s efficacious call to a hardened, rebellious sinner. The call of the Gospel through the Holy Spirit itself demonstrates, according to *WCF* 10.2, that it is by “God’s free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.” While 35.2 does not explicitly deny the emphasis of 10.2, it spirals it into ambiguity. It is the work of the Holy Spirit to plead with *some* but not necessarily all men to embrace the Gospel according to *WCF* 10.4. Yet, 35.2 ostensibly indicates that God does all He can to save humanity through the Gospel—even pleading with them “to accept his gracious invitation.”

Similar confusion exists in 35.3. Standing alone, 35.3 appears acceptable enough, saying that those who, upon hearing the Gospel, “continue in impenitence and unbelief incur aggravated guilt and perish by their own fault.” However, given the previous two sections, which highlight a sinner’s embrace of the Gospel, it seems as if saving faith or unbelief rest in human free will. Again this appears to invalidate *WCF* 3.7, which asserts that the salvation of sinners resides in the will of God.

Chapter 35.4 appears superfluous with regard to 1.1, 5-8; 3.8; 7.1; 10.3; 11.2; 14-15.1; 21.6; 22. Furthermore, given the ambiguity of 35.1-3 and its softening of the *WCF*’s Calvinism with its marked emphasis on the sovereignty of God in salvation, it appears fruitless.

Theologically, we believe Chapter 35—in accentuating a universal love of God—to be representative of at least an Amyraldian view of the decree of God and extent of the atonement that restricts the sovereignty of God in salvation to a considerable degree. It is also possible to interpret the chapter as Arminian in its tone (re-ordering the decree of God over salvation, and, of course, denying the total depravity of human nature). It seems clear that Chapter 35 creates substantial difficulties in maintaining the *WCF*’s overall structure. It is our opinion that the structural deviation from God’s eternal decree, in turn, weakens our identity as a denomination that maintains the Gospel’s power to save; that God saves unbelievers by grace alone, even through the foolishness of our preaching (Ephesians 2.8-9; 1 Corinthians 1.18-31). Instead of inhibiting evangelism (or missions), the emphases of the Reformed faith explicit in the *WCF* chapters 1-33 lead

directly to active Gospel-focused and Gospel-driven ministry. The doctrine of election compels us to preach in the same way it did for the Apostle Paul, “who endured all things for the sake of the elect” (2 Timothy 2.10), or Peter who insisted with the “elect” in Asia that according to God’s “great mercy...He has caused us to be born again...through...Jesus Christ...to an inheritance that is imperishable” (1Peter 1.3-4).

#### **IV. Concluding Recommendations to the 2014 Meeting of the General Synod of the ARPC**

Confessions are intended to unify by establishing a consensus of belief. Prior to the 1959 alterations of our Standards with chapters 34 and 35 and the appended note to Chapter 3, the *WCF* more adequately demonstrated our consensus and identity *today* as an evangelical, Reformed, Gospel-focused, Gospel-driven denomination. The historical context behind the inclusion of these two chapters was one of innovation in its desire to alter the *WCF* for the purposes of ecclesiastical ecumenicity and a theological broadening. We believe that these two chapters not only disrupt the chapter-by-chapter logic of the *WCF*’s system of Reformed doctrine in expressing the sovereign plan of God to save sinners, they are dismissive of the centrality of Divine grace in salvation and powerful ministry of the Holy Spirit. Neither chapter can be viewed as helpfully contiguous with the whole of the *WCF* given the historical context behind them intent on softening and steering the standards away from the classic, evangelical, Reformed, summary of God’s eternal plan of redemption.

Therefore, our committee strongly recommends that the Synod remove these early 20<sup>th</sup> century revisions—Chapters 34 *Of the Holy Spirit* and Chapter 35 *Of the Gospel*, along with the appended note “(b)” to Chapter 3 *Of God’s Eternal Decree*—in order to restore our *WCF* to its original formulation. This, we believe, will better reflect our historic identity and theological commitment to biblical and Reformed theology. It will align us with NAPARC more fully. It will demonstrate to the world and the Church worldwide our unity in the faith and passionate commitment to Gospel ministry. Moreover, we believe that in order to be true to our ARP heritage that so emphasized the sovereign design of the Gospel, as one that saves sinners otherwise destined to wrath and eternal judgment, we must return to our confessional roots with such a bold denominational statement of solidarity.

Finally, we believe that in the providence of His sovereign care that our esteemed Synod has the opportunity to stabilize our denomination's theological positions firmly within the evangelical, Reformed faith, and this to be the continued evidence of the Holy Spirit's work of revival within our ranks. It is in this spirit, that our committee therefore presents the following recommendations.

**Recommendations:**

1. That Chapter 34 *Of the Holy Spirit* in our current version of the WCF, be removed in favor of the clearer biblical and theological pervasive inclusion of the Holy Spirit throughout the first 33 chapters of the WCF. **Synod ADOPTED.**
2. That Chapter 35 *Of the Gospel*, given its specious biblical and theological grounds and its ambiguity of the sovereignty of God in salvation and the power of the Gospel therein, be excluded from the WCF. **Synod ADOPTED.**
3. That the appended Note "(b)," while pertaining to Chapter 3, but intended to highlight the additional Chapters 34 and 35, be removed from the WCF. **Synod ADOPTED.**
4. That the Synod, in a spirit of revival and in solidarity of fellowship, express its thanksgiving to God in prayer for His sovereign care over the Associate Reformed Presbyterian Church. **Synod ADOPTED.**

Respectfully submitted,  
Nathan M. Frazier, Chairman

A special prayer of thanksgiving was offered.  
A motion carried that

*The General Synod of the ARPC commends the Special Committee to Review the Westminster Confession for its splendid research and report.*

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

### REPORT OF INVESTMENT COMMITTEE

The Investment Committee has been assigned responsibility for oversight of various investments of the denomination. These investments are owned by General Synod, presbyteries, agencies, congregations, and individuals (Charitable Remainder Trusts, Donor Advised Funds, and Gift Annuities). A principal aim of the Investment Committee is to offer denominational organizations and churches the option to offload investment management duties so that they may focus more time and energy on their primary missions.

Due to the nature of its work and the collective value of the funds entrusted to its care, the committee seeks members who have institutional investment experience and expertise. The committee meets at least quarterly with its investment consultants to review portfolio performance and asset allocation and make any necessary changes in investment managers or investment strategies.

The committee held its regularly scheduled meetings in-person in February and August and met by conference call in May and November. The committee also meets by conference call as necessary for follow-up discussions with investment consultants throughout the year.

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

#### **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: the Associate Reformed Presbyterian Retirement Plan Trust, Endowment and Endowment-type Funds, and Charitable Remainder Trusts and Gift Annuities.

(1) Associate Reformed Presbyterian Retirement Plan Trust. On behalf of the Board of Benefits, the Investment Committee meets on a quarterly basis with the consultant (Deutsche Bank Alex.

Brown) to receive reports and to evaluate the performance of the Trust funds. The chairman of the Board of Benefits Retirement Committee serves as an advisory member of the Investment Committee. The value of the Trust Fund March 31, 2014 was \$49,839,655—a \$5 million increase from the March 2013 value.

(2) Endowments and Endowment-type Funds. These individual accounts belong to churches, presbyteries, and agencies of the General Synod. Each account is invested to meet the risk profile of the account holder. Four (4) risk model options are available: Conservative, Moderate, Moderate Aggressive, and Aggressive. As of March 31, 2014, these funds were valued at \$13,538,651. Representatives of Synod agencies and boards with funds invested under the oversight of the committee are invited to participate in Investment Committee meetings in an advisory capacity.

(3) Charitable Remainder Trusts and Gift Annuities. The Investment Committee provides investment oversight over the ARP Foundation's charitable remainder trusts and gift annuities on behalf of the ARP Foundation Board of Directors. Each of the charitable trusts is a separately invested entity, with a combined total value on March 31, 2014 of \$374,942. The balance in the Gift Annuity Fund on the same date was \$157,936—bringing the total sum of funds under the management of Cornerstone to \$532,878.

**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 Morgan Stanley Graystone Consulting Group (of Morgan Stanley Smith Barney) on the endowment-type funds. These services are provided by Cornerstone Management, Inc. for Charitable Remainder Trusts and Gifts.

Morgan Stanley Graystone employs a pooled account management approach for ARP investments, which leverages the combined total value of all the various endowment and endowment-type funds. This approach provides a number of advantages:

- Lower expense rates
- Access both to separately invested funds and to mutual funds
- Access to investment managers in classes that ordinarily require high minimum investments (ex. \$1,000,000). Therefore, an account holder with only \$25,000 has access to the same manager as an account holder with \$1,000,000.

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 Graystone and CTAC provides a good investment vehicle for presbyteries, local churches, and Synod agencies and that it does so in a cost effective manner.

**d. Discuss with other boards and agencies the possibility of including their funds in those under management.**

The committee is available to assist any church, presbytery, or agency of the General Synod, both in an advisory capacity and to exercise particular responsibilities authorized by asset owners (i.e., change in investment managers, asset allocation studies). Further information is available from the Executive Director of Central Services.

The committee expresses its appreciation to Jim Crisp, who finishes his term June 30, 2014, for his valuable service as Chairman for the past three (3) years.

Officers for 2014 – 2015:

Kenneth Richey	Chairman
Michael Noel	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. **Synod ADOPTED.**
2. That the committee be granted \$2,700 for committee travel and expenses. **Synod ADOPTED.**

Respectfully submitted,  
Jim Crisp, Chairman

The report of the **Minister and His Work Committee** was presented.

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

The Committee on Minister and His Work (MHW) met on April 3, 2014, in Hendersonville, NC. David Lauten gave a report from the February 2014 gathering of the Presbyterian and Reformed Council on Chaplains (PRCC). The ARPC has three representatives on this council: R.J. Gore (term expires 2016); Mike Yarman (term expires 2015); and David Lauten, whose term expires this year. David recommended that someone presently serving on the MHW take his place. Charles Edgar, who has some experience as a chaplain, volunteered to serve in this capacity.

The biggest issue the MHW Committee discussed was the significant increase in dues/fees for the various denominations to participate in the Presbyterian and Reformed Council on Chaplains. The fees are scheduled to increase gradually from \$500 per chaplain to \$1500 per chaplain. Presently, the ARPC has 19 chaplains and this number may increase. The denomination is fully paying these fees.

It is not entirely clear to the MHW Committee what the reason or necessity is for this increase, so we are seeking clarification for this, which we plan to bring to the General Synod when we meet in June. The PRCC is providing excellent care and service to our chaplains, and in this climate of changing public opinion about homosexuality and so-called same-sex marriage, it is good and necessary for our chaplains to be supported by an endorsing agency fully in accord with our doctrinal standards.

The officers of the Committee on Minister and His Work for 2015 will be Bill Sutherland, Chairman; Charles Edgar, Vice Chairman; and Bob Gordon, Secretary.

#### **Recommendations:**

1. To approve the annual operating budget for 2015. **Synod ADOPTED.**
2. That Rev. Charles Edgar serve as the new ARP representative on the PRCC. **Synod ADOPTED.**

Respectfully submitted,  
Bill Sutherland

## COMMITTEE ON MINISTER AND HIS WORK

	<u>2014 Synod Approved</u>	<u>Proposed Budget 2015</u>
<b>Revenues</b>		
Denominational Ministry Allocation	\$ 7,400	\$ 15,700
<b>Total Revenues</b>	\$ 7,400	\$ 15,700
<b>Expenses</b>		
Committee Travel & Meeting	\$ 500	\$ 2,300
General Office	\$ 100	\$ 100
Presbyterian and Reformed Joint Comm	\$ 6,800	\$ 13,300
<b>Total Expenses</b>	\$ 7,400	\$ 15,700

The Report of the **Committee on Theological and Social Concerns** was presented.

COMMITTEE ON THEOLOGICAL  
AND SOCIAL CONCERNS

At its June 2013 meeting, the General Synod of the Associate Reformed Presbyterian Church assigned two (2) tasks to the Committee on Theological and Social Concerns: 1) To study the question as to whether it is justifiable for Christians to take other Christians to the secular courts, and 2) To study the Reformed Presbyterian Church North America booklet *The Gospel and Sexual Orientation* for possible endorsement.

The committee, consisting of Chairman Benjamin Glaser, Vice Chairman Joseph Rolison, Bill Fleming, Mark Ross, Carlos Concha, Bill Vandoodewaard, Jeff Kingswood (Advisory), Cathy Wilson (Advisory), and Paul Bell (Advisory/Secretary), met three (3) times by conference call and once in person at the Ebenezer ARP Church in Charlotte, N.C., on March 28, 2014.

Our committee is well satisfied with the RPCNA booklet on homosexuality and commends it heartily to the General Synod for adoption as our denominational statement concerning the teaching of Scripture on this pressing issue. (It may be purchased here:

[http://www.crownandcovenant.com/  
The Gospel Sexual Orientation p/ds535.htm](http://www.crownandcovenant.com/The_Gospel_Sexual_Orientation_p/ds535.htm))



While the committee esteems the larger booklet and encourages our pastors to study and to promote it among their flocks, we are pleased to refer presbyters and their churches to a shorter pamphlet summarizing key insights from the larger booklet. This booklet (and brochure which is included in this Synod report packet) could be distributed easily – and with immense profit – among the churches of the ARPC.

Concerning the legitimacy of Christians taking other Christians to the civil courts, our committee concentrated our labors on 1 Corinthians 6:1-8, examining this text from history-of-interpretation, exegetical, theological, and pastoral perspectives. As we learned afresh, it is never a desirable situation for churches or church people to go to court for any reason. Lawsuits, like war, are usually more damaging and expensive than we presume at their onset. Yet the question is not whether lawsuits are good, but if and when they are lawful in God's sight. Going to court against Christians should be avoided if at all possible. However there are cases where it is legitimate and even required. Christians called upon to judge other Christians must do so with humility, loving care, and awareness of their own limited abilities and knowledge. When Christians have disputes among themselves they should first follow the pattern of Matthew 18:15-17, which will hopefully result in the restoration of unity within the Body of Christ.

#### **Recommendations:**

1. That the 2014 General Synod of the Associate Reformed Presbyterian Church adopt the RPCNA booklet *The Gospel and Sexual Orientation* as the statement of the ARP Church on the issue of homosexuality and endorse its use by our educational institutions and agencies as well as the churches of the denomination. **Synod AMENDED AND ADOPTED** as follows:  
That the 2014 General Synod of the Associate Reformed Presbyterian Church endorse the RPCNA booklet *The Gospel and Sexual Orientation* on the issue of homosexuality and endorse its use by our educational institutions and agencies as well as the churches of the denomination. **Synod ADOPTED.**
2. That the 2014 General Synod of the Associate Reformed Presbyterian Church receive the paper on 1 Corinthians 6:1-8 as information.
3. That the report of Theological and Social Concerns be approved as a whole. **Synod ADOPTED.**

Respectfully submitted,

Ben Glaser, Chairman

*NOTE: FOOTNOTES LOCATED AT END OF DOCUMENT.*

**ON 1 CORINTHIANS 6:1-8**

**1 History of Interpretation**

**2 Exegetical Considerations**

**3 Theological Reflections**

**4 Pastoral Application**

**Introduction**

The 209th Stated Meeting of the General Synod of the Associate Reformed Presbyterian Church (2013) referred 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.”<sup>1</sup>

The question is a very broad one. Possible cases could include all kinds of situations ranging from petty, interpersonal disputes to matters of great consequence involving civil and/or criminal law. A single answer will not serve in all cases. A comprehensive reply to the question would require a full exploration of the Scriptural teaching on the relations between church and state, the duties of Christian citizens to the state, and the government of the church over its members, as well as the duties of Christians to one another within the church and as citizens of states.

This report will focus primarily on I Corinthians 6:1-8, considering the exegesis of this text and the history of its interpretation within the church. Following that, the committee has offered some theological reflections on the text and its application to cases. The most direct applications concern those matters in which the disputes in question can be settled between the parties involved, or with the help of mediation from the church. For cases involving violations of civil or criminal law, the committee offers a few guidelines for how those cases might be handled. Admittedly, the committee is not able to anticipate the many complexities that could arise in specific cases, but it is hoped that the guidelines offered in this report will prove to be of help to Christian people and churches that become entangled in a dispute, so that a path forward might be found in which the name of our Lord Jesus Christ can be held in honor by all. For surely, “To have lawsuits at all with one another is already a defeat for you” (1 Corinthians 6:7a). May the Lord preserve us from such defeats, and lead us forward in handling any disputes that arise among us in ways that will bring honor to the holy name which we bear.

**Part I – History of Interpretation**

- I Introduction
- II Situation in Corinth and a Historical Note
- III Ante-Nicene Church
- IV Augustine and John Chrysostom
- V Medieval Church
- VI Reformation Church
- VII Post-Reformation and Westminster Divines
- VIII Early American Church
- IX Contemporary American Church
- X Conclusion

**I. Introduction**

The purpose of this section of our committee's report is to provide a history of the church's witness to disputes between the church and her members. It will also consider the jurisdiction of such courts and the morality of the use of civil courts in the life of the church. The paper will present the words of various men in the history of the church, largely without comment and only then in order to set the context and introduce the author. It is not the call of this section to make value judgments *per se*, but to provide the Synod an understanding of how the church in general has implemented Paul's words in dealing with similar circumstances.

This paper will lay forth examples from every age of the church in order to provide a balanced and thorough witness for the Synod's understanding in order to help foster a forum of unity on this issue which is currently facing our Synod as a whole.

**II. The Situation in Corinth and a Historical Note**

While there will be a more detailed introduction to the condition of the Corinthian church in other parts of this report, it is worthwhile at the beginning of this section to be reminded of some of the background in the book of 1<sup>st</sup> Corinthians. The Corinthian church was planted in the midst of Paul's second missionary journey (Acts 18) and had enjoyed a particularly close watch by the apostle. One of the more unique features of the epistle is that, unlike other letters that have a more specific focus, it gives the reader a look at the internal affairs of the apostolic church.<sup>2</sup>

One historical note that should be made before we begin to look at the words of our fathers in the faith is that the governmental and po-

litical situations facing these particular eras will have an effect on how they read and understand the application of the interaction of the church and the legal arm of the State when it comes to the lawful ramifications of presenting a judicial case before a magistrate. While this is surely the case, it does not mean that we can rule out a certain reading because of the difficulty of applying it in our particular day and age.

### III. Ante-Nicene Church

Our look at the history of interpretation begins at the end of the apostolic age in the era of the church prior to the council of Nicaea. After the death of the last apostles and the ceasing of special revelation, the church was presented with having to elucidate the Christian faith and apply it to new and growing problems within the body. The first father in the faith to be introduced is Clement of Alexandria. Clement was active in the Second Century A.D. and was an adult convert of the Christian faith and was well versed in Gnosticism and Greek Philosophy.<sup>3</sup> His reading of 1 Corinthians 6 is in the context of dealing with the application of these verses to the heart of the Gnostic:

*For [the apostle] does not merely instance the Gnostic as characterized by suffering wrong rather than do wrong, but he teaches that he is not mindful of injuries, and does not allow him even to pray against the man who has done him wrong. For he knows that the Lord expressly enjoined 'to pray for enemies.' To say, then, that the man who has been injured goes to law before the unrighteous, is nothing else than to say that he shows a wish to retaliate, and a desire to injure the second in return, which is also to do wrong likewise himself.<sup>4</sup>*

### IV. Augustine and John Chrysostom

One of the key figures in the "Post Nicaea" age is, of course, Augustine. He comments on this passage in his work on the Holy Trinity:

Another case of the same kind is where he says :  
 "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" And shortly afterwards: "If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church. I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren? But brother goeth to

law with brother, and that before the unbelievers." Now it might have been supposed in this case that it is not a sin to have a quarrel with another, that the only sin is in wishing to have it adjudicated upon outside the Church, had not the apostle immediately added: "Now therefore there is utterly a fault among you, because ye go to law with one another." And lest anyone should excuse himself by saying that he had a just cause, and was suffering wrong, and that he only wished the sentence of the judges to remove his wrong, the apostle immediately anticipates such thoughts and excuses, and says: "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" Thus bringing us back to our Lord's saying, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also;" and again, "Of him that taketh away thy goods, ask them not again." Therefore our Lord has forbidden His followers to go to law with other men about worldly affairs. And carrying out this principle, the apostle here declares that to do so is "altogether a fault." But when, notwithstanding, he grants his permission to have such cases between brethren decided in the Church, other brethren adjudicating, and only sternly forbids them to be carried outside the Church, it is manifest that here again an indulgence is extended to the infirmities of the weak. It is in view, then, of these sins, and others of the same sort, and of others again more trifling still, which consist of offenses in words and thought (as the Apostle James confesses, "In many things we offend all"), that we need to pray every day and often to the Lord, saying, "Forgive us our debts," and to add in truth and sincerity, "as we forgive our debtors."<sup>5</sup>

Augustine was not alone in his comments on the need of the Christian to seek justice among his brethren. John Chrysostom produced a number of homilies on 1 Corinthians, and space does not

allow to give the golden-tongued preacher full due for his many comments on this passage. Here are two statements:

Let us hear then what he also says about this. "Dare any of you, having a matter, go to law before the unrighteous, and not before the saints?" For a while, he employs those personal terms to expose, discredit, and blame their proceedings: nor does he quite from the beginning subvert the custom of seeking judgment before the believers: but when he had stricken them down by many words, then he even takes away entirely all going to law. "For in the first place," says he, "if one must go to law it were wrong to do so before the unrighteous. But you ought not to go to law at all." This however he adds afterwards. For the present he thoroughly sifts the former subject, namely, that they should not submit matters to external arbitration. "For," says he, "how can it be otherwise than absurd that one who is at variance (μικροψυχούτα) with his friend should take his enemy to be a reconciler between them? And how can you avoid feeling shame and blushing when a Greek sits to judge a Christian? And if about private matters it is not right to go to law before Greeks, how shall we submit to their decisions about other things of greater importance?"<sup>6</sup>

And:

again, it is a twofold crime, perhaps even threefold or fourfold. One, not to know how to bear being wronged. Another, actually to do wrong. A third, to commit the settlement of these matters even unto the unjust. And yet a fourth, that it should be so done to a brother. For men's offences are not judged by the same rule, when they are committed against any chance person, and towards one's own member. For it must be a greater degree of recklessness to venture upon

that. In the other case, the nature of the thing is alone trampled on; but in this, the quality of the person also.<sup>7</sup>

#### V. Medieval Church

Moving forward several centuries in church history, we find that the commentators on Holy Scriptures are consistent with the early church fathers when it comes to their remarks on 1 Corinthians 6. Thomas Aquinas is the giant of this era, and any examination of the medieval period requires providing the reader with the thoughts of Dr. Aquinas on this subject. His comments on this passage deal mainly with the authority of unbelievers over believers and the attitude of the Christian to the recovery of goods come from his most important work, the *Summa Theologica*. Here are a couple of quotations:

That this question may be considered in two ways. First, we may speak of dominion or authority of unbelievers over the faithful as of a thing to be established for the first time. This ought by no means to be allowed, since it would provoke scandal and endanger the faith, for subjects are easily influenced by their superiors to comply with their commands, unless the subjects are of great virtue: moreover unbelievers hold the faith in contempt, if they see the faithful fall away. Hence the Apostle forbade the faithful to go to law before an unbelieving judge. And so the Church altogether forbids unbelievers to acquire dominion over believers, or to have authority over them in any capacity whatever.<sup>8</sup>

And:

The most fitting way of safeguarding and recovering temporal goods is the court of justice. But it is unlawful to have recourse to justice, especially if scandal ensues: for it is written ([Matthew 5:40](#)): "If a man will contend with thee in judgment, and take away

thy coat, let go thy cloak also unto him"; and (1 Corinthians 6:7): "Already indeed there is plainly a fault among you, that you have lawsuits one with another. Why do you not rather take wrong? why do you not rather suffer yourselves to be defrauded?" Therefore it seems that we ought to forego temporal goods on account of scandal.<sup>9</sup>

#### VI. Reformation Church

The next era of church history under our purview is the development of thought during the 16<sup>th</sup> century. John Calvin in his commentary on the passage says this:

Paul now begins to reprove another fault among the Corinthians: an excessive eagerness for litigation, and this arose out of greed. Now, this reproof consists of two parts. The first is, that by bringing their disputes before the courts of the unbelievers, they were giving a bad name to the Gospel, and exposed it to derision. The second is, that while Christians ought to endure injuries with patience, they inflicted injury on others, rather than allow themselves to be subjected to any inconvenience. Thus, the first part is particular: the other is general.<sup>10</sup>

These opening remarks can elucidate further Calvin's understanding of the particular verses under consideration in this paper. From verse 1:

This is the first statement, that, if anyone has a controversy with a brother, it ought to be decided before godly judges, and that it ought not to be before those that are ungodly. If the reason is asked, I have already said, that it is because disgrace is brought upon the gos-



pel, and the name of Christ is held up as it were to the scoffings of the ungodly. For the ungodly, at the instigation of Satan, are always eagerly on the watch for opportunities of finding occasion of calumny against the doctrine of godliness. Now believers, when they make them parties in their disputes, seem as though they did on set purpose furnish them with a handle for reviling. A second reason may be added, that we treat our brethren disdainfully, when we of our own accord subject them to the decisions of unbelievers.<sup>11</sup>

These comments place Calvin in the tradition of Chrysostom, Augustine, and others that have been laid here before. Another Reformation era commentator who speaks on this subject is the English minister Hugh Latimer. In this quotation from his sermon on Romans 15:4, preached on the 18<sup>th</sup> day of January 1548, Latimer is dealing with the question of the role of the minister and the magistrate in the organization of England:

And as unmeet a thing it is for bishops to be lord presidents, or priests to be minters, as it was for the Corinthians to plead matters of variance before heathen judges. It is also a slander to the noblemen, as though they lacked wisdom and learning to be able for such offices, or else were no men of conscience, or else were not meet to be trusted, and able for such offices. And a prelate hath a charge and cure otherwise; and therefore he cannot discharge his duty and be a lord president too.<sup>12</sup>

Latimer is making the case, in our parlance, that ruling elders can be and should be trusted to rule in matters between brothers in the faith.

## VII. Post-Reformation and the Westminster Divines

Following the gains and restructuring of the church in the time of the Reformation, many more voices added to the rigorous examination of the teachings of Scripture in the Continental and Scottish churches of our ancestors. The amount of comments on 1 Corinthians 6 made during this era could fill its own paper, but in keeping with the representative and concise treatments of this issue in the other eras of the church, two voices will likewise be quoted in this section. The first voice to be heard from is Francis Turretin. His *Institutes of Elenctic Theology* were the systematic textbook of the church for centuries. Hear Turretin on this subject:

And it is absurd that Christ should refer his disciples (when unjustly treated) to the political Jewish Council, because it was bitterly opposed to the Christians and was shortly to be abrogated with the state...It is an unheard of thing that by these words, "Let him be unto thee as a heathen and a publican," is designated an appeal to a heathen magistrate. So therefore, it will be lawful for Christians; nor only lawful, but they will be bound to have recourse to a heathen tribunal in contending and disputing with their brother, contrary to Paul, who forbids it and sharply rebukes the Corinthians on this account, that they went to law before the Gentiles with a brother (1 Cor 6:1-3)?<sup>13</sup>

The next voice to be heard from is Puritan and Westminster Divine Thomas Manton. Manton comments on this subject in the context of his exposition of the Lord's Prayer, specifically in regards to

the petition *forgive us our debts, as we forgive our debtors*. This is part of a "Q/A":

These remedies from authority must be in weighty cases, and in matters of moment and importance. Their contending in law one with another about the smallest matters is that which the apostle taxeth: (1 Cor 6:7). Not upon every trifling occasion. It must be after other means are tried and used; as the help of friends to compound the matter, for charity trieth all things: (1 Cor 16:4). And the apostle saith, in 1 Cor 6:5 'Is there none to judge between you?' that is, none to decide and arbitrate the difference, for the refuge to authority should be our last remedy.<sup>14</sup>

#### VIII. Early American Church

As the focus of this paper moves closer to our own day, it is wise to consider American sources from here to the end. One of the earliest American theologians was the New England minister John Cotton. The following quotation comes from his discussions on church polity:

For here is an act of judgment ascribed to them all: which judgment in the Brethren [Apostle Paul] esteemeth of it so highly, that from thence he taketh occasion to advise the members of the Church; to refer their differences even in civil matters, to the judgment of the Saints or Brethren. "Know ye not (saith he) that the Saints shall judge the world? yea the Angels?" (1 Cor 6:1-3). How much more the things of this life? Yea rather then they should go to Law, add that before Infidels, in any case depending between Brethren, he adviseth them rather to set up the meanest in the Church to hear and judge between them.<sup>15</sup>

Going forward a couple centuries from John Cotton to the days of the Old Princeton and the commentary of Charles Hodge on the book of 1 Corinthians, you see lengthy comments on this passage in that work, not all of which can be reproduced in this paper. Here is Hodge's own summary of this passage:

Paul expresses surprise that any Christian should prosecute a fellow Christian before a heathen judge, v. 1. If Christians are destined to judge the world, and even angels, they may surely settle among themselves their worldly affairs, vs. 2. 3. If they had such suits, must they appoint those whom the church could not esteem to decide them? Was there not one man among themselves able to act as a judge? vs. 4-6. It was a great evil that they had such lawsuits. It would be better to submit to injustice, v. 7. Instead, however, of submitting to wrong, they committed it.<sup>16</sup>

#### IX. Contemporary American Church

This last section will focus on more recent commentaries concerning this passage. The first comments come from the Leon Morris volume in the Tyndale *New Testament Commentary* series. Morris, like the rest of our commentators takes a very straightforward reading of the text:

Paul recognizes that disputes will occur, but these should be settled within the brotherhood...He is not complaining that believers would not obtain justice in heathen courts, but saying they had no business being there at all.<sup>17</sup>

Morris follows up with specific comments on the particular verses:

It is extraordinary that brother should want to go to law with brother at all. But if he did, it was even more extraor-

dinary that he should do so before unbelievers. This last word is without the article: it is their quality as lacking faith to which draws Paul's attention... to go to law with a brother is a defeat in itself, whatever the outcome of the legal process.<sup>18</sup>

Richard Ganz in his book *20 Controversies That Almost Killed a Church: Paul's Counsel to the Corinthians and the Church Today* devotes an entire chapter to 1 Corinthians 6:1-8 that is commended for the reading of the Synod. A few quotes will be cited. First Dr. Ganz makes a clear statement regarding a particular case in his church:

Because the church was seeking to address members of the church of Christ biblically, these individuals had determined to take the church to a civil court and in some way bring charges against *us*. Paul addressed this exact situation in these verses by dispelling any doubt that such action on the part of the people in the church is unbiblical and sinful.<sup>19</sup>

This is followed by:

It is interesting to note that in this passage, 1 Corinthians 6, there is the most comprehensive statement in the Scriptures on the issue of taking a brother or sister to a secular court. The verdict of the Bible is clear, there is no ambiguity. "If any one of you has a dispute with another, dare he take it before the ungodly for judgment instead of before the saints?" 1 Cor 6:1.<sup>20</sup>

#### **X. Conclusion**

It was the call of this section of the committee's report to show the wisdom of the ages and the near uniform message of church history as to the biblical witness of 1 Corinthians 6:1-8. The purpose in drawing

from such diverse sources that are divided by geography, ecclesiastical position, vocation, and age is to show the common testimony and understanding of the application of these verses to the body of Christ.

### **Part II – Exegetical Considerations**

#### **1 Corinthians 6:1-11 Context, Grammatical Analysis and Exegesis Setting**

The Corinthian church was planted in the span of Paul's second missionary journey (Acts 18) and had enjoyed a particularly close watch by the apostle. One of the more intriguing features of this epistle is that, unlike other letters that have a narrower focus, 1 Corinthians offers the reader a more-detailed look at the internal affairs of the apostolic church.<sup>21</sup> The situation that prompted the writing of this epistle was as follows: Paul, while in Ephesus, heard from Chloe (and from others) about problems facing the Corinthian believers. He also received a letter from the church asking many questions concerning the daily life and worship of the believer. Richard Ganz in his book *20 Controversies That Almost Killed the Church* notes that many of the problems that faced the saints at Corinth had their genesis in a lack of leadership in the local body. This "leadership vacuum" led to disunity, which offered a conducive setting not only for gross sexual misconduct but also for such mistrust among church members as to preclude the possibility of adjudicating legal issues.<sup>22</sup>

The exegetical specifics of 1 Corinthians 6:1-8 will be dealt with later in this section of this report, but it is worthwhile here to understand a bit about the background of the epistle. The city itself had been rebuilt by Julius Caesar in 46 B.C. from an older town that had lain in disuse for nearly a century and was composed of citizens of Rome who were of a higher class than "normal" colonists.<sup>23</sup> Corinth is located on an isthmus and was the center of trade from north to south as well as from Asia to Rome.<sup>24</sup> The nature of Corinth as a city of trade and merchants meant that the occurrence of judicial disputes within and without the church was an expected feature of Corinthian life.

#### **Summary of the Passage**

In a letter replete with admonishments for the Christians at Corinth, Paul in this pericope rebukes them for taking one another to court before unbelieving judges. By virtue of their union with Christ, believers, the apostle teaches, will sit in judgment of the world and of the apostate angels; in an argument from the greater to the lesser, Paul

asserts that believers surely are capable of judging the smaller matters of everyday life. This lawsuit actually had brought shame upon the church and dishonored the name of Christ. Although the Corinthians boasted of possessing wisdom and other spiritual gifts, their dependence on judges outside the church belied those claims and betrayed their embarrassing lack of biblical understanding. Craving a temporal triumph over a brother in Christ, they had lost Christians' true battle – with the world, the flesh and the devil – before they even arrived at court. They should have borne witness to the self-humbling, self-restraining Savior (Phil 2:7; 1 Peter 2:21-23) by suffering wrong from their brethren. Such self-restraint, coupled with obedience to the principles enumerated by Christ in Matthew 18 for handling sin among the brethren, would have made for a pleasant, refreshing witness to Christ before the self-centered, materialistic, spiritually dead unbelievers in Corinth.

#### Detailed Exegesis

1: This verse is the first in a battery of rhetorical questions designed to rebuke the Corinthians for taking others in the church before the civil courts. *Dare*: this verb opens the paragraph and stands emphatically at the beginning of the sentence. As a present-tense verb, it “indicates that the action was in process.”<sup>25</sup> The verb here does not highlight a commendable or brave action (as, for example, in Mark 15:43 when used of Joseph of Arimathea as he sought the body of Jesus for burial) but rather underscores the Corinthians' audacity in taking such action.<sup>26</sup> As Thiselton observes, “Misplaced boldness becomes sheer *cheek* (emphasis in original).”<sup>27</sup> *Of you all*: the plural indicates Paul is addressing the visible covenant community. *Lawsuit*: although the word could be translated more generally as “matter,” clearly in context it is best translated “lawsuit.” *Against another*: within the covenant community. *Go to law*: this verb could be translated as a middle or passive permissive (“allow yourselves to be judged”).<sup>28</sup> In any case, though, the Corinthians of their own volition were choosing to take others from within the church before judges outside the church. *Before the unrighteous*: “unrighteous” is the literal translation of the Greek term, and as the word is set opposite *the saints* at the end of the verse, Paul is contrasting believers with unbelievers. Such terminology offers an early clue in the passage that these lawsuits carry ramifications that spill into several theological cate-

ries (eschatology, sanctification and ecclesiology, to name a few). At a minimum, the use of “unrighteous” casts doubt on the ability of the Roman provincial courts to deliberate in a manner that would honor the one true God and reflect the richness of spiritual wisdom available to Spirit-indwelt, Scripturally-minded believers, who know the true Lawgiver. Although *the saints* are not perfectly holy in their daily experience of this life (cf., e.g., Romans 7:7-24; 1 John 2:1), the renewal of their minds (Romans 12:1-2) and their possession of the wisdom of God (Colossians 2:3), as well as their experience of the love of God in Christ (1 John 4:19), make the church a far preferable setting for judgment between two believers.

2: Another rhetorical question by which Paul seeks to impart perspective to the Corinthians. *Have you not known?*: This interrogative is a device that not only expresses Paul's “intensity of feeling” but also exposes the Corinthians' failure to be cognizant of a key tenet of the faith.<sup>29</sup> This is basic information they should have known and borne in mind as followers of Christ. *The saints will judge the world*: Daniel 7:22 broaches the subject of the saints possessing the kingdom of God; Matthew 19:28 and Revelation 2:26 also speak of the saints judging and exercising authority over the nations at the Last Day. Yet union with Christ is the best context in which to understand the believers' role in the final judgment of the nations. In view is not the people of God passing their own, independent judgment on the unbelieving peoples of the world, but rather their corporate status in Christ, who is the true Judge of all people. As Christians share in Christ's destiny, so they will share in his judgment – offering, as it were, an “amen” to the just sentence that he will pronounce.<sup>30</sup> *And if the world is judged by you, are you unfit to judge the smallest matters?*: the apostle here employs an argument from the greater to the lesser. The answer to this question is, of course, an implied, “Yes.” Those who in fact “have the mind of Christ” (1 Corinthians 2:16) and will sit with him in his eschatological tribunal are capable, in Christ, of deciding the “smallest” matters (or to “constitute the smallest law courts” [so NASB; the sense is the same in the end]).

3: The next in Paul's barrage of rhetorical questions utilizes another argumentative tactic: that of including the lesser within the greater.<sup>31</sup> This move is intended to encourage the Corinthian Christians to judge matters pertaining to everyday life within the bounds of the church community. *Have you not known?*: see above on v 2. This was a point of doctrine that the Corinthians should have borne readily in mind; it was not new information to them. *We will judge the angels*:



cf. 2 Peter 2:4 and Jude 6, which assert that the apostate angels will be judged at the Last Day.<sup>32</sup> As in v 2, believers will take part with and in Christ in that judgment, agreeing with his righteous verdict of the fallen angels. *Not to mention matters pertaining to everyday life*: The involvement of Christians in the future judgment of heavenly beings, however, does not remove from Christians the responsibility of judging in matters of everyday life.<sup>33</sup> Paul's point is not to diminish the importance of daily life on earth but rather to place it in perspective with eternal and Heavenly concerns. Quite the opposite, Paul argues in v 3: that which "is subservient to the belly" surely is included within the purview of the believers' "tribunal."<sup>34</sup>

4: The verse legitimately may be translated as a question ("So if you have such cases, why lay them before those who have no standing in the church?" [ESV, NASB]), as an indicative statement ("You are appointing as judges those who have no standing in the church" [JB]) or as an imperative ("Appoint as judges even men of little account in the church!" [AV, NIV]). The first<sup>35</sup> and third<sup>36</sup> options boast the strongest arguments and most impressive interpretive histories in their favor; in the end, due to concerns related to word order and to the possibility that Paul would have referred to believers as "men of little account,"<sup>37</sup> it is best to take this verse as a question.<sup>38</sup> *So if you have cases dealing with matters pertaining to everyday life*: Following v 3, Paul's concern is that the Corinthians address such "everyday" matters in view of their union with Christ and their consequent role as eschatological judges in Christ. *Why do you appoint as judges those who have no standing in the church?*: in the handling of these cases, Paul deemed it inappropriate that Christians should take them before Gentile judges, who – by virtue of their unbelief – had no standing in the church. Believers possess the wisdom and mind of Christ and are being refashioned continually in His image. In view of the privileges possessed by Christians due to their position in Christ, Paul contends it is not only illogical but even inappropriate for them to take "ordinary," "everyday" matters before those who do not enjoy those same spiritual riches or wisdom from above.

5: Paul fixes a sharp point on the preceding verses (and anticipates what follows) by exposing the disgracefulness of their actions in taking the brethren before Gentile judges concerning everyday matters. *To your shame I say this*: Following Thiselton<sup>39</sup>, our translation reflects the word order in the original: "shame" appears prominently at the beginning of the verse. Paul's desire, however, was not to crush the Corinthians but to confront them with the dishonorable nature of their actions

in hopes of provoking them to repentance.<sup>40</sup> *Has it come to the point that there is not one among you who is wise enough to able to decide between his brothers?:* Paul's question drips with irony and sarcasm. Some within the Corinthian church professed great wisdom and ability (cf. Paul's treatment of wisdom in 1:18-3:23 and his biting characterization of the prideful Corinthians in 4:8). The apostle's implication could be restated thusly: "Despite your claims to 'wisdom,' there must not be one single person among you sufficiently wise to decide an everyday dispute." The very act of taking other believers before Gentile judges was an embarrassing contradiction to their boasts of wisdom.<sup>41</sup>

6: This verse develops the thought of the preceding, further revealing the "shamefulness" of the Corinthians' actions. Christian brothers – family members in the Son of God – were going to court with each other in the presence of unbelievers. *But rather:* the strong adversative (Gk. *alla*) accentuates the disconnect between the Corinthians' claims to wisdom and their actual practice of intra-church lawsuits, which practice is far removed from biblical wisdom (cf., e.g., Prov 9:10). *Brother with brother goes to law:* Christians exist in a familial relationship to one another – one that transcends time and space. Such an understanding permeated the writings of the apostles, notably Paul (consider, e.g., his numerous references to the Thessalonians as "brethren;" cf. also Galatians 6:10), Peter (who in 1 Peter 2:17 succinctly exhorts Christians to brotherly love) and John (cf., e.g., John 13:34-35; 1 John 4:7). It is difficult to reconcile such exhortations to love, care and self-sacrifice for the good of the covenant community with the selfish action Paul was addressing in this text.<sup>42</sup> *And this before unbelievers:* The context of their lawsuits further aggravated their sin. Whereas Christians are commanded to "walk in wisdom toward those who are outside" (Colossians 4:5), and Christ has promised that the world will know that we are his disciples by our love (John 13:35), the Corinthians' lawsuits only besmirched the name of Christ in the presence of the watching world.

7: The Corinthians were concerned with gaining victory over their brothers in a court of law. In fact, the apostle states, they already had suffered a complete defeat as a church because of the existence of those lawsuits in the first place. Self-denial to the point of being defrauded and treated unjustly, while amounting to a "loss" in the temporal realm, would have been a spiritual conquest for the believing community as a significant demonstration of Christian love. *Already there is total loss to you, because you have lawsuits with one another:* The

disputing parties need not await the verdict of a Gentile judge; spiritually, they already have incurred a resounding loss.<sup>43</sup> By elevating temporal concerns to a sinful level of importance and publicizing this error before unbelievers, they had suffered a spiritual loss, as they altogether had bypassed Christ's authoritative blueprint for handling wrongs in the church<sup>44</sup> and instead "repaid evil for evil" (cf. Matthew 18:15-17; 1 Thessalonians 5:15).<sup>45</sup> *Why not rather be treated unjustly? Why not rather be defrauded?*: Paul here offers a superior alternative ("rather") to brethren suing one another before unbelievers: willingly suffering injustice and damage from other Christians. The two verbs, in the present tense and middle voice, signify an ongoing practice that ought to be the norm for the believing community. Further, the middle voice points to the active role the "injured" brother should assume in not asserting his rights. Far from being "weak," such a deliberate act of self-restraint and of self-denial would imitate the ultimate self-sacrifice of the mighty Savior in the presence of the church and the world (1 Peter 2:21-25).<sup>46</sup>

8: The Corinthians' present conduct obviously did not square with the Christ-like ideal Paul set before the church, as v 8 explains. Quite the opposite: they brazenly (see on v 1) had behaved in a manner precisely opposite that of Christ. *But you*: again, the apostle employs the emphatic *alla* ("but;" cf. v 6 above) to underscore the actual reality of the situation in Corinth ("on the contrary;" so Robertson-Plummer).<sup>47</sup> "You" (plural) stands markedly toward the beginning of the verse, serving to highlight the Corinthians' culpability in the matter. *Treat unjustly and defraud*: It was bad enough that some in Corinth did not refrain from legal retaliation against their brethren in Christ; in an "active" sense, believers were harming other believers, provoking those lawsuits. *And brethren at that*: this phrase punctuates the heinousness of this sin in the church. Those who should have sought one another's good, because they had been united by faith to the Son of God and therefore constituted the family of God (Hebrews 2:11), were despising their spiritual family and, indeed, their Savior.<sup>48</sup>

### **Part III – Theological Reflections**

#### **First Corinthians 6:1-8 in Theological Perspective**

Paul's first letter to the Corinthians is noted for its admonishments to a church beset with pastorally troubling situations. It is tempting, theologically, to address those situations within discrete parameters, as though they were isolated issues (pride, divisiveness, sexual immorality, litigiousness) whose implications were contained within themselves.

As a careful study of 1 Corinthians 6:1-8 reveals, however, those transgressions are multi-dimensional and encompass a range of theological categories. (Indeed, the Standards of the Associate Reformed Presbyterian Synod speak of the “several aggravations” associated with some sins [Westminster Larger Catechism 150-151]). This paper will explore the broader theological issues affected by intra-church lawsuits, particularly as they impact the areas of eschatology, ecclesiology and sanctification. In so doing, it will shed light on Paul’s reason(s) for addressing such disputes within the church.

### Eschatology

“Eschatology” is defined as God’s unfolding plan for the church in redemptive history, especially as it is brought to fulfillment in the two advents of the Lord Jesus Christ into the world.<sup>49</sup> Reformed, biblical eschatology holds that God is directing the events of history to His eternally appointed ends, and that all events should be viewed in light of those ends.<sup>50</sup> A Scriptural perspective on eschatology requires that believers interpret any given passage of the Bible, as well as their own position in the span of redemptive history, in relation to the first and second comings of Christ. Armed with a correct understanding of eschatology, the believer will be equipped to understand, for example, the relationship between the Old Testament law, the person and work of Jesus Christ, and present-day Christians (who live in the “eschaton,” cf. Hebrews 1:1-3). More specific to this committee’s report, the eschatologically-minded Christian will approach all things, including the matter of legal disputes between members of the visible covenant community, with a view toward the greater Judgment to come at the Last Day, at which time Christ’s people will join with him in judging the nations (1 Corinthians 6:2-3).

Scripture itself assumes an eschatological lens on history: numerous passages describe the Second Coming of the Lord Jesus Christ to judge the living and dead at the consummation of space, time and history (cf., e.g., Matthew 24:30, 25:33-46; John 5:22; Acts 10:42; 2 Thessalonians 1:7; 2 Timothy 4:1; Revelation 22:20). In 2 Peter 3, the apostle exhorts Christians to fashion their lives in a holy manner, pleasing to God, in view of the fact that Christ will return at the end of the age, ushering in a new heaven and new earth. From the biblical vantage point, God is governing and leading history toward the Day of consummation, where Christians will dwell with Him in righteousness (2 Peter 2:13). Followers of Christ, then, should ever bear the terminus of history in mind in the affairs of the present age.

In 1 Corinthians 6, the apostle Paul invokes the role believers will fill in Christ on the Day of Judgment as he addresses an intra-church lawsuit in Corinth. In keeping with the larger Scriptural testimony, he applies the Corinthians' future role in Christ to their present situation in Corinth. At the Last Day, the apostle reminds his readers, the saints will judge the nations and the angels (following similar teaching in Daniel 7, Matthew 19 and Revelation 20). Now, this judgment will not be independent of Christ, as though believers would issue their own verdict on unbelievers. It instead will come about by virtue of Christians' union with Christ, who is the supreme Judge of all humankind (cf. Westminster Larger Catechism 191). Still, the privileged position in Christ that believers presently enjoy – and will enjoy at the Second Coming – must inform their course of life in this world, and this includes the matter of judgments in temporal affairs.<sup>51</sup> Paul presses this point home in verses 2 and 3. Arguing from the greater to the lesser, and with a look toward the grand eschatological reality (and responsibility) awaiting Christians, the apostle maintains that believers should be able to make judgments in mundane matters. One might fairly say that bringing disputes in this present age before unbelieving judges trivializes the church's glorious end-time destiny in the Savior.

#### **Ecclesiology**

As the issue at hand concerns disputes among members of the visible covenant community, the doctrine of the church – ecclesiology – also comes to bear when interpreting the text. Verses 5-8 bring to light the ecclesial concerns involved in the matter of bringing lawsuits between believers before unbelieving judges. In particular, the text touches on three aspects of the church – her gifting by Christ in order to do the work of the church; the loving unity to which Christ has called her; and the evangelistic mission that Christ has entrusted to her – that are impacted by intra-church legal disputes.<sup>52</sup>

The church is a God-gifted community with a corporate responsibility. The Westminster Confession of Faith, speaking in Chapter XXVI of the “communion of saints,” asserts that believers, being united to Christ our Head, “have communion in each other's gifts and graces” (drawing on Ephesians 4:15-16; 1 Corinthians 3:21-23 and 12:7; and Colossians 2:19) and therefore are to utilize those gifts for the benefit of the church. First in Paul's list of graces in 1 Corinthians 12 is wisdom, and his instruction in 1 Corinthians 12:7 is that Christians are to employ

those gifts for the “common good” (so ESV). In light of this passage, the apostle’s biting rhetorical question in 1 Corinthians 6:5 is all the more incisive: does the Corinthian church somehow lack even one person gifted with wisdom from Christ, so that she must turn to pagans for guidance?

A related concept is enumerated in WCF XXV.III, where the Confession holds that Christ has given the “ministry, oracles and ordinances” of God to the church in part so that the saints may be “perfect (ed).” This portion of the Standards concerns the sanctification of Christians in this world; the Lord uses the “means of grace” in furthering believers’ personal holiness and conformity to Christ’s image (Romans 12:1-2; Ephesians 4:11-13). If peacefulness is an aspect of Christian holiness (e.g. Romans 12:18; Hebrews 12:14), it stands to reason that Christ has given the requisite gifts to His church to pursue such peace among the brethren as an aspect of their growth in grace.

The victorious Christ has given gifts to His people in order that they may live “as becomes (His) followers” (Ephesians 4:7-16; cf. membership question 4 of the *Form of Government of the Associate Reformed Presbyterian Church*). As some of the Corinthian Christians took others from the covenant community to court before pagan judges, Paul expressed his concern – ironically – that this action devalued the spiritual gifts Christ had bestowed on the Corinthians. In fact, believers *are* competent to render decisions in disagreements about temporal matters because the Savior has “given gifts to men,” (Ephesians 4:8) including the gift of wisdom.

Those same chapters in the Confession set forward another, integral component of the doctrine of the church: her unity in love. Chapter XXV.I posits the unity of the one, true (“invisible”) church, and the following chapter (XXVI.I) explains that Christians are “united to one another in love” and “obliged to such duties as ... do conduce to their mutual good.” This is not a superficial, artificial or contrived unity but is rooted in all true Christians’ eternal and unshakeable union by faith with the one and only Savior, Jesus Christ.<sup>53</sup> Believers therefore have a mutual interest in each other’s welfare and are to emulate their Redeemer, who “loved (His sheep) to the end” (John 13:1), as they seek the best for each other in this life.

In view of the doctrine of the church’s unity in love, the apostle Paul mourns the conduct of some of the Corinthians against one another in 1 Corinthians 6:7-8. The very fact that some church members had “defrauded” others troubled Paul; the retaliatory actions of the offended parties – in the presence of unbelieving judges – compound-

ed Paul's grief. The actions of both parties produced strife, not unity, and evidenced selfishness, not the selfless love that is to mark the communion of saints (John 13:35). Lawsuits between professing believers in Corinth thus eroded the church's outward and inward unity and obscured the presence of the self-restrained, self-sacrificing Savior (1 Peter 2:21-24) among them.

The doctrine of the church also includes her mission to be Christ's witness to the world (Matthew 28:16-20; Acts 1:8) and, in His power, to make disciples of the nations as the saints are gathered to God (WCF XXV.III). This mission centers on the church's confession of the fallenness of the world into sin and of Christ as the only Savior of sinners.<sup>54</sup> Yet, in Scripture, doctrine is not divorced from behavior; the church is always to wed orthodoxy (right teaching) with orthopraxy (right conduct) as she goes about her mission of disciple-making among, and before the watching eyes of, the nations (cf. Malachi 1:11-12; Matthew 5:13-16).

The reader is poised, then, to appreciate better Paul's grief in 1 Corinthians 6:6 in view of the church's evangelistic, apologetic endeavor to an unbelieving world. God's Word sharply distinguishes the wheat from the tares, and there is an expectation in Scripture that the church will be different from the world.<sup>55</sup> Insofar as the Corinthians were wronging and retaliating against one another in the presence of pagan judges, they were besmirching the name of Christ publicly and offering no substance to the claim that the Savior had "bought (them) with a price" to be His own. To the contrary, their actions understandably would have provoked unbelievers' suspicions about the truth and reality of the Gospel.

### **Sanctification**

As in his other epistles, Paul's first letter to the Corinthians reflects his concern for the holiness of the church. This concern manifests itself as early as 1:2, where the apostle reminds his readers that they are "called to be holy" (or "saints").<sup>56</sup> It is against this backdrop that Paul speaks to the various areas of sin evident in the Corinthian church, including the matter of lawsuits within the covenant community. Holiness, as will be seen, is not only individual but corporate in nature.

Although the presenting issue in this instance was an intra-church lawsuit, this action manifested other sins within the body. As this paper already has observed, in taking the matter before unbelieving judges, the Corinthians were guilty of having despised their position in Christ

and their consequent eschatological destiny as those who will judge the nations and the angels. Additionally, some in the church had defrauded their brothers and sisters in Christ, evidencing a spirit that preferred oneself to others and privileged earthly pursuits over their duty as Christians to “set (their) minds on things above” (cf. Romans 12:10; Colossians 3:1). In response, the aggrieved party retaliated – by bringing lawsuits before pagan courts. Although called to be holy and thus to reflect the character of God, the Corinthians were resembling more closely the pagan culture surrounding them.<sup>57</sup>

Questions 97-98 of the Larger Catechism assert that the moral law of God, contained in summary fashion in the Ten Commandments, is the standard to which regenerate men and women must conform themselves as a demonstration of thankfulness to God for salvation in Christ (i.e., the Decalogue is the believer's rule for sanctification). When asked which of the commandments was the greatest, the Lord Jesus Christ summarized both tables of the law by calling his hearers to all-encompassing love for God and for neighbor (cf. Matthew 22:36-40). The situation in Corinth hardly demonstrated such love, either toward God or toward man.

In applying the doctrine of sanctification to the Ephesians, Paul says believers are to “make every effort to keep the unity of the Spirit in the bond of peace” – to strive for unity with other Christians as an outworking of our unity in the one true God. The loving, Christ-like pursuit of peace and unity within the church is a matter of practical holiness, as the church “works out [her] own salvation with fear and trembling, for it is God who works in you, both to will and to work of His good pleasure” (Phil 2:12-13).<sup>58</sup> Insofar as the Corinthians espoused and tolerated a selfish, materialistic spirit within their body, they were failing to reflect the mind and example of Christ.

### Summary

Close examination of 1 Corinthians 6:1-8 reveals that a host of theological concerns come to bear on the matter of lawsuits among members of the visible church. Doubtless there are other, more subtle, connections to be made between the various theological *loci* as they are impacted by what might appear superficially to be a self-contained issue. The topics this report already has explored (eschatology, ecclesiology and sanctification) are sufficiently weighty to merit further investigation. What is clear from this study is that Paul's implied alternative in this passage – handling the dispute within the church – reflects his consciousness of the many, and troubling, ramifications of even



one such lawsuit for the covenant community: hence his pointedness in calling the Corinthians to task for such conduct.

**Part IV – Pastoral Application**

It is never a desirable situation for churches or church people to go to court for any reason. Lawsuits like war are usually more damaging and expensive than we presume at their onset. Jesus warns us in Matthew 5:25-26:

*“Settle matters quickly with your adversary who is taking you to court. Do it while you are still with on the way, or he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown in prison. I tell you the truth, you will not get out until you have paid the last penny.*

Legal action between Christians is neither good nor desirable. The question however is not whether lawsuits are good, but if and when they are lawful in God’s sight.

We all agree that we should not appeal to the civil magistrates in matters of doctrinal disputes. Furthermore, we should not appeal in matters of church discipline. It would come under the purview of the state to protect us in criminal law. However, there may be cases where harm has been done to the brethren and either in response to or alongside the church’s efforts to deal with an issue, appeal may be made to the civil<sup>59</sup> courts.

In some cases the involvement of the courts is lawful and God-honoring. The courts lawfully require reporting of child abuse to the legal authorities; issues of child abuse cannot be settled otherwise without breaking the law. While this is not the case in the United States, it must be noted that at the same time there have been nations, including in Europe, which have defined biblical discipline of children as child abuse – in which case parents and churches are called to obey God rather than men. In cases of spousal abuse, a beaten spouse must often seek court action for protection, and has scriptural warrant to do so, as the civil magistrate has the God-given calling to administer justice and defend and protect citizens. In cases where one professing brother or sister may become a threat to others, a church or church member may have no recourse but to sue for protection, requesting civil authorities to take action through a restraining order or other means. This is true not only of the laws of the land but because God instituted civil government for this purpose (Romans 13:1-3).

The sad reality is that church leaders and church courts may also violate scriptural principles and justice. In the past when such violations have occurred, Christians acting in good faith have appealed to the State for protection. In the late third century when the bishop of Antioch, Paul of Samosata, treated the church building as his own personal property and tried to sell it, the church appealed to the Roman Emperor Aurelian for protection against their own bishop and won. (This is the first recorded case of a church appealing to pagan authorities.)<sup>60</sup> When Athanasius of Alexandria was deposed as bishop in 337, he appealed to the Emperor Constantine and was reinstated.<sup>61</sup> When Martin Luther was condemned and excommunicated by the church, Frederick the Elector became his protector.<sup>62</sup> Although they did not request it, the Covenanters were saved from the Killing Times by the intervention of William of Orange. If civil authorities had not intervened in church business on these occasions, the church would have suffered more extensively. Not all believers would agree that each of these cases warranted appeal to civil authorities; nevertheless they do stand as examples that include state intervention in matters pertaining to the life of the church.

As has been shown previously in this paper, while appeals to civil authorities are at times appropriate and even necessary, it is often preferable and in certain areas (doctrine, church discipline, and church governance) usually only legitimate to solve problems within the Body of Christ and through the courts of the church. For the church to appeal to outside authorities regarding internal disputes demonstrates a serious failure of Christian charity and a failure to understand the courts of the church as specifically given and governed by Christ. This is what Paul is saying in 1 Corinthians 6:7-8:

*"The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated? Instead, you yourselves cheat and do wrong, and you do this to your brothers."*

It is difficult to say what circumstances constitute such harm that civil intervention can legitimately be sought, except in cases proscribed by law, such as child abuse or criminal violence. Perhaps the best guideline beyond this is that civil intervention may be sought where civil statutes and/or legally binding agreements (such as con-

tracts, bylaws, etc.) have been violated. Often Christian brothers will come to different conclusions as to whether an appeal to the civil courts in such cases is necessary or warranted. Certainly available opportunities through the courts of the church must be pursued first, seeking justice within the church prior to any civil appeal. In cases where Christians disagree, pressing adamantly for our point of view may prove more divisive to the Body of Christ than the original argument. Whatever the issue, we should attempt to maintain mutual respect. It is better to agree to disagree than to allow non-essentials to divide the Body of Christ. Both Christians and church courts should be humble in their opinions and careful in judgment, exercising godly wisdom in assessing cases in light of the Word and acting in charity, mercy, and faithful justice.

When Christians go to court against each other it may be more than simply a failure of one or two individuals, but also others involved in the dispute, who cannot keep the peace. Paul reminds us that it would be better to be cheated than to damage the peace, purity, and prosperity of the church by dividing over matters of money and power. It would be better to endure petty insults and bad judgment than to publically bring shame on the Body of Christ through division and strife.

Our methodology for dealing with cases where we have been sinned against should follow Matthew 18:15-17:

*If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over. But if they will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.*

In this passage the one who initiates this conversation is the one who feels the wrong. Not only should our perception of what constitutes an offence concern us, but anything that our brother or sister perceives as separating us from fellowship.

We should initiate personal and private contact with the brother feeling the wrong who we believe has sinned against us. This approach should be in loving concern with the hope of restoration and reconcilia-

tion. Only afterwards, if nothing can be resolved, should we take along one or two others to seek reconciliation. A common bond of friendship and concern helps calm divisive situations. Only after these steps fail should the matter be brought before the church.

There can also be situations in the life of the church where there is sin or concern which goes beyond the relationship of two individuals within the body as outlined in Matthew 18. Leadership, governance, teaching, and writing by those holding offices in the church is a public calling, and one is immediately accountable within the courts of the church. While Matthew 18 provides a helpful paradigm, calling to public office carries with it a direct public accountability before Christ and His church, which also should be done judiciously and with love. There may also be cases where individuals in the body sin publically, or grossly, in ways that require public attention by the courts of the church. In each of these cases the courts of the church must exercise scriptural wisdom, impelled by the love of Christ, both in dealing with the individual(s) who have sinned and in faithfully shepherding the rest of the flock.

In conclusion, the following statements help provide a general guideline as to when it is, and when it is not, legitimate to seek recourse from the civil courts:

- 1) Where no violation of civil and/or criminal laws is believed to have occurred, but rather a matter of personal dispute, doctrinal disagreement, disagreement over church discipline, or over procedures and/or implementation of church governance, resolution of, and repentance in, such cases shall ordinarily be pursued following the paradigm of Matthew 18 and the procedures outlined in the standards of the Associate Reformed Presbyterian Church.
- 2) If persons within the church, a session, congregation, presbytery, synod, or other church body act in violation of civil and/or criminal laws, then the injured parties may seek recourse for justice from civil authorities according to such laws. This

pursuit of justice must itself follow stated civil and/or criminal laws. In certain cases (such as child abuse) this may be required by civil law. This seeking recourse, or the requirement to do so, should not contravene the teaching of the Word of God. Along with the pursuit of justice, the church should seek both repentance and reconciliation, ordinarily following the paradigm of Matthew 18, and as outlined in the Standards of the Associate Reformed Presbyterian Church.

#### **Pastoral Considerations For Handling the Aftermath of Disputes**

If we do not follow Jesus' pattern of restoration for resolving disputes, we can do much damage to the church. Personal contact is essential. Formal judicial action alone is a poor substitute for personal charity and grace. It should not be attempted unless private efforts have failed.

When we must judge between members we should keep these biblical considerations in mind. Our first goal is to bring Christians who have sinned to repentance and a renewed walk with Christ; in doing so we seek to reconcile with our fellow Christians, to seek their reconciliation with God, not their condemnation. The New Testament makes this clear in many places:

*"For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation" (Romans 5:10-11).*

*"Live in peace with each other" (1 Thessalonians 5:13).*

*"Make every effort to live in peace with all men and to be holy" (Hebrews 12:14).*

*"The wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full*

*of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace raise a harvest of righteousness" (James 3:17-18).*

Reconciliation with God and between believers is for us a matter of necessity. We are commanded this by God for the purpose of giving a witness to the world (John 13:34-35) and growing together in mutual sanctification (Proverbs 27:17). First Corinthians 12 teaches us:

*"The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it" (1 Corinthians 12:21-27).*

Divisive and abusive behavior destroys trust, prevents encouragement, and makes righteous corrections unwelcome.

Second, we should respect each other's right to according to their own conscience even when we disagree. *"Accept him whose faith is weak."* Paul says, *"without passing judgment on disputable matters"* (Romans 14:1). When Christians disagree we should do it respectfully. Paul again admonishes us:

*"You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat...So then, each of us will give an account of himself to God"* (Romans 14:9-12).

Third, we must love each other even while we disagree. Jesus makes this clear:

*"A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another" (John 13:34-35).*

The Christian church is a family, brought together by God's divine will, forged in Christ's sacrificial blood and manifested in our obedience to His command to love one another. We love one another because of our obedience to Christ, in spite of our differences and disagreements. When the church must judge between two parties in a dispute, those judged as being in the wrong are still our responsibility. We must reach out to heal the wounds left by internal disputes, assisting those who are in need, encouraging those who are hurt, and embracing them as brothers and sisters in the Lord. Where the church, before Christ, has deemed there is an unrepentant, continued pursuit of sin, requiring excommunication, we must still in love and humility pray for their return and restoration to Christ and the body. In all cases we should zealously seek their welfare, while holding fast to the truth to God's Word.

Our goal is the healing of the body in true unity in Christ. If a judicial council causes a pastor or professor to lose his livelihood, even where quick action is required, the council must act in a spirit of compassion and love including consideration of their physical needs. Where there are ecclesiastical disputes we must not cast one another out of fellowship or treat them as anything less than a full brother or sister in Christ, especially when a church court has not declared excommunication. If there is grievous sin, the process of discipline is to be carried out in such a way that before they are expelled or excommunicated every effort should first be taken to restore them to fellowship with God and his people.

Church disputes often resemble artillery battles where sides hurl barrages at distant enemies without having to see personally the damage their actions cause on the other side. As long as our adversaries are impersonal, we are not forced to acknowledge the harm that our words can do. But our connection in Christ requires us to love our brothers, which is difficult to do from a distance. Where there has been division over processes or decisions in a dispute, getting close to our former adversaries can often be difficult, but it is one of the key ways of bringing healing. In cases of conscience on scriptural principle before God, where there has been sin, healing can only come about

where there is repentance for the sin; where the church courts are believed to have failed, this can safely lead to a necessity of parting of ways. However, all too often it may be sins surrounding a dispute of pride, anger, errant teaching, etc. which, if repented of, can bring easier reconciliation between brothers over a remaining difference in judgment. There are times where we must acknowledge the damage we have inflicted on each other in order that we may grow beyond a past conflict and find reconciliation.

James 2:8-10 tells us, *"If you really keep the royal law found in Scripture, 'Love your neighbor as yourself,' you are doing right, But if you show favoritism, you sin and are convicted by the law as lawbreakers."* If we really try to love our fellow believers and are willing to accept and forgive, then situations will not arise that would cause Christians to go to court. However, even when they have arisen in the past, by the Divine command of love there ought to be forgiveness and reconciliation in the future.

#### Summary

Going to court against Christians should be avoided if at all possible. However, there are cases where it is legitimate and even required. Christians called upon to judge other Christians must do so with humility, loving care, and awareness of their own limited abilities and knowledge. When Christians have disputes among themselves, they should first follow the pattern of Matthew 18:15-17.

Christian discipline is not about punishment, but rather about reconciliation to God and to one another. When required to make judgments, we should accept the healing and welfare of both parties as our continuing responsibility. Judgment is not the end of our responsibility, but the beginning of a process of healing and reconciliation, which will hopefully result in the restoration of unity within the Body of Christ.

#### Footnotes:

<sup>1</sup> *Minutes of the General Synod of the Associate Reformed Presbyterian Church*, Two Hundred Ninth Stated Meeting, June 11-13, 2013, pg. 98.

<sup>2</sup> Machen, J. Gresham, *The New Testament: An Introduction* (Edinburgh: Banner of Truth Trust, 1997), pg. 132

<sup>3</sup> Bruce, F.F., *New Testament History* (New York: Doubleday, 1969), pg. 420

<sup>4</sup> Ed. Phillip Schaff, *Ante-Nicene Fathers, Vol. II*, (Peabody: Hendrickson, 1996), pg. 548

<sup>5</sup> Ed. Phillip Schaff, *Early Church Fathers: NPNF Vol. 3* (Peabody: Hendrickson Publishers, 1989) pg. 263

<sup>6</sup> Ed. Phillip Schaff, *Early Church Fathers: NPNF Vol. 10* (Peabody: Hendrickson Publishers, 1989) pg. 91



- <sup>7</sup> Ibid, pg. 92
- <sup>8</sup> Aquinas, Thomas, Summa Theologica, (New York: Benziger Brothers, 1917), pg. 2:10:10
- <sup>9</sup> Ibid, pg. 2:43:8
- <sup>10</sup> Calvin, John, 1 Corinthians, (Grand Rapids: Eerdmans's Publishing Company, 1996), pg. 117
- <sup>11</sup> Ibid, pg. 119
- <sup>12</sup> Latimer, Hugh, Sermons By Hugh Latimer, (Cambridge: The University Press, 1844), pg. 69-70
- <sup>13</sup> Turretin, Francis, Institutes of Elenctic Theology, Vol. III, (Phillipsburg: Pres. and Reformed, 1997) pg. 299
- <sup>14</sup> Manton, Thomas, Complete Works, Vol. I, (London: James Nisbet and Co., 1870) pg. 190
- <sup>15</sup> Cotton, John, The Keyes of the Kingdom of Heaven (Boston: S.K. Whipple and Co., 1852), pg. 89-90
- <sup>16</sup> Hodge, Charles, An Exposition of 1 Corinthians, (New York: Robert Carter and Bro., 1860), pg. 92
- <sup>17</sup> Morris, Leon, 1 Corinthians, (Grand Rapids: William B. Eerdmans's Press, 1985), pg. 90
- <sup>18</sup> Ibid, pg. 92
- <sup>19</sup> Ganz, Richard, 20 Controversies That Almost Killed Church, (Phillipsburg: P&R, 2003), pg. 68
- <sup>20</sup> Ibid, pg. 69
- <sup>21</sup> J. G. Machen, The New Testament: An Introduction (Edinburgh: Banner of Truth Trust, 1997), pg. 132
- <sup>22</sup> R. Ganz, 20 Controversies That Almost Killed the Church (Phillipsburg: P&R Publishing, 2003), pg. 15
- <sup>23</sup> F.F Bruce, New Testament History (New York: Doubleday, 1969) pg. 18
- <sup>24</sup> Ibid, pg. 314
- <sup>25</sup> F. Rienecker, C. Rogers, Linguistic Key to the Greek NT (Grand Rapids: Zondervan, 1980), pg. 401
- <sup>26</sup> S. Kistemaker, NTC: 1 Corinthians, (Grand Rapids: Baker, 1993), pg. 179
- <sup>27</sup> A. Thiselton, The First Epistle to the Corinthians (NIGTC; Grand Rapids: Eerdmans, 2000) pg. 424
- <sup>28</sup> Rienecker and Rogers, Key, pg. 401
- <sup>29</sup> Thiselton, First Corinthians, pg. 316
- <sup>30</sup> Ibid., 427
- <sup>31</sup> Ibid., 430
- <sup>32</sup> J. Calvin, Commentary on the Epistles of Paul the Apostle to the Corinthians (Grand Rapids: Baker, 1996) Vol. I: pg. 201
- <sup>33</sup> R.B. Hays, First Corinthians (Interpretation; Louisville: John Knox, 1997) pg. 92. The NRSV, interestingly, picks up on the "ordinary" nature of the issues involved
- <sup>34</sup> Ibid., Vol. I, pg. 201
- <sup>35</sup> Thiselton, First Corinthians, pg. 432-33
- <sup>36</sup> B. Kinman, Appoint the Despised or Judges? (1 Cor 6:4), TynBul 48 (1997)

- 345-54. Cf. also Calvin, *Corinthians*, I:202
- <sup>37</sup> G.D. Fee, The First Epistle to the Corinthians (NICNT; Grand Rapids: Eerdmans, 1987) 235
- <sup>38</sup> Robertson and Plummer crisply summarize a verse that has long perplexed translators: "We must be content to leave the question (of mood) open. The general sense is clear. The Corinthian Christians were doing a shameful thing in going to heathen civil courts to settle disputes between Christians." A. T. Robertson and A. Plummer, A Critical and Exegetical Commentary on the First Epistle of St Paul to the Corinthians (ICC; Edinburgh: T&T Clark, 1914) 114
- <sup>39</sup> Thiselton, First Corinthians, pg. 434
- <sup>40</sup> Fee, First Corinthians, pg. 237; cf. also Calvin, *Corinthians*, Vol. I, pg. 203
- <sup>41</sup> Fee, First Corinthians, pg. 237
- <sup>42</sup> Fee, First Corinthians, pg. 238
- <sup>43</sup> Robertson and Plummer, First Corinthians, pg. 115
- <sup>44</sup> Thiselton, First Corinthians, pg. 436
- <sup>45</sup> Fee, First Corinthians, pg. 241
- <sup>46</sup> Thiselton, First Corinthians, pg. 437
- <sup>47</sup> Robertson and Plummer, First Corinthians, pg. 117
- <sup>48</sup> Calvin, 1 Corinthians Vol. I, pg. 207
- <sup>49</sup> L. Berkhof, Systematic Theology (Grand Rapids: Eerdmans, 1996) pg. 666
- <sup>50</sup> Cf. Westminster Confession of Faith ch. V.I, II
- <sup>51</sup> G. Fee, The First Epistle to the Corinthians (NINCT; Grand Rapids: Eerdmans, 1987), pg. 230
- <sup>52</sup> Carson, Moo and Morris observe, "First Corinthians makes an enormous contribution to the doctrine of the church – its nature, unity, diversity, characteristics, conduct, interdependence and discipline – even though there is very little in this epistle on church government." D.A. Carson, D. Moo and L. Morris, An Introduction to the New Testament (Grand Rapids: Zondervan, 1992), pg. 285
- <sup>53</sup> T. M'Crie, The Unity of the Church (Dallas: Presbyterian Heritage, 1989), pg. 15, 21
- <sup>54</sup> E. Clowney, The Church (Contours of Christian Theology; Downers Grove: InterVarsity, 1995), pg. 158-161
- <sup>55</sup> M. Horton, The Christian Faith (Grand Rapids: Zondervan, 2011), pg. 861
- <sup>56</sup> Fee, First Corinthians, pg. 248
- <sup>57</sup> *Ibid.*, pg. 33
- <sup>58</sup> Clowney, Church, pg. 79
- <sup>59</sup> Civil is to be used in reference to both civil and criminal courts.
- <sup>60</sup> W.H.C. Friend, A New Eusebius: Documents Illustrating the History of the Church to A.D. 337, Second Edition (London: SPCK, 2987), pg. 264
- <sup>61</sup> *Ibid.*, pg. 361
- <sup>62</sup> Justo Gonzalez, History of Christian Thought, Vol. III (Nashville: Abingdon Press, 1975), pg. 33

Following announcements, General Synod recessed for the morning break.

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

#### **REPORT OF THE COMMITTEE ON WORSHIP**

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

##### **Duty 1 and Duty 4 – Worship Issues and Materials; Practical Resources for Clergy, Congregations, and Individuals**

The committee seeks resources on worship to review and submit to the Board of Christian Education Ministries for possible inclusion in its bookstore.

##### **Duty 2 – Guidance on Book of Worship Topics**

The committee is interested in opportunities to incorporate *Directory of Public Worship* education into existing regional, presbytery, and denomination conferences and seminars, and we solicit such opportunities from Synod's various bodies.

##### **Duty 3 – Music Conference**

The committee continues to supervise its subcommittee that is responsible for the Bonclarken Music Conference. Trip McGill and Lynn Grimsley continue to provide a nationally respected program with skilled clinicians and original compositions. The committee sincerely honors their service.

The committee approved a request from the Music Conference subcommittee for funds from the Jean McFall White Psalm Fund to commission Christopher Aspaas of St. Olaf College to write an anthem on Psalm 98:4 and the Christmas theme of the 2014 Music Conference. The anthem is being commissioned and written in honor of Mrs. Corky Koonts and will be used by all choirs with brass at the 2014 Conference.

There are several vacancies on the Worship Committee, so we encourage individuals and sessions to consider whether anyone in their congregations would be a valuable addition to the committee. Nominations should be submitted to 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 Committee on Worship to Synod's Nominations Committee. **Synod ADOPTED.**
2. That the 2015 budget for the Committee on Worship be approved. **Synod ADOPTED.**

For the Committee,

Rob Roy McGregor III  
Chairman

**COMMITTEE ON WORSHIP**

<u>Acct Description</u>	<b>2014 Synod Approved</b>	<b>2015 Proposed</b>
<b><u>Music Conference</u></b>		
<b><u>Revenues</u></b>		
Worship Committee DM Allocation	\$ 13,000	\$ 13,000
Music Conf Special Offering	1,200	1,200
Music Conf T-Shirt Sales	1,300	1,300
Music Conference Registration	59,600	50,050
<b>Total Revenues</b>	<b>\$ 75,100</b>	<b>\$ 65,550</b>
<b><u>Expenses</u></b>		
Music Conf Room & Board-See below	\$ 18,600	\$ 17,000
Music Conf Honorariums/Fees-see below	20,400	17,000
Workshop Honorariums	3,000	0
Music Conference Travel	3,800	3,800
Music Conference Supplies-see below	11,150	12,750
Music Conference Fees	18,150	15,000
<b>Total Expenses</b>	<b>\$ 75,100</b>	<b>\$ 65,550</b>
<b>Net income (Loss)</b>	<b>\$ -</b>	<b>\$ -</b>

The Committee on **Campus Ministry Oversight** presented a special video report which was, along with the written report, **received as information.**

#### COMMITTEE ON CAMPUS MINISTRY OVERSIGHT

At its 208<sup>th</sup> meeting (2012), General Synod approved the recommendation to make the Committee on Campus Ministry Oversight at Erskine 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 Presbyterian Church in America* in the *Manual of Authorities and Duties*.

At its 209<sup>th</sup> meeting (2013), General Synod approved a motion to change the name of the committee to the "Committee on Campus Ministry Oversight," removing "at Erskine." In addition, General Synod empowered the committee to oversee the formation of a new Reformed University Fellowship (RUF) ministry at Newberry College, in cooperation with the Newberry ARP Church. At that time, all funds had been raised or secured for the formation of the new ministry and, in addition, a candidate for Campus Minister at Newberry College had already been selected. However, after the candidate for Campus Minister at Newberry College decided not to take the job as Campus Minister, the committee decided to end its involvement in starting a new RUF ministry at Newberry College. At this point the Committee on Campus Ministry Oversight has no intention of pursuing any new RUF ministries at other colleges or universities and will not do so without first receiving instruction from the General Synod.

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 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 addi-

tional 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 purpose of informing the General Synod on 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:

Campus Ministry (RUF) at Erskine welcomed two (2) new interns to campus for the 2013 school year. Mr. Ben Johnson, a 2013 graduate of Samford University and Ms. Kaylan Vanderlip, a 2013 graduate of the College of Charleston. Both were leaders on their campuses with RUF as students, and both were approved, trained, and placed by Reformed University Ministries to serve on the Erskine campus. Both interns have successfully raised the necessary funds for their salaries, benefits, and ministry expenses for their first year on campus (now completed) and are currently working to raise support for the upcoming year.

The fall semester was filled with ministry events and activities that included our weekly cookouts and Bible study at The Barn with a study series on "Dating, Marriage, Sexuality and Singleness." Our annual BBQ and Hymn Sing at The Barn continues to be an effective outreach of fellowship and ministry for students, as well as potential students and visitors to the Erskine campus, with more than 225 in attendance. Small group Bible studies and fellowship groups were also offered by RUF staff in dorms, apartments, and homes while some of our students and local residents provided the same. Attendance at RUF regional conferences continues to be a great asset to developing our ministry on campus to students.

The January Term at Erskine was highlighted by our annual RUF “J-Treat” at Bonclarken during which we provided a weekend of gender-specific ministry to our students. Rev. Fritz Games and RUF Intern Caroline Royal (both from RUF at Western Kentucky) provided excellent teaching for the weekend for our students. Thanks to the Boyce Memorial and First ARP Gastonia churches, our students have annually received free housing for the “J-Treat” in the homes owned by Boyce Memorial and First ARP Gastonia. This weekend is entirely free for Erskine students and is one of the richest times of fellowship we enjoy. The “J-Treat” was concluded by worshipping together at Reformation ARP Church in Hendersonville.

The spring semester was highlighted by our weekly fellowship and study at The Barn titled “The Gospel: Something Worth Singing About!” which highlighted various hymns and hymn writers whose writing reflected our valued ministry principles: Scripture, Justification, Sanctification and Glorification. Our annual Spring Break ministry to local widows continues to be well received and effective for equipping students for a lifetime of ministry. Likewise, our small groups and leadership development opportunities continue to offer interested students opportunities to develop lives of service.

A special event Campus Ministry has offered in recent years is our annual “Barn-K for Joy!” (a 5-K walk/run from the Erskine campus to the RUF Barn), which is held to help raise the \$1,000 necessary to send a local mentally disabled adult from Due West to a summer session of Camp Joy. We are delighted that RUF students have been able to help send Mr. Warren Sullivan to enjoy a week of ministry at Bonclarken with Camp Joy!

All of Campus Ministry's offerings, from our weekly cookouts at The Barn to our monthly events, small groups, and outreach are free for all students and are made possible by the generous support and love shown to our students by individuals and churches who wish to make this ministry of the ARP Church available to Erskine students. To these generous folk we say, "Thank you!"

[www.erskine.ruf.org](http://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 by 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 (RUF) at Erskine.

**Recommendations:** No recommendations.

Respectfully submitted,

Patrick Malphrus, Chairman

The Campus Ministries Oversight budget is on page 643.

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

#### **COMMITTEE ON INTER-CHURCH RELATIONS**

The Committee on Inter-Church Relations met via conference call on February 25, 2014, and has communicated via email on a number of issues since the 2013 meeting of our General Synod.



**Ecumenical Organizations**

The ARP Church currently holds membership in two (2) ecumenical organizations: The North American Presbyterian and Reformed Council (NAPARC) and the World Reformed Fellowship (WRF).

**NAPARC**

The ARP Church had the privilege of hosting the 2013 meeting of NAPARC at Bonclarken on November 19 and 20. Chip Sherer and his staff are to be commended for the excellent hospitality shown to all NAPARC delegates. So impressed were our guests, that representatives of several member denominations actually inquired about holding meetings, and even a General Assembly, at Bonclarken. ARP delegates to NAPARC were Rev. Rob Patrick, Rev. Lee Shelnutt, Rev. Tom Shoger, and Rev. Matt Lucas. Our delegation had private meetings with the delegations from the RPCNA, OPC, and URC, respectively, at their requests. There is a growing sense of kinship and fellowship quite evident in our relationship with the OPC as well as with the RPCNA. Our meeting with the URC was very cordial. This was the first time an ARPC delegation met with the URC delegation.

Your committee is presenting two recommendations related to the meeting of NAPARC:

- 1) The first deals with the application of the Korean Presbyterian Church of America for membership in NAPARC. We are recommending the Synod approve this application. This is the second year of a three-year window for response from member denominations. Thus far, all denominations voting have voted in favor or approval.
- 2) The second matter is changes to the NAPARC charter. NAPARC bylaws can be changed by vote of delegates to NAPARC, but constitution changes require approval of member denominations. Several bylaw changes were made at the 2013 NAPARC meeting, and your committee is recommending the approval of the proposed constitutional changes. You can find the information regarding these changes, along with minutes from the 2013 meeting, at [www.naparc.org](http://www.naparc.org).

**WRF**

The WRF is a fellowship of 67 Reformed denominations from around the world. It last met in 2010 and will next meet in March 2015 in Sao Paulo, Brazil. Since its last meeting, a Statement of Faith for the WRF has been composed and will be proposed for adoption in 2015.

Your Committee on Inter-Church Relations has not endorsed this effort and is in the process of reviewing the document in anticipation of the 2015 WRF meeting. More information on the WRF can be found at [www.wrfnet.org](http://www.wrfnet.org).

### **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). It has been our practice to exchange delegates annually with the RPCNA, and to alternate years of sending and receiving with the other churches. Below you will find your committee's recommendation that we begin an annual exchange with the OPC, which is offered in response to that request from their Committee on Ecumenicity and Interchurch Relations.

Your committee is very excited about the planned concurrent Synod meeting with the RPCNA at Bonclarken in 2015. Both Synods voted in favor of this concurrent Synod in their 2013 meetings. We recognize, however, that this represents a greater effort on the part of our RP brothers, and a greater travel expense for most of them, so we appreciate the need for understanding on our part as they sort through logistical issues which may lead to some concern on their part for this meeting.

### **Fraternal Delegates/Representatives**

In 2013, our Synod sent Fraternal Delegates to the PCA, OPC, and the RPCNA. Dr. Bill Evans was our delegate to the PCA, Rev. Lee Shelnett to the OPC, and Moderator Jeff Kingswood represented our Synod to the RPCNA.

This year we will extend invitations to these three (3) denominations to send fraternal delegates to our Synod. We have received invitations from the OPC, the EPC and the RPCNA to send fraternal delegates to their assemblies. Recommendations on delegates can be found below.

### **Corresponding Synods**

The ARP Church has relationships with two (2) ARP Synods overseas. It is expected that Rev. Frank van Dalen of World Witness will make reports available from the Synods of Mexico and Pakistan.

**Other Relationships**

In 2010, a recommendation was approved by the Synod that your Committee on Inter-Church Relations, "...in consultation with the leadership of World Witness... investigate establishing relationships with at least one national church in all countries where we have missionaries serving." (*Minutes of Synod*, 2010, p. 366) Your committee is indebted to Rev. Frank van Dalen for his efforts in this matter, and intends further effort in cooperation with him this year.

**Officers for 2014-2015**

Committee officers were elected via email. The officers for next year are:

Chairman - Rob Patrick

Vice Chairman - Tim Phillips

Secretary - Rudy de Vries

**Recommendations:**

1. That Synod express appreciation to Chip Sherer and the Bonclarken staff for the excellent job done in hosting NAPARC in 2013. **Synod ADOPTED.**
2. That Synod approve the application of the KPCA for membership in NAPARC. **Synod ADOPTED.**
3. That Synod approve proposed changes to the NAPARC constitution. **Synod ADOPTED.**
4. That Synod receive fraternal delegates at this 2014 meeting from the OPC, PCA, and RPCNA denominations. **Synod ADOPTED.**
5. That Synod begin an annual exchange of fraternal delegates with the OPC. **Synod ADOPTED.**
6. That Synod authorize the following ministers to serve as fraternal delegates this summer: Rev. Lee Shelnut (EPC), Rev. Tim Phillips (RPCNA), Rev. Jeff Kingswood (OPC). **Synod ADOPTED.**
7. That all other actions herein reported be sustained. **Synod ADOPTED.**

Respectfully submitted,

Rob Patrick, Chairman

## COMMITTEE ON INTER-CHURCH RELATIONS

	<b>2014 Synod Approved</b>	<b>2015 Proposed</b>
Denominational Ministry Allocation	\$ 4,200	\$ 5,500
<b>Expenses:</b>		
General Office Expense	\$ 400	\$ 400
Committee Travel	450	450
ARP Fraternal Delegates/Representatives	3,000	4,000
Hosting Fraternal Delegates	250	350
NAPARC Dues	100	300
ICRC Dues	0	0
<b>Total Expenses</b>	<b>\$ 4,200</b>	<b>\$ 5,500</b>
<b>Net Income (Loss)</b>	<b>\$ -</b>	<b>\$ -</b>

A motion carried that

*the General Synod of the ARPC on behalf of World Witness approve joining the International Conference of Reformed Churches with any cost of membership to be covered by World Witness.*

**The Report of the Board of Benefits** was presented. The special prayer mentioned in the Board report was offered.

## REPORT OF BOARD OF BENEFITS

The Board of Benefits is responsible for providing: 1) opportunities for security to the individuals and families it serves in the areas of benevolence, insurance, and retirement, and 2) 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. The Synod-appointed members of the board are assisted in their work by advisory members representing those who are covered by our benefit programs—representatives of presbytery committees/commissions on Minister and His Work, and human resources directors from Erskine College, Bonclarken, and World Witness.

The board meets twice annually, and its standing and ad hoc committees meet as frequently as necessary to deal with matters assigned to them.

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.**

Synod's ministry of benevolence to our retired ministers and widows of retired ministers is administered rather quietly and often escapes notice by the denomination at-large. However, this is *your* benevolence ministry, and as such, it warrants more notice and attention. 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.* No money is retained for administrative purposes so that 100% of the money collected is distributed annually to qualified recipients in the following order of priority:

- (1) 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 with 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.
- (2) 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.

- (3) 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. Funds remaining after the two (2) preceding obligations are met are distributed equally as Christmas gifts to these individuals.

2013 Christmas distributions and 2014 ongoing support are summarized below:

Widows Benevolent Fund	\$ 6,264 (2 recipients)
Need-based ongoing assistance	17,515 (4 recipients)
Christmas gifts	9,222 (101 recipients)
Total Distributed	\$33,001

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. Because these notes are addressed to the denomination, they will be on display for you to read at the Board of Benefits table in the Mike and Lib Patrick Room of The Lodge during the meeting of Synod. Please take a few moments to read them and consider the impact these gifts, though rather small, can have on individual lives.

#### Insurance

The world of medical insurance has changed drastically with the advent of the Affordable Care Act (ACA). While some provisions of this legislation have resulted in positive changes to our plan (elimination of lifetime limits, coverage for certain medical procedures at 100%), other provisions are likely to drive up the costs of insurance, not only for our plan but for many across the nation. The Board of Benefits keeps a watchful eye on the ACA regulations and its ramifications. We are assisted in this process by our consultant, Corporate Benefits, Inc. of Greenville, SC.

Synod's medical insurance plan has been granted "grandfathered" status for an indefinite period virtue of its being a church-sponsored plan. As such, the plan is currently protected from some of the more costly effects of the ACA as well as from the requirement that coverage be provided for abortions as a form of birth control and abortifacient drugs.

The viability of any insurance plan depends upon the number, age, and overall health of its participants. This is certainly true of Synod's plan as well as of the ACA. The Board of Benefits readily acknowledges that insurance coverage purchased privately or through federal exchanges may provide lower initial premiums than Synod's plan. The board strongly advises any church and any individuals seeking alternative coverage to consider carefully such items as deductibles, covered services, and provider networks before opting out of Synod's coverage. Consultants at Corporate Benefits are available to analyze and compare plans to assist in the decision-making process.

In its effort to provide insurance at a cost our churches and agencies can afford, the board authorizes Corporate Benefits, Inc. to review our plan on an ongoing basis, recommend plan design changes, identify reputable firms as potential coverage providers, and seek competitive bids at least annually. Typically, Corporate Benefits seeks bids from three (3) to four (4) firms. Considered a very good plan by those in the insurance industry, the ARP plan is competitive both in terms of benefits and premiums.

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 (2)	Yes	Yes				Yes
ARP Seminary Students (3)	Yes	Yes				Yes

- (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) Eligibility requirements vary. For further information, participants should contact the Benefits Assistant in the Office of Central Services.
- (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 (Ex. 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. Please note that **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 enrolling within the first 31 days of eligibility. The Office of Central Services needs to be notified as soon as a new, full-time employee is hired. **Late enrollment is not permitted under the plan and will result in denial of benefits.**

#### Medical Plan

As of March 31, 2014, insurance claims are running a bit below projected levels. The board is awaiting renewal rates and anticipates announcing those rates at the meeting of General Synod or soon thereafter.

Participants in the plan can help to control costs by:

- taking advantage of the wellness benefit for annual physicals (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 nurse consultants at pharmacies
- purchasing medications through mail order services
- 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 **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.

An eligible employee is defined by the Plan document 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 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 re-

ceive the lump-sum death benefit nor the survivor income benefit. (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* requires a Call to have provisions for the church to make contributions to the General Synod in support of the ARP Retirement Plan.**

Copies of the ARP Retirement Plan Document are available online under the Central Services tab at [www.arpchurch.org](http://www.arpchurch.org).

At its meeting in June 2013, General Synod approved amendments to the ARP Retirement Plan to address the unfunded liability of the retirement plan trust. Rationales for each of these changes were explained to Plan participants and Synod delegates in letters sent out prior to the meeting of Synod. A number of individuals and churches wrote back with questions, and each received a personal response. The chairman of the Board of Benefits also addressed the Moderator's Committee on Board of Benefits as well as the Court itself during the Synod meeting.

The board realizes that the increased contribution rate has been difficult for a number of ARP Congregations and that the decreased benefit rate is a disappointment to the Plan participants. The board is pleased, however, to report that the changes made are moving the Plan in a positive direction:

	2012	2013	2014
Actuarial Value of Assets	43,302,000	45,107,000	46,274,000
Actual Liability	48,364,000	53,213,000	52,594,000
Unfunded Actuarial Liability	(5,062,000)	(8,106,000)	(6,320,000)
% Funded	89.53%	84.77%	87.98%

During the economic downturn of the last decade, defined benefit plans became too costly for many companies to maintain, and defined

contribution plans (403b and 401k) gained popularity. The Board of Benefits has considered the wisdom and feasibility of terminating our defined benefit plan and replacing it with a defined contribution plan.

Consultants who work with both types of plans in the corporate world and who advise the Board of Benefits and Synod's Investment Committee and experienced independent sources have consistently confirmed that defined benefit plans—over time—produce greater returns than defined contribution plans. Because defined benefit plans pool the contributions made on behalf of participants, 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. Defined benefit programs also provide an income stream for the lifetime of the participant and his/her surviving spouse. Therefore, the board believes it is in the best interest of our Plan participants to continue our defined benefit plan.

The Board of Benefits continues to monitor the health of the Retirement Plan Trust through an ad hoc committee, changes in the valuation schedule (now annual), and changes in the parameters of the valuation (new mortality tables and asset determination methods). The board continues to work closely with Synod's Investment Committee on matters related to portfolio performance and expected rates of return on investments. 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 20, for further details about the work of this committee.)

Participants are reminded that the Retirement Plan is intended to replace a significant portion of pre-retirement income, but like other plans, it is not intended to provide 100% replacement. The board encourages those individuals to save and invest prudently to supplement their retirement benefit.

As has been stated for a number of years in this board's reports to General Synod, our ARP 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.

A copy of the ARP Retirement Plan valuation may be requested from Central Services.

**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.” 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” 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. Employees should 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. Central Services is working to develop a suitable tax guide.

**Duty 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.

	2011	2012	2013
Total Medical/Dental premiums collected	\$4,153,216	\$4,221,726	\$4,183,667
Fees paid to Medical/Dental providers	608,450	652,827	754,998
Paid Medical and Dental Claims	3,466,246	3,490,261	3,658,745
Administrative Costs *	68,269	68,945	71,862
Balance of claim reserve	\$1,980,735	\$2,166,619	2,055,968

\*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.

#### Financial Review

The independent certified public accounting firm Scott & Company, Columbia, SC, has been engaged with the approval of the Board of Benefits and the Board of Stewardship to conduct a formal review of the financial activities of the board. The auditor's report for the Associate Reformed Presbyterian Retirement Plan is available for review at

the ARP Center, Greenville, SC. All financial activities of the Board of Benefits are included in the General Synod audit.

Administrative

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

The proposed 2015 Operating Budget for the board is attached.

**Duty 6. To make an Annual Report.**

**Duty 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.

Miscellaneous

Officers for 2014 – 2015

Chairman: John (Jack) Hill

Vice Chairman: Earl Linderman

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 retirement benefits to its employees, particularly in today's economy. **The Moderator's Committee recommended approval. Synod ADOPTED.**
2. That the Christmas Benevolent Fund Offering continue and that it be taken during the Thanksgiving season and that all churches provide an opportunity for members to make contributions for this ministry. **The Moderator's Committee recommended approval. Synod ADOPTED.**
3. That pastors and clerks be encouraged to be attentive to the special needs of retired Synod employees and widows of former employees and ARP pastors and seek to assist the Board of Benefits in its ministry to these faithful servants. **The Moderator's Committee recommended approval. Synod ADOPTED.**
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. **The Moderator's Committee recommended approval. Synod ADOPTED.**

5. That the proposed budget for 2015 be approved. **The Moderator's Committee recommended approval. Synod ADOPTED.**

6. That all other actions of the Board of Benefits as reported herein be affirmed. **The Moderator's Committee recommended approval. Synod ADOPTED.**

Respectfully submitted,

John (Jack) Hill, Chairman

In addition, The **Moderator's Committee on Board of Benefits** recommended the following:

7. That Synod pause to say thanks to God for the wonderful work of good stewardship from the Board of Benefits with the oversight of the Retirement Plan and a special thanks to Central Services and the Board of Benefits for the administration of our benefits program. **Synod ADOPTED.**

Footnotes:

<sup>1</sup> Application for Exemption From Self-Employment Tax for Use by Ministers, Members of Religious Orders and Christian Science Practitioners, Form 4361 (Rev. 1-2011), [www.irs.gov](http://www.irs.gov).

<sup>2</sup> Ibid.

## BOARD OF BENEFITS

	<u>Synod Approved</u> <u>Budget 2014</u>	<u>Proposed</u> <u>Budget 2015</u>
<b>Revenues</b>		
<b><u>Unrestricted for Operations</u></b>		
General Synod Allocation	6,500	6,500
A&R Interest	-	-
Total Unrestricted	6,500	6,500
<b><u>Designated Estimates for Benevolence</u></b>		
Benevolent Fund Special Offering	35,000	35,000
Christmas Benevolence		
Benevolent Fund Interest	50	
Lake Wales Christmas Benevolent Fund	-	-
J. C. Lott Trust	3,700	3,700
Total Benevolent	38,750	38,700
<b><u>Group Insurance Resources</u></b>		
Group Insurance Premiums	4,383,227	5,067,166
Group Insurance Interest	200	25
Interest on Claim Reserve-ACI Fund	40,000	40,000
Gain/(Loss) A&R Claim Reserve	-	-
Total Group Insurance	4,423,427	5,107,191
<b><u>Retirement Plan Resources</u></b>		
Ola B. Hunter Trust for Retirement	4,100	4,100
ARP Retirement Plan	1,265,000	1,683,000
Total Retirement Plan	1,269,100	1,687,100
<b>Total Revenues</b>	<b>\$ 5,737,777</b>	<b>\$ 6,839,491</b>
<b>Expenses</b>		
<b><u>Board and General</u></b>		
Board Travel & Meeting	4,500	5,000
Office and Miscellaneous	2,000	1,500
Total Board and General	6,500	6,500
<b><u>Benevolence</u></b>		
Benevolence	38,750	38,700
<b><u>Group Insurance</u></b>		
Group Insurance Premiums, Claims, Reserve	4,335,000	5,009,000
Group Insurance Administrative Support	73,427	83,191
Bank Charges	-	-
Fees-A&R Claim Reserve-ACI Fund	15,000	15,000
Total Group Insurance	4,423,427	5,107,191
<b><u>ARP Retirement Plan</u></b>		
Audit	3,000	5,200
Actuarial Fees	12,000	20,000
Legal	1,500	3,000
Administrative Support	73,427	83,191
Miscellaneous Expenses	2,200	2,200
Transfer to Trustee	1,176,973	1,573,509
Total ARP Retirement Plan	1,269,100	1,687,100
<b>Total Expenses</b>	<b>\$ 5,737,777</b>	<b>\$ 6,839,491</b>
<b>Net Income (Loss)</b>	<b>\$ -</b>	<b>\$ -</b>

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 marvel at the work of the Holy Spirit in the lives of our guests. The reports received of guests accepting the call of the Holy Spirit and being inspired and renewed in their faith in Jesus Christ make our work very rewarding. We regularly hear of lives (of all ages) being changed on visits to this wonderful place we call Bonclarken.

Our mission “to provide and promote a Christian environment for inspiration and renewal” guides our decision making. The purpose of this report is to update Synod on the activities of our Board since our last annual report to Synod, to share the ministry impact of Bonclarken, and to make recommendations for consideration by Synod.

Our board has been thrilled with the finished product of the project to Repair and Preserve the Hotel. Our last two major projects—the Youth Activity Building and The Lodge—were undertaken for the purpose of attracting more guests to this Christian environment. Both projects are accomplishing their clear mission-oriented purposes. How does an effort to repair and preserve the exterior of a 126-year-old building advance our mission? By its very appearance, this iconic building, which anchors our conference center, is an inspiration to young and old alike. It is a historic symbol of our faith heritage, reminding all of our past and continuing commitment to Christian ministry. Since 1921, the Music Room, meetings rooms, and other amenities have been used for Christian fellowship, education, and worship. These purposes continue today. To allow further deterioration of this facility would have negatively impacted our ministry and mission and would not have been good stewardship. We are so blessed to have hundreds of wonderful donors that allowed this project to be undertaken and successfully completed.

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

We also thank the hundreds of volunteers who assist with our ministry each year. The Bonclarken staff is always encouraged by the willingness of our volunteers to help in such an important manner.

The Board of Bonclarken is responsible for the overall management of the Conference Center, which includes all properties owned. In the

exercise of this responsibility, 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 the primary mission of Bonclarken. The Board reviews plans from the Administration for keeping this mission 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 2013, Bonclarken hosted numerous ARP events, including General Synod, Family Bible Conference, Women’s Ministries, 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 2013.

**Duty #2:**

“To elect officers and employ and supervise the president of Bonclarken, who in turn will employ and supervise such persons as

may be necessary for carrying on the work of Bonclarken in accordance with the policies established by the Board."

**Response to this duty:**

The following officers were elected to serve in 2013-14: Bill Patrick, Chairman; Windsor Sherrill, Vice Chairman; Elise Horton, Secretary; John Moore, Treasurer. Committee Chairs: Jim Ashburn, Administration Committee; Marshall Welch, 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 makes revisions 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 from April 2013 through February 2014:

Actions taken at the May 2013 Board meeting:

- Received a report from the Executive Committee regarding action taken in February 2013 to purchase a ½ acre lot which is contiguous to the Bonclarken grounds, located at 408 Highland Lake Road.
- Received a presentation on the status of the project to Repair and Preserve the Hotel.

Actions taken at the October 2013 board meeting:

- Received the final presentation on the effort to Repair and Preserve the Hotel. Gave thanks that the project was completed on time and under budget and with all necessary funds pledged by donors.

- Authorized the president to sign, on behalf of the board, the agreement between the James L. Love Bonclarken Foundation and Bonclarken Conference Center to dissolve the James L. Love Bonclarken Foundation and transfer all of the Foundation's assets to the Bonclarken Endowment Fund to be utilized as per the Agreement.
- Approved Carl Shaw, CPA, to conduct the 2013 financial review.
- Established a sub-committee to investigate ways to enhance offerings to youth and improve youth attendance.
- Asked the administration to investigate costs associated with establishing internet connectivity for the entire grounds and to report its findings at the January board meeting.

Actions taken at the January 2014 board meeting:

- Approved the 2014 Operating Budget.
- Approved the 2014 Endowment Income Budget.
- Received a report of Bonclarken's compliance with a new North Carolina state law requiring lodging establishments to install carbon monoxide detectors in every space with a fossil fuel heater or appliance and every adjoining room to such heater or appliance.
- Authorized the administration to proceed with plans to establish internet connectivity for the entire grounds.

**Duty #5:**

"To make an annual report to the General Synod."

**Recommendations:**

1. That the meeting of General Synod for 2016 be held at Bonclarken beginning Tuesday, June 7, 2016. (*The meeting of General Synod for 2015 was approved by the 2013 Synod to be held at Bonclarken beginning Tuesday, June 9, 2015.*) **The Moderator's Committee recommended approval. Synod ADOPTED.**
2. That General Synod continue to support Bonclarken through the allocation of funds from the Denominational Ministry Fund and through the annual Easter offering. **The Moderator's Committee recommended approval. Synod ADOPTED.**

3. That General Synod encourage all presbyteries, boards, and churches to encourage and assist their members in attending the various camps/conferences/retreats hosted by Bonclarken during the year. **The Moderator's Committee recommended approval. Synod ADOPTED.**

Respectfully submitted,

William B. Patrick, Chairman

In addition, the Moderator's Committee on Bonclarken recommended:

4. That General Synod express its thanks to the administration and staff of Bonclarken for their service to the ARP denomination and the whole church of Christ. **Synod ADOPTED.**

#### BOARD OF BONCLARKEN

	<u>2014 Synod Approved</u>	<u>2015 Proposed</u>
<b><u>Revenue</u></b>		
Rooms	\$ 965,000	\$ 972,000
Meeting Room	10,000	10,000
Food Service	532,000	535,000
Service Fee	65,000	67,000
Programs	33,000	34,000
Camps	56,000	58,000
Gift Shop/Nibble Nook	33,000	34,000
Property Owners	40,500	40,500
Miscellaneous	16,000	16,000
<b>Total Op. Revenue</b>	<b>\$ 1,750,500</b>	<b>\$ 1,766,500</b>

	<u>2014 Synod Approved</u>	<u>2015 Proposed</u>
<b>Non-Op. Revenue:</b>		
DMF	\$ 113,000	\$ 113,000
ARPWM	6,000	6,000
Mountain Club/Churches	203,000	204,000
Easter Offering	10,000	10,000
Other	27,608	27,608
<b>Total Non-Op. Rev.</b>	\$ 359,608	\$ 360,608
<b>Total Revenue</b>	<b>\$ 2,110,108</b>	<b>\$ 2,127,108</b>
<b><u>Expenses</u></b>		
<b>Cost of Sales:</b>		
Cost of Food		
Food - Revenue Meals	\$ 216,000	\$ 217,000
Food - Nonrevenue Meals	20,000	\$ 20,000
Gift Shop/Nibble Nook	14,500	14,500
<b>Total Cost of Sales</b>	<b>\$ 250,500</b>	<b>\$ 251,500</b>
<b>Total Pysl/Benefits</b>	<b>\$ 1,246,180</b>	<b>\$ 1,258,858</b>
<b>Other Expenses:</b>		
Administration	\$ 63,553	\$ 64,000
Camps	\$ 46,200	\$ 46,500
Financial fees	\$ 26,900	\$ 27,000
Food Service	27,900	\$ 28,000
Guest Services	87,200	\$ 87,500
Prop and Liab Insurance	62,000	\$ 62,250
Maintenance	100,550	\$ 101,000
Marketing	21,700	\$ 22,000
Programs		
Recreation	21,425	\$ 21,500
Utilities	156,000	\$ 157,000
Other Expenses		
<b>Total Other Expenses</b>	<b>\$ 613,428</b>	<b>\$ 616,750</b>
<b>Total Op. Expenses</b>	<b>\$ 2,110,108</b>	<b>\$ 2,127,108</b>
<b>Net Surplus (Loss)</b>	<b>\$ -</b>	<b>\$ 0</b>



**WORLD WITNESS REPORT  
NOT AVAILABLE ONLINE**

For more information,  
contact 864-233-5226

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The new Executive Director of World Witness, Alex Pettett, was introduced to the Synod by the chairman of the Board, David Walkup. Synod gave our retiring director, Frank Van Dalen, a standing round of applause. Mr. Pettett addressed the Synod. Mr. Walkup led the Synod in prayer.

Ali Mitchell will address the Synod at a later time.

The Report of **Christian Education Ministries** was presented.

**REPORT OF THE BOARD OF  
CHRISTIAN EDUCATION MINISTRIES**  
*"EQUIPPING THE SAINTS"*

Drive down the highway and you'll see them everywhere: phones and GPS units mounted on dashboards and windshields. It's remarkable how carefully people follow their instructions, sometimes to the point of finding a car in a lake after the driver followed some bad directions. Look around, carefully if you're driving, on the highway and you'll see cars filled with people all driving to destinations. As they drive to those destinations, most of them have one other thing in common. They know where they are going, but they have no idea where they are. All they know is for the minute they are a small green arrow sliding along a solid blue line.

In many ways, our navigation of the highways is similar to the navigation of our spiritual lives. As Christians, we know where we are going, but often have no idea where we are at the moment. Some of us have grown and are farther down the road of spiritual development, while others are new to the faith and find themselves on the on-ramp of their walks with Jesus.

At Christian Education Ministries (CEM), our goal is to provide the resources to help you map out a route forward toward spiritual maturity from wherever you find yourself at the moment. Please look to CEM to find a wide variety of books, conferences, and workshops, all of which can encourage and challenge you as together we navigate this life heading toward our common destination, the arms of Jesus.

**Organization:**

<b>Officers:</b>	Chairman - Rev. Bob Whittet
	Vice Chairman – Rev. James McManus
	Secretary – Jane Frazier

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

**Board Meetings:**

The Board of Christian Education Ministries has held two meetings since Synod 2013. These meetings were held September 9-10, 2013 and March 6-7, 2014.

**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 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.**

- CEM hired Mrs. Rebecca Duran in January 2014 as the Media and Graphics Coordinator. Mr. Mario Russo, who formerly held this position, went on to work as an intern in his church at the end of 2013.
- CEM hired Mrs. Judy Hall as Camp Joy Development Coordinator in April 2014. Mrs. Hall is working on a part-time basis to raise money for the future development of Camp Joy.
- CEM is currently seeking to fill the vacant position of Administrative Assistant.

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.*

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).*

Training leaders in our churches continues to be an important area of our work in the CEM office. The need for training of Sunday School teachers, leaders, and staff is vital to the well-being and healthy growth of our churches and their members. Through individual consultation, online training, local workshops, resourcing materials, and regional conferences, our CEM staff has served a number of our churches and continues to seek opportunity and methods which will make training accessible to all those who request it.

Some highlights of this year have been:

- CEM conducted the Mississippi Valley Presbytery Family Bible & Life Conference in New Albany, Mississippi with 64 persons representing seven churches.
- The Florida Presbytery Disciple Makers Conference, October 5, 2013, held at Bartow ARP Church, offered 16 workshops for 74 leaders from 11 churches.
- Elder and deacon training equipped approximately 95 leaders in February in Gastonia, NC, using a new format of teaching sessions followed by discussion and application in small groups.
- Online training seminars have been conducted on several topics and are made available to those who wish to receive more training but cannot travel to a training event.
- Training in proactive child protection awareness has been instigated for all of our camp and conference staff and volunteers to ensure safe, secure environments for attendees and staff.
- At the request of its founders, the Julia Hardeman Rhodes Lifetime Achievement Award to recognize those who have served our denomination in Christian Education ministry has been brought under the CEM Board. A committee defined and adopted the annual process of nomination, selection, and awarding of this honor to future recipients.

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.).*

- CEM is working on a revised version of our comprehensive curriculum plan (scope and sequence), adding new resource materials.
- CEM continues to operate bookstores in the Greenville office, Bonclarken and online providing people an opportunity to obtain board-approved resources. CEM traveled with the bookstore to many churches, conferences, NAPARC meeting at Bonclarken, Synod, Family Bible Conference and wherever possible to encourage Christian growth.
- CEM continues to expand the Adult Quarterly (Sunday School Curriculum), as edited by Dr. Mark Ross. Dr. Jerdonne Davis has now joined Dr. Ross in expanding the Teacher's edition with additional helps for teaching. Downloads are available for e-Readers and all mobile devices. Past and present editions are now available with 94 downloads since January 2014.
- CEM is developing curriculum for use in Bible studies.
- CEM is constantly expanding the list of resources to equip churches for Word-centered ministry, to promote daily Bible reading, and to enable evangelism. Our goal is to encourage the spread of the gospel by providing resources that help Christians grow in their understanding and love of the Lord Jesus Christ.
- CEM is working with the Women's Ministries leaders to promote and provide their selected resources for Women's Ministries.
- CEM is working with World Witness in distributing their missions directory through ARPBookstore.com. CEM is also working with World Witness and ONA for resources concerning Muslims as directed by Synod in 2013.
- CEM is currently working on a book by Dr. Mickey Rice in the area of evangelism.
- CEM is currently updating the work on ARP History by Dr. Ray King.
- CEM is continuing to give particular attention to helping smaller congregations find curriculum resources that are financially reasonable and adaptable for larger age spans and limited numbers in direct response to churches expressed needs.

**Suggested Curriculum Resources**

A wide variety of curriculum resource materials are currently available for churches. Materials considered need to be studied to make sure they conform to Reformed theology. It is the responsibility of each session to select materials which the session 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 Associated Reformed Presbyterian Church (Order from the ARP Center, Office of Christian Education, One Cleveland St., Ste. 210, Greenville, SC 29601-3696, (864) 233-2491. Edited by Dr. Mark Ross.
2. ARP Bookstore. The ARP bookstore has available a wide range of 13 week studies, youth curriculum and other curriculum resources.
3. Great Commissions 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.

**5. *To inform Synod, presbyteries pastors, sessions, DCE's, superintendents, and chairmen of local Christian education committees concerning trends and developments in Christian Education.***

- CEM maintains an active and up-to-date web page with information on training, events, trends, and developments in Christian Education.
- Articles about Christian education ministry appear regularly in our ARP Magazine.
- Presbytery representatives on our CEM Board are kept informed and are encouraged to bring timely, helpful, and pertinent information back to their committees and are asked to keep the CEM office informed of the ways in which we can best support and serve them.
- Whenever possible, CEM staffers conduct on-site meetings at churches with pastors, CE personnel and volunteers to hear, be informed, and respond to their ministry needs. Phone calls, emails, and occasional surveys gather current information, share the wealth of our broader-based experience, shape future train-

ing planning, and direct research for resources and solutions.

News of positive growth and ministry, as well as needs and concerns, are shared as appropriate with other churches to further connect, engage and support our denomination.

- Our Constant Contact lists are kept updated and expanded to connect with all of our churches, and as appropriate, individuals, in order to disseminate information quickly and clearly.

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

The Board reports the following participation in these events:

Horizon Conference (Senior High conference) attendance: 27

churches, 268 participants

Quest Conference (Junior High conference) attendance: 30 churches, 326 participants

Camp Joy NC (4 full sessions at Bonclarken Conference Center) attendance: 177 participants

Camp Joy FL attendance: 20 participants

Camp Joy SC (first time in South Carolina) attendance: 17 participants

The Board is looking to expand Camp Joy further in the future to other presbyteries

Appalachia Mission attendance: 35 churches, 375 participants

Cornerstone (College/Career Age Retreat) - Cancelled due to lack of registrations

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

- CEM continues to work closely with Great Commissions Publications (PCA and OPC), Christian Education and Publications (PCA), and with other denominations. This cooperation includes events planning, resources, and training in the area of Christian Education.
- CEM seeks to identify and recruit well-qualified Reformed teachers and trainers to serve with us in providing the best possible regional training and resources.
- CEM offers participation in our events to all area churches as presented from a Reformed world and life view.



*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.*

Examples of this cooperative effort are:

- Consulting work with Edgemoor ARP Church led to their hosting a teacher training workshop Sunday evening, March 16, inviting other area churches to participate. Nine churches, represented by 75 attendees, heard a keynote address on the challenges facing the ARP Church today, chose from five teachers' workshops, and enjoyed a fellowship supper.
- CEM supported Oconee ARP Church in developing, advertising and recording a regional conference on Biblical Man and Womanhood and Gender Confusion.
- Back Creek ARP Church hosted a CEM parenting seminar for its members and community.
- A teacher training seminar was conducted for the Pisgah ARP Church and a teacher retreat for Grace Presbyterian Church of Tryon, NC.
- Catawba Presbytery Women's Ministries invited CEM to provide seminars at its annual meeting.

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

- CEM is working with the ARP Foundation in establishing youth ministry opportunities in ARP churches and helping in the mentoring process.
- CEM continues to promote job opportunities as presented on the CEM web site.
- 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.*

Annual reports were collected via internet and mail and summary reports were made available where needed.

*11. To make an annual report to the General Synod.*

**Recommendations:**

1. CEM recommends that the 2015 budget be approved. **The Moderator's Committee recommended approval. Synod ADOPTED.**
2. CEM asks that Synod continue to pray for the work of Christian Education Ministries. **The Moderator's Committee recommended approval. Synod ADOPTED.**
3. CEM recommends that Synod encourage presbyteries to take full advantage of CEM's training opportunities and resources for equipping the saints. **The Moderator's Committee recommended approval. Synod ADOPTED.**

Respectfully submitted,

Bob Whittet, Chairman

In addition, the **Moderator's Committee on Christian Education Ministries recommended:**

4. That Synod commend the staff and board of CEM for their excellent work. **Synod ADOPTED.**

## CHRISTIAN EDUCATION MINISTRIES

	2014 Synod Approved	2015 Proposed
Revenues		
Denominational Ministry Allocation	\$205,919	\$205,919
Easter Offering Allocation	\$9,000	\$9,000
Contributions for Ministry	18,000	18,379
Miscellaneous Income	-	-
Registration and Fees	224,190	249,545
Sales & Subscriptions	112,700	110,200
Interest Allocation	290	-
Special Endowment Fund Gift	11,515	17,511
Total Revenues	\$ 581,614	\$ 610,554
Expenses		
Total Payroll & Benefits	237,123	239,195
Staff Expenses	14,000	9,900
Board/Committee Expenses	9,000	9,000
General Office		
Promotional Expenses	1,000	1,000
Equipment	1,500	1,000
Communications	6,025	6,780
Rent	11,111	13,354
Office Expenses	9,800	6,660
Total General Office	29,436	28,794
Facility Management	1,750	1,300
Publications		
Adult Quarterly	38,460	36,660
Adult Quarterly Editor	17,500	17,500
Book Store Purchases	47,100	42,800
Other Publications Expenses	500	500
Total Publications	103,560	97,460
Conferences and Training		
Room & Board Expenses	103,355	112,535
Honorariums & Fees	60,595	65,155
Travel	7,880	12,700
Planning	4,700	3,150
Supplies	20,525	26,875
Promotional	5,248	4,490
Total Conferences and Training	202,303	224,905
Total Expenses	\$ 597,172	\$ 610,554
Change in Fund Balance	\$ (15,558)	\$ -
Beginning Fund Balance	\$ 156,632	\$ 172,247
Ending Fund Balance	\$ 141,074	\$ 172,247

Synod broke into small prayer groups for prayers of thanksgiving and concerns.

Mr. Mitchell addressed the Synod with regard to the literature on the Muslim community available to the church.

The Report 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 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. We began this process at the 2013 General Synod and hope to continue and expand the process this year.
- The Pre-Synod Conference was reinstated into the 2014 Synod schedule. With the large number of churches reporting few, if any, professions of faith, the board of ONA believes it is important to continue a Pre-Synod Conference on evangelism.

This year, Dr. George Grant, pastor of Parish Presbyterian Church (PCA) in Franklin, TN, is the featured speaker. Dr. Grant has planted five (5) churches, established many schools, along with two (2) colleges, as just a few of his accomplishments to leading many unbelievers to Christ. We will be blessed many times over by his presentation and time spent with us.

- ONA continues to work with Erskine Theological Seminary to offer evangelism courses through Erskine.
- The demographics of the ARP denomination have changed drastically during the past 25 years. Over 18% 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 ARPCoast. 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. Another trip is planned for 2014:  
 August 4-9, 2014: Hamtramck, MI (2 square mile enclave of Detroit, 10 miles from Dearborn). They are planning a free medical clinic and other community activities.

**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 (8) pastors enrolled. The GO Clusters include nine (9) online training sessions over a period of one (1) 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 inability to pay. If you look at Ken's personal website, 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 under contract with ONA.
  - ONA has entered into a consultation contract with Ken in order to continue to provide this resource to our congregations. We are seeking to support the development of additional resources to provide coaching and follow-up with the local presbyteries and Ken.
  - Mint Hill Presbyterian Church, in Mint Hill, NC, is seeking to become the third church to access 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 2014 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 2014: Grace Hill ARP Church in First Presbytery and Riverside Presbyterian Church in Tennessee/Alabama Presbytery.
  - 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**

Hill City, Rock Hill, SC – Andy Stager

Kings Parish, Dallas, TX – David Winburne

River Crossing Church, Rock Hill, SC – David Stover

**First**

City Church, Asheville, NC – Duff James

**Florida**

Renew Church, Fort Myers, FL – Steve Reynolds

**Northeast**

Global Vision, Flushing, NY – Peter Lee

Yae Dam, Flushing, NY – Jae Lim

**Second**

Clemson Korean, Clemson, SC - Jae Park

- 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: Daniel Wells (Rock Hill, SC), Thomas Anderson (Philadelphia, PA), Jonathan Kuciemba (Grove City, PA), Jarrod Harmaning (Huntsville, AL), and Steve Richardson (Tillsonburg, ON, Canada).
  - Training for our church planters has included sending individuals to the Church Advancement Church Planting Conference in Orlando or to a church planting boot camp.
  - ONA conducted one (1) church planting assessment center since the last Synod: assessing three (3) potential church planting couples in May.
  - ONA has also assisted in organizing 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.
  - Synod approved the memorial from Second Presbytery regarding Reformed University Fellowship (RUF) at Newberry College. ONA agreed to match Second Presbytery funding up to \$25,000 for three (3) 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 (3) ways that ONA helps financially with new churches getting started:
  - 1) Supplements – Mission Supplements are extended to funded congregations to help meet current operating expenses. Supplements are given for up to four (4) years, with total maximum over three (3) or four (4) 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 presbytery.
  - 2) 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. Matching grants of up to \$35,000 are given from the income from the Outreach North America Endowment.
  - 3) Loans – The primary purpose of the Revolving Loan Fund is to make available for 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 two (2) bequests from estates: \$20,000 from Sarah May McFerrin and \$126,231 from Robert Y. Bowers. The monies were deposited into the ONA operations. However, the board did approve transferring \$70,000 to the Church Site and Building Fund (matching grant) for approved grants.
- 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 provide assistance to a church for no more than two (2) years, with the second year funding being 50% of the first year funding. The maximum first year funding is \$50,000.



**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: Open Position, Executive Director.

- Administrative Staff:

Full-time: Joel Gardner, Office and Finance Manager (vacated the position January 2014).

Part-time: Tessa Taylor, Administrative Assistant for Publications and Communication.

Ken Priddy, Consultant available for church revitalization activities.

- 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. At the time this report was submitted, the search committee was involved in that process. It is our hope and prayer that when the 2014 General Synod meeting convenes, a new director will have been selected.
- 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.
- The new 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. **The Moderator's Committee recommended approval. Synod ADOPTED.**
2. 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. **The Moderator's Committee recommended approval. Synod ADOPTED.**

3. That the proposed budget be approved. **The Moderator's Committee recommended approval. Synod ADOPTED.**
4. That the report of the Board of Outreach North America be approved. **The Moderator's Committee recommended approval. Synod ADOPTED.**

Respectfully submitted,

Wes Spring, Chairman

In addition, the **Moderator's Committee on Outreach North America** recommended:

5. That Synod express heartfelt thanks to the Lord and to Wes Spring, Tessa Taylor and the entire ONA board for their diligent efforts during this transitional year. **Synod ADOPTED.**

#### OUTREACH NORTH AMERICA

	2014 Synod Approved	2015 Proposed Budget
Revenues		
Projected Increases	0%	0%
Denominational Ministry Funds	\$ 566,172	\$ 566,172
Special Offering	8,000	7,000
Miscellaneous Contributions for Ministry	82,446	115,956
Conference Registrations & Misc	3,000	1,000
Invested Fund Transfers for Operations	5%	8%
Hillcrest Fund	5,903	6,231
Mattie B. Ellis Fund Income	544	595
Permanent Fund Income	5,627	6,174
Ralph Grigsby Fund	1,625	1,781
St. Andrew Church Fund	4,352	8,112
Invested Fund Transfers for Operations	18,051	22,893
Total Revenues for Operations	\$ 669,669	\$ 706,021

	2014 Synod Approved	2015 Proposed Budget
Expenses		
Payroll & Benefits	286,316	180,583
Staff Expenses	22,400	13,100
<u>Board Expenses</u>		
Total Travel and Meeting	15,300	18,300
Promotion	17,800	15,300
Professional Services	1,200	37,200
Total Board Expenses	34,300	70,800
General Office	18,575	19,681
<u>Program and Mission</u>		
Recruiting and Assessing	26,740	28,280
Training	93,905	103,060
Placement	7,000	7,000
Recruiting - Assessing - Training - Placement	127,645	138,340
Mission Supplements	185,000	239,667
Total Mission	185,000	239,667
Evangelism & Renewal	43,100	43,850
Program and Mission	355,745	421,857
Total Expenses	\$ 717,336	\$ 706,021
Net Income (Loss)	(47,667)	\$ 0
Beginning Fund Balance	98,144	488,701
Ending Fund Balance	\$ 50,478	\$ 488,702

The Report of **William H. Dunlap Orphanage Inc.** was presented.

#### WILLIAM H. DUNLAP ORPHANAGE, INC.

ARPs have been serving orphans for 109 years, since the opening of the William H. Dunlap Orphanage in Brighton, Tennessee in 1905. Annie Bell Dunlap founded the home in memory of her father, William H. Dunlap, and her aunt, Elizabeth Dunlap Spain, to provide “for the maintenance, support, and education of orphans.” The first residents of Dunlap Orphanage were children who came from a similar home that had been opened in 1897 by Reverend J. P. Knox in Hickory Grove, SC. Synod closed the Dunlap Orphanage in 1978 but maintained a board of trustees and charged the board with the responsibility

ity of providing for children who have been made vulnerable by the loss of normal parental care and whose vulnerability is compounded by their youth.

The ministry of the William H. Dunlap Orphanage (Dunlap), one of the least known of our denominational ministries, is one that has a positive impact on hundreds of young people each year. By some estimates, there are presently over 139,000 orphaned children (having lost one or both parents) in the United States alone. Even more children are victims of abuse, neglect, and abandonment. Worldwide, the number of orphans is multiple millions, and their numbers continue to grow. It is to such children, here in the US and abroad, that the work of the Dunlap Board of Trustees is committed.

The 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 November 13 and 14, 2013 and by conference call on March 19, 2014. Minutes of these meetings have been filed at the ARP Center.

### **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 provides funding to selected Christian residential ministries serving orphaned children. Dunlap specifies that its grants are to be used for direct services to children; funds are not provided for "brick and mortar" projects.

The Dunlap 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. Other organizations seeking funding may submit annual applications for grants to the board.

Dunlap also provides \$20,000 annually to Erskine College for scholarships for orphans. During the 2013 - 2014 academic year, nine (9) 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.

Working in conjunction with the ARP Foundation, the board has authorized the establishment of another scholarship at Erskine in

memory of former board member Rev. James "Jim" Barker. The Barker Scholarship, when fully funded, will be given to an orphan attending Erskine who demonstrates particular strengths of Christian leadership.

Following is a summary of all support provided in 2014:

\$ 20,000	Erskine College scholarships
23,225	Collins Home, Seneca, SC
23,225	Palmer Home, Columbus, MS
39,491	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
10,000	Impact Ministries, Southaven, MS
7,000	Calvary Home, Anderson, SC
\$ 157,941	TOTAL

The Dunlap Board established a fund in 2010 to offset costs incurred by ARP pastors' families who have adopted children. The board wishes to thank those individuals who have already made gifts for this purpose. To date, the fund has received \$1500 in gifts; \$10,000 is needed before we are 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."

#### **Administrative**

Administrative support for the Board is provided through the Office of Central Services.

#### **2. To prepare and present to the General Synod a budget for William H. Dunlap Orphanage, Inc.**

The Dunlap Board does not receive, nor does it request, funds from the Denominational Ministry Fund of General Synod. Instead, the resources for its work are provided primarily from gifts, endowment earnings, and income from trusts and restricted endowments which name Dunlap as a beneficiary. Some recent gifts from individuals have provided much-appreciated assistance, both through direct contributions and through an endowment established with the ARP Foundation.

Assets and proceeds from the sale of the Dunlap Orphanage property were turned over to General Synod and invested in two (2) 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.

In the past, the Dunlap Board has held its annual meeting in November. Grants for the upcoming year have been determined at that meeting, but they were based upon *projected* income. Actual income from our primary funding source, the B. J. Wade Trust, is not made available until March of each year.

The former system of operation meant that we could not come to Synod with a complete budget for the following year. Usually, the Wade Trust has produced more income than anticipated, but during a particularly difficult year in the investment markets, it produced less than anticipated and we were not able to meet our obligations to the homes we were funding. In order to operate more efficiently, provide more detailed financial reports to Synod, and make grants based on definite figures, the board will move its annual meeting from November to March, beginning in 2015.

**3. To elect officers and employ such administrators as are necessary for the work of the Board.**

Officers of the board for 2014– 2015 are:

Darrell Peer – Chairman

Jeff Bost – Vice Chairman

Mary Nell Coblenz – Secretary

Synod's Treasurer serves as Treasurer to the Corporation. Paul Bell serves as Administrative Officer for the Board. The board expresses sincere gratitude to retiring members Ron Pritts and Bill Harris, 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.**

Acknowledging that our God has a passion for the fatherless and the widow, the board urges each ARP congregation to become involved in ministry to orphans.

**Recommendations:**

1. That the 2015 budget be approved. **The Moderator's Committee**

**recommended approval. Synod ADOPTED.**

2. That ARP pastors and congregations actively seek to minister to orphans through service and prayer. **The Moderator's Committee recommended approval. SYNOD ADOPTED.**

In addition, the **Moderator's Committee on William H. Dunlap Orphanage** recommended:

3. That the information on the Dunlap Adoption Assistance Fund be added to the Synod website and that presbyteries and sessions be encouraged to publicize and support this fund. **Synod ADOPTED.**

**WILLIAM H. DUNLAP ORPHANAGE, INC.**

<u>Description</u>	Actual 2013	2014 Synod Approved	2015 Proposed
<b><u>Executive Summary</u></b>			
Anticipated Revenue	\$ 158,221	\$ 143,000	\$ 164,460
Beginning Fund Balance	14,467	3,526	4,800
<b>Total Available</b>	<b>\$ 172,689</b>	<b>\$146,526</b>	<b>\$ 169,260</b>
<b>Less:</b>			
Reserve for Potential Revenue Shortfalls	(3,500)	(3,500)	(7,200)
Percentage of Revenue	2.2%	2.4%	4.4%
Administration	(8,393)	(8,650)	(9,900)
Erskine	(30,000)	(20,000)	(20,000)
<b>Available for Allocation</b>	<b>\$ 130,796</b>	<b>\$114,376</b>	<b>\$ 132,160</b>
<b><u>Supporting Detail</u></b>			
<b><u>Anticipated Income</u></b>			
Denominational Ministry		\$ -	\$ -
Miscellaneous Gifts	1,075	-	-
B. J. Wade	94,822	79,700	99,300
Ola B. Hunter	4,042	4,100	3,560
Orphanage Fund	43,719	44,400	46,200
Will Ministry Fund (min bal of \$255,022)	14,565	14,800	15,400
<b>Total Anticipated Income</b>	<b>\$ 158,221</b>	<b>\$ 143,000</b>	<b>\$ 164,460</b>

<u>Description</u>	Actual 2013	2014 Synod Approved	2015 Proposed
<b>Ministry Expenditures</b>			
Erskine	\$ 30,000	\$ 20,000	\$ 20,000
Collins Home	23,228		5,807
Palmer Home	23,228		5,807
French Camp Academy	23,228		5,807
World Witness-MLPS Girls' Hostel	15,000		-
Calvary Home	7,000		-
Boys Farm	10,000		-
Impact Ministries			-
Miracle Hill	10,000		-
Available for allocation		114,376	87,792
<b>Sub-Total Ministry Expenditures</b>	<b>\$ 141,684</b>	<b>\$ 134,376</b>	<b>\$ 125,213</b>
<b>Administration</b>			
Central Services	\$ 4,500	\$ 4,500	\$ 4,500
Board	\$ 2,998	3,900	3,900
Promotional	\$ 420		1,000
General Office	\$ 475	250	500
<b>Total Ministry Expenditures</b>	<b>\$ 150,077</b>	<b>\$ 143,026</b>	<b>\$ 135,113</b>
Net Income over/(under) expenditures	\$ 8,144	\$ (26)	\$ 29,347
Beginning Fund Balance	\$ 14,467	\$ 3,526	\$ 4,800
<b>Ending Fund Balance</b>	<b>\$ 22,611</b>	<b>\$ 3,500</b>	<b>\$ 34,148</b>

The Report of Erskine College and Seminary was presented.

REPORT OF ERSKINE COLLEGE  
AND ERSKINE THEOLOGICAL SEMINARY

Introduction

This year Erskine College, South Carolina's oldest four-year Church affiliated institution of higher learning, celebrates the 175th anniversary of its founding as a Christian institution and its historic relationship with the Associate Reformed Presbyterian Church. Likewise, Erskine Theological Seminary, established two years prior to the college, is grateful for its lengthy history of service of educating pasto-



ral leadership for the ARP denomination and the broader Evangelical Church.

In a culture experiencing the rapid secularization of higher education and the liberalization of the theological academy, Erskine is blessed by God to continue in its pursuit of Christian education on both the graduate and undergraduate levels and to see its philosophical and theological commitments aligning ever closer to the mission envisioned by the Associate Reformed Presbyterian Church. In many ways, the institution is moving against the cultural tide. The positive steps being taken to secure Erskine's health and progress against the flow of the broader culture, as well as the longevity of its history, rightly should be celebrated with all praise going to God alone.

Advancing an effort to be faithful to Christ and to be relevant to the culture is fraught with challenges. External agencies, such as the Southern Association of Colleges and Schools (SACS), which accredits the College and the Seminary, and the Association of Theological Schools (ATS), which accredits the Seminary, must be satisfied. Formal agreements that have been made with outside entities must be handled carefully due to the contractual, financial, educational, and theological ramifications. Similarly, there are several internal factors affecting Erskine's ability to progress steadily in pursuit of its Christian academic mission. The most public of these is the current search for Erskine's 16th president. Even more important is the critical financial situation created by the interrelationship of admissions and financial aid, fundraising, and the complex budgeting mandated by a small school offering both undergraduate and graduate degrees.

The purpose of this report is to offer the General Synod of the Associate Reformed Presbyterian Church a substantive and transparent commentary on the major issues, external and internal, facing Erskine at this historic and very serious point in the life of the institution. This report will also present actions being taken by the Board of Trustees to engage these issues, to bring healthy resolution to them, and to chart a course for the institution's future that promises to be as significant as Erskine's past.

This report is presented with grateful acknowledgment of the significant role of the General Synod and the churches of the Associate Reformed Presbyterian Church who have long supported Erskine through the appointment of trustee leadership, the giving of financial support, and the provision of students. Each of these is vital to the health of the institution; never more so than at the present. Your continued partnership in this gospel enterprise to build the Church

through a Christ-centered education is sincerely and greatly appreciated.

**Responses to Recommendations of the 2013 General Synod**

At the outset of this report, Synod's specific concerns regarding Erskine stated during the 2013 meeting are addressed. Four key actions taken this year by the Board of Trustees relate directly to the recommendations made at the 2013 General Synod meeting. They are:

**I. Acknowledgement of Erskine as an Agency of the Associate Reformed Presbyterian Church**

The General Synod requested "that the Board of Trustees of Erskine College and Seminary adopt a similar statement" to the following, which was affirmed during the 2013 Synod meeting:

"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."

In response to this request, the Erskine Board of Trustees adopted the following statement:

"In grateful acknowledgement of the 175-year relationship between the General Synod of the Associate Reformed Presbyterian Church and Erskine College and Seminary, the Erskine College Board of Trustees hereby reaffirms Erskine as a valuable agency of the Associate Reformed Presbyterian Church, and covenants to maintain a close working relationship with the Associate Reformed Presbyterian Church in order to continue preparing Christian leaders for service in the church and community."

**II. Support for the Stated Criteria Commended to the Erskine Presidential Search Committee**

At its 2013 meeting, the General Synod passed language directed to the current Presidential Search Committee stating:

"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, subscription to the Standards of the Associate Reformed Pres-

byterian Church, and the educational qualifications, experience, personal skills, and fundraising background to accomplish the stated mission of the institution.”

In complete agreement with the General Synod and wanting to further emphasize the character, qualities and personality of the desired president, the Board of Trustees passed the following:

“In its search for a new president of Erskine College and Seminary, the Board of Trustees charges the Search Committee to search for, identify and recommend an individual whose qualifications include a personal profession of faith fully and enthusiastically in line with Synod’s definition of an evangelical, the ability to communicate a biblical world and life view and the application of it in undergraduate liberal arts and graduate theological education, an affirmation and articulation of the doctrine of inerrancy as embraced by the Board of Trustees and as stated by the General Synod of the Associate Reformed Presbyterian Church, agreement with the Philosophy of Christian Higher Education with a clear vision of implementing it into the life of Erskine College and Theological Seminary, subscription to the Standards of the Associate Reformed Presbyterian Church, and the educational qualifications, leadership experience, personal skills, and significant fundraising background that demonstrate the competencies necessary to accomplish the stated mission of the institution.”

### III. Initiation of a Study on the Potential Separation of Erskine Seminary from Erskine College

The Synod requested that, pursuant to the proposal included in the 2013 Report of the Special Committee on Erskine, the Erskine Board of Trustees investigate the requirements for and implications of a possible separation of Erskine Theological Seminary from Erskine College. The directive stated that the Board of Trustees should . . .

“ . . . study the possible establishment of Erskine Theological 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. ”

To this end, an ad hoc committee was appointed to undertake such a study during the 2013-2014 academic year. The work of this committee is extensive and, at the writing of this report, not yet complete.

If the work of this committee and the full Board thereafter is completed at the Board's May meeting, a full report on the activities and findings will be included in the supplemental report to the members of General Synod prior to the meeting of General Synod in June 2014.

#### IV. Affirmation of the Standards for an Erskine Trustee

The Special Committee on Erskine recommended:

"... that Synod affirm 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."

Three years ago General Synod and the Erskine Board of Trustees instituted the Special Committee on Nominations Erskine, or SCONE, as part of the nominations process. This committee, comprised of members of Synod's Nominations Committee assisted by the Erskine Board's Committee on Trustees, is to be commended for their work in constructing a database of potential trustees, evaluating trustee candidates, assessing the needs of the Board, and recommending a worthy slate of nominees to Synod. The Board gratefully acknowledges Synod's cooperative partnership in this process and thanks the Synod Nominations Committee for their work on Erskine's behalf.

In order to foster the competency, engagement and independence of Board members desired by the General Synod, the Board voted in August 2013 to make the meetings of the Executive Committee of the Board of Trustees open to all trustees. According to the Board's by-laws, the Executive Committee is authorized to act on the institution's behalf between the stated meetings of the full board. Now, with an open Executive Committee, trustees not serving on the Executive Committee are made aware of Executive Committee meeting times and are able to participate without vote. Therefore, all trustees are provided opportunity to gain a greater degree of competency through the discussion and information shared and to become more engaged as they may voice opinions within the Executive Committee.

#### **The Current State of Erskine College and Theological Seminary**

Having addressed the concerns and recommendations from the 2013 General Synod, this report will now focus on the current state of the institution and the external and internal challenges confronting it.

### I. Accreditation

Christian colleges and seminaries do not exist in a vacuum. External factors play critical and often valuable roles in the operation of an institution. Within higher education, one of the most important factors is the accrediting agencies. The oversight provided by these agencies is carried out through ongoing assessment of an institution's programs and responsiveness to changes in accrediting agency standards.

Erskine College's accreditation remains intact. Though still accredited, the school is currently sanctioned, placed on "Warning" status by the Southern Association of Colleges and Schools (SACS). This is a delicate time as the College is in its second year of review while on Warning, with its next major assessment occurring in December 2014. The Erskine administration is hard at work rectifying the items of concern. Indications are that the issues that originally caused Erskine College to be placed on Warning will be satisfactorily addressed by the December SACS review meeting. Yet, even achieving the approval of SACS in these areas may not prevent the College from remaining on sanction.

In order to understand the College's current accreditation status and its prospects for the future, the accreditation process itself must be understood.

The Southern Association of Colleges and Schools Commission on Colleges (SACSCOC) is the regional accrediting agency of higher education institutions, including Erskine, in the Southern region. Its mission is "to assure the educational quality and improve the effectiveness of its member institutions."

Accreditation, a designation bestowed upon an institution following critical assessment, is intended to set a common standard of educational quality and institutional integrity for colleges and universities, to evaluate individual schools according to that standard, and to help those institutions and their programs improve if they are found to be deficient. Accreditation then is the manner in which institutions can maintain a level of excellence within their peer group and implement best practices in order to achieve desired outcomes. These outcomes are accomplished through internal assessment by the institutions, rigorous review by the accrediting agency, and adjustment processes.

Should an institution fail to comply with SACS requirements, the Commission may impose sanctions. An institution found to be out of compliance must correct the deficiencies or face the possibility of being placed on one of two sanctions: Warning or Probation.

An institution may be placed on Warning for failing to comply with SACS Core Requirements or Comprehensive Standards and/or for failure to implement and make progress regarding the proper policies and procedures that demonstrate improvement in areas identified by SACS. The maximum total time during one monitoring period that an institution may be on Warning is two years.

Probation, the more serious sanction, is normally applied as the last step before an institution loses accreditation and is removed from SACS membership. Probationary status is levied when SACS deems noncompliance with its principles serious enough to continue the sanctioning process. Two years is the maximum amount of time an institution may be on Probation. Within this time frame there is opportunity for appeal provided "Good Cause" is demonstrated.

In 2012, SACS placed Erskine College on its current status for deficiencies reported in our decennial Compliance Report submitted in the fall of 2011. The sanction letter placing Erskine on Warning in 2012 identified nineteen items of concern and came with Recommendations for their adjustment. Ten of the items in question were resolved as of the end of the year 2013.

Only one of the items, the influence of outside entities, specifically regarded the role of General Synod in the life of the Institution. This item also concerned the presence of a separate organization known as the EC Foundation. The agreement between General Synod and the Board of Trustees regarding Erskine's status as an agency of the Associate Reformed Presbyterian Church and the changing of appropriate language in the Institution's Charter and By-Laws to this effect demonstrated that the General Synod is not an outside entity exerting undue influence. Defining the agency relationship satisfied the concern made by SACS regarding the denomination's interest and influence within the Institution. In addressing the EC Foundation, this year, the Board of Trustees voted against recognizing the foundation as an entity affiliated in any way with the institution and requested that any reference to that effect be removed from the public arena. The directors of that organization complied with the request of the Board, and the EC Foundation is no longer seen as a potential undue influence.

The nine (9) recommendations remaining to be addressed primarily relate to the manner in which Erskine can demonstrate its institutional effectiveness in achieving its mission and stated goals. SACS identified problematic issues regarding the institution's annual evaluation of academic and administrative programs and services. The

issues noted are administrative in nature and do not directly affect the students, their education, or their on-campus experience. Most of the remaining items focus on the evaluation of administrative support services, administrative staffing, and academic programs.

The College is reviewing its current procedures and practices, and implementing new forms of oversight and assessment in order to demonstrate appropriately the manner in which it measures institutional effectiveness. The nature of the SACS recommendations requires an ongoing consistency be demonstrated over a time period of more than one year. Therefore, Erskine will remain accredited but continue on Warning status for 2014.

The Commission on Colleges will rule in December 2014 on these nine (9) remaining recommendations, at which time the assessments and reports submitted by Erskine are expected to be sufficient to see it cleared on these particular matters. If Erskine is found to be in compliance at that time, barring that no other infractions or deficiencies are formally recognized, then Erskine will move off Warning status.

While this is good news and indicates significant improvement in the area of institutional assessment and outcomes, indications are that Erskine is now out of compliance regarding its financial health, a new issue of compliance with SACS standards. Because Erskine will reach its two-year limit on Warning status in December, financial non-compliance, if formally recognized by SACS this year, would result in the next level of sanction for Erskine College—Probation. The sanction of Probation is a real possibility if sufficient actions are not taken to address the financial concerns of SACS. An indepth understanding of the economics of this situation is given later in this report in the portion addressing institutional finances.

It is worthy of note that, according to the process and procedures of SACS previously noted in this report, Probation also has a two-year time frame allowing any institution on Probation to resolve the items of concern before accreditation is revoked. Therefore, should Erskine College receive a sanction of Probation, it will remain a fully accredited institution. However, the designation of Probation obviously will likely have significant negative ramifications on other areas of the institution including, but not limited to, admissions, financial aid, faculty recruitment, and fundraising.

## II. The Presidential Search Process

From the assessments conducted by the external accrediting agencies and the alterations they have made in certain policies, Erskine's internal financial challenges have come more sharply into focus. The need to address the finances and the manner in which the issues will be resolved are made more difficult in that the institution is currently seeking its next president.

The search for Erskine's 16th president formally began with the announcement of the Presidential Search Committee. Trustees Bill Cain and Andy Putnam serve on the committee. Crosland Stuart, Bryan Bult, Clint Davis, Steve Sniteman, Mark Ross, and Sarah Wightman Brice are the remaining voting members. Non-voting advisors include David Conner, Greg Haselden, Bill Patrick, Paul Bell, and students Daniel Prohaska and J.P. Marr. Bill Cain and Crosland Stuart Co-Chair the committee.

With Board approval the Presidential Search Committee hired SI-MA International, an executive search firm well acquainted with Christian institutions and organizations. During the fall semester of 2013, SI-MA conducted widespread surveys and interviews with institutional leaders and constituents including trustees, administration, and faculty. Representatives of the ARP denomination as well as Erskine College and Seminary alumni were likewise interviewed. From the information gained, a presidential profile was constructed and advertised.

Some 25 applicants have been considered with the Presidential Search Committee now having narrowed the field to a short list of prospects. At the time of this report's writing, at the end of March 2014, the Presidential Search Committee plans to engage the full board in the process soon. More information will be available in the supplemental material to be submitted after the May 2014 Board meeting.

## III. Financial Stewardship

The presidential search process is made more difficult by the ongoing financial problems of the institution. Erskine's overall budget is \$30.8 million, this includes all salaries, facilities, and expenses. To garner the necessary funds to meet this need, the institution is dependent upon tuition, fundraising, and its current \$39.7 million endowment.

Tuition for the College is stated at \$41,385 for the current academic year. However, the average student pays only approximately 30% of



the tuition and required fees portion. This percentage is called the “discount rate,” the average level by which the stated tuition and fees (the “sticker price”) are reduced by the institution itself in order to attract students to Erskine. In recent years the discount rate has risen from around 55% in 2007-08 to the current 70% level. Erskine has long been well above the national average for such discounting, and so this fundamental problem antedates any recent administrative policies that have exacerbated the situation. The downturn in, and slow recovery of, the economy are also key factors which have impacted the increased demand for financial aid by current students. With the high discount rate, the amount of tuition dollars actually being generated leaves a large margin of expense.

To “balance” the budget once tuition and development dollars are counted, the need has been met in recent years through the previously mentioned excessive draws from Erskine’s endowment. For example, the budget for fiscal year 2013-2014 was in balance only because of a 9.19% draw from the endowment. A reasonable level of annual funding from the endowment is 5%, a level prescribed in Erskine’s Board’s Policy Manual. Higher levels require specific approval by the Board and Erskine has been above this mark for at least the past three (3) years.

The United States Department of Education monitors the financial health of all institutions receiving federal financial aid and has notified SACS of Erskine’s financial situation. Should SACS, in December, find this situation to be of concern and continuing, it could cause Erskine to remain on sanction. If this occurs then Erskine’s sanction status would move from Warning to Probation as described above. Because the assets removed from the endowment to fund the institution are in excess of Erskine’s policy, the continued drawdown of the endowment is not sustainable and threatens Erskine’s accreditation.

Though dire, the financial situation is not bleak. Even with the multiple years of excessive draws from the endowment, the Endowment Fund remains virtually unchanged due to the growth of the equity markets. In other words, the draws off the endowment have been largely offset by market generated growth. It should also be noted that Erskine’s \$40 million in endowment assets equates to approximately \$61,500 in endowment dollars for each of its students. Few schools Erskine’s size can claim that robust endowment ratio. Finally, Erskine is a school in transition on many levels. As this transition concludes, especially with the advent of a new president, Erskine will be

positioned to move forward in implementing the mission and vision set forth by the Board in conjunction with the blessing of Synod.

#### IV. Development

The trend in institutional giving has been in decline for several years. For the past two (2) fiscal years, the Unrestricted Annual Fund has been set at the level of \$1.3 million, which was not met in either year despite non-recurring unrestricted estate gifts realized during that time. Currently, the Unrestricted Annual Fund has raised slightly more than \$700,000 toward the \$1.3 million goal this year. Notably, there has been a decrease of 42% in the number of donors to the Annual Fund over the past 5 years. In that the giving rate among all alumni and friends was just 21% in 2009, this decrease in the number of givers is very significant. Recently, the institutional auditors, CapinCrouse LLP, stated that the development effort should be raising \$4 million annually to assist in covering the tuition shortfall and to build the endowment. However, tightened budgets have made it difficult to hire the appropriate amount of development staff. Furthermore, as the president is normally considered to be the chief fundraising officer, the lack of a full-time president exacerbates the problem.

#### V. College Academics and Enrollment

The Fall 2013 enrollment at the College was 588 students. This year Erskine welcomed 223 new students, with 200 of those being freshmen. These students, representing 12 states and 10 countries, arrived at Erskine with an average SAT score of 1025 and an average high school grade point average of 3.4. However, overall academic quality of incoming students has declined (from an SAT average of 1091 in 2007-08), and this is cause for concern. As of March 17, 2014, the College has received 99 deposits from potential incoming students for the Fall of 2014.

For the academic program, Erskine's current Strategic Plan (2012-2017) calls for the creation and implementation of a coherent and compelling core curriculum for the college. The new core curriculum, constituting a minimum of 58 credit hours, was approved by the faculty in December 2013 and communicated to the Academic Committee of the Board in February 2014. This new core curriculum involves a restructuring of the foundational and formational courses that make up the core of the Christian liberal arts education that Erskine offers.

Competencies, deemed foundational and formational, are to be acquired by student through the core curriculum. The core plan states

that, "Foundation courses introduce students to different disciplines, strengthen their communication and analytical skills, and impart knowledge about humanity, nature, and Scripture. Together they prepare students for more advanced learning in Formation courses. These upper level classes positively challenge students' thinking about themselves, the world, and God, as well as the relationships that exist among all three. Formation courses hone skills and expand knowledge through discipline-specific perspectives, but they go further in integrating critical analysis, problem-solving, and morals and ethics."

#### VI. College Student Services

Campus life will be positively impacted in the coming year by a new initiative funded by a grant from the Council of Independent Colleges (CIC). Offered through CIC's Network for Vocation in Undergraduate Education, or NetVUE, the grant, in the amount of \$32,700, provides for a program bringing the Christian concept of vocation to bear on Erskine's identity and mission. Erskine's initiative, called "Flourishing and Vocational Excellence" (FaVE), will provide programs and opportunities for faculty, staff, and undergraduate students to deepen the intellectual and theological exploration of vocation among Erskine students. This grant will be administered through the Office of Student Services under the direction of Dr. Robyn Agnew.

The Student Services Committee of the Board was recently asked to review a proposal by student leaders asking for a formal change in Erskine's student alcohol policy. The Committee declined to send the proposal forward to the full board.

This year, the number of student athletes at Erskine College is over 320. With the increase of those playing sports, Erskine is able to report greater success in its athletic programs. Erskine had 108 student-athletes named to the fall Conference Carolinas Presidential Honor Roll. This indicates these athletes have a 3.25 GPA or higher at Erskine. The men's soccer team, for the first time in Erskine's history, won their conference regular season with senior Roberto De La Vina earning Conference Carolinas Men's Soccer Scholar Athlete of the Year. In Cross Country, junior Marlee Rhodes was the first female runner to earn All-Region for Erskine since the institution joined NCAA Division II ranks in 1995. At the time of this report, the Women's Tennis Team is defending their nine year reign as conference champions.

#### VII. Erskine Theological Seminary

Enrollment at Erskine Theological Seminary is in decline as shown by student full-time equivalent numbers over the past four years. During the recent Fall semester, 160 students took classes with a full-time equivalency ("FTE") of 71 students. Enrollment in the current Spring semester is 144 students equating to an FTE of 66. These totals are for both the Due West and Columbia campuses and the extension sites in Augusta, Charleston, Florence, and online. Those students in the MEDCOM program (who are on campus only in January and June) are included in the headcount numbers but are not included in the FTE.

A full-time recruiter was hired in early 2014 to help with this deficiency of students. At its February 2014 meeting, the Board approved a new position of a chief operations officer for the Seminary who will report directly to the president. The highest-ranking officer at the Seminary currently is the dean. This new position will provide direct operational oversight that is desperately needed.

The Seminary faculty is aware of the decline in the enrollment numbers and that, with the high number of tenured faculty combined with the way the Seminary is now structured, the current status is not sustainable. Though the future is viewed with a high degree of apprehension, faculty morale toward their teaching duties remains high. A number of the current faculty members are nearing the age at which they may wish to retire. However, the overabundance of faculty is an immediate concern.

There has perhaps been a perception in Synod that the Seminary no longer attracts, or even seeks to attract, ARP students. Erskine enrolls, on average, 40-45% of the ARP MDiv students in all of the accredited seminaries in the US and Canada, a percentage which is slightly higher now than it was 15-20 years ago, with geography playing a major role in students' choice of a seminary. We want to be clear, however, that the Seminary's first priority is recruiting ARP and other confessional Presbyterian students, even as the Seminary continues to share the Reformed faith with students from other churches who have found Erskine a wonderful place to prepare for service to Christ's Church (especially Baptist, AME, and non-denominational students).

#### VIII. Erskine Theological Seminary and the U.S. Army Medical Command

Erskine Theological Seminary maintains accreditation through both SACSCOC and the Association of Theological Schools (ATS).

Erskine Theological Seminary maintains a full accreditation status with ATS at both its Due West and Columbia campuses.

The MEDCOM program, a Doctor of Ministry program for Army chaplains that emphasizes Clinical Pastor Education, is currently offered through Erskine Theological Seminary based on a contract with the US Army. Since Erskine's contract with the US Army Medical Command (MEDCOM) was last renewed in 2008, ATS altered its stance on admission criteria that opened the way for academically qualified non-Christian students to attend and become degreed by distinctly Christian seminaries and schools.

In November 2013, the contract to continue the MEDCOM program was renewed by the Erskine administration in consultation with the Seminary Committee of the Board of Trustees. To be awarded the contract to continue training Army chaplains, and based upon the changes in policy made by ATS, Erskine Seminary had to agree to admit anyone with a peer degree of a Master of Divinity as outlined in their particular religious tradition and institutions. Thus, in order to retain consistency with ATS standards and maintain the MEDCOM program, Erskine has enrolled otherwise academically qualified non-Christian Army chaplains in the MEDCOM program.

At its February 2014 meeting, the action taken by the administration was reported to the full Board, including the changes in ATS policies and the participation of non-Christians in the program. In January 2014, one month before the Board meeting, it was made public that two (2) of the twenty-one chaplains were from non-Christian backgrounds, one Mormon and the other Buddhist. Financially, the MEDCOM program is important as it provides significant operating funds for Erskine Seminary. The Board of Trustees will review this matter and will determine the future of this contractual partnership upon completion of its study.

We recognize that there is, with some reason, uncertainty in the church over Erskine Seminary. The Faculty of the seminary and the board have recently revised and reaffirmed the Seminary's statement of its basic commitments, and we encourage members of Synod to read this statement on the Seminary's website. In summary, Erskine Seminary is committed to the glory of the God who made us and saved us, to the authority of the Bible as that has been defined by Synod, to the gospel of God's grace, and to the Reformed faith, especially as that has been set forth in the doctrinal standards of the ARP Church. The Seminary seeks to serve the entire church of Jesus Christ by preparing men and women for service in Christ's church. The Sem-

inary does not presently fulfill these commitments perfectly, but we are committed to addressing those areas in which we fall short and we are committed to the long process of regaining the Synod's confidence in the Seminary's fulfillment of her mission.

**IX. Implementation of the Statement of Philosophy of Christian Higher Education (SPCHE)**

As discussed above, the actions taken by the Board thus far this year indicate its belief in the importance of Christian higher education and that education represents a vital part of the mission of the church. Erskine College is an institution held in trust for the church, with trustees overseeing the total administration of the College as a trust on behalf of the church. At this point in Erskine's history, the Associate Reformed Presbyterian Church has a definite role to play in Christian higher education.

Our mutual calling in Christian higher education is to create an environment that exposes this academic community to the truth of God's redemptive love as it is revealed in Scripture, to model and encourage the integration of Christian faith and learning, and to equip students for lives of useful service, whether in the full-time ministries of the church or in other worthy callings.

To accomplish this calling, Erskine has the responsibility to stress both Christian commitment, which is faithfulness to Christian doctrine as well as Christian ethics, and academic excellence in its pursuit of educating students. This education must be based on belief in the Triune God (the Source of truth), be centered in Jesus Christ (the Revealer of truth), and be guided by the Holy Spirit (the Inspirer of truth). God's general revelation in creation, including humanity and all of its endeavors, must be understood in the light of His special revelation in His Word, the Holy Scriptures of the Old and New Testament.

**Closing Remarks**

In the midst of present and future challenges, the Board celebrates the faithfulness of God for His providence over the past 175 years. Twice this year, at Alumni Day on April 26 and again at Homecoming on October 18, the Erskine community will gather to reflect on the uniqueness of Erskine and Due West. Alumni are working with administrators to promote the event through videos depicting individual lives that have been decisively shaped over the years by the Erskine experience. A full-length documentary film chronicling some of the

key events in Erskine history will be released during the Homecoming celebration. Erskine's history and impact likewise will be commemorated through a special exhibit on display at the Upstate History Museum in Greenville, SC from September 27 through October 2014. As this reminiscing occurs, the Board trusts that the goodness of God experienced by this institution in the past will continue and bring a prosperous future.

There are significant challenges confronting the institution at this time. The problems faced are not insurmountable, but they are real and they are critical. Placing our trust in God, who is faithful and never changing, and committing our minds, our hearts, and our hands to the work of strengthening Erskine College and Theological Seminary, the Board of Trustees looks forward to an open and transparent relationship with the Synod. The trustees commit to pursue and retain administrators who are passionate about the pursuit of institutional and academic excellence and are committed to the Standards of the ARP Church. We are committed to establish financial stability. We also commit to hold the administration to securing scholastically gifted and godly faculty members who embody academic excellence, are committed to the enduring relevance of the Christian faith, are fully supportive of the mission of the ARP Church in higher education, and are committed to fostering an atmosphere that will encourage students to flourish intellectually, morally, and spiritually.

The Board acknowledges with humble gratitude the strong and faithful support of the General Synod through its appointment of trustees who are able to guide the mission forward, theologically, academically and fiscally, in accordance with the desires of the General Synod of the Associate Reformed Presbyterian Church. We also thank you for your financial support over the past 178 years and look forward to having your students attend our beloved institution.

Respectfully Submitted,

David Conner, Board Chairman,  
Bradley Christie, Acting President

## MINUTES OF SYNOD

ERSKINE SEMINARY  
TUITION AND FEES  
2013-2014

<b>Admission Fees</b>	
Application for Admission.....	\$35.00
Application for Readmission.....	\$75.00
<b>Master's Degree Fees</b>	
Tuition for Master's Level Courses (per semester hour).....	\$440.00
Audit Fee.....	\$200.00
Continuing Education Course (per course).....	\$200.00
Fee for PM010 Professional Assessment.....	\$100.00
Academic Services Technology Fee (Summer, Fall, Winter, Spring).....	\$75.00
<b>Master of Theology and Doctor of Ministry Degree Fees</b>	
Tuition for Th.M. and D.Min. Courses (per semester hour).....	\$455.00
Continuing Education Course (per course).....	\$200.00
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).....	\$150.00
Extension of Time to Complete Degree (per year).....	\$1,500.00
Readmission Fee.....	\$200.00
Dissertation/Thesis Binding, Copyright, Electronic Storage (TREN).....	\$200.00
Dissertation/Thesis Binding per extra Copy.....	\$25.00
<b>Academic Service Fees</b>	
Late Registration.....	\$50.00
Change in Course Schedule (each change).....	\$10.00
Transcript (per copy).....	\$5.00
Application for Graduation.....	\$150.00
Graduation Reapplication Fee.....	\$25.00
Certificate Upgrade to Master's Level.....	\$150.00
CRU Documentation Fee (per course).....	\$15.00
<b>Other Fees</b>	
Student ID Card Replacement.....	\$35.00
SBA Fee (each term/semester).....	\$5.00

ERSKINE COLLEGE  
TUITION AND FEES  
2013-2014

	<b>BOARDING</b>	<b>COMMUTING</b>
<b>TUITION</b>	<b>\$ 29,310</b>	<b>\$ 29,310</b>
<b>BOARD (all meal plans)</b>	<b>4,882</b>	
<b>ROOM *</b>	<b>5,223</b>	
<b>FEES **</b>	<b>1,970</b>	<b>1,970</b>
<b>TOTAL (boarding student)</b>	<b>\$ 41,385</b>	
<b>TOTAL (commuting student)</b>		<b>\$ 31,280</b>



- New Students: In addition to the above fees\*\*, new students will be assessed a \$300 enrollment fee to offset the costs of class registration and new student orientation.
- Returning Students: In addition to the above fees\*\*, returning students will be assessed a \$300 returning student fee, \$150 of which will offset the costs of class registration and \$150 will be credited toward the student's fall billing statement.
- \*Single room charges are an additional \$800 per semester.
- \*\*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.)
- 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.

To: The General Synod

From: The Erskine Board of Trustees

Date: June 2, 2014

Subject: The Report Regarding Separation of Erskine Seminary from Erskine College

On May 30, 2014, the Erskine Board of Trustees unanimously adopted the attached report of the Ad Hoc Committee that was appointed to review the question of the separation of the College and Seminary. We submit the report as our response to the request of the General Synod.

The Board concluded that at the present time it was in the best interest of the Institution and the General Synod for the Seminary and College to continue to operate as one institution under one board. The reasons for this conclusion are set forth in the report. Also the Board attempted to address other concerns raised by Synod's Special Committee in 2013.

One action of the Board requires action on the part of the General Synod. In recommendation 2 C., found on page 17 of the report, the Board established an Ad Hoc Theological Examination Committee to function as needed as described below:

2C. That the Board Policy Manual 10.9.2.3 Ad Hoc Theological Examining Committee (Seminary Faculty Handbook 1.3.1.3) read as follows:

*An Ad Hoc Committee on Theological Examinations will be formed as needed to conduct theological interviews of candidates for the Seminary's permanent faculty and senior administrators. The Committee will be chaired by the Chair of the Seminary Committee of the Board (or his designee) and consist of the current serving Seminary Committee, the chair of the current Synod Committee on Theological and Social Concerns or his delegate from the committee, 2 at-large members from the ARPC elected by Synod through Synod's nomination process and the current Moderator of the ARPC. After the selection of a candidate by the President for hire or for tenure, the Committee will interview the candidate on theological issues, only to assure the Board and the ARPC that the candidate's views are compatible with those of the ARPC. The Committee's recommendation will be forwarded to the full Board at the time the candidate is presented to the Board for approval for hire and to the President for consideration for tenure.*

**Recommendation:** We recommend that the General Synod concur with the Board's establishment of this Ad Hoc Committee on Theological Examinations and request that the Committee on Nominations and the Committee on Theological and Social Concerns designate the necessary persons.

Respectfully submitted,

Bill Cain, Chairman

**Report of the Ad Hoc Committee on the  
Response to the Request of the General Synod  
to the Erskine Board of Trustees**

**Introduction:**

The 2013 General Synod made a request of the Board of Trustees of Erskine College and Seminary. In response to that request, Chairman David Connor appointed an ad hoc committee to prepare a report to the Board of Trustees regarding the issues raised by the General Synod. The Ad Hoc Committee on the Seminary considered the matters before the committee and presents the following report.

**A. Synod's Request**

*"The Synod requests that the Erskine Board of Trustees study the possible establishment of Erskine Theological 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" (Minutes of the General Synod-2013, pages 70-71).*

**B. The Charge to the Ad Hoc Committee** (From Minutes of the Erskine Board of August 16, 2013)

"Chairman Connor stated that pursuant to Article 5. Section 9. of the Bylaws he intends to appoint an Ad Hoc Committee for the Board's consideration for a response to that request from the General Synod. The Ad Hoc Committee will consist of two board members that have not been asked, along with the current members of the Seminary Committee to serve; along with Advisors as non-voting members Mr. Haselden, Dr. Christie, Dr. Meek, Larry Littlejohn, Moderator-Elect; Dr. Terry Eves, Seminary Faculty Representative. When confirmation is received from all members David Connor will advise. This Committee is not to make the decision but to research all of the issues and bring to the Board a report and recommendation. "

**I. The Synod's Special Committee's Report identified concerns about:** (SEE APPENDIX 1 Special Committee Report)

A. The need for a seminary accountable to the church.

B. The best model and location for an ARP seminary considering the changing geography of the church.

- C. The identity and attractiveness of Erskine to the ARP Church.
- D. The level of attention given to the Seminary by the Board and Administration.
- E. The Special Committee report described their vision of a separate seminary in the following terms:

- a. A new board consisting of only ARP ministers and elders.
- b. Full subscription by President and new Faculty to the ARP Standards with the present faculty to teach to these standards.
- c. Two-thirds of faculty and administration to be ARPs.
- d. Examination by Synod.

**Summary of Synod's Special Committee report:**

The Ad Hoc Committee understood these statements to define the desired seminary as being an "ARP Seminary." It would be composed of mainly ARP faculty and administrative staff, who are required to subscribe to the Standards of the ARP Church. Candidates for the position of President, and candidates for faculty positions would be recommended to the Synod for a floor interview and ensuing vote for ratification; this ratification would be by at least a 70% majority of Synod, and any subsequent "exceptions" would require acceptance by both a presbytery and the General Synod.

The desired seminary would be in an urban environment and would most likely begin with a much smaller faculty and student body. It would be so structured as to prepare ARP students for ARP pastoral ministry and probably would, at least initially, have less appeal to students from other denominations and backgrounds.

**II. The Ad Hoc Committee Process**

The ad hoc committee, with the assistance of the administration and others, reviewed the concerns raised and prayerfully developed this report. The ad hoc committee and/or leadership has accomplished the following things since our start:

**1. In regard to prior documents**

- Reviewed the Synod report and our charge from Chairman Conner.
- Met with Ken Wingate of Synod's Special Committee.
- Reviewed the Seminary's Strategic Plan which was not viewed by Synod's Special Committee.

- Reviewed the minutes of the *Institutional Structure Committee* from December, 2006.
- Reviewed the *Report of the Committee on Coordination of Educational Institutions at the ARP Church from 1924* – this report combined the three (3) Institutions to save money.
- Reviewed the *1984 report by C.H. Carlisle*, Vice President for Business and Finance of Erskine.
- Reviewed a report from the dean on the Synod report.

**2. In regard to accreditation**

- Consulted with representatives of ATS and SACS.
- Requested preparation of a report on accreditation issues regarding separation.
- Received a report on ATS from Jim Meek.

**3. In regard to legal issues**

- Requested, received, and reviewed a report on legal issues regarding separation.
- Asked for a white paper on the issues involved with declaring financial exigency and reviewed the ATS standards and Erskine documents.
- Reviewed with the college attorney and the chair of Synod's Special Committee some issues concerning the legal pathway for the seminary endowment should the institutions separate or one close.

**4. In regard to financial issues**

- Prepared a budget of additional costs to the college and seminary if they just split and moved to a new location or if the seminary simply closed.
- Looked at students by program and site.
- Looked at ATS reported ARP students at Erskine and other ATS accredited seminaries.
- Asked the clerks of the various presbyteries to report on where the 75 claimed students under care attend seminary.
- Have noted the new accreditation issue on the standard for finances.
- Prepared a stand-alone budget for a seminary with one location. This budget was prepared after brief consultation with Dr. Bill VanDoodewaard particularly about faculty levels. Bill was a member of the Synod Special Committee who wrote the recommendation to split the two institutions.

**5. In regard to current issues and the continuation of seminary**

- Reviewed the Strategic Plan of the Seminary.

- Sent a list of questions to the acting president, vice president for finance, and the Dean. These questions involved shared time of common services within the institution, marketing and development, and advertising plans, as well as questions relating to the value of Erskine Seminary to the ARPC. etc.
- Reviewed a memo from the dean to the acting president requesting immediate action on the Seminary in order to make it more viable. That memo is dated October 2013.
- Requested a report from the Development Office for Seminary development for the Annual Fund and reviewed it.
- Requested a report from the Admissions Office for David Cathcart and the plans for Seminary recruitment.
- Reviewed the Admission's Office recruitment plan with the dean.
- Reviewed the tenure policy that will come before the Board in February.
- Reviewed the Lease for the Library Space.
- Spoke with the chairman of the Committee for Erskine from First ARP Columbia.
- Reviewed the information concerning the Columbia campus and the deferred plan to charge rent for that space until 2015.
- Met with the chairman of the Board, acting president, and the vice president for finance to discuss the cultural, coordination, and communication issues that continued to hinder the seminary.
- Examined the current structure of the administration of the institution as it related to the seminary and the historical perspective of how the current issues have arisen.
- Brought in a consultant, Paul Kooistra, to discuss how he turned around Covenant Seminary.
- Reviewed the faculty approved Seminary Commitments that have now been approved by the Board of Trustees.
- Examined EVC (online) enrollment and the use of this resource tool in marketing the seminary and recruitment.
- Reviewed the retrenchment of Christian Theological Seminary.
- Met with Dr. Bill Evans who regularly writes on questions concerning the future of seminary education.
- Tried to ascertain the current environment in Columbia and the current facility situation.
- Reviewed the demographic information available for Colum-

bia, Greenville, and Augusta as well as such information as infrastructure availability of each city.

-Reviewed over a dozen articles from respected writers and leaders in the world of evangelical seminaries, including the head of ATS, in terms of how they are dealing with enrollment, recruitment, delivery of education, complexities of the debt of attending seminaries, and other topics.

-Asked for and received reports from past deans on seminary turnaround.

#### **Executive summary of the findings of the Ad Hoc Committee**

The Ad Hoc Committee has reviewed Synod's Special Committee Report and examined each of the concerns raised in the report. In addition, the Ad Hoc Committee has gone beyond the Synod committee's report to look at the broader picture of the financial relationship of Erskine and the ARPC in an effort to be as objective and as complete as possible in our findings. In our consideration of the future relationship, we looked at some best-case budget scenarios for the Seminary. These scenarios obviously contain certain budgetary assumptions that could be open to change.

The financial situation at the College and Seminary is at a critical point. The auditors and the accrediting agencies have informed the Board of Trustees that the time is late—but not too late—to correct the financial situation.

The requested timelines, accreditation, legal steps, and financial information are included in this report. This information has led this ad hoc committee to the conclusion that separation is not in the best interest of the Seminary, the College, and the ARPC. We all must be good stewards of God's resources. The recommendations contained in this report to the Board of Trustees do address many of the concerns from the Synod's Special Committee report. We believe our recommendations address the issues in an effective and meaningful way. We believe that the Seminary can be positioned to be the predominate seminary in the Greenville, Columbia, and Augusta region in the years ahead. This conclusion in no way should preclude the Board and the Synod from reconsidering the separation question in the future when the financial landscape with both bodies is more stable and such separation could be carried out without undue harm to both the seminary and the college. While there are advantages to remaining combined and advantages to separating, declining resources and stewardship remain primary considerations.

In the ongoing effort to strengthen the Seminary and correct the current financial issues of the institution it will continue to be crucial for the General Synod to appoint trustees who are committed to the mission of the institution, who are theologically aligned with the ARPC, who possess the skill sets needed for the board to operate effectively, and who have the financial means and influence to help support the institution. And it will be crucial for all trustees to devote the time, energy, and resources that are required to guide the institution to a successful future.

### **III. The Actions and Materials Requested**

Based on the request from Synod's Special Committee, the Ad Hoc Committee provides the following information:

#### **A. Legal**

This section outlines the legal steps required for establishing Erskine Theological Seminary as a separate institution from the College. Erskine College is the legal name of the non-profit corporation which currently operates both Erskine College and Erskine Theological Seminary. It is this corporation that is incorporated under South Carolina law, is recognized as a tax-exempt 501(c)(3) organization under federal tax law, and is accredited by SACS.

An important part of the process for determining if the Seminary and the College should become separate institutions is the development of a clear and comprehensive Plan for the Separation of Erskine College and Erskine Theological Seminary (the "Plan"). The Plan should be agreed to by the Board and the General Synod. The Plan should address such things as: the division of endowment funds, buildings and other assets and liabilities; governance and administration; faculty and staff employment-related issues; accreditation issues; impact on external contracts; naming and trademark issues; etc.

Once the Plan has been carefully considered and agreed upon, a new non-profit corporation, Erskine Theological Seminary, would be incorporated by filing Articles of Incorporation with the South Carolina Secretary of State. The articles can designate the initial governing board and set forth the procedure for election and removal of future board members.

The initial board would then meet to elect officers and adopt by-laws, which should include a clear conflict of interest policy. Once a board is appointed, board officers elected, and bylaws adopted, application should be made to the IRS for recognition of the new corporation as a tax-exempt 501(c)(3) organization. The application will con-



tain extensive details about the new corporation's financials and proposed activities, including contemplated fund-raising activities. The processes described herein could foreseeably take up to a year to accomplish.

Upon recognition by the IRS of the new corporation as a tax-exempt 501(c)(3) organization under federal tax law, assets and liabilities can be transferred to the new corporation pursuant to the Plan. Actions regarding employment matters, other contracts, accreditation issues, etc. can also then be implemented.

#### **B. Accreditation**

The following is based on a memorandum prepared by Dean Jim Meek:

The question of accreditation has two sides. This separation would be what accreditors refer to as a "substantive change" that requires prior approval from the accrediting agency. The Seminary would need to seek approval from the Association of Theological Schools (ATS) for the substantive change of becoming a freestanding institution. While the Seminary is unlikely to seek to retain accreditation by the Southern Association of Colleges and Schools (SACS), the College would also need to obtain approval from SACS for the substantive change of splitting off the Seminary.

#### **ATS Accreditation**

Dr. Meek consulted with our ATS staff liaison and determined that it would take a minimum of two (2) years to accomplish a separation. This is, in part, due to the meeting schedule of the ATS Board of Commissioners, which meets only twice each year, in February and June. Materials must be submitted two (2) to three (3) months in advance of the meeting in order to be considered.

The necessary steps and timeline would look like this:

##### **Months 1-6**

- Erskine's Board and General Synod decide to proceed with the separation.
- The Seminary prepares a "white paper" for the ATS Board of Commissioners outlining in detail what the Seminary seeks to do and why.

##### **Months 7-18**

- The ATS Board offers guidance.
- The Seminary begins the work of separating. It is anticipated that it

would take a year or more to work through all the legal documents, divide assets, secure facilities, etc.

**Months 18-24**

- The Seminary completes the separation and submits the formal request for approval of the substantive change and continuation of its accreditation.
- The Board sends a team to visit the Seminary (cost: about \$4,000).

**Months 24-30**

- The Board considers the team's report and approves the change or directs that additional work must be done to meet accreditation standards.

ATS provides templates for several common types of substantive changes, but does not have one for this sort of change in institutional governance. (ATS staff cannot recall an instance of a seminary separating from a larger institution.) The petition would have to address in full detail, the following:

- Description of the proposed change, including effective dates; expected enrollment, etc.
- Necessary background information, evidence of the legal authority for change (Board, state).
- Rationale for the change; assessment of need; documentation of inclusive decision process.
- Description of particular changes, including authority and governance (bylaws of new Board), curriculum, course offerings, admission, graduation requirements, student services, etc.
- Faculty roster with qualifications; evidence that the faculty is sufficient to support the program; policies regarding employment, academic freedom, faculty role in governance.
- Description of library and information resources, staffing, services.
- Description of physical facilities; completion options for students affected by the relocation.
- Multi-year business plan showing financial resources to support the change; contingency plans.
- Plans to assess educational and institutional effectiveness.

**SACS Accreditation**

The College would face a similar process and timeline in developing its substantive change prospectus for SACS. SACS would not be interested in a number of the detailed matters above, but would be particu-

larly concerned about the planning process that led to the separation, resolution of legal questions and liabilities, and the impact of the change (financial, etc.) on the College of the change.

**C. Financial**—Financial Report on Separating the College and Seminary

To evaluate the financial cost of separating the Seminary from the College we:

1. Evaluated the present financial situation.
2. Evaluated the cost of separating the two institutions in their present condition.
3. Evaluated the cost of creating a new seminary, as we understand that Synod's Special Committee envisioned it.
4. Studied related questions regarding the endowment and financial exigency.
5. Studied the past ten years of Synod's allocation budget in total and in relationship to Erskine.

**1. The Present Financial Situation**

The current financial situation at Erskine is very difficult. Presently, the entire institution is on "warning" status with Southern Association of Colleges and Schools Commission on Colleges (SACSCOC) concerning its current financial condition, as highlighted by a failing Composite Financial Ratio (CFR) score computed by the US Department of Education and the Institution's non-compliance with SASCOC Core Requirement 2.11.1 (Financial Resources) and Comprehensive Standard 3.10.1 (Financial Stability). Erskine's current financial condition is a result of decreased enrollments in the College and Seminary, an increase in the discount rate, stagnant annual giving, and an excessive annual draw on the endowment. The Board and administration are working hard to address these very issues. The issues are not insurmountable, according to CapinCrouse, the auditors of the institution. However, they will require diligent and consistent work over the next several years to rectify and again place Erskine on a sustainable financial path. The endowment is sound for our size school but needs to be used carefully and prudently as part of the overall financial structure.

Erskine has a revenue problem. It must, over the coming years, recruit more students in the College and Seminary, as well as raise more money through development work. The endowment must be allowed to grow in the coming years by not withdrawing more than it generates in income. All areas of revenue must be addressed quickly.

The Synod report recommended a separation of the College and Seminary. Such a suggestion runs counter to the current trends in higher education where several schools have sought to join together to take advantage of economies of scale. ATS staff could not recall a single example of a seminary separating from a larger institution. Embedded seminaries historically comprise 20% of ATS schools but now that figure is closer to 40%. Lutheran Theological Southern Seminary with Lenoir-Rhyne, the Jesuit School of Theology with Santa Clara University, Fresno Pacific with Fresno Pacific University, and Emmanuel Seminary with Milligan University are just some of the current examples of the trend to join and not separate. Certainly as we look at the cost of separating, the budgets reflect the economies of scale that are reached with the schools remaining one institution.

The issue of stewardship must be addressed. The Board and Synod must ask the question that all past reports have correctly asked: Are we being good stewards of God's money in separating the institutions or is there a better way to address the concerns without the additional cost? To spend the additional funds when there could be equally effective ways of reaching the desired outcome does not seem to be in keeping with Christian stewardship.

The ad hoc committee reviewed the last ten years of the Board of Stewardship allocations. The chart below reflects the denomination's support of its institution (college and seminary). As the figures reflect, the denomination's allocation to the institution has declined from a high in 2008 of \$616K or 20.51% of Synod's total budget to the current \$422K or 16.6% in 2014. This represents a decline of 31.49% in denominational giving to Erskine. The denomination's total allocation budget during the same period of time has declined as well from \$3.052M to \$2.548M or 16.51%. While the denomination's allocation to Erskine is vital as one of its principle agencies, the denomination as well as Erskine must continue to be wise stewards of God's resources. Given the current financial trends within the denomination, Erskine should be working towards a financial model that will be less dependent on the declining budget of the ARPC. If the denomination wants a separate seminary, it will require a larger commitment from within the denomination's own declining budgetary environment.

Year	Erskine Budget	Requested from Synod	Approved by Synod	% of Erskine Budget	% of Synod Budget	Synod Budget
2005	\$21,386,587	\$686,000	\$570,000	2.7%	20.70%	\$2,799,000
2006	\$21,605,450	\$650,000	\$580,000	2.7%	20.15%	\$2,878,000
2007	\$22,496,737	\$635,000	\$593,000	2.7%	20.16%	\$2,941,000
2008	\$23,346,244	\$620,000	\$616,000	2.7%	20.51%	\$3,052,000
2009	\$25,060,258	\$640,000	\$586,000	2.4%	18.97%	\$3,088,000
2010	\$26,782,031	\$617,000	\$557,000	2.1%	19.73%	\$2,813,000
2011	\$26,538,809	\$575,000	\$531,000	2.0%	19.63%	\$2,705,000
2012	\$27,571,781	\$575,000	\$518,000	1.9%	19.71%	\$2,613,000
2013	\$27,934,756	\$518,000	\$431,000	1.6%	16.49%	\$2,613,000
2014	\$30,975,936	\$480,000	\$422,000	1.4%	16.60%	\$2,548,000

#### Erskine/Synod Budget Chart

- Column 2 -- Total Erskine Budget  
 Column 3 -- Amount Requested from Synod  
 Column 4 -- Amount Approved and Provided by Synod  
 Column 5 -- The percentage of Erskine's Budget provided by Synod  
 Column 6 -- The percentage of Synod's Budget given to Erskine  
 Column 7 -- Synod's Total Budget

## 2. The Cost of Separating

Projecting the cost of any new type of relationship has to be based

on certain budget assumptions. We chose to try to cover the range of reasonable assumptions by creating a budget for a seminary of our current size and a budget for a much smaller seminary in an urban location as envisioned by Synod's Special Committee. Actual costs incurred could be more than or less than projections contained herein.

This question – the financial one – is perhaps the easiest to investigate within this multi-faceted issue. Having studied past reports on this question including, the "Institutional Structure Committee Report," Dec. 14, 2006, Jan. 8, 2008, and the Final Report (no date); the 1984 report by C.H. Carlisle, Vice President of Business and Finance, and the 1924 report on joining the college, women's college and the seminary, in each case it was decided that the stewardship factor was the deciding element in joining, or keeping joined, the College and Seminary.

Considering the report from the current Senior Vice President and Treasurer, the estimated cost of separation is staggering (see Appendix #2). In a best-case scenario, should the College and Seminary divide and the new stand-alone seminary of similar staff move to a new location outside of Due West, the estimated cost to the college, continuing the current split of monies from the Synod, would be over \$630K. Without any Synod monies, the cost could rise to \$883K. Given that the institution is on warning from SACS for financial stability, such a split would cause additional financial stress to the College and Seminary.<sup>1</sup>

A stand-alone seminary budget, as the Seminary now exists, is estimated at \$2.6M with certain assumptions. These would include current faculty levels and the addition of all of the necessary staff needed to run a seminary that is independent. The cost over income of current enrollment would indicate a deficit of approximately \$975K. Should all of Synod's current funding level go to the Seminary, the deficit drops to approximately \$725K but the additional cost to the College of separation balloons to \$883K as shown in Appendix.<sup>2</sup> Therefore, the combined cost of splitting the two into stand-alone institutions could carry a price tag of over \$1.5M per year with a 5% draw on the endowment. Obviously there could be a different seminary model that would bring some cost savings in a few areas to cut this amount. The new seminary faculty would be smaller in size if a completely new Seminary were formed in one location along with other assumptions. There is an obvious cost to incorporate, and other unknown expenses would occur. The real and simple question is can either the College or the Seminary survive should they split and the

Seminary move to a new location? Are we (institution and denomination) being good stewards of God's gifts in moving in this direction? It is important to note that should any type of separation occur, the cost to Erskine College could still be approximately \$450K annually depending on how the College handles the current Seminary facilities and several other issues.

#### **Stand-alone Seminary Budget**

After a short consultation with Dr. Bill VanDoodewaard, Associate Professor of Church History at Puritan Reformed Theological Seminary and member of Synod's Special Committee, as to what the synod committee envisioned for a stand-alone seminary, a budget was prepared based on one location with a smaller faculty and the necessary support staff. Again, all budgets carry some assumptions, which could change. Actual cost incurred could be more than or less than projections contain herein. Assuming the new, one-location seminary had 75% of the current students enrolled at Erskine Seminary (some believe this is a high number), the current allocation of Synod funds to the Seminary, and a 5% recommended endowment draw, the Seminary budget would be \$2.2M and could run a deficit in year one of approximately \$1.035M. How soon the deficit could be erased would depend on recruitment, development, and other forms of income (see Appendix #3). It is important to note that this estimated year one deficit represents 40.62% of Synod's total Board of Stewardship allocation and is in addition to Synod's current contribution to Erskine Seminary.

#### **Summary of Financial Issues**

The remaining question for General Synod is: Does it want to help fund a stand-alone seminary for the amount of time needed to make it a stable financial institution and to assist the College in covering the additional financial cost of separated institutions? Further, is Synod even able to commit additional funds to the College and Seminary beyond the current commitment levels to ensure the stability of the College and Seminary?

It is the considered conclusion of this ad hoc committee that many of the concerns, as we understand them, from the Synod report can, and should, be addressed, but in a more cost-effective method than separation. The recommendations of this ad hoc committee will address many of these concerns while still maintaining cost-saving efficiencies of a united institution. Additionally, we continue to urge the Board and Synod to be good stewards of the gifts with which God has

blessed our denomination. Erskine is certainly one of these blessings. However, the Synod must decide if it truly wants a separate seminary and why it wants it. If it does want a separate seminary, the Synod must be prepared to financially support both the College and Seminary through the breakup period until they can reach financial stability. Synod should not make decisions without first counting the increased cost.

### 3. ENDOWMENT

The Seminary portion of the Erskine Endowment is currently definable. On June 30, 2013, the fair-market value of the Seminary portion of the endowment was \$6.2M. Of that amount \$3M is restricted for scholarships, \$2.8 million is restricted for endowed faculty chairs, and 300K is additional restricted funds. Thus, there are virtually no funds available from the endowment to support any aspect of separation of the seminary from the college.

The ad hoc committee consulted with Erskine's attorney, Bill Patrick, and with Ken Wingate, Chair of Synod's Special Committee (Mr. Wingate is a practicing attorney and a Certified Specialist in Estate Planning) in regard to the handling of the endowment funds if the college and seminary are separated.

Based on our understanding of their responses it seems there would be a reasonable plan to properly divide the endowments of the College and Seminary if separation took place. The details of the process would depend on the new structure(s) created. Such a plan could include the continued management of the endowment by the College until such time as the new Seminary is operating with the necessary committees in place and a stipulation that all income from the Seminary endowment be given to the Seminary when requested.

Again, if the Seminary were closed, there would be a reasonable process of determining the proper and legal handling of funds previously designated for the seminary. Such a plan would require the funds to be used as closely as possible with the intentions of donors.

### 4. EXIGENCY

On behalf of the Seminary ad hoc committee, Greg Haselden and David Conner spoke with Mark Mallery, Esq., on February 12, 2013, regarding the issues of financial exigency and program discontinuation and reported back to the committee on their discussion.

Based on that conversation, your ad hoc committee concludes that



the Seminary could not declare financial exigency apart from the College. Because the Seminary and the College have been, and are, part of a single institution, declaring financial exigency on the part of only the Seminary would be a departure from the norm, is unsupported by state common law, and is likely to be challenged. A separation that appears to be done primarily for the declaration of financial exigency would likely be challenged as a manipulation of the concept.

In regard to the program discontinuation, we report that tenured faculty can be terminated upon the bona fide discontinuance of a program or department of instruction; however, the faculty terminated must be directly related to the program or department discontinued. The timing of such a termination and the notification and involvement of faculty would be governed by our current documents and the standards of the accreditation agencies involved and require due notice. Additionally, it should be noted that generally the order for faculty to be terminated must first begin with non-tenured faculty and then tenured faculty.

#### **D. TIMELINE**

Until the financial situation of the institution is more secure or unless Synod can step up and fill some of the additional budget shortfalls for the College and Seminary created by separation, we cannot at this point in time define a timeline for a separation. There are too many variable factors involved. In a general sense, the following statements can be made about the timeline for separating into two institutions:

1. The accreditation process will probably take a minimum of two (2) years from the point that the necessary plans are ready for presentation to the accrediting agencies. Wise development of such plans could take up to a year.
2. The legal incorporation process could reasonably be completed in a year's time from the point that the plans and documents are finalized.
3. The board/administration/faculty/student changes would need a year or two to plan and smoothly implement and would include a completion plan for current students affected by the change.
4. The financial timeline is difficult. Immediate full separation seems financially impossible for either side of the institution and even for the long-term health of both the Seminary and the College. Prior to major changes, the financial situation of both

the College and Seminary must improve significantly, and sufficient funding would need to be found to pay for startup costs in a new location and close the operating deficits.

#### **IV. Our Findings In Regard to the Concerns Expressed in the Special Committee's Report (See Appendix 1)**

##### **A. Trustee Oversight**

The ad hoc committee found that the level of trustee involvement over the years has varied from very involved to less involved, often depending on the trustee. The current Board bylaws allow for five (5) or six (6) trustees to serve on the Seminary Committee of the Board. The leadership of the seminary has also varied over the years with some administrators being more open and seeking more guidance than others from the Seminary Committee. The Board operates with the trustees appointed it by Synod. The ad hoc committee would hope that Synod recognizes the need for trustees for the institution that bring needed skill sets and circles of financial influence that can broaden the financial support base of Erskine while remaining theologically aligned to the mission of Erskine and the ARPC. Even a separated Seminary board would require a wider diversity of skill sets and financial circles of influence than those available to a board composed solely of ministers.

We also note that care should be taken to make sure any board enacts policy and acts within the bounds of good governance. Therefore, it is incumbent upon the Board and the administration to hire leaders and faculty who will serve the Seminary and the denomination well by carrying out the policies set forth by the Board. We believe that the attached recommendations will help keep the Seminary in alignment with the ARPC.

##### **B. Administrative Attention**

The ad hoc committee has found that the level of attention from the administration has also varied through the years. While it is true that the College has many more students and therefore many more matters with which to be concerned, the Seminary should in no way be viewed as less important or less meaningful. The administrative restructure in July 2012, while meant to create additional cost savings, was enacted poorly and created some new problems. The acting president of Erskine has already acknowledged this fact and addressed some of the inadequate levels of attention by various shared departments within the administration.

Further, the culture at Erskine within the administration must change to reflect a support of both institutions and their missions. Coordination and communication must improve, and the current split of time and resources must be adhered to, and accountability measures must be put into place. The ad hoc committee does believe that with the right leadership in place, both the Seminary and the College can excel in their missions, and their goals will be met.

These issues of lack of communication and support continue in the present situation and have made positive movement towards solutions slow and difficult. The ad hoc committee does believe that with strengthened leadership in place, both the Seminary and the College can excel in their missions and goals.

To support these efforts, the Board passed a motion at the February 2014 meeting, at the request of the Ad Hoc Committee on the Seminary, to “encourage and authorize the acting president to develop a position description and appoint a chief operating officer for the seminary who would report directly to the President and oversee seminary operations.” This would be a cabinet level position. To further help monitor the administrative attention to the Seminary, the ad hoc committee has put forth recommendation #3. The final part of this accountability issue rests with the Board itself. The Board must hold the president accountable for the operations of the Seminary and for the proper and adequate attention of his administration.

### **C. ARP Student Enrollment**

Over the past 20 years, there has been an average of 50 ARP Master of Divinity students in all ATS-accredited seminaries. Over this time period, Erskine has enrolled 40-45% of these students, and this percentage has remained stable. It is unlikely that Erskine can increase this percentage, because students typically choose a seminary based on location more than on denominational affiliation. Those who live closer to another Reformed seminary are unlikely to relocate to South Carolina in order to attend Erskine Theological Seminary. In 2013, Synod reported 75 students under care of the various ARP presbyteries. Some are not yet in seminary, some have completed their studies, and others have paused their studies. Even if Synod were to attempt to compel all candidates to attend Erskine, there would be too few students to support an ARP-only seminary. Erskine should continue to attract a significant percentage of ARP students, but must rely on students from both Reformed and other constituencies to make the Seminary financially viable.

#### **D. Faculty**

The ad hoc committee believes that with a few exceptions, the makeup of the faculty has grown more conservative and Reformed since the 1970's.

From a faculty standpoint, it is hard at present to understand the claims of the Special Committee report (*Minutes of Synod* 2013, pp. 66-67.) Seven of the current, eleven full-time faculty members are members of the ARPC or denominations with which the ARPC is in ecclesiastical fellowship. The present dean is a member of the Presbyterian Church in America (PCA), and the three part-time professors are members of the ARPC. Another is a graduate of Erskine Seminary.

However, the ad hoc committee believes that in the future the Board and the Seminary administration could do more to ensure a closer outlook and position with the denomination and therefore make the Seminary more appealing to our churches and ministers. The committee recommends several additional changes to the Faculty Handbook, the Board Policy Manual and the Bylaws in order to reflect a more intentionally confessional approach to hiring, tenure, and examination of faculty (see recommendation #1).

#### **E. Seminary Identity**

Prior to the 1970's, Erskine's identity was that of "the seminary of the ARP Church." Later, the identity that developed was of a conservative, evangelical seminary in the general Reformed tradition designed to appeal to students of many denominations. In recent years, in the controversies that have taken place, the identity of the Seminary in the eyes of the church has become unclear. It is time to make sure the identity is crystal clear for all to see and understand.

The ad hoc committee noted that Erskine Theological Seminary currently meets the desire of Synod's Special Committee report in that the Seminary reflects Presbyterian ecclesiology. Erskine is accountable to the Synod of the ARPC. Synod exercises oversight through an appointed Board of Trustees that is nominated and elected solely by the Synod of the ARPC. Additionally, the Synod of the ARPC has the right to remove trustees from the board for specified reasons as outline in Synod's *Manual of Authorities and Duties*.

The Board of Trustees, at the February 2014 meeting, reaffirmed the core commitments of exactly what the Seminary is – Biblical, Evangelical, and Reformed. The communication and marketing of these confessional, core commitments must be strengthened. Plans to do so are

now underway. While it is true that Erskine educates students from a variety of denominations, recruitment plans are in place to recruit, first and foremost, Reformed confessional students.

#### **G. Location**

The changing geographic demography of the ARP Church should be a consideration of the Seminary.

Currently the denomination extends from Canada to Florida to the west coast and into other countries. It is a large area for any one institution to serve. Examination of the information provided by ARP presbytery clerks indicates that current students choose to attend seminaries in close proximity to their homes. Does Erskine seek to serve those in the more distant regions of the denomination, or does it need to stay closer to the heavier concentration of ARP churches?

In light of the fact that there are other quality Reformed seminaries serving other areas of the country, Erskine should seek to find its market and dominate it. The simple fact is that the ARPC is not large enough to support a seminary comprised only of ARP students. The Greenville, SC; Columbia, SC; Augusta, GA corridor has great potential not only in Presbyterian and Reformed circles, but Erskine can and should dominate the area for Reformed teaching to any and all audiences that want a Reformed, confessional seminary education.

The current extension sites are in fact easily serviced from the current Due West and Columbia sites. However, they have not flourished in recent years because of poor advertising, bad management, and lack of vision for their development. First Presbyterian Church of Augusta, GA, has expressed an interest in changing from just an extension site to a degree-granting campus. If, over the next couple of years, the Seminary could establish a significant presence in the Greenville, Columbia, Augusta corridor, Erskine would have a meaningful niche in Reformed seminary education. In terms of accessibility by air, the Columbia Metropolitan Airport serves 500,000 passengers annually. In contrast, the Greenville-Spartanburg International Airport serves about 1,750,000 passengers per year – more than three times the number of the Columbia airport. There is much potential in Greenville, and the Seminary should make the effort to recruit and expand its operation there.

One of the best ways for the Seminary to address the expanding borders of the denomination is to increase its offerings and visibility of the EVC program (online courses). While all of Seminary education

cannot and should not be done online, a significant portion can be, and other degree programs lend themselves to this platform. Increasingly, students are becoming more comfortable with the use of technology in education. Erskine Seminary should continue to look at new ways to leverage technology to bring students together from all over the denomination.

Student debt from seminary education also must play into the location question. According to data from the Center for the Study of Theological Education, in 2011, 25% of all students receiving a Master of Divinity degree had accumulated more than \$40,000 in debt, and 5% had more than \$80,000 in debt. This crisis speaks as much to location for jobs for the students and family members as it does to the financial aid denominations must try to provide their students. The Greenville, SC; Columbia, SC; Augusta, GA corridor provides the best opportunities for travel, jobs, and mentoring positions within a reasonable distance of Erskine's teaching sites. The Seminary Committee of the Board believes that is another reason why many students stay within their presbyteries to attend seminary.

Finally, seminary enrollment is down across all segments of theological education since the early 2000s. The pool for applicants, according to published reports, is shrinking as well. Seminaries must have active and well-designed recruitment plans, be willing to reach out to ecumenical groups of students, and clearly communicate mission.

### **Conclusion**

The ad hoc committee is appreciative to the Synod for providing the Board and this ad hoc committee with the detailed report that was presented to Synod in 2013. Further, the Board appreciates the opportunity to review, through this ad hoc committee, the issues in the report and to be able to respond to them. The questions about separation are not new. The goal and desire of having a faithful, Reformed, and confessional seminary are appropriate for the ARPC.

The ad hoc committee concludes that there are a number of ways to address the issues that the Synod's Special Committee raised in their report without separating at a time when the College and Seminary are under such a financial crisis and the denomination is seeing an overall decline in church membership and funding. Stewardship of time, talent, and treasure should help to guide the Board and the denomination in the decision-making process.

This ad hoc committee has several recommendations that will address the major areas of concern from the Synod report and put in

place policies and procedures that will continue to ensure the seminary and denomination are in theological alignment. Further, it is the desire and hope of this ad hoc committee that these recommendations will receive the support of the Board and Synod and help the administration in directing the Seminary and College, as a whole, back to a solid financial future.

#### RECOMMENDATIONS:

The ad hoc committee recommends::

1. That the College and Seminary continue to operate under one Board of Trustees.
2. The following changes to the Guidelines for Hiring New Seminary Faculty

*A. That Board Policy Manual 10.9.2.1 Permanent Faculty and Senior Administrators (Seminary Faculty Handbook 1.3.1.1) read as follows:*

*All permanent faculty and senior administrators (Dean and higher) of the Seminary shall be members in good standing in the Associate Reformed Presbyterian Church or a denomination with which the ARPC has a fraternal relationship. At any given time, the majority of the faculty should be ministers in good standing in the ARPC. The Vice President of the Seminary (if there is one) shall be a member in good standing in the Associate Reformed Presbyterian Church. In addition, all permanent faculty and senior administrators must 1) accept the doctrines of the ARPC contained in the Westminster Confession of Faith and Catechisms, as founded on the Word of God and as the expression of their own faith (ARPC Form of Government 8.17,3) affirm their agreement with the beliefs outlined in the General Synod's definition of an evangelical Christian (as worded at the time that they are hired and 3) affirm their agreement with the Statement of Philosophy of Christian Higher Education. They must disclose any areas of disagreement with these documents at the time they are hired and must inform the President through their supervisor if at any time their views change. If a faculty member or senior administrator should become a member of a denomination not*

*in a fraternal relationship with the ARPC, or comes to disagree with the Westminster Confession of Faith and Catechisms, the General Synod's definition of an evangelical Christian, or the Statement of Philosophy of Christian Higher Education, the Seminary has the right to withdraw tenure and/or employment (For those hired after July 1, 2014).*

B. That Board Policy Manual 10.9.2.2 Adjunct Faculty (Seminary Faculty Handbook 1.3.1.2) read as follows:

*The Seminary may hire full- or part-time adjunct faculty to provide needed competencies, fill temporary vacancies, serve particular denominational constituencies, or for other reasons. Adjunct faculty are not eligible for tenure. Adjunct faculty with appointments of half-time or greater may not be appointed to a second year without the approval of the Board. Adjunct faculty must affirm their agreement with the beliefs outlined in the General Synod's definition of an evangelical Christian (as worded at the time they are hired) and the Statement of Philosophy of Christian Higher Education. They must affirm general agreement with the doctrinal standards of the ARPC and disclose to the administration any areas of disagreement with those standards. In addition, they must agree to demonstrate respect for the beliefs and values of the ARPC and the Seminary, even when teaching students from their own denominational constituency.*

C. That Board Policy Manual 10.9.2.3 Ad Hoc Theological Examining Committee (Seminary Faculty Handbook 1.3.1.3) read as follows:

*An Ad Hoc Committee on Theological Examinations will be formed as needed to conduct theological interviews of candidates for the Seminary's permanent faculty and senior administrators. The Committee will be chaired by the Chair of the Seminary Committee of the Board (or his designee) and consist of the current serving Seminary Committee, the chair of the current Synod Committee on Theological and Social Concerns or his delegate from the committee, 2 at-large members from the ARPC elected by Synod through Synod's nomination process and the cur-*



rent Moderator of the ARPC. After the selection of a candidate by the President for hire or for tenure, the Committee will interview the candidate on theological issues, only to assure the Board and the ARPC that the candidate's views are compatible with those of the ARPC. The Committee's recommendation will be forwarded to the full Board at the time the candidate is presented to the Board for approval for hire and to the President for consideration for tenure.

D. Amend Board Policy Manual 8.10 to read as follows:

*The President of the College, acting upon the recommendations of the appropriate Faculty Tenure Committee and Senior Vice President for Academic Affairs and, in the case of Seminary faculty, the Ad Hoc Committee on Theological Examinations, awards tenure.*

E. Insert before the final paragraph of Seminary Faculty Handbook 1.3.3.12 (and renumber remaining sections)

1.3.3.13 Decision by President

*The President, after receiving the report of the Committee and the recommendations of the Dean and Senior Vice President for Academic Affairs, will request that the Ad Hoc Committee on Theological Examinations interview the candidate on theological issues, only to assure the President and the ARPC that the candidate's views are compatible with those of the ARPC. The Committee will report its evaluation to the President, who will then decide whether or not to award tenure. The President may not grant tenure to a candidate whose views have not been found, by at least three-fifths of the members of the Ad Hoc Committee on Theological Examinations present and voting, to be compatible with those of the ARPC. The President will communicate the decision to the candidate, the Dean, the Senior Vice President for Academic Affairs, and (if to award tenure) to the Board, no later than February 15.*

### 3. Relationship Between the Erskine Seminary and the ARPC.

Synod's report recommended the development of meaningful connections between the Seminary and College. Such plans as in the Synod report would take some time to develop by the administration and Seminary. Therefore, we recommend that::

*by the end of the spring 2015 semester, the administration and faculty of the seminary develop for the Board's consideration at the August 2015 meeting, plans for concrete opportunities for the denomination to utilize Erskine Seminary for the continued education and development of the denominations pastors and lay leaders.*

### 4. Shared Services

In our study of the relationship between the College and the Seminary, we examined the restructure of the administrative relationship that was put in place by the previous administration. We found that in some areas the Seminary was not receiving the appropriate level of services. This inequity has in large part been corrected by the acting president. A Seminary cabinet has been established so that the representatives from the Seminary regularly meet with the shared service positions. The culture between the Seminary and the College will need to be continually monitored so that this improving trend continues. Shared services are an important and vital way in which the institution can keep costs down. Therefore we recommend that:

*the president shall report annually to the board at the first meeting of the new academic year on an audit of the shared services to make sure that the correct balance of attention and work is being completed by the shared services personnel.*

### 5. Planning for the Future

While the lines in governance between the Board of Trustees and the administration shall be observed, we desire and recommend to the Board that it requests of the administration plans for the future sustainability of the Seminary. Vision and leadership are required. Therefore we recommend that:

*the Administration shall prepare a plan to bring the Seminary's budget into balance within three years. Such a plan*

*must include review and possible revision of curricula and course offerings, review and possible closure of degree programs and/or extension sites, reducing the faculty to a level appropriate to current and anticipated enrollment. Such a plan shall be presented to the Board of Trustees no later than the October 2014 Board meeting.*

Respectfully submitted,

The Ad Hoc Committee

Max Bolin, Co-Chair; Bill Cain, Co-Chair; Fred Carr; Dixon Cunningham; Joey Donahue; David Johnston; Andy Putnam; Chad Reynolds; Peter Waid

Footnotes:

<sup>1</sup> This assumes that the current level of staffing in the College is needed to continue even if they lose their Seminary responsibilities. Currently, the Seminary pays about 15% of the cost of all of the institutional shared staff. It also assumes that the ARPC can and will continue to fund both the College and Seminary at the current levels.

<sup>2</sup> The assumptions here are: 1) Synod funds remain at the current level and the current split is maintained. 2) The draw on the endowment is capped at the recommended 5%. 3) That a one-time gift of \$15,000 is made up elsewhere.

Appendix 1

*From the Report of the Special Committee To Study the  
Synod-Erskine Relationship*

*The full report of this committee is found in the 2013 Minutes of Synod on pages 47-71. The section from that report dealing with Erskine Seminary that was the focus of the work of the Ad Hoc Committee is found on pages 64-71 of the 2013 Minutes of Synod.*

## Appendix 2

	COLLEGE	SEMINARY	
Cash surplus/(deficit) from FY 13-14 operating budget (Oct. 2013 version)	\$ -	\$ -	(1)
Other Fundraising Sources (unidentified revenue to be raised)		\$ (163,905)	
Expenses transferred to the College with separation of the Seminary:			
Salaries of shared personnel/offices	\$ (413,309)	\$ 413,309	(2)
Benefits of shared personnel/offices	\$ (85,762)	\$ 85,762	(2)
Utilities	\$ (80,000)	\$ 80,000	(3)
Debt Service	\$ (2,000)	\$ 2,000	(3)
Facilities repairs and maintenance	\$ (50,000)	\$ 50,000	(3)
Additional/new expenses to the Seminary:			
Salaries of new personnel			
President		\$ (150,000)	(4)
President/Dean's Office (administrative support)		\$ (40,000)	
Business Office (controller)		\$ (60,000)	
Business Office (bookkeeper)		\$ (40,000)	
IT (director/webmaster)		\$ (50,000)	
Library (librarian)		\$ (40,000)	
Registrar		\$ (45,000)	
Marketing (director)		\$ (50,000)	
Student Services (part-time)		\$ (25,000)	
Development (director)		\$ (60,000)	
Development Office (administrative support)		\$ (40,000)	
Facilities Management		\$ (40,000)	
Benefits of new personnel		\$ (132,800)	
Utilities		TBD	(5)
IT infrastructure costs		\$ (75,000)	(6)
Facilities rental/purchase		TBD	(5)
Administrative expenses (add'l audit, insurance, banking, etc...)		\$ (50,000)	(7)
Incremental cash surplus/(deficit) to be added	\$ (631,071)	\$ (430,634)	
Financial impact of annual Synod gift 100% to the Seminary			
Transfer of funds	\$ (252,600)	\$ 252,600	
Revised incremental cash surplus/(deficit) to be added	\$ (883,671)	\$ (178,034)	
Estimated annual budget (in total), currently	\$28.3 million	\$2.6 million	

ACTUAL COST INCURRED COULD BE MORE OR LESS THAN  
THE PROJECTIONS CONTAINED HEREIN.

## Notes:

(1) All assumptions and key information used to prepare the final approved budget for FY 2013-2014 are assumed to remain in force, including the excess draw on the Seminary's endowment of \$393,659 (over 5% goal) and one-time estate gifts to the Seminary of \$151,231, unless noted below.
(2) President's Office, business office, facilities management, police, bookstore, IT, library, registrar, marketing/PR, student services, development.
(3) Assumes current Seminary facilities in Due West (primarily Bowie Divinity Hall and McQuiston) would be used solely by the College at regular usage levels.
(4) Staffing needs are based upon the average administrative staffs at comparable seminaries.
(5) Unknown; depends upon location(s) of the Seminary.
(6) Preliminary estimate only.
(7) Estimation of additional expenses for the Seminary under a "stand- alone" arrangement.

## Appendix 3

	Seminary	NOTES
<b>CASH SUPPORT:</b>		
Tuition and Fees:		
Tuition	\$ 517,500	Assumes 75% of current tuition (all campuses)
Tuition-Summer	\$ 85,699	Assumes 75% of current tuition (all campuses)
Tuition-J term	\$ 18,750	Assumes 75% of current tuition (all campuses)
Fees	\$ 67,500	Assumes 75% of current fees (all campuses)
Less:		
Scholarships/Financial Aid	\$ 150,000	
<b>Net Tuition Revenue</b>	<b>\$ 539,449</b>	
<b>Endowment Income--5% Draw</b>	<b>\$ 328,049</b>	
Annual Giving and Grants:		
General Synod	\$ 168,400	40% of total Synod annual gift
Special Church Offering	\$ 6,000	
Annual Fund	\$ 135,000	
<b>TOTAL CASH SUPPORT</b>	<b>\$ 1,176,898</b>	
<b>CASH EXPENDITURES:</b>		
Salaries - President, Dean, 5 Faculty and Support Staff Positions	\$ 1,155,000	See separate tab in workbook
Benefits	\$ 350,000	
Operating Expenses:		
Rent and Utilities	\$ 300,000	15,000 square feet at \$20 per square foot
Supplies and Equipment	\$ 35,000	
Facilities Repairs & Maintenance	\$ 10,000	
Telephone	\$ 15,000	
Student Programs	\$ 10,000	
Insurance	\$ 50,000	
Library Materials/Subscriptions	\$ 50,000	
Postage	\$ 10,000	
Catalogs and Publications	\$ 10,000	
Recruitment (students and faculty)	\$ 40,000	
Marketing	\$ 25,000	
Computer Technology, Software, and Operations	\$ 20,000	
Travel	\$ 20,000	
Dues and Fees	\$ 15,000	
Bank Fees	\$ 7,500	
Audit Expense	\$ 15,000	
Attorney Fees	\$ 10,000	
Annual Fund	\$ 15,000	
Board of Trustees	\$ 5,000	
Accreditation (ATS)	\$ 5,000	
Erskine Virtual Campus (EVC)	\$ 15,000	
Miscellaneous Programs	\$ 25,000	
<b>TOTAL CASH EXPENDITURES</b>	<b>\$ 2,212,500</b>	
<b>CASH SURPLUS (DEFICIT)</b>	<b>\$ (1,035,602)</b>	

The Moderator's Committee on Erskine College and Seminary recommended:

1. That the recommendation in the supplemental report dated June 2, 2014 (*That the Committee on Nominations and the Committee on Theological and Social Concerns designate the persons to fill these positions on the Ad Hoc Committee on Theological Examinations as needed [described on page 17 of the board report].*) be **approved. Synod ADOPTED.**

In addition, the Moderator's Committee on Erskine College and Seminary recommended:

2. That Synod thank the Board of Trustees and administration for their diligent work in responding to recommendations of the 2013 General Synod. **Synod ADOPTED.**

3. That Synod lift up Erskine College and Erskine Theological Seminary in prayer. **Synod ADOPTED.**

4. That individuals and churches prayerfully consider their financial support for Erskine College and Erskine Theological Seminary. **Synod ADOPTED.**

Erskine College Trustee Morrie Lawing addressed the court regarding the financial needs of Erskine College, and offered prayer.

A motion carried that the remarks of Mr. Lawing be printed in the Minutes of the General Synod:

*I have been asked by the Erskine board to speak specifically relating to Moderator's Committee Recommendation #4 (above). When you registered for Synod, you received a one-page insert from Erskine which provides Erskine College's Unrestricted Annual Fund address: Erskine College, PO Box 338, Due West, SC 29629.*

*I am very encouraged about where we are going as a school because the real question, I believe, is certainly the question all of you are struggling with: Are we going to be a Christian college? That is a question I believe is beginning to be addressed, and I am excited about where we are going.*

*As you read in the report, it says that the board you have selected has said, "Yes, we are going to be a faithful agency of the ARPC." That's where we are going, that's the board that you have now in place, and I am excited to be a part of what I believe took place back in the 60s and 70s. What the Lord did then by turning our denomination around, I believe he is doing now in Due West, and I am encouraged about that.*

*As I stand here as a board member, I commit to you—and I believe the board in its entirety is committed to you as well—to say we long that this school in Due West would be an institution of higher learning that is a committed Christian premier liberal arts school. I want to see that, and I believe all of you in this room long to see it as well. However, we are not out of the woods yet, particularly in the area of finances. We need your support as a denomination because, sadly enough, last year only 12 churches gave to Erskine directly. I recognize that there are many, many reasons why churches have not given, but I challenge you, elders and pastors, to go back and consider giving to this school through your budgets because I know there's been conservative money that has sat on the sidelines waiting to see what will happen. I know there may be questions still making you wonder "Is it going to go in the right direction?" Yet, we need for all this to happen together. We need your money. Would you do that when you go back? Would you fulfill what you agreed to in Recommendation #4?*

*Before I step down, I just want to say that I believe there are men in this room who could, right now, write a check—a 5-figure check—and give it to Erskine, or a 4-figure check, or 3-figure. Every one of us in this room could give a 3-figure check to Erskine. You have before you the address where you need to mail your checks. We need your support. You long to see this school be the school she was years ago. Would you support us, your board? Would you support us in our efforts to see this transition through by giving of your money? I challenge you, maybe even today, to consider what you would give to this, your school, now that you have a board that is committed to being your agency. Would you step up to the plate? Would you give money in support of your College and Seminary?*

Morrie Lawing

Synod recessed with the Closing Prayer and Benediction by Norman Price.



WEDNESDAY, JUNE 11, 2 P.M.

The afternoon worship service was led by P. J. McClung.

Following a succession of failed motions and amendments regarding Erskine Theological Seminary and MEDCOM, the entire matter was tabled indefinitely.

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 (including *The Associate Reformed Presbyterian*), and the promotional work of the General Synod.

The Board met twice since the 2013 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:

##### PACIFIC PRESBYTERY

With regard to the former **Pacific Presbytery**, following another year of efforts to determine the actual status of that collection of churches, the Executive Board noted that:

- There continued to be a total lack of any coherent response from Pacific Presbytery with regard to all requested information.
- There was no resolution of the conflicting data submitted by the former Pacific Presbytery with regard to a firm number of congregations.
- There continued to be a complete lack of any information with regard to the status of Sessions in the former Pacific Presbytery.

- There had been no indication that the communication sent to the former Pacific Presbytery that "...six congregations with Sessions are to be recognized as organized congregations and that the other six will be considered mission congregations of the Presbytery until they have active sessions..." was ever received.
- There was no response with regard to the further communication from the ARP Center that the former Pacific Presbytery needed to have calls to be issued accordingly.
- There was no action reported by the former Pacific Presbytery to notices regarding the necessity to appoint provisional sessions for each mission congregation.

After consideration of these and other concerns, the Executive Board acted unanimously as follows on October 24, 2013:

Pacific Presbytery is dissolved. Further, that General Synod allow any of the former Pacific Presbytery churches desiring membership in the Associate Reformed Presbyterian Church to be aligned with the nearest ARP presbytery.

The Principal Clerk sent a letter, written in English and Korean, by certified mail, notifying all churches in the former Pacific Presbytery, for which we had contact information, of the dissolution of the Presbytery, informing them of the closest ARP presbytery, and providing contact information for the clerk of that presbytery.

#### **PROPOSED CHANGES TO RULES OF ORDER**

Following study and discussion with regard to **Proposed Changes to Rules of Order**, the Executive Board submits recommendation #6.

#### **AMICUS BRIEF**

In February of this year, the board voted unanimously by a special email poll to have the Associate Reformed Presbyterian Church sign on to an amicus brief filed by the Church Benefits Alliance in an effort to protect the tax exemption currently allowed by the IRS for housing allowances paid to ordained ministers. The brief was filed in April 2014.

#### **SPECIAL COMMITTEE TO STUDY UNINCORPORATED BOARDS & DUNLAP**

On March 21, 2013, at the Executive Board Meeting of Synod, a Motion was passed declaring that "...the Moderator appoint the attor-

neys from Special 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. Additionally, the committee is requested to review the type of corporations used by the denomination."

The Report of **Special Committee to Study Unincorporated Boards & Dunlap** was presented and adopted as noted.

REPORT FROM SPECIAL COMMITTEE ON UNINCORPORATED  
BOARDS & DUNLAP

**I. Scope of Special Committee's Work**

On March 21, 2013, at the meeting of the Executive Board of General Synod, a motion was passed declaring that "...the Moderator appoint the attorneys from 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. Additionally, the committee is requested to review the type of corporations used by the denomination."

**II. Potential Liabilities Related to The Current Structure**

Presently, Synod's non-incorporated boards and agencies are comprised of the following:

- \* Christian Education Ministries (CEM) [including Camp Joy]
- \* Outreach North America (ONA)

Under the current legal structure, none of these "entities" enjoy limited liability. Essentially, each non-incorporated agency or board is simply an agency of Synod. Synod is arguably responsible for the acts, debts, liabilities or obligations of these agencies. Such liability can be found without having to "pierce the corporate veil" as there is no veil currently in place. Additionally, the members of the board of these agencies may also face liability for the acts, debts and obligations of the boards. In light of these glaring deficiencies, this Committee is recommending that each agency adopt a corporate form.

Dunlap is an entity incorporated pursuant to the laws of Tennessee. In contrast to the non-incorporated entities, in order for the board members of Dunlap to face liability for the acts and obligations of Dunlap, the corporate form must be set aside.

The recommendations from the committee were adopted and are included in the recommendations of this report.

#### **SPECIAL COMMITTEE REGARDING SEXUAL ABUSE AND MISCONDUCT POLICY**

At the October 2013 meeting of the Executive Board, the moderator was asked to form a special committee to study the issue of a Synod-wide policy on sexual abuse and misconduct. The Special Committee Regarding Sexual Abuse and Misconduct Policy recommended that the General Synod not adopt a uniform policy on sexual abuse and misconduct/child protection, nor direct local churches to adopt policies. The report was accepted as information.

#### **SYNOD STATEMENT ON SAME-SEX MARRIAGES**

With regard to questions concerning a Synod Statement on Same-Sex Marriages, it was noted by Synod's attorney that having a formal Synod statement on the matter of same sex-marriage will not insulate Synod from lawsuits. Further, it was noted that the issue of same sex-marriage is a *state* issue and cannot be brought to a federal court. Same sex-marriage is not recognized in the states where ARP congregations are primarily located and where event sites (such as Bonclarken) are located. Rather than adopting a Synod statement, it is recommended that Northeast Presbytery look at the matter as it relates to states within its borders where same sex-marriage is recognized.

#### **MODERATOR'S THEME AND MONTHLY EMPHASES**

Moderator-Elect Larry Littlejohn submitted his theme for the year, "God's Imprint." The semi-monthly emphases will be: Bearing the Father's Imprint, The Imprint of Jesus, Work of the Spirit, Marked for Eternity, Making our Imprint, and Saying "Thank You." The Board moved to support the Moderator-Elect's theme and semi-monthly emphases.

The budgets of the ARP Center Facility, Central Services, *The Associate Reformed Presbyterian* and the Executive Board were adopted for recommendation to the General Synod.

The revised schedules for the 2014 Annual Meeting of Synod and World Focus 2014 were adopted .

**RECOMMENDATIONS:**

1. That the proposed budgets for the ARP Center Facility, Central Services, the ARP Magazine and the Executive Board be approved. **The Moderator's Committee recommended approval. Synod ADOPTED.**
2. That the Moderator's proposed theme and monthly emphases be endorsed. **The Moderator's Committee recommended approval. Synod ADOPTED.**
3. That Synod engage a law firm to incorporate Christian Education Ministries and Outreach North American pursuant to the laws of South Carolina. Due to the potential tax advantages of a religious non-profit corporation, the Committee would suggest that the law firm further investigate whether such an entity would be preferential to any other corporate form such as a limited liability company (LLC) or corporation (C-corp or S-corp). **The Moderator's Committee recommended approval. Synod ADOPTED.**
4. That Synod be the sole designated member of each newly established entity. This designation will provide additional protection to the board members serving on the entities and will also be in line with the Articles of Incorporation of Bonclarken Conference Center. **The Moderator's Committee recommended approval. Synod ADOPTED.**
5. That the articles or bylaws of the entities clearly state the process for board member removal that is compliant with Synod's previously stated desires. The articles or bylaws must also designate the terms of board members. **The Moderator's Committee recommended approval. Synod ADOPTED.**
6. That the Rules of Order be amended as follows:

**Proposed Change to Rules of Order**

Words and punctuation to be added are indicated in bold print, words to be deleted are indicated by strike through.

***Rules of Order***

VI. Matters to be Considered by the Court.

A. Reports from boards, **commissions**, standing committees and special committees of the Court and reports and memorials from lower courts will be filed with the Bill Clerk **through Central Services no later than six weeks** prior to ~~the close of~~ the first business session. These reports should be submitted in **editable electronic typewritten** form, ~~in triplicate, signed~~ by the chairman, secretary, or clerk. These

communications will be **distributed by Central Services electronically and/or in print one month prior to the first business session** and considered in the ordinary routine of business.

**B. Reports of boards, committees, and commissions and memorials of presbyteries which are received by Central Services too late to be distributed in print prior to the meeting will be distributed electronically not later than two weeks before the first business session.**

Matters received directly by the Court will be filed with the Bill Clerk **at the Call for Reports**, to be considered in the ordinary routine of business only if **approved by a two-thirds majority vote**.

#### *Rules of Procedure*

10. GENERAL: The General Synod will consider only those matters properly presented. ~~One copy of the~~ Reports of boards, ~~committees, standing~~ committees, and ~~special committees commissions~~ of the General Synod and memorials of presbyteries shall be submitted for preparation to be distributed to those entitled to sit as members of the court at least ~~six weeks one month~~ prior to the meeting of Synod. Official copies of the reports and memorials and reports of presbyteries must be submitted in **editable electronic format** ~~triplicate~~ to the Bill Clerk of Synod ~~through Central Services not later than the "Call for Reports for References."~~ The official copies must be marked official and signed by the chairman, secretary, clerk, or president. Reports of boards, committees, and commissions and memorials of presbyteries which are **received by Central Services too late to be distributed in print prior to the meeting will be distributed electronically not later than two weeks before the first business session.** Matters not submitted for distribution referenced above, will be considered by the court only if approved by a two-thirds majority vote.

**The Moderator's Committee recommended approval. Synod ADOPTED.**

Respectfully submitted,

Jeff Kingswood, Moderator  
Ronald Beard, Principal Clerk

In addition, the **Moderator's Committee on the Executive Board** recommended:

7. That the Moderator appoint a transition commission to provide oversight, guidance, information, and assistance to the

affected churches and ministers of the former Pacific Presbytery. **Synod DID NOT ADOPT.**

8. That pursuant to Executive Board Recommendation #3: Whereas the item addresses "agency" and then only discusses boards (commissions and committees are also defined as agencies in the *Manual of Authorities and Duties*), we recommend that the work called for in Recommendation #3 be extended to address the best way to provide legal protection to all agencies, including commissions and committees. **Synod DID NOT ADOPT.**
9. That the Executive Board be empowered to change the necessary logistics of the 2015 Annual Meeting of Synod to facilitate a meeting with the RPCNA. **Synod ADOPTED.**

#### CENTRAL SERVICES

	2014 Synod Approved	2015 Proposed Budget
<b>Revenues</b>		
<b>Current Funds</b>		3.4%
Denominational Ministry Funds	\$ 294,950	\$ 305,055
Additional Allocation Needed	0	0
Miscellaneous Gifts		5,000
Allocation of Invested Reserve	-	-
Miscellaneous Sales & Services	-	-
Sale of Assets		
Operating Fund Interest	-	-
Other Revenues	-	-
Total Current Funds	\$ 294,950	\$ 310,055
<b>Agency Support</b>		
Board of Benefits	\$ 146,853	\$ 166,381
Additional Allocation for 2006		
ARP Foundation	5,000	5,250
W. H. Dunlap Fund	4,500	4,500
Other Agencies	-	-
Total Agency Support	\$ 156,353	\$ 176,131
<b>Total Revenues</b>	\$ 451,303	\$ 486,186

	2014 Synod Approved	2015 Proposed Budget
<b>Expenses</b>	3.00%	3.00%
<b>Total Salary and Benefits</b>	\$ 428,477	\$ 450,989
<b>Staff &amp; Program</b>		
Worker's Compensation	\$ 2,138	\$ 2,060
Director Travel & Expenses	2,000	1,500
Staff Travel & Expenses	400	500
Training	2,000	2,000
Organizational Dues	425	500
Total Staff & Program	\$ 6,963	\$ 6,560
Total Equipment	\$ 1,700	\$ 1,400
<b>Agency Support</b>		
Agency Support Revenue	(\$28,000)	(\$18,000)
Copier Lease	9,385	9,385
Postage Meter/Scales	3,000	3,000
Postage	13,100	8,500
UPS	1,800	1,800
Paper Purchases	1,000	500
<b>Net Agency Support Expense</b>	\$ 285	\$ 5,185
<b>General Office</b>		
Software Maintenance	\$ 5,112	\$ 5,112
Communication	1,400	3,616
Cell Phone	3,008	840
Long Distance	50	50
ARP Synod Web Page	2,434	2,434
Office Supplies	10,000	10,000
Total General Office	\$ 22,004	\$ 22,052
<b>Total Expenses</b>	\$ 459,429	\$ 486,186
<b>Net Income (Loss)</b>	\$ (8,126)	\$ -
Beginning Fund Balance	\$ 8,126	\$ -
<b>Ending Fund Balance</b>	\$0	\$ -



# MINUTES OF SYNOD

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## CENTER FACILITY

	2014 Synod Approved	Proposed 2015
<b><u>RECEIPTS</u></b>		
General Synod Allocation	\$14,602	\$18,496
<b><u>Rent</u></b>		
CEM	13,092	13,354
Outreach North America	10,294	10,500
The ARP	3,273	3,339
Director of Gift Planning	2,703	2,757
World Witness	20,904	21,323
<b><u>Non-Synod Agencies</u></b>		
101-C	1,485	1,542
101-B		2,135
101-A	1,440	2,787
201	1,840	1,877
202	6,614	0
Interest	10	0
<b>TOTAL RECEIPTS</b>	<b>\$76,257</b>	<b>\$78,110</b>
<b><u>Expenses</u></b>		
Facility Management		
Staff & General Office	\$2,200	\$1,500
Facility Maintenance	2,000	0
Expendable Supplies	1,000	1,000
Repairs & Maintenance	7,000	7,000
Facility Management	\$12,200	\$9,500
<b><u>Facility Maintenance</u></b>		
Garbage Pick-Up	\$1,600	\$1,900
Yard Maintenance	6,500	7,400
Heating & Air Conditioning	8,000	8,000
Janitorial Services	12,500	13,500
Security Monitoring Fees	350	250
Pest Control	360	360
Facility Maintenance	\$29,310	\$31,410
<b><u>Utilities</u></b>		
Electricity	\$22,000	\$23,000
Gas	10,000	10,500
Water & Sewer	1,500	1,700
Utilities	\$33,500	\$35,200
<b><u>Building, Equipment &amp; Furniture</u></b>		
Equipment	1,500	2,000
Building, Equipment & Furniture	\$1,500	\$2,000
<b>TOTAL Expenses</b>	<b>\$76,510</b>	<b>\$78,110</b>
<b>Net Income (Loss)</b>	<b>(\$253)</b>	<b>\$0</b>
Beginning Fund Balance	\$15,565	\$22,425
<b>Ending Fund Balance</b>	<b>\$15,312</b>	<b>\$22,425</b>

## EXECUTIVE BOARD

	2014 Synod Approved	2015 Proposed Budget
<b><u>Revenues</u></b>		0.1%
General Synod Allocation	\$ 179,367	\$ 180,285
Minutes of Synod Sales Income	50	50
Plan Book Sales	500	500
General Synod Registration	24,500	22,400
<b>Total Revenues</b>	<b>\$ 204,417</b>	<b>\$ 203,235</b>
<b><u>Expenses</u></b>		
<b><u>General Synod Officers</u></b>		
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
<b>Total General Synod Officers</b>	<b>\$ 14,675</b>	<b>\$ 14,675</b>
<b><u>General Synod Meeting</u></b>		
Program & Preparation	13,000	11,580
Honorariums	2,000	3,000
Pre-Synod Conf Honorariums	1,800	-
Multi-Cultural Training	1,200	1,200
Staff Expenses	450	450
Synod Planning	300	300
Synod Room & Board	20,742	17,990
<b>Total General Synod Meeting</b>	<b>\$ 39,492</b>	<b>\$ 34,520</b>
<b><u>Executive Board Meeting &amp; Office</u></b>		
Board Travel & Meeting Expense	\$ 7,050	\$ 7,500
General Office & Miscellaneous	500	500
Executive Board-Legal	1,000	1,000
Committee to Oversee Erskine Chaplain	500	500
<b>Total Executive Board</b>	<b>\$ 9,050</b>	<b>\$ 9,500</b>
<b>Total General Synod Contingency</b>	<b>\$ 25,000</b>	<b>\$ 26,500</b>
<b><u>Promotion &amp; Services</u></b>		
Total Insurance	\$ 6,960	\$ 6,960
Orientation Program	\$ 9,000	\$ 7,000
<b><u>Historical Concerns</u></b>		
Archive Honorarium	\$ 1,000	\$ 1,000
<b>Total Historical Concerns</b>	<b>\$ 2,700</b>	<b>\$ 3,900</b>
New Mission Subscriptions-THE ARP	\$ 1,000	\$ 1,000
<b>Total Promotion &amp; Services</b>	<b>\$ 19,660</b>	<b>\$ 18,860</b>

# MINUTES OF SYNOD

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	2014 Synod Approved	2015 Proposed Budget
<b><u>Minutes of Synod</u></b>		
Preparation & Distribution	\$ 2,400	\$ 2,400
Printing	6,000	6,000
Total Minutes of Synod	\$ 8,400	\$ 8,400
Total Plan Book	\$ 3,800	\$ 1,000
Transfer to ECM from DM Allocation	\$ 84,340	\$ 89,780
<b>Total Expenses</b>	<b>\$ 204,417</b>	<b>\$ 203,235</b>
<b>Net Income (Loss)</b>	<b>\$ 0</b>	<b>\$ 0</b>
<b><u>ARP Women's Ministry</u></b>		
Reimbursement for ARPWM Admin Salary & Tax	\$ 22,420	\$ -
Total ARPWM Expenses	\$ 22,420	\$ -
<b>Net Income (Loss)-ARPWM</b>	<b>\$ -</b>	<b>\$ -</b>
<b><u>Erskine Campus Ministry</u></b>		
Total ECM Revenues	\$ 157,278	\$ 129,102
<b><u>ECM Expenses</u></b>		
ECM Salary & Benefits	\$ 84,340	\$ 89,780
Total ECM Other Expenses	37,150	39,322
Total ECM-Intern Expenses	35,788	0
<b>Total Erskine Campus Ministry Expenses</b>	<b>\$ 157,278</b>	<b>\$ 129,102</b>
<b>Net Income (Loss)-ECM</b>	<b>\$ -</b>	<b>\$ -</b>
Beginning Fund Balance-ECM	\$ 20,823	\$ 11,548
<b>Ending Fund Balance-ECM</b>	<b>\$ 20,823</b>	<b>\$ 11,548</b>
<b>Net Income (Loss) Summary</b>		
Executive Board Revenue	\$ 179,917	\$ 180,835
Executive Board Expenses	(164,925)	(168,715)
General Synod Meeting Net after Registration	(14,992)	(12,120)
<b>Executive Board Net income (Loss)</b>	<b>\$ -</b>	<b>\$ -</b>
<b><u>Erskine Campus Ministry-Summary</u></b>		
ECM-Revenue	121,490	129,102
ECM-Director Salary & Benefits	(84,340)	(89,780)
ECM-Director Expenses	(37,150)	(39,322)
Erskine Campus Ministry-Interns Net	-	-
<b>Erskine Campus Ministry Net Income (Loss)</b>	<b>-</b>	<b>-</b>
<b>Total Net Income (Loss)</b>	<b>-</b>	<b>-</b>

*The Associate Reformed Presbyterian*

	2014 Synod Approved	Proposed 2015
<b>REVENUES</b>	-18%	8%
Denominational Ministries Alloc	\$ 87,000	\$ 78,375
Miscellaneous Gifts	700	700
WSU Contributions	3,000	3,000
ARP Subscription Income	37,300	33,000
Online Subscription Income	3,000	2,000
ARP Advertisement Income	8,500	7,000
Misc Income	120	120
<b>TOTAL REVENUES</b>	<b>\$ 139,620</b>	<b>\$ 124,195</b>
<b>EXPENSES</b>		
<b>PAYROLL &amp; STAFF BENEFITS</b>	<b>\$ 99,942</b>	<b>\$ 84,285</b>
<b>STAFF &amp; BOARD EXPENSES</b>		
Editor Expenses	1,500	1,500
Staff Expenses	300	300
Board Meeting & Travel Exp	-	-
Dues & Membership Fees	200	200
Total Staff & Board Expenses	\$2,000	\$2,000
Total Publicity & Promotion	\$3,925	\$4,465
Total Equipment	\$500	\$500
Total Communications	\$1,700	\$1,406
<b>MISCELLANEOUS</b>		
Rent	3,273	3,339
Office Supplies & Misc	2,180	750
Bank Fees	0	100
Total Miscellaneous	\$5,453	\$4,189
<b>PRODUCTION EXPENSES</b>		
Preparation & Printing	17,000	15,400
Labels and Postage	5,400	6,000
P2P Subscription Software		1,800
Materials and Supplies	300	700
Photography Expenses	300	300
Design Services	3,100	3,150
Total Production Expenses	\$26,100	\$27,350
<b>TOTAL EXPENSES</b>	<b>\$139,620</b>	<b>\$124,195</b>
<b>NET INCOME/(LOSS)</b>	<b>\$0</b>	<b>\$0</b>
Beginning Fund Balance	\$0	\$0
<b>Ending Fund Balance</b>	<b>\$0</b>	<b>\$0</b>

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

#### REPORT OF THE BOARD OF STEWARDSHIP

The Board of Stewardship has the “responsibility 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 Foundation 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 scope of the work of the ARP Church is extensive, especially considering the small size of the denomination. It is a particular blessing for the members of the Board of Stewardship to be able to promote and support the church’s ministries and programs. The more visible work of General Synod is carried out by its agencies (Bonclarken, Central Services, Christian Education Ministries, Erskine College & Theological Seminary, Outreach North America, and World Witness), but the reader is asked to consider as well the contributions of the following committees and boards, most of which will also submit reports to Synod:

- 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 Oversight  
Ecclesiastical Commission on Judiciary Affairs  
Special Committee to Revise *Form of Government*  
Special Committee to Revise *Book of Discipline*  
Special Judiciary Committee  
Executive Board  
Board of Stewardship/ARP Foundation Board of Directors  
Board of Benefits

Each of these agencies, boards, and committees was developed by General Synod to meet specific needs of the ARP Church, both on the broader denominational level and in local congregations. In other words, each exists to *serve* the denomination. The Board of Stewardship, therefore, urges members of the ARP Church to become acquainted with the work of the church, avail themselves of the services at their disposal, and become involved in these ministries.

The Board of Stewardship is responsible for the special Thanksgiving and Easter Offerings collected annually in our churches. The purpose of these offerings is twofold: to provide financial support over and above that of the Denominational Ministry Fund and to promote the work of ARP Church ministries. Therefore, the board would urge every minister and treasurer to be sure their congregations have the opportunity to participate in these collections. A brief profile of each ministry benefitting from the offerings is provided to every congregation for distribution to its members.

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.

<b>Easter Offering</b>	2013	2012	2011	2010	2009
Stewardship Foundation	7,112	8,249	8,484	8,563	9,610
Bonclarken	8,465	11,400	10,198	12,064	13,800
Christian Education Ministries	7,661	8,906	8,054	9,548	9,985
Erskine College	8,316	10,300	9,012	11,218	13,286
World Witness	14,986	18,711	16,563	19,411	22,309
<b>Sub Total</b>	<b>46,540</b>	<b>57,566</b>	<b>52,311</b>	<b>60,804</b>	<b>68,990</b>
<b>Thanksgiving Offering</b>					
Erskine Semi-nary	6,300	5,411	6,483	7,175	9,974
American Bible Society	3,010	2,741	3,561	3,662	4,871
Outreach North America	6,636	5,714	7,700	8,196	11,269
Christmas Benevolent Fund	43,760	33,557	34,807	41,842	60,913
<b>Sub-Total</b>	<b>59,706</b>	<b>47,443</b>	<b>52,551</b>	<b>60,875</b>	<b>87,027</b>

**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 Board of Stewardship wishes to express its appreciation to every congregation contributing to the work of the ARP body through the Denominational Ministry Fund. The Denominational Ministry

Fund (DMF) is the primary tool by which funds are secured for the work of General Synod. The Board of Stewardship stresses that this fund is *denominational* in nature; it impacts the work of every board, committee and agency, with the exception of the William H. Dunlap Orphanage Board of Directors.

As stated above, the ministries of the denomination exist to serve. In order for them to do so, however, financial resources are necessary, and as a connectional church, it is expected that we join together to provide those resources. General Synod renewed its commitment to the Denominational Ministry Fund and its expectation that all churches participate when it passed the following recommendation in June 2013:

*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 [undesignated] 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.*

As of the April 25, 2014, 154 of our 273 congregations have pledged to the DMF for the coming year. 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.

If every congregation had given at the 10% level in 2013, the Denominational Ministry Fund would have received \$4.67 million. This amount would have been over \$2 million more than the actual amount received in 2013 and would have eliminated the need for special offerings.

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 Funding, however. The Board of Stewardship



is grateful for each of these gifts and asks those churches to consider expanding the scope of their interest to include all our denomination's ministries.

**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?"

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.

**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 6. prepare and maintain denominational budget preparation guidelines.**

Synod's Director of Finance works with all boards, agencies, and committees as needed in the preparation of budgets.

**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;**

Duties 7, 8, and 9 pertain to the functions of the ARP Foundation.

Mr. Steve Nichols was hired by the ARP Foundation Board of Directors in July 2012 as Director of Gift Planning, with the understanding that the position would be evaluated after two (2) years. At its April 2014 meeting, the board reviewed Mr. Nichols' work and voted unanimously to continue his position. The board wishes to commend and thank Mr. Nichols publicly for his work. Not only have the holdings of the ARP Foundation increased by nearly \$500,000 since July 2012, a number of churches have enlisted Mr. Nichols' assistance with capital campaigns and gift programs. Agencies of the denomination have also expressed appreciation for the assistance provided by Mr. Nichols in securing gifts and endowments specific to their ministries.

A number of avenues exist for giving through the ARP Foundation, including wills/bequests, Charitable Remainder Trusts, Donor Advised Funds, gifts of real property, and special endowments. Interested persons should contact Mr. Nichols at the ARP Foundation, One Cleveland Street, Greenville, SC 29601 or at [snichols@arpsynod.org](mailto:snichols@arpsynod.org).

**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©(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:**

**(1) 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 published *Guidelines for Church Finance*, a brochure of suggested internal controls to ensure shared responsibilities within the system of receiving and disbursing monies in the life of the congregation. These measures provide a measure of protection not

only of the church's funds but also for those who handle the funds. The brochure is 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 governing documents.

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 finance committee of the board serves as Synod's 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 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 makes it available online at [www.arpchurch.org](http://www.arpchurch.org). The board has engaged the independent auditing firm Scott & Company, Columbia, SC for the December 31, 2013 audit which includes 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

At its April 2014 meeting, the board:

- adopted the following resolution: *The Board of Stewardship recognizes planned giving as an excellent addition to individual giving, and particularly encourages individuals in congregations to include the ARP Church in their personal wills.*
- expressed gratitude to retiring member David Sides for his years of service as a member of the board and for his service as Chairman for the past two (2) years.
- Elected the following officers for July 1, 2014 – June 30, 2015:  
     Jim McLurkin, Chairman  
     P.J. McClung, Vice Chairman  
     Paul Matthews, Secretary

### Statistical Data, Denominational Ministry Fund April 2014

Category	2014	2013	2012	2011
Churches meeting goal of 20%	2	1	5	6
Churches giving 10% - 19%	30	37	32	33
Giving percentage not determined	77	0	2	3
Remaining at same percentage	113	184	175	166
Increased percentage level	73	74	71	87
Increased by at least 1%	50	48	45	45
Decreased percentage level	124	101	106	122
Decreased giving but at 10% or above	17	19	19	15
Submitted a report but did not pledge support	41		65	27
Churches who have not submitted reports as of April 25, 2014	77	33	39	103

The figures for 2014, as compared to the previous year, are based on information recorded in Statistical Reports from individual congregations. Total churches = 273.

**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. **The Moderator's Committee recommended approval. Synod ADOPTED.**
2. That the proposed 2015 budget for the Board of Stewardship be approved. **The Moderator's Committee recommended approval. Synod ADOPTED.**
3. That the Easter and Thanksgiving offerings be continued for Fall 2014 and Spring 2015. **The Moderator's Committee recommended approval. Synod ADOPTED.**

Respectfully submitted,

David W. Sides  
Chairman

**BOARD OF STEWARDSHIP**

	2014 Synod Approved	2015 Proposed
<b>Revenue</b>		
General Synod Allocation-Stewardship	\$ 9,623	\$ 9,623
Additional Allocation over Budget	-	3,107
General Synod Allocation-Foundation	55,377	87,321
Special Offering	8,500	8,500
Transfers for Ministry	47,695	27,679
Endowment Transfers for Dir of GP	55,377	27,679
<b>Total Revenue</b>	<b>\$ 176,572</b>	<b>\$ 163,909</b>

	2014 Synod Approved	2015 Proposed
<b>Expenses</b>		
<b>Director of Gift Planning (GP)</b>		
<b>Total Director of Gift Planning Expenses</b>	\$ 110,753	\$ 115,000
Board Travel & Expenses	\$ 3,194	\$ 6,000
Administrative Support	5,000	5,000
Promotional	2,130	2,130
General Synod Audit & Legal	7,300	7,600
Ministry Contribution to DM Fund	47,695	27,679
General Office	500	500
<b>Total Expenses</b>	\$ 176,572	\$ 163,909
<b>Net Income (Loss)</b>	\$ -	\$ -
<b>Beginning Fund Reserve</b>	\$ 23,570	\$ 0
<b>Ending Fund Balance</b>	\$ 23,570	\$ 0

The Report on **Memorials** was presented.

### MEMORIALS

#### CATAWBA PRESBYTERY

If the proposed new *Form of Government* should pass in the votes of the Presbyteries, we memorialize the General Synod to delay its implementation until such time has passed that the amendment process can correct any flaws or include such suggestions which were not deemed of enough import to convince the Committee to include them in the proposal.

The use of the amendment process to fine tune the new *Form of Government* has already been suggested. Such a delay would offer the to correct any flaws or include any alterations that the Synod would prefer to include without subjecting the Synod to having to alter its activity and then adjust amendments, if any carry.

A suggested time period could be three years, so as to make certain the *Form of Government* would be as perfect an instrument as possible. If this Memorial carries, a time period could either be adopted at that time or determined by the Executive Board.

Regarding the Memorial from Catawba Presbytery, **the Moderator's Committee did not recommend adoption. Synod ruled the Memorial OUT OF ORDER** in light of the vote taken earlier regarding the Form of Government. **No vote was taken on the recommendation.**

#### **FIRST PRESBYTERY**

Memorial on Annexation of the Chicago Metropolitan Statistical Area-  
WHEREAS there is no existing presbytery within the geographical boundary of the Chicago Metropolitan Statistical Area (Chicago MSA), so defined by the following divisions:

##### **Chicago-Aurora-Joliet, IL Metropolitan Division**

Cook County  
DeKalb County  
DuPage County  
Grundy County  
Kane County  
Kendall County  
McHenry County  
Will County

##### **Gary, IN Metropolitan Division**

Jasper County (IN)  
Lake County (IN)  
Newton County (IN)  
Porter County (IN)

##### **Lake County-Kenosha County, IL-WI Metropolitan Division**

Lake County (IL)  
Kenosha County (WI); and

WHEREAS Korean Churches within the Chicago MSA have written letters expressing their desire to join First Presbytery; and  
WHEREAS these churches have upon invitation received an initial visit from Synod and First Presbytery representatives to answer questions of the interested churches; and  
WHEREAS the Chicago Korean churches have close existing relationships with churches in First Presbytery; and

WHEREAS Mississippi Valley Presbytery, though the closest geographical presbytery, currently has no Korean presence in their presbytery, has no current works in the Chicago MSA, and has given their permission for these churches to be received into First Presbytery; and WHEREAS Synod has acted in the past to annex the geographical area of Louisiana and Texas into the Catawba Presbytery;

THEREFORE BE IT RESOLVED that First Presbytery memorializes the General Synod of the Associate Reformed Presbyterian Church in its meeting of June 2014 to annex the Chicago Metropolitan Statistical Area into First Presbytery until such geographical area of the Chicago MSA be constituted its own presbytery.

Regarding the Memorial from First Presbytery, **the Moderator's Committee recommended approval. Synod ADOPTED.**

#### TENNESSEE-ALABAMA PRESBYTERY

##### MEMORIAL FROM THE TENNESSEE-ALABAMA PRESBYTERY (AND MINORITY REPORT ON THE MEMORIAL)

*NOTE: The Presbytery, in adopting this Memorial by a 6-5 vote, voted that the position paper on the Memorial proposed by a session within the Presbytery be included with the Memorial as a minority report when the Memorial was forwarded to the General Synod for consideration.*

##### *Memorial*

WHEREAS, The Confession of Faith provides: "GOD, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory, and the public good; and to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evildoers;" and "The civil magistrate may not assume to himself administration of the word and the sacraments, or the power of the keys of the kingdom of heaven; yet, as the gospel revelation lays indispensable obligations upon all classes of people who are favored with, magistrates as such, are bound to execute their responsive offices in subserviency thereunto, administering government on Christian principles, and ruling in the fear of God, according to the directions of his word; and those who shall give an account to the Lord Jesus, whom God hath appointed to be judge of the word. Hence magis-



trates, as such, in a Christian country, are bound to promote the Christian religion, as the most valuable interest of their subjects, by all such means as are not inconsistent with civil rights; and do not imply an interference with the policy of the church, which is the free and independent kingdom of the Redeemer; nor an assumption of dominion of conscience"; and

WHEREAS, the Form of Government of the Associate Reformed Presbyterian Church says: "The General Synod shall have as its primary responsibility the initiation, planning, organization and administration of programs designed to enable it to carry on the mission of God in Christ's Church by word and deed in the General Synod and also in the local congregation, the Presbytery and the whole world;" and "In order to carry out its responsibility, the General Synod has the power: a. To establish measures for advancing the Church; b. To institute, create operating rules and supervise the agencies necessary in the general work of the Church; c. To make appointments to such labors as fall under its jurisdiction; d. To organize, receive, divide, unite, transfer, dismiss, and dissolve Presbyteries in keeping with the advancement of the Church"; and

WHEREAS, our Presbyterian ancestors have traditionally been at the vanguard of seeking, ordering, and preserving our Republican form of government that has blessed us and so many in the past in these United States; and

WHEREAS, Presbyterians and their church councils have a duty under our Confession of Faith and *Form of Government* to obediently address and remind the civil magistrates of their position under God and over the people they govern; bound to execute their offices in subservience to God; administer government on Christian principles, ruling in the fear of God and according to the directions of his Word; and are to give an account to the Lord Jesus; and

WHEREAS, our country's Founders not only won and ordered freedom for our country's citizens, but also addressed and gave advice on sustaining freedom where people could live free in the future; and

WHEREAS, the Founders declared that "self-restraint" taught by one generation to the next generation was the key essential for sustaining liberty; and

WHEREAS, Christianity, the Founders declared to be the only source for such "self-restraint"; and

WHEREAS, it is the duty and calling of us as Christians of our time to

reaffirm our Founders' principles, not only for ordering liberty, but also the Founders' principles for sustaining freedom; and WHEREAS, provided certain writings and principles in the establishment of this country, a few of which are mentioned herein, but there are many others: all men are created by their Creator with certain inalienable rights; the security of the right of private property ownership; government shall operate under the principle of the will of the majority, subject to certain basic freedoms enumerated in the Constitution, state constitutions, and the laws of the states; the freedom of religion and free exerciser thereof; freedom of speech; freedom of the press; freedom to assemble; freedom to keep and bear arms; freedom from soldiers quartered in their homes; freedom from unreasonable searches and seizures; a republican, representative form of government by the people; and a division of power among the executive, legislative, and judicial branches with checks and balances; and WHEREAS, in these challenging, conflicting, threatening times, members, deacons, elders, and pastors stand in need of the imprimatur endorsement of our Christian and Founders' principles; WHEREAS, the liberties we enjoy as Americans are massively under attack today, such as: chaplains' ability to share their faith has been threatened; pastors, elders, and members' right of free speech concerning issues like homosexuality, diversity, and hate speech (among others) are being threatened; Christian business owners are mandated to provide certain medical coverages that betray their consciences; Christian business owners are threatened with mandates that require employees to be "representative" of the general populace (who advocate and demand practices inconsistent with their faith); Christian schools and home-schooling are continually at risk of mandates and requirements subjecting conformity to governmental curricula, rules, requirements, and restraints of freedoms; and Christian citizens are continually having restrictive and/or prohibitions threatening the Second Amendment rights of the Constitution, THEREFORE, the Tennessee-Alabama Presbytery respectfully and urgently requests the General Synod of the Associate Reformed Presbyterian Church form a study committee for the purpose of preparing and writing a position paper endorsing the Founders' principles for godly governing and their application. This study and position paper would fulfill the provisions of the *Form of Government*, Chapter XIII, Section B, paragraphs 1 & 2. It would also comply with our Confession of Faith, Chapter XXIII, Section 1.

Regarding the Memorial from Tennessee-Alabama Presbytery, **the Moderator's Committee did not recommend approval. Synod DID NOT ADOPT the Memorial .**

The Report of the **Nominations Committee** was presented.

The Committee on Nominations (CON) met on Wednesday, February 26, 2014, at 9:00 A.M. at the ARP Center in Greenville, SC and again by teleconference on April 15, 2014, at 7:30 A.M. EST. A May 13, 2014, teleconference is scheduled at 7:30 A.M. EDT. During these meetings several items of business were addressed.

The following officers were elected for the Committee on Nominations 2014-2015:

Brian Murray, Chairman  
Ike Hughes, Vice Chairman  
(To be determined), Secretary

The 2015 stated meeting of the Committee on Nominations is scheduled for Wednesday, February 25, 2015, at 9:00 A.M. at the ARP Center, Greenville, SC.

The deadline for submissions for nominations (excluding Erskine) will be Friday, January 9, 2015.

The committee appointed Jamie Hunt and David Lauten to serve on the Sub-Committee on Erskine Nominations (SCONE) for 2014-2015. One additional representative will be appointed.

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, 2014, 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.

**Recommendations:**

1. That those persons listed in this report be approved for service in the positions indicated. **Synod ADOPTED the slate of nominees in omnibus fashion.**

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. **Synod ADOPTED.**
3. That presbyteries consider making recommendations for service during their fall meetings. **Synod ADOPTED.**
4. That sessions consider making recommendations for service during their November and December meetings. **Synod ADOPTED.**
5. That recommendations for the Board of Erskine College and Seminary be made by Friday, October 17, 2014. **Synod ADOPTED.**
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. **Synod ADOPTED.**
7. That various boards, committees and commissions of Synod provide a clear and concise needs analysis and recommendations for service to the CON following their Fall stated meetings and that they clearly communicate their ministry and needs to pastors, sessions and presbyteries through in-person presentations, videography or other social media in order to educate the larger connectional church regarding opportunities to serve. **Synod ADOPTED.**
8. That the General Synod authorize \$4000.00 for committee expenses for 2015. **Synod ADOPTED.**

Respectful submitted,

Howard Wheeler, Secretary

Nominated to:	Class	Nominee	Presbytery
Benefits	2020	Guy Smith	
Benefits	2020	Kevin Donaldson	
Benefits	2015	Paul Hoffman	
Bonclarken	2020	Jane Shelton Dale	
Bonclarken	2020	Jimmy Matthews	
Bonclarken	2020	Boyce Wilson	
CEM	2018	Meredith Cavin	
CEM	2018	Amanda Ghent	
CEM	PR 2020	Nathan Frazier	First
CEM	PR 2020		MV
CEM	PR 2020	Bob Whittet	NE
CEM	PR 2020	Greg Duke	TA
Erskine	2016	Rory Crawford	
Erskine	2017	Jim Loughner	
Erskine	2019	Andrew Savill	
Erskine	2019	Ken Connor	
Erskine	2019	Jonathan Arnold	
Erskine	2019	Mary Rucker	
Erskine	2019	Ron Vigus	
Executive Board	PR 2018	Guy Smith	Catawba
ONA	2016	Ross Durham	
ONA	2020	Bob Elliott	
World Witness	2020	William Jackman	
World Witness	2020	Mike Yarman	
Stewardship	2019	Jan Sattem	
Dunlap	PR 2020	Ron Pritts	Northeast
Ecclesiastical	2018		Teaching Elder
Ecclesiastical	2018	Derek Thomas	Teaching Elder
Ecclesiastical	2018	James Kidd	Ruling Elder
Ecclesiastical	2018	John Moerman	Ruling Elder

Campus Ministry Oversight	2019	Bob Stone	Ruling Elder
Inter-Church	2020	Kyle Sims	
Inter-Church	2020	Kent Moorlach	
Investment	2019	Matt Wylie	
Minister & His Work	2019	Steve Kern	Second
Minister & His Work	2019	Bob Gordon	Virginia
Nominations	2019	Jac Coad	Florida
Nominations	2019	Tim Phillips	MV
Nominations	2015	Alan Avera	NE
Nominations	2019	Billy Barron	Second
Theol. & Social	2018	Jim Klukow	
Theol. & Social	2018	Doug Petersen	
Theol. & Social	2017		
Worship	2016		
Worship	2017		
Worship	2018	Phillip Mayberry	
Worship	2018	Allison Keisler	
Worship	2018	Phillip Bunch	
Synod Reading Clerk	2018	Charles Edgar	
Synod Parliamentarian	2018	Andy Putnam	

A motion carried that:

*the Synod Committee of Moderators be dissolved.*

The Moderator opened the floor for nominations for the office of Moderator of the General Synod 2015. Boyce Wilson nominated James A. Hunt. Stephen Myers seconded the nomination. Mr. Hunt was elected by acclamation

The ViceModerator escorted the Moderator-Elect to the podium where he addressed the Synod.

The Moderator opened the floor for nominations for the office of Vice Moderator of the General Synod 2015.

Moderator-Elect Hunt nominated Steve Kern. Mr. Kern was elected by acclamation.

A motion carried that the Minutes be adopted without reading and that the final roll call be waived.

The Synod was led in prayer by David Sides for the Centennial Church of Columbia, SC, following the fire there this week.

The motion to adjourn prevailed.

The Synod sang the song of Christian Unity, Psalm 133.

Synod adjourned with the Scriptural Benediction pronounced by Lee Shelnutt.

Respectfully Submitted,  
Larry Littlejohn, Moderator  
Lee Shelnutt, 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

