MINUTES

OF THE

GENERAL SYNOD

OF THE

ASSOCIATE REFORMED PRESBYTERIAN CHURCH

(arpchurch.org)

TWO HUNDRED TWENTY SECOND STATED MEETING

JUNE 9–11, 2026

BONCLARKEN CONFERENCE CENTER

FLAT ROCK, NC

Officers of the General Synod

(arpchurch.org)

Moderator	Beard McAulay (2026-2027)
Vice Moderator	Rhett Carson (2026-2027)
Principal Clerk	Kyle Sims (2027)
Reading Clerk	Brian Taylor (2030)
Recording Clerk	Benjamin Glaser (2028)
Assistant Clerk	Patrick Malphrus (2030)
Parliamentarian	Mackay Smith (2030)
Archivist	M.J. Denning (2027)
Treasurer	Jamey Dagenhart (2027)

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Proceedings

The 222nd Annual Meeting of the General Synod of the Associate Reformed Presbyterian Church (ARPC) was held at Bonclarken Conference Center, Flat Rock, NC, on June 9-11, 2026.

A Synod Conference sponsored by Outreach North America was held on Monday afternoon and evening. Various events and gatherings were sponsored by different groups during the week.

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Tuesday
June 9, 2026

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Registration and sign-in for the General Synod 2026 was held in the Patrick Room of The Young Lodge from 8 A.M until 12 Noon. The Moderator's Committee on Memorials met at 10 A.M. Several presbyteries met during the morning hours. The Opening Worship began at 1:15 P.M. in the Youth Activity Building.

Opening Worship

Prelude (1:15pm)		Betsy Logeman
Call to Worship (1:30pm)		
O Worship the King All Glorious Above (The Hymnbook, #26)		
The Constituting of the General Synod		David Walkup
Welcome		Chip Sherer
Memorial Service		Frank Hunt, III
Listing of Deceased Ministers, Synod Moderators and Ruling Elders		
Scripture		Leviticus 24:1-9
Sermon	*The Bread and Light of Eden*	Myers McKinney
Alas! And did my Savior Bleed (The Hymnbook, #199)		
Administration of the Lord's Supper		David Walkup Brooks Pipher
I Love the Lord (The ARP Psalter, #191)		
Benediction		

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

Moderator David Walkup opened the meeting of General Synod in prayer. Vice-Moderator Elect Rhett Carson gaveled the meeting to order. The proposed program, having been distributed to the delegates, was moved, seconded, and **approved**.

Vice-Moderator Elect Carson acknowledged the Bonclarken and Central Services staffs, the musicians and audiovisual personnel, and the Synod pages for their service.

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The following groups were called forward and welcomed: ministers received or ordained since the preceding meeting of Synod; new missions and congregations; seminary students and licentiates under care of presbytery; and ministers honorably retired during 2025.

Principal Clerk Kyle Sims reported that the roll had been constituted and a quorum established, including one virtual delegate. *(See **Appendix** for the Official Roll of Synod)* Delegates were reminded to sign in, display delegate credentials when speaking or voting, and sign out if leaving before the meeting concluded. No undistributed reports or memorials were offered under the call for reports.

Principal Clerk Sims reported the presbytery votes on two **overtures**. The overture concerning removal of the language of self-excommunication was approved, 288 to 30, with 14 abstentions. The overture abolishing the Committee on Revisions was approved, 298 to 17, with 18 abstentions. No old business was presented.

Retiring Moderator's Address

Retiring Moderator David Walkup gave his retiring moderator's address.

It has been a bit of a whirlwind of a year. It seems as if it just started, like we were just here. I suppose I'm just getting older, like my grandaddy who always talked about how time flies. Before being asked to be Moderator, I was just minding my own business down in the hinterlands of ARPdom (Florida). In one sense, it will be nice to go back to just being the pastor at Chapel By The Sea.

A lot of thanks are instore. My wife, the Chapel By The Sea, and many of you who have prayed, called and sent kind encouragements throughout the year.

It has been a privilege and an honor to serve as Moderator of this denomination that I love. When my father's Church in Live Oak Florida sought to leave the old PCUS in 1980 he had hoped that maybe the ARPC would be where they landed. The Church

eventually found its home in the PCA, however, daddy always had an affinity for the ARP. He was the one who told me upon graduating from then Belhaven College, at least take a look at Erskine. In the Lord's providence I went to Erskine Theological Seminary. I found a home at the Due West ARP Church, and a wife from the college. Teri's story about how the Lord led her to Erskine College is worth telling. Daddy would tell me every year, "I sure wish I was going to Bonclarken with you".

Upon graduation I found a home at the Johnson Creek Presbyterian Church just outside of Covington VA. Teri and I married about a year and a half later. With two Virginia born daughters, and expecting number three, we moved to Melbourne Beach Fl. I was privileged to work with Rev. Jan Senneker for two years. In 1999 I was called to be the senior pastor at Chapel By The Sea. Lord Willing next February will be thirty years.

Some speak of the smallness of the ARPC. Perhaps they are not aware of the footprint of our denomination across the nations. Being moderator afforded me the opportunity to see that firsthand. I was able to visit the work of SEED ministry in both Pakistan and Rwanda. Noting especially the incredible work of Christian Hospital Sahiwal, and the ministry to Children and Theological students in Rwanda. Teri and I were blessed to travel to Cambridge, Nova Scotia in be a part of the birth of a new denomination, The Associate Reformed Presbyterian Church in Canada. As Rev. Benjamin Glaser said. "How wonderful to be a part of the birth of a new denomination born, not out of sin or schism, but out of blessing and hope." We were able to also visit missionaries in both the UK and Europe. This would not have been possible if not for being moderator. We both thank you!

Since Resurrection week I have been preaching on the appearances of Christ. In the past several weeks I continued into the Acts of the Apostles. Next Sunday my text for preaching will be Acts 2:42-47.

I have been blessed, as probably many of you as well, by Dr. James Montgomery Boice's commentary on Acts. His title for this section is, quite appropriately, "A Model Church". Dr. Boice says: "These verses tell what developed in the Church and how it functioned in those remarkable days after Pentecost. Obviously, this description is intended as an example for us and our assemblies". The phrase "...our assemblies" struck me. For here we are, at our annual Assembly of our General Synod.

Dr Boice breaks this portion of his commentary into four points.

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1. A Learning, Studying Church

Dr. Boice says: "I suggest that this is always the first mark of a Spirit-filled church. A Spirit-filled church always studies the apostolic teaching. It is a learning church that grounds its experiences in and tests those experiences by the Word of God."

This is a characteristic of our blessed denomination. The faithful preaching of the Gospel from pulpits across our denomination week in and week out. It is one of the most refreshing and renewing parts of our assembly here. While we assemble here to do the work/business of the church. In between those sessions, we receive bold reminders through the right handling of God's Word to help guide and guard the decisions we make.

2. Christian Fellowship

John Stott writes, "the word fellowship was born on the Day of Pentecost, this is because Christian fellowship means 'common participation in God". Dr. Boice adds: "When we talk about our participation in God, we are talking about a 'sharing in." But this 'sharing in' also results in a 'sharing out'. In other words, these Christians, who enjoyed their close fellowship, inevitably shared what they had with one another."

This is another mark of our denomination. The word for fellowship "Koinonia" has to do with having things in common. There is a closely related variant "Koinonikos", which means "generous". Look across the nations to see the kind and generous benevolence of our denomination. As we have been blessed, so are we blessed to be a blessing. Says Boice, "Those who share in God inevitably share in God's nature, which includes generosity, and they are generous with those around them".

3. A Worshiping Church

Boice writes, "The third characteristic of the early church was worship…They devoted themselves 'to the breaking of the bread (Communion) and to the prayers.' Obviously, that is a reference to something formal – to worship in which the people got together and praised God".

Paul appeals to us in Romans 12:1 to be "living sacrifices". This appeal, to offer our bodies…holy and acceptable to God, is our "spiritual worship". Another translation uses the term "reasonable service". What is more reasonable than our worship.

4. A Witnessing, Evangelizing Church

Dr. Boice says, "They had experienced something wonderful, the ministry of God's Son. They had been present in Jerusalem when Jesus had been arrested, tried and killed. Some had been present

when he died on the cross. They had in their number many who were witnesses of the resurrection. These were wonderful facts and theirs was a life-transforming message. They had to share it with other people. How could they not?

Another characteristic of our denomination, as evidenced in our work throughout the nations via our different agencies, boards, committees, churches, and ministries. I could go on and on. But I would ruin my reputation of brevity.

Let me close with this encouragement. Recently I was re-reading a short book by Michael Card called "The Walk". It is a book written about his relationship with his Pastor/Professor/Friend and Mentor Dr. William Lane. In it, he recounts Dr. Lanes advice to him during a period where he had become rather critical and bitter toward the Christian music business. Dr. Lanes advice went something like this, "Let the excellence of your work be your protest", "take the energy you are wasting on complaining and bitterness, and focus it on your craft. If you are going to protest the state of the industry, do so by making your work the best it can be".

My prayer is that we as a denomination will pursue excellence in all we do. In our local Churches, Presbyteries, Synods, Boards and agencies, and institutions. From the Right handling of God's Word through preaching, missions, church planting, confronting heresy. may we "seek first the kingdom of God and his righteousness".

"Finally, brothers, whatever is true, whatever is honorable. Whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things." Philippians 4:8

"I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world." John 16:33

Moderator's Challenge

Retiring Moderator Walkup presented the Moderator-Elect Beard McAulay to Synod and transferred the Moderator's Shield. The incoming Moderator McAulay then presented the Retiring Moderator's Bible to Mr. Walkup.

Moderator McAulay presented his Moderator's Challenge to Synod

(Beard McAulay)

With every person that I have spoken to in the last day and a half, their first question to me is, "Are you ready?" "Are you ready?" And it makes me think of my favorite game to play with my little grandkids who range in age from 0 to 7, Hide and Seek. So, "ready or not, here I come!"

A year ago, when I accepted the position of Moderator-Elect, I promised to count it a joy to serve in this role. And I must say that it has been a joy thus far. In automatically becoming an advisory member to all the boards and committees of General Synod, I have had the privilege of meeting many of you whom I did not know before and I've seen first-hand how faithfully you seek to perform the duties in these important ministries of our denomination. I look forward to serving with you even more in the coming year. It has also been a great privilege to get to know the staff at the ARP center. Without them and the Committee on Administration, I would have been completely lost in preparing for this Synod. And it has already been mentioned in thanking Bonclarken, but I must say that Mr. Chip Sherer - he will take care of you. He really does! We would not have been able to even serve communion today if he had not been here, helping us rehearse and get it straight. But what a help they have all been, answering every question in a timely manner and being so easy to work with. Thank you all for your help thus far.

I also would like to thank my vice moderator Rhett Carson for his constant prayers and support of me in the past year. I know he has been especially praying for my health so I would be up here instead of him! He has been quick to offer assistance, guidance, and wisdom every step of the way. He has a knack – I will get a text at just the right time saying, "Hey how are you doing? Do you need anything?" He has been great.

Thank you ALL for your emails, texts, calls, prayers, and words of encouragement. What a blessing it is to be a part of this particular part of Christ's Church. It is beautiful.

Before presenting my challenge, I must recognize my wife and family. Some of them are here today. My wife, Pam, who is leading the charge. Our daughter Madeleine and her husband Rev. Jim Curtis, who is on temporary loan to the PCA, and their children, Charlotte, Annie, and Arthur. And they are precious. And I am not

Dada, I am Pawpaw. So, if you hear someone yell out "Pawpaw," they are talking to me. My other daughter Samantha and husband Grant Haun, with sons Kin'Zyiah and Mac, are traveling abroad, and my son, Sam Beard McAulay and his wife Laura, with sons Colin Beard and Ian, could not be here due to work obligations and having a 4-month-old at home. To all of them and to my parents and mother-in-law back home, I love you and thank you, especially Pam, for your constant encouragement and prayers. You always make me look better than I really am.

I give thanks and praise to the Lord, not only for his blessings on my little family, but also for the heritage given me just by being born. My fifth-great grandfather, Ewen McAulay, came to the United States from Scotland by way of Ireland in the mid-1700's with two sons. He found his church home at (what was then) Sardis ARP in Charlotte, NC. His son, Daniel, later moved to northern Mecklenburg County, fought in the Revolutionary War, bought land that we still live on, and worshipped at Gilead ARP. And just an aside, if you were here for the memorial service today, Rev. William Allen Macaulay, Jr., was my grandfather's first cousin, so he is my first cousin, twice removed. And in his obituary where it said some of his best memories were of summers spent at the family farm, that is where we live! So, he was in the preacher line, and I was in the farmer line of the family. That is why I am an elder, not a minister! But anyway, Daniel, who fought in the revolution, and his son, Hugh, also worshipped and is buried there at Gilead. One of Hugh's sons, John C. McAulay, my great-great grandfather, helped start a little church plant around 1875, between Gilead and Prosperity that would eventually be called Huntersville ARP Church, where my family still worships today. He, along with my next two ancestors, were elders and are buried at Huntersville. My father and I, and my son and grandsons, still worship there. By my count, that makes me an 8th generation ARP, and my grandsons 10th generation. Why do I tell you this? Not to puff myself up, for none of it was my doing. I give you 2 reasons why: Reason #1: With my lineage being a small example, the ARP as a denomination, should give thanks and praise to our God who has blessed us with a rich history and a beautiful heritage. And Reason #2: A warning - I as a father and grandfather cannot rest on that, and we as a denomination cannot rest on that. We must be forward looking. To quote my theme for this year, we must be about KNOWING JESUS and GROWING IN GRACE! Hear this from Psalm 71:17-18.

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17 O God, from my youth you have taught me,
and I still proclaim your wondrous deeds.
18 So even to old age and gray hairs,
O God, do not forsake me,
until I proclaim your might to another generation,
your power to all those to come.

There is an acknowledgement here of God's provision ("You have taught me") and that we can do nothing without Him ("O God, do not forsake me"). But also, a recognition that we, as long as the Lord gives us breath, have work to do! We must be concerned, not only with the 10th or 11th generation ARP's, but with those families who would be FIRST generation Christians - We, having been taught from our youth (many of us), must proclaim his might, his wondrous deeds, his power, to all under our charge, to all who will hear.

The proposed Moderator's Theme for this year, as I have mentioned is KNOWING JESUS, GROWING IN GRACE, from 2 Peter 3:18, the first part which says, "But grow in the grace and knowledge of our Lord and Savior Jesus Christ". A companion verse is John 17:3, "And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent." And you will note in your packet, Index 37-Executive Board, Appendix A, that each monthly emphasis begins with the name of Jesus. As Moderator, I hope to actively promote this theme and each monthly emphasis through the ARP Magazine, email communications, and through the presbyteries.

So, who is this theme about? Certainly not us. It is about Jesus Christ. He alone is worthy to be our theme – to be at the center of everything we do. He is the seed of the woman who has crushed the head of the serpent, the source and provider of Noah's favor with God. He is the Ark in which we take refuge, the Ram caught in the thicket – And I had to add this from Mr. McKinney's sermon today, He is the true sin offering, the true burnt offering, the true peace offering. He is the Lion of Judah, King David's Lord and Righteous Son, King Solomon's wisdom, Job's Redeemer, the center of all the thoughts of all the prophets. He is our advocate, our mediator, our sins' propitiation, our intercessor, our shepherd, our Savior, our Lord, The Lamb who was slain, the King of Kings, the Lord of Lords. The only One worthy to open the Scroll. Do you KNOW Him? If so, is He just an acquaintance? Or maybe you are on

the other end of the spectrum and know everything you need to know about Jesus already. You have learned it all. Or do you KNOW Him with an active, increasing, hungry knowledge? In other words, are you growing "in the grace and knowledge of our Lord and Savior Jesus Christ" (to quote our theme verse)?

Here is the challenge I bring today (in addition to the question I just asked): to the Associate Reformed Presbyterian Church, to the 8 presbyteries, to every Session, to every minister, elder, and church member: Make Jesus the center of everything you do. Everything you do, not just in Sunday worship (yes, the means of grace are of first importance), but also in your homes and the homes of your flocks, in all your meetings, your counseling sessions, your prayers, your singing, your mission trips, your church planting, your board meetings. Make Him the center. For we would not be here, your church would not exist, even Bonclarken may not exist if it were not for the Work accomplished and the Work continuing of our Risen Lord. And none of this would exist without the apostles and those in their fellowship growing together "in the grace and knowledge of their Lord and Savior Jesus Christ." They, like the psalmist, proclaimed his wondrous deeds, his might, his power to all around them and as far as they could reach, and to the next generation, and the next and the next. Let it continue with us. Let it never be said that the ARP failed in this.

We ARP's love to celebrate our "connectedness." It was even mentioned last night in the pre-Synod conference. So, this year and in the years to follow, let us be connected - IN Jesus, BY Jesus, FOR Jesus. Let us be proud of our heritage in Jesus, boasting only in Him. And when other denominations see and hear about us, may they know from what they see and hear from you and me that Jesus truly is at the center of everything we do. Let us say, with Joshua, as for me and you and this house, we will serve the Lord. And now to the second part of our theme verse: "To him be the glory both now and to the day of eternity. Amen."

ARPWM Greetings

Moderator McAulay introduced Gillian Brickey, President of ARPWM, who brought greetings to the Synod.

(Gillian Brickey)

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Good afternoon! I bring greetings from the ARP Women's Ministry board.

A little about myself: I'm Gillian Brickey. This coming October my husband Justin and I will celebrate TEN years as full time missionaries with World Witness. We currently serve with SEED Ministry, and I coordinate the teams that serve our youth and children on retreats, along with other projects as needed. Justin also serves Catawba presbytery's Spanish language church, Iglesia Biblica Latinoamericana, in Columbia, South Carolina as they await their new minister, which is in the works! Thank you to everyone who has been supporting our work through World Witness all these years! It is an honor and privilege to serve the Lord with you.

I would be remiss if I did not take a moment to say THANK YOU to those who have been praying for us these last couple of years as I have faced health concerns. We hope we are now emerging from that challenging season!

In addition to my missionary service, any time we've lived in the US, I have also been a women's ministry circle member, I've served on the Outreach North America board as the ARP Women's Ministry Representative, and I have served as president of Catawba Women's Ministry.

I am now the current ARP Women's Ministry president for our denomination. Serving in these roles has allowed me to see the Lord working through our denomination on a local, regional, national, and international scale.

It's a wonderful view to have! I am grateful to serve alongside so many faithful men and women in so many spheres. We treasure your friendships and shared experiences as we seek to see Christ proclaimed throughout the world.

It is from this vantage point that I serve as the current ARP Women's Ministry president. Today, with my women's ministry hat on, I speak on behalf of the women of our denomination. As I've been preparing for this talk, I was encouraged by ministers and elders to not just give a report of the activities we have planned, but to truly let you know what we need from you, our leaders.

As ARP Women's Ministries, we are your daughters, wives, sisters, aunts, friends, mothers, grandmothers, and more. And chances

are, we represent more than 50% of your congregation. We are helpers. We often fill in the details, keep the calendars updated, and pull together the logistical details that make our homes, churches, and workplaces run efficiently.

Today I hope to inspire you with our legacy of Women's Ministry in our denomination and provide a brief apologetic in favor of Women's Ministry. I will also provide some practical resources for you, our church leaders, while giving an update on the work of ARP Women's Ministry.

In skimming our church history books, there is one specifically called "Woman's Work." First of all, seeing that an entire book is dedicated to our story impressed me. Women are included as a vital part of our denomination's history. Just as Ruth, and Esther, and Rahab, and more, are vital to the story of Christ, women are vital to the history, HIS story, of the ARP Church.

The beginning of our ARP History book on "Woman's Work" says:

"From the beginning of Christ's ministry on earth women have had an important part in that work. We read in Luke 8:2, 3, of the little group, "Mary Magdalene, out of whom went seven devils, and Joanna, the wife of Herod's steward, and Susanna, and many others, which ministered to him of their substance." Though these women must have worked together as a group, there was no organization. Women continued to serve their Master on an individual basis for many centuries before any organized woman's work came into existence."

Since our earliest history, women have worked together informally to serve the Lord through teaching each other and serving His people.

Our history book says that our women's synodical union was formed in 1915, which is 111 years ago, and our LOCAL unions began in 1818, 208 years ago.

It also says of these early meetings, "Let it be said to the credit of the ministers in our denomination that in almost every local church, the women were encouraged and assisted by their ministers in forming local unions."

This is a legacy that continues in our local churches today in our Women's Ministry boards.

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Truly, gentlemen, we have something very special in the ARP Church with an organized and recognized Women's Ministry.

So what is the purpose of an organized women's ministries if the women of the early church, and many churches around the world for that matter, managed without a formal organization?

In the book, and I recommend this book to you, "Women's Ministry in the Local Church" by Dr. Ligon Duncan and Susan Hunt, it says,"[In the Bible] There is no chapter and verse that mandates a women's ministry in the church. Neither is there a specific directive for a Sunday school, mercy committee, missions committee, or church treasurer. However, there are commands to disciple God's people, minister to the oppressed, take the gospel to the world, and be good stewards of financial resources. And there are principles upon which a church can develop structures to obey these commands."

They also say that "...a biblical understanding of the church acknowledges that no part stands alone. A women's ministry is one component of the total life and work of a local church."

Our ARP Women's Ministry boards are one of those structures that helps us accomplish our roles as outlined in Proverbs 31, Titus 2, and throughout scripture. Those are some very busy women and it takes great organization to accomplish what they do! Just like a good budget carries a line item for every category, making sure every dollar has a job, Women's Ministry is organized in roles that cover different categories for our work among women and to serve our churches.

A standard board has a president who plans our events and leads our boards, a secretary who keeps our information and meetings in order, a treasurer who helps us steward our financial resources, a missions and outreach chair who leads our outreach and service projects, and spiritual life chair, our most important role on the board, who chooses resources to help us be Marys at Jesus' feet so that everything we do is an outflow of our relationship with Christ. We have a place on these boards for women to use their gifts and talents as they are called to serve the Lord.

I just talked about the structures of these boards, but what is the purpose of these boards as it relates to the denomination, not just women's ministry?

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Through these boards, at the local, presbytery, and synod level are our conduit up to the boards where we are invited to sit. Through these boards, when they function well under quality leadership, and when women are encouraged to participate in the presbyterial and denominational events, we can get to know and equip the women of our denomination who will sit with you on the committees and boards of our presbyteries and synod where we have been invited to participate.

That's some of background and purpose behind the structure of women's ministry and why it makes sense. I admit I was a skeptic when I came into Women's Ministry, so much so that I asked them if they were sure they wanted ME as their vice president. But when I learned about these boards and how they function and how they allow us to equip women spiritually as they serve the Lord on our other boards, I was encouraged. I would love to see that vision take off in more churches and presbyteries.

That's some of the business and structure of women's ministry, but now let's look at the ministry of women's ministry.

Dr. Duncan mentions three specific impacts of women's ministry:

1. *He has "seen the impact of their ministry to women multiplied in the women they have discipled as those women take up the torch of service and women's ministry in the local church and of Christian marriage and motherhood in the home.*
2. *He has "seen in [the women] the glorious results of pastors who invested in them, so that they were better equipped to invest in the women they discipled."*

In some of our churches' pastors equip the Bible study leaders before they teach!

3. *He has "seen in them a real, tangible, and practical love for the whole church. Their commitment is to a women's ministry that serves the interests of the whole body and results in blessing for the whole congregation."*

And you should know that the current movement among Reformed women is embodied in the title of the book "Word-Filled Women's Ministry." Written by: Gloria Furman and Kathleen Nielson.

In the introduction, it says: "Profitable ministry among women is grounded in God's Word, grows in the context of God's people, and aims for the glory of Christ."

But there are cautions! "Women's Ministry in particular can so easily be all about women rather than being all about…hearing and following God's voice revealed in his Word."

"The subject of ministry among women, then, is not all about meeting women's needs; it's ultimately about God's glory."

The book goes on to talk about the impact of solid leadership.

It says:

"When leadership invests in women's ministry, the church communicates to women that their voices are valued and needed. The purpose and significance of their work is affirmed, and the local church [as a whole] is strengthened.

And it goes on to say, "In complementarian circles, when we're clear about the few things God has NOT called women to do, God's people can pursue wholeheartedly the support and encouragement of countless things women CAN do."

So what do we have on our docket at ARPWM, and what do we need from you, our church leaders in accomplishing our goals?

Just as a reminder, the current ARP Women's Ministries Vision Statement states:

ARP Women's Ministries is an organization which encourages, equips, and connects the community of ARP women to minister together for God's glory and purpose.

ARP Women's Ministries desires that all women in the ARP Church will

- *Know Jesus intimately*
- *Love Jesus faithfully*
- *Serve Jesus fruitfully*

Our ARP Women's Ministry board is prayerfully at work to live out this vision.

If you want to get your notes ready, we have several ways you can help our women. I want to draw your attention to my report in Appendix E of your synod packet.

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Our focus this year has been identifying key challenges for the ARPWM and implementing solutions for those challenges.

Challenge: Communication. Women of the denomination are losing touch with what we do because they haven't heard from us.

We established a Google Drive to centralize and digitize our documents and resources. This includes but is not limited to:

- *A centralized email address: arpwomensministry@gmail.com*
- *A contact list for everyone to hear directly from the ARPWM board*
- *Digitizing our resources onto Google Drive*
- *A Social Media position added to our board who is in charge digital communication, including social media posts, the website, and more.*

Challenge: Engagement in meaningful ministry for women

- *We have established a line item in our 2027 budget designating $1,000 for scholarships to equip women in our denomination.*
    - *The first beneficiary of a portion of these funds will be ONA for equipping women Gospel Coaches for church planters' wives. This has been offered to our church planting pastors for a while now, and it has now been a service offered to our church planters' wives as well.*
    - *Further details are to be discussed at our July meeting.*
- *ON A LOCAL LEVEL*
    - *Ask yourselves who is gifted in teaching our women, and what are we doing to invest in equipping them?*
    - *Invite women to audit classes at Erskine or attend women's conferences and provide books for them to read.*
        - *"Members of ARP Churches and presbyteries can audit any seminary course for free." So says the Erskine website.*

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    - *In some churches, the pastors will pre-read the annual Bible studies the women will be studying, and they meet with the Bible Moderators to go over the lesson before they teach.*
- *We surveyed our presbyterial presidents and reps for their input on the state of our current presbyterial boards and are considering meaningful responses to their needs.*
- *Our VP, Jenna Campbell, and secretary, Katey Powell, are revamping our officers' training materials to make them shareable.*
- *It is our hope that changing the format of our events will increase participation but will also be a meaningful blessing to the women of the ARPC.*

Challenge: Participation of women at our ARP WM events, but this is also a challenge at the local and presbyterial levels. We hope the improvement in communication will lead to greater participation, but we are also prayerfully improving existing outreach events.

- *We established the centralized contact list and email address with the hope of reaching more women and churches directly.*
- *We are considering changing the format and dates of some of our events. So, more to come on that. Sign up to be on our contact list to hear from us when we make these changes.*

Challenge: Accountability Under Synod. With the loss of CEM, we need a new vetting resource for the materials and speakers for our events and for women representatives who sit on our denomination's boards. Organizationally, we are seeking to come under Synod in a more meaningful way that corresponds with existing structures. To accomplish this accountability under synod:

- *We formed an ARPWM Committee on Synod Oversight. Our committee wrote a proposal for an official "APR Women's Ministry synod committee." The proposal was presented in March to the Synod Executive Board, and it was approved for consideration.*
- *How did we arrive at this proposal?*

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- *Our historian Cathy Wilson, and our experienced board members, like Jana Evans, were instrumental in showing us past attempts to come under the headship of synod.*
  - *We have had members of synod assigned to our boards and other arrangements, but none so far have been lasting or sustainable.*
- *We also considered whether we could add these responsibilities to an existing committee, but:*
  - *there wasn't a committee with a natural fit for ARPWM*
  - *We want a committee with members who have a vested interest and care for women's ministry. Would that happen if we were simply added to another committee's agenda?*
- *So a stand-alone committee was proposed that would give the members of our women's ministry board direct connection between our ARPWM board and members of synod to provide oversight, guidance, and connection with our church leaders in a way that fits into the existing structure of synod committees.*
- *We propose that it be modeled after the committee on camps and conferences as its own stand-alone committee.*

UPCOMING EVENTS

June 9-11, Week of Synod Events

- *Tuesday during registration - WOMEN'S WELCOME*
- *Wednesday - WOMEN'S WEDNESDAY (CHILDCARE PROVIDED!)*
  - *Pastor's Wives Breakfast, 9:30AM in Jean White Room*
  - *Missionary and Church Planters' Wives Breakfast, 9:00AM in Synodical Hall*
  - *Wednesday afternoon – Oasis for all women in Synodical Hall*

July 26-30, Week of Family Bible Conference

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- *Monday, July 27 – Annual Meeting of the ARPWM, planned by Jenna Campbell. ALL women of the ARPC are encouraged to attend.*
- *Wednesday, July 29 – Silver Tea fundraiser for Synodical Hall, hosted by Virginia Presbytery*

Lastly, I want to thank you again for allowing me to come and share on behalf of ARP Women's Ministries. My hope and prayer is that I have provided encouragement, inspiration, and practical ideas for how you can better guide and lead women's ministry.

If you have questions or even want to chat ideas, please be in touch at our central email address: *arpwomensministry@gmail.com* .

Thank you so much for all you do to serve the Lord through the ARP Church.

A motion CARRIED:
That a special committee be established to study the "proposed solution" in Appendix E regarding the ARP Women's Ministry Committee on Synod's Oversight, and to report back to the 2027 General Synod with any recommendations for the establishment of a Synod-level committee to oversee ARP Women's Ministries. This special committee membership would consist of those who have previously studied this issue with the ARPWM, as listed in Appendix E.

At the Moderator's request, R. Garrison Taylor offered prayer for ARP Women's Ministries and for the women of the Church.

INDEX 10 Special Moderator's Committee on Kinism and Race Realism

The Special Moderator's Committee on Kinism and Race Realism met via Zoom on August 28, 2025, at 2 pm, via Zoom on November

6, 2025, at 2 pm, via Zoom on January 16, 2026, at 2 pm, and via Zoom on April 15, 2026, at 2 pm. The members of the committee are: Rev. Benjamin Glaser (Catawba Presbytery), chairman, Rev. Harrison Holbrook (Grace Presbytery), Rev. Phillip Mayberry (First Presbytery), Rev. Andy Webb (Grace Presbytery), Elder Victor Johnston (First Presbytery), and Elder Scott Joyner (Florida Presbytery). The purpose of the Special Moderator's Committee on Kinism and Race Realism is to present to the Synod a theological and pastoral answer to the recent teachings of a now deposed ARP minister and other online entities that are causing trouble in the pews. In order to do that, the committee put together an executive summary and a more robust paper of our findings. The former and the latter are attached as Appendix A and Appendix B, respectively.

Simply put, any idea that posits racial superiority as a basis for church or civil social order is to be seen as out of bounds with Christianity as a religion and as a source of truth, and is sin. The Synod is asked to reaffirm the Bible and our Confession of Faith's witness to this matter and to remind all of our churches and their members of the fidelity to which all believers are called in loving the Triune God, and our neighbor, in all holiness and righteousness. This includes reaffirming the dignity of all human beings, regardless of their national origin, and their equality in calling and purpose in the eyes of their Creator for His kingdom and for the blessing of all in His grace.

Recommendations:

1. That the Synod encourage Central Services to make the two-page summary available to all churches in the ARP Church. **MOOT**
2. That the Synod adopt the paper as a position statement and encourage Central Services to place the attached paper on the ARP website under the "Other Resources" tab. **MOOT**
3. That Synod pause for prayer for the men who are leading the Kinism and Race Realism movements, for their

repentance, and for the protection of those being led astray by their teaching. **MOOT**

4. That Synod dismiss the Special Committee with Synod's thanks. **MOOT**
5. That Synod receive this report as information and print it in the minutes. **MOOT**

Respectfully Submitted,
Rev. Benjamin Glaser, Chairman

A motion CARRIED:
That Index 10 be referred back to the Moderator's Special Committee on Kinism and Race Realism with instructions to: (1) provide clear, precise, glossary of definitions of all key terms, including "race, tribe, nation, ethnicity" and related concepts from the scripture and contra the racial realist and Kinists; (2) identify and correct any remaining factual, citation, quotation, or other errors in the document if needed; (3) address the issue of familial amor and that the two-page summary will be made available to all churches in the ARP Church as a preliminary report by this study committee.

A motion CARRIED:
That Synod pause for prayer for the men who are leading the Kinism and Race Realism movements, for their repentance, and for the protection of those being led astray by their teaching.

The Rev. Mark James led the Synod in prayer.

Appendix A

Kinism Executive Summary

Definitions: What is "Kinism," and what is "Race Realism?"

Kinism (from The Kinist Institute): "The belief that God has ordained the existence of distinct ethnic and racial groups and that these groups should be preserved and protected . . . It is the

conviction that the love of one's own kind is a natural and biblical duty, and that the modern drive for 'multiculturalism' and 'universalism' is a rebellion against the created order."[1]

Race Realism The doctrine that differences in human races extend beyond simply geography, appearance, and ancestry. Racial differences also include differences in virtues and vices, intelligence, a tendency to rule or be ruled, and a propensity towards different gods and religions. These racial distinctions are not just real, but immutably set and maintained by God. This means certain boundaries ought not to be crossed, including mixed-race marriages, mixed-race schools, and mixed-race churches. It also means racial slavery, racial segregation, and intentionally exclusive white leadership can be biblical and good.[2]

History: Where did Kinism (and its close counterpart of Race Realism) come from?

While Kinism is partly a synthesis of a certain line of 19th-century southern protestant thought and 20th-century racial separatism, it arises today from an internet subculture of Dutch South Africans, former U.S. based reconstructionists, and loosely connected bloggers. The main web organs have been *Faith and Heritage* (now preserved on *Antelope Hill*), *Tribal Theocrat*, and *Iron Ink*. Race Realism is best exemplified by the magazine *American Renaissance* and its parent institution, *New Century Foundation*. It recently arrived in NAPARC circles mostly from the writings of Bret McAtee, Michael Spangler, and the *Pactum Institute*. Its presence in the ARP was first noticed through an ecclesiastical investigation of two former ministers in Grace Presbytery, Michael Hunter and Eric Hancox. Other members and former members of the ARP were engaged in the support of Kinism and Race Realism on *X* and other internet platforms. The statement made at the 2025 ARP General Synod was in response to the growing influence of these men. Our paper under consideration at the 2026 General Synod will help the ARP's response to such teaching.

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[1] http://web.archive.org/web/20050206130240/http://www.kinism.net/index.php/weblog/mission/.

[2] https://www.pactuminstitute.com/the-pactum-blog/christian-race-realism-part-1-introduction.

Scripture: Does Kinism align with God's word?

No. Kinism is backwards theology; it is man trying to justify his own prejudices with the Bible, rather than letting his prejudices be transformed by it.

There are a number of New Testament passages that speak directly to the ethnic unity and fellowship commanded in the church. The clearest is Eph 2:11-14, which depicts the boundary in the temple between the court of the Gentiles and Israel's inner temple having been knocked down, thus restoring Jews and Gentiles (who are, notably, two separate ethnic groups) to real fellowship before the Lord. The effects of this barrier falling are shown in Acts 10, where Jewish Peter is taught by God to keep company with and share a table with the gentile Cornelius. It is also reflected in early local churches having mixed-ethnicity members (Romans 16:1-15) that shared communion together, which is the highest act of fellowship. These churches even had mixed-ethnicity leadership who ministered together across ethnic lines (Acts 13:1-2). This fellowship was so serious that for the apostles, rebuke was warranted when this fellowship was cut off from Gentiles, as it was considered a denial of the gospel itself (Galatians 2:11-14).

What the New Testament expresses regarding race relations and covenantal inclusion, the Old Testament demonstrates as well. In the institution of the Passover, God made provision for the full inclusion of the Gentiles into Israel via the rite of circumcision, which was (for an adult) a profession of faith. Strangers sojourning in the land could become "as a native of the land" and partake of the Passover as an Israelite (Exodus 12:48-49), demonstrating the reality that those who were children of Abraham were always children by faith (Romans 4:11).

We see this racially-inclusive reality of God's covenant people also demonstrated in the many lawful interracial marriages affirmed and blessed in the Old Testament, including Joseph's marriage with Potiphera the Egyptian (and notable bi-racial children of Manasseh and Ephriam), Moses's marriage with a Cushite woman, Salmon's marriage to Rahab (a Canaanite), Boaz's marriage to Ruth (a Moabitess), and Solomon's marriage to the daughter of Pharoah. The latter two being in the bloodline of Jesus Christ, who Himself did not have the pure racial blood demanded by Kinism. It is vital to note that interreligious marriage was (and is still now)

prohibited, but interracial marriage between two professing believers was never prohibited. To conflate interreligious marriage with interracial marriage is to violate basic logic.

Westminster: Does Kinism align with the Westminster Standards?

No: It is first and primarily a violation of the communion of the saints (WCF Chapter 26). For Christians to intentionally segregate from other Christians based on ethnicity–in Sunday worship, marriage, schools, etc.–would be to not extend the kind of communion described below to those in Christ to whom that communion rightfully belongs:

"All saints, that are united to Jesus Christ their Head, by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

Saints by profession are bound to maintain and holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus." (WCF 26.1)

It is also a violation of Westminster's allowances of marriage. Westminster allows for inter-racial marriages as shown in WCF 24.3:

It is lawful for all sorts of people to marry who are able with judgment to give their consent. Yet it is the duty of Christians to marry only in the Lord. And therefore, such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.

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These violations mean that those who hold to Kinism or Race Realism violate their ministerial oaths, officer oaths, and membership vows.

Is Kinism sin?

Yes, it is plainly the sin of partiality (James 2:1-13). It is also a violation of the second greatest commandment by the limiting of true love of neighbor only to certain ethnic neighbors (Luke 10:25-37). It is even a denial of the gospel itself, in which Christ reconciled us to himself and one another in real gospel fellowship (Galatians 2:11-14).

Conclusion

It is important to recognize that much of the writing from the pro-Kinist and Race Realism movements is an answer seeking a solution. Their position is that the white race is immutably superior to other races, by the design and purpose of God in His providence. In order to support their principles, they selectively quote our shared ancestors in the faith in service of their wicked ideas. Even if they accurately portray the writings of the past the ARP Church is bound by WCF 1.10, "*The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.*" It is good and right to disagree with faithful men of the past when what they posit violates the teaching of God's word. In the spirit of Paul in Acts 17 at Berea, these men would welcome and would be encouraged by correction according to the Bible. It is why we hold that the Kinist reductionistic view of race and the Race Realist confusion of race with culture only leads to the abuse and destruction of the good news of our Lord. Paul did not believe Cretans would or should remain liars, but, like himself, through the transformation of the gospel, became conformed to the image of the Son. Wherein we see all Christians united together in our common faith. It is the position of the ARP Synod that racial partiality is sin, and always has been, in accordance with God's law and the teaching of the Bible.

Appendix B

Defining Race Realism and a Brief History of the Idea

The first part of the paper will provide a history and a timeline for how it came to pass that the 2025 ARP General Synod was moved to condemn Race Realism, and its related, but not coordinate, relation known as Kinism is not as clear and relatable as many may consider. Some will attempt to tie in Martin Luther's *On the Jews and Their Lies* or go all the way back to John Chrysostom's *Eight Homilies Against the Jews* as precursors, for example, to the antisemitism that is native to both Race Realism and Kinism. Care needs to be taken so that two things are prevented from overwhelming our Synod's criticism of these movements. First is guilt-by-association, the second is giving the contemporary writers and leaders any unearned cache by witnessing any comparative place in speaking about them in the same breath as heroes of the faith. They have not gained that honor.

Likewise, let us not confuse freedom in Christ with a twisting of the scriptures that would include a requirement of separation and a desire to see one ethnicity dominate over others. The Lord has redeemed for Himself people from every tribe, tongue, people, and language. His desire is that none should perish. The Lord has redeemed not only the people, but also their ethnicities and languages. The promotion of churches where people are able to come together to worship in a language and expression that speaks to their soul is in keeping with the Lord loving and redeeming for Himself some from all people. It is not a promotion of separation. To suggest otherwise pushes brothers and sisters away from the freedoms they have in Christ. The church allows for different expressions of worship to the Lord while promoting the oneness of believers in Christ. The Kinist denies the unity in Christ and the equality of believers in Christ. The kind of thinking in Kinism/Race Realism does not just lead one to believe that one must have more compassion and responsibility towards one's own ethnicity, it also leads one to believe the opposite, that one has permission from God (or even, a command from Him) to have less responsibility and compassion towards those of other ethnicities.

Most of the loudest voices and vociferous Race Realist/Kinist authors are men with small followings on the internet and no authoritative positions within the visible church. The ARP Synod cannot be seen as granting a place at the table to those whose only

role in the Christian faith is to be an agent of division and whose sins are clearly evident. The wise counsel of Paul to Timothy from 1 Timothy 6:3-5 is heeded by this Synod:

> *If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself.*[3]

Let the following retelling of the history serve as a warning to those who uncritically take up the past happenings within and without the church in order to bring disrepute to the good news of our precious Savior. May the Holy Spirit guide His people in truth and peace for the Kingdom of Heaven and for the growth of the gospel among the nations to the glory of God. Since man is Imago Dei, made in the image of God, we must be watchful for attempts to separate mankind and create two different realities of what the Image of God is through separation of ethnicities, peoples, or nationalities, or that point to one race, ethnicity, language, color, or nationality as being immutably superior and above others. The preaching of the Word and administration of the Sacraments are to be done for all nations under one Christ, who is our Lord and God, and we are to enjoy the communion of the saints from all nations. It is not someone's "race" that predisposes them away from the Lord, but their sinfulness as humans.

DEFINING TERMS

The word Kinism comes from the Old English *cyn*, meaning "family, race, kind, or nature." It shares Proto-Indo-European roots with the Latin *genus* and the Greek *genos*. The suffix *-ism* is from (*-ismos*), which is used to form nouns of action, state, or doctrine. Linguistically, "kinism" literally translates to "the doctrine of one's own kind" or "familialism". From the now shuttered *The Kinist Institute,* the following definition provides a place to start:

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[3] Unless otherwise indicated, all Scripture quotations are from the New King James Version.

> *Kinism is the belief that God has ordained the existence of distinct ethnic and racial groups and that these groups should be preserved and protected . . . It is the conviction that the love of one's own kind is a natural and biblical duty, and that the modern drive for 'multiculturalism' and 'universalism' is a rebellion against the created order.*[4]

While in some sense, Kinism is a synthesis of a certain line of 19th-century southern protestant thought and 20th-century racial separatism, it largely arose around an internet subculture that brought together apartheid affirming Dutch South Africans, United States-based Reconstructionists, and a myriad of loosely connected bloggers from Europe and elsewhere. The main web organ of Kinism, *Faith and Heritage*, was joined by the indirectly associated websites *Tribal Theocrat* and *Iron Ink,* the latter authored by Michigan-based defrocked Christian Reformed Churches minister Bret McAtee. These served as the intellectual heart of Kinism online. Though *Faith and Heritage* is no longer operational, the publisher *Antelope Hill* has preserved the writings of *F&H* in an anthology available on their website.[5] Most of the conversation has moved away from traditional forms of communication to the now mostly unmoderated world of Twitter (now *X*), Instagram, Facebook, and Reddit. The Kinist movement has decentralized and fractured as many of the protagonists have folded themselves into the wider Christian Nationalism conversation despite many within that dialogue seeking to distance themselves from some of the more outlandish racial claims.

The term "Race Realism" is a contemporary euphemism, but its etymological and conceptual roots are deeply embedded in the development of 19th-century scientific Marxism and 20th-century sociobiology. Understanding its history requires looking into how the word "realism", traditionally a philosophical or artistic term, was co-opted to lend an air of objective detachment to theories of biological determinism. Race Realists argue that race is a

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[4] http://web.archive.org/web/20050206130240/http://www.kinism.net/index.php/weblog/mission/.

[5] https://antelopehillpublishing.com/product/faith-and-heritage-a-christian-nationalist-anthology/.

fundamental, biological reality that exists whether we want it to or not. Michael Spangler defines Race Realism in this way: *Race realism is the recognition that mankind is divided into distinct races, that the differences between the races are large and relatively permanent, and that this racial diversity ought to be acknowledged, celebrated, and defended*.[6] There is a subtle overlap with how the label is used in the political philosophy expression Realpolitik, which seeks to activate political objectives using power dynamics and practical associations to arrive at a bigger goal. Race Realism applies it to domestic politics, theology, and human relations, suggesting that different biological races are in a competition against one another, a competition where the white race, through God's electing grace, was given by God to rule over the other races, through providence.

From a secular standpoint, the race realism definition is best exemplified by the magazine *American Renaissance* and its parent institution, the *New Century Foundation*. Jared Taylor denies that he is a white supremacist; he instead supports the idea that he is merely a truth-teller. He understands himself to be just stating the facts about the differences between races that are marked in science. Taylor's mindset is an important thing to note when it comes to the advocates of Race Realism within the Reformed and confessional milieu. Supporters see themselves as merely noticing things that should be evident to anyone paying attention. Race Realism within NAPARC circles has arisen mostly from the writings of Michael Spangler, though others like Michael Hunter and the Pactum Institute and its founder Adi Schlebusch have also contributed. Pactum provides a more contemporary intellectual home to the movement in order to presumably give a more scholarly hue, moving away from what many consider to be cruder online talk.

CLEARING AWAY THE DEBRIS

In his own retelling of the history, Michael Spangler, in his book *Christian Race Realism,* makes much of the Southern theologians James Henley Thornwell and Robert Louis Dabney.[7] Others within the movement have cited writers such as Rousas John Rushdoony

[6] See here: https://www.pactuminstitute.com/the-pactum-blog/christian-race-realism-part-1-introduction.

[7] Michael Spangler, *Christian Race Realism* (n.p.: Sacra Press, 2025), 67ff.

and Episcopal priest T. Robert Ingram.[8] Part of the problem in ascertaining the real history around Kinism and Race Realism is trusting sources and those who cite them. For example, Mark Rushdoony, son of R.J. Rushdoony, has written extensively against the use of his father as a proto-Kinist.[9] Similarly, some have tried to clarify what Thornwell and Dabney argued in order to separate them from the modern attempt to co-opt Southern Presbyterianism for contemporary racial politics.[10]

Because of the confusion, the second part of this section will try to make sense of what history actually says and provide help in sorting out all of the data. Being fair and honest means properly adjudicating the record so that men are able to speak for themselves. A general mistake many make in recovering history is the *Argumentum ad Antiquitatem* fallacy, which will be addressed below.

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[8] Rousas John Rushdoony, *The Institutes of Biblical Law* (n.p.: Presbyterian and Reformed Publishing Co., 1973), 256, quoted in "Statement of Kinist Principles," *Faith and Heritage*, last modified May 12, 2011, http://faithandheritage.com/about/statement-of-kinist-principles/. T. Robert Ingram, *The World Under God's Law* (Houston: St. Thomas Press, 1959), 84, quoted in "The Biblical Duty of Segregation," *Faith and Heritage*,://faithandheritage.com/2011/08/the-biblical-duty-of-segregation/.

[9] Mark R. Rushdoony, "The Reality of Kinship," *Chalcedon Foundation*, August 26, 2013, https://chalcedon.edu/magazine/the-reality-of-kinship. Mark R. Rushdoony, "The Myth of Race," *Chalcedon Foundation*, March 27, 2017, https://chalcedon.edu/magazine/the-myth-of-race. Mark R. Rushdoony, "The Theology of Race," *Chalcedon Foundation*, October 21, 2013, https://chalcedon.edu/magazine/the-theology-of-race.

[10] James Henley Thornwell, "The Rights and Duties of Masters," in *The Collected Writings of James Henley Thornwell*, vol. 4 (Richmond: Presbyterian Committee of Publication, 1873), 402-405. Guy Prentiss Waters, "The Spirituality of the Church," *The Gospel Coalition*, accessed March 17, 2026, https://www.thegospelcoalition.org/essay/the-spirituality-of-the-church/. D. G. Hart, "The Spirituality of the Church: A Defense," *Ordained Servant* 15 (2006): 74-79.,,

It is common in Kinist/Race Realism circles to hear someone say something like "everyone prior to 1970 agreed with [insert Kinist/Race Realist idea here]". Generally speaking, the historical timeline of Kinism and Race Realism can be summarized in this way. Prior to the *Reconquista* in the 15th and 16th centuries, the concept of an immutability of race was foreign to philosophy, science, and theology.[11] The Greeks believed a Scythian could move to Athens and lose his Scythianess.[12] Arguments in favor of a Kinist/Race Realism view begin to appear in response to the scientific "discoveries" of men like Carl Linneaus. Linnaeus originated the division of humanity into four races: Asian (Yellow), European (White), African (Black), and American Indian (Red).[13] His inclusion of various psychological traits was quoted later in I.Q. studies.[14] As an example Linnaeus is positively cited by the Kinist *Pactum Institute* where Michael Hunter, Bret McAtee, and Michael Spangler are fellows.[15]

Using the new "science" of men like Linnaeus and others, Southern Presbyterians used these naturalistic findings to root

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[11] Max S. Hering Torres, "Purity of Blood: Exclusion, Demarcation, and Gradation," in *The Origins of Racism in the West*, ed. Miriam Eliav-Feldon, Benjamin Isaac, and Joseph Ziegler (Cambridge: Cambridge University Press, 2009), 212.

[12] Hippocrates, *Airs, Waters, Places*, trans. W. H. S. Jones, Loeb Classical Library 147 (Cambridge, MA: Harvard University Press, 1923), 20.

[13] Carl Linnaeus, "The System of Nature," in *The Idea of Race*, ed. Robert Bernasconi and Tommy L. Lott (Indianapolis: Hackett Publishing, 2000), 10–12.

[14] J. Philippe Rushton, *Race, Evolution, and Behavior: A Life History Perspective* (New Brunswick, NJ: Transaction Publishers, 1995), 40–42.

[15] Adi Schlebusch, "Linnaeus and the Reality of Kind," *The Pactum Institute*, accessed March 17, 2026, https://pactuminstitute.com/articles/linnaeus-and-the-reality-of-kind/.

their arguments in the division of the races.[16] Or did they?[17] Miles Smith cogently shows that there was no unanimity among the Southern divines, especially after the war.[18] Not every Southern Presbyterian agreed with Dabney. The uncle of future U.S. president Woodrow Wilson, James Woodrow, explicitly denies the Baconian foundation of Dabney's scientific arguments.[19] Dabney fully understood he was a target of Woodrow's pamphlet.[20] We do not need to be on a side in the unrelated theological debates of the late Nineteenth century to see the point being made; that every Presbyterian, in fact, did not agree on racial issues before 1950, or even 1900. Similarly, John Girardeau dealt critically with Dabney's view of black men and women in the South.[21] For further reading on this rift, one could not do better than take in David Calhoun's

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[16] Robert L. Dabney, "Review of 'Address on African Colonization' by Rev. William H. Ruffner," *Southern Presbyterian Review* 5, no. 4 (April 1852): 485.

[17] John B. Adger, "The Unity of the Human Race," *Southern Presbyterian Review* 4, no. 1 (July 1850): 110–112.

[18] Miles Smith, "Darwinism and Race in Gilded Age Southern Presbyterianism," *Ad Fontes*, April 25, 2025, https://adfontesjournal.com/miles-smith/race-and-darwinism-in-gilded-age-southern-presbyterianism/.

[19] James Woodrow, *Evolution: An Address Delivered May 7th, 1884, Before the Alumni Association of the Columbia Theological Seminary* (Columbia, SC: Presbyterian Publishing House, 1884), 12–15.

[20] Robert L. Dabney, "The Strategy of the Evolutionist," *The Southern Presbyterian Review* 36, no. 1 (January 1885): 38–42.

[21] John L. Girardeau, "Address on the Relation of the Church to the Colored Population," in *Minutes of the General Assembly of the Presbyterian Church in the United States* (Huntsville, AL: Presbyterian Publishing House, 1871), 28–32.

telling of the events.[22] It is also worth noting that the post-war PCUS sided with Girardeau over and against Dabney.[23]

While contemporary defenders and proponents of Kinism/Race Realism like to use the Southern Presbyterians and others to give supposed historical credentials to their views it is simply not the case that the tradition bears this out. Take their oft-made citation of J. Gresham Machen for example. Michael Hunter likes to point to a letter Machen wrote to his mother while a student at Princeton and claims, "J. Gresham Machen, [was] opposed to interracial marriage"[24] and provides no support for such other than associating him with others who did. Yet Robert Mackenzie takes apart the sloppy use of this letter to form an opinion on Machen's conceptions of race and supposed support for Kinism/Race Realism.[25] For instance, Mackenzie notes that in later years, "Machen was active in political organizations that worked to repeal [segregation] laws" and "Machen had come to believe the gospel was the only protection against such racism."

In an attempt to bring the American Dutch tradition into their Kinist/Race Realist vision, there are citations given from men like Geerhardus Vos, which supposedly confirm their theological

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[22] David B. Calhoun, *Our Southern Zion: Old Columbia Seminary (1828-1927)* (Edinburgh: Banner of Truth Trust, 2012), 245–250.

[23] "Report on the Ecclesiastical Relations to the Colored People," in *Minutes of the General Assembly of the Presbyterian Church in the United States* (Huntsville, AL: Presbyterian Publishing House, 1871), 28–31.

[24] Michael Hunter, "Answering Ecclesiastical Critics," *The Daily Genevan*, January 19, 2025, https://www.thedailygenevan.com/blog/2025/1/19/answering-ecclesiastical-critics.

[25] Robert Tracy McKenzie, "Fundamentalism in Black and White," *Ad Fontes*, April 25, 2023, https://adfontesjournal.com/church-history/fundamentalism-in-black-and-white/.

case.[26] However, Vos himself was no supporter of the segregation found in the American South .[27]

One other avenue of the discussion has to do with the related matter of chattel slavery. The Kinist/Race Realist attempts to show that the Westminster Assembly was in favor, if not at least quiet about the matter.[28] Yet there were those present who saw slavery as sinful.[29] Take this from Samuel Rutherford as proof, "A man being created according to God's image, he is *res sacra*, a sacred thing, and can no more by nature's law be sold and bought, than a religious and sacred thing dedicated to God."[30] There are, of course, other contemporaries to Rutherford who would agree with his understanding of the lack of biblical warrant for chattel slavery, particularly from a racial point of view.[31]

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[26] Davis Carlton, "A Biblical Defense of Ethno-Nationalism, Part 1: The Table of Nations," *Faith and Heritage*, published May 28, 2012, https://faithandheritage.com/2012/05/a-biblical-defense-of-ethno-nationalism-part-1/. See also: Thomas Achord and Darrell Dow, comps., *Who Is My Neighbor? An Anthology in Natural Relations*, 2nd ed. (Lake Buchanan: Western Front Books, 2022), 429-430.

[27] Geerhardus Vos to Johannes Vos, April 24, 1893, in *The Letters of Geerhardus Vos*, ed. James T. Dennison Jr. (Phillipsburg, NJ: P&R Publishing, 2005), 138–140.

[28] Hunter, "Answering Ecclesiastical Critics".

[29] Chad Van Dixhoorn, "The Westminster Assembly and the Eighth Commandment." In *The Westminster Confession into the 21st Century*, edited by J. Ligon Duncan III, 3:143–160. Jackson, MS: Reformed Academic Press, 2009.

[30] Samuel Rutherford, *Lex, Rex: The Law and the Prince. A Dispute for the Just Prerogative of King and People* (London: John Field, 1644), 91.

[31] George Gillespie, *A Treatise of Miscellany Questions* (Edinburgh: Gedeon Lithgow, 1649), 155–158.

For our purposes in the Associate Reformed Presbyterian Church, the matter was also made clear as these two quotes from Robert Lathan's history note:

> *"At the time of the separation [1822], the Associate Reformed people of the South were by no means advocates of the institution of slavery. In fact, a very large number of them were decidedly opposed to it . . . Mr. Hemphill, the mover of the resolution [to form the ARP Synod of the South], and nearly all the people of his charge, were in 1822, far from being advocates of slavery. Mr. Hemphill lived and died opposed to slavery, and not a single one of the fathers of the ARP Synod of the South were advocates of the institution."*[32]

And here:

> *About the year 1828, some politicians in South Carolina came to the conclusion that slavery could be perpetuated only by keeping the slaves in ignorance. To effect this, it was purposed to petition the Legislature of the State to pass a law prohibiting the instruction of slaves. To prevent the enactment of such a law, the following, submitted Rev. John T. Pressley and Rev. John Hemphill was unanimously adopted by the Synod in 1828: WHEREAS, It is understood that petitions will be presented to the honorable Legislature of South Carolina, at its approaching meeting, praying the enactment of a law to prohibit the instruction of slaves to read; therefore, Resolved 1. That in the judgment of this Synod, such a law would be a serious infringement of their rights of conscience. 2. That the members of this Synod use active exertions to forward memorials to the honorable Legislature, remonstrating respectfully, yet firmly, against the passage of any such law."*[33]

To return to the timeline for a moment as the 19th century progressed to the 20th century, the two European wars changed the

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[32] Robert Lathan, *History of the ARP Synod of the South* (n/d, 1882), 326.
[33] Lathan, *History of the ARP Synod of the South*, 326.

nature of the theological and social conditions throughout the Western World. The situation in the United States and elsewhere only exacerbated the continued influence of scientific determinism, of which Kinism/Race Realism is a part.

As the questions around segregation riled the American consciousness, it moved the conversation within the Church, and the ARP and other Presbyterian denominations were not immune to these questions. Scientific Determinism grew in respectability and was used by many to support public policy throughout the United States.[34] For example Planned Parenthood founder Margaret Sanger concurred with this division of races into those who are more fit, and those less so, "The mass of ignorant Negroes still breed carelessly and disastrously, so that the increase among Negroes, even more than the increase among whites, is from that portion of the population least intelligent and fit . . ."[35] It was a common trope to be found among those supporting racial segregation more broadly.[36]

It is unsurprising to find the same type of arguments being made among the Kinist movement.[37] Some in the mid-century PCUS made similar points in their defense of segregation and are often cited by Kinists/Race Realists as being fellow travelers.[38] Though

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[34] Carleton S. Coon, *The Origin of Races* (New York: Alfred A. Knopf, 1962), 655–660.

[35] Margaret Sanger to Dr. Clarence Gamble, December 10, 1939, Margaret Sanger Papers, Library of Congress, Washington, DC, Microfilm reel 33, frame 128.

[36] Ernest Sevier Cox, *White America* (Richmond, VA: White America Society, 1923), 204-207.

[37] Davis Carlton, "Aesthetics: Kinism vs. Alienism," *Faith and Heritage*, October 21, 2014, https://faithandheritage.com/2014/10/aesthetics-kinism-vs-alienism/.

[38] G. Aiken Taylor, "The Church and the Social Order," *The Presbyterian Journal* 23, no. 14 (August 5, 1964): 7–9 and Morton H. Smith, "The Biblical Case for Segregation," in *The Southern Presbyterian Journal* 16, no. 1 (May 15, 1957): 7–10.

some demur from the idea that Morton Smith, for example, actually agreed with how the Kinists seek to use his writings for their purpose.[39] While a 2018 report from the Presbyterian Church in America does not seek to minimize the way racial categories to support segregation were used in the past, "... our predecessors often justified the racial status quo by appealing to what they believed were providential and natural distinctions between the races."[40]

Bringing the timeline to the present-day returns matters back to the online blogs, podcasts, and other forms of communications where conversations happen in 2026. While the timeline was by virtue of its length, somewhat restricted from touching on all the other sources that may be cited to show where these pernicious errors come from, it is hopeful that it fulfilled its mandate to give witness to how the historical arguments made for Kinism and Race Realism cannot handle the most surface-level historical critique. The Church is best served to recognize the complexity of the question and dismiss the facile supposed unity of the past as determinative of the future of the relations of men and women together within the body of Christ.

Old Testament Evidence For the Legitimacy of Interracial Marriage

Introduction:

As Reformed Christians, one of our primary convictions is that God's view of morality does not change. While He may (and did) impose certain civil and ceremonial restrictions under the Mosaic institution which were taken away through the work of Christ (Gal. 3:19), this reality does not touch upon particulars having to do with race. That is, our contention in this portion of the larger project is simply that *God has always approved of interracial marriage, even*

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[39] Sean Michael Lucas, *For a Continuing Church: The Roots of the Presbyterian Church in America* (Phillipsburg, NJ: P&R Publishing, 2015), 185–190 and Joseph A. Pipa Jr., "The PCA at 40: A Personal Reflection," *The Confessional Presbyterian* 9 (2013): 15–22.

[40] Presbyterian Church in America, "Report of the Ad Interim Committee on Racial and Ethnic Reconciliation to the Forty-Sixth General Assembly," in *Minutes of the Forty-Sixth General Assembly* (Lawrenceville, GA: PCA Administrative Committee, 2018), 614–687.

during the period of history wherein the Kingdom of God was confined to one nation.

Because this is provable by many evidences, we find our antagonists to be utterly blind concerning race relations, and we have no hesitance whatsoever in stating that any theologian of any age who misconstrued Old Testament passages to support segregation in marriage or church life sinned greatly against Christ and His Church, notwithstanding any positive contributions to the Kingdom of God which they may have offered.

Although the Kinists seek to universalize the prohibition of intermarriage in Deuteronomy 7:1-5, this portion of our paper will demonstrate that this universalizing is based on at least two instances of grievous, categorical perversions of the text. The first involves the imaginative misconstruing of the so-called "Curse of Ham." The second is a failure to heed the clear and voluminous amount of Old Testament case studies that disprove the Kinist heresy itself in no uncertain terms.

The Kinists' Misunderstanding, Universalizing, and Extrapolating of the "Curse of Ham"

According to Genesis 9:19, Noah's three sons, Ham, Shem, and Japheth are the progenitors of every living person on the earth today. The Biblical record immediately follows this statement by narrating the sin of Ham, who "saw his father's nakedness and told his brothers outside" (Gen. 9:22). Noah then awoke and "knew what his son had done to him" (either by remembering or by being informed by his two other sons). His response was to utter a severe curse in 9:25, stating, "Cursed be Canaan; a servant of servants shall he be to his brothers."

The Kinists insist that the curse laid upon Canaan should be universalized to Ham and all his descendants (and therefore to all black people). For instance, Samuel Ketcham explicitly rejects the historic interpretation limiting Noah's curse to Canaan alone, arguing instead that "Noah's curse fell upon Ham and all his descendants," while simultaneously identifying Africans as Hamites and Europeans as Japhethites, thereby reviving the old racialized "Curse of Ham" framework historically used to justify

black inferiority and subjugation.[41] From this bastardization of the text, the Kinist imagination runs wild, arguing for racial superiority for the assumed sons of Japheth, the white race. The same explicitly states, "God has not made us equal, and we ought to submit to His providence."[42]

However, it is notable even in the immediate context, that Canaan, the *youngest* son of Ham, alone is cursed. Ham was the "youngest son" of Noah (9:24), and now his own youngest son would be cursed… although *nothing* is said of Ham's older sons: Cush, Egypt, and Put (Genesis 10:6). To go beyond the text is never safe, as this was, and is, a primary tactic of Satan Himself when he added "*any* tree of the garden" to the original commandment of God (Genesis 3:1).

The Kinists' Dissatisfaction with the Scriptures Themselves

Like Satan in the garden, the Kinists go *way* beyond the text, as will be demonstrated presently. They do so in order to justify their own sense of importance and superiority, conveniently espousing a false doctrine that elevates their own ethnicity above others, likely due to deep insecurities and a failure to receive their valuation from Christ instead of from their outward appearance. Although they claim to believe the Scriptures, when faced with a portion of Scripture that clearly condemns their position, they do not heed it. Yet, we pray that the Holy Spirit will use this work to convince many of their error, such that they repent and humble themselves, that the Lord may exalt them (James 4:10).

A primary text, which is often cited by the Kinist as prohibiting all interracial marriage under the Old Covenant, is Deuteronomy 7:1-5. *We will attend to what it says, what it does not say, and how it was understood and applied in Old Testament times via several case studies.*

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[41] Ketcham, Samuel. "Race and Noah (6)." Substack, 2025, samuelketcham.substack.com/p/race-and-noah-6. "Charges of Sin against Rev. Samuel Ketcham." The Roys Report, Jan. 2026, roysreport.com/wp-content/uploads/2026/01/RPCNA-Charging-Document-Sin-Racism-Sam-Ketcham.pdf.

[42] Ketcham, Samuel. "Race and Noah (6)." Substack, 2025, samuelketcham.substack.com/p/race-and-noah-6.

"When the LORD your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations more numerous and mightier than you, 2 and when the LORD your God gives them over to you, and you defeat them, then you must devote them to complete destruction. You shall make no covenant with them and show no mercy to them. 3 You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, 4 for they would turn away your sons from following me, to serve other gods. Then the anger of the LORD would be kindled against you, and he would destroy you quickly. 5 But thus shall you deal with them: you shall break down their altars and dash in pieces their pillars and chop down their Asherim and burn their carved images with fire."

Consider with an open Bible the nations which are here named, and the relationship between them and the (rightly called) "Curse of Canaan" will become evident. The Girgashites, and Amorites, Hivites, and Jebusites, and of course the Canaanites are explicitly stated as being descendants of Canaan in Genesis 10:16-17. The Hittites (literally "descendants of Heth") also descended from Canaan's son, Heth (Genesis 10:15). This leaves the Perizzites, who almost certainly descended from the same, likely through Canaan's firstborn, Sidon.[43]

Thus, this text *does* condemn interracial/intertribal marriage with seven distinct nations, *all descendants of Canaan*, at a particular point in history, to a particular group (the Israelites who came out of Egypt and warred with these nations). Thus, we should confess at the beginning that it is not interracial marriage *per se* which is prohibited in this passage, but rather, *interreligious marriage with these particular seven tribes (vs. 1), which would be given over to Israel to be defeated and completely destroyed (vs. 2)*, which was itself a fulfillment of the curse of Canaan. Some of those who were not destroyed were *enslaved*, in contrast to the people of Israel,

[43] Criss, Mark Stephen. "A BIBLICAL & HISTORICAL INVESTIGATION INTO THE LOST TRIBE OF THE PERIZZITES DURING THE LATE BRONZE AND EARLY IRON AGE." Doctoral Dissertation, 2022. "The Perizzites are most probable descendants of the Phoenicians and therefore the offspring of Sidon, the "first son" of Canaan, son of Ham, and son of Noah."

from whom Israelites were not to take slaves (Leviticus 25:45-46; cf. Joshua 9 and the enslavement of the Canaanite men of Gibeon). Likewise, Solomon later enslaved the remnants of these specific tribal descendants of Canaan in 1 Kings 9:20-21. This is the true fulfillment of the Curse of Canaan. Nowhere in Scripture can we honestly glean the idea that the curse was extended to all the descendants of Ham.

Moreover, from at least one of these groups (the Canaanites), we have an approved marriage within the line of Christ: for Rahab the *Canaanite* married Salmon, the father of Boaz and ancestor of David. In the seven case studies which follow, we will demonstrate that Deuteronomy 7:1-5 was always understood by God's people along these lines: interreligious marriage was (and is) prohibited; interracial marriage was never prohibited.

1) Joseph and Asenath, Daughter of Potiphera (Genesis 41:45-52)

In this text, we read not only that Joseph married an Egyptian… but even that two entire Israelite tribes could trace their lineage directly to Ephraim and Manasseh, *both half-Egyptians themselves!* Joseph explicitly attributes the blessing of these children to God in the naming of Ephraim: "The name of the second he called Ephraim, saying, 'For God has made me fruitful in the land of my affliction" (Gen. 41:52). This rejoicing from the patriarch is diametrically opposed to the wicked Kinist sentiment that biracial children are "unfortunate."

Indeed, when we come to Jacob's covenantal blessings, we read the opposite of what the Kinists might hope to see. Instead of expressing hesitance due to the interracial marriage of Joseph, *Jacob gives a double blessing to him through the biracial children*. We should state at this point that the category "biracial" would likely not have even entered into the minds of the ancient peoples… yet the point remains, contrary the ideas of the Kinists.

Jacob blessed these half-Egyptian children heartily and without hesitance, such that Israel ended up with 13 tribes instead of 12. In fact, he elevated these biracial grandchildren to the status of "Reuben and Simeon" (Jacob's own first-born and second-born

children)![44] These half-Egyptian children, celebrated by Yahweh, would surely have been frowned upon by the god of the Kinists.

We would also point out that Egypt was himself a "son of Ham" (Genesis 10:6). Thus, this is not simply interracial marriage, but interracial marriage with a Hamite, whom the Kinists confidently assert were dark skinned. How are we to seriously entertain the universalizing of the Curse of Canaan to all of Ham's children, when *two entire Israelite tribes* resulted from intermarriage with one of Ham's descendants?

2) <u>Moses and the Cushite Woman</u> (Numbers 12:1-16)

During the wilderness wanderings, Miriam and Aaron spoke against Moses, "Because he had married a Cushite woman" (Num. 12:1). Leaving aside a full exegesis of this text, we note for now the bare facts that Cush refers to Ethiopia, and thus, to dark-skinned peoples. Moses, one of the greatest leaders in history, married this woman, who was herself not native to Israel and almost certainly had a different skin color than he had.

Because Miriam (like the Kinists today) *grumbled about this marriage*, God cursed her with leprosy: "Miriam was leprous, like snow" (Num. 12:10). This may have been an ironic judgment, such as we find throughout Scripture: that is, Miriam grumbled about the dark complexion of the Cushite's skin, and was consequently cursed with a much lighter complexion through the leprosy! Whether or not this was the case, we see in Miriam's curse a *clear approval by God of this interracial marriage*.

We should also note that marriage in Scripture was for the express purpose of having children (although companionship and sexual enjoyment were also assumed as attending purposes). No Israelite would *dream* of getting married without attempting to have children. Therefore, whether or not Moses actually had children with the Cushite woman is not the point: the marriage itself is a commentary on the subject, demonstrating God's approval of interracial marriage and biracial children.

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[44] "And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are" (Genesis 48:5).

Again, we must point out that Cush was a son of Ham (Genesis 10:6), which yet again disproves the Kinists' presumption regarding the expansion of the Curse of Canaan to all of Ham's children.

3) Circumcision and Confession: THE Criteria for National, Religious, and Interracial Union (Exodus 12:48-49)

[Exo 12:48-49 ESV] 48 If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. 49 There shall be one law for the native and for the stranger who sojourns among you."

In the institution of the Passover, before the Exodus proper had even occurred, God made provision for the *full inclusion* of the gentiles into Israel. The text is abundantly clear: those who would worship God by keeping the Passover were not prohibited due to race. Nor were they kept in some far-off section of the camp due to skin color or any other feature: as soon as they were circumcised they were "as a native of the land." They worshipped together: there were not separate camps for fair-skinned and dark-skinned members of the community.

It should go without saying that circumcision was *not merely ritualistic, but was itself a profession of faith*. Although we do not have space to go into the full meaning of circumcision here, we hope the reader will understand that circumcision was sacramentally "the covenant"... for this is how God Himself describes it: "This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised" (Genesis 17:10).

This means, similar to baptism today, that circumcision was a sign and seal of God's Covenantal grace, and as such, visibly displayed the covenantal promises of God in the body of the circumcised.

"(Abraham) received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised." (Romans 4:11)

Thus, the circumcised foreigner who would eat the Passover *was just as much in covenant with God as the native born* who had been circumcised as an infant. As with Abraham, circumcision was to this foreigner "a seal of the righteousness he had by faith." To be in covenant of God makes one a member, a full member, of

God's people. Skin color was never even a consideration: only faith and obedience. Obviously, the circumcised foreigner could propagate holy seed with any native born Israelite, since this is what circumcision itself pointed to *ex essential*.

3b) <u>The Memorial Aspect of the Passover and the Inclusion of Gentiles</u>

The essence of the Passover celebration was *<u>remembrance</u> concerning what God had done for HIS people*. The scenario wherein a foreigner, who was not in Israel at the time of the Passover event, nor descended *from* Israel could "remember" deserves explanation. How, in other words, could a foreigner who celebrates the Passover apply *memorial instructions* such as are found in Exodus 13:8 or Deuteronomy 6:20-21?

Exodus 13:8-9: "You shall tell your son on that day, 'It is because of what the LORD did for **<u>me</u>** when **<u>I</u>** came out of Egypt.' 9 And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the LORD may be in your mouth. For with a strong hand the LORD has brought you out of Egypt."

Deuteronomy 6:20-21: "When your son asks you in time to come, 'What is the meaning of the testimonies and the statutes and the rules that the LORD our God has commanded you?' 21 then you shall say to your son, **'<u>We</u>** were Pharaoh's slaves in Egypt. And the LORD brought **<u>us</u>** out of Egypt with a mighty hand."

The answer is found in both testaments. To be "as a native of the land" means that the foreigner who is circumcised embraces wholesale his new Israelite identity *and history*, as do all other Israelites in the community. In fact, this law *binds every member of the community* to do this very thing. The history of the confessing foreigner IS the history of the native Israelite by faith.

The New Testament expresses it this way: "Those who are of faith <u>are</u> the children of Abraham… blessed along with Abraham" (Gal. 3:7, 9).

What the New Testament teaches will be taken up in more detail in another section of this present work… but for now we state clearly: *what the New Testament expresses regarding race relations and covenantal inclusion, the Old Testament demonstrates as well, both by doctrine and by personal examples*.

4) <u>Rahab and Salmon</u>

Although little is known about Salmon, since he is not named outside of Matthew's genealogy (Matt. 1:5), we *do know* something about his lineage and who he married. Salmon was a Judahite in the lineage of King David; an ancestor of Jesus Christ. His pedigree could not be more esteemed, humanly speaking. He could trace his lineage directly to Abraham (Matthew 1:2-5). He was the great, great grandfather of King David. And yet, he married *a Canaanite prostitute* named Rahab.

What makes this so noteworthy, beyond the scandalous facts themselves, is that Rahab belonged to a group from which the faithful Israelite was explicitly prohibited from marrying in Deuteronomy 7:1-5: the Canaanites. The obvious answer to this apparent conundrum is found in Rahab's faith (Hebrews 11:31). The Bible, in both testaments, takes for granted what the Kinists blind resist: *faith in the true God makes marriage between any man and any woman legitimate in the eyes of God*.

Rahab's confession of faith is found in Joshua 2:11: "Yahweh your God, He is God in the heavens above and on the earth beneath." The spies then promised to "deal faithfully" with Rahab (2:14). Likewise, we know that Rahab was welcomed into Israel, living at least until the time of the writing of the book of Joshua itself (cf. Joshua 6:25). Thus we see that "dealing faithfully" in 2:14 entailed taking Rahab and her family into national union with Israel, making her eligible for marriage, just as a native born (cf. Exodus 12:48-49).

How unlike God it would be to reject a foreigner who professes faith! If one could worship God by remembering the Passover, how much more could one marry into God's people by faith! In fact, this is the case with every single gentile believer in Christ who has ever lived, regardless of their skin color: Ephesians 2:13-19.

5) Ruth and Boaz (Ruth)

Boaz, himself the offspring of an interracial Canaanite/Israelite marriage between Salmon and Rahab (Matthew 1:5), is depicted as *an ideal Israelite* throughout the book of Ruth. Indeed, Boaz is among the most righteous men in all of Scripture.

Yet, Boaz married Ruth, who was herself a Moabitess. While it is likely that Mahlon should *not* have married Ruth while sojourning in Moab, by the time Boaz married her she had clearly professed the true faith, even swearing in the name of Yahweh (cf. Ruth 1:16-17). Moreover, Naomi told Ruth, "The man (Boaz) is a close relative of

ours" (Ruth 2:20). Note how Naomi uses the first person personal plural pronoun to indiscriminately refer to both herself *and* Ruth! Paul speaks in the same way of the Galatian/Ephesian Gentiles and himself (cf. Gal. 4:31; Eph. 2:3; etc.). Clearly, in Naomi's eyes, Ruth is "as the native born" (Ex. 12:48-49)!

Ruth and Boaz gave birth to Obed, the grandfather of David (and ancestor of Jesus Christ). Thus, David had both *Canaanite* and *Moabite* blood in his veins, as did Christ Himself.

In fact, Christ had Ammonite blood as well, since Naamah, the mother of Rehoboam, was an Ammonite (1 Kings 14:21). Would the Kinists advocate for "racial purity" beyond that of David and Christ?

6) Solomon and Pharaoh's Daughter

We freely admit that King Solomon erred greatly by marrying foreign women *who practiced false religions*. Yet, the distinction is important, being found in the condemnatory text itself:

"Now King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, 2 from the nations concerning which the LORD had said to the people of Israel, "You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods." Solomon clung to these in love. 3 He had 700 wives, who were princesses, and 300 concubines. And his wives turned away his heart. 4 For when Solomon was old his wives turned away his heart after other gods, and his heart was not wholly true to the LORD his God, as was the heart of David his father." (1 Kings 11:1-4)

However, early in Solomon's reign he had married the daughter of Psusennes, the last king of the 21st Dynasty of Egypt.[45] There is *no condemnation* of this marriage to be found in Scripture, leading us to conclude that she, along with other foreign women like Ruth and Rahab, must have confessed true faith. In fact, the subject of the Song of Solomon may be this very princess. The subject of the *Song* is compared to "a mare among Pharaoh's chariots" (1:9), has dark skin (1:5), and is Solomon's "spouse" (4:8). Regardless of whether she was or wasn't, we do know for certain that she was a descendent of Ham with brown skin.

[45] Keil, C.F. "Commentary on the Old Testament" vol. 3, p. 29. 2006.

However, Solomon's heart was turned away by his other wives, whom he married "along with the daughter of Pharaoh" (1 Kings 11:1-4). In this valuable text as touching our subject, we see, side by side, *what IS condemned and what IS NOT condemned*. Marriage to a foreign woman (notably yet another descendant of Ham) who professes faith in the true God is <u>not</u> condemned. Marriage to foreign idolaters <u>is</u> condemned. Specifically, it was prohibited to intermarry with the nations which are named in 11:2 (cf. Deut. 7:1-5). Moreover, while the lists in these texts do not match perfectly, *the rationale in both texts is identical:* "for surely they will turn away your heart after their gods" (1 Kings 11:2); "for they would turn away your sons from following me, to serve other gods." (Deut. 7:4).

This is, again, *identical* to the parameters set by God in the New Testament when it comes to marriage, as found in 1 Corinthians 7:39 and 2 Corinthians 6:14. Believers are under <u>no circumstances</u> to marry unbelievers, *but <u>are</u> free to marry whoever they want to marry, "only in the Lord."* There is no mention of race to be found, if the texts are read in context rather than through a lens of preexisting racial bias.

Thus, one major error of the Kinist is that he seeks to impose a wall where God has *always* opened a door. The believer, in both testaments, even under the law, was free to marry anyone, of any skin color or nationality who professed faith in the true God. In fact, every time we pray in Jesus' name, we are praying to a Being who, in His incarnation was and is multi-racial, as His own lineage proves.

7) Nehemiah 13:23-27

This passage is sometimes used by Kinists and others to say more than it says. In this passage, it's *not* that interracial marriage is universally condemned, but rather, that intermarrying with unbelievers is condemned due to the corrupting effects it has on the believer. This is obvious from several considerations: 1) The children of these marriages were no longer able to speak the language of Judah (vs. 24), that is, they could not even understand the Law of God or the speech of the priests. 2) The reference to Solomon's corruption from foreign (pagan) women refers to *women of the same sort; women who were foreign <u>and</u> refused to convert to Judaism*. However, Nehemiah does not and would not denounce foreign women like Solomon's first wife, or Rahab, or

Ruth, or any woman who confessed the true faith and would live as a converted Israelite (Exodus 12:48-49).

Conclusion of the Old Testament Evidences for Interracial Marriage

God has furnished us with repeated examples of what is and what is not condemned in the Old Testament. Interracial/intertribal marriages *with unbelievers* is universally condemned in the Old Testament (and the New). However, interracial/intertribal marriages with converts is universally approved and even celebrated, with some of the most famous and devout men and women in Scripture as examples of such unions. Thus, the Kinists do greatly err, not knowing the Scriptures.

New Testament Examination of the Kinist and Race Realism Position

Theology is not the art of baptizing what we already believe. Theology is the disciplined submission of the mind and conscience to the Word of God. One of the most basic commitments of Reformed theology is the belief that doctrine must arise from Scripture rather than from instinct, sentiment, or cultural prejudice. When theology proceeds in the opposite direction—beginning with a desired conclusion and then selectively appealing to Scripture in its defense—the result is distortion rather than faithful dogmatics. Yet there has been a persistent temptation throughout church history to do theology backwards—to start with our own feelings, prejudices, or deeply held convictions and then force the Bible to conform to them.

John Owen warned that "every error in doctrine begins with a neglect of some truth"[46]. Kinism illustrates this principle clearly. Rather than arising from the teaching of Scripture, it arises from ethnic prejudice and then attempts to conscript Scripture into its service. This backward method of theology is not unique to Kinism. It has appeared repeatedly wherever Scripture confronts something the natural man finds objectionable.

Backward Theology Illustrated: Arminianism

[46] John Owen, *The Doctrine of Justification by Faith* (Grand Rapids: Christian Classics Ethereal Library)

The resistance of Arminian theology to the sovereignty of God in salvation provides a familiar example. Several Reformed theologians have observed that we do not struggle with God's sovereignty because it is obscure; we struggle with it because it is so clear. Consider Romans 9:11–13: "(for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), it was said to her, 'The older shall serve the younger.' As it is written, 'Jacob I have loved, but Esau I have hated.'" Or Ephesians 1:4–5: "just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will." These texts could scarcely be clearer, yet because they offend human notions of fairness, Arminians often respond by twisting passages like 2 Peter 3:9—"The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance"—to teach a universal salvation will, ignoring the immediate context of God's patience toward the elect.

Arminian systems routinely minimize or reinterpret the explicit passages while elevating less clear texts to neutralize their force. The order is reversed: human autonomy is assumed, and Scripture is made to conform.

Kinism as the Same Methodological Error

Kinism follows the same methodological pattern. It begins with a commitment to ethnic separation and then seeks to make Scripture support that commitment. In order to do so, it must ignore or radically reinterpret the New Testament's teaching on the unity of the church and the abolition of ethnic barriers in Christ.

Prominent Kinists are remarkably candid about the prejudices that drive their system. R. J. Rushdoony, frequently cited as a foundational influence, wrote in The Institutes of Biblical Law: "The white man has behind him centuries of Christian culture, and the discipline and selective breeding this faith requires"[47]. He further argued that integration leads to violence because of supposed moral inferiority: "If the white man feels guilty towards the Negro,

[47] R. J. Rushdoony, *The Institutes of Biblical Law* (Phillipsburg, NJ: Presbyterian and Reformed, 1973), 251.

he is less capable of defending himself against the Negroes who turn into a revolutionary rabble, bent on theft and murder"[48].

Corey Mahler is even more explicit: "The African is inferior in virtually every way when compared to the European. The African is less intellectually capable, less attractive, less self-controlled; the African is more violent, more destructive, more gullible; and the African is more prone to demon worship, to syncretism, to heresy"[49] He even denied that the Holy Spirit can make black people as godly as white people and appeals to crime statistics to imply inherent criminality [50]. Bret McAtee equates racial integration with communism and fears the erasure of racial differences [51]. Thomas Achord, writing under a pseudonym, exalts "White skin and genes" as conferring unique accomplishments and rights [52]. Michael Spangler frequently asserts that Whites are the supreme race, "Race is Real, Jews are evil, and Whites are Supreme"[53]. These statements reveal a worldview rooted in stereotypes of White Supremacy and the inferiority and undesirability of all other races in shared communities—prejudices that Kinists then read back into Scripture in order to create a framework for how church

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[48] Rushdoony, *Institutes of Biblical Law*, 251.

[49] Corey J. Mahler (@CoreyJMahler), "The African is inferior in virtually every way when compared to the European," X, November 2024, https://x.com/CoreyJMahler/status/1857880159417753733.

[50] Corey Mahler, "James White Vs. Corey Mahler Debate Black Sanctification," YouTube video, https://www.youtube.com/watch?v=taMoR7aAz2Q.

[51] Bret McAtee, "Kinism & Its Fight Against the Gnostic Empire That Is the Reformed Church; McAtee Contra Leon," *Iron Ink*, September 12, 2024, https://ironink.org/2024/09/kinism-mcatee-contra-leon/.

[52] Thomas Achord, posting under the pseudonym @TuliusBorland, cited in Alastair Roberts, "On Thomas Achord," Alastair's Adversaria (blog), November 27, 2022, https://alastairadversaria.com/2022/11/27/the-case-against-thomas-achord/

[53] Michael Spangler @spanglermt, X, Nov 6, 2024 https://x.com/spanglermt/status/1854140047026446599?s=20

and society should be ordered. For instance, Michael Spangler has written:

> *"Yet whatever other reasons may recommend segregation today, the most compelling reason for it is precisely that given by God in Deuteronomy, that of morality and religion. Historic Southern segregation protected a more virtuous, civilized, and Christianized white population from harmful association with blacks who were significantly less virtuous, civilized, and Christianized*."[54]

The critical question, however, is not the motivation for the framework the Kinists promote; it is whether the New Testament actually teaches that framework and, as we hope you will see, it does not.

The Clear Biblical Witness to Ethnic Unity in Christ

The New Testament does not encourage segregation in church or society but repeatedly presents the gospel as breaking down ethnic barriers and creating one new people from Jew and Gentile alike.

Acts 10 – God Declares No Man Common or Unclean

Peter's vision and the conversion of Cornelius forever shattered Jewish-Gentile separation: "And a voice spoke to him again the second time, 'What God has cleansed you must not call common'… Then he said to them, 'You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean'" (Acts 10:15, 28). Gordon Fee notes that this narrative is "pivotal… It demonstrates that the Spirit's work transcends ethnic boundaries, making the church universal"[55].

A common Kinist response to Acts 10 (and Galatians 2) is the claim that the passage authorizes Gentile salvation while leaving intact ethnic separation in fellowship. On this reading, Peter is permitted

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[54] Michael Spangler, "Christian Race Realism, Part 5: Objections," *Pactum Institute*, August 6, 2024, https://www.pactuminstitute.com/the-pactum-blog/christian-race-realism-part-5-objections.

[55] Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), 345.

to recognize Gentiles as saved, but not required to treat them as full and equal table companions in the ordinary life of the church. They affirm that the church can remain segregated in its worship. This distinction is artificial and cannot be sustained either from the text of Acts or from the concrete realities of early Christian worship.

Acts 10 Explicitly Addresses Fellowship, Not Abstract Soteriology

The presenting problem in Acts 10 is not whether Gentiles can be saved in principle, but whether Jewish believers may associate with them. Peter himself frames the issue this way when he enters Cornelius's house:

> *"You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean." (Acts 10:28)*

The objection Peter anticipates is social and relational (keeping company with, going to, eating with) not theoretical. God's correction therefore addresses the very matter Kinists attempt to exempt: ethnic separation in fellowship. John Calvin is explicit on this point. Commenting on Acts 10:28, he writes that the vision must not be confined to food laws, because its intended referent is people and common fellowship:

> *"Moreover, he mitigateth very well by these words the offence which did stick in their minds, by reason of an old grudge which was between the Jews and the Gentiles, so that he could by no means have entered his speech better. For he pronounceth that those are now clean who were before unclean, so that they have mutual fellowship now with the saints. Furthermore, whereas he said that it was wickedness for the Jews to go in unto the Gentiles, we must know that this came not so much from the law, as from the observation of the fathers. God had forbidden, indeed, that they should (not) entangle themselves with marriages or covenants, (Deut. 7:3;) they were never forbidden to eat with them, or to use the common businesses of life. But lest that familiarity might entice them into that which was forbidden,*

> *they observed the custom delivered by the fathers, so that they did not company together. It is to no end to dispute here whether that tradition did bind men's consciences; for Peter doth not teach what is lawful according to God, but what was commonly used. No man. He maketh the sum and end of the vision more plain, when he referreth that unto men which was spoken of meats. And whereas he saith, that no man is unclean, it may not be understood of (all) particular persons; for it is certain that all unbelievers are polluted with uncleanness of conscience, so that they pollute those things which are otherwise pure, when as they do but touch them. Paul also saith that their children remain unclean until they be cleansed by faith. Finally, if faith alone do purge and purify the hearts of men, unbelief doth make the same profane. But Peter compareth the Jews and the Gentiles together in this place; and because the wall of separation was pulled down, and the covenant of life is now common to them both alike, he saith that those are not to be counted aliens who are made partakers of God's adoption."*[56]

Calvin's point here is clear: the Spirit did not merely revise a dietary code while leaving ethnic distance intact. The vision teaches Peter how to regard men. To continue to treat Gentile converts as unfit for table fellowship is to refuse the lesson of the vision itself. This is confirmed by Acts 11, where Peter is criticized not for preaching to Gentiles, but for eating with them: "You went in to uncircumcised men and ate with them" (Acts 11:3). Peter does not correct the charge by distinguishing salvation from fellowship. Instead, he recounts the vision and concludes that resisting full Gentile inclusion and fellowship would be resisting God.

Apostolic Churches Were Necessarily Mixed at the Table

The Kinist attempt to sever salvation from fellowship also collapses when one considers the actual form of apostolic

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[56] John Calvin, *Commentaries on the Acts of the Apostles,* trans. Henry Beveridge, 2 vols. (Edinburgh: Calvin Translation Society, 1844–45), comment on Acts 10:28.

congregational life. The earliest churches were not abstract gatherings of believers who merely affirmed one another's salvation from a distance. They were table communities.

From the beginning, Christian worship involved shared meals. Jude refers to the love feasts (ἀγάπαι) that accompanied the church's gatherings (Jude 12). Paul rebukes the Corinthians, not for eating together across social lines, but for doing so sinfully and divisively (1 Cor. 11). The problem in Corinth was not mixed fellowship, but selfishness within it.

It is historically and liturgically inescapable that the Lord's Supper, instituted as a table ordinance, was celebrated in mixed Jewish-Gentile congregations. There is no evidence in Acts or the epistles of ethnically segregated tables, services, or sacraments. To posit such a practice is to posit something the New Testament never even hints at. The Westminster Larger Catechism makes explicit what the New Testament assumes about the Supper:

> *"The Lord's supper is a sacrament of the New Testament, wherein, by giving and receiving bread and wine… they that worthily communicate feed upon his body and blood… and have their union and communion with him confirmed, and are mutually strengthened in love."*[57]

The Supper is not merely vertical communion with Christ, it is horizontal communion with one another. To deny table fellowship is therefore to deny the sacramental expression of the church's unity.

The Lord's Supper Is the Highest Act of Fellowship

Reformed theology has consistently understood the Lord's Supper as the most concrete and sincere expression of ecclesial fellowship. Calvin is again unambiguous on this point in the *Institutes*, where he describes the Supper as binding believers together in love:

[57] *The Westminster Larger Catechism*, Q. 168.

> *"We are all partakers of the same bread, and hence are all one body… there cannot be a nearer bond of love than that which the Lord here commends."*[58]

This theology makes the Kinist position untenable. If Jewish and Gentile believers may partake of the same Christ, but must not partake at the same table, then the Supper is emptied of its ecclesial meaning. The "one body" becomes a fiction, affirmed verbally but denied sacramentally. This is precisely why Paul treats Peter's withdrawal from Gentile tables in Galatians 2 as a gospel issue rather than a cultural preference. Table fellowship is not adiaphora; it is the lived confession of justification by faith alone.

Galatians 2 – Paul Rebukes Ethnic Separation

Paul confronts Peter publicly in Antioch: "Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy. But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, 'If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?'" (Gal. 2:11–14).

F. F. Bruce comments that Paul's stand "preserved the truth that in Christ, Jew and Gentile are one"[59]. Peter's withdrawal was driven by fear of the circumcision party, but Paul declares it contrary to the gospel itself.

Acts 10, Galatians 2, and the Supper Belong Together

Acts 10 authorizes Gentile salvation by authorizing Gentile fellowship. Galatians 2 condemns ethnic separation because it denies the gospel. The Lord's Supper embodies both truths by placing redeemed sinners, Jews and all sorts of Gentiles, at one table. The Kinist claim that Acts 10 permits salvation but not full

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[58] John Calvin, *Institutes of the Christian Religion,* trans. Henry Beveridge (Grand Rapids: Eerdmans, 1989), 4.17.

[59] F. F. Bruce, *The Epistle to the Galatians: A Commentary on the Greek Text* (Grand Rapids: Eerdmans, 1982), 130.

and equal fellowship therefore requires the invention of an ecclesiology foreign to the New Testament: churches without shared tables, sacraments without shared communion, unity without contact. Such a church never existed in Apostolic Christianity. The burden of proof lies with those who would reintroduce ethnic barriers where Christ and his apostles destroyed them.

Acts 13:1 – Diversity in Church Leadership

Acts 13:1 moves the argument beyond fellowship alone and into the realm of church office and authority, a point at which Kinist ecclesiology fails even more decisively. Luke writes:

> *"Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul."*

This leadership team was strikingly diverse. Barnabas was a Levite from Cyprus. Simeon, called Niger, that is, "black," was likely a black African. Lucius was from Cyrene in North Africa. Manaen was connected to the Herodian court. Saul was a Pharisee from Tarsus, trained under Gamaliel. Luke identifies these men deliberately, and he records their diversity without embarrassment, apology, or qualification. Luke does not describe parallel congregations, racially stratified offices, or segregated leadership structures. There is one church at Antioch, and within that one church there is a single body of prophets and teachers exercising spiritual authority together. The New Testament offers no hint that Simeon or Lucius occupied a subordinate role, or that Saul's Jewishness conferred superior authority, or that ethnic difference required separation in office.

Antioch itself reinforces the point. It was a cosmopolitan city populated by Greeks, Syrians, Jews, Romans, and Africans. Classical sources describe it as populous and diverse, a place where cultures mixed naturally. Luke's narrative assumes this social reality and treats it as the ordinary context of Christian ministry, not as a problem to be solved. James Montgomery Boice rightly observes that "the Antioch church was a model of diversity… Here we see men from different backgrounds united in

mission”[60]. Far from condemning this diversity as sinful or disordered, God uses it to commission the first missionary journey to the Gentiles (Acts 13:2–3). The Holy Spirit speaks not to a racially homogeneous leadership body, but to a visibly mixed one.

This directly contradicts Kinist claims that churches should be racially segregated or that certain races should not exercise authority over others in the church. If such principles were binding, Antioch would represent ecclesial confusion. Instead, the New Testament presents it as exemplary. Nor can it be plausibly argued that these men ministered together without fellowshipping together. Acts 13:2 states that “as they ministered to the Lord and fasted,” the Spirit spoke. These are shared acts of worship and devotion. In the first-century church, such shared ministry necessarily entailed shared fellowship. Prophets and teachers who prayed, fasted, and governed together would also have eaten together, including participation in the love feast and the Lord’s Supper.

Finally, nothing in apostolic teaching would have prevented intermarriage among the Jewish, African, and Gentile members of the Antiochene church. The New Testament forbids marriage outside the faith, not across ethnic lines. Paul’s instruction is explicit: believers are to marry “only in the Lord” (1 Cor. 7:39). If ethnic separation were a binding moral principle, apostolic warnings would be expected but none are given. Acts 13:1 therefore stands as a concrete refutation of Kinist ecclesiology. It presents a church in which ethnic difference neither establishes hierarchy nor justifies segregation, either in leadership, fellowship, or the ordinary life of the body.

Ephesians 2:11–16 and the Abolition of the Middle Wall

Paul’s teaching in Ephesians 2:11–16 provides the most direct and theologically developed refutation of Kinist ecclesiology in the New Testament. Here Paul does not merely narrate events, as in Acts, but explains what Christ has accomplished and what that accomplishment means for the structure of the church.

Paul writes:

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[60] James Montgomery Boice, *Acts: An Expositional Commentary* (Grand Rapids: Baker, 1997), 228.

> *"Therefore remember that you, once Gentiles in the flesh – who are called Uncircumcision by what is called the Circumcision made in the flesh by hands – that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,"*

The "Middle Wall" Had Concrete Historical Meaning

Paul's imagery here is drawn from the ancient temple's architecture. The "middle wall of separation" refers to the low stone lattice wall or soreg, between the Court of the Gentiles and the inner courts of Israel's temple. In the Second Temple period, inscriptions on these stones warned that non-Jews who crossed the threshold would risk death. The wall was not a vague spiritual metaphor, it was a legally binding, physically enforced boundary marking restricted access to God's presence under the Mosaic economy.

In this symbolic use, Paul evokes the lived reality of estrangement between Jews and Gentiles. Gentiles could see God's Temple, could offer prayers from afar, could hope for blessing, but they could not draw near, they could not share in the covenantal privileges of Israel. That is precisely the condition Paul describes when he says Gentiles were "far off."

Christ Has Abolished the Wall, Bringing Gentiles Near

But Paul insists that all this has decisively changed forever because of the saving and unifying work of Christ:

> *"But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity." (Eph. 2:14–16)*

This is not the mere permission of salvation for Gentiles while maintaining social or ecclesial distance. It is the actual abolition of the very barrier that stood between Jew and Gentile before God. Paul draws a line under old divisions, declaring them terminated by Christ's atoning work. When Paul declares that Christ has "broken down" this wall, he is not speaking metaphorically of a vague sentiment of unity, he is declaring that the structures that once enforced racial separation before God have been abolished. The wall is not lowered, relocated, or repurposed; it is torn down.

John Calvin comments plainly:

> *"The Jews were separated, for a certain time, from the Gentiles, by the appointment of God; and ceremonial observances were the open and avowed symbols of that separation. Passing by the Gentiles, God had chosen the Jews to be a peculiar people to himself. A wide distinction was thus made, when the one class were 'fellow-citizens and of the household' (Eph. 2:19) of the Church, and the other were foreigners. This is stated in the Song of Moses: 'When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel: for the Lord's portion is his people, Jacob is the lot of his inheritance' (Deut. 32:8, 9). Bounds were thus fixed by God to separate one people from the rest; and hence arose the enmity which is here mentioned. ... Ceremonial observances were afterwards added, which, like walls, enclosed the inheritance of God, prevented it from being open to all or mixed with other possessions, and thus excluded the Gentiles from the kingdom of God. But now, the apostle says, the enmity is removed, and the wall is broken down. By extending the privilege of adoption beyond the limits of Judea, Christ has now made us all to be brethren. And so is fulfilled the prophecy, 'God shall enlarge Japheth, and he shall dwell in the tents of Shem' (Gen. 9:27).... Paul declares not only that the Gentiles are equally with the Jews admitted to the fellowship of grace, so that they no longer differ from each*

> *other, but that the mark of difference has been taken away; for ceremonies have been abolished."*[61]

Calvin's point is not merely that Gentiles may be saved. It is that they are admitted to the same fellowship, the same access, the same standing, the same nearness. D. Martyn Lloyd-Jones powerfully illustrates the completeness of this change using an analogy that highlights the nature of the one new humanity Paul speaks of. He contrasts two political models:

> *"What is this 'one new man'? Let me give you an illustration. Think of the difference between the British Commonwealth of nations and the United States of America. In the British Commonwealth, you have a number of different nations—Great Britain, Canada, Australia, New Zealand, and others. They are all separate nations, and they remain separate nations. They have their own governments, their own laws, and their own specific identities. But they are bound together in a commonwealth; they are a coalition of separate identities. But when you look at the United States of America, you see something entirely different. There, people have come from all the different nations of the world. They have left their old countries and their old national identities behind. They have entered into a new country and have become something entirely new—they have become Americans. They do not retain their old separate national identities as they do in a commonwealth; they are fused together into one new entity."*[62]

This analogy is precisely what Paul intends by "one new man." Christ does not create a league of separate ethnic churches that coordinate from a distance. He creates a new entity in which

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[61] John Calvin, *Commentary on the Epistle to the Ephesians,* trans. William Pringle (Edinburgh: Calvin Translation Society, 1854), comment on Ephesians 2:14.

[62] D. Martyn Lloyd-Jones, "Christ's Way of Making Peace," sermon on Ephesians 2:15, *MLJ Trust,* https://www.mljtrust.org/sermons/book-of-ephesians/christs-way-of-making-peace/

former barriers have been dismantled and their functional power exercised away.

Brought Near Together — Not Merely in Principle

The decisive language of Ephesians 2 underscores that what Christ accomplishes is not merely formal or abstract. Gentiles have been brought near, not simply saved but integrated into the people of God on the same footing as Jewish believers. The subsequent verses make this explicit:

> *"For through Him we both have access by one Spirit to the Father." (Eph. 2:18)*

This is temple language. Paul is describing shared access to God's presence together, something that the law previously did not permit. Kinist attempts to segregate "soteriological inclusion" from "practical fellowship" here collapse under the grammar of the passage. Access is not merely theoretical, it is relational and communal.

Ephesus: A Multi-Ethnic Context Requiring a Realized Unity

This teaching was not abstract for Paul's original Ephesian audience. Ephesus was a thriving, multicultural city in the Roman world. Luke already portrays the Ephesian church as consisting of Jews and Gentiles (Acts 19). Their fellowship in worship, teaching, and table life was already a lived reality that Paul had seen, experienced, and encouraged long before he wrote this letter to them. To insist that the wall is still operative in church life would render Paul's declaration not only redundant but incoherent in its own historical context.

Why the Kinist Reading Fails

Kinist interpreters frequently offer readings such as:

> *"Grace restores nature, including race and ethnicity"* [63]

or that the wall refers only to ceremonial law and not a reference to ongoing ecclesial practice.

Such formulations hinge on preserving ethnic distinctions as morally binding categories even after Christ's work, but as we have

[63] Bret McAtee, "Kinism & Its Fight Against the Gnostic Empire That Is the Reformed Church; McAtee Contra Leon," *Iron Ink,* September 12, 2024, https://ironink.org/2024/09/kinism-mcatee-contra-leon/.

seen Ephesians 2 makes that interpretation impossible. The wall is gone and the new unity Paul describes is not a patched-up old identity but a new creation, something that did not exist before and that uproots the old categories that once defined alienation.

If Kinist theology were true, that ethnic distinctions must be preserved in church structure, authority, or fellowship, then Paul's declaration at Ephesus would be not only puzzling but antithetical to his own practice. The wall would be strengthened and renewed rather than abolished, a conclusion Paul emphatically rejects. If the wall is torn down only "in principle," but must be rebuilt in practice, then Christ has accomplished nothing visible. If Gentiles are brought near, but must remain structurally distant, then "nearness" is emptied of meaning. Paul's declaration would have sounded absurd to a first-century audience if the implication were, "You are now equal in Christ—but must remain physically separate." Ephesians 2 therefore does not merely allow actual visible integration, it demands it. Any theology that seeks to strengthen the wall Christ has torn down, whether by racial hierarchy, segregated churches, or restricted fellowship, stands in direct contradiction to the apostolic gospel.

Colossians 3:11 – Christ Is All and in All

> *"Here there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all" (Col. 3:11).*

Paul brings the argument to its theological climax in Colossians 3:11, where he writes, "Here there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all." If Ephesians 2 shows us the wall of separation being torn down, then Colossians 3 shows us what now stands in its place, not a segregated body of permanently separated peoples whose communion will forever be only spiritual, but a new humanity whose identity is so completely defined by Christ that the old distinctions no longer function as markers of standing, privilege, or separation within the people of God.

William Hendriksen states the point plainly: "All racial bigotry, chauvinism, and snobbery is condemned here. Here the truth that before God 'all men are equal' receives its best—because infallibly

inspired—expression"[64]. Paul is not offering a general call to kindness, nor appealing to a vague sense of equality, but declaring what is now true in Christ. The distinctions men have long used to elevate themselves over others no longer determine a person's standing in the church. He does not suggest that Greeks cease to be Greeks or Jews cease to be Jews, nor does he deny the realities of culture, language, or history. Rather, he teaches that none of these things has any bearing on a man's place before God or within the body of Christ.

Douglas Moo sharpens the same point when he writes that Paul "does not deny that such distinctions exist; rather, he denies that they have any relevance for one's standing in the new community created by Christ"[65]. That distinction matters. The issue is not whether differences exist, but whether they are allowed to function as boundaries within the church or as grounds for separation and hierarchy. Paul takes those distinctions — racial, religious, cultural, and social — and removes their authority. They remain real, but they no longer govern the life of the people of God.

This becomes even clearer when one considers Paul's deliberate inclusion of the "Scythian," for here he reaches to the very bottom of the ancient world's hierarchy of peoples. The Scythian was not simply different, he was regarded as uncivilized, violent, and morally inferior, the sort of man against whom others measured their own refinement. Yet Paul includes Scythians without hesitation, precisely in order to make the point that there is no category of man so alien, so despised, or so far removed that he is excluded from the new humanity in Christ. This shows the principle at hand is timeless and reminds us that every people, whether Assyrian, Jew, Edomite, or modern nation, has been tempted to absolutize its own position and to construct a theology that justifies its superiority. The pattern is universal, and Kinism simply represents one more iteration of that same fallen instinct.

At this point the Kinist appeal to the familiar maxim that grace restores nature must be carefully considered, because while it is

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[64] William Hendriksen and Simon J. Kistemaker, *Exposition of Colossians and Philemon*, vol. 6, *New Testament Commentary* (Grand Rapids: Baker Book House, 1953–2001), 151.

[65] Douglas J. Moo, *The Letters to the Colossians and to Philemon*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2008), 284.

true in its proper sense, it is misapplied here. Grace does not obliterate creation, nor does it render human distinctions meaningless in every respect, but neither does it preserve the sinful uses to which those distinctions have been put, especially when they are employed as barriers to fellowship or as grounds of pride, hierarchy, or separation. The issue, again, is not whether ethnicity exists, but whether it may function as a governing principle in the life of the church, and Colossians 3:11 answers that question by removing it from that role entirely. As Moo rightly notes above, the point isn't merely that these distinctions are irrelevant to salvation, but that they are irrelevant to the identity and life of the church as the people of God, and that is precisely what Kinism denies when it seeks to reintroduce ethnicity as a foundational structuring principle.

Paul's conclusion leaves no room for qualification, for he says not merely that Christ is important, or even that Christ is central, but that "Christ is all and in all," meaning that Christ himself is now the defining reality of the church, the ground of identity, the bond of fellowship, and the measure of standing before God. Everything else has been relativized, not denied, but placed in its proper and subordinate position. The Christian religion breaks down every wall of partition and unites people "of every tribe and tongue and people and nation" in one fellowship.

When Colossians 3:11 is read alongside Acts 10, Acts 13, Galatians 2, and Ephesians 2, the conclusion becomes unavoidable, for the New Testament does not merely permit multi-ethnic fellowship as a kind of optional expression of unity, it requires it as a consequence of Christ's work, and it does not merely tolerate the breaking down of ethnic barriers, it grounds the very identity of the church in that reality. Kinism, by contrast, seeks to preserve those barriers, whether in fellowship, in the ordering of the church, or in the relations of believers, and in doing so it reintroduces precisely those distinctions which the apostle declares to be without relevance in Christ. Hendriksen's judgment therefore stands, not as an isolated comment, but as a faithful reflection of the text itself, "All racial bigotry, chauvinism, and snobbery is condemned here"[66], and any attempt to retain them,

[66] William Hendriksen and Simon J. Kistemaker, *Exposition of Colossians and Philemon*, vol. 6, *New Testament Commentary* (Grand Rapids: Baker Book House, 1953–2001), 151.

however refined or theologically framed, must be understood not as fidelity to creation, but as resistance to redemption.

Matthew 12:46–50 — The Family of Christ

The teaching of Christ in Matthew 12:46–50, together with its parallels in Mark 3 and Luke 8, presses the argument beyond questions of Jew and Gentile fellowship and forces us to reckon with something even more basic, namely, the place of natural kinship itself within the Kingdom of God. Matthew records:

> *"While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him. Then one said to Him, 'Look, Your mother and Your brothers are standing outside, seeking to speak with You.'*

But He answered and said to the one who told Him, 'Who is My mother and who are My brothers?' And He stretched out His hand toward His disciples and said, 'Here are My mother and My brothers! For whoever does the will of My Father in heaven is My brother and sister and mother.'" (Matt. 12:46–50)

Jesus isn't rejecting his earthly family in this passage, and he certainly isn't breaking the Fifth Commandment. Elsewhere, Christ frequently teaches the importance of loving one's parents (see Matthew 15:3–9 for instance). However here He plainly teaches that there is a bond created by grace which surpasses even the nearest natural relation. Those gathered around Him in faith are not described merely as followers, disciples, or companions, but as His family.

That truth would probably have sounded shocking in the first century world, where loyalty to family, tribe, and ancestry shaped nearly every aspect of social life. Yet Christ gathers His disciples from different regions, classes, and backgrounds, and speaks of them as belonging to one household. The church therefore cannot be understood merely as an alliance of separate peoples who happen to share certain religious convictions while remaining fundamentally divided by blood and ancestry.

Calvin comments on this passage:

> *"The bond of faith is more sacred than every other bond, because it binds us to the Son of God. Hence it follows,*

> *that all believers are brethren among themselves in a more excellent degree than though they were sprung from the same womb."*[67]

That observation reaches to the heart of the matter. The Christian who comes from a different people or nation from ours isn't simply a distant ally in religion while our closest attachments are to people of the same ethnicity regardless of their religious beliefs. Union with Christ creates a real brotherhood, one that reaches farther and lasts longer than earthly descent. A man may share our ancestry and yet remain outside the household of faith; another may come from a people utterly unlike our own and nevertheless belong to us in Christ more closely than many members of our own extended family.

Matthew Henry writes in a similar spirit:

> *"All believers are near akin to Christ. Communion with God and with one another is to be valued above the nearest relations on earth."*[68]

This helps explain why the early church was something of an enigma to the surrounding world. Christianity did not spread merely as a new philosophy or ethical system; it created communities in which old ethnic or national hostilities and divisions no longer governed fellowship. Jews and Gentiles, slaves and free men, rich and poor people gathered together under the authority of the same Lord, heard the same Scriptures, prayed the same prayers, and approached the same table. For all of them the ground truly was level at the foot of the cross. Pagan writers noticed this immediately because it cut against ordinary expectations about status, ethnicity, and social order. To quote Porphyry, "The Christians have abandoned the customs of their fathers, and have gone over to foreign laws."[69]

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[67] John Calvin, *Commentary on a Harmony of the Evangelists, Matthew, Mark, and Luke,* trans. William Pringle (Edinburgh: Calvin Translation Society, 1845), comment on Matthew 12:50.

[68] Matthew Henry, *Commentary on the Whole Bible,* comment on Matthew 12:46–50.

[69] Porphyry, fragment preserved in Eusebius, *Praeparatio Evangelica* 1.9.

Lloyd-Jones wrote about the new relations the Christian has:

> *"The Christian is nearer to the Christian in another country than he is to his own kith and kin who are not Christians. That is the New Testament doctrine of the church."*[70]

That statement by Lloyd-Jones is the clear implication of Christ's teaching. The line separating mankind most decisively is no longer Jew and Gentile, Greek and barbarian, black and white, but believer and unbeliever. The regenerate man from another race is our brother in a way an unbelieving relative is not, because the same Holy Spirit that dwells in us dwells in them and forever unites us.

Lest the Christian position be caricatured as unnatural, we note that none of this abolishes natural affection or erases gratitude for one's heritage and people. Christianity doesn't teach contempt for nation, language, or family. What it does teach us is that these things no longer possess ultimate authority within the church. Kinship according to the flesh has been subordinated to kinship according to the Spirit. This is where Kinism collides with the teaching of Christ. However carefully framed, Kinist thought consistently treats ethnic solidarity as carrying greater practical weight than the spiritual brotherhood established by the gospel. The effect is to push believers back toward separation at precisely the point where the New Testament presses them together. Because of this black and white Christians coming to the Lord's Table in the same congregation are not participating in a temporary or superficial association, they belong to one another in Christ. They pray to the same Father, are indwelt by the same Spirit, confess the same gospel, and await the same inheritance. To retreat from that reality into racial separation, whether defended in the language of prudence, order, or "nature," is to move against the direction of the New Testament itself. Christ does not gather his people around "blood and soil," but around Himself.

Conclusion of the New Testament Examination of Kinist/Race Realism Position and Final Testimony

Kinism is a tragic example of doing theology backwards—starting with racial prejudice and then twisting Scripture to fit it. The

[70] D. Martyn Lloyd-Jones, God's Way of Reconciliation: An Exposition of Ephesians 2 (Grand Rapids, MI: Baker Books, 1972)

Reformed faith, committed to Scripture alone, rejoices in the gospel's power to unite what sin and prejudice divide. May we let the Word speak plainly and submit our hearts fully to its teaching.

Order of the Day
Trent Gazzaway (chairman) presented a report on behalf of the Board of Stewardship.

A motion CARRIED:
That Synod approve the 2026 Allocation of Funds from the Board of Stewardship (see Index 30A).

Order of the Day
Trent Gazzaway offered prayer and a blessing before Synod recessed for dinner.

INDEX 11 Committee on Rules of Procedure

No report

INDEX 12 Net Asset Reallocation Committee

No report

INDEX 18 Second Presbytery Commission

No report

INDEX 19 Statistical Report Revision Commission

No report

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Evening Session

The evening session began with a sermon by Neil Stewart.

A motion CARRIED:
That the remarks of the Retiring Moderator, Current Moderator, and the Women's Ministry President be added to the minutes of Synod.

Order of the Day
Rev. Jeff Kingswood extended fraternal greetings on behalf of the Associate Reformed Presbyterian Church in Canada.

Order of the Day
Alex Pettett (Executive Director, World Witness) gave a report on behalf of the Board of World Witness.

INDEX 31 World Witness

Officers for 2026-2027:

Rev. David Walkup	Chairman
Rev. Jon Oliphant	Vice Chairman
Elly Keuthan	Secretary

Upcoming Board Meetings:

Fall Meeting	October 8-9, 2026
Spring Meeting	March 4-5, 2027

Humility, boldness, and connectedness are core values of World Witness. Yet boldness is not merely staying the course against the odds; it is humbly submitting to the Spirit and following his guidance even when it redirects our plans. The apostle Paul models this kind of humility and courage in his sensitivity to the Holy Spirit.

On his second journey, Paul planned to revisit established churches (Acts 15:36), but after repeated roadblocks, the Spirit sent him to Macedonia (Acts 16:6–10). There he met Lydia, the first

recorded European convert (Acts 16:11–15), and her home likely became the starting point for gospel work in Philippi.

Lydia's conversion highlights how the Lord opens doors in unexpected places and through unexpected people. That westward turn carried the gospel into influential centers of the Roman world and, in time, along pathways that helped shape Christianity's global reach, especially to the west (i.e., Europe and the Americas).

Did our faith ever move east (i.e., the Middle East and South Asia)? Yes—quite significantly—until a more militant form of Islam nearly wiped it out between the 11th and 15th centuries. We also cannot speak of this region without speaking of North Africa, which faced similar pressures: the early church expanded there, only to be largely eradicated under Islam. This region is known today as MENA (i.e., Middle East/North Africa).

We continue to long to see the gospel spread in MENA, and the ARP denominational survey on missions conducted at Synod 2025 affirms this priority*. To that end, World Witness recently passed a motion to focus our efforts. This motion states that World Witness will prepare and mobilize five units to go to the Persian and Arabic world in the next three years. We recognize that regional conflicts make this goal challenging; and yet, because the Lord is sovereign over all, we believe he is preparing new openings for the gospel—openings that will be filled either by a growing secularism or by new faith in Christ.

At the same time, we know that the Spirit guides us dynamically and that the need for the expansion of the church is global. In light of this, World Witness encourages anyone who senses a potential calling to serve outside the U.S. to connect with us and explore opportunities for service. In recent months, several potential candidates have approached World Witness about serving in Latin and South America, and we are currently exploring those opportunities. Below are the following greatest needs of World Witness.

Full-Time Workers

- **Rwanda**- Seeking two full-time missionary units to plant a church near Kigali alongside a SEED-trained national pastor.
- **Arabic and Persian Speaking People**- Seeking five long-term missionaries to come alongside SEED Ministry and current Persian ministries focusing discipleship and church planting among these people.
- **Pakistan**-Seeking a full-time director of Christian Schools and Mission

Internships

- **Germany** - Seeking young adult, short-term interns with Bridge Europe/Germany to be led by Jeff and Suzanne Allers. Interns will gain experience in cross-cultural living, evangelism, and discipleship.
- **Middle East**- Seeking young adult, short-term interns for the Middle East to serve with an MTW church planting team in "creative access" areas. Details are restricted; contact World Witness (864-233-5226) for more information.

This year marks **Rev. Frank and Emily van Dalen's** 40th year at World Witness. It is with great sadness that we announce they officially retired as of January 2026. Frank and Emily van Dalen became ARPs in 1984 and joined World Witness as missionaries to Pakistan in 1986. Following 2 years of language study, they were assigned to the city of Karachi, where they spent the next 10 years helping the ARP Synod of Pakistan plant 10 new churches. In 1998, the van Dalen's returned to the US and served as World Witness missionary trainers. Frank also became the primary World Witness liaison to Pakistan.

In 2005, Frank became the Executive Director of World Witness and served in that capacity for 10 years.

In 2015, the van Dalens returned to field missionary status and were assigned to the Lithuanian mission field. They were sent as church-support missionaries to the Evangelical Reformed Church of Lithuania, a small but historic (1557) denomination that has sought to return to biblical faithfulness after surviving 50 years of

communism and 20 years of German liberal influence. Though they have officially retired, the van Dalens were granted Volunteer in Mission status and plan on serving full-time in Lithuania for the next 3 years.

In addition, **Rev. Paul and Missy Robelot** have retired as of June 2026. They have served World Witness well for many years, first as cooperative missionaries with TEAM and then as full-time World Witness missionaries starting in 2017. Their ministry has spanned a wide spectrum, to church planting in France, member care in Europe and Africa, refugee ministry in both France and most recently with Ethne Outfitters in Columbia, SC. In all those years, their love and commitment for the Lord Jesus was paramount; their desire to see the Kingdom of God advance was front and center; their love for people so very evident. The World Witness family has very mixed emotions as their departure from WW approaches: we are sad to see this wonderful couple leave our organization and yet also very happy as they move into retirement with the prospect of spending more time with their family and international friends.

Bridge Europe exists to see Muslims in Europe come to mature faith in Christ and be established in healthy, gospel-centered churches. This mission is carried out by a committed, well-functioning team serving across Germany, France, and the United Kingdom which is led by **Rev. Heiko Burklin**. Today, more than 20 million Muslims live in Europe—approximately a 10:1 ratio of Muslims to Evangelical Christians—and many come from unreached people groups; in God's providence, they are now accessible with the gospel, presenting a tremendous opportunity for the church and the BE team.

The two church plants in which the team is directly involved—one in Weil am Rhein in southern Germany and the other in Strasbourg, France—reported encouraging attendance at this year's Easter services: over 100 in Germany and more than 200 in France. This comes after several months marked by challenges and setbacks, including spiritual warfare, changes in location, and transitions in leadership. Ongoing church planting ministries include outreach to

refugees, friendship evangelism and hospitality, ethnic-specific outreach, equipping local churches, leadership training, street evangelism, and hosting international short-term teams.

Josh and Vonia Thomas, along with **Rebekah Carson** and their international church planting teammates, have a clear vision to plant additional churches among Muslims in surrounding towns throughout southern Germany. A new internship program also launched to support Bridge Europe's ministries: our first intern, **Lauren Hinkelman**, arrived in March to serve for a full year with the Germany team, and **Jeff and Suzanne Allers** will lead this initiative as both field support and a pipeline for mobilizing and recruiting young ARP members exploring God's call to missions. The name of this new ministry is "Internships" based on John 15:5.

In France and the UK, **Sebastian and Patti Benicourt** continue using art and music to build bridges into Muslim communities (with Sébastien developing a significant online presence), **Elinor and Élisée Maurer** continue serving the Strasbourg church plant while welcoming their daughter Abigail last August, **Rev. Amjad and Sarah Mahand** continue fruitful outreach and church planting in High Wycombe, London (primarily among Pakistani communities), and—though not officially part of Bridge Europe—**Eric Gardner** has begun a two-year church planting internship in Paris with a French-led initiative seeking to saturate the city with gospel-centered churches.

Outside of Bridge Europe, other church planting ministries continue to grow in the United Kingdom with **Rev. Michael and Laura Cochran's** work in Gloucester, England which is entering its fifth year. In Derby, England **Rev. Ben and Trish Alexander** have begun a new ministry associated with the International Presbyterian Church (IPC). In Lithuania, **Rev. Frank and Emily Van Dalen** continue to work with the Reformed Church of Lithunia and World Witness International Ministry Associate, **Rev. Dainius Jaudegis**, has begun new church work in Kėdainiai, Lithuania. In Camarma, Spain **Jeff and Lisa King** continue to help lead the Evangelical Christian Academy.

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Under the leadership of Rev. Lee Shelnutt, the SEED Ministry continues to partner with Erskine in offering their Global Diploma in Theology and Christian Leadership program to three cohorts of students in Rwanda and 2 in Pakistan. In total, they have been educating around 250 total students in these five cohorts. In May, our third Rwanda cohort graduated and now we are training our second round of three cohorts there. Our SEED trainers are **Rev. Sam and Martha Margaret Cotten, Rev. David and Annelies Galletta, Rev. Justin and Gillian Brickey, and Rev. Ross Durham** (in partnership with Grace Presbytery).

SEED's work in Pakistan includes offering a SEED Ministry Christian Worldview and Vocation certificate seminar-conference program to the faculties of the ARP Mission Schools, minister in Pakistani ARP churches, and as able, encourage and help support discipleship, church-planting, and mercy ministry efforts of the Pakistani ARP Synod. In Rwanda, working with our national partner, Reach the Children of Rwanda International, SEED has aided 2 closed churches in being reopened by the Rwandan government and these two now host for 14 congregations for weekly worship. SEED is assisting 3 other congregations in this project. SEED has also helped facilitate short-term mission teams from various churches in providing further ministry to children, medical care, and church construction projects. And SEED has launched a continuing education and discipleship program with our Global Diploma graduates, using the Westminster Shorter Catechism, which we had translated into Kinyarwanda. This latter project is intended to lay the foundation of church planting efforts to come.

Beyond our growing and deepening work in Pakistan and Rwanda, two missionary units, **Rev. Drew and Lauren Goodman** and **Rev. Matt and Lindsey Miller**, full time faculty members of the African Bible University in Kampala, Uganda. Our men also teach occasionally teach in other institutions in Africa like the Africa Reformation Theological Seminary, also in Kampala. Rev. Miller's one year appointment ends the summer of 2026.

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The Lord is opening other doors of opportunity. Lord willing, we, in partnership with IPAR and with Erskine, will be offering the Erskine Global Diploma program in the Huasteca region of Mexico beginning this summer or fall. We also hope to launch such a program, working with counterparts in the OPC and URCNA, in South Sudan, assisting the Sudanese Reformed Church. And, we are exploring major ministry opportunities in the United Arab Emirates and the Horn of Africa.

The Nursing Scholarship Program continues to run strong despite the turmoil in the region. There are 120 nurses enrolled. This year's April campaign of raising $175,000 was nearly met at the time this was reported. Please consider having your churches to invite **Dr. Keith and Rhoda Ackerman** to speak about this vital ministry in Pakistan.

During the reporting period from November 2025 through February 2026, Christian Hospital Sahiwal made significant progress in both sustainability and mission impact. A major milestone was the hospital's solar energy investment, which reduced electricity costs by approximately 42% and generated an estimated $20K in savings in just four months, strengthening long-term financial resilience amid rising energy costs. Operational stewardship also remained strong: the Maintenance Department saved about $14K by completing most repairs and technical work in-house, the Accounts team completed and presented the 2025 audit ahead of schedule. Equally important, the hospital's Christian witness continued to flourish as the Spiritual Development team ministered to more than 13,000 patients through prayer, Scripture distribution, worship services, and pastoral care—integrating gospel compassion with medical service. Together, these developments reflect a hospital that is becoming more sustainable and professionally robust while remaining deeply faithful to its calling to bring healing, hope, and the love of Christ to all it serves.

The Child Sponsorship Program continues to grow under the leadership of **Rev. David Griffin**, Field Director - Schools in

Sahiwal and Chichawatni. Thirty-five new child sponsors were gained during this year's back-to-school campaign, "Back to School, Forward in Faith!" These sponsorships are giving a Christian education to almost 1000 students over two campuses. Eighty of these children are part of the Girls Home (a.k.a., MLPH) who live in residence at the school given their impoverished background or distance from the schools. In addition, a number of these girls come from families who are modern slaves at brick kilns in Pakistan. The families carry generational debit which have to be paid through the hard labor of the kilns though few families know how much they owe. The Girls Home is one of the few means of escape for these girls who will otherwise be pressed into the same service as their parents when they come of age. This year World Witness is seeking to build a new building to expand the occupancy limit of the Girls Home.

Under the leadership of **Ali Mitchell**, Ethnē Outfitters is seeing clear Gospel fruit through expanding teams and intentional outreach. In 2025, a new Charlotte team was launched alongside the growing Columbia team, which added three new members and hosted Christmas and Easter outreach events among Afghan refugee families, each centered on hospitality and a clear presentation of the Gospel. The ministry also invested in future missions leadership through Lauren Hinkelman's one-year internship, which both strengthened Ethnē Outfitters' organizational capacity and helped prepare her for ongoing service with Bridge Europe. Looking ahead, the teams will gather for a joint prayer retreat and return to Dearborn, Michigan this summer to continue a strong partnership with the Arab-American Friendship Center and deepen collaboration with a local PCA church plant—further strengthening Christ-centered witness among Muslim communities in the United States.

State of WW Church Planting and Church Strengthening/Revitalization Ministry 2025-2026

In fulfilling the mandate of Synod to "*plant healthy, reproducing, God-glorifying churches, which are winsomely Reformed in*

doctrine and Presbyterian in structure through … evangelism, discipleship, church planting, Christian education and works of compassion" (ARP MAD on WW I, 3), World Witness presents the state of its work for 2025—2026. Each work represents a different stage of church planting and/or strengthening. These elements include all those listed in our MAD statement above.

Church Planting

Bridge Europe

- Jeff and Suzanne Allers (Kandern, Germany)
- Sebastien and Patti Benicourt (Strasbourg, France)
- Heiko Burklin (Kandern, Germany)
- Rebekah Carson (Friedlingen, Germany)
- Lauren Hinkelman (Friedlingen, Germany)
- Elinor Maurer (formerly Griffin) (Strasbourg, France)
- Josh and Vonia Thomas (Friedlingen, Germany)

England

- Rev. Michael and Laura Cochran (Gloucester)

France

- Eric Gardner (Paris)

Church Strengthening/Revitalization (listed first by location then by ministry name for U.S.-based ministries)

England

- Rev. Ben and Trish Alexander (Chelmsford)

Lithuania

- Rev. Frank and Emily van Dalen (Vilnius and Kaunas, Lithuania)

Spain

- Jeff and Lisa King (Camarma, Spain)

***Ethne Outfitters*-Equipping U.S. Believers to reach Muslims through discipling and evangelism**

- Ali Mitchell (U.S.)

Pakistan Christian Hospital

- Dr. Keith and Rhoda Ackerman (Traveling to Pakistan)

Pakistan Christian Schools

- Rev. David Griffin (Traveling to Pakistan)

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SEED Ministry

- Rev. Sam and Martha Margaret Cotten (Traveling to Pakistan and Rwanda)
- Rev. Drew and Lauren Goodman (Entebbe, Uganda)
- Rev. Matt and Lindsey Miller (Entebbe, Uganda)
- Rev. Lee Shelnutt (Traveling to Pakistan and Rwanda)
- Rev. Justin and Gillian Brickey (Traveling to Pakistan and Rwanda)
- Rev. David Galletta (Traveling to Pakistan and Africa)

Recommendations:

1. To accept the 2026-2027 World Witness budget. **APPROVED**
2. To hold World Focus 2027 in the YAB immediately following the conclusion of the General Synod Meeting, with permission to set up in the YAB after business on Wednesday. **AMENDED**

Respectfully,
Rev. David Walkup

Amended Motion:
To hold World Focus in the YAB immediately following the conclusion of the General Synod Meeting, with setup to begin Wednesday night following dinner with Dr. Ian Hamilton to address General Synod in the Bonclarken Chapel Wednesday evening.
APPROVED

Todd Matocha offered prayer for World Witness.

***Denominational Survey Update**

Results are ordered starting with #1 with the most votes to the least votes.

<u>Question 1. Global Focus- Results</u>
Where should World Witness concentrate its missionary efforts?

1. Middle East & North Africa (MENA)

2. Sub-Saharan Africa & East Asia (Tie)
3. Europe
4. Global Diaspora
5. Latin and South America
6. Oceania

Question 2. Mission Strategy
What strategic approach should most space World Witness' long term strategy?

1. Plant churches among unengaged and unreached people groups.
2. Strengthen global churches through Biblical and Reformed theological training
3. Partner with existing ministries where there is an open invitation.

Question 3. Ministry Priorities
What type of missionary work should be emphasized?

1. Disciple and train Christian leaders in Biblical and Reformed theology.
2. Raise up and support indigenous (non-US) Presbyterian Church planters and missionaries.
3. Send U.S. ARP missionaries to start new Presbyterian churches in pioneer areas.
4. Support ministries of mercy and compassion.

Order of the Day
Steve Adamson (President, Erskine College and Theological Seminary) gave a report on behalf of the Board of Erskine College and Theological Seminary.

INDEX 32 Erskine College & Seminary

Officers:

Mr. Alan Runyan	Chairman
Mr. Phillip Cook	Vice Chairman

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Mr. Darrell Proffitt	Treasurer
Mrs. Joy Webb	Secretary/Administrative Officer
Dr. Steve Adamson	President

INTRODUCTION

Erskine College respectfully submits this report to the General Synod of the Associate Reformed Presbyterian Church, reaffirming its unwavering commitment to the Synod's Philosophy of Christian Higher Education. That philosophy continues to guide the Board of Trustees and the leadership of the Institution as they steward Erskine's mission in a rapidly changing educational landscape.

Over the past year, the Board of Trustees has served diligently, with unity and with conviction. Their work has extended beyond governance into faithful stewardship—giving generously of their time, wisdom, and resources in support of Erskine's mission. Trustees have remained actively engaged in institutional oversight, including financial accountability, audit review, and strategic advancement efforts. Their shared commitment reflects a deep understanding that Erskine's work is not merely institutional but kingdom-oriented.

Erskine also expresses sincere gratitude to the Sub-committee on Nominations for Erskine (SCONE) for its careful identification and recommendation of trustees. The strength of the Board—marked by spiritual maturity and professional expertise—remains essential to sustaining Erskine's mission and navigating the complexities of modern higher education.

This report is organized around Erskine's strategic plan, which continues to focus on four central pillars: **Missional Fidelity, Financial Stewardship, Educational Excellence, and Expanding Reach**.

PILLAR 1: MISSIONAL FIDELITY

Erskine College remains steadfast in its commitment to missional fidelity, recognizing that its identity as a Christ-centered institution must be actively cultivated rather than merely preserved. This year,

several significant developments have strengthened the College's partnership with the Church and deepened its spiritual life.

First, Erskine College is providing 50% of the financial support that enabled Due West Associate Reformed Presbyterian Church to call Rev. Seob Kim as Associate Pastor for Youth and College Outreach. This partnership reflects a shared commitment to discipling students and strengthening the connection between the College and the local Church.

Second, Erskine is pleased to announce the appointment of Rev. Drew Arrington, an ordained minister in the ARP and a retired U.S. Army chaplain, as Campus Pastor. Rev. Arrington brings extensive pastoral and leadership experience that will further strengthen the campus's spiritual life and provide faithful shepherding to students.

Third, the Erskine College Board of Trustees has established a fifth standing subcommittee focused on Student and Spiritual Life. This structural addition ensures sustained Board-level attention to students' spiritual formation and reinforces the priority of integrating faith into every aspect of campus life.

Together, these developments demonstrate Erskine's conviction that missional fidelity is not assumed—it must be intentionally advanced through leadership, partnership, and accountability. The College continues to pursue its mission of equipping students for lives of service and leadership, building Christ's Church, and influencing society for God's glory.

PILLAR 2: FINANCIAL STEWARDSHIP

Erskine College continues to strengthen its financial foundation through disciplined stewardship, careful planning, and growing support from its constituents. The Institution's fiscal year 2025–26 budget projected $25.2M in revenue and $24.9M in expenses. Current projections now indicate improved performance, with revenue expected to reach $26.6M and expenses $26.1M, resulting in another operational surplus. This continued positive margin

reflects sustained progress and reinforces a culture of financial accountability.

This marks the continuation of a multi-year effort to restore financial stability. Consistent operational surpluses, once absent for decades, are now becoming a defining characteristic of Erskine's financial posture. These results are not incidental but reflect intentional focus at both the Board and administrative levels, where financial stewardship remains a central pillar of the strategic plan.

The strength of Erskine's financial position is further evidenced by the growth of its endowment, which has now exceeded $40M for the first time in four years. This milestone reflects both favorable market conditions and the generosity of donors committed to the College's long-term mission.

In alignment with Board policy, Erskine has maintained a disciplined approach to endowment withdrawals, limiting annual draws to no more than 5%. With endowment growth averaging between 6–8% annually, this practice allows for a real increase in principal, ensuring that current needs are met without compromising future sustainability.

The College was also blessed this past year with a significant unrestricted gift of $3M, along with an additional contribution of nearly $2M directed to the endowment. These gifts provide both immediate operational flexibility and long-term financial strength, further positioning Erskine to advance its mission.

Erskine remains deeply grateful for the continued support of the ARP Synod, whose annual contribution plays an important role in sustaining the Institution. At the same time, the economic realities of higher education require greater emphasis on philanthropic support and alternative revenue streams. Erskine is committed to expanding these efforts while maintaining faithful stewardship of all resources entrusted to its care.

PILLAR 3: EDUCATIONAL EXCELLENCE

Erskine College continues to advance educational excellence through intentional academic development, structural alignment, and a clear commitment to its Christ-centered mission. These efforts reflect the conviction that academic rigor and biblical faithfulness must remain fully integrated across all programs.

Building on recent progress, Erskine has completed the development of its Worldview Survey, which will be administered annually to all undergraduate students beginning this fall. The results of this survey will serve as a critical tool in evaluating and strengthening the College's effectiveness in cultivating a biblical worldview. As a missional institution, Erskine recognizes that its campus is itself a mission field, and this initiative ensures that student formation is measured, assessed, and continuously improved.

Erskine is also preparing to submit to its accreditor this summer the expansion of its graduate offerings to include a Master of Education and Instruction and a Master of International Studies. These proposed programs represent the first addition of new graduate degrees in nearly a decade and reflect a renewed commitment to academic growth that serves both students and the broader community.

In addition, the College is completing a significant academic reorganization that will take full effect this summer. Erskine will be structured into five schools, each led by a dean reporting to the Provost (Chief Academic Officer). These include: Erskine Theological Seminary and School of Biblical Studies (Dean Dr. Seth Nelson), the School of Education, the School of Business, the School of Math and Science, and the School of Humanities. The appointment of deans for the remaining four schools will be finalized by the beginning of the Fall 2026 term. This structure strengthens academic leadership, clarifies accountability, and supports continued program development.

These advancements build upon earlier work to refine Erskine's undergraduate CORE curriculum and establish Institutional Learning Goals under the leadership of Provost Dr. Ed Clavell. The

revised CORE is more streamlined and intentionally grounded in a biblical framework, while the six learning goals—critical thinking, ethics and moral reasoning, communication, relationship development, global awareness, and Christian faith and academic inquiry—provide a cohesive foundation for the student experience.

Together, these efforts ensure that Erskine's academic programs not only pursue excellence in content and delivery but also remain aligned with the College's mission to equip students for lives of service and leadership, grounded in truth and directed toward God's glory.

PILLAR 4: EXPANDING REACH

Erskine College continues to expand its reach through growing enrollment, strengthened church partnerships, global engagement, and strategic leadership alignment. These efforts reflect a commitment not only to increase visibility, but to extend the influence of Erskine's mission to new students, churches, and communities.

Undergraduate enrollment reached a historic milestone this past fall, exceeding 850 students—the highest level in the College's history. This growth continues a multi-year trend of enrollment strength and reflects increasing confidence in Erskine's mission and academic direction. Current projections indicate that enrollment will exceed this level again in the coming academic year. Through its sponsorship of the Charter Institute at Erskine, the College also maintains a strong and growing pipeline of prospective students, providing long-term enrollment stability.

Erskine has also expanded its engagement with the Church, particularly within the ARP. The work of Rev. Dr. Kyle Sims, now serving as Associate Vice President for External Relations, has strengthened relationships with congregations and increased awareness of Erskine's mission. In addition, President Dr. Steve Adamson has continued to represent the College through regular speaking engagements in ARP churches, further reinforcing the connection between Erskine and its denominational partners.

The College's global reach continues to grow through its partnership with World Witness and the SEED Ministry in delivering the Global Diploma in Theology and Christian Leadership. This program is extending Erskine's influence beyond its physical campuses, equipping students internationally for faithful service in ministry and leadership.

Strategic leadership transitions have also strengthened Erskine's ability to reach new constituencies. The appointment of Mr. Jim Sanderlin as Vice President for Advancement enhances the College's capacity to engage new donors and expand philanthropic support. At the same time, the transition of Mr. Paul Bell to Vice President of Enrollment is sharpening recruitment efforts and extending Erskine's reach into new student populations.

These efforts build upon ongoing initiatives led by Dr. Adamson, the Executive Cabinet, faculty, and staff to extend Erskine's presence regionally and nationally. Key strategies include leveraging the Columbia and Greenville campuses, strengthening Erskine's identity as a leading pastor/shepherd seminary, deepening relationships with ARP and other Reformed congregations, and continuing the expansion of global theological education.

The expanding reach pillar ultimately reflects more than numerical growth. It represents Erskine's commitment to increasing its visibility and influence as a Christ-centered institution, serving the Church and engaging the world for God's glory.

Finally, the Erkine College and Theological Seminary Board of Trustees requests that the General Synod amend its *Manual of Authorities and Duties*. The Board of Trustees recognizes that Erskine, as an agency of the Associate Reformed Presbyterian Church, operates within a regulatory framework that includes federal and state law, as well as accreditation requirements, which differ in important respects from the governance structures of other denominational agencies. Furthermore, the State of South Carolina defines a "member" of a nonprofit corporation as a director possessing voting authority and fiduciary responsibility. As

a result, the Board of Trustees requests that the language in the Manual of Authorities and Duties, which currently uses the term "Advisory" to describe certain non-voting participants in Erskine's governance, be amended to prevent any confusion or contention with accreditation standards, federal law, or state law. In the current *Manual of Authorities and* Duties, the use of the term "Advisory board members" may create confusion regarding legal authority, fiduciary responsibility, and the governance structure. As a result, the Erskine College and Theological Seminary Board of Trustees makes the following recommendations:

RECOMMENDATIONS

1. That the section "Board of Trustees of Erskine College and Seminary" in the *Manual of Authorities and Duties* be amended as follows:
   Membership: At Large: Fifteen (15) voting members, at least three (3) of whom shall be Associate Reformed Presbyterian ministers.
   ~~Advisory: The Moderator of Synod and current Alumni Association President serve as non-voting board members. Other advisors may be called on at the pleasure of the chair.~~
   Advisors: The Moderator of Synod, the current Alumni Association President, and others called upon at the pleasure of the chair. Normally, the Moderator of the Synod and the current Alumni Association President will receive invitations to attend all meetings.
   Terms of Service: At Large: Three (3) years. Eligible for two consecutive terms. ~~Ex-officio and Advisory: As determined by the office to which appointed or elected.~~ **APPROVED**
2. That all churches be encouraged to recommend Erskine College to their families and children and that all presbyteries be encouraged to recommend Erskine Theological Seminary to their Students of Theology. **APPROVED**
3. That churches and presbyteries be encouraged to offer financial support to Erskine College and Theological Seminary. **APPROVED**
4. That the General Synod pray for Erskine College and Theological Seminary. **APPROVED**

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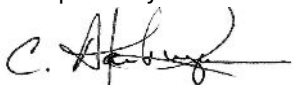
Respectfully Submitted on behalf of the Board of Trustees,



C. Alan Runyan
Chairman, Erskine College and Theological Seminary Board of Trustees

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Scott Moore offered prayer for Erskine College and Theological Seminary.

Order of the Day
Warren Harvey closed the meeting in prayer.

Wednesday June 10, 2026

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Morning Session

The morning session began with a sermon by David Winburne.

Synod held a moment of prayer for the day.

John Bise (Provisional Stated Clerk, PCA) extended fraternal greetings on behalf of the Presbyterian Church in America.

A motion CARRIED:
That a special committee appointed by the Moderator be formed to examine World Witness and its relationship to the work of the ARP mission in Pakistan and the work of Christian Hospital, Ltd and the NFHS.

The scope of this examination will include, but not limited to, the oversight and accountability of World Witness representatives, NFHS, and mission society employees, accounting for funds and financial protocols, and issues related to the titles, ownership, and management of mission property, including all hospital facilities and equipment, and the facilities associated with the Christian Hospital Nursing School.

Upon completion of the examination, this committee is charged with making any recommendations it deems necessary or helpful regarding personnel, authority, structure, and property. The committee will report and bring any recommendations in a report to the 2027 meeting of the General Synod.

Order of the Day
Board of Benefits report was presented by Elliott Powell and Chip Smith.

INDEX 33 Board of Benefits

The Board of Benefits oversees the benefit programs of the ARPC. The Board works to provide financial support for eligible individuals and families in the areas of benevolence, insurance,

and retirement benefits administered through the Office of Central Services.

Benevolence

The ARPC has a long history of benevolence to our retired ministers, their widows, families of ARPC ministers who died while serving a congregation, and retired ARPC agency employees. These faithful servants of God are not to be forgotten by the church they loved and served.

The Christmas Benevolent Fund distribution is funded by the annual Thanksgiving Offering, the J. C. Lott Endowment, the Helen W. Carson Fund and by special gifts and offerings. A full 100% of the money collected is distributed annually to qualified recipients. The Christmas Benevolent Fund distribution for 2025 was as follows:

Need-Based Assistance	$ 6,000
Christmas Gifts	$ 50,533
Total Distribution	$ 56,533

The Board of Benefits appreciates all who contributed to the Christmas Benevolent Fund last year to assist those who have faithfully served our denomination. Please continue your generous contributions.

The Board of Benefits also administers the Ministerial Relief Fund which was approved by General Synod in 2023. There was no activity in the fund in 2025.

Insurance

Medical Plan Termination and Transition

The Board of Benefits oversaw the orderly termination of the ARP medical plan effective **December 31, 2025**. This decision followed several years of financial pressure on the plan. A comprehensive transition support strategy was implemented in partnership with Alera through webinars, direct outreach, Alera call center

assistance, and active encouragement of presbytery level communication. Additionally, the Board emphasized the importance of communication to ensure no participants lost coverage during the transition and continues to monitor any residual issues. As a result, 193 of 321 eligible participants successfully transitioned to alternative coverage options, including ACA marketplace plans, Group ICHRA arrangements, individual plans, and Medicare HRA plans. Many of those who did not enroll obtained insurance through other avenues, such as spousal coverage or alternated group arrangements outside of Alera.

Following termination of the Plan, stop-loss coverage for medical claims ended on December 31, 2025, shifting full liability for the remaining plans to the plan reserves. A three-month terminal liability contract was purchased to mitigate early 2026 high-cost claims, and it has successfully covered approximately $239,000 in claims. The Board continues to oversee the claims runout period, during which remaining claims from 2025 are being paid out of reserve funds. Claims experience has been favorable with run out claims tracking at approximately 85% of expected levels.

Financially, the medical plan concluded in a strong reserve position (estimated $3.8M–$4M at March 31, 2026). The Board is actively monitoring claims trends and awaiting legal guidance regarding permissible uses of remaining reserve funds. During its Fall 2025 Board meeting, the Board voted to retain the reserves for at least a one-year period (through Fall 2026) to ensure all claims obligations are met. Following the motion approved at the 2025 General Synod, the Board is planning to direct available funds to the ARP Retirement Plan and will bring a recommendation to the 2027 General Synod for any remaining funds

Dental Plan

Synod's dental program remains a self-insured plan and continues to demonstrate strong utilization among participants. The Board evaluated fully insured alternatives but determined they were not financially responsible (approximately 25% higher cost). The dental plan was renewed as self-funded and is stabilized through

an administrative rate lock through 2028. The 2025 plan performed at approximately 99% loss ratio, indicating strong alignment between premiums and claims.

Vision Plan

Synod's vision plan remains fully insured and stable, with minimal rate increases and no significant changes to coverage. Rates are locked until January 1, 2027. Because it is fully insured, there is no risk to reserves, as premiums collected match carrier payments.

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

These three benefits are *fully insured* and *mandatory* for all full-time employees. The employing church or agency pays for the coverage, following prior Synod action requiring this benefit to be employer paid. This premium is mandatory with no exceptions under the insurance contract. If premiums are not paid it will be directed to the presbytery to address. Life and LTD benefits remain employer-paid offerings with stable structure and rates locked through 2027.

In Spring 2026, the Board approved an enhancement to Group Life Insurance, increasing coverage for hourly employees from $20,000 to $50,000 to align with salaried employees. This change is scheduled for implementation on June 1, 2026. This change impacts approximately 22 employees and represents a modest cost increase (~$6/month per employee), while ensuring consistency across employee groups.

Medical Benefits Abroad

Synod Medical Benefits Abroad plan was renewed for continued use by World Witness, with minimal cost (~$5000 annually) and no claims history in the past ten years. This remains a low cost, low risk benefit with targeted value and is paid by World Witness.

HIPAA Privacy

As a self-insured Plan, the primary privacy focus is on the protection of Personal Health Information. Plan participants are

given a Privacy Notice and Plan Document. Security policies and procedures are in place, including Business Associate Agreements that conform to HIPAA requirements.

Enrollment

Dental and vision coverage is conditional on eligible employees enrolling within the first 31 days of eligibility. Late enrollment is not allowed under the Plan and will result in the denial of benefits. Eligible employees who desire to enroll after the annual "open enrollment" period may do so upon a "qualifying event". Contact Alera Group at employeecare@aleragroup.com or Central Services for specific eligibility and enrollment.

Post-Retirement Medical Coverage

With termination of ARP medical plan, ongoing post-retirement medical exposure is limited, though the Board continues to manage residual liabilities through reserve funds during the claims run out period. Participants over age 65 continue to be eligible for Medicare HRA arrangements where applicable. General Synod's dental and vision coverage terminates at retirement for those who qualify at the age of Medicare eligibility.

Termination of Insurance Benefits

Pursuant to policy adopted by the Board of Benefits, when insurance premiums of an employee are 60 days in arrears, Central Services will write to the appropriate church or agency stating that the account is delinquent giving that church or agency 120 days from the date of the notice to bring the account current. *If the account balance is not zero (0) within the 120 days, insurance coverage for the employee of the church or agency will be terminated*. The employee's insurance coverage may ***only*** be reinstated secondary to a qualifying event as stated in the Plan plus payments of all past due premiums.

Additional Alera Group Services

Alera Group continues to offer the benefit portal to General Synod at no cost and maintains all eligibility data for ease of

administration and compliance.

Retirement

ARPC 403(b) Plan (Defined Contribution Plan)

The ARPC 403(b) is provided in partnership with Geneva Benefits. Geneva provides the administration and investment capabilities for the plan. The ARPC 403(b) is the ongoing retirement plan for ministers and eligible employees.

The *Form of Government* requires a Call to have provisions for the church to make contributions at a designated percentage of a participant's earnings to the minister's retirement plan. General Synod has set this as 12%. It is recommended that these contributions be made to the ARPC (403(b)) plan. However, if a church decides to secure their own retirement plan for a minister they need to sign and return the form from Central Services acknowledging the risks and responsibilities associated with an individual church plan.

Key statistics for the plan at December 31 are below.

	2023	2024	**2025**
Assets	$15,520,000	$19,610,000	**$24,190,000**
Individual Participants	256	261	**297**
Participating Churches and Organizations	155	148	**157**

The Plan continues to grow and remains healthy with assets increasing from approximately $20M to $24M and participation expanding to approximately 300 participants. The majority of investments remain in target date funds. The transition to Fidelity as recordkeeper and custodian was successfully competed in 2025, improving Plan administration and participant services.

During the Spring 2026 Board meeting, the Board approved an amendment, effective January 1, 2027, to allow employer matching contributions and discretionary contributions in addition to the 12% mandated contribution. This enhancement strengthens the retirement offering and increases flexibility for churches and employing entities. (See Attachment A)

Associate Reformed Presbyterian Plan (Defined Benefit Plan – Pension Plan)

The Associate Reformed Presbyterian Plan (Plan) is a qualified, noncontributory, defined benefit plan. As of July 31, 2021, benefits under this plan were frozen and active and vested terminated employees received lump sum payouts. Remaining participants in the plan are those receiving benefits or that were eligible to retire as of July 31, 2021 and elected to remain in the plan. For those electing to remain in the plan, their benefit in this plan was frozen but they would receive contributions under the ARPC 403(b). The Synod remains responsible for the obligations related to retirees.

The Board of Benefits Retirement Committee serves as Administrator for the Plan. Copies of the Plan are available through the Office of Central Services. The Board of Benefits (Board) monitors the financial health of the Retirement Plan Trust on an ongoing basis by reviewing changes in the demographics of the Plan's participants, investment outlook, and refinement of actuarial methods used to determine the value of assets and costs. USI of Columbus Ohio serves as actuary to the Board.

Synod's Committee on Investment oversees the ARP Retirement Plan Trust portfolio. Alex Brown Institutional Consulting manages the retirement plan assets. Effective January 1,2026, Principal Trust Company became Trustee and Custodian of the Plan assets. The Board works closely with the Committee on Investment concerning portfolio performance and setting target rates of return on investments. The Chairman of the Board of Benefits Retirement

Committee serves as an advisory member of the Committee on Investment.

	Jan 1 2024	Jan 1 2025	Jan 1 2026
Actuarial Value of Assets	$47,800,000	$44,400,000	**$42,000,000**
Actuarial Liability	$49,400,000	$47,100,000	**$45,100,000**
(Unfunded) Actuarial Liability ("UAL")	($1,600,000)	($2,700,000)	**($ 3,100,000)**
Percentage Funded	96.8%	94.3%	**93.1%**
Market Value of Assets	$44,900,000	$45,400,000	**$46,900,000**
UAL Funded % Market Value of Assets Basis	91.0%	96.4%	**104.1%**
Participants	220	210	**203**
Beneficiaries	45	49	**52**
Total	265	259	**255**
Annual Cost	$290,000	$430,000	**$470,000**
Key Actuarial Assumptions			
Valuation Interest Rate	5.25%	5.25%	5.25%
Mortality	PRI-2012 /MP-2021	PRI-2012 /MP-2021	PRI-2012 /MP-2021
Funding Method	Pure Unit Credit	Pure Unit Credit	Pure Unit Credit

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Asset Smoothing Period	4-years	4-years	4-years
Amortization Period for Gains/Losses	15 years	15 years	15 years

With the freezing of the plan in 2021, the assumptions were adjusted for the remaining population, and the asset smoothing was reset.

The UAL recognizes the volatility of the markets and spreads asset gains and losses over 4 years. This also serves as the basis for determining the Annual Cost.

The Retirement Trust has exceeded the actuarial valuation rate of 5.25% for the 5-, 7-, 10- and 15-year periods.

The plan remains at risk for the impact of market changes.

ARP Retirement Plan - Potential Pension Risk Transfer

The Plan remains financially strong but financially complex. As of January 1, 2026, the Plan had approximately $45M in liabilities with funded status of 93% (actuarial value) and 104% (market value). The Plan's assets were approximately $46M-$47M. Despite this strength, the Plan currently requires annual contributions of approximately $500,000 and has continued exposure to market volatility and longevity risk.

For these reasons, the Board's recommendation is to actively explore a pension risk transfer strategy, which would involve transferring liabilities from the ARP to an insurance company that would issue annuities to the participants. This would bring several benefits including: removing approximately $45M -$50M in long term liabilities and the longevity and market risks, removing annual contribution requirements of $500K, and providing secure, guaranteed benefits backed by highly rated insurers for retirees. The Board would follow the Department of Labor Interpretive Bulletin 95-1 when selecting an insurer. There would be no change

in participant benefits and housing allowance designation would be handled appropriately.

The Board has a recommendation requesting General Synod delegate its authority as Plan Sponsor to the Board of Benefits to execute a pension risk transfer. This would occur when economic conditions are favorable and funds are available. As previously noted in the report, the Board is obtaining legal guidance on the use of the claim reserve funds The Board believes this action represents a way to eliminate long term pension risk while preserving benefits for the participants.

Retirement and Disability Housing Allowance Resolution

The Board of Benefits updated the Retirement and Disability Housing Allowance Resolution to cover both the Associate Reformed Presbyterian Plan (Defined Benefit) and the ARPC 403(b) plan. This resolution can be found on the ARP church website under Resources\Employee Benefits\Annual Housing Resolution 2026.

Financial Review

Suggs Johnson, LLC of Columbia, South Carolina, an independent certified public accounting firm, conducts the formal review and agreed upon procedures of the Plan. The financial activities of the Board of Benefits are included in the audit of General Synod.

Ministers Opting Out of Social Security

General Synod has taken the position that there is nothing in the Standards of the Church that would support the **"religious principles test"** in the event a minister opts out of Social Security as provided for in Section 1402(e) of the Internal Revenue Code.

To opt out of Social Security a 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."

A minister must base his filing on religious conscientious objection alone, not on a desire to personally invest funds that would otherwise be paid to Social Security. The deadline for filing an 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. Ministers planning to opt out of Social Security must notify the ordaining presbytery.

Applicants for exemption should be aware that the exemption is not official until the IRS has confirmed it in a written response to the individual's application. Bi-vocational pastors should note 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. IRS rules regarding opting out of Social Security are stringent. Infractions can result in significant retroactive financial penalties to the pastor. Therefore, the Board strongly encourages that ministers exercise great care before making such an important decision.

Board of Benefits Size and Structure

During the Fall 2025 meeting, the Board of Benefits undertook a review of its structure in light of the significant changes to its scope of responsibilities. Historically, the Board maintained a larger membership to oversee multiple complex programs, including active management of a self-funded medical plan. As these responsibilities have shifted, particularly with the move away from direct healthcare plan administration, the Board determined that a smaller body would be more effective and efficient.

Accordingly, the Board approved a motion to reduce its size to five (5) members with at least four (4) members possessing financial or benefits experience and at least one (1) member with a ministerial background. The Board's proposal to restructure is intended to align Board size with current responsibilities, ensure a high level of

expertise, particularly in financial and benefits related matters, and maintain appropriate representation of ministerial perspective. This proposal is intended to ensure that the Board continues to operate with wisdom, efficiency, and strong fiduciary oversight in service to the denomination.

Members will continue to serve five (5) year terms. Current members will complete their existing terms as part of the transition.

Role of Central Services

Central Services is responsible for the administration of the benevolence, insurance, and retirement benefits for eligible employees. Central Services receives, records, and disburses gifts for benevolent purposes, insurance premiums, and retirement contributions. Central Services provides each church with a detailed invoice for insurance premiums monthly.

Conclusion

The Board has successfully navigated a significant transition period with the termination of the medical plan, while maintaining strong financial stewardship of both insurance and retirement programs. Key priorities for the year include responsible management of medical plan reserves, evaluation and potential execution of a pension risk transfer, and strengthening retirement offerings through the 403(b) plan. The Board remains focused on financial stewardship, risk reduction, and sustainable benefits for ministers and employees of the ARP.

Officers for 2026-2027

Chairman: Adam Bloom
Vice-Chairman: Ed Lamb
Treasurer: Treasurer of Synod
Administrative Officer: Charles Hammond, Executive Director of Central Services

Recommendations:

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1. That the Christmas Benevolent Fund Offering continue to be taken during Thanksgiving and that the churches encourage the members of each congregation to support those in need who have served the Church so well. **APPROVED**
2. That presbyteries direct their churches to enroll and make contributions for the minister's retirement. (It is recommended that these contributions be made to the ARPC (403(b)) plan. However, if a church decides to secure their own retirement plan for a minister they need to sign and return the form from Central Services acknowledging the risks and responsibilities associated with an individual church plan.) **APPROVED**
3. That General Synod as Sponsor of the Associate Reformed Presbyterian Retirement Plan ("Retirement Plan") delegate its authority under the Retirement Plan to the Board of Benefits to allow the Board of Benefits to act timely on transactions for the Retirement Plan when funds are available. This includes, but is not limited to, the authority to solicit bids and execute agreements from insurance companies to issue annuities for retiree liabilities, amending the plan or taking other actions to enable these transactions, and terminating the plan once retiree liabilities are satisfied. **APPROVED**
4. The Board of Benefits is authorized to use available reserves as needed from the former health plan claim reserves to cover liabilities for the Retirement Plan. The disposition of remaining health reserve will be recommended to General Synod 2027 after final claims have been paid and allowable use of these funds has been determined. **APPROVED**
5. That Board of Benefits size be reduced to five (5) members with at least four (4) members possessing financial or benefits experience and at least one (1) member with a ministerial background. Current members will serve out their terms. **APPROVED**
6. That the proposed budget for 2027 be approved. **APPROVED**

Respectfully submitted,
Louie Cason, Chairman

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AMENDMENT TO THE
ASSOCIATE REFORMED PRESBYTERIAN RETIREMENT PLAN

WHEREAS, The General Synod of the Associate Reformed Presbyterian Church (the "Synod") has established the Associate Reformed Presbyterian Retirement Plan, as amended and restated effective January 1, 2015 (the "Plan"); and

WHEREAS, the Synod intends for the Plan to qualify as a "church plan" as described in Section 414(e) of the Internal Revenue Code of 1986, as amended; and

WHEREAS, pursuant to Section 8.1 of the Plan, the Synod is authorized at any time to amend the Plan; and

WHEREAS, the Synod, as the sponsor of the Plan, acting on its behalf and on behalf of the Retirement Committee and the Board of Benefits of the Associate Reformed Presbyterian Church (the "Board of Benefits"), now desires to amend the Plan as permitted by Section 8.1 of the Plan; and

WHEREAS, the Synod wishes to amend the Plan to provide that the Board of Benefits has the authority to amend and terminate the Plan and to replace references to "Sponsor" with "Synod";

NOW, THEREFORE, in consideration of the premises, the Plan is hereby amended in the following respects, effective as of the date this amendment is signed:

1. Section 1.9A is added to the Plan as follows:
   1.9A "Board of Benefits" means the Board of Benefits of the Associate Reformed Presbyterian Church.

2. Section 2.1(c) is amended in its entirety to read as follows:
   (c) The Synod or the Board of the Synod may, by written agreement or designation, appoint at its option an Investment Manager (qualified under the Investment Company Act of 1940 as amended), investment adviser, or other agent to provide direction to the Trustee with respect to

any or all of the Plan assets. Such appointment shall be given by the ~~Sponsor~~ Synod or the Board of the Synod in writing in a form acceptable to the Trustee and specifically identify the Plan assets with respect to which the Investment Manager or other agent shall have the authority to direct the investment.

3. Sections 8.1(a) is amended in its entirety to read as follows:
   (a) The ~~Sponsor~~ Synod and the Board of Benefits shall each have the separate right at any time to amend this Plan subject to the limitations of this Section. However, any amendment that affects the rights, duties or responsibilities of the Trustee or Administrator may only be made with the Trustee's or Administrator's written consent. Any such amendment shall become effective as provided therein upon its execution. The Trustee shall not be required to execute any such amendment unless the amendment affects the duties of the Trustee hereunder.

4. Section 8.2(a) of the Plan is amended in its entirety to read as follows:
   (a) The Sponsor Synod and the Board of Benefits shall each have the separate right to terminate the Plan at any time by delivering to the Trustee and the Administrator written notice of such termination. Upon any termination (full or partial), all amounts shall be allocated in accordance with the provisions hereof and the Accrued Benefit, to the extent funded as of such date, of each affected Participant shall become fully Vested and shall thereafter be subject to forfeiture.

5. Section 10.10 of the Plan is amended in its entirety to read as follows:
   10.10 AMED FIDUCIARIES AND ALLOCATION OF RESPONSIBILITY
   The "named Fiduciaries" of this Plan are (1) ~~the Sponsor, (2)~~ the Synod, (2~~3~~) the Administrator, (3)

the Trustee and (4) any Investment Manager appointed hereunder. The named Fiduciaries shall have only those specific powers, duties, responsibilities, and obligations as are specifically given them under the Plan including, but not limited to, any agreement allocating or delegating their responsibilities, the terms of which are incorporated herein by reference. In general, the ~~Sponsor~~ Synod shall have the sole authority to appoint and remove the Trustee and the Administrator; to formulate the Plan's "funding policy and method"; and to ~~amend the Plan or terminate, in whole or in part, the Plan. In general, the Synod shall have the sole responsibility for making~~ make the contributions provided for under the Plan. The Synod shall have the authority to amend or terminate the Plan (as does the Board of Benefits). The Administrator shall have the sole responsibility for the administration of the Plan, which responsibility is specifically described in the Plan. If the Trustee has discretionary authority, it shall have the sole responsibility of management of the assets held under the Trust, except those assets, the management of which has been assigned to an Investment Manager or Administrator, who shall be solely responsible for the management of the assets assigned to it, all as specifically provided in the Plan. Each named Fiduciary warrants that any directions given, information furnished, or action taken by it shall be in accordance with the provisions of the Plan, authorizing or providing for such direction, information or action. Furthermore, each named Fiduciary may rely upon any such direction, information or action of another named Fiduciary as being proper under the Plan, and is not required under the Plan to inquire into the propriety of any such direction, information or action. It is intended under the Plan that each named Fiduciary shall be responsible for the proper exercise of its own powers, duties, responsibilities and obligations under the Plan.

No named Fiduciary shall guarantee the Trust Fund in any manner against investment loss or depreciation in asset value. Any person or group may serve in more than one Fiduciary capacity.

Except as modified herein, the Plan shall remain in full force and effect.

IN WITNESS WHEREOF, on behalf of the Retirement Committee, Board of Benefits, and the General Synod of the Associate Reformed Presbyterian Church, these amendments to the Plan are executed this day of _____, 2026, effective as provided herein.

By: _____
Charles Hammond, Administrator Officer
Board of Benefits
General Synod, Associate Reformed Presbyterian Church

Order of the Day
Rev. Peter VanDoodewaard gave fraternal greetings on behalf of the Orthodox Presbyterian Church.

Jonathan Holst prayed for the Orthodox Presbyterian Church.

Harry Jeffcoat prayed for the Presbyterian Church in America.

Order of the Day
Keith Ackerman gave a report on the ministry of the Christian Hospital and Nursing School in Pakistan.

Order of the Day
Drew Severance offered a prayer for business of synod, the ministry of the hospital in Pakistan and His blessing on the meal.

Afternoon Session

The afternoon session began with a sermon by Nick Napier.

Order of the Day
Campers and staff from Camp Joy and Camp Bonclarken led the synod in worship songs.

Following the music, Jeff Lesslie gave a presentation on behalf of the Brice-Sanders Foundation.

Jon Oliphant offered a prayer for the ministry of Brice-Sanders and Camp Joy.

Rev. Jeff Temple gave fraternal greetings from the Canadian Reformed Church.

Brooks Pipher offered a prayer for the Canadian Reformed Church.

A motion CARRIED
That the General Synod direct its commission on Second Presbytery assets to disburse the funds held in a following manner:

1. Direct $2 million to Outreach North America (ONA) for the purpose of church planting and strengthening.
2. Direct $2 million to Erskine Theological Seminary to endow a new faculty chair – the "Associate Reformed Presbyterian Chair of Preaching and Church Planning," for the purpose of training church planters, evangelists, and missionary church planting.
3. Direct $2 million to World Witness (WW) for the purpose of global church planting.
4. Direct $650,000 to the Tucker, Georgia PCA Church Plant building fund.
5. For the remaining balance of the funds to be dispersed as the commission deems proper by the end of 2027.

A motion CARRIED
That the Moderator designate a season of prayer and fasting for the beginning of the week of September 13, 2026 for the purpose that the LORD of the Harvest would raise up laborers that we so

desperately desire and that the 2026 General Synod of the ARPC encourage all Presbyteries, Sessions, Congregations, and individuals to participate.

A motion CARRIED
That Synod pause to pray in public repentance for selling the property of Tucker ARP Church to those who would advance the cause of the false religion of Islam.

Jonathan Williams offered a prayer of repentance.

A motion CARRIED
That for the rest of the 222nd General Synod the Synod rules be followed in that when the call to question is called there be no more debate.

INDEX 20 Committee On Conferences

Officers for 2026–2027:
Rev. Garison Taylor, Chairman
Rev. Matt Lucas, Vice-Chairman
Mrs. Emily Woodard, Secretary

Other Committee Members: Rev. Brad Anderson, Rev. Rhett Carson, Rev. Philip Bunch, Mr. John Meachum, Rev. Luke Grigsby, Rev. Bob Elliott, Rev. Jordan Bernard

The Committee on Conferences has the privilege of overseeing Horizon, Quest, and Family Bible Conference, and now Appalachia Mission. During the Summer of '25, these conferences served 1285 people.

Quest (Middle School)- 376
Horizon (High School)- 473
Family Bible Conference- 186 adults and 145 children
Appalachia- 105

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Each conference has its own planning team that oversees the day-to-day logistics and details of each conference, and our committee oversees these planning teams to keep within the vision of the ARPC at large. We approve the recommended speakers and themes and oversee the directors and financial distribution of money given by Synod to facilitate these conferences.

We have worked with other ARPC agencies to develop a policy for FBC, Appalachia, Horizon, and Quest regarding the handling of any reports of sexual abuse and/or misconduct including the steps that must be taken to protect all individuals and entities involved. Although we had originally hoped to present this report to Synod in 2026, we need a few additional months to complete the work as we prepare for implementation in Summer 2027.

We are thankful for the leadership of the Directors and Assistant Directors: Rev. Brad Anderson - Director of Horizon and Quest; Rev. Rhett Carson - Assistant Director of Horizon and Quest; Rev. Philip Bunch - Director of Family Bible, and Mr. John Meachum - Assistant Director of Family Bible; Rev. Bob Elliott - Director of Appalachia. And Rev. Jordan Bernard - Assistant Director of Appalachia.

Horizon & Quest Report:
We count it an honor to serve the students of our denomination through the conference ministries of Quest and Horizon. For Quest 2025, the speaker was Rev. Rhett Carson, pastor of Pinecrest ARP Church (NC), speaking on the theme “My Only Comfort” with the focus text being Psalm 73:23-28. For Horizon

2025, the speaker was Rev. Mackay Smith, pastor of First Presbyterian Church of Lake Wales (FL), and he spoke on the topic “United to Christ” with the key text being John 15:4.

For Quest 2026, the speaker will be Rev. Josh Smith, pastor of Kings Church (Irmo, SC), speaking on the theme “A Life of Wisdom” with the focus text being Proverbs 3. For Horizon 2026,

the speaker will be Rev. Mark Miller, pastor at Clover ARP Church (SC), speaking on the theme “The Love of Christ” with the focus text being John 15:13.

Family Bible Conference Report:
The 2025 Family Bible Conference theme was *Worship & the Psalms* with Psalm 27:4 as our theme verse. We were grateful to have had Rev. Benjamin Glaser and Rev. Jeff Kingswood lead our morning and evening worship. In addition, we heard seminars from many others on various topics in the Christian life. There were 186 adults and 145 children who attended the conference, roughly the same as the previous year. We continue to struggle to find the right spaces to accommodate all of our young children. Praise the Lord!

FBC 2026 is planned for July 27 – July 30. We look forward to hearing from our two keynote speakers as they present in the morning and evening on the topic of *Union with Christ*. Rev. Matt Lucas, pastor serving at Reformation ARP Church (Hendersonville, NC), will help us better understand what it means to abide in Christ as the Body of Christ. Rev. Ryan Mowen, pastor at Church of the Atonement, ARP (Silver Springs, MD), will be preaching in the evenings, more specifically outlining the doctrine of Union with Christ with respect to our salvation.

Appalachia Mission Report:
Appalachia serves as a mission opportunity for students to the rural communities located at the intersection of Kentucky, Tennessee, and Virginia. For Appalachia 2025, the speaker was Rev. Mark Miller, Pastor of Clover ARP Church (SC), walking through 1 Corinthians 15. There are currently 9 different sites served by this ministry.

Appalachia 2026 is planned for July 4-July 10,2026, and the speaker will be Rev. Morrie Lawing, Executive Director of Outreach North America.

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Recommendations:

1. That Synod approve the MAD update made by the committee to reflect the correct language and the addition of the Appalachia Mission Trip and its Directors to the Committee on Conferences. **APPROVED**

2. That the following request of $34000 from the DMF fund be approved for 2027 for the following
   Horizon - $6000
   Quest - $6000
   Family Bible -$15000
   Appalachia -$4000
   Committee on Conference- $3000 **APPROVED**

3. That the report and budget of the Committee on Conferences be approved. **APPROVED**

Attachment:
Update to MAD for Committee on Conferences: March, 2026

COMMITTEE ON CONFERENCES
Synod ~~2023~~ *2026*

Membership:
At Large*: F*~~f~~our (4) members ~~of the court.~~
Ex-officio: The Directors and Assistant Directors of each ARP Conference. ~~As of 2022,~~ Currently, those conferences include *the Youth Conferences of* Quest/Horizon (Q/H), *the Appalachia Mission Trip* (AMT), and *the* Family Bible Conference (FBC).
Advisory: Executive Director of Central Services.

Terms of Service:
At Large: Four (4) year term, no more than two consecutive terms.
Ex-officio: Four (4) year term, no more than two consecutive terms.

Manner of Selection:

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At Large: Shall be nominated by the Synod Committee on Nominations and approved by Synod. Special Consideration will be given to those who have been involved and/or have experience with conferences.
Ex-officio (Directors): Shall be recommended by the Committee on Conferences, nominated by the Committee on Nominations, and approved by Synod. The Director of each conference shall be responsible for staffing his planning team as best serves the purposes of the conference.
Every even year, three (3) ~~two (2)~~ ex-officio members of like position will be elected to a four-year term, alternating between the Directors and the Assistant Directors." The following four-year rotation will be used to elect committee members:
Year 1: Two (2) At Large Members
Year 2: Three (3) ~~Two (2)~~ Directors (Director of Youth Conferences, *Director of Appalachia Mission Trip*, and Director of Family Bible Conference)
Year 3: Two (2) At Large Members
Year 4: Three (3) ~~Two (2)~~ Assistant Directors (Assistant Director of Youth Conferences, *Assistant Director of Appalachia Mission Trip*, and Assistant Director of Family Bible Conference)

Stated Meetings:
At least two (2) stated meetings per year.

Organization:
Officers: Chairman, Vice Chairman, Secretary

Authority:
The Committee on Conferences is authorized to oversee the planning teams of all ARP Conferences ~~(FBC and Q/H as of 2022~~). *Currently, those conferences include the Youth Conferences of Quest/Horizon (Q/H), the Appalachia Mission Trip (AMT), and the Family Bible Conference (FBC).*-The Committee on Conferences shall approve themes and speakers, prepare and deliver all necessary reports, and advise the planning teams of each conference as needed. In the exercise of its authority, the Committee 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.

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Duties:

1. To financially and programmatically oversee the planning teams of all ARP conferences.
2. To prepare and deliver a report to Synod each year.
3. To prepare and deliver a report to the Executive Board of General Synod twice annually (typically in the fall and the spring).
4. To approve the themes and speakers for each conference.
    a. The Directors of each conference have the authority to invite speakers within the NAPARC community who conform to the standards of the ARP Church
    b. If there is a desire to invite someone outside of the NAPARC community, the committee will present the request to the executive board, with accompanying reasoning, no later than the Spring Executive Board Meeting
5. To inform Synod, presbyteries, pastors, sessions, youth directors, and others of the dates, themes, and speakers for each conference.
6. To prepare an annual operating budget for submission to General Synod.

INDEX 21 Inter-Church Relations Committee

The Inter-Church Relations Committee of the ARP Church met via Zoom on August 11, 2025, at 2pm, via Zoom on December 11, 2025, at 2pm, and via Zoom on March 3, 2026, at 2pm.

Ecumenical Organizations

The ARP ICR committee was able to send representatives to the 2025 meeting of the North American Presbyterian and Reformed Council held at Beaver Falls, Pennsylvania, from November 11-13, 2025. It was hosted by the RPCNA. The ARP delegation consisted of Rev. Benjamin Glaser, Rev. Aaron De Boer, and Rev. David Walkup. The 2026 meeting will be hosted by the United Reformed Churches and will be held in Oak Lawn, Illinois. The ARP will be

hosting NAPARC in 2027 at Bonclarken. The ARP ICR committee continues to discuss our future membership in the WRF. The next meeting of the International Conference of Reformed Churches will be in 2026 in South Korea. Rev. Benjamin Glaser, Rev. Kyle Sims, Moderator Beard McAulay, and Rev. Alex Pettett will represent the ARP Church. It is of note that the ICRC will now be paying half the dues to the International Conference of Reformed Churches with World Witness paying the other half. Up to the present, World Witness had been paying the whole cost.

The ARP ICRC continued discussions with the Iglesia Presbiteriana Reformada de Costa Rica (IPRCR) and the association of the Confraternidad Latinoamericana De Iglesias Reformadas (CLIR), based in Central America. Rev. Justin Brickey and Rev. Mark Witte are in dialogue with the group, and Rev. Witte visited them in February of 2026.

Churches in Fraternal Relations

The 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), the Evangelical Presbyterian Church (EPC), the Evangelical Presbyterian Church of England and Wales (EPCEW), and the Free Church of Scotland (FCoS). At the ARP Synod of 2023, action was taken to extend fraternal relations to the United Reformed Churches and the Canadian Reformed Churches. The ARP is blessed to report that the Canadian Reformed Churches, at their meeting last spring, accepted our invitation, and we are now in fraternal relations with CanRC. Rev. Aaron De Boer is attending the Synod meeting of the URC this week and will have a report concerning the URC soon. We ask the Synod to continue to be in prayer for these matters.

We will also have a recommendation at this year's Synod that we approve the Associate Reformed Presbyterian Church in Canada as fraternal fellows. We are also prayerfully asking the Synod to endorse the ARPCC, the RPCCC, and the Evangelical Presbyterian Church of Peru for membership in the International Conference of

Reformed Churches and the former two for membership in the North American Presbyterian and Reformed Council.

The ARP ICRC was blessed to be present for the future formation of the Canadian ARP Synod in September of 2025. We ask the Synod to be praying for the ARPCC. The Inter-Relations committee at her three meetings this year discussed and prayerfully asked the Synod to pray for the beginnings of a conversation to possibly set up a world-wide global ARP fellowship between the ARP Synods in the United States, Canada, Mexico, and Pakistan, modeled after the RP's Global Alliance.

It has been our practice to exchange delegates annually with the OPC, CanRC, URCNA, and RPCNA. Our practice is to alternate years of sending and receiving delegates with the EPC and PCA. We exchange delegates with the KAPC, EPCEW, and FCoS on an occasional basis. We also continue to encourage presbyteries and churches to invite local NAPARC churches to their meetings and events.

The ARP Inter-Church committee has instructed our representatives to have open and frank discussions with their EPC brothers about the situation in the EPC and to be in prayer with them. For several years, we have been discussing and monitoring the situation in the EPC. We continue to ask the Synod as a whole to prayerfully consider our future fraternal relations with the EPC. The committee continues to review our relationship with the EPC and will have a recommendation this year that the ARP Synod remove the EPC from our list of fraternal fellowships. The reasons for this include concerns about the nature of how leadership is wielded in the denominational structure of the EPC, growing support and hardening of the promotion of women in ministerial and elder offices, and continued concerns with the likewise promotion and support of charismatic gifts. We continue to pray for renewal within the EPC.

Another matter for prayer is the burgeoning opportunities we have coming in Rwanda. Due to the Lord's blessings on the Global Diploma Program, Rev. Glaser and Rev. Sims, along with members

of the SEED ministry, have had early conversations with local leaders who are interested in an indigenous ARP denomination in Rwanda. We must impress upon the Synod the early stages of this conversation and ask for patience and encouragement as these matters in Christ's kingdom progress.

Lastly, the RPCNA has expressed interest in holding another concurrent Synod as we did in 2015 and 2019. The ARP ICRC committee endorses this idea and would like to encourage the ARP Synod to prayerfully consider welcoming the RPCNA to Bonclarken at a future date to be determined.

Fraternal Delegates / Representatives

In 2026, we approved the sending of fraternal delegates to the meetings of the OPC, RPCNA, EPCEW, IPC, and the URC. We have also invited IPAR, the CanRC, the URCNA, the OPC, PRCC, ARPCC, and the RPCNA to send fraternal delegates to our General Synod. As has been our practice for several years now, we have invited the Bible Presbyterian Church to send observers. Bonclarken is working with us to be able to host our fraternal delegates for supper together on Tuesday evening of Synod. Rev. Benjamin Glaser was approved by our Inter-Church committee to be the representative of the ARP at the 2026 General Assembly of the OPC. Rev. Nick Robison will be our representative at the RPCNA assembly. Rev. Billy Barron will be our fraternal delegate to the Associate Reformed Presbyterian Church in Canada. As noted, Rev. Aaron De Boer will be our representative at the URC. Rev. Ben Alexander represented us at the International Presbyterian Church (IPC) assembly, and Rev. Michael Cochran at the EPCEW meeting. The ARP is investigating further relations with the IPC at the recommendation of Rev. Sinclair Ferguson.

Officers for 2026-2027:

Chairman	Rev. Aaron De Boer
Vice-Chairman	Rev. Nick Robison
Secretary	*Vacant*

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Recommendations:

1. That Synod authorize the following as our fraternal delegates: RPCNA – June 15-19 at Indiana Wesleyan, Marion, Indiana – Rev. Nick Robison, ARPCC – September 23-25, 2026 at Halifax, Nova Scotia – Rev. Billy Barron, IPAR – September 17-19, 2-26 at TBD – Rev. Mark Witte; reaffirm the following: OPC – June 3-9 at Beaver Falls, PA – Rev. Benjamin Glaser, URCNA – June 8-12, 2026 at Calgary, Alberta – Rev. Aaron De Boer, EPCEW – March 7, 2026 at Solihull, England – Rev. Michael Cochran, IPC – March 4-5 at London, England – Rev. Benjamin Alexander. **APPROVED**

2. That Synod authorize the following as our representatives at the 2026 meeting of the International Conference of Reformed Churches meeting in Seoul, South Korea from October 14-21, 2026: Rev. Benjamin Glaser, Rev. Kyle Sims, Rev. Alex Pettett, and Moderator Beard McAulay. **APPROVED**

3. That Synod affirm that the Inter-Church Relations Committee and World Witness share equally the costs of membership in the International Conference of Reformed Churches. **APPROVED**

4. That the 2026 General Synod of the Associate Reformed Presbyterian Church support the application of the Evangelical Presbyterian Church of Peru (EPCP) and the Reformed Presbyterian Church of Canada (RPCC) for membership in the International Conference of Reformed Churches (ICRC) and agree to serve as one of the two required Member Churches in sponsoring that application (cf. ICRC Regulations X.3); further, that the General synod, on the basis of the first-hand knowledge of two of its own committees regarding the ministry and life of the EPCP and RPCC, conclude that the EPCP and RPCC faithfully adhere to the Reformed Faith stated in the confessional documents listed in the basis (cf. ICRC Constitution II). **APPROVED**

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5. That the 2026 General Synod of the Associate Reformed Presbyterian Church support the application of the Associate Reformed Presbyterian Church in Canada (ARPCC) and the Reformed Presbyterian Church of Canada (RPCC) for membership in the North American Presbyterian and Reformed Council. **APPROVED**

6. That the ARP General Synod pause for prayer for the growing opportunities in Rwanda. **APPROVED**

7. That the ARP General Synod pause for prayer for the Lithuanian Evangelical Reformed Church. **APPROVED**

8. That Synod would pause to pray for the Reformed Presbyterian Church of Costa Rica (IPRCR). **APPROVED**

9. That the committee of Inter-Church continue to dialogue with the IPRCR and that, if World Witness decides to pursue new fields in Central or South America, that we would recommend that they consider the IPRCR for partnership. **APPROVED**

10. That the ARP General Synod remove the Evangelical Presbyterian Church (EPC) from the list of churches in which the ARP has fraternal relations and that the Synod Principal Clerk report this action to his compatriot in the EPC. **APPROVED**

11. That the ARP General Synod would pause for prayer for the EPC. **APPROVED**

12. That the ARP General Synod would authorize the Committee on Inter-Church Relations to assign fraternal delegates for the meetings of NAPARC and any other fraternal situations as needed. **APPROVED**

13. That the attached budget be approved. **APPROVED**

14. That the report be approved as a whole. **APPROVED**

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Respectfully Submitted,
Rev. Benjamin Glaser, Chairman

David Galletta offered a prayer for Rwanda.

Sam Cotten offered a prayer for the Lithuanian Evangelical Reformed Church.

Mark Witte offered a prayer for the Reformed Presbyterian Church of Costa Rica.

Keith Ginn offered a prayer for the EPC.

INDEX 22 Committee On Investment

The Investment Committee oversees various investments owned by General Synod, presbyteries, agencies, congregations, and individuals. 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. 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.

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

a) Developing guidelines for the work of the committee.
The Investment Committee reviews their Investment Policy Statement for the Associate Reformed Presbyterian Trust on an annual basis to revise as needed. The Cornerstone Management model asset allocations are reviewed periodically and adjusted as required.

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 & Endowment-type Funds, and Charitable Remainder Trusts & Gift Annuities.

1) Associate Reformed Presbyterian Retirement Plan Trust. The Investment Committee meets on a quarterly basis with financial advisor The Corpening Group of Alex Brown, a subsidiary of Raymond James, to receive reports, evaluate the performance of the ARP Retirement Trust Fund, and make recommendations as to the management of our portfolio.

   The value of assets invested as of December 31, 2025, was approximately $46.5 million. The value of assets invested as of December 31, 2024, was approximately $45.3 million.

2) Endowments and Endowment-type Funds. The Investment Committee also meets on a regular basis with financial advisor Cornerstone Management to receive reports, evaluate the performance of these funds, and make recommendations as to the management of our portfolio. These individual accounts belong to churches, presbyteries, and agencies of the General Synod. Conservative, Moderate, Moderate Aggressive, and Aggressive investment models are available based upon the risk profile of each account holder. As of December 31, 2025, endowment and endowment-type funds totaled approximately $41.2 million. As of December 31, 2024, endowment and endowment-type funds totaled approximately $29.8 million.
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 charitable trust is a

separately invested entity, with a combined total value on December 31, 2025, of approximately $246,000 versus $232,000 for the prior year end. The balance in the Gift Annuity Fund on December 31, 2025, was $105,000 versus $105,000 for the prior year end. The Gift Annuity Fund assets exceed the liabilities as of December 31.

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.**

As stated above, The Corpening Group serves as the investment consultant on the ARP Retirement Plan Trust, and Cornerstone Management, Inc. serves as consultant for the endowment and endowment-type funds as well as the charitable remainder trusts and gift annuities.

The Corpening Group reported on the performance of the Retirement Fund investments, indicating in the overall report a 13.65% annual gain for 2025. For cumulative periods report, the Retirement Fund exceeds the actuarial target. The fund was slightly below the benchmark in recent years due to the concentration of tech stocks in the indices.

Cornerstone also reported that individual portfolio allocations combined for an average 11.41% annual gain for 2025. The average is influenced by the models selected by the investing entities.

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 responsibilities authorized by asset owners. Contact the Executive Director of Central Services with your questions regarding the financial services that may be available to your respective church, presbytery, or agency.

The Committee respectfully requests that representatives of Synod keep in mind the following important considerations when evaluating investment performance:

Performance for the calendar year was in-line relative to the benchmarks established in the Investment Policy Statement. The investment models utilized by financial advisors and money managers are not predicated upon the cyclical difficulties of financial markets, but rather upon a long-term strategy.

Evaluations of negative returns or less than average performance in the financial markets must always remain tempered by the market's long-term track record, which often reverts back to the mean. Long-term financial strategy as it pertains to prudent Biblical stewardship, and not market volatility, is the primary focus of the Committee's considerations.

Officers for 2026-2027:

TBD	Chairman
TBD	Vice Chairman
Jamey Dagenhart	Treasurer
Charles Hammond	Secretary/Administrative Officer

Recommendations:

1. That this report be received as information. **APPROVED**

2. That the committee be granted $3,500 for committee travel and expenses. **APPROVED**

Respectfully submitted,
Stewart Hurst, Chairman

A letter was read by Mike Hendrick on behalf of Dr. Jim Carter extending greetings from the Presbyterian and Reformed Commission on Military Chaplains and Personnel.

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Dear Fathers and Brothers of the ARP,

I'm sorry that I am unable to be with you at this year's ARP General Synod. Due to some family health issues I'm providentially unable to attend. It is always a joy to be present with you and I appreciate the time and fellowship. Words cannot express my appreciation for your prayers and the support you give to the Presbyterian and Reformed Commission on Chaplains and Military Personnel. (PRCC). It is an honor to serve the ARP and to serve your Chaplains.

Your ARP Commissioners who serve as delegates to the PRCC Commission are being used by our Lord. Their wisdom and guidance empower my calling. Your ARP Chaplains are making quite an impact and God is using them to expand His Kingdom around the world. I could share forever about the impact your Chaplains are making, but let me just share about a few that God is using in a mighty way.

ARP Chaplain (Colonel) James Michael Hendrick is the Air Force Command Chaplain for Pacific Air Force Headquarters and Joint Base Pearl Harbor-Hickman located in Hawaii. This is a major responsibility. Chaplain Hendrick is charged with overseeing all the Air Force Chaplains and Religious Support Operations in the Pacific Realm. What a blessing he is to this major command. ARP Chaplain (COLONEL) Wylly Collins is the Alabama State National Guard Command Chaplain. Wylly is over all the National Guard Chaplains serving in the great state of Alabama and what a powerful mission God has entrusted to him. ARP Chaplain (Lieutenant Colonel) Drew Arrington is retiring from active duty after an amazing ministry career and transitioning to become the Chaplain of Erskine College and Seminary. There is not a better man to serve Erskine College and Seminary than Drew Arrington. What a gift he is to the Kingdom of our Lord. Finally, I would like to highlight ARP Civilian Chaplain Seth McCormick who is a hospital-healthcare Chaplain in Roanoke, Virginia where he serves as a Staff Chaplain at Carilion Roanoke Memorial Hospital. In my visit with Seth a couple of months ago I was moved and impressed with his

impact and influence for Christ at this major medical facility. The patients, staff, and faculty love him, and God is using this servant leader to change hearts and comfort the hurting. These are just four examples of the impact the ARP and PRCC are making. There are so many more examples.

Let me now share some more highlights from 2025 and the way ahead in 2026.

THE CIA: Central Intelligence Agency. *I'm excited to announce that the first full-time Chaplain in the history of the Central Intelligence Agency is a PRCC Chaplain. There were over 100 applicants for this historic position, and we were blessed that one of our Chaplain Teaching Elders was selected. Our Lord continues to open new doors in ministry. This is historic and please be in prayer as the Agency will be building a religious support program from the bottom-up.*

Growth*: Many statistics indicate that the Chaplaincy is one of the fastest growing mission fields in America. I see this in my work. As I write this Annual Report our numbers have grown to almost 340 Endorsed PRCC Chaplains serving in varying mission fields around the world. We now have over 100 Civilian Chaplains serving in ministry positions. In 2025 we added another 30 endorsed chaplains to our number. Our Teaching Elder-Chaplains are serving in the armed services, hospitals, veterans administration centers, hospice centers, sports teams, corporations, colleges, prisons, fire and police departments, and retirement centers. The width of service and ministry opportunities in this mission field are expanding. Word and Sacrament Ministry is being carried out daily all over the world and hearts are being changed by the grace of our Lord. Please continue to pray that Christ would expand our ministry and reach. With our Chaplains in such strategic positions as the Pentagon, FBI, CIA, Military Service Academies, and many other critical positions, we need to pray that God would bless them as they remain faithful while serving as Daniels in the King's Court.*

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***Seminary Courses**: 2025 provided the opportunity to deepen and develop stronger relationships and partnerships with several of our seminaries. We started teaching Introduction to Chaplaincy Courses at several seminaries. Partnerships with Reformed Presbyterian Theological Seminary, Covenant Theological Seminary, Erskine Theological Seminary, and others were formed, and my staff and I will be teaching Chaplaincy Courses at these institutions in 2026. I was able to address students at Greenville Theological Seminary and Reformed Theological Seminary. We have also been involved in helping empower Briarwood Theological Seminary in their Chaplaincy Curriculum. As you can see the expansion is encouraging and please pray God will use our instruction to call future men into this mission field.*

***Travel:** 2025 was my busiest year of travel. I was on the road or in the air often speaking in churches, presbyteries, or visiting our Chaplains. I preached often in churches and was the keynote speaker at the New Harmony Missions Conference and the St. Andrews Chapel Mission's Festival in March 2025. These were joyful times to share the love of our Lord and exhort the congregations to go forth with the good news of Christ. Terri and I ended the year with a 15-day teaching, training, and pastoral care visit to our 23 Chaplains and their family members in the Indo-Pacific region. What an experience to witness firsthand the service and sacrifice of these men. As I traveled through Hawaii, Korea, Okinawa, and Tokyo my heart was overwhelmed to witness how God is moving and using these Chaplains to lead Soldiers, Sailors, Airman, Marines, and Department of Defense Civilians to Christ. It was uplifting to listen to them preach the power of the gospel in chapels and lead Bible Studies. It was encouraging to see their spouses working with other women to deepen their faith in Christ. In visiting these locations, you could sense the concern over the threat of a possible future conflict with North Korea or China. This really caught my attention and was an important point of discussion as Terri and I were able to spend individual time with Chaplains and their spouses as well as the kids. The threat is real, and we need to remember them in our prayers.*

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PRCC Resources: *It was beneficial to our ministry and to the overall PRCC Denominations for my staff to complete several publications to distribute to pastors and churches on Veteran Care, Post Traumatic Stress Disorder, Moral Injury, and Military Chaplaincy. There was limited material on PTSD or Moral Injury from a Biblical Reformed perspective in our PRCC Denominations. Over the last year my staff worked hard to prepare material for ministers and veterans to have and use as needed. Thanks to the tireless work of Dr. Dwight Horn on my staff, we were able to prepare and publish quality materials that are helping ministers care for those in their congregations and for our Chaplains to use in their counseling. I am thankful we have resources to share with congregations and help provide insight and wisdom into the growing concern of PTSD and Moral Injury due to years of combat and conflict. Please pray God will use these publications.*

Resources and the Way Ahead: *Please be in prayer for this year and for God's care and protection of our ministry. Pray for our Chaplains to remain strong as they cooperate with others without compromising the truth of the gospel. Pray that God will provide the resources for this ever-growing ministry. Pray for spiritual growth and financial growth as I strive to expand this mission field. Pray for me as I travel and for Terri. Pray that God would draw us closer to Him daily and grant me wisdom as I articulate the PRCC Mission and Vision. Pray God would raise up godly men to be sent out into this growing harvest field. Pray for resources and support of congregations.*

Thank you again for all your support and encouragement. May God bless you and the ARP. It is an honor to serve you and our Lord.

In Christ,



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Order of the Day
Drew Gordon extended fraternal greetings on behalf of the Reformed Presbyterian Church of North America.

Order of the Day
David Vance offered a blessing for supper and prayers for the RPCNA and the PRCC.

Evening Session

The evening session began with a sermon by Nathan Eldridge.

INDEX 23 Committee on the Minister and His Work

The committee on the Minister and His Work met via Zoom on March 19, 2026. The meeting was called to order at 2:00 PM and adjourned at 2:33 PM.

Theological change and FOG revision
The committee revisited a 2025 recommendation regarding the Form of Government (FOG). This recommendation, which concerns procedures for ministers whose theological views change after ordination, was previously delayed due to routing issues with the Revisions Committee. The MHWC reaffirms the necessity of this amendment and moves to forward it to Synod for inclusion in FOG as 9.68.

Review of Memorial #5 from 2025
Per the direction of the 2025 Synod, the committee reviewed Memorial #5, which proposed creating a new Standing Committee to Review Presbytery Minutes. The proposal aimed to establish an 8-member committee to ensure presbytery actions align with The Standards, specifically regarding ministerial exceptions and adherence to Synod directives. After deliberation, the MHWC voted not to put this memorial forward for further action.

Officers for 2026-2027:

Rev. James Brown	Chairman
Rev. Ken McMullen	Vice Chairman

Recommendations:

1. That the FOG be revised with a new category at 9.68 titled "Concerning Theological Change" to read: "If a minister's views on The Standards of the ARP Church change after

ordination, such that they rise to the level of a possible exception(s), the minister is required to report and explain those changes in writing to his Presbytery's Standing Committee on the Minister and His Work. The Committee shall then report this change to the Presbytery and make a recommendation to the Presbytery regarding the minister's standing in the Presbytery, and with that recommendation shall include the minister's written explanation." **APPROVED**

Respectfully submitted,
James Brown, Chairman

A motion CARRIED
That the letter from the PRCC be included in the minutes of Synod.

A motion CARRIED
That all boards, committees, and commissions of Synod be required to submit a report to General Synod with an update on their work the previous year even if there are no recommendations.

A motion CARRIED
That the General Synod's Minister and His Work Committee be reminded of their responsibility to take up the memorial sent to them by the 2025 General Synod concerning the creation of a standing committee to review the memorial in consulting with the Principal Clerk and bring a recommendation to the 2027 General Synod.

INDEX 24 Revisions

No report

INDEX 30 Board of Stewardship

General Synod has given the Board of Stewardship "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;
- present to the General Synod a recommended allocation of those resources;
- receive, maintain, and administer funds given to the General Synod and/or the Associate Reformed Presbyterian Foundation, Inc., and
- expend income for the furtherance of the work of the Associate Reformed Presbyterian Church" (*Manual of Authorities and Duties*).

The members of the Board of Stewardship also serve as the Board of Directors of the ARP Foundation. The Boards of the Associate Reformed Presbyterian Church Foundation, Inc. and Stewardship have a united mission of promoting stewardship and increasing the assets of the ARP Church and ministries. Synod's Investment Committee serves as Investment Advisor to the Foundation board.

ARP Foundation

The Board of the ARP Foundation greatly appreciates the generous gifts of assets and bequests made by members to strengthen churches, agencies, ministries and special projects far above their regular giving commitments. The ARP Foundation regards it an honor as a board to be entrusted with the management of gifts to help meet current financial needs and build resources for the future of local churches and ministries important to our denomination.

Retired Minister and Missionary, Ken Lotze, assists with lifestyle giving and estate planning services. He highlighted the importance of stewardship and the role denominational agencies can play in guiding members on wealth transfer decisions. He recommended that board members consider going through the estate design

process themselves and updating the website with more resources.

Stewardship

General Synod created agencies, boards, and committees to serve the entire ARP Church in the proclamation of the Gospel of God by every means possible. **Every agency, board, and committee depends upon the free will giving of every congregation to the Denominational Ministry Fund in the financial support of our ARP Ministries.** We understand that some congregations are not able to contribute as much as others, but we pray the Lord will lead all to give as they are able.

The Board of Stewardship was asked in 2020 by the Special Committee on Net Assets Reallocation (also known as Moderator's Blue-Ribbon Committee) to dedicate 20% of Denominational Ministry Fund allocations to contribute toward funding the retirement plan actuarial deficit until the recapitalization of the pension plan is secured. For the 2027 fiscal year, the DMF has budgeted $573,000 in continuation of that support effort. (*Reference to Index 33, page 5. If the Potential Pension Risk Transfer is successful, then the continuation will be eliminated.)

Special Offerings

Easter Offering:	**2025**		**Thanksgiving:**	**2025**
ARP Foundation	$7,354		Erskine Seminary	$8,168
Bonclarken	$15,644		Erskine College	$7,390
Outreach North America	$15,335		Christmas Benevolent Fund	$38,185
World Witness	$23,711			
Subtotal	$62,044		Subtotal	$53,743

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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 and Outreach North America. Procedures are in place to ensure compliance as a non-profit and 501(c)(3) religious organization.

The Board has engaged the independent auditing firm SuggsJohnson LLC, for the December 31, 2025, 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
Officers for July 1, 2026- June 30, 2027
Trent Gazzaway, Chairman
Sam James, Vice Chairman
Paul Matthews, Secretary
Jamey Dagenhart, Treasurer

Recommendations:

1. That the proposed 2027 Board of Stewardship budget be adopted. **APPROVED**
2. That Synod encourage congregations to contribute to the DMF for the glory of God and the advance of the gospel and the building up of his church through the boards, agencies, and committees of the ARP Church. **APPROVED**
3. That Synod encourage all churches to visit the arpchurch.org website for a fuller explanation of the Denominational Ministry Fund. **APPROVED**
4. That Synod committees analyze their reserves at the end of the year to determine if they are justified, and those reserves that are unjustified be returned to the General Synod reserve. **APPROVED**
5. That the Thanksgiving and Easter offerings be continued for Fall 2026 and Spring 2027 based on the allocations approved by the Board of Stewardship. **APPROVED**
6. That General Synod pause for prayer, thanking God for His provision for our denomination, asking that all current and

future ministry needs be met and seeking His wisdom to be faithful stewards of His provisions for the advancement of His kingdom and glory. **APPROVED**

Respectfully submitted,
Trent Gazzaway, Chairman

CHURCH DENOMINATIONAL MINISTRY ANALYSIS

	2025	2024	Change
Churches meeting or exceeding 20%	1	2	-1
Churches giving 10% -19%	19	17	+2
Giving percentage not determined	113	118	-5
Remaining at same percentage	58	72	-14
Increased percentage level	48	43	+5
Increased by at least 1%	23	19	+4
Decreased percentage level	27	20	+7
Decreased giving but 10% or above	3	1	+2
Churches reporting but no pledge recorded	2	11	-9
Churches not reporting	75	69	+6
Churches with pledges	144	134	+10

Note: The figures reported are based on information recorded in the Statistical Reports for calendar year 2025 from individual congregations. Total churches = 246

INDEX 30A
Stewardship Committee
2026 Denominational Ministries Allocations

Amounts shown in $000 (thousands)

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AGENCY	ACTUAL 2025	APPROVED 2026	RECOMMENDED 2027 (2)
Retirement Plan-Board of Benefits	**524** 19.64%	**556** 20.00%	**573** 20.00% | 0.00%
BOARDS AND AGENCIES			
Central Services	**551** 20.67%	**529** 19.04%	**698** 24.36% | 5.32%
Benefits (covers board exp)	**3** 0.13%	**5** 0.17%	**5** 0.17% | 0.00%
Benefits (covers DC Plan)	**10** 0.36%	**6** 0.22%	**8** 0.27% | 0.05%
Benefits (covers DB Plan)	**15** 0.56%	**16** 0.59%	**0** 0.00% | -0.59%
ARP Center Facility	**85** 3.18%	**87** 3.15%	**86** 2.99% | -0.16%
Executive Board & Contingency	**81** 3.05%	**84** 3.02%	**83** 2.88% | -0.14%
Stewardship	**20** 0.76%	**18** 0.64%	**18** 0.62% | -0.02%
Foundation	**13** 0.47%	**13** 0.45%	**13** 0.44% | -0.01%
COMMISSION & COMMITTEES			
Inter-Church Relations	**12** 0.43%	**12** 0.43%	**24** 0.83% | 0.40%
Other Committees (1)	**19** 0.72%	**42** 1.52%	**44** 1.53% | 0.01%
Sub-Total for Non-Program	**1,332** **49.98%**	**1,368** **49.23%**	**1,550** **54.11% | 4.86%**
Bonclarken	**92** 3.46%	**95** 3.42%	**88** 3.08% | -0.34%
Erskine (3)	**381** 14.31%	**393** 14.15%	**370** 12.92% | -1.23%
Outreach North America	**394** 14.78%	**442** 15.92%	**410** 14.32% | -1.60%
World Witness	**466** 17.47%	**480** 17.28%	**446** 15.57% | -1.71%
Program Sub-Total	**1,333** **50.02%**	**1,411** **50.77%**	**1,315** **45.89% | -4.88%**
TOTALS	**2,666** **100%**	**2,779** **100%**	**2,865** **100% | 0%**

Reading the table: each year cell shows amount / DM%. The 2027 column also shows DM% change after the divider.

(1) Other Committees include: Revisions, Investment, Minister & His Work, Nominations, Conferences & Special Exec. Board Committees

(2) These dollar amounts are dependent upon receipt by Synod of all 2026 Denominational Ministry pledges made

(3) Includes $750.00 for ARP Student Union

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INDEX 30B
BOARD AND COMMITTEE BUDGETS

All budgets for Synod's agencies, boards and committees are consolidated in this document in this order:

Index 20 Conferences
Index 21 Inter-Church
Index 22 Investment
Index 23 Minister & His Work
Index 24 Revisions
Index 30 Stewardship/Foundation
Index 31 World Witness
Index 32 Erskine
Index 33 Benefits
Index 34 Bonclarken
Index 35 Outreach North America
Index 36 Dunlap
Index 37 Executive Board (Central Services, Center Facility, Executive Board)
Index 38 Brice/Sanders (Camp Joy)
Index 80 Nominations

COMMITTEE ON CONFERENCES

	Actual 2024	Synod Approved 2025	Synod Proposed 2026
Revenues			
DM Allocation	26,158	30,000	30,000
Merchandise Sales	6,634		
Contributions	9,204		
Registration	103,080	112,000	110,000
Total Revenues	**145,076**	**142,000**	**140,000**
Expenses			
Total Conference Expenses	78,861	112,000	94,000
Total DM Expenses	66,215	30,000	46,000
Total Expenses	145,076	142,000	140,000
Net Income	**-**	**-**	**-**
Beginning Reserve Balance	**45,082**	**42,356**	**42,356**
Ending Reserve Balance	**42,356**	**42,356**	**42,356**

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COMMITTEE ON INTER-CHURCH RELATIONS

	Actual 2024	Synod Approved 2025	Synod Proposed 2026
Denominational Ministry Allocation	12,534	11,910	11,910
Expenses			
General Office Expense	-	210	50
Committee Travel	1,527	0	1,500
Synod Planning	0	300	300
ARP Fraternal Delegates/Representatives	3,963	4,500	4,500
Hosting Fraternal Delegates	1,696	2,400	2,000
World Reformed Fellowship Dues	0	500	500
NAPARC Dues & Meeting Travel	8,492	4,000	3,060
ICRC Dues & Meeting Travel	0		
Total Expenses	**15,678**	**11,910**	**11,910**
Net Income (Loss)	**(3,144)**	**-**	**-**
Beginning Balance	**9,745**	**6,601**	**6,601**
Ending Balance	**6,601**	**6,601**	**6,601**

COMMITTEE ON INVESTMENT

	Actual 2024	Synod Approved 2025	Synod Proposed 2026
Revenues			
Denominational Ministry Allocation	3,542	3,500	3,500
Total Revenues	**3,542**	**3,500**	**3,500**
Expenses			
Committee Travel & Meeting	2,723	3,300	3,300
General Office-Copy, Etc	-	200	200
Total Expenses	**2,723**	**3,500**	**3,500**
Net Income (Loss)	**819**	**-**	**-**
Beginning Balance-Investment	**9,344**	**10,164**	**10,164**
Ending Balance-Investment	**10,164**	**10,164**	**10,164**

COMMITTEE ON MINISTER AND HIS WORK

	Actual 2024	Synod Approved 2025	Synod Proposed 2026
Revenues			
Denominational Ministry Allocation	4,632	4,500	4,500
Presbytery-PRCC $1,000/minister	21,100	19,200	24,100
Total Revenues	**25,732**	**23,700**	**28,600**
Expenses			

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Committee Travel & Meeting	1,290	4,500	4,500
General Office-xfer to Minister Relief	2,500		
Presbyterian and Reformed Joint Commission	21,100	19,200	24,100
Total Expenses	**24,890**	**23,700**	**28,600**
Net Income (Loss)	**842**	**-**	**-**
Beginning Balance-MHWC Reserve	**5,058**	**3,400**	**1,500**
Ending Balance-MHWC Reserve	**5,900**	**3,400**	**1,500**

COMMITTEE ON REVISIONS

	Actual 2024	Synod Approved 2025	Synod Proposed 2026
Revisions Committee-DM Alloc	1,907	1,800	100
Revisions Committee-Expenses	-	1,800	100
Net Income-Revisions	**1,907**	**-**	**-**
Beginning Balance-Revisions	**7,129**	**9,036**	**-**
Ending Balance-Revisions	**9,036**	**9,036**	**-**
Return to GS reserve	9,036		

STEWARDSHIP/FOUNDATION

	Actual 2024	Synod Approved 2025	Synod Proposed 2026
Revenue			
General Synod Allocation-Stewardship	14,986	21,400	17,900
Special Offering	8,257	8,500	8,500
Interest and Dividends	67,817	-	-
Total Revenue	**91,060**	**29,900**	**26,400**
Expenses			
Board Travel & Expenses		-	-
Administrative Support	-	5,000	
General Synod Audit & Legal	15,000	15,000	16,500
General Office	**1,202**	**1,400**	**1,400**
Bank Fees	8,322	6,500	6,500
Commercial Insurance	1,667	2,000	2,000
Intra-Fund Transfers (Endowment)	27,000		
Total Expenses	**53,191**	**29,900**	**26,400**
Net Income (Loss)	**37,869**	**-**	**-**

BENEFITS

	Actual 2024	Synod Approved 2025	Synod Proposed 2026
Revenues			

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Unrestricted for Operations			
General Synod DM Allocation-Board	1,223	4,835	4,835
General Synod DM Allocation-DC Plan	5,453	-	6,000
General Synod DM Allocation-DB Plan	14,441	15,500	16,370
General Synod DM Allocation-DB Retmt Debt	544,937	523,185	523,185
Total Unrestricted	**566,054**	**543,520**	**550,390**
Retirement Plan Resources			
Ola B. Hunter Trust for Retirement	4,380	4,210	4,620
ARP Retirement Plan Contributions	27,300	-	-
Total Retirement Plan	**31,680**	**4,210**	**4,620**
Total Revenues	**597,734**	**547,730**	**555,010**
Expenses			
Board and General			
Board Travel & Meeting	1,223	4,435	4,435
Office and Miscellaneous	-	400	400
Total Board and General	**1,223**	**4,835**	**4,835**
ARP Retirement Plan			
Agreed Upon Procedures (AUP)	-	5,000	-
Legal	490	-	-
Administrative Support	14,441	15,500	16,370
Direct Contribution Fiduciary Ins'r	5,453	-	6,000
Transfer to Trustee-DB Plan	576,127	522,395	527,805
Total ARP Retirement Plan	**596,511**	**542,895**	**550,175**
Total Expenses	**597,734**	**547,730**	**555,010**
Net Income (Loss)	**-**	**-**	**-**

BONCLARKEN

	Actual 2024	Synod Approved 2025	Synod Proposed 2026
Operating Revenue			
Rooms	1,341,762	1,496,208	1,515,000
Meeting Room rental	8,903	8,250	8,500
Food Service	869,003	923,000	935,000
Conference Fee	62,590	64,000	67,000
Programs	17,235	18,000	18,000
Camps	135,786	140,000	144,000
Gift Shop/Nibble Nook	59,510	59,000	59,000
Property Owners	54,921	53,900	53,900
Miscellaneous	68,416	68,500	70,000
Total Op. Revenue	**2,618,126**	**2,830,858**	**2,870,400**
Non-Operating Revenue			
Synod's DMF	96,681	93,000	93,000

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Mountain Club/Churches/ARPWM	556,720	512,514	525,000
Easter Offering	18,302	18,000	18,000
Total Non-Op. Rev.	**671,703**	**623,514**	**636,000**
Total Revenue	**3,289,829**	**3,454,372**	**3,506,400**
Cost of Sales			
Food - Revenue Meals	328,261	357,663	364,650
Food - Nonrevenue Meals	29,663	30,000	30,000
Gift Shop/Nibble Nook	19,107	20,000	20,000
Total Cost of Sales	**377,031**	**407,663**	**414,650**
Payroll & Benefits			
President	89,860	92,556	94,407
President Taxes & Benefits	52,300	54,986	55,536
Administration	396,159	399,339	405,329
Maintenance	208,405	211,817	214,994
Food Service	327,247	321,496	326,320
Guest Services	376,851	396,259	402,203
Recreation	72,981	73,800	74,907
Taxes & Benefits	365,378	414,559	424,054
Total Pyrl/Benefits	**1,889,181**	**1,964,814**	**1,997,750**
Other Expenses			
Administration	180,101	181,500	182,000
Camps	94,255	97,000	98,000
Finance	40,203	43,000	44,000
Food Service	29,913	34,000	35,000
Guest Services	82,701	82,000	83,000
Maintenance	244,312	248,000	249,000
Marketing	20,253	30,500	31,000
Prop and Liab Insurance	97,417	111,895	114,000
Recreation	33,336	33,000	34,000
Utilities	217,202	221,000	224,000
Total Other Expenses	**1,039,693**	**1,081,896**	**1,094,000**
Total Op. Expenses	**3,305,905**	**3,454,372**	**3,506,400**
Net Surplus (Loss)	**(16,076)**	**-**	**(0)**
Extraordinary Expense or Revenue / Supplement from Internal Reserve / Business Interruption Insurance Claim	48,526		
Revised Net	**32,450**	**-**	**(0)**

WORLD WITNESS

	Actual 2024	Synod Approved 2025	Synod Proposed 2026
SUPPORT & REVENUE			
CONTRIBUTIONS			
Public Support	1,104,438	1,045,643	1,124,021
General Synod	492,623	475,000	490,000

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Total Contributions	**1,597,061**	**1,520,643**	**1,614,021**
DESIGNATED INCOME			
Missionary Direct Support	3,223,075	2,764,499	2,595,273
Field Ministries	997,134	361,000	361,000
ASHA Grant for Hospital	-	-	-
ST Trips and Other Ministries	144,161	-	-
	4,364,370	**3,125,499**	**2,956,273**
OTHER			
Other Income	(33,830)	-	-
Investment Income (loss)	166,898	122,500	122,500
	133,068	**122,500**	**122,500**
TOTAL SUPPORT & REVENUE	**6,094,499**		
Less: Non Budgeted Income	(852,196)		
TOTAL CORE SUPPORT & REVENUE	**5,242,303**	**4,768,642**	**4,692,794**
EXPENSES			
MINISTRY SERVICES			
Missionary Direct Support	3,145,617	2,744,499	2,572,277
Field Ministries	1,437,292	748,969	810,397
ASHA Grant for Hospital	-	-	-
ST Trips and Other Ministries	127,137	-	-
Total Ministry Services	**4,711,046**	**3,493,468**	**3,382,674**
Director Salary	107,733	98,598	102,242
Director Housing Allowance	8,000	24,000	24,000
Director Social Security Allowance	3,777	9,425	9,706
Director Insurance	29,890	30,104	32,813
Director Retirement	14,599	14,712	15,166
Staff and Other Office Expenses	1,109,394	1,098,335	1,126,241
Total Supporting Services (Office)	**1,273,193**	**1,275,174**	**1,310,189**
TOTAL EXPENSES	**5,984,239**		
Less: Non Budgeted Expenses	(1,114,239)		
TOTAL CORE EXPENSES	**4,868,687**	**4,768,642**	**4,692,794**
TOTAL NET INCOME OR (LOSS)	**110,260**	**-**	**-**
UNREALIZED GAIN (LOSS)	**67,113**	**-**	-
TOTAL CHANGE IN NET ASSETS	**177,373**	**-**	-
Net Assets, Beginning of year	**4,489,252**	**-**	-

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Net Assets, End of year	**4,662,625**	**-**	**-**

WORLD WITNESS
2026 Preliminary Budget Summary

	Income	Expenses
CONTRIBUTIONS		
Unrestricted Income	789,276	-
Investment Income	82,500	-
Barnabas Ministry	778,413	(778,413)
Bridge Europe	836,686	(836,686)
Candidates	-	-
Ethne Outfitters	396,088	(395,088)
Germany	1,000	-
Home Office	887,745	(1,126,241)
Director Salary and Benefits		
Salary		(102,276)
Housing Allowance		(24,000)
Social Security Allowance		(9,706)
Insurance		(32,813)
Retirement		(15,153)
Total Director Salary and Benefits		**(183,948)**
Latin America Ministries	-	(4,800)
Lithuania	-	-
Pakistan Hospital	209,000	(341,532)
Pakistan Mission	145,500	(310,000)
Short Term Trips	91,651	(91,651)
Spain	137,859	(137,859)
Turkey	4,000	(4,000)
United Kingdom	333,076	(333,076)
US Ministry	-	(150,000)
Volunteers	-	-
2026 Preliminary Budget	**4,692,794**	**(4,692,794)**

OUTREACH NORTH AMERICA

	Actual 2024	Synod Approved 2025	Synod Proposed 2026
Revenues			
Denominational Ministry Funds	418,604	397,447	405,978
Contributions for Ministry	57,722	64,000	64,000
Earnings (Loss) on Reserves	64,905	75,000	32,000
Other Revenues	11,543	20,200	201,777
Invested Fund Transfers for Operations	242,134	105,105	34,105
(Increase)/Use of Operations Reserve	-	-	25,941.10

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Total Revenues for Operations	**794,907**	**588,502**	**763,801**
Expenses			
New Church Development (NCD)			
Total Explorers Supplement Expenses	162,000	72,000	72,000
Total Church Plant Supplements	144,000	62,000	128,100
Total Development Coordinator	-	-	48,443
Total Training	32,401	38,000	45,000
Total Other NCD Support Exp.	1,380	33,000	60,000
Total NCD Support Expenses	33,781	71,000	153,443
Total New Church Development (NCD)	**249,781**	**305,000**	**353,543**
Total Evangelism/Multi-Cultural Exp	20,903	17,500	12,500
Total Church Strengthening	9,910	74,573	30,000
Total National Presence	25,530	39,859	48,883
Administration — Director of ONA			
Salary	79,563	86,177	85,000
Housing Allowance	3,333	30,000	40,000
SS Allowance	6,546	8,883	
Insurance	-	28,000	34,900
Retirement	-	15,000	15,000
Part-Time Director/Consultant	138	6,542	
Total Director of Outreach North America	**88,601**	**174,542**	**174,900**
Support Staff	135,998	133,471	63,105
Payroll & Benefits	**224,599**	**308,013**	**238,005**
Total Adm. Support Exp (includes Board Exp)	**42,417**	**78,650**	**80,870**
Total Administration Expenses	**267,016**	**386,663**	**318,875**
Total Expense	**573,148**	**823,594**	**763,801**
Net Income (Loss)	**221,860**	**(235,092)**	**-**

DUNLAP
Allocations and Fund Balances

	Actual 2024	Synod Approved 2025	Synod Proposed 2026
Anticipated Revenue	277,394	183,200	233,800
Beginning Fund Balance	29,028	6,300	3,783
Total Available	**306,423**	**189,500**	**237,583**
Less: Reserve for Potential Revenue Shortfalls	(10,700)	(5,900)	(7,500)
Percentage of Revenue	3.9%	3.2%	3.2%
Administration	(4,794)	(4,800)	(5,150)
Erskine & Barker Scholarships	(25,200)	(25,300)	(35,300)

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Remaining for Allocation	**276,429**	**153,500**	**189,633**
Summary of Dunlap Fund Balances			
Dunlap Ministry Operations-Cash @ GS SSB	106,429	106,029	7,503
Dunlap Ministry Operations-Ultra Short @ Schwab	115,656		
ARP Adoption	146,697	136,100	136,100
Dunlap Orphanage Ministry	1,066,685	1,049,100	1,098,700
James Barker Erskine Scholarship	31,854	30,100	32,900
McGregor Memorial Fund	205,517	183,500	211,700
Will Ministry	353,020	347,600	363,600
Bada & Robert Helms Children Fund-Recommended	64,444	62,100	66,300
Total Fund Balances	**2,090,302**	**1,914,529**	**1,916,803**

DUNLAP
Operations

	Actual 2024	Synod Approved 2025	Synod Proposed 2026
Income			
Denominational Ministry			
Miscellaneous Gifts	14,500	4,000	4,000
Interest Allocation-Stewardship	17,658		
B. J. Wade	279,216	103,200	203,000
Transfer (to)/from Investment (Wade Growth Fund)	(115,000)		(50,000)
Ola B. Hunter	4,380	4,100	4,300
McGregor Memorial	7,954	7,700	8,400
Orphanage Fund	49,634	45,200	45,100
Will Ministry Fund (min bal of $255,022)	16,422	15,000	14,900
Bada & Robert Helms Children Fund-set % of $18k	1,430	2,700	2,800
Barker Scholarship	1,200	1,300	1,300
Total Income	**277,394**	**183,200**	**233,800**
Ministry Expenditures			
Barker Scholarship to Erskine	1,200	1,300	1,300
Erskine-guaranteed	24,000	24,000	34,000
Ongoing Relationships (50% max of remaining unless unanimous)			
Collins Home	27,000		
Palmer Home	24,000		
WW-Mabel Lowry Pressly Home/Girls Hostel	11,500		
French Camp Academy	27,000		
Total Ongoing Relationships Expenses	**89,500**	**-**	**-**

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Discretionary-these relationships are reviewed annually			
Calvary Home	17,875		
Boys Farm	3,000		
Miracle Hill	2,500		
Hope for the Fatherless	18,000		
RCRI (Reach Children of Rwanda Int'l)	10,500		
King's Kids/Throwing Seeds	25,500		
Committed for 1st Qrt next year	3,125		
Remaining for allocation	-	153,500	189,630
Total Discretionary Expenses	80,500	153,500	189,630
Sub-Total Ministry Expenses	195,200	178,800	224,930
Total Administration Expenses	4,794	4,800	5,150
Total Ministry Expenses	**199,994**	**183,600**	**230,080**
Net Income over / (under) expenses	77,401	(400)	3,720
Beginning Fund Balance	29,028	106,429	3,783
Ending Fund Balance	**106,429**	**106,029**	**7,503**

ERSKINE COLLEGE

	FY24-25 Budget	FY24-25 Projection
Total Operational Revenues	**24,768,415**	**24,126,572**
Total Operational Expenditures	**23,778,917**	**23,871,838**
Net Surplus/(Deficit) from Operations	**989,499**	**254,734**

EXECUTIVE BOARD

	Actual 2024	Synod Approved 2025	Synod Proposed 2026
Revenues		0.0%	0.0%
General Synod Allocation	87,190	83,900	83,900
Misc Income	2,139		
Total Revenues	**89,329**	**83,900**	**83,900**
Expenses			
General Synod Officers			
Moderator	3,141	8,000	8,000
Vice-Moderator	-	1,500	1,500
Moderator-Elect	1,436	1,000	1,000
Vice-Moderator Elect	-	500	500
Principal Clerk	5,642	5,000	5,000
Treasurer	3,600	3,675	3,600
Total General Synod Officers	**13,818**	**19,675**	**19,600**
Net General Synod Meeting	4,566	3,600	-
Total Ex. Board Meeting & Office	**15,302**	**5,900**	**6,400**
Total General Synod Contingency	**5,766**	**13,935**	**29,970**

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Communication & Operations			
The ARP Net	(2,057)	3,000	(250)
Net Adult Quarterly	446	700	-
Net ARP Bookstore	8,375	(2,000)	(2,000)
Total Website & Internet	**20,420**	**18,600**	**17,600**
Net Copier, Postage & Banking	4,045	5,800	4,000
Total Other Expenses	**9,933**	**14,690**	**8,580**
Total Communication & Operations	**41,163**	**40,790**	**27,930**
Total Expenses	**80,615**	**83,900**	**83,900**
Net Income (Loss)	**8,714**	**0**	**0**
Beginning Reserve	**66,386**	**75,100**	**75,100**
Ending Reserve	**75,100**	**75,100**	**75,100**

CENTRAL SERVICES

	Actual 2024	Synod Approved 2025	Synod Proposed 2026
Revenues			
Current Funds		**3.0%**	**5.4%**
Denominational Ministry Funds	510,334	504,308	531,422
Miscellaneous Gifts	800	0	0
Total Current Funds	**511,134**	**504,308**	**531,422**
Agency Support			
Board of Benefits- 13% of total Dist	59,700	77,600	81,850
Retirement Support-DB Plan 2.6%	14,441	15,500	16,370
Total Agency Support	**74,141**	**93,100**	**98,220**
Total Revenues	**585,275**	**597,408**	**629,642**
Expenses			
Executive Director Central Services		**3.5%**	**3.5%**
Salary	92,144	95,150	98,480
Retirement	11,031	11,418	11,818
Insurance-AS Director	16,423	9,707	9,980
Employer Tax-SS	5,713	5,899	6,106
Employer Tax-Medicare	1,336	1,380	1,428
Total Exec. Director Central Service	126,647	123,554	127,812
Total Salary and Benefits	533,809	571,347	600,911
Staff & Program			
Worker's Compensation	611	1,242	1,186
Director Travel & Expenses	71	1,000	200
Staff Travel & Expenses	1,343	800	1,300
Training	-	1,000	500
Dues/Subscriptions		100	100
Total Staff & Program	2,024	4,142	3,286
Total Equipment	2,840	750	1,000
General Office			
Software Maintenance	8,628	8,700	9,700

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Bank Fees-Net	1,651	200	200
Bank Fees Allocated	(401)		
Communication	5,497	4,344	7,120
Office Supplies	6,339	7,500	7,000
Commercial Insurance	208	425	425
Total General Office	21,921	21,169	24,445
Total Expenses	**560,595**	**597,408**	**629,642**
Net Income (Loss)	**24,680**	**-**	**-**
Beginning Fund Balance	20,547	45,228	43,177
Ending Fund Balance	**45,228**	**45,228**	**43,177**

ARP CENTER FACILITY

	Actual 2024	Synod Approved 2025	Synod Proposed 2026
Receipts			
Denominational Ministry	91,005	87,360	87,360
Misc Gifts	11,621		
Total Rental Income	159,794	111,026	81,303
TOTAL RECEIPTS	**262,420**	**198,386**	**168,663**
Expenses			
Facility Repairs	22,653	25,000	25,000
Facility Management	80,880	78,742	82,434
Utilities	36,218	31,000	32,340
Facility - Other	139,144	63,645	28,889
TOTAL Expenses	**278,895**	**198,386**	**168,663**
Net Income (Loss)	**(16,475)**	**-**	**-**
Beginning Facility Fund Balance	30,226	13,751	13,751
Ending Facility Fund Balance	**13,751**	**13,751**	**13,751**
Plant Sinking Fund #800000-013			
Beginning Balance	83,644	166,866	181,866
Contributions	131,000	45,000	20,000
Expenses	(47,778)	(15,000)	(85,000)
Ending Plant Sinking Fund Balance	**166,866**	**196,866**	**116,866**
PSF Shortfall vs Estimated Target	**136,874**	**(21,451)**	**116,866**

BRICE SANDERS (CAMP JOY)

	Actual 2024	Synod Approved 2025	Synod Proposed 2026
Revenues			
Contributions	243,170	206,138	206,508
Total Other Revenue	69,547	35,684	59,288
ARPWM Contributions	8,713	6,000	8,100
Total Registration and R&B	118,710	133,121	132,500

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Earnings on Investments	51,164	-	18,000
Total Revenues	**491,304**	**380,943**	**424,396**
Expenses			
Total Room/Board & Admin Expenses	293,435	277,839	320,538
Total Conference Honorariums/Fees	23,925	27,750	26,250
Total Other Camp Expenses	71,079	67,474	77,608
Total Expenses	**388,439**	**373,063**	**424,396**
Receipts Over Disbursements	102,865	7,880	-
Beginning Reserve Fund	400,091	476,119	502,956
Ending Reserve Fund-Camp Joy	**502,956**	**483,999**	**502,956**

NOMINATIONS

	Actual 2024	Synod Approved 2025	Synod Proposed 2026
Revenues			
Denominational Ministry Allocation	4,087	4,000	4,000
Total Revenues	**4,087**	**4,000**	**4,000**
Expenses			
Committee Meeting	-	3,900	3,900
General Office-Copy, Etc	-	100	100
Total Expenses	**-**	**4,000**	**4,000**
Net Income (Loss)	**4,087**	**-**	**-**
Beginning Balance	**7,781**	**11,868**	**4,000**
Ending Balance	**11,868**	**11,868**	**4,000**

INDEX 34 Bonclarken Conference Center

Dear Gentlemen:

The Board of Bonclarken is honored to serve the Associate Reformed Presbyterian Church through our conference center ministry.

Bonclarken's Mission to *"provide and promote a Christian environment for inspiration and renewal"* continues to guide our decision making. The purpose of this report is to update Synod on the activities of our Board since the last meeting of Synod, to share

the ministry impact of Bonclarken, and to make recommendations for consideration by Synod.

Building a Ministry That Endures

In 2025, the Lord led us in a time focused on sustaining this ministry. After much thoughtful interaction, discussion, and prayer, our Board of Trustees unanimously adopted a Strategic Plan for the next five years. This Plan provides a roadmap designed to strengthen our mission, clarify our core values, and ensure that Bonclarken remains a place of Christian inspiration and renewal for generations to come. Our Strategic Plan is rooted in faithful stewardship and long-term sustainability and focuses on four key areas: People and Culture, Financial Sustainability, Facility Management and Improvement, and Marketing and Branding. Our Board will be working over the next five years toward meeting the objectives identified in this Plan.

A major part of the Strategic Plan is financial sustainability, and our Endowment plays a vital role. Our Endowment is a permanently invested fund. The principal remains invested, and each year 5% of the December 31st value is distributed and used for the proper upkeep, renovation, and improvement of our grounds and facilities (more than 45 buildings plus recreation sites).

The direction that our Board has set is being affirmed through the extraordinary generosity of our supporters who believe in the importance of this ministry. In 2025, friends of Bonclarken contributed $3.8 million in gifts to our Endowment. These gifts and our prudent management increased our Endowment to $13.3 million. We received these gifts with gratitude and with a strong sense of responsibility to steward them wisely.

Deferring major maintenance is one of the primary reasons that several Christian conference centers have closed. It is essential to the sustainability of our ministry that we invest the resources necessary to keep our facilities in good condition for our current and future guests. Most of the improvements our guests see and appreciate are made possible through income from our Endowment.

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Recommendation that Synod move to May in 2028 and beyond

Two very impactful ministries of the Associate Reformed Presbyterian denomination are **Camp Joy** and **Camp Bonclarken**. Both of these camps are full and unable to serve additional campers. Our Board has tried to find time on our very busy summer calendar to allow us to serve additional campers and has given this matter much prayerful consideration. We have been led to recommend a solution that will benefit and expand both Camp Joy and Camp Bonclarken.

The Bonclarken Board has voted unanimously to request and recommend that the meeting of Synod for 2028 begin **Tuesday, May 16, 2028**, with subsequent meetings of Synod starting on the Tuesday that is thirteen days before Memorial Day.

The reasons for this recommendation are:

1. Camp Joy Expansion: Bonclarken hosts four sessions of Camp Joy. Each of Sessions 2, 3, and 4 serve approximately 40 campers plus 90 counselors and staff. Currently, Camp Joy Session 1 meets simultaneously with Synod and has a smaller number of campers, counselors, and staff due to housing space limitations during the week of Synod. Camp Joy has a waiting list of over 100 campers with special needs. **Moving Synod to May would allow Camp Joy Session 1 to expand by at least 20 campers, plus counselors and staff.**
2. Camp Bonclarken Growth: Camp Bonclarken, Bonclarken's own camp for ages 8-14, currently has two sessions, which are held the third and fourth weeks of July. The first session shares our grounds with Camp Joy Session 4, and the second session shares with Family Bible Conference. We can host 155 campers each week (along with counselors, counselors-in-training, and staff for a total of 275 per week). Both sessions of Camp Bonclarken were full in 2025. When registration opened for 2026 on October 15, Session 1 filled in 45 minutes, and Session 2 filled well before Christmas. Our Board believes strongly that a third session of Camp Bonclarken is needed. Camp Bonclarken is vitally important in training the campers and counselors in their Christian faith (with

many making professions of faith and other life-changing decisions). Their positive experiences at Camp Bonclarken inspire them to return for Horizon and Quest, serve as counselors for Camp Joy, become more involved in their youth groups and other church activities, and as adults to raise their families in the church. **Moving Synod to May would allow a third session of Camp Bonclarken to be held during the current Synod week.**

3. School Calendar Conflicts: Many school districts serving ARP youth have moved their first day of school forward to the last week of July or the first week of August. This forces these youth to have only the first session of Camp Bonclarken as an option**. Moving Synod to May will allow for another session of Camp Bonclarken, giving numerous ARP youth the opportunity to attend because of the very short window for registering for the first session.**

For these reasons, our Board is recommending Synod move to May in 2028 and continue meeting in May in subsequent years.

Our Duties from the Manual of Authorities and Duties

The Board of Bonclarken is responsible for oversight of the management and ministry of the Conference Center, which includes all properties and facilities. In the exercise of this responsibility, the Board implements the five duties as reflected in the Manual of Authorities and Duties.

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 denomination 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:

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Providing *opportunities for Christian worship, education, recreation, and fellowship* is the primary mission of Bonclarken. The Board and the Administration work together to keep this mission as the focus of our efforts.

Christian development is fostered when guests are open to the call of the Holy Spirit, and the Bonclarken staff works diligently to *assure a Christian 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 the interest of oneness with God, the facilities may be shared with other Christian and educational groups when scheduling permits. Bonclarken has hosted many other like-minded Christian and educational groups in the past, and we pray these friends will continue to be interested in holding their events at our conference center.

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:
Officers elected for 2025-2026:

Dan Eller	Chairman
Bill Patrick	Vice Chairman
Blake Moore	Treasurer
Catherine Davis	Secretary

The Board employs and supervises Chip Sherer as President of Bonclarken. The Board entrusts Mr. Sherer with the duty of carrying out the policies of the Board and managing the day-to-day operations of the Conference Center.

Duty #3:

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"To make such rules and regulations for its own governance 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 By-Laws and Board policies as to current applicability and makes revisions when deemed appropriate.

Duty #4:
"To manage, sell, lease or purchase real property as determined appropriate by the Board to carry out the mission of Bonclarken."

Response to this duty:
The Board continues to ensure that all property owned by Bonclarken is appropriately managed and took the following significant actions from May 2025 through March 2026:

May 2025 Board meeting:

- Adopted the 2026-2030 Strategic Plan as recommended by the Strategic Plan Steering Committee.
- Approved Carl Shaw, CPA, to conduct the 2025 Financial Review.

October 2025 Board meeting:

- Authorized the President to implement upgrades to the Youth Activity Building, not to exceed $250,000.
- Authorized the President to enter into a lease agreement with Providence ARP Church regarding Bonclarken's future use of Todd Cottage for guest housing.
- Authorized shifting the report from the CPA regarding the annual Financial Review from the May Board meeting to the October Board meeting.

January 2026 Board meeting

- Approved inclusion in our 2026 Report to Synod a recommendation that the 2028 meeting of General Synod be held at Bonclarken beginning Tuesday, May 16, 2028.
- Approved a 2026 Operating Budget.
- Approved a 2026 Endowment Income Budget and Withdrawal Schedule.

Recommendations:

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1. 2028 meeting of General Synod: We recommend that the 2028 meeting of General Synod be held at Bonclarken beginning **Tuesday, May 16, 2028**. (*The meeting of General Synod for 2027 was approved by the 2025 Synod to be held at Bonclarken beginning Tuesday, June 8, 2027.)* **REVISED** (see below)
2. Ongoing Financial Support: We request that General Synod continue its financial support of Bonclarken through the allocation of funds from the Denominational Ministry Fund and through the annual Easter offering. **APPROVED**
3. Promote Participation: We recommend that General Synod ask all presbyteries, boards, and churches to encourage and assist their members in attending the various camps, conferences, and retreats hosted by Bonclarken throughout the year. **APPROVED**

Respectfully submitted,
Dan Eller, Chairman
Board of Bonclarken

INDEX 34 Revised Recommendation

Included in the Bonclarken Report to Synod is the following recommendation:

1. *We recommend that the 2028 meeting of General Synod be held at Bonclarken beginning Tuesday, May 16, 2028. (the meeting of General Synod for 2027 was approved by the 2025 Synod to be held at Bonclarken beginning Tuesday, June 8, 2027.)*

After further consideration, our Board has revised this recommendation to the following:

1. *We recommend that the 2028 meeting of General Synod be held at Bonclarken beginning Tuesday, June 6, 2028 and that founders hall be made available for the exclusive use of Camp Joy session 1 for the week of synod beginning in 2028 and thereafter. (the meeting of General Synod for 2027 was approved by the 2025 synod to be held at Bonclarken beginning Tuesday, June 8, 2027.)* ***APPROVED***

Rationale

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In our Report to Synod, the Board explained the need to expand the ministries of both Camp Joy and Camp Bonclarken, both of which currently operate at capacity and maintain waiting lists.

Following additional feedback and discussion, our Board has identified an alternate means to increase camp capacity while retaining Synod's traditional June meeting date.

An additional week of Camp Bonclarken can be established during the first week of July, provided two existing non-ARP youth events are discontinued.

Assigning Founders Hall for the exclusive use of Camp Joy Session 1 during the week of Synod (Sunday – Friday) beginning in 2028 would provide sufficient housing capacity for this session to increase its current limited enrollment of approximately 20 campers to its normal enrollment of approximately 40 campers plus counselors and staff.

The Board believes this revised recommendation advances the ministry goals outlined in our Report while preserving the longstanding practice of holding General Synod at Bonclarken during its traditional June week.

Bonclarken greatly values hosting the annual meeting of General Synod and respectfully requests Synod's approval of this revised recommendation.

Morrie Lawing (Executive Director, ONA) and James Ritchey gave a presentation on behalf of the Board of Outreach North America.

(Morrie Lawing)

Good evening, gentlemen. Mr. Vice moderator, fathers and brothers. Someone recently told me that as I get older, there seem to be fewer fathers and more brothers here.

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I must begin by acknowledging that today has been an unusual day, as you can well imagine—nearly four hours of discussion and conversation. As I sat at dinner, I wondered whether I should try to rewrite my remarks. In the end, I decided to go with what I had prepared. You may notice that some of what I say sounds similar to points already made by many of you in the court today.

Last year I stood before you as the new Director of Outreach North America. Today I stand before you with a clear mandate from the ONA Board. That mandate has two key aspects.

First, our vision is not to manage the ARP's growth from a distance, but to ignite it from within our presbyteries. We are partners with you—the presbyteries of the ARP Synod—in fulfilling the Great Commission on American soil. That is what your Board exists to do, and what we hope to do more and more: serve as the agency that actively partners with our presbyteries.

The second aspect of the Board's charge is this: we must look honestly at the data. Across our denomination, we are closing churches annually while planting only a fraction of that number.

To be sure, some of that decline is accounted for by the eleven churches we sent out, along with the seven churches lost in the Second Presbytery matter. Every year we also close faithful churches that have simply run their course. You heard today that we may be on the cusp of closing another eighty for various reasons. These decisions rightly occur at the presbytery level, not the denominational level.

Yet at the same time, we are planting very few churches. If we do not change our trajectory, we will continue retreating.

The Board of Outreach North America believes we are called to advance.

If we are closing more churches than we are planting, we are not growing—we are managing a slow sunset.

Hear me clearly: We can invest heavily in Christian education, build beautiful retreat centers, and send incredible resources

overseas—all noble and important endeavors. Yet unless we also invest deeply in planting new churches and revitalizing existing ones, we simply will not last.

It is here that I must pause, especially in light of what happened today. On behalf of the Board, I want to say thank you. Someone asked me right afterward how I felt. I told him I was scared—because we now have an even greater responsibility to give account to the whole denomination. But I want to assure you, Synod, that I personally, and we as a Board, will take this trust and this task with the utmost seriousness. We will labor with all our might, working alongside the Board and the presbyteries, to help us move in a new direction.

The local church is the foundational outpost of the gospel. It is the engine of our entire denomination. If the engine dies, the vehicle stops moving—no matter how beautiful the rest of the car may be. We must therefore think seriously, dear brethren, about how we can become more engaged in this work.

I know this sounds dire, but I want to say clearly tonight that we are not a people without hope.

When presbyteries intentionally pull back to retreat, pray, and plan—as several have already done—good things happen. Three presbyteries in particular come to mind. Some time ago, Florida Presbytery, under the leadership of Tom Hawkes, formed a committee that retreated, prayed, and asked what God would have them do. They set a significant goal and are now moving toward it.

I was encouraged this morning to hear about another presbytery that Tom Hawkes and I visited for a day of prayer and planning. The energy and enthusiasm in the room were palpable. Just yesterday, that presbytery approved the sale of property and committed $500,000 toward planting five churches in the next five years. Praise the Lord!

Catawba Presbytery has also retreated and evaluated its situation; they continue to work on next steps. To every presbytery—whether large or small—I say: gather a few men, invite us to join you, and

let's talk seriously about how you can advance church planting and revitalization. This must not remain abstract. We need to put our faces forward and ask, "What can we do?" Do not be overwhelmed. Far too many presbyteries simply continue doing what they have always done. We need fresh strategies at the presbytery level.

The work at the presbytery level is hard, gritty, real work—but it is faithful kingdom work. I promise you that Outreach North America will do everything we can to help the presbyteries carry it out. I invite any presbytery that would like to retreat and plan to contact me. We will set a date and get to work.

Since last Synod, we have seen three churches organized and three missions laboring. To give you a glimpse of what this looks like on the front lines, I have invited one of our newest organizing pastors to speak. Please welcome the Rev. James Ritchey.

(James Ritchey)

It is a joy to speak before you, especially after Morrie's encouraging report. Thank you for the opportunity.

I am James Ritchey, pastor of River City Reformed Presbyterian Church in Little Rock, Arkansas, part of the Mississippi Valley Presbytery. I want to take just a few moments to speak about the Lord's blessing on our work in Little Rock. This was a church plant that was organized this year, so we are no longer a plant. We now have our own elders and deacons, for which we are deeply grateful.

Our story is simple and ordinary—one of God's blessing through the ordinary means of grace. We have not done anything flashy or innovative. Instead, we have sought to prioritize the means of grace and to trust the Lord to bless them.

River City was initially planted by Howard Wheeler, with worship services beginning in 2018. I first came as an associate pastor and became the solo pastor in 2023. As we reflect on Rev. Wheeler's work, I ask you to continue praying for him and his family. Those who know Howard know what a faithful servant and leader he is, both in the local church and across the presbytery and Synod.

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We seek to keep the Lord's honor at the center of our ministry, praying for the edification of the saints and the salvation of the lost. By God's grace, we have prioritized the ordinary means of grace—Word, prayer, and sacrament—especially in our morning and evening Lord's Day worship services.

Evening worship has been a particularly rich blessing. There are few other regular evening services in our area, so we have been encouraged by visitors from other churches who join us on Sunday nights. These visitors have become dear friends and have helped us build stronger connections with other local congregations.

We are also encouraged by the congregation's evident devotion to the Word of God, seen in our weekly Bible studies and our bimonthly Wednesday night prayer meetings, where we study Scripture and pray for the mission of the church and the needs of the body. It is a joy to watch the body grow closer together and closer to the Lord.

The Lord has also given us opportunities for outreach through local festivals, farmers' markets, and a university Bible study at the University of Arkansas at Little Rock. One member joined after meeting us at a market where she had simply gone to buy chocolate. Another lady found us through a Google search because we were nearby; only after years of attending did she discover how much she needed Presbyterianism. Other families have expressed gratitude for a church that faithfully preaches the gospel every week.

Like every church, we are not perfect. There are many ways in which we still need to grow and be conformed to the image of Christ. We ask you to keep praying for us in that regard. But the Lord has been kind to bless this ordinary work.

To those in organized churches, I encourage you to consider supporting a church plant. Church planting is hard, but one of the greatest encouragements is knowing you are not alone and building relationships with established churches further along the journey.

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To fellow church planters, I encourage you not to lose heart. It is easy to become discouraged when progress seems slow—the "day of small things." But in time, you will look back and see the Lord's surprising work in people's lives, in ways you never imagined, and in your own heart.

Finally, I want to thank Outreach North America and the General Synod for your long-standing commitment to church planting and your generous support. Today you made a significant new commitment, but this support has been present for many years and decades. We are grateful for this real connectionalism. Your investment is evidence that you believe the Lord's promise: He is building His church, and the gates of hell will not prevail against it. Thank you.

(Morrie Lawing)

Thank you, James. We need more men like this.

The bittersweet reality in the ARP is that we have resources—as was discussed at length today—but we lack sufficient reach and men willing to engage in the work. We have mothers that want to "daughter" churches, but we lack planters—men willing to go.

As a denominational Board, we are committed to leaning into this challenge: finding, developing, and supporting such men. The harvest is plentiful, but the laborers are few.

That is why we present the following vision in our report—a simple but monumental 10-year challenge. We have eight presbyteries. We are inviting every presbytery to commit to planting ***one new church per year*** *for the next ten years. Some will plant two; others may struggle to plant one. But if we commit together, by 2036 we will have planted 80 new churches across North America. What a gospel footprint that would be!*

We cannot accomplish this through clever marketing or administrative effort alone. It is not ultimately a budget problem—though we are grateful for the funds. We have not because we ask not. In the spirit of Philip Bunch, in addition to the week of prayer already approved, our report and motion ask that we add four more

days of prayer and fasting—one day each quarter. We will provide prayer guidance from the office. We must ask the Lord of the harvest to raise up young men willing to go into hard places, to breathe fresh life into weary churches, and to turn our eyes back to the mission field at our doorstep.

Let us stop managing decline, fathers and brothers. Let us begin praying for a genuine awakening in the ARP denomination.

Thank you, Mr. Moderator

A motion CARRIED
That Executive Director Lawing's and James Ritchey's comments be spread on the minutes of Synod, verbatim.

INDEX 35 Outreach North America

Outreach North America (ONA) is the Home Missions agency of the Associate Reformed Presbyterian Church. We are a service agency to the presbyteries of the ARP. Our goal is to empower presbyteries to fulfill the Great Commission through the planting of new churches and the revitalization of existing ones.

The 10-Year Challenge
Executive Director Morrie Lawing has challenged our eight presbyteries with a bold vision for the future: the "10-Year Challenge." We invite the denomination to pray toward a goal where every presbytery commits to starting one church per year for the next ten years. If realized, this would result in 80 new churches by 2036, significantly expanding our gospel footprint.

Church Planters Leadership Development and Training
There is a great need for church planters currently and in the future. One of the ways to develop Church Planters is through an initiative of the Board: the Church Planter Leadership Taskforce. This group is finalizing educational objectives to create a formal

curriculum for future planters. All types of men (e.g., college and seminary students, current ordained ARP pastors, men from other denominations, etc.) are eligible for this training. In addition to the annual Church Planter retreat, this training will include:

- An Annual Training Conference
- Classes at Erskine Seminary
- Regional Ministerial Cohorts
- Modular courses and seminars

Newly Organized Mission Churches

We are excited to mention that since our last Synod, we have celebrated the organization of three ARP missions.

- **Virginia Presbytery**
  - Church of the Harvest in Toano, VA – Rev. Ken Bush
- **Mississippi Valley Presbytery**
  - River City ARP in Little Rock, AR – Rev. James Ritchey
- **Florida Presbytery**
  - Red Bud Church in Claremore, OK – Rev. Scott Mitchell

Our Current Mission Churches

Here is a list of our current Mission Churches listed by presbytery:

- **Catawba Presbytery**
  - Christ the King ARP, Lexington, SC – Rev. Jeff Tell
- **Cumberland Valley Presbytery**
  - Redeemer Community Church, Macon, GA – Rev. Josh Garrett
- **First Presbytery**
  - Fletcher Presbyterian Church, Fletcher, NC – Rev. Zack Keuthan
  - Hickory Presbyterian Church, Hickory, NC – Rev. Tripp Castell
- **Grace Presbytery**
  - Liberty Reformed Presbyterian Church, Raeford, NC – Rev. Tim Phillips
- **Florida Presbytery**

    - Christ Presbyterian Church, Fernandina Beach, FL – Rev. Tom Hawkes
    - Christ's Community Church, Chuluota, FL – Rev. Mark Nelson
    - First Presbyterian, Sebring, FL (replant) – Rev. Karl Davis
    - Iglesia en Movimiento, Lake Placid, FL – Rev. Tim Sewell
    - Renew Church, Fort Myers, FL – Rev. Steven Meyers
    - Sojourner Church, Auburndale, FL – Rev. Patrick Daugherty
- **Mississippi Valley Presbytery**
    - Covenant Church, Burbank, CA – Rev. Brookes Pipher
- **Northeast Presbytery**
    - Hope Reformed Church, Millbury, MA – Rev. Josh Kitchens

Need for Increased Funding for Mission Churches
The cost to fund mission churches has increased over the years, so beginning in January, ONA transitioned to a new funding model to increase support for mission works. The Board is hopeful that increasing funding will provide the additional help needed to get new works to healthy places.

Revitalization
To strengthen existing works, ONA recently partnered with First Presbyterian Columbia to host a regional Lampstand Conference with 35 participants representing 12 churches. Additionally,

Director Lawing and Dr. Tom Hawkes will also team-teach a course on Church Planting and Revitalization at Erskine Seminary this fall to recruit and equip new laborers.

Presbytery-Level Field Coordinators
The Board is considering a "Presbytery-Driven" model featuring Church Extension Field Coordinators to act as "first responders" for church planting and revitalization at the local level.

ONA Board Composition

Our current Board composition consists of 14 voting members. While we value the direct link to the presbyteries provided by the 8 Presbytery Church Extension Committee Chairs, many of these men serve only for a year or two. Longer-term commitments would greatly improve board continuity. Therefore, the ONA Board would encourage all presbyteries to allow Church Extension Committee Chairmen to serve on the ONA Board for four-year terms to improve board continuity.

Furthermore, our agency would benefit from a deeper well of professional expertise among our At-Large members. The goal is to intentionally recruit Ruling Elders with expertise in Strategic Planning, Leadership Development, Human Resources, and Finance/Accounting, etc., to ensure our decisions are informed by people with diverse professional skills.

A Call to Prayer

"The harvest is plentiful, but the laborers are few; therefore, pray earnestly to the Lord of the harvest to send out laborers into his harvest" (Matthew 9:36, 37). There are in the ARP several churches ready and willing to "daughter" an ARP church with people and funds. However, we do not yet have men willing to go. Also, throughout our denomination, we have a great many churches in need of revitalization and renewal. For these reasons, the Board of ONA desires the ARP Church to commit herself this year to prayer and fasting. "We have not because we ask not" (James 4:2).

Officers for 2026-2027

Rev. Warren Harvey, Chairman
Rev. Justin Westmoreland, Vice Chairman
Rev. Nathan Eldridge, Secretary

Scheduled Meetings

November 17-18, 2026 (Bonclarken)
April 13-14, 2027 (Bonclarken)

Recommendations

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1. That Synod set one Friday per quarter (Aug. 7, 2026; Nov. 6, 2026; Feb. 5, 2027; and May 7, 2027) for prayer, fasting, revival, and reformation. **APPROVED**
2. That Synod add two At-Large positions to the ONA Board to allow for the recruitment of Ruling Elders with professional expertise in strategic planning, human resources, finance, and legal counsel. **APPROVED**
3. That Synod remove any restrictions on the ONA Church Planting Fund ($131,528) and the Hillcrest Fund ($146,850) to enable the ONA Board full discretion in using these funds for planting and training mission developers. **APPROVED**
4. That the 2027 ONA Budget be approved. **APPROVED**

Respectfully Submitted,
Rev. Andy Webb
Chairman

Phillip Bunch offered a prayer for Outreach North America, future church plants, and our church planters.

Robby Bell (Chairman, William H. Dunlap Orphanage, Inc.) gave a presentation on behalf of the Board of the William H. Dunlap Orphanage, Inc.

INDEX 36 William H. Dunlap Orphanage, Inc.

The William H. Dunlap Orphanage, a ministry of the ARP Church, has been providing care for children since 1905. It was founded in the west Tennessee town of Brighton in 1905 by Annie Belle Dunlap to honor the memory of her Father, William H. Dunlap, and her aunt, Elizabeth Dunlap Spain. The orphanage cared directly for

children until 1978, when it was closed by the General Synod. Assets and proceeds of the property were turned over to Synod and invested as an endowment to provide funds to continue to care for orphans. Significant contributions made by other individuals over time have increased the endowment to provide funds for annual distribution.

The Board appreciates new contributions to the trust and the several endowments, which allow us to increase our support for children. The social and spiritual ills of today's society cause children and their families to be caught in untenable situations where there are dangerous living conditions and no care. The need is great to provide these children with a safe and loving Christian environment. **Dunlap receives no assistance from General Synod's Denominational Ministry Fund or Synod's Annual Special Offerings (Easter and Thanksgiving).** Resources for Dunlap's work are provided solely from gifts, endowment earnings, and trust funds which name Dunlap as the beneficiary. The Board encourages giving to the Dunlap ministry and using the services of the institutions that Dunlap supports for children in need.

Dunlap's purpose, as stated in the bylaws, "is to provide care, support, maintenance, and education of orphaned, or fatherless, or helpless, or needy children, and to support projects related to such children." The corporation fulfills this duty through the Board of the William H. Dunlap Orphanage. Synod's Treasurer serves as treasurer of the corporation and works closely with Brian Such, Director of Finance in Central Services. The Executive Director of Central Services serves as the administrative officer for the Board.

The Dunlap Board typically meets two times each year. The March meeting is devoted both to receiving updates from our residential facilities that have ongoing relationships with Dunlap and to considering applications for discretionary grants from other ministries for the upcoming year. Grants are paid out from April 1 through March 31 of the following year. The Board meets again in November to receive updates from funded institutions and to consider any interim business.

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Dunlap grants are provided in a three-tiered manner:

1. Erskine College receives a minimum of $24,000 per year ($12,000 per semester) to be given to eligible students.
2. The Dunlap Board has established with the following homes a relationship which guarantees yearly funding as moneys are available: Collins Home Family Ministries - Seneca, South Carolina; Palmer Home for Children - Columbus, Mississippi; French Camp Academy - French Camp, Mississippi; and Mabel Lowry Pressly Home - Sahiwal, Pakistan. These homes make a report to the Dunlap Board at the March meeting. The reports of what these organizations are doing to impact the children's lives are inspiring and prove the worthiness of the denomination's endeavor.
3. Other qualified ministries to orphans submit grant applications each year and are considered on a year-to-year basis. These are discretionary grants and are allotted as funds are available.

All supported ministries must agree with the Dunlap Statement of Biblical Christian Belief, and, for the coming year, they have the aid of the ARP members or ARP churches which are involved in their work.

For the year 2026-2027, the Dunlap Board is pleased to be able to provide $259,515 for financial assistance to the following organizations:

Ongoing Grants:
Erskine College: $40,000
Collins Children's Home (Seneca, SC): $35,000
French Camp Academy (French Camp, MS): $35,000
Mabel Lowry Pressly Hostel (Sahiwal, Pakistan): $25,000
Palmer Home for Children (Lake Cormorant, MS): $24,000

Discretionary Grants:
Boys Farm (Newberry, SC): $12,000

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Calvary Home for Children (Anderson, SC): $22,475
Hope for the Fatherless (Ethiopia): $26,040
Miracle Hill (Greenville, SC): $15,000
Reach the Children of Rwanda International (Kigali, Rwanda): $25,000

Dunlap has two other ministry funds which have been established to provide assistance to adoptive families and to orphans studying at Erskine College:

1. The Dunlap Adoption Assistance Fund was established in 2011 to assist families of ARP pastors, elders, and members in good standing who are in the process of adopting children, a process that is often long and expensive. With income from this fund, the Board has been able to provide 19 adoption assistance grants since 2017 for a total of $73,900.
2. The Jim Barker Fund was established in memory of ARP Minister Jim Barker, who served on the Dunlap Board. It will provide a yearly scholarship for an eligible Erskine College student who exhibits characteristics of Christian leadership. Disbursements from this fund began in 2022. As of December 2025, this fund had a balance of $34,787. Any and all contributions to this fund will be greatly appreciated.

The Board of the William H. Dunlap Orphanage, Inc. is grateful for the ongoing and past support and gives thanks to our heavenly Father for His provisions and guidance in this exciting, worthy, and compassionate ministry. We encourage the congregations of the Associate Reformed Presbyterian Church to continue to support prayerfully and financially the many needy and precious children whose lives are touched through the Dunlap ministry.

The next scheduled meetings are: November 5, 2026, by Zoom; March 11-13, 2027, at Bonclarken.

Recommendations:

1. That all presbyteries, sessions and congregations be encouraged to participate in this vital ministry by giving to

the ARP Adoption Assistance Fund as a practical statement of the denomination's stance on the value of human life. **APPROVED**

2. That interested individuals are encouraged to consider making gifts of assets and assigning such funds as beneficiaries in their will or trust. **APPROVED**
3. That all presbyteries appoint an active representative to the Dunlap Board, if they have not done so, and that said representatives make a report of Dunlap's ministries to their presbytery each year. **APPROVED**

William H. Dunlap Orphanage, Inc. Officers for 2026-2027:
– Chairman: Robby Bell
– Vice Chairman: William Kidd
– Secretary: Diane Clowers

Sincerely,
Robby Bell, Chairman

Scott Cornelius prayed for the ministries of the Dunlap Board.

Kyle Sims (Principal Clerk) presented a resolution on behalf of the Committee on Administration:

Resolution in Recognition of Distinguished Service Associate Reformed Presbyterian Synod:

"As each has received a gift, use it to serve one another, as good stewards of God's varied grace." — 1 Peter 4:10

***WHEREAS**, in June 2025, Susan Tanner graciously accepted the call to serve as **Interim Executive Director of Central Services**, providing essential leadership during a critical period of transition for the General Synod; and*

***WHEREAS**, Susan capably assumed these significant administrative responsibilities while continuing to fulfill her primary duties as **Director of Communications**, including the publication of The ARP Magazine and Quarterly, the management of denominational digital platforms, and the facilitation of vital communication across our boards, agencies, and committees; and*

***WHEREAS**, throughout this interim tenure, Susan has modeled a servant's heart and an unwavering faith in Christ, approaching every task with professional excellence and spiritual integrity; and*

***WHEREAS**, the staff of Central Services—**Brian Such, Shay O'Sheal, Alisa Prince, and Kristen Livingston**—provided steadfast support and collaborative assistance to Susan, ensuring the continued fruitfulness of the office;*

***NOW, THEREFORE, BE IT RESOLVED**, that the 2026 General Synod of the Associate Reformed Presbyterian Church formally recognizes and extends its profound gratitude to Susan Tanner and the staff of Central Services for their exemplary leadership, distinguished service, and invaluable contributions to the life of the denomination; and*

***BE IT FURTHER RESOLVED**, that this resolution be spread upon the minutes of the General Synod and that formal copies be presented to Susan Tanner and the staff as a permanent token of our appreciation for their faithful service to Christ and His Church.*

***PASSED AND ADOPTED** this 9th day of June, 2026.*

Harper Price closed the meeting in prayer.

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Thursday
June 11, 2026

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Morning Session

The morning session began with a sermon by Joe Rolison.

Synod held a moment of prayer for the day.

A motion CARRIED
In consideration of the 100th Anniversary of the formation of the 1926 Synod Committee that led to the production of the Bible Songs book that the Moderator form a special committee made up of three ministers, two elders, and two advisory members who love the Bible Songs and to present a report to the 2027 General Synod on the positive role of psalm singing in the Associate Reformed Presbyterian Church!

INDEX 37 Executive Board

The Executive Board of the General Synod is the agency empowered to carry out the work of the General Synod in the interim period between meetings of Synod. It provides oversight for the Associate Reformed Presbyterian Center Facility, Central Services, and the promotional work of the General Synod.

This report reflects its activities since Synod 2025 and presents the recommendations of the Executive Board to the General Synod for 2026. 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 submits the following report.

In addition to monthly meetings of the Committee on Administration (CoA), the following Executive Board meetings were held since the 2025 Meeting of Synod:

A Fall Meeting of Executive Board was held on October 23, 2025 via Zoom

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A motion CARRIED:
That New Minister Orientation will be moved to the Fall of 2026.

A motion CARRIED:
That the Executive Director of Central Services' job description be approved as amended. (See Appendix C)

A Motion CARRIED:
To take $4,000 out of the contingency fund for Appalachia.

A Motion CARRIED:
That they go into Emergency Session

A Called Meeting of Executive Board was held on Friday, March 13, 2026, via Zoom

A motion CARRIED:
To approve the call for Rev. Charles Hammond as the Executive Director of Central Services

A Spring Meeting of Executive Board was held on March 27, 2025 via Zoom

The **EXECUTIVE BOARD APPROVED:**

Moderator-Elect Beard McAulay's Proposed Theme and Monthly Theme and Emphases. (See Appendix A)

The Archivist Report to the Executive Board was received as information. (See Appendix B)

Benjamin Glaser is interested in writing a new history of the ARP Church. This was received as information and is included in the recommendations below. (See Appendix D)

Gillian Brickey, ARP Women's Ministries President, proposed a subcommittee to be formed for Women's Ministries. This was received as information and will be brought up from the floor of Synod. (See Appendix E)

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Recommendations:

1. That Synod approve the budgets for Executive Board, The ARP Center Facility, and Central Services. **Approved**
2. That Synod endorse the Moderator's proposed theme and monthly emphases. (Appendix A) **Approved**
3. That the net Employee Retention Credit of $71,161 received in 2025 be transferred to the retirement debt. **Approved**
4. That Benjamin Glaser be commissioned to complete a new history of the Associate Reformed Presbyterian Church to be presented at the 2027 General Synod. **Approved**
5. That there be two volumes produced: The first a complete history of the ARP, the second a short booklet that can be used for new member classes, informational tables at ARP churches, and for sale through the ARP bookstore. **Approved**
6. That the actions of the Executive Board reported herein be received as information. **Amended**

Respectfully submitted,
Kyle E. Sims, Principal Clerk

Amended Motion
That the actions of the Executive Board reported herein be approved and received as information. **Approved**

APPENDIX A: MODERATOR'S THEME AND MONTHLY EMPHASES

2026-27 Moderator's Theme and Monthly Emphases

Theme: Knowing Jesus, Growing in Grace 2 Peter 3:18, John 17:3

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Monthly Emphases:

July – Jesus' Prayer For You: "This is eternal life" - **Knowing Jesus, Growing in Grace** - John 17:3

August – Jesus in Home Missions: "I have many in this city who are my people." **Outreach North America** - Acts 18:10

September – Jesus in International Missions: "Those who have never been told of him will see, and those who have never heard will understand." **World Witness** – Romans 15:21

October – Jesus Bestows Gifts: "Let us use them" - **Pastor Appreciation Month** – Romans 12:6

November – Jesus the Good Teacher and the Most Excellent Subject: "They marveled" – **Erskine College & Seminary** – Matthew 22:22

December – Jesus the Name Above Every Name: "For He will save his people from their sins" – **God in the Flesh** – Matthew 1:21

January – Jesus Others You: "Love God, love neighbor" – **Camp JOY** – Mark 12:30-31

February – Jesus Loves These Little Ones: "Do not despise one of these little ones" - **Dunlap Orphanage** – Matthew 18:10

March – Jesus Loves His Bride As Should We: "Let her works praise her in the gates" - **Pastors' Wives Appreciation Month** – Proverbs 31:31

April – Jesus in Our Camps and Conferences: "Times of refreshing" **Bonclarken** – Acts 3:20

May – Jesus in Sound Doctrine for All: "They are to teach what is good" - **ARP Women's Ministries** – Titus 2:3

June – Jesus' Church is Our Focus: "So the churches were strengthened in the faith, and they increased in numbers daily." **ARP Center and Staff** – Acts 16:5

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INDEX 38 Brice-Sanders Foundation

Officers for 2026-2027:

Bob Elliott	Chairman
Neal Stroup	Vice Chairman
Brian Such	Treasurer
Kylie Carroll	Secretary/Administrative Officer

2026 meetings:
February 19-20, 2026
October 8-9, 2026

Report from Rev. Bob Elliott III, Chairman

The members of the board were joined in our last stated meeting by Mr. Chip Sherer, President of Bonclarken. He presented a proposal from the Bonclarken board to move the Meeting of General Synod from its typical date in June to one in May beginning in 2028 and moving forward.

The B-SF Board was excited to hear about this proposal because it would provide the opportunity for the expansion of CJ-NC Session #1 that currently meets at the same time as the Synod meeting. That session has to remain smaller than the other sessions due to limited housing availability. The proposed move of the Synod meeting would allow an increase in campers served that week by approximately twenty.

The B-SF board unanimously approved the following motion: "Our board encourages Synod to consider moving to the proposed May dates to facilitate the growth of both Camp Joy and Camp Bonclarken, which both have substantial waiting lists."

We continue to seek other means to accommodate additional campers each year. We prayerfully plan to open a Camp Joy-Tennessee during the summer of 2027.

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See Jeff Lesslie's report below for more information since the last meeting of Synod.

Report from Mr. Jeff Lesslie, Executive Director:

Camp Joy has been busy since the last Synod report! Last year, we had a total of 8 week-long sessions of camp including a weekend Family Retreat serving a total of ***229*** campers! That's 23 more campers than 2024 which is a blessing! Each location continues to work hard to get campers off of the waiting list which is an ongoing effort. It continues to prove true how the year is broken up into 'Camp Joy seasons'. Planning, fundraising, camps, evaluating, structured and more unstructured time, etc. It keeps things interesting for sure. We are excited to have Camp Joy SC hopefully roll out a new Fall weekend camp this year (Lord willing), with the goal of adding an additional one next year. This is a great way to bring campers off of the waiting list as well as include campers who may not be able to attend a full week session.

As the Executive Director, I continue to focus on building, supporting, and cultivating *relationships*. One way this is done is to continue reaching back out to church/organization partners to update them on what the Lord has been doing and showing where their support has gone. As Chip Sherer told me when I started this job, following up with churches is not necessarily going to provide thousands of dollars that day. But opportunities, relationships, and partners grow from tending to those seeds. It is true! Relationally, my goal is to continue strengthening my relationships with the Directors, staff, campers, and community support members of our locations. The more solid a foundation those relationships are, the better we can weather storms together as we look to the future of this ministry.

The Board and I have continued to pray through and work on articulating Camp Joy's vision. Specifically, who we are (which is our vision), how we achieve our vision (our mission), and how we

live in a way that achieves our mission and vision (our core values). Our Vision: “Serving people with intellectual and developmental disabilities, we provide exceptional Christ-centered camp experiences nationwide.” Our Mission: “We offer one-on-one life-changing camps for people with intellectual and developmental disabilities. Together, campers and counselors experience JOY, learning what it means to put Jesus first, Others second, and Yourself last.” Our Core Values: “We love like Jesus as *we disciple*, so we *make others the priority*, *make it safe*, and *make it fun*. These things bring JOY.” What do each of these core values mean? We make others the priority by focusing on others by serving sacrificially, like Jesus. We make it safe by protecting, caring for, and encouraging others. We make it fun by continually seeking to create experiences that promote joy. And last, but certainly in no way least, we disciple as we spiritually nurture all participants. This last one (discipleship) is crucial. While the campers’ needs and attention are always front and center as the priority, we also have a great opportunity (and I would say responsibility), to pour into and disciple the counselors and staff. As many of you reading this know, the Lord has changed the lives of countless counselors and staff since 1980! This is something we are working to be more intentional about.

Last year, the Board had meetings on February 20th-21st and September 25th-26th, followed by a Director’s meeting on the 27th of September. In between the February and September Board meetings consist of planning team meetings throughout our four locations. 2025 was a great year for me and for Camp Joy as a whole, and I am continuing to learn something new each week. It’s exciting and humbling to see what God does through Camp Joy. My goal is to not only see it but also to obey His calling for my role within this organization. I pray the ‘Camp Joy prayer’ every morning before getting out of bed. I add a line to the end….*don’t worry, I won’t make the camps update it*. But I say:

“Good morning, God, this is Your day. I am your child, show me your way.
…And give me strength to obey.”

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I can often see His way for my life, but man, do I need the Holy Spirit's strength to obey!

I am very humbled to be in this role and want to do everything I can to strengthen B-SF as we move together into the future. 2026 has been great thus far, and I'm excited to see what's in store for the rest of the year. The Lord continues to call the equipped and equip the called with this great ministry of His. I'm so happy to be along for the ride! Thank you for your prayers and support.

Recommendations:

1. Approve the 2027 budget. **Approved**
2. Pray for our ministry, including the new CJ-TN beginning in the summer of 2027. **Approved**

Respectfully submitted,
Bob Elliott, Chairman

A motion CARRIED
That the Synod direct the board of stewardship to consider the inclusion of the Brice-Sanders/Camp Joy Foundation in the regular budget allotment of the DMF fund starting in budget year 2028.

James McManus offered a prayer for Camp Joy and its ministry in Tennessee.

Order of the Day
Jamie Hunt nominated Rev. Mark Miller for the office of Moderator to take office at the 2027 meeting of General Synod.

(Jamie Hunt)

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Mr. Moderator, Colleagues, guests

It is my privilege and duty to address this Synod meeting and to place before you the name of one to serve as Moderator of the General Synod.

It is a fearful duty; the Synod deserves good leadership and I do not desire to be proven to be a fool.

The individual whom I desire to nominate is a younger man, but not a young man. He is a mature man and a faithful servant of the Church. I believe our synod is nearing a pivotal point as my generation is passing and new leadership is being recognized. It is time; the right time and a good time.

The man I will suggest to you for leadership is quite remarkable. It was my pleasure to observe hm for a time as he served as an intern at Coddle Creek Church. I suppose that I know him about as well as any one among us. He is a remarkable man.

He is remarkable in his Calling to ministry in the church. As a youngster he was exposed to the gospel under the preaching of "Preacher J. B. Parker" at the Cochran Street Baptist Church in Statesville, NC. Preacher Parker is renowned in Statesville. Preaching with Holy Spirit power , Mr. Parker would then pray and the people would move from the pews to the aisle to kneel in prayer, weeping in repentance and joy for the great savior Mr. Parker proclaimed. A young boy witnessed this. His grandfather was converted and the boy's heart was stirred as he saw the power of preaching Jesus.

Later, this boy's campus minister suggested that he would never make a minister; but the Holy Spirit seed, planted years earlier determined to break through , as a seed through hard soil. And the boy became a minister quite like Preacher Parker.

The man I put before you today, is remarkable because of his training. In seminary, he came under the profound influence of Dr. Douglas Kelly. Academically, he did ok; but spiritually he found and embraced Dr. Kelly's deep sense of the Holiness of the God in Creation and Redemption which produces a humility of love to Jesus. Such vision of this mysterious God produced in this man a theological balance and an ecclesiastical discernment which is well beyond his years. This remarkable man smells biblical orthodoxy!

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This man I put before you today is remarkable in his intellect. Not only smart, he has a photographic memory. He does not forget information or duty . On occasion, more than once, our private conversation would touch on some particular Christian experience and he would say, "you know…on… you preached on this text…and said…". Oh that I could remember God's Word and the life lessons so well!

This man, whom I put before you today is remarkable in his family. Married to a very able attorney and Judge, he manages to shepherd 7 children and, with a little help from his friends, he is pastor of a growing church. He is known as the "Bobby Knight of Kindergarten Basketball."

Finally, This man, whom I present to you today, is remarkable for his Leadership. His commitments are biblical. He is fair-minded and discerning. His ability is remarkable but he is not overly filled with hubris. He has the courage to say "No!"

For quite a few years, the ARP Church has flirted with a mongrel type of government. While claiming to be Presbyterian, we have coveted a "Bishop" to solve our problems. We tried Agency Directors. Then "Synod Coordinators" and most lately the Executive Board. Perhaps the next generation , with courage, will say "No!" to the strange strategies of men and to the "power brokers" of organization.

Therefore, for the strength, health and future of the Associate Reformed Presbyterian Church I nominate the Rev. Mark Jordan Miller for Moderator of the General Synod.

Jonathan Williams seconded the nomination.

A motion CARRIED
That nominations be closed and Rev. Miller be elected as moderator-elect by acclamation.

The moderator-elect nominated Mr. Steve Maloney as vice moderator to take office at the 2027 meeting of General Synod.

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John Rogers seconded the nomination.

A motion CARRIED
That nominations be closed and Steve Maloney be elected as vice moderator-elect by acclamation.

A motion CARRIED
That Jamie Hunt's speech be placed in the minutes.

INDEX 70 Memorials

Memorial #1
From: Mississippi Valley Presbytery
Re: Young Child Communion

The Minister and His Work Committee memorializes the Mississippi Valley Presbytery (MVP) of the Associate Reformed Presbyterian Church to declare that:

"Paedo-communion, also known as "young child communion," is not compatible with Holy Scripture and the Confessional Standards of the Associate Reformed Presbyterian Church, particularly Question and Answer 177 of the Westminster Larger Catechism. Ordained officers in the ARP may not hold to, teach, or practice paedo-communion/young child communion."

The grounds of this memorial are:

1. That the Synod's 2009 statement regarding the Federal Vision did not explicitly address the practice of paedo-communion/young child communion. While paedo-communion is not necessarily the Federal Vision error, the

Federal Vision error is near universally accompanied by the practice of Paedo-communion/young child communion.

2. Paedo-communion is often a Baptist error perpetuated by those who come to grasp covenant baptism and then jump to the faulty conclusion that all baptized persons should be welcomed to the Lord's Supper. Paedo-communion thus conflates the sacraments of covenant initiation with the sacrament of covenantal renewal. This affects how officers and church members understand the notion of covenant, sacramentology, and justification.
3. This will put our position in more precise alignment with our fraternal relationships in NAPARC.

The Moderator's Committee on Memorials recommended the adoption of the memorial #1 with the substantive alteration [MAD Appendix, "Rules of Order 4.B"] of removing of the phrase "young child communion" whenever it is found. **MOOT**

A motion CARRIED
That the Synod refer Memorial #1 to a study committee appointed by the moderator on paedo-communion to show that it is inconsistent with the Westminster Standards, including definitions and practices, and make any recommended changes to all ARP constitutional documents by the 2027 General Synod.

Memorial #2
From: Catawba Presbytery
Re: FOG Amendment

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WHEREAS, *The Form of Presbyterial Church-Government* of the Westminster Assembly begins with "Jesus Christ, upon whose shoulders the government is....";[71] and

WHEREAS, constitutional documents within the Westminster Tradition have generally followed the pattern of beginning with the authoritative headship of Jesus Christ as Mediator (although there are differences in wording);[72] and

WHEREAS, all editions of the ARP Form of Government conformed to this pattern prior to its current iteration; and

WHEREAS, there is no compelling reason for a Reformed and Presbyterian constitutional document to deviate from the pattern established by the Westminster Assembly and generally maintained by the family of churches which continue to hold the Westminster Standards sincerely; and

WHEREAS, the current Form of Government of the ARP Church begins with three sub-sections (1.1,2,3) which follow a trinitarian pattern; and

WHEREAS, Form of Government 1.1 states, "God the Father is the source of all power and authority"; and

WHEREAS power and authority are not personal properties particular to the Father, but belong to the simple essence of God; and

WHEREAS, the Westminster Standards consistently maintain that the three Persons of the Trinity are "the same in substance, equal in power and glory"[73] and

WHEREAS, the current Form of Government, 1.1 *could* be construed (though not necessarily) as teaching subordinationism, and Form of Government 1.1-3 as a whole *could* be construed (though not necessarily) as embracing social trinitarianism;

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[71] *The Form of Presbyterial Church-Government and the Ordination of Ministers* in *Westminster Confession of Faith* (Glasgow: Free Presbyterian Publications, 2001), 397.

[72] See Form of Government, ARPC, I.I (1953. 1958, 1972); Book of Church Order, PCA, I; Form of Government, OPC, I.

[73] WCF II.3, VIII.2; LC 9,11; SC 6

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THEREFORE, the Session of Clover ARP Church memorializes Catawba Presbytery to memorialize the General Synod to amend the Form of Government by replacing sections 1.1-3 with sections I.A.1,2 of the 1972 Form of Government, and that the remainder of Chapter 1 be renumbered accordingly (i.e., 1.4 becomes 1.3, etc.):

Jesus Christ the Head of the Church

1. *The only King and head of the Church is the Lord Jesus Christ, to whom all power in heaven and on earth has been given by God the Father, who "…raised him from the dead and made him sit at his right hand…, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; and he has put all things under his feet and has made him the head over all things for the church, which is his body, the fulness of him who fills all in all." (Ephesians 1:20-23)*
2. *Christ, being "…ascended far above all the heavens that he might fill all things," (Ephesians 4:10) gave gifts to his Church. Since the ascension of Jesus Christ to heaven, He is present with the Church by His Word and Spirit. From his throne of glory, he rules the Church through his Word and Spirit by the ministry of men, and the benefits of all His functions of prophet, priest and king are effectually applied by His Holy Spirit.*

The Moderator's Committee on Memorials recommended the adoption of memorial #2. **APPROVED**

INDEX 80 Nominations Committee

Officers for 2026-2027:

GJ Gerard	Chairman
TBD	Vice-Chairman
Brandy Glaser	Secretary

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Rob Roy McGregor Chairman of SCONE

The Nominations Committee met, via ZOOM, on February 12, 2026, and April 13, 2026, to consider Recommendations for Service that were submitted to fill vacancies for Synod's Boards and Committees and Officers.

The annual meeting of the Nominations Committee is tentatively scheduled for February 11, 2027.

Recommendations:

1. That those persons listed in the Appendix of this report be approved for service in the positions and terms indicated. **Approved**
2. That each Presbytery appoint an alternate representative to Synod's Committee on Nominations in the event that the Chairman of a Presbytery's Committee on Nominations is unable to attend Synod's Committee meeting. **Approved**
3. That Presbyteries consider making Recommendations for Service during their Fall meetings. **Approved**
4. That Sessions consider making Recommendations for Service during their November and December meetings. **Approved**
5. That Recommendations for Service for the Board of Erskine College and Seminary be submitted by October 31, 2026. **Approved**
6. That those making Recommendations for Service to the Committee on Nominations (by mail or online) use the proper forms and provide helpful background information concerning qualifications for each person recommended. **Approved**
7. That the various Boards and Committees of Synod provide a clear and concise Needs Analysis as well as Recommendation for Service forms 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, video, *Minutes of Synod,* or other social

media in order to educate the larger connectional church regarding opportunities to serve. **Approved**

8. That all persons resigning from Synod Boards and Committees be reminded to submit their resignation request to the Principal Clerk of General Synod and the Chairman of the Board or Committee from which they are resigning. **Approved**
9. That General Synod authorize $4,000 for Committee expenses for 2026-2027. **Approved**
10. That the Nominations Committee be empowered to fill remaining open unexpired terms, beyond the 2026 stated meeting of the General Synod and up until the 2027 stated meeting. **Approved**

Appendix : Nominee Biographies

Erskine

Ann Hester Willis
Ann Hester Willis has been married to Fred Willis for more than 30 years. Together they have four teenage granddaughters.

Ann earned a Bachelor of Arts degree in History and English from Trinity College and a Juris Doctor from Emory University School of Law. She is a member of both the South Carolina and Georgia Bars. Ann practiced law in private practice for 17 years before co-owning a law firm with Fred. She later served as counsel for a company that owned and managed commercial real estate for 22 years.

Ann and Fred have been members of St. Michael's Church and St. Philip's Church since 1999. Raised in a mainline denomination, Ann later sought a more orthodox church tradition and has a strong testimony of personal conversion and deep evangelical faith in Jesus Christ and commitment to the Bible. She also served for ten years as a board member and officer of the Anglican Leadership Institute.

As a trustee, Ann will bring legal expertise, extensive fundraising skills, contacts, and experience, and valuable relationships within the conservative Anglican and Bible-believing evangelical community.

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Philip Cook
Philip Cook is a lifelong member of the Associate Reformed Presbyterian Church and an ordained ARP elder. He is a member of Ora ARP Church and a 1992 graduate of Erskine College.

Philip has served Erskine in a variety of capacities over the years and is currently completing an unexpired term on the Board of Trustees. He is now being nominated for a full term.

As a trustee, Philip will bring significant business experience, a deep understanding of Erskine's mission, and strong connections to the college's alumni community.

Rev. Brian Wood
Rev. Brian Wood has served as Associate Pastor of Adult Ministries at First ARP Church since August 2021.

Brian earned a Bachelor of Science degree in Animal Husbandry from Delaware Valley College and a Master of Divinity degree from Westminster Theological Seminary. During his college and seminary years, he worked as a senior laboratory technician for a pharmaceutical company.

Brian has served in gospel ministry since 1988 and in full-time pastoral ministry since 2000. His passion is the faithful preaching and teaching of God's Word, evangelism, and helping God's people grow in Christlikeness while advancing Christ's kingdom among the nations.

He enjoys reading, cooking, history, science, current events, and learning how things work. Brian and his wife, Huiping, have four children.

As a trustee, Brian will bring theological depth, pastoral experience, a love for Christian education, and a commitment to helping Erskine fulfill its mission of equipping students to impact the world for Christ.

Board of Benefits

Rev. Alan Avera
Alan has been a successful church planter, has served as the Director of Outreach North America (twice), and is well-versed in the work and ministry of the Associate Reformed Presbyterian Church. He is now retired but maintains an active interest in both his Presbytery as well as the General Synod. He would bring a great

deal of pastoral knowledge and insight for the sensitive decisions of the Board of Benefits.

Board of Bonclarken

Joshua Hjemvick
Josh is a graduate of Geneva College (BA in Youth Ministry) and Trinity School for Ministry (MDiv). He served in various camp and leadership roles with the Pittsburgh Kids Foundation from 2002-2017 and now participates regularly in ARP youth conferences and retreats. He has been Associate Pastor of Youth and Families at First ARP Church in Gastonia, NC, since June 2017 and currently serves on the Christian Education Committee of First Presbytery as the High School Retreat Director.

James (David) Hooks
David is a member of Reformation Church in Hendersonville, NC. He was a member of First ARP Church in Gastonia, NC, for 26 years, where he was a deacon and worship leader. He has served for the past 20 years as worship leader for Camp Bonclarken and Music Conference and has served previously on the Bonclarken Board.

Joyce "Elaine" Reed
Elaine attends Scots Kirk ARP, previously served in multiple roles on both the Catawba Women's Ministries and ARP Women's Ministries boards. Served on Bonclarken board from 10/2018-6/2024.

Brice-Sanders Foundation

Caroline Williamson
Caroline has been a special education teacher for 10 years, Miracle Park Advisory Board for 1 year

Lynn Grimsley
Lynn was born in Columbia, SC and graduated with Music Education degrees from Furman and USC. She is a lifelong member of Centennial ARP Church, where she has served as Director of Youth and Children's Choirs since 1981. She has also served in various capacities on the Women's Ministries' Board and as a circle leader and teacher. Lynn resides in Newberry, SC where she taught choral music in the Newberry County Schools/Mid-Carolina High School for 36 years. While at MCHS, she also served as a Huddle Leader for FCA and was involved with Special

Olympics. Her free time and summers are spent at Bonclarken. She serves as Co-Director of Camp Bonclarken and Bonclarken Music Conference and as Webmaster for Music Drama Camp. She served in many different capacities with Camp Joy, NC from 1981-2000. In 2025 she served as Drama Leader for Camp Joy Session 1. She is grateful to God for providing the many opportunities for service in her school, church, community, and denomination, and for the many special friends that she has been blessed with along the way.

Inter Church Relations

Rev. Dr. Peter Lee
Peter has been an active member of Northeast Presbytery for nearly 30 years. He is Pastor of the Global Vision ARPC in Flushing, NY. Rev. Lee has served on the former ARPC Ecclesiastical Commission, and more recently on the Dunlap Board. His English is good. He is knowledgeable of NAPARC denominations, especially KAPC. Rev. Lee is a graduate of Faith Seminary (D.R.E.) and Reformed Presbyterian Theological Seminary of the East (M.Div). Rev Lee is recommended to serve the unexpired term of Abraham Kim who has resigned due to currently living in Buenos Aires.

Rev. Dr. Robert Cara
Dr. Cara was ordained an ARP ruling elder in 1984 and an ARP minister in 1994. He has served on Synod's committees on Theological and Social Concerns, Nominations, Stewardship, and Worship, and, in addition, has served as chairman of the Committee on Inter-church Relations. He has served on the Executive Board three times and once as an alternate, and also special committees and commissions, including Deacons Ad Hoc and Trinity and Women Ad Hoc. He is also a former vice-moderator of General Synod. As to qualifications for Inter-church Relations, he served on this committee and was the chairman. As a delegate, he went to the PCA and PCUSA (yes, the ARP had a low-level relationship with the PCUSA into the 1990's). He also attended four NAPARC meetings. Because of his position at RTS, he has numerous connections to the PCA, OPC, EPC, URC, CRC, Free Church (Scotland), and the Presbyterian Church of Brazil.

Board of Stewardship

Nathan Beard

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Vice-Chairman on Northeast Presbytery Stewardship Committee. Has previously served on Synod's Board of Stewardship. Serves as the Pastor of Fairmount ARP and the recording clerk for Northeast Presbytery.

ONA

Rick Vogel
Rick is an Elder at Christ Covenant church in Greensboro, NC.

Investment

Matt Wylie
Ruling elder at Pottsville ARP in Clarksville, AR. Ordained Deacon and Elder in Mississippi Valley Presbytery. Served on Investment Committee 3 separate occasions.

Synod Officers

Brian Taylor – Reading Clerk
Brian has a booming voice which will be great as Reading Clerk. He also brings a humility and joy to everywhere I have worked with him over the years. The officers of Synod think he would be an excellent reading clerk and help the Synod to continue efficiently and would be a team player with the rest of the Synod officers and staff.

Mackay Smith – Parliamentarian
Mackay serves as Minister of Lake Wales in Florida Presbytery. Also serves in the Parliamentarian compacity for that presbytery.

Patrick Malphrus – Assistant Clerk
Patrick serves as Minister at Old Providence ARP in Virginia Presbytery. Has served many roles including Stated Clerk of VA Presbytery, Synod boards and Committees.

World Witness Board

Robby Woodard
Robby serves as an Elder at FPC Columbia. Served on FPC World Missions Committee. He previously served on WW Board 2016-2022. Participated in many mission trips overseas.

Gordon Bell
Gordon is an Elder at Presbyterian Church of the Atonement in Chevy Chase, MD. He serves on the PAK7 Board. Has previously served on the World Witness Board.

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David Kimball
David is an Elder at Neely's Creek ARP in Rock Hill, SC. Served on the church's mission committee. Participated in several short-term missions trips.

A motion CARRIED
That the final reading of the Minutes and the final roll call be waived.

Charles Edgar made a motion to adjourn the meeting of General Synod **APPROVED**

The Synod sang from **Bible Song** 280 (Psalm 133) *Christian Unity*.

Respectfully Submitted,

Beard McAulay, Moderator
Rhett Carson, Vice-Moderator
Kyle Sims, Principal Clerk
Mark Miller, Reading Clerk
Benjamin Glaser, Recording Clerk
Patrick Malphrus, Parliamentarian

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Deceased Ministers since Synod 2025



Rev. Stephen Michael Crotts

April 14, 1950 – April 13, 2026

The Rev. Stephen Michael Crotts, 75, of Hillsborough, North Carolina, died April 13, 2026.

He was born April 14, 1950, in Burlington, North Carolina, and was raised in Graham, North Carolina.

He was preceded in death by his wife of 50 years, Kathryn Cook Crotts, and his parents, George and Elizabeth Crotts.

Survivors include three children, Claire Crotts Alley (Grieg) of Wilmington, North Carolina; the Rev. Bryan Patrick Crotts (Amanda) of Burlington, North Carolina; and David Stephen Crotts (Kathryn) of McLean, Virginia; and nine grandchildren, CPT George Hampton Alley, William Beckett Alley, Henry Hills Alley, Carolyn Elizabeth Crotts, Joseph Patrick Crotts, Martha Ann Crotts, Charles Keppen Crotts, Thomas Cook Crotts and James Wingfield Crotts.

Crotts served in pastoral ministry for more than 50 years, ministering to congregations in Charlotte Court House, Virginia; Burlington, Wilmington and Greensboro, North Carolina; and Greenville, South Carolina. For the past 25 years, he continued ministry through the Carolina Study Center, where he worked with

students and pastors, and also provided pulpit supply and led Sunday chapel at The Cedars of Chapel Hill.

He was the author of several books and numerous newspaper and magazine columns. He was educated at Graham High School, Furman University, Emory University and L'Abri Fellowship in Switzerland.

He will be remembered for his Christian faith, devotion to family, love of learning, and interest in Shakespeare and American history.

Rev. Jin Kwon Kim

October 20, 1956 – September 13, 2025

Rev. Jin Kwan Kim, Pastor of the Flock Church in Whitestone, Queens, NYC, New York died on September 13, 2025, following complications which developed after a long-awaited kidney transplant. Rev. Kim was on dialysis for several years while waiting for a kidney donation. Rev. Kim had survived several cancer illnesses but then needed dialysis for the past three or more years while waiting for a kidney transplant.

Rev. Kim was the founding Pastor of The Flock Church in Whitestone, Queens, NY. He transferred from the Eastern Presbytery of the Korean American Presbyterian Church to join Northeast Presbytery more than 15 years ago. Rev. Kim was an active member of Northeast Presbytery and served on the Presbytery's Congregational Life Team. Rev. Kim retired in 2022 but he continued to faithfully serve the Flock Church as a Presbytery appointed Stated Supply.

A memorial service was held on September 18 at 7:30 PM, with a Funeral Service on September 19 at 8:30 AM and a Committal Service on September 19 at 10:30 AM. Local Northeast Presbytery Korean ministers officiated at these services.

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Rev. Bill Macaulay Jr

February 17, 1928 – January 25, 2026

The Rev. Dr. William “Bill” Allen Macaulay Jr., went home to be with the Lord on Jan. 25, 2026. He passed away peacefully at home in Fort Mill, S.C., surrounded by family. Bill lived a long and faithful life, marked by deep love for God, devotion to family, and service to both church and country.

Bill — known as “Billy” to family and childhood friends — was born on Feb. 17, 1928, in Greenville, S.C., to the Rev. William A. Macaulay, D.D., and Margery Moore Macaulay. Some of his happiest memories came from summers spent working on the family farm in Huntersville, N.C. Those years shaped him in lasting ways, teaching him the value of hard work, the beauty of the outdoors, and a quiet appreciation for simple things. He spoke of those days often and with great affection.

Bill’s early life was deeply influenced by his father’s ministry in the A.R. Presbyterian Church and by the profound loss of his father when Bill was just 16 years old. After his father’s death, his mother Margery returned to teaching — something she loved — at Montreat College, having previously taught at Erskine Women’s College, Valdosta College and Georgia State University. Her strength, intellect and faith left a deep imprint on Bill’s own calling and character.

Bill graduated from Erskine College in 1950 with a degree in chemistry and was soon drafted into the U.S. Army. He served as a Ranger in the 187th Airborne Division during the Korean War.

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During that time, a chaplain's words — "to be in the world without being of the world" — stayed with him for the rest of his life. Bill remained proud of his military service and deeply connected to his fellow Rangers, attending reunions for many years and cherishing those lifelong bonds.

Two years after returning from Korea, Bill entered Erskine Seminary, where he met Vivian Jarvis, the woman who would become his wife and partner in ministry for 56 years. They married in the summer of 1960 in Lexington and soon settled in Philadelphia while Bill continued his studies at Westminster Seminary. Over the years, Bill earned a master of divinity from Erskine Seminary, a master of theology from Westminster Seminary and a doctor of ministry from Covenant Seminary.

Bill's ministry spanned decades and many communities. He served churches across North and South Carolina, Arkansas, Virginia and West Virginia, in both the A.R. Presbyterian and PCUSA denominations. He was a pastor who truly loved his people — never content to do the bare minimum. He added services when needed, started small groups and lecture series, and faithfully visited shut-ins, believing that pastoral care happened not only in the pulpit, but face to face.

Alongside his civilian ministry, Bill also served as an Army Chaplain during the Vietnam War and later in the National Guard. He retired from the military in 1988 as a Colonel, following his final tour of duty in Egypt. He saw both his pastoral work and military service as callings, and he gave himself fully to each.

In retirement, Bill continued supplying pulpits, remained active in Army Ranger reunions and historical efforts, and devoted time to researching and preserving Macaulay family history. His lifelong love of the outdoors kept him active and engaged for many years, and he never lost his curiosity or sense of purpose.

Bill was preceded in death by his parents; his beloved wife Vivian Jarvis Macaulay; and his siblings Gwynn Crawford, Ruth McNeil, Sidney Macaulay, and Jane Petty. He is survived by his children, David Macaulay (Margaret) of Fort Mill, S.C., Cynthia Larson (Toby)

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of Fredericksburg, and John Macaulay of Washington, D.C.; his sister, Winnifred Jackson of Greenville, S.C.; nine grandchildren; and two great-grandchildren, who were a great joy to him.

Bill's life was one of faithful service, quiet strength, and enduring love. We are grateful for the years we shared with him and take comfort in knowing that he now rests in the presence of his Savior.

A memorial service celebrating Bill's life was held on Saturday, Feb. 7, at 2 p.m. at First Associate Reformed Presbyterian (ARP) Church in Rock Hill, S.C. Bill was laid to rest at Timber Ridge A.R. Presbyterian Church near Lexington with military honors.

Rev. Jan Paul Sattem

July 11, 1949 - May 27, 2025

Jan Paul Sattem, 75, went to be with his Lord and Savior on May 27, 2025. Born in Manhattan, New York, on July 11, 1949, and adopted into a loving family, he grew into an athletic young man who took in ballgames with his friends from the Yankees' dugout, competed in track and field at the All-State level, and discovered a lifelong love of running that would carry him through five marathons over the years.

Jan studied at Fairfield University before transferring to the University of Redlands, where he graduated in 1973 with a dual major in Biology and Psychology. He and a group of friends then outfitted a brigantine and spent a year sailing the South Pacific, among the islands of Tahiti and Bora Bora. He returned to work as a yacht broker near San Diego, where he became involved in a local church. It was there that he came to know the Lord, and, encouraged by the elders who saw the call on his life, he set his course toward seminary.

Jan met Peg in the summer of 1978 and married her the following July, entering Talbot Seminary that fall. He graduated with his M.Div. in 1982 and was called to his first pastorate at Grace Community Church the following May. There he met Tom Graham,

who became a mentor and friend, and through whom he became involved in the Center for Organizational and Ministry Development (COMD).

As he labored in study, preaching, and teaching, the Lord drew Jan's heart toward Reformed theology and the work of church planting. He was licensed by the PCA Pacific Presbytery and approved as a church planter by Mission to North America in 1986, and in May 1991 he was ordained a minister in the PCA Southern Florida Presbytery and installed as Senior Pastor of West Boca Presbyterian Church, where he served until 1999.

The Lord then led Jan to Texas, where in 2000 he planted Good Shepherd Presbyterian Church (ARP). There he completed his Doctorate of Ministry from Covenant Theological Seminary in 2005, and there he gave the last twenty-one years of his ministry, shepherding a beloved congregation until his retirement in December 2021—a season he counted among the greatest blessings of his life.

Jan had a passion for raising up men to serve as ministers of the gospel. He served as President of COMD and, for many years, as Chairman of the Board for Outreach North America. Upon his retirement he gave his extensive library to Reformed Theological Seminary Houston, that it might equip the next generation of pastors. Another great love was simply to preach and teach the Word of God, which he did with joy to the very end. In retirement, he and his beloved Peg moved to Bryan, Texas, to be nearer family.

For all his labors in the church, Jan's heart was never far from home. He coached his sons' teams to championships and lit up whenever his grandchildren called his name. He is survived by his wife, Peg Sattem; his sons, Brad (Sarabeth) and Evan (Ashley); his grandchildren, Callie and Emily, and Caleb and Robin; and his sister, Karen Sattem.

"This is the day the LORD has made; let us rejoice and be glad in it."
— Psalm 118:24

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Rev. Tim R. Watson

March 5, 1959 — November 26, 2025

Timothy Roy Watson, 66, of Newton, NC, was called home to be with his savior on Wednesday, November 26, 2025, at Iredell Memorial Hospital in Statesville, NC.

Tim was born on March 5, 1959, to Eleanor Elizabeth Watson and the late William Roy Watson. He earned a Master of Divinity degree from Reformed Theological Seminary in Charlotte in 2001. While a seminary student, he worked in the Huntersville ARP Church. Later in ministry Tim received his Doctor of Ministry degree from Erskine Seminary in 2009.

Prior to becoming a minister, Tim worked for Duke Energy for 21 years. In 2001, Tim became the minister of New Sterling ARP Church in Stony Point, NC, where he served for 23 years.

Left to cherish his memory are his wife of 46 years, Judith “Judy” Nimmons Watson, daughter Erin Hudgins, and two grandsons Luke and Justin. In addition to his mother, he is also survived by his sister Susie and brother Toby. In addition to his father, he was preceded in death by a daughter Kristin who died in an accident at the age of sixteen soon after Tim and Judy began serving at New Sterling.

Tim was a faithful churchman, serving both at the Presbytery and Synod levels of the ARP Church. In First Presbytery, Tim served as

Moderator for two different terms as well being the Assistant to the Stated Clerk for almost 9 full years up until the year of his passing.

In addition to his presbytery service, Tim served our Synod by serving on the Board of Christian Education Ministries, Board of Erskine College and Seminary, World Witness Board and the Executive Board of Synod.

While ministering at New Sterling, Tim traveled several times to Belize on mission trips. He was so pleased to bring a mission's emphasis to the church. Tim will always be remembered for his love for Jesus Christ and his desire for others to come to know the Savior.



The Rev. Dr. Larry Young

Dr. Lawrence (Larry) Young

October 8, 1940 – February 26, 2026

Dr. Lawrence (Larry) Young was a committed ordained minister to serving long after he could have retired. He never did retire and served as a pastor and preacher until he died at the age of 86. He served a lot of that time without pay, depending on his own personal income.

His last place of service was at Brookside ARP Chapel. He served there for 33 years. Our ARP FOG 3.3 states what a chapel is. Some of the people who attended lived in Florida but always went to Brookside when they were in Boone. They usually spent the summer in the mountains

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and went back to Florida for the winter. There were also locals who made up the group at Brookside. They never grew numerically to the point of becoming an ARP church.

Matthew 16:18 and 1 Corinthians 3:6-8 make it clear that God is the One who causes His church to grow. For whatever reason, Brookside did not grow much numerically, but Larry stayed

faithful to serving there anyway when he could have been at much larger places.

This speaks volumes about his commitment to serve where God planted him. He was also a family man, wife, children and grandchildren. He was obedient to his marriage and ordination vows. A good example for the rest to follow. Currently, absent from the body and present with the Lord, II Corinthians 5:6-9. He will be missed.

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Deceased Elders since Synod 2025

CATAWBA	
Clover	Tom Caldwell
Clover	Wilmer Earle
Effingham	Joe Calcutt
Grace	Ed Schooler
Greenville	Barry Cooke
Greenville	David Vickery, Sr.
First Lancaster	Mike Scruggs
Ora	Raymond Robertson
Redeemer	Jon Oren
Tirzah	Larry Huntley
Unity	William Robinson
CUMBERLAND	
Prosperity	John Thomas Moore, Sr.
White Oak	Elwood Thompson
NORTHEAST	
Fairmount	James Seibel

FIRST	
Mint Hill	Ron Kracke
Pisgah	Robert Becker
Pisgah	Claude F "Pete" Clark
Pisgah	Roger Whitley
Reformation	David C. Taylor
Sandy Plains	Roger Laughter
FLORIDA	
Community Chapel by the Sea	Kenneth Fulton
Faith - Merritt Island	Herm Grey
Lake Placid	Glenn Thayer
Lake Placid	Morris Cash
MISSISSIPPI VALLEY	
Elsberry	Ernest Calvin
Richland	Benny "Pat" Hugh Billingsley

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Official Roll of Synod

The Official Roll includes the following delegates who were checked in and present at Synod 2026. Ministers entitled to sit as members of the court as set forth in the *Form of Government,* Ch 12.5-12.8 and those others certified by Presbytery; Elder representatives; Virtua; delegates approved by Synod, and Ruling Elders serving as Moderator, Vice Moderator, or Past Moderator.

(Listed alphabetically by last name)

Last Name	First Name	Presbytery	Church	Status
Ackerman	Robert	Catawba		Minister
Albuquerque	Daniel	First	Gaston Community	Minister
Alghrary	Joseph	First	Cornerstone	Minister
Almond	James	First	Trinity Reformed	Minister
Anderson	Gary	Catawba	Crossings Community	Elder
Anderson	John	Florida	Trinity ARP Church	Elder
Anderson	Brad	Catawba	Cayce	Minister
Anderson	James	First	N/A	Minister
Anderson	Rick	Northeast	Tri-State Community	Minister
Andes	Scott	Catawba	N/A	Minister
Arrington	Drew	Catawba	N/A	Minister
Auten	Buddy	Catawba	Neely's Creek	Elder
Avera	Alan	Northeast	N/A	Minister
Badorf	Steven	Northeast	Kirkridge ARPC	Minister
Barlow	Glen	Mississippi Valley	French Camp Pres. Church	Elder
Barron	John	Catawba	Rock Hill First	Elder
Barron	Billy	Catawba	N/A	Minister
Beard	Nathan	Northeast	Fairmount	Minister
Beaudrot	Leland	Catawba	N/A	Minister
Bell	Robby	Catawba	N/A	Minister
Bernard	Jordan	Catawba	Ebenezer	Minister
Best	Jerry	First	Gastonia First	Elder

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Bigham	Kenneth	First	Mint Hill	Elder
Blackman	Brett	Catawba	Cannon's Creek-Prosp.	Minister
Blakely	Lesslie	Catawba	Ora ARP	Elder
Bland	Earl	Cumberland Valley	Highlands Pres. Church	Minister
Brackett	Frank	Catawba	Lancaster First	Elder
Bradford	Jim	First	Statesville First	Elder
Bradley	Rick	Catawba	Centennial ARP	Elder
Breisacher	Jeff	First	King's Cross Church	Elder
Brickey	Justin	Catawba	World Witness	Minister
Brooks	David	First	Crowders Creek	Elder
Broyles	Alan	Catawba	Edgemoor ARP	F. Moderator
Bult	Bryan	Catawba	Columbia First	Minister
Bunch	Philip	First	Boyce Memorial	Elder
Burklin	Heiko	Catawba	World Witness	Minister
Bush	Kenneth	Virginia	Church of the Harvest	Minister
Cara	Robert	First	N/A	Minister
Carnes	Billy	Catawba	Unity ARP	Elder
Carr	Aaron	Grace	Grace Hill	Minister
Carr	Matthew	First	Back Creek	Minister
Carson	Rhett	First	Pinecrest	Minister
Carver	Benjamin	Catawba	Shem Creek	Minister
Castell	Tripp	First	Hickory Presbyterian	Minister
Cease	Carl	Catawba	First Pres Columbia	Elder
Chapin	Larry	First	Huntersville ARP	Elder
Chetty Anamala	Krishna Chaitanya	Grace	Covenant ARP Church	Elder
Choi	Song	First	Statesville Korean	Minister
Claxton	Bradley	First	Westminster Pres. Church	Elder

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Clement	Marshall	Grace	Christ Covenant	Elder
Clemons	Jerry	Virginia	Fairlea ARP Church	Elder
Coblentz	Alex	Mississippi Valley		Minister
Connor	John	First	Gastonia First	Elder
Conrad	Marshall	Grace	Grace Reformed	Elder
Cooper	Ben	Grace	Hope Chapel ARP Church	Elder
Cornelius	Scott	Grace	Christ Covenant	Elder
Cotten	Samuel	Catawba	World Witness	Minister
Covington	Charles	Mississippi Valley	Gum Tree	Minister
Cox	Howard	Catawba	Christ Ref. Church	Elder
Crotts	Bryan	Grace	Covenant Pres. Church	Minister
Crout	Jay	Catawba	Village Presbyterian	Minister
Crump	Joseph	Catawba	Effingham	Minister
Culp	Jeff	Catawba	Neely's Creek	Elder
Currence	John	Catawba	Clover ARP Church	Elder
Dagenhart	Barry	Catawba	N/A	Minister
Daniels	Timothy	First	Living Hope	Elder
Daugherty	Patrick	Florida	Sojourner ARP	Minister
Davis	Karl	Florida	Sebring	Minister
de la Fuente	Ricardo	Mississippi Valley	Good Shepherd Presbyterian	Elder
Delleney	Greg	Catawba	Chester ARP	Minister
Denning	M.J.	First	Gilead	Minister
Derksen	Ronald	Cumberland Valley	Lincoln Memorial ARP	Elder
Derrick	Allen	Catawba	N/A	Minister
Dieball	Wayne	Grace	Covenant Presbyterian	Elder
Dodson	Barry	Catawba	Union ARP	Elder
Donald	Mark	Catawba	Blacksburg	Minister

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Draffin	Calvin	Catawba	Clover ARP	Minister
Duff	James	First	City Church of Asheville	Minister
Duncan	Frank	Catawba	Sharon ARP Church	Elder
Duran	Bobby	First	Pisgah	Minister
Durham	Ross	Grace	N/A	Minister
Eckley, III	Robert	First	Pinecrest ARP	Elder
Edgar	Charles	Cumberland Valley	N/A	Minister
Elder	Buzzy	Catawba	N/A	Minister
Eldridge	Nathan	Cumberland Valley	Redeemer	Minister
Elliott	Bob	Catawba	Edgemoor ARP	Minister
Emery	Frank	First	New Sterling	Elder
English	Evan	Catawba	Crossings Community	Minister
Evans	Charles	First	New Amity ARP	Minister
Faulkner	Fred	Catawba	Bethany ARP Church	Elder
Forbes	Mark	First	Living Hope	Minister
Forester	James	Mississippi Valley	French Camp ARP	Minister
France	Ronald	First	Providence ARP Church	Elder
Franklin	Kieth	Catawba	Shiloh ARP	Elder
Franklin	Dean	Catawba	Shiloh	Minister
Galletta	David	Northeast	World Witness	Minister
Garrett	Josh	Cumberland Valley	Redeemer Community	Minister
Gentry	Scott	Cumberland Valley	Christ The King	Elder
Gerard	G.J.	Northeast	N/A	Minister
Gielow	Joshua	Catawba	King's Church	Elder
Ginn	Keith	First	Rock Hill First	Minister
Gladden	Hugh	Catawba	Tirzah ARP	Elder
Gladden	Ryan	First	Statesville First	Minister
Glaser	Benjamin	Catawba	Bethany	Minister

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Goddard	Jason	Florida	Lake Placid First	Elder-Alt
Good	Roy	Florida	Faith	Elder
Goodman	Andrew	World Witness	N/A	Minister
Goulder	Randy	Mississippi Valley	Brighton ARP Church	Elder
Griffin	David	Catawba	N/A	Minister
Griffith	Karl	Northeast	Ballston Center ARP	Elder
Gunderson	Watson	Catawba	Ora	Minister
Hager	Bobby	First	New Amity	Elder
Hair	Bobby	Catawba	Cayce Pres. Church	Elder
Hakim	James	Cumberland Valley	Hopewell (TN)	Minister
Hammond	Charles	Catawba	N/A	Minister
Han	Tae	First	Bethel Korean ARPC	Minister
Hardy	Steve	Catawba	Iva ARP	Minister
Harless	Russell	Catawba	Sherwood Forest	Minister
Harvey	James	Cumberland Valley	Hopewell ARP Church (GA)	Elder
Harvey	Warren	Grace	Ambassador	Minister
Hawkes	Tom	Florida	Christ Presbyterian	Minister
Hazen	Richard	First	New Perth	Minister
Heathman	Matthew	Mississippi Valley	N/A	Minister
Heinzl	Randy	Catawba	Ebenezer Presbyterian	Elder
Henderson	David	Catawba	Columbia First	Minister
Henderson	Sean	Catawba	Columbia First	Minister
Hendrick	James	Florida	N/A	Minister
Hiatt	Barry	Florida	Chapel by the Sea	Elder-Alt
Hipp	John	Catawba	Ebenezer Presbyterian	Elder
Hjemvick	Josh	First	Gastonia First	Minister
Holbrook	Harrison	Grace	Hope Chapel	Minister

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Holiman	William	Mississippi Valley	N/A	Minister
Holst	Jonathan	Cumberland Valley	White Oak	Minister
Holt	Jack	Mississippi Valley	Grace Reformed	Elder
Hopple	John	First	City Church of Asheville	Elder
Horne	Mike	Catawba	Abbeville ARP Church	Minister
Howard	Brian	Grace	Adams Farm Community	Minister
Huffman	David	Catawba	N/A	Minister
Hull	Ronny	Cumberland Valley	White Oak	Minister
Hunt	Jamie	First	N/A	Minister
Hunt, III	Frank	Florida	Lake Wales First	Elder/V. Moderator
James	Mark	First	N/A	Minister
Jeffcoat	Harry	Catawba	First Pres Columbia	Elder
Johnston	Victor	First	Coddle Creek ARP	Elder
Joldersma	Matthew	Catawba	Neely's Creek	Minister
Jordan	Brad	Catawba	Edgemoor ARP	Elder
Jordan	Stephen	Catawba		Minister
Kees	Donald	Virginia	Wellspring Pres. Church	Elder
Kees	Aaron	Virginia	Wellspring	Minister
Kemeny	Peter	Northeast	Good News	Minister
Kent	Ransom	Catawba	Grace Presbyterian	Minister
Keuthan	Zachary	First	Fletcher	Minister
Kidd	William	Cumberland Valley	Fayetteville ARP Church	Elder
Kim	Hyeon Seob	Catawba	Due West ARP	Minister
King	Charlie	Grace	Providence	Elder
Kiser	Tim	Catawba	Rock Hill First	Elder
Klukow	Jim	Catawba	N/A	Minister
Knox	J.J.	First	New Perth	Elder
Kogok	Bob	Northeast	Church of the Atonement	Elder

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Kojak	Bob	Catawba	Crossings Community	Elder-Alt
Kornegay	Soren	Cumberland Valley	Christ The King	Minister
Kruger	Erick	Mississippi Valley	Faith	Minister
Kuiken	Matthew	First	Gastonia First	Minister
Lanclos	Jonah	Mississippi Valley	Hope PC	Minister
Lauten	David	Catawba	Columbia First	Minister
Lawing	Morrie	First	ONA	Minister
Lawrence	David	Northeast	Good News ARP Church	Elder
Lee	Kevin	Northeast	Calvary Reformed	Elder
Lee	Eung	First	Peace Korean	Minister
Lewis	Charlie	Florida	Trinity	Minister
Lewis, Jr.	Richard	First	N/A	Minister
Littlejohn	Larry	Mississippi Valley	French Camp ARPC	F. Moderator
Liu	Junjian	Florida	Tampa Chinese	Minister
Lockhart	Kyle	Grace	Christ Covenant	Minister
Lott	Lee	First	Starmount	Minister
Loughner	Ben	Catawba	Due West ARP	Elder
Lucas	Matt	First	Reformation	Minister
Lund	Jason	First	Christ Church ARP	Elder
Luther	Jason	Catawba	First Columbia	Elder
MacDougall	James	Virginia	Edgemont	Minister
Malphrus	Phillip	Catawba	Skylyn Drive	F. Moderator
Malphrus	Patrick	Virginia	Old Providence	Minister
Mangum	Charlie	Cumberland Valley	Hopewell (TN)	Elder
Marcoz	Randy	Virginia	N/A	Minister
Markwat	Leo	First	N/A	Minister
Martin	Welsey			Elder
Martin	Paul	Virginia	Redeemer	Elder

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Martin	Gil	Catawba	Sharon	Minister
Mathias	Neal	Catawba	N/A	Minister
Matocha	Todd	Catawba	Greenville	Minister
Matthews	Ivey	Catawba	White Oak ARP Church	Elder
Mayberry	Phillip	First	Covenant Reformed	Minister
McAulay	Boone	First	New Sterling	Minister
McAulay	Beard	First	Huntersville ARP	Mod. Elect
McClamrock	Mark	First	Concord	Minister
McClellan	Thomas	Northeast	Piney Creek	Elder
McCorkle	Tom	Cumberland Valley	Peachtree Corners	Elder
McCormick	Seth	Virginia	Wellspring	Minister
McCoy	Phillip	First	Providence ARPC	Minister
McCoy	Todd	Catawba	Greenwood First	Minister
McGregor, III	Rob Roy	First	N/A	F. Moderator
McKinney	Myers	Florida	Lake Wales First	Minister
McManus	James	Catawba	N/A	Minister
McMullen	Kenneth	First	N/A	Minister
Meberg	Erik	Northeast Presbytery	World Witness	Minister
Meyer	Ross	First	City Church Asheville	Minister
Miller	Chris	Catawba	Devenger Road	Elder
Milliken	George	Florida	Frostproof First	Elder
Mills	Thomas	Catawba	Hopewell ARP Church	Elder
Mitchell	Dick	Catawba	Greenville ARP	Elder
Mitchell	Jim	Catawba	Scots Kirk	Minister
Mitchell	Scott	Florida	Redbud	Minister
Mohr	Philip	Northeast	N/A	Minister
Moore	Gilbert	Florida	Faith PC	Minister
Moore	Scott	Catawba	Due West ARP	Minister

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Moorlach	Kent	Mississippi Valley	Richland ARP	Minister
Mowen	Ryan	Northeast	Church of the Atonement	Minister
Nance	Mantle	First	Ballantyne PC	Minister
Napier	Nick	First	Huntersville	Minister
Neeley	Jim	Catawba	York ARP	Elder
Neiswonger	Christopher	Mississippi Valley	Graceview	Minister
Nelsen	Mark	Florida	Christ Community	Minister
Nelson	Seth	Catawba	Erskine Theological Seminary	Minister
Norris	James	Grace	Covenant of Grace	Minister
Oldham	Ben	First	Reformation Presbyterian	Elder
Oliphant	Jonathan	Catawba	Rock Hill First	Minister
Painter	Phil	First	Gastonia First	Elder
Park	Duckeun	Grace	Korean Bethel	Minister
Park	Woon	First	Bethel	Minister
Patrick	Rob	First	Boyce Memorial	Minister
Peake	Brian	Catawba	Mayesville	Minister
Persinger	Wayne	Virginia	Edgemont Presbyterian	Minister
Petersen	Douglas	First	Westminster	Minister
Pettett	Alex	Catawba	World Witness	Minister
Philbrick	Seth	Cumberland Valley	Fayetteville	Minister
Phillips	Tim	Grace	Liberty Reformed	Minister
Pineda	Jose	Florida	North Creek Presbyterian	Elder
Pink	Steve	Catawba	Grace Presbyterian	Elder
Pipher	Brooks	Mississippi Valley	Covenant Church	Minister
Price	Norman	Cumberland Valley	Peachtree Corners	Minister
Pritts	Ron	Northeast	N/A	Minister
Putnam	Andy	Catawba	Tirzah ARP	Minister

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Query	Gordon	Catawba	First Pres Columbia	F. Moderator
Raborn	Trevor	Florida	Morning Star	Minister
Reading	Ted	Catawba	First Pres Columbia	Elder
Reed	Joel	Catawba	Scots Kirk	Elder
Reeder	Christopher	Catawba	Centennial ARP	Minister
Regen	Sloan	Mississippi Valley	Salem Presbyterian	Elder
Reynolds	Chris	First	Pisgah ARP	Elder
Richardson	Matt	Catawba	Skylyn Drive	Minister
Ritchey, Jr.	James	Mississippi Valley	River City Reformed	Minister
Robison	Nick	Mississippi Valley	Salem	Minister
Rodecker	Rich	First	Boyce Memorial	Elder-Alt
Rogers	John	Catawba	N/A	Minister
Rolison	Joe	Northeast	Ballston Center ARP	Minister
Rome	Erik	Grace	Hope Chapel	Minister
Ross	Mark	Catawba	N/A	Minister
Sadorf	Chad	Florida	Faith PC	Minister
Sagmiller	James	Catawba	Greenwood First	Elder
Salloum	Adam	Catawba	Arsenal Hill ARP	Elder
Sanderson	Bernard	Cumberland Valley	Prosperity (AL)	Elder
Saunders	Don	First	Covenant Reformed	Elder
Schinke	Carl	Grace	Hope Chapel ARP Church	Elder-Alt
Seeger	Jeffrey	First	N/A	Minister
Severance	Drew	Florida	Lake Placid First	Minister
Shelnutt	Lee	First	World Witness	Minister
Shoger	Andrew	First	Coddle Creek	Minister
Shoger	Tom	Catawba	N/A	Minister
Simons	Jonatan	Catawba	N/A	Minister
Sims	Kyle	Principal Clerk	N/A	Minister

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Slattery	William	Catawba	Redeemer PC	Minister
Smith	Chip	Catawba	Greenville ARP	Elder
Smith	David	Grace	Covenant Fellowship	Minister
Smith	Josh	Catawba	King's	Minister
Smith	Mackay	Florida	Lake Wales	Minister
Stark	David	Cumberland Valley	Grace Presbyterian	Minister
Stauffer	Jack	Catawba	Christ Reformed	Minister
Stephens	David	First	Rehobeth Presbyterian	Elder
Stewart	Neil	Catawba	Columbia First	Minister
Stone	Darin	Grace	Grace Reformed	Minister
Strong	Jason	First	Crowders Creek	Minister
Sul	Dae Eog	First	First Korean	Minister
Sutherland	Bill	Northeast	Faith Presbyterian	Minister
Tankersley	Mark	First	Gaston Community	Minister
Taylor	Brian	Mississippi Valley	Brighton ARP Church	Minister
Taylor, III	Garison	Florida	Frostproof First	Minister
Tell	Jeff	Catawba	Christ the King	Minister
Thayer	Reid	Florida	Lake Placid First	Minister
Thomas	Jeremiah	Cumberland Valley	Prosperity (TN)	Minister
Thomason	Mike	Mississippi Valley	Richland ARP Church	Elder
Tidwell	Forrest	Cumberland Valley	White Oak ARP Church	Elder
Tilson	Charles	First	Gilead ARP Church	Elder
Tracy	Eric	Grace	Covenant	Minister
Turner	Brent	Northeast	N/A	Minister
Turner	Rob	Catawba	Arsenal Hill	Minister
Tvenstrup	Chad	Florida	Christ Presbyterian	Minister
Van Dalen	Peter Frank	Catawba	World Witness	Minister

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Vance	David	Virginia	Redeemer	Minister
Wages	John	Catawba	Providence	Elder
Walkup	David	Moderator	Community Chapel	Minister
Ward	Anthony	First	Cornerstone	Minister
Webb	Andrew	Grace	Providence ARP	Minister
Weeks	Gary	First	Back Creek	Elder
Westmoreland	Justin	Florida	Trinity	Minister
Whittet	Bob	Northeast	N/A	Minister
Williams	Phil	Grace	Covenant of Grace ARP	F. Moderator
Williams	Jonathan	Catawba	Lancaster First	Minister
Winburne	David	Mississippi Valley	Calhoun PC	Minister
Witte	Mark	Florida	Bartow ARP	Minister
Wohlers	Tim	Mississippi Valley	Good Shepherd	Minister
Wood	Brian	First	Gastonia First	Minister
Yonjof	Alexander	Grace	Christ Covenant	Minister
Zappone	Ken	First	Christ Church ARP	Elder-Alt

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Presbytery Reports

The information included herein is taken from the Presbytery Reports submitted to the Principal Clerk. The names of the congregations, names of ministers, names of seminary students, and the names of elders lost by death appear elsewhere in the Minutes of Synod. Information in this section is for the period January 1-December 31, 2025.

Catawba Presbytery

Churches

- Number of Congregations and Missions on Roll of Presbytery: **62**
- Congregations or Missions Without Regular Installed Pastor or Mission Developer: **Cedar Springs, Ebenezer (Fairfield, Historic Church), Faith, Hickory Grove, Hopewell (Chester), IBL, Iva, Johnston, Living Waters, Louisville, New Hope, Oak Ridge, Providence, Rogers Memorial, Rowan, Smyrna, Union, Westminster, White Oak, York**
- Congregations Served by Evangelists:
- Congregations with Stated Supply: **Hickory Grove, Hopewell, IBL, Iva, Johnston, Louisville, Rogers Memorial, Smyrna, Union, White Oak**
- Congregations with Student Stated Supply: **York**
- Missions: **Christ the King, IBL**
- Congregations/ Missions Added to Roll of Presbytery:
- Official Names for Missions or Name Changes by Congregations or Missions Approved by Presbytery: **1st Lexington to Christ the King**
- Congregations/ Missions Deleted from Roll of Presbytery:
- Mission Developers who Began Work:
- Mission Developers who Finished Work:

Ministers

- Number of Ministers on Roll: **124**
- Ministers and Date Received by Ordination:
- Ministers and Date Received by Certificate: **Stephen Hardy (6/12/2025), Seob Kim (6/12/2025), Keith Ginn (9/15/2025)**
- Ministers and Date of Dissolution of Pastoral Relations: **Evan Frazier (12/31/2025)**
- Ministers Restored:
- Ministers and Date of Installation: **Jack Stauffer (3/30/2025), Seob Kim (9/28/2025), Keith Ginn (10/12/2025)**

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- Ministers and Date Lost by Death:
- Ministers and Date Lost by Other: **Evan Frazier (12/31/2025, Demitted)**
- Ministers Honorably Retired:
- Ministers Serving as Evangelists: **Greg Delleney**
- Ministers Not on Roll of Presbytery Serving as Stated Supply: **Carl Geisik**
- Mission Developers:

Elders/Deacons

- Elders Lost by Death: **Ed Schooler, Larry Huntley, William Robinson, Mike Scruggs, Tom Caldwell, Wilmer Earle, Raymond Robertson, David Vickery, Sr., Barry Cooke, Joe Calcutt, Jon Oren**
- Elders Ordained or Received by Certificate: **Jamie Faircloth, Turner Mayben, Cam Good, Steve Jackson, Bill Altman, James McCallister, Jeremy Ghent, Mark Hill, David Sawyer, Doug Pryor, Stuart Hamilton, James Westbrook, James Hollis, Jr., Stephen Jackson, Patrick Pollock, Phillip Cease, Ron Britt, Bob Bingham, Richard McSween, Davis Crawford**
- Elders Elected Emeritus: **Harry Robbins, Benjamin Waldrop, Glenn McFadden**
- Elders Serving on a Provisional Session: **Dan Felker, Bill Posey, Rick Bradley, Glen Ward, Chuck Davis**
- Elders Resigned, Demitted or Removed for Cause: **David Adams, Steve Connelly**
- Deacons Lost by Death:

Students of Theology/Licentiates

- Number of Candidates and Licentiates under Care of Presbytery at End of Calendar Year:
- Candidates Licensed:
- Students Taken Under Care and Dates Received:
- Students and Dates Dismissed:
- Special Students Taken Under Care:

Cumberland Valley Presbytery

Churches

- Number of Congregations and Missions on Roll of Presbytery: **19**
- Congregations or Missions Without Regular Installed Pastor or Mission Developer: **Camden ARP Church, Bethel ARP Church, Pressly Memorial, Prosperity (AL)**
- Congregations Served by Evangelists:

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- Congregations with Stated Supply: **Hopewell ARP - Covington, GA**
- Congregations with Student Stated Supply:
- Missions: **Hanmaum, Nashville Korean Reformed**
- Congregations/ Missions Added to Roll of Presbytery:
- Official Names for Missions or Name Changes by Congregations or Missions Approved by Presbytery:
- Congregations/ Missions Deleted from Roll of Presbytery:
- Mission Developers who Began Work:
- Mission Developers who Finished Work:

Ministers

- Number of Ministers on Roll: **18**
- Ministers and Date Received by Ordination:
- Ministers and Date Received by Certificate:
- Ministers and Date of Dissolution of Pastoral Relations:
- Ministers Restored:
- Ministers and Date of Installation:
- Ministers and Date Lost by Death:
- Ministers and Date Lost by Other:
- Ministers Honorably Retired:
- Ministers Serving as Evangelists:
- Ministers Not on Roll of Presbytery Serving as Stated Supply:
- Mission Developers:

Elders/Deacons

- Elders Lost by Death: **John Thomas Moore Sr., Elwood Thompson**
- Elders Ordained or Received by Certificate:
- Elders Elected Emeritus:
- Elders Serving on a Provisional Session:
- Elders Resigned, Demitted or Removed for Cause:
- Deacons Lost by Death:

Students of Theology/Licentiates

- Number of Candidates and Licentiates under Care of Presbytery at End of Calendar Year: **1**
- Candidates Licensed:
- Students Taken Under Care and Dates Received:
- Students and Dates Dismissed:
- Special Students Taken Under Care:

First Presbytery

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Churches

- Number of Congregations and Missions on Roll of Presbytery: **48**
- Congregations or Missions Without Regular Installed Pastor or Mission Developer: **Christ Church, Elk Shoals, Garrison Memorial, Gilead, Hephzibah, Linden, Matthews Korean, Mint Hill, New Amity, Pressly Memorial, Sandy Plains, Stony Point, Wilkes Covenant, Westminster, Westview**
- Congregations Served by Evangelists:
- Congregations with Stated Supply: **Elk Shoals, Garrison Memorial, Gilead, Hephzibah, Linden, Mint Hill, New Amity, Sandy Plains, Stony Point, Wilkes Covenant, Westminster, Westview**
- Congregations with Student Stated Supply: **Christ Church, Pressly Memorial**
- Missions: **Brookside Presbyterian Church, Fletcher Presbyterian Church, Hickory Presbyterian Church, Starmount Presbyterian Church**
- Congregations/ Missions Added to Roll of Presbytery: **Hickory Presbyterian**
- Official Names for Missions or Name Changes by Congregations or Missions Approved by Presbytery: **Westview to Westview Point**
- Congregations/ Missions Deleted from Roll of Presbytery: The **Trinity Chapel Charlotte**
- Mission Developers who Began Work: **Tripp Castwell/Hickory Presbyterian**
- Mission Developers who Finished Work: **Keith Ginn/Trinity Chapel Charlotte**

Ministers

- Number of Ministers on Roll: **98**
- Ministers and Date Received by Ordination: **Ryan Gladden (3/11/2025)**
- Ministers and Date Received by Certificate**: Donnie Bowker (3/11/2025), Woon Park (11/11/2025)**
- Ministers and Date of Dissolution of Pastoral Relations: **Keith Ginn (7/15/2025)**
- Ministers Restored:
- Ministers and Date of Installation: **Bobby Duran (1/19/2025), Ryan Gladden (4/27/2025), Daniel Albuquerque (8/17/2025)**
- Ministers and Date Lost by Death: **Tim Watson (11/26/2025)**
- Ministers and Date Lost by Other: **Hyeon Seob Kim (August 2025)**
- Ministers Honorably Retired: **Seugnam Ji (11/11/2025), John Spence (11/11/2025)**

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- Ministers Serving as Evangelists:
- Ministers Not on Roll of Presbytery Serving as Stated Supply: **Steve Benson, Brant Wilkie**
- Mission Developers:

Elders/Deacons

- Elders Lost by Death: **Ron Kracke, Roger Laughter, David C. Taylor, Robert Becker, Claude F. "Pete" Clark, Roger Whitley**
- Elders Ordained or Received by Certificate: **Eric Riley, Wes Phillips, Jeff Stowe, Allen Stowe, William Stanley, Josh Fail, Kevin Keyzer, Chris Reynolds, Kim Sean, Lee Yong Hwan, Cho Alex**
- Elders Elected Emeritus:
- Elders Serving on a Provisional Session: **Jim McCoy, Jason Lund, David Threatt, John Hopple, Chip Wampler, John Beam**
- Elders Resigned, Demitted or Removed for Cause: **Lynn Welborn, Brett Snyder, Chang Hyun Ho, William Hunter, Roger Campbell, Thomas Forbes**
- Deacons Lost by Death:

Students of Theology/Licentiates

- Number of Candidates and Licentiates under Care of Presbytery at End of Calendar Year: **9**
- Candidates Licensed:
- Students Taken Under Care and Dates Received: **Caleb Hackworth (11/11/2025), Don Walker (11/11/2025), Jarred Wellem (11/11/2025)**
- Students and Dates Dismissed: **Jordan Perkins (3/11/2025), Paul Lawing (3/11/2025), William Hunter (7/15/2025)**
- Special Students Taken Under Care:

Florida Presbytery

Churches

- Number of Congregations and Missions on Roll of Presbytery: **26**
- Congregations or Missions Without Regular Installed Pastor or Mission Developer:
- Congregations Served by Evangelists:
- Congregations with Stated Supply: **1**
- Congregations with Student Stated Supply:
- Missions: **First Presbyterian Church, Sebring; Renew Presbyterian Church, Fort Myers; Iglesia en Movimiento, Lake Placid; Christ Presbyterian Church, Amelia Island; Redbud Church, Claremore, OK; Christ Community Church; Sojourner Church, Auburndale, FL**

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- Congregations/ Missions Added to Roll of Presbytery: **Sojourner Church**
- Official Names for Missions or Name Changes by Congregations or Missions Approved by Presbytery:
- Congregations/ Missions Deleted from Roll of Presbytery: **Faithful City Church**
- Mission Developers who Began Work: **Patrick Daugherty/Sojourner Church**
- Mission Developers who Finished Work: **Scott Smith/Faithful City Church**

Ministers

- Number of Ministers on Roll: **49**
- Ministers and Date Received by Ordination: **Reid Thayer (9/9/2025)**
- Ministers and Date Received by Certificate: **Sam Lago (3/11/2025)**
- Ministers and Date of Dissolution of Pastoral Relations: **Donnie Bowker (3/12/2025), Christopher Reeder (6/24/2025), Scott Smith (10/28/2025)**
- Ministers Restored:
- Ministers and Date of Installation: **Reid Thayer (9/9/2025)**
- Ministers and Date Lost by Death:
- Ministers and Date Lost by Other:
- Ministers Honorably Retired: **Ray Cameron (August 2025)**
- Ministers Serving as Evangelists: **Sam Lago**
- Ministers Not on Roll of Presbytery Serving as Stated Supply:
- Mission Developers:

Elders/Deacons

- Elders Lost by Death: **Kenneth Fulton, Herm Grey, Glenn Thayer, Morris Cash**
- Elders Ordained or Received by Certificate: **Jim Paulson, David Meinyk, Mike Threadgill, Mike DeMoral, James Garner, Andrew Gonzalez, Lucas DaSilva**
- Elders Elected Emeritus:
- Elders Serving on a Provisional Session: **Matt Joyner**
- Elders Resigned, Demitted or Removed for Cause: **Matt Davis**
- Deacons Lost by Death:

Students of Theology/Licentiates

- Number of Candidates and Licentiates under Care of Presbytery at End of Calendar Year: **10**
- Candidates Licensed: **Allen Ridgdill (9/9/2025), Ben Boyan (10/28/2025)**
- Students Taken Under Care and Dates Received:

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- Students and Dates Dismissed:
- Special Students Taken Under Care:

Grace Presbytery

Churches

- Number of Congregations and Missions on Roll of Presbytery: **17**
- Congregations or Missions Without Regular Installed Pastor or Mission Developer:
- Congregations Served by Evangelists:
- Congregations with Stated Supply:
- Congregations with Student Stated Supply:
- Missions: **Liberty Reformed Presbyterian Church (Raeford, NC)**
- Congregations/ Missions Added to Roll of Presbytery: **Liberty Reformed Presbyterian**
- Official Names for Missions or Name Changes by Congregations or Missions Approved by Presbytery:
- Congregations/ Missions Deleted from Roll of Presbytery: **Grace Community**
- Mission Developers who Began Work: **Tim Phillips/Liberty Reformed Presbyterian**
- Mission Developers who Finished Work:

Ministers

- Number of Ministers on Roll: **39**
- Ministers and Date Received by Ordination: **Aaron Carr (4/1/2025), Alex Yonjof (7/1/2025)**
- Ministers and Date Received by Certificate: **Tim Phillips (1/1/2025), Greg Duke (4/1/2025), Erik Rome (7/1/2025), James Norris (7/1/2025)**
- Ministers and Date of Dissolution of Pastoral Relations: **Myoung Jin "Abe" Hwang (5/31/2025), Randy Jenkins (4/26/2025), Ross Durham (10/31/2025 & 11/1/2025)**
- Ministers Restored:
- Ministers and Date of Installation: **Greg Duke (4/27/2025), Tim Phillips (4/6/2025), Erik Rome (8/10/2025), Alex Yonjof (8/31/2025), James Norris (9/13/2025), Aaron Carr (5/4/2025)**
- Ministers and Date Lost by Death:
- Ministers and Date Lost by Other:
- Ministers Honorably Retired: **Randy Jenkins (4/26/2025)**
- Ministers Serving as Evangelists: **Ross Durham**
- Ministers Not on Roll of Presbytery Serving as Stated Supply:
- Mission Developers:

Elders/Deacons

- Elders Lost by Death:
- Elders Ordained or Received by Certificate: **Aaron Hummel, Marshall Conrad**
- Elders Elected Emeritus:
- Elders Serving on a Provisional Session:
- Elders Resigned, Demitted or Removed for Cause:
- Deacons Lost by Death:

Students of Theology/Licentiates

- Number of Candidates and Licentiates under Care of Presbytery at End of Calendar Year: **2**
- Candidates Licensed:
- Students Taken Under Care and Dates Received:
- Students and Dates Dismissed: **Ye Ma (12/31/2025), Jacob Harris (12/31/2025)**
- Special Students Taken Under Care:

Mississippi Valley Presbytery

Churches

- Number of Congregations and Missions on Roll of Presbytery: **28**
- Congregations or Missions Without Regular Installed Pastor or Mission Developer: **Bethany, MS, Ebenezer, MS, Elsberry, MO, First, Jasper, IN, Helena, MS, Hopewell, MS, Midlane Park, KY, Mt. Zion, MO, New Geneva, KY, Redeemer, KY, Sharon, TN**
- Congregations Served by Evangelists:
- Congregations with Stated Supply: **Ebenezer, MS, Elsberry, MO, Helena, MS, Hopewell, MS, Mt. Zion, MO, New Geneva, KY, Sharon, TN**
- Congregations with Student Stated Supply:
- Missions: **Covenant, Burbank CA, River City, Little Rock AR**
- Congregations/ Missions Added to Roll of Presbytery: **First, Jasper, IN**
- Official Names for Missions or Name Changes by Congregations or Missions Approved by Presbytery: **Grace Presbyterian to Grace Reformed Presbyterian**
- Congregations/ Missions Deleted from Roll of Presbytery: **Heritage, Springfield MO**
- Mission Developers who Began Work:
- Mission Developers who Finished Work:

Ministers

- Number of Ministers on Roll: **38**
- Ministers and Date Received by Ordination:
- Ministers and Date Received by Certificate: **James Forester (12/1/2025)**

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- Ministers and Date of Dissolution of Pastoral Relations: **Michael Chipman (March 2025), Timothy Phillips (April 2025)**
- Ministers Restored:
- Ministers and Date of Installation: **Brian Taylor (November 2025)**
- Ministers and Date Lost by Death:
- Ministers and Date Lost by Other: **Michael Chipman (October 2025)**
- Ministers Honorably Retired:
- Ministers Serving as Evangelists:
- Ministers Not on Roll of Presbytery Serving as Stated Supply: **Randy Kolb, Leslie Rhodes**
- Mission Developers:

Elders/Deacons

- Elders Lost by Death: **Ernest Calvin, Benny "Pat" Hugh Billingsley**
- Elders Ordained or Received by Certificate: **Randy Martin, Jeff Covington, Jeff Durham, Jeremy Smith**
- Elders Elected Emeritus:
- Elders Serving on a Provisional Session: **Mike Thomason, Marty Smithhart, William Holiman, Milton Murphy, Matt Wylie**
- Elders Resigned, Demitted or Removed for Cause:
- Deacons Lost by Death:

Students of Theology/Licentiates

- Number of Candidates and Licentiates under Care of Presbytery at End of Calendar Year: **4**
- Candidates Licensed:
- Students Taken Under Care and Dates Received:
- Students and Dates Dismissed:
- Special Students Taken Under Care:

Northeast Presbytery

Churches

- Number of Congregations and Missions on Roll of Presbytery: **25**
- Names of congregations or Missions Without Regular Installed Pastor or Mission Developer: **Calvary Reformed, New Vision, New Windsor, Piney Creek**
- Names of Missions: All **Nations Mission Church, Global Vision ARPC, Hope Reformed ARPC, Holy Covenant Presbyterian, Iranian Christian Fellowship, JuAhn Community Church ARPC, New Covenant Presbyterian, Somang (Hope), Washington Vision Community**

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- Congregations/ Missions Added to Roll of Presbytery:
- Official Names for Missions or Name Changes by Congregations or Missions Approved by Presbytery:
- Congregations/ Missions Deleted from Roll of Presbytery: The **Flock, Christ Presbyterian**

Ministers

- Number of Ministers on Roll: **68**
- Ministers Received by Ordination: **Philip Mohr**
- Ministers Restored:
- Ministers Received by Certificate: **Kwang Chul You, Joseph Edward Rolison**
- Ministers and Date of Dissolution of Pastoral Relations: **Hyeon Seob Kim (6/15/2025), Jin Kwon Kim (9/13/2025), James Bills (11/2/2025)**
- Ministers and Date of Installation: **Philip Mohr (7/1/2025), Kwang Chul You (10/3/2025)**
- Ministers and Date Lost by Death: **Jin Kwon Kim (9/13/2025)**
- Ministers and Date Lost by Other: **Hyeon Seob Kim (August 2025)**
- Ministers Honorably Retired:
- Ministers Serving as Evangelists:
- Ministers Not on Roll of Presbytery Serving as Stated Supply:
- Mission Developers:

Elders/Deacons

- Elders Lost by Death:
- Elders Ordained or Received by Certificate:
- Elders Elected Emeritus:
- Elders Serving on a Provisional Session:
- Elders Resigned, Demitted or Removed for Cause:
- Deacons Lost by Death:

Students of Theology/Licentiates

- Number of Candidates and Licentiates under Care of Presbytery at End of Calendar Year: **8**
- Candidates Licensed:
- Students Taken Under Care and Dates Received:
- Students and Dates Dismissed:

Special Students Taken Under Care:

Virginia Presbytery

Churches

- Number of Congregations and Missions on Roll of Presbytery: **13**

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- Congregations or Missions Without Regular Installed Pastor or Mission Developer: **Broad Creek, Ebenezer, Johnson Creek, New Lebanon, Timber Ridge, Wildhurst**
- Congregations Served by Evangelists:
- Congregations with Stated Supply: **Ebenezer, Timber Ridge**
- Congregations with Student Stated Supply:
- Missions:
- Congregations/ Missions Added to Roll of Presbytery: **Church of the Harvest**
- Official Names for Missions or Name Changes by Congregations or Missions Approved by Presbytery:
- Congregations/ Missions Deleted from Roll of Presbytery:
- Mission Developers who Began Work:
- Mission Developers who Finished Work:

Ministers

- Number of Ministers on Roll: **15**
- Ministers and Date Received by Ordination:
- Ministers and Date Received by Certificate:
- Ministers and Date of Dissolution of Pastoral Relations: **Stephen Laughridge (8/9/2025)**
- Ministers Restored:
- Ministers and Date of Installation:
- Ministers and Date Lost by Death: **Bill Harris (3/16/2025)**
- Ministers and Date Lost by Other: **Stephen Laughridge (8/9/2025, Deposed)**
- Ministers Honorably Retired:
- Ministers Serving as Evangelists: **Frank Heinsohn, Randy Marcoz**
- Ministers Not on Roll of Presbytery Serving as Stated Supply: **Ronald Ellis, Jim Giles, David Deskins**
- Mission Developers:

Elders/Deacons

- Elders Lost by Death:
- Elders Ordained or Received by Certificate:
- Elders Elected Emeritus:
- Elders Serving on a Provisional Session:
- Elders Resigned, Demitted or Removed for Cause:
- Deacons Lost by Death:

Students of Theology/Licentiates

- Number of Candidates and Licentiates under Care of Presbytery at End of Calendar Year:
- Candidates Licensed:
- Students Taken Under Care and Dates Received:

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- Students and Dates Dismissed:
- Special Students Taken Under Care: **Will Phillips (10/18/2025)**

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Statistical Information

January 1—December 31, 2025

The annual statistical reports have been tabulated for printing in the *Minutes of Synod* using information submitted by the individual churches to the Associate Reformed Presbyterian Center as of December 31, 2025.

Explanatory Note: For churches failing to submit reports, the figures used are those for Communicant Membership and Financial Data as last reported. The year they last reported is noted in parentheses beside their name on the statistical reports.

The following table summarizes the membership changes for calendar year 2025:

	2025	**% of 2025**
Accessions by Profession	637	36.13%
Accessions by Certificate	503	28.53%
Accessions by Reaffirmation	623	35.34%
Total Accessions	**1,763**	**100.00%**
Losses by Death	274	19.17%
Losses by Certificate	291	20.36%
Losses by Removal from Roll	864	60.46%
Total Losses	**1,429**	**100.00%**
Membership Increase <Loss>	334	
Beginning Membership	25,183	
Ending Membership	25,517	

* Includes adjustments as described above.

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Explanatory Notes for Tables

Financial Receipts:

- **General Fund** represents the undesignated tithes and offerings of the membership.
- **Designated Receipts** represent tithes and offerings designated by the donor.
- **Average Per Capita Giving** reflects the average given by each ACTIVE COMMUNICANT MEMBER, excluding those funds reported as "Other Receipts."
- **Other Receipts** reflect receipts through Bequests and Wills, Synod and Presbytery Supplements, Transfers from Savings, etc. These receipts are not a part of the regular tithes and offerings of the membership and are excluded in calculating the "Average Per Capita" giving.

Financial Disbursements:

- **Personnel Support** includes contributions to the ARP Retirement Plan.
- **Local Benevolence** includes "Non Denominational Benevolence" and "Auxiliary Expenses."
- **Denominational Ministry** refers to the funds voluntarily pledged to support denominational ministries. No attempt has been made to reconcile amounts reported on Statistical Reports with actual audited receipts.
- **Synod Benevolence** includes amounts reported for "Special Offerings" and designated gifts to the agencies of General Synod.

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GENERAL SYNOD SUMMARY *Membership — January 1–December 31, 2025*

Presbytery	Beginning Communicant	Accessions					Losses			Ending Total	Non-Communicant	Non-Comm Losses	Baptisms	Family Units
		Adult Profession	Baptized Child Profession	Other Child Profession	Accession by Certificate	Reaffirmation	Death	Removal by Certificate	Removal					
Catawba	9,255	57	98	24	153	156	74	82	187	9,400	959	11	109	3,530
First	4,727	108	48	26	111	117	83	94	199	4,761	599	52	69	1,973
Florida	3,145	30	23	4	17	87	36	9	140	3,121	154	0	43	1,300
Grace	1,884	11	45	6	108	70	14	22	173	1,915	512	13	50	1,524
Mississippi Valley	1,382	10	9	3	21	25	29	20	71	1,330	298	11	16	883
Northeast	1,939	63	34	12	30	23	7	15	6	2,073	34	2	7	492
Cumberland Valley	1,509	10	5	0	46	113	16	27	28	1,612	139	9	18	686
Virginia	1,342	2	9	0	17	32	15	22	60	1,305	81	7	9	802
2025 Totals	**25,183**	**291**	**271**	**75**	**503**	**623**	**274**	**291**	**864**	**25,517**	**2,776**	**105**	**321**	**11,190**
2023 Totals	*22,554*	*235*	*180*	*43*	*744*	*3,271*	*265*	*364*	*1,119*	*25,279*	*3,043*	*103*	*420*	*12,543*

GENERAL SYNOD SUMMARY *Financial Data — January 1–December 31, 2025 (amounts in dollars)*

	Receipts						Disbursements							
Presbytery	**General Fund**	**Desig-nated Receipts**	**Auxil-iary Offering**	**Average Per Capita**	**Other Receipts**	**Total Receipts**	**Personnel Support**	**Capital Expendi-tures**	**Local Expens-es**	**Local Interna-tional Expense**	**Presby-tery Benevo-lence**	**Denomi-national Ministry**	**Synod Benevo-lence**	**Total Disburse-ments**
Catawba	14,915,857	2,714,115	0	1,876	766,955	18,396,927	7,329,510	1,574,542	4,022,867	1,020,647	104,868	950,041	743,797	15,702,635
First	12,301,049	3,881,518	0	3,399	704,637	15,167,931	6,050,184	2,297,336	2,520,875	1,314,082	105,870	568,378	443,554	13,279,961
Florida	5,611,132	731,191	0	2,032	180,180	6,522,504	3,214,856	495,872	1,943,047	203,427	23,055	302,575	133,167	6,315,998
Grace	5,938,627	1,076,176	0	3,663	341,415	7,356,218	2,826,625	2,242,696	1,457,140	257,204	19,730	105,360	59,869	6,968,625
Mississippi Valley	2,961,689	545,031	0	2,637	224,341	3,731,061	1,350,213	262,407	1,065,744	220,652	12,270	94,804	121,002	3,127,093
Northeast	1,745,066	290,327	0	982	173,757	2,209,150	697,431	740,287	201,554	93,723	8,722	38,650	70,065	1,850,431
Cumberland Valley	2,282,505	349,635	0	1,633	94,357	2,726,497	971,906	393,615	604,150	37,227	8,375	139,424	133,634	2,288,331
Virginia	1,833,957	240,652	0	1,590	20,031	2,094,640	1,031,564	263,608	473,933	38,057	15,564	23,856	49,956	1,896,538
2025 Totals	**47,589,882**	**9,828,645**	**0**	**2,250**	**2,505,673**	**58,204,928**	**23,472,289**	**8,270,363**	**12,289,309**	**3,185,018**	**298,454**	**2,223,088**	**1,755,044**	**51,429,610**
2023 Totals	*53,172,259*	*10,326,415*	*0*	*2,815*	*4,610,087*	*68,108,761*	*27,983,843*	*5,824,457*	*12,124,445*	*2,727,146*	*535,640*	*2,372,839*	*2,576,694*	*54,145,065*

CATAWBA PRESBYTERY *Membership — January 1–December 31, 2025*

Church	Beginning Communicant	Accessions					Losses			Ending Total	Non-Communicant	Non-Comm Lost by Death	Baptisms	Family Units
		Adult Profession	Baptized Child Profession	Other Child Profession	Accession by Certificate	Reaffirmation	Death	Removal by Certificate	Removal					
Arsenal Hill Presbyterian Church	48	0	0	2	9	6	1	4	0	60	16	4	0	70
Abbeville-Mt. Carmel ARP Church	13	0	0	0	2	1	0	1	0	15	0	0	0	15
Bethany ARP Church	119	1	6	0	2	1	1	0	0	128	16	0	4	90
Bethel ARP Church	100	0	0	0	9	0	0	0	0	109	0	0	0	85
Blacksburg ARP Church	39	1	1	0	0	3	0	0	0	44	6	0	1	27
Cannon's Creek – Prosperity ARP Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Cedar Springs ARP Church	22	0	0	0	1	1	0	0	0	24	0	0	0	15
Centennial ARP Church	184	0	0	0	1	4	4	0	4	181	0	0	0	0
Chester ARP Church	167	1	3	1	0	2	5	0	10	159	169	0	3	115
Christ Reformed Church	168	2	7	2	13	4	0	2	8	186	46	1	9	199
Devenger Road Presbyterian Church	69	2	0	0	2	0	0	7	5	61	16	2	0	40
Clover ARP Church	217	0	12	0	0	0	4	0	6	219	51	0	1	135
First Presbyterian Church, Columbia (2023)	3,408	0	0	0	0	0	0	0	0	3,408	0	0	0	0
Due West ARP Church	111	0	0	0	5	5	3	2	0	116	15	0	1	104
Hill City	378	0	0	9	8	4	7	4	29	359	56	0	3	0
Edgemoor ARP Church	259	0	0	3	2	2	3	5	0	258	19	0	2	110
Cayce Presbyterian Church (Edwards)	72	2	0	0	1	0	2	1	10	62	0	0	0	42
Effingham Presbyterian Church	103	0	0	0	0	0	4	0	0	99	23	0	1	70

CATAWBA PRESBYTERY *Membership (continued)*

Church	Beginning Communicant	Accessions					Losses			Ending Total	Non-Communicant	Non-Comm Lost by Death	Baptisms	Family Units
		Adult Profession	Baptized Child Profession	Other Child Profession	Accession by Certificate	Reaffirmation	Death	Removal by Certificate	Removal					
Faith ARP Church	9	0	0	0	0	2	0	0	0	11	0	0	0	9
Grace Presbyterian Church	220	10	11	1	3	1	0	3	18	225	37	2	3	162
Greenville ARP Church	438	0	5	1	10	13	5	2	0	460	51	0	3	244
Greenwood First ARP Church	156	0	0	0	2	12	2	1	0	167	4	0	2	85
Hickory Grove ARP Church	15	1	0	0	0	0	0	0	0	16	0	0	0	18
Hopewell ARP Church	40	0	0	0	0	0	0	0	0	40	0	0	0	18
Iva ARP Church	12	0	0	0	0	0	0	0	0	12	0	0	0	0
IBL (2021)	17	0	0	0	0	0	0	0	0	17	0	0	0	0
King's Church Mission	47	0	7	0	6	15	0	0	1	74	18	0	6	89
Lancaster First ARP Church (2023)	98	0	3	0	10	3	2	2	7	103	17	0	0	66
Living Waters Church, ARP (2020)	44	0	0	0	0	0	0	0	0	44	0	0	0	0
Crossings Community Church	209	3	10	0	9	4	1	16	7	211	41	0	4	180
Louisville ARP Church	79	2	0	0	0	2	0	1	1	81	4	0	2	40
Mayesville Presbyterian Church	82	2	4	0	1	0	0	2	0	87	9	2	6	60
Neely's Creek ARP Church	347	3	7	4	7	11	4	5	10	360	51	0	12	213
Johnston Presbyterian Church (2014)	14	0	0	0	0	1	0	0	0	15	15	0	0	13
New Hope ARP Church	2	0	0	0	0	0	0	0	0	2	0	0	0	0
Oak Ridge ARP Church	42	0	0	0	0	0	1	0	0	41	0	0	0	25
Ora ARP Church	78	0	0	0	0	0	3	0	0	75	18	0	2	50
Providence ARP Church	24	0	0	0	0	0	0	0	4	20	0	0	0	12

CATAWBA PRESBYTERY *Membership (continued)*

Church	Beginning Communicant	Accessions					Losses			Ending Total	Non-Communicant	Non-Comm Lost by Death	Baptisms	Family Units
		Adult Profession	Baptized Child Profession	Other Child Profession	Accession by Certificate	Reaffirmation	Death	Removal by Certificate	Removal					
Rock Hill First ARP Church	523	1	8	1	22	11	3	7	55	501	72	0	12	264
Rogers Memorial ARP Church	65	0	0	0	0	0	0	0	6	59	5	0	0	39
Rowan Presbyterian Church	24	0	0	0	0	0	0	0	0	24	0	0	0	0
Scots Kirk ARP Church	61	3	0	0	2	6	1	3	0	68	9	0	1	61
Sharon ARP Church	18	1	0	0	0	0	0	0	0	19	0	0	0	21
Shem Creek	45	0	0	0	0	1	0	0	2	44	19	0	1	40
Sherwood Forest ARP Church	23	0	0	0	0	0	0	0	0	23	0	0	0	20
Shiloh ARP Church	152	2	0	0	2	0	3	0	1	152	15	0	2	60
Redeemer Presbyterian Church	70	0	0	0	0	0	0	0	0	70	0	0	1	30
Skylyn Drive Presbyterian Church	106	0	0	0	2	5	5	0	0	108	0	0	0	69
Smyrna ARP Church	83	9	7	0	0	0	0	0	0	99	10	0	8	50
Tirzah ARP Church	158	3	2	0	7	15	2	6	2	175	29	0	2	118
Union ARP Church	56	2	0	0	0	6	2	0	1	61	8	0	0	47
Village Presbyterian Church at Verde (2023)	54	0	2	0	12	3	0	0	0	71	36	0	2	88
Unity ARP Church	227	3	3	0	0	1	3	0	0	231	35	0	15	110
Westminster Presbyterian Church	58	3	0	0	0	6	3	6	0	58	0	0	0	45
White Oak ARP Church	36	0	0	0	0	0	0	0	0	36	9	0	0	30
York ARP Church	46	0	0	0	3	5	0	2	0	52	14	0	0	37
2025 Totals	**9,255**	**57**	**98**	**24**	**153**	**156**	**74**	**82**	**187**	**9,400**	**959**	**11**	**109**	**3,530**
2024 Totals	*9,262*	*45*	*31*	*13*	*153*	*104*	*82*	*62*	*165*	*9,299*	*675*	*6*	*94*	*4,513*

CATAWBA PRESBYTERY *Financial Data — January 1–December 31, 2025 (amounts in dollars)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Arsenal Hill Presbyterian Church	238,000	34,000	0	4,533	11,000	283,000	162,500	17,000	53,100	19,450	660	5,000	8,400	266,110
Abbeville-Mt. Carmel ARP Church	40,316	8,220	0	3,236	5,016	53,552	16,300	0	25,517	0	195	4,000	310	46,322
Bethany ARP Church	216,664	18,484	0	1,837	542	235,690	94,928	28,978	82,572	0	17,085	18,085	1,240	242,888
Bethel ARP Church	263,390	2,927	0	2,443	0	266,317	151,847	38,052	48,942	0	1,260	23,000	2,010	265,111
Blacksburg ARP	67,882	50	0	1,544	0	67,932	48,100	7,500	13,500	500	600	300	50	70,550
Cannon's Creek – Prosperity ARP Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Cedar Springs ARP Church	38,694	0	0	1,612	0	38,694	22,100	830	8,082	0	0	0	2,000	33,012
Centennial ARP Church	356,428	350,570	0	3,906	65,225	772,223	173,703	139,799	0	9,000	2,760	13,750	800	339,812
Chester ARP Church	518,863	26,659	0	3,431	0	545,522	349,624	44,488	183,259	577,371	2,505	43,015	26,450	1,226,712
Christ Reformed [illegible]	871,568	12,067	0	4,751	0	883,634	379,049	8,089	40,426	3,050	2,220	21,600	3,000	457,434
Devenger Road Presbyterian Church	273,789	8,550	0	4,629	173	282,512	168,388	10,170	52,376	17,583	1,005	0	10,573	260,095
Clover ARP Church	463,090	72,493	0	2,446	19,062	554,645	159,007	0	125,635	22,871	3,150	43,795	24,104	378,562
First Presbyterian Church, Columbia (2023)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Due West ARP Church	259,682	42,406	0	2,604	21,426	323,514	175,518	58,534	62,361	0	1,695	14,400	7,350	319,858

CATAWBA PRESBYTERY *Financial Data (continued)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Hill City	1,119,500	180,481	0	3,621	1,927	1,301,908	458,909	0	320,826	60,964	5,670	91,507	91,884	1,029,760
Edgemoor ARP Church	272,747	1,312	0	1,062	6,159	280,218	126,083	0	132,614	13,177	3,780	13,314	2,007	290,975
Cayce Presbyterian Church (Edwards)	194,995	37,405	0	3,748	11,687	244,087	125,202	20,000	45,228	4,380	1,310	14,360	43,519	253,999
Effingham Presbyterian Church	209,659	28,698	0	2,408	0	238,357	125,841	0	85,854	8,641	1,485	16,657	2,271	240,749
Faith ARP Church	28,084	4,770	0	2,987	18,000	50,854	15,780	0	24,585	0	165	0	600	41,130
Grace Presbyterian Church	546,445	138,401	0	3,044	53,035	737,882	0	181,903	566,982	13,631	2,955	0	23,210	788,681
Greenville ARP Church	1,326,891	551,347	0	4,083	42,373	1,920,611	659,970	491,295	324,274	54,848	6,465	168,862	103,570	1,809,284
Greenwood First ARP Church	335,724	473,962	0	4,848	26,824	836,510	168,436	44,533	116,404	13,629	2,190	26,250	21,045	392,487
Hickory Grove ARP Church	48,067	1,015	0	3,068	1,800	50,882	12,320	0	10,289	0	225	1,800	1,415	26,049
Hopewell ARP Church	47,608	10,515	0	1,453	1,352	59,475	14,530	3,181	9,706	1,380	585	5,792	3,220	38,394
Iva ARP Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
IBL (2021)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
King's Church Mission	224,778	12,000	0	3,200	0	236,778	129,614	0	91,171	0	705	15,228	0	236,718
Lancaster First ARP Church (2023)	231,335	9,186	0	2,335	63,424	303,945	156,252	93,115	29,599	2,520	1,515	9,000	17,782	309,783

CATAWBA PRESBYTERY *Financial Data (continued)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Living Waters Church, ARP (2020)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Crossings Community Church	659,637	48,944	0	3,358	8,402	716,983	351,748	11,434	153,383	40,855	3,090	10,000	21,300	591,810
Louisville ARP Church	110,021	15,170	0	1,546	5,784	130,975	51,442	0	42,795	5,950	1,472	7,000	1,878	110,537
Mayesville Presbyterian Church	305,280	19,896	0	3,738	7,011	332,187	171,197	0	124,461	500	1,245	10,000	18,738	326,141
Neely's Creek ARP Church	846,194	31,648	0	2,438	13,004	890,846	458,186	112,491	241,806	11,000	5,445	21,500	77,245	927,673
Johnston Presbyterian Church (2014)	53,000	0	0	3,533	0	53,000	30,950	0	12,004	1,850	3,420	0	540	48,764
New Hope ARP Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Oak Ridge ARP Church	77,033	0	0	1,879	0	77,033	38,767	7,663	19,388	0	2,805	2,100	60	70,783
Ora ARP Church	189,537	0	0	2,527	2,450	191,987	109,223	47,810	17,481	1,320	2,520	10,080	1,570	190,004
Providence ARP [illegible]	51,010	0	0	2,550	0	51,010	0	3,000	4,600	0	0	0	0	7,600
Rock Hill First ARP Church	1,122,584	149,625	0	2,539	13,289	1,285,498	483,269	40,000	242,441	21,462	7,620	95,000	75,413	965,205
Rogers Memorial ARP Church	144,017	0	0	2,441	0	144,017	90,051	2,466	90,051	10,585	1,020	500	0	151,037
Rowan Presbyterian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0

CATAWBA PRESBYTERY *Financial Data (continued)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Scots Kirk ARP Church	262,299	6,833	0	3,958	0	269,132	150,545	28,689	40,141	0	945	39,366	5,895	265,581
Sharon ARP Church	198,497	12,700	0	11,116	33,125	244,322	113,216	3,150	22,818	23,305	225	20,400	40,100	223,214
Shem Creek	187,607	0	0	4,264	58,860	246,467	255,901	20,596	0	1,000	0	3,000	0	280,497
Sherwood Forest ARP Church	82,471	3,366	0	3,732	247,939	333,776	86,319	0	24,316	0	360	7,722	3,130	121,847
Shiloh ARP Church	200,000	0	0	1,316	0	200,000	0	0	0	0	0	12,000	0	12,000
Redeemer Presbyterian Church	187,034	3,625	0	2,724	0	190,659	136,327	0	33,946	0	1,425	1,500	4,000	177,198
Skylyn Drive Presbyterian Church	260,052	36,496	0	2,746	0	296,548	152,952	0	73,440	4,811	1,468	8,749	15,523	256,943
Smyrna ARP Church	184,572	10,041	0	1,966	0	194,613	31,500	0	63,603	26,541	1,260	3,000	15,000	140,904
Tirzah ARP Church	359,885	100,350	0	2,630	0	460,235	207,639	6,155	107,483	0	2,655	32,022	2,210	358,164
Union ARP Church	159,956	1,632	0	2,649	1,351	162,939	68,529	0	48,974	5,247	1,210	13,800	12,057	149,817
Village Presbyterian Church at Verde (2023)	301,980	100,000	0	5,662	14,255	416,235	155,833	0	22,786	0	810	12,000	16,000	207,429
Unity ARP Church	366,877	104,606	0	2,041	86	471,569	178,654	102,736	62,172	33,679	3,543	62,660	6,992	450,436
Westminster Presbyterian Church	148,247	38,095	0	3,213	12,374	198,716	41,911	885	53,301	7,447	915	6,000	6,165	116,624
White Oak ARP Church	164,012	5,570	0	4,711	0	169,582	19,825	0	26,406	1,600	540	18,327	21,970	88,668
York ARP Church	99,856	0	0	1,920	0	99,856	51,525	0	41,769	500	690	3,600	1,200	99,284
2025 Totals	**14,915,857**	**2,714,115**	**0**	**1,876**	**766,955**	**18,396,927**	**7,329,510**	**1,574,542**	**4,022,867**	**1,020,647**	**104,868**	**950,041**	**743,797**	**15,702,635**
2024 Totals	*21,482,630*	*2,981,334*	*0*	*2,631*	*748,970*	*25,212,934*	*11,355,540*	*1,573,242*	*6,284,491*	*1,540,144*	*142,700*	*1,189,724*	*971,483*	*23,008,331*

CUMBERLAND VALLEY PRESBYTERY *Membership — January 1–December 31, 2025*

Church	Beginning Communicant	Accessions					Losses			Ending Total	Non-Communicant	Non-Comm Lost by Death	Baptisms	Family Units
		Adult Profession	Baptized Child Profession	Other Child Profession	Accession by Certificate	Reaffirmation	Death	Removal by Certificate	Removal					
Bethel ARP Church	36	0	0	0	0	0	2	0	0	34	0	3	0	15
Bethel Presbyterian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Camden ARP Church	12	0	0	0	0	0	0	0	0	12	1	0	0	8
Christ The King Presbyterian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Fayetteville ARP Church	244	3	0	0	0	0	2	3	7	235	0	3	1	120
Hanmaum ARP Church (2020)	17	0	0	0	0	0	0	0	0	17	0	0	0	0
Hopewell ARP Church	8	3	0	0	3	83	1	7	7	82	32	0	4	80
In Christ Korean Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Lincoln Memorial ARP Church	7	0	0	0	0	0	0	0	0	7	1	0	0	6
Madison -- Monrovia ARP Church	35	0	0	0	0	0	0	0	0	35	0	0	0	0
Nashville Korean Church (2020)	11	0	0	0	0	0	0	0	0	11	0	0	0	0
Pressly Memorial ARP Church (2021)	7	0	0	0	0	13	3	0	0	17	0	0	0	0

CUMBERLAND VALLEY PRESBYTERY *Membership (continued)*

Church	Beginning Communicant	Accessions					Losses			Ending Total	Non-Communicant	Non-Comm Lost by Death	Baptisms	Family Units
		Adult Profession	Baptized Child Profession	Other Child Profession	Accession by Certificate	Reaffirmation	Death	Removal by Certificate	Removal					
Prosperity AL ARP Church	7	0	0	0	0	0	1	0	0	6	6	0	0	10
Prosperity TN ARP Church	88	3	1	0	0	12	0	0	0	104	9	0	1	55
Redeemer Presbyterian Church	57	0	0	0	0	0	0	0	0	57	0	0	0	0
Riverside Presbyterian Church	70	0	0	0	0	0	0	0	0	70	0	0	0	0
Sharon Presbyterian (2020)	87	0	0	0	0	0	0	0	0	87	0	0	0	0
Highlands Presbyterian Church	121	1	2	0	0	0	2	0	3	119	34	2	3	65
Hopewell ARP Church (2020)	42	0	0	0	0	0	0	0	0	42	0	0	0	0
New Days Mission	210	0	2	0	40	1	3	17	11	222	0	0	2	142
Peachtree Corners Presbyterian Church	136	0	0	0	0	0	0	0	0	136	0	0	0	0
Thomson Presbyterian Church	62	0	0	0	0	0	0	0	0	62	0	0	0	0
White Oak ARP Church	252	0	0	0	3	4	2	0	0	257	56	1	7	185
2025 Totals	**1,509**	**10**	**5**	**0**	**46**	**113**	**16**	**27**	**28**	**1,612**	**139**	**9**	**18**	**686**
2024 Totals	*1,509*	*2*	*4*	*4*	*47*	*22*	*10*	*17*	*172*	*1,389*	*123*	*11*	*8*	*416*

CUMBERLAND VALLEY PRESBYTERY *Financial Data — January 1–December 31, 2025 (amounts in dollars)*

	Receipts						Disbursements							
Church	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Bethel ARP Church	24,815	0	0	730	13,370	38,185	16,235	4,914	11,166	0	75	2,750	2,050	37,190
Bethel Presbyterian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Camden ARP Church	30,780	3,390	0	2,848	0	34,170	13,650	15,207	11,064	0	60	6,050	3,350	49,381
Christ The King Presbyterian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Fayetteville ARP	390,664	0	0	1,662	32,604	423,268	0	24,628	26,465	2,000	1,255	33,129	0	87,477
Hanmaum ARP Church (2020)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Hopewell ARP Church	265,791	2,466	0	3,271	0	268,257	93,860	25,772	28,095	0	275	900	0	148,902
In Christ Korean	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Lincoln Memorial ARP Church	20,430	1,405	0	3,119	0	21,835	16,400	0	6,077	21	0	0	1,075	23,573
Madison -- Monrovia ARP Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Nashville Korean Church (2020)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Pressly Memorial ARP Church (2021)	21,347	0	0	1,256	0	21,347	0	0	8,716	0	0	200	0	8,916

CUMBERLAND VALLEY PRESBYTERY *Financial Data (continued)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Prosperity AL ARP Church	16,030	0	0	2,672	675	16,705	2,200	21,250	4,620	304	0	250	600	29,224
Prosperity TN ARP Church	234,705	16,265	0	2,413	16,506	267,476	103,331	15,963	35,735	10,602	2,310	19,348	2,800	190,089
Redeemer Presbyterian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Riverside Presbyterian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Sharon Presbyterian (2020)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Highlands Presbyterian Church	226,548	82,929	0	2,601	616	310,093	109,546	52,949	137,508	5,700	3,000	2,700	9,812	321,215
Hopewell ARP Church (2020)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
New Days Mission	267,698	207,786	0	2,142	0	475,484	195,915	103,012	135,149	18,600	0	2,400	0	455,076
Peachtree Corners Presbyterian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Thomson Presbyterian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
White Oak ARP Church	783,697	35,394	0	3,187	30,586	849,677	420,769	129,920	199,555	0	1,400	71,697	113,947	937,288
2025 Totals	**2,282,505**	**349,635**	**0**	**1,633**	**94,357**	**2,726,497**	**971,906**	**393,615**	**604,150**	**37,227**	**8,375**	**139,424**	**133,634**	**2,288,331**
2024 Totals	*2,119,293*	*315,974*	*0*	*1,753*	*77,557*	*2,512,824*	*1,077,350*	*154,784*	*685,205*	*73,369*	*13,101*	*121,561*	*140,619*	*2,265,989*

FIRST PRESBYTERY *Membership — January 1–December 31, 2025*

Church	Beginning Communicant	Accessions					Losses			Ending Total	Non-Communicant	Non-Comm Losses	Baptisms	Family Units
		Adult Profession	Baptized Child Profession	Other Child Profession	Accession by Certificate	Reaffirmation	Death	Removal by Certificate	Removal					
Back Creek ARP Church	305	0	0	8	7	24	3	4	0	337	47	0	4	194
Bethel Korean ARP Church	40	52	14	2	6	5	1	0	0	118	1	1	3	0
Boyce Memorial ARP Church	114	0	0	0	2	4	0	9	3	108	15	2	3	0
Brookside Presbyterian Church	14	0	0	0	0	2	1	0	0	15	0	0	0	7
Starmount ARP Church	30	1	0	0	0	2	2	4	0	27	10	3	2	20
Gaston Community Church	82	0	0	0	0	4	1	0	7	78	1	0	0	50
City Church of Asheville	208	0	6	1	10	8	0	11	0	222	63	10	6	190
Coddle Creek ARP Church	232	2	0	6	2	0	5	0	2	235	53	0	1	0
Concord ARP Church	35	0	0	0	0	0	1	0	2	32	3	0	0	32
Cornerstone ARP	60	1	0	0	0	0	4	0	4	53	16	0	0	70
Ballantyne Presbyterian Church	122	11	0	0	0	0	0	7	0	126	17	10	1	80
Covenant ARP Church, Statesville	30	0	0	0	0	0	2	0	2	26	0	0	0	22
Covenant Reformed Church	62	5	2	0	0	0	0	2	12	55	3	0	0	52
King's Cross Church	36	2	0	0	5	0	1	4	0	38	2	4	0	20
Crowders Creek ARP Church	150	1	0	0	1	0	5	0	0	147	18	0	3	75
Christ Church, ARP, Denver	167	8	6	0	2	0	0	4	0	179	0	0	5	150

FIRST PRESBYTERY *Membership (continued)*

Church	Beginning Communicant	Accessions					Losses			Ending Total	Non-Communicant	Non-Comm Losses	Baptisms	Family Units
		Adult Profession	Baptized Child Profession	Other Child Profession	Accession by Certificate	Reaffirmation	Death	Removal by Certificate	Removal					
Elk Shoals ARP Church	22	0	0	0	0	0	0	0	1	21	0	0	0	18
First Korean Presbyterian Church	223	0	4	0	0	0	2	2	24	199	0	0	3	70
Garrison Memorial ARP Church	10	0	0	0	0	0	0	0	0	10	0	0	0	6
Gastonia First ARP Church	767	3	8	3	19	8	15	10	53	730	155	0	8	0
Gilead ARP Church	39	0	0	0	0	0	0	0	0	39	2	0	0	25
Hephzibah ARP Church (2020)	19	0	0	0	0	0	0	0	0	19	0	0	0	0
Huntersville ARP Church	177	3	2	0	8	1	2	1	1	187	21	0	7	112
Mint Hill Presbyterian Church	39	0	0	0	0	0	1	0	3	35	0	0	0	27
Linden ARP Church	24	0	0	0	0	2	1	0	0	25	0	0	1	11
Living Hope Church of Belmont	69	0	0	0	4	7	1	1	0	78	12	0	1	62
New Amity ARP Church	39	0	0	0	0	0	0	0	0	39	0	0	0	0
New Perth ARP Church	81	0	0	0	2	2	3	2	6	74	9	2	1	60
New Sterling ARP Church	191	2	0	0	6	0	5	0	0	194	20	0	2	116
Matthews Korean ARP Church	10	0	0	0	0	0	0	0	0	10	0	0	0	0
Peace Korean ARP Church	16	0	0	0	0	0	0	0	0	16	0	0	0	0
Pinecrest ARP Church	124	0	0	0	5	6	5	0	3	127	17	3	0	90

FIRST PRESBYTERY *Membership (continued)*

Church	Beginning Communicant	Accessions					Losses			Ending Total	Non-Communicant	Non-Comm Losses	Baptisms	Family Units
		Adult Profession	Baptized Child Profession	Other Child Profession	Accession by Certificate	Reaffirmation	Death	Removal by Certificate	Removal					
Pisgah ARP Church	290	0	3	0	4	0	7	2	0	288	0	0	3	0
Pressly Memorial ARP Church (2020)	28	0	0	0	2	0	0	0	0	30	30	0	0	15
Providence ARP Church	20	0	0	0	0	0	0	0	0	20	4	0	0	12
Reformation Presbyterian Church	205	3	0	0	12	6	3	23	2	198	54	17	10	189
Sandy Plains ARP Church	42	1	0	0	0	0	1	2	1	39	4	0	0	40
Southern Korean ARP Church	184	4	1	2	0	27	1	0	0	217	0	0	0	0
Statesville First ARP Church	154	0	0	0	4	3	7	0	71	83	10	0	3	0
Statesville Korean ARP Church	15	2	0	0	0	0	0	0	0	17	0	0	0	0
Stony Point ARP Church	10	2	0	0	0	0	0	0	0	12	0	0	0	18
Trinity Chapel (CLOSED)	30	0	0	0	0	0	0	0	0	30	0	0	0	0
Trinity Reformed Presbyterian Church	31	0	0	0	0	0	2	6	1	22	3	0	0	20
Rehobeth Presbyterian Church	77	5	2	1	7	0	1	0	0	91	9	0	2	60
Westminster Presbyterian Church	42	0	0	3	3	0	0	0	1	47	0	0	0	30
Westview Point Presbyterian (2014)	40	0	0	0	0	0	0	0	0	40	0	0	0	0
Wilkes Covenant ARP Church	22	0	0	0	0	6	0	0	0	28	0	0	0	30
2025 Totals	**4,727**	**108**	**48**	**26**	**111**	**117**	**83**	**94**	**199**	**4,761**	**599**	**52**	**69**	**1,973**
2024 Totals	*4,729*	*62*	*38*	*16*	*89*	*226*	*70*	*75*	*322*	*4,693*	*526*	*31*	*47*	*2,619*

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FIRST PRESBYTERY *Financial Data — January 1–December 31, 2025 (amounts in dollars)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Back Creek ARP	726,991	23,321	0	2,226	26,084	776,396	338,060	160,390	52,540	89,143	3,146	36,285	13,372	692,936
Bethel Korean ARP Church	137,191	10,000	0	1,247	0	147,191	31,536	113,845	0	10,574	1,900	7,200	700	165,754
Boyce Memorial ARP Church	340,369	79,462	0	3,887	61,331	481,162	128,975	11,256	134,577	10,070	40,033	0	29,050	353,961
Brookside Presbyterian Church	19,102	19,102	0	2,547	452	19,554	6,981	0	6,981	0	250	200	3,000	17,413
Starmount ARP Church	89,710	1,000	0	3,360	80,000	170,710	151,028	11,975	29,756	3,144	456	2,410	6,878	205,647
Gaston Community Church	358,729	6,050	0	4,677	8,925	373,704	242,083	374	16,581	18,200	624	36,772	5,000	319,635
City Church of	707,350	20,870	0	3,280	22,051	750,271	0	174,704	68,741	40,830	1,464	29,290	1,125	316,154
Coddle Creek ARP Church	523,052	247,433	0	3,279	0	770,485	285,471	109,205	256,957	53,722	1,832	50,000	16,672	773,859
Concord ARP Church	100,565	100,565	0	6,285	0	100,565	73,074	0	17,926	960	263	5,000	0	97,222
Cornerstone ARP	210,097	0	0	3,964	94,959	305,056	266,944	0	74,938	4,065	20,456	4,000	10,250	380,653
Ballantyne Presbyterian Church	382,801	23,595	0	3,225	0	406,396	230,158	0	81,458	30,006	1,200	2,400	35,304	380,526
Covenant ARP Church, Statesville	117,565	4,933	0	4,711	6,997	129,494	71,480	0	34,948	0	248	200	1,575	108,451

FIRST PRESBYTERY *Financial Data (continued)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Covenant Reformed Church	139,753	20,096	0	2,906	2,699	162,548	99,840	20,000	61,847	0	0	0	2,400	184,087
King's Cross Church	89,055	89,055	0	4,687	123,863	212,918	169,429	0	37,714	0	500	500	2,130	210,273
Crowders Creek ARP Church	240,303	27,198	0	1,820	0	267,501	174,107	0	84,656	500	1,280	2,500	8,000	271,043
Christ Church, ARP, Denver	586,254	0	0	3,275	6,012	592,266	53,275	23,207	122,061	5,752	1,956	20,000	0	226,251
Elk Shoals ARP Church	42,241	7,947	0	2,390	97	50,285	23,400	0	16,513	0	176	3,000	160	43,249
First Korean Presbyterian Church	623,816	639,948	0	6,351	0	1,263,764	0	639,948	0	0	4,536	0	0	644,484
Garrison Memorial ARP Church	7,600	0	0	760	3,600	11,200	5,875	0	3,750	0	0	0	0	9,625
Gastonia First ARP Church	2,076,242	708,342	0	3,814	0	2,784,584	1,091,019	311,264	394,124	704,310	6,080	158,850	125,906	2,791,553
Gilead ARP Church	75,314	1,750	0	1,976	0	77,064	22,408	8,844	1,749	0	1,000	1,000	5,350	40,351
Hephzibah ARP Church (2020)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Huntersville ARP Church	570,845	570,845	0	6,105	16,020	634,014	271,522	163,491	99,367	29,179	1,624	35,000	32,050	632,233

FIRST PRESBYTERY *Financial Data (continued)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Mint Hill Presbyterian Church	113,117	1,921	0	3,287	28,267	0	40,200	56,000	5,100	0	433	5,000	0	106,733
Linden ARP Church	46,670	113,117	0	6,391	28,267	143,305	40,200	0	25,856	0	200	1,200	70	47,208
Living Hope Church of Belmont	367,819	367,819	0	9,431	27,421	431,321	177,084	0	65,162	21,846	1,954	15,000	20,435	301,481
New Amity ARP	0	0	0	0	0	0	0	0	0	0	0	0	0	0
New Perth ARP Church	180,246	180,246	0	4,872	0	181,417	131,072	3,306	39,633	6,930	1,388	7,500	3,000	192,828
New Sterling ARP Church	289,293	289,293	0	2,982	7,000	297,599	141,795	88,881	8,801	0	1,920	25,008	1,195	267,600
Matthews Korean ARP Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Peace Korean ARP Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Pinecrest ARP Church	383,641	26,910	0	3,233	0	410,551	244,564	40,373	42,276	7,243	992	34,534	24,560	394,542
Pisgah ARP Church	462,631	38,055	0	1,738	27	500,713	216,695	168,937	73,579	3,192	2,456	45,089	279	510,226
Pressly Memorial ARP Church (2020)	34,545	100	0	1,155	0	34,645	16,348	1,322	13,194	0	0	0	1,100	31,964
Providence ARP	140,355	1,060	0	7,071	7	141,422	121,122	0	20,826	800	160	2,400	2,858	148,166
Reformation Presbyterian Church	692,798	114,962	0	4,080	93,216	900,976	414,314	21,337	220,810	89,760	1,632	8,240	57,183	813,276

FIRST PRESBYTERY *Financial Data (continued)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Sandy Plains ARP Church	87,618	615	0	2,262	2,193	90,426	49,100	54,300	37,923	0	0	0	5,415	146,738
Southern Korean ARP Church	495,881	100,000	0	2,746	0	595,881	261,806	90,496	81,520	144,691	2,500	0	0	581,013
Statesville First ARP Church	266,373	36,935	0	3,654	24,906	328,215	168,848	0	164,875	0	1,360	5,100	15,742	355,925
Statesville Korean ARP Church	92,804	0	0	5,459	0	92,804	50,068	0	24,646	0	300	0	1,600	76,613
Stony Point ARP	41,623	0	0	3,469	0	41,623	12,536	0	4,667	2,500	75	1,300	1,100	22,178
Trinity Chapel (CLOSED)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Trinity Reformed Presbyterian Church	103,097	1,147	0	4,738	33,730	137,974	79,041	0	32,818	7,860	224	6,300	0	126,243
Rehobeth Presbyterian Church	168,187	4,011	0	1,892	2,168	174,366	107,978	21,200	28,228	0	700	700	0	158,806
Westminster Presbyterian Church	102,860	0	0	2,189	4,344	107,204	28,750	1,400	11,832	13,345	392	13,400	9,920	79,039
Westview Point Presbyterian (2014)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Wilkes Covenant ARP Church	66,546	3,814	0	2,513	0	70,360	12,000	1,280	21,945	15,459	160	3,000	175	54,019
2025 Totals	**12,301,049**	**3,881,518**	**0**	**3,399**	**704,637**	**15,167,931**	**6,050,184**	**2,297,336**	**2,520,875**	**1,314,082**	**105,870**	**568,378**	**443,554**	**13,279,961**
2024 Totals	*11,748,263*	*4,258,926*	*0*	*3,411*	*1,070,697*	*15,491,375*	*6,172,548*	*1,600,599*	*2,628,451*	*1,167,103*	*82,039*	*560,004*	*478,254*	*12,688,997*

FLORIDA PRESBYTERY *Membership — January 1–December 31, 2025*

Church	Beginning Communicant	Accessions					Losses			Ending Total	Non-Communicant	Non-Comm Lost by Death	Baptisms	Family Units
		Adult Profession	Baptized Child Profession	Other Child Profession	Accession by Certificate	Reaffirmation	Death	Removal by Certificate	Removal					
Christ Community (2023)	0	0	0	0	0	0	0	0	0	0	0	0	2	40
First Presbyterian Church, Avon Park	28	0	0	0	0	0	0	0	0	28	0	0	0	0
Bartow ARP Church	362	2	3	0	6	1	4	1	15	354	42	0	3	158
Tampa Chinese Presbyterian Church (2011)	135	0	0	0	0	0	0	0	0	135	0	0	0	0
Christ Presbyterian Church	117	3	0	1	0	3	0	0	8	116	21	0	6	0
Christ Presbyterian Church	0	0	0	0	0	15	0	0	0	15	0	0	0	28
Community Chapel-by-the-Sea	170	0	0	0	0	9	3	1	22	153	14	0	1	0
Faith Presbyterian Church, Merritt	140	2	1	0	1	13	4	0	0	153	20	0	1	118
Faith Presbyterian Church, Oxford	80	0	0	0	0	0	0	0	0	80	0	0	0	0
Faithful City Presbyterian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
First Presbyterian Church, Frostproof	60	3	2	0	2	1	0	0	4	64	5	0	2	53
Grace Presbyterian Church	26	6	0	0	0	0	0	0	4	28	2	0	1	0
King's Cross Presbyterian Church	109	0	2	1	4	0	1	6	10	99	0	0	2	99
Hope Presbyterian Church	73	0	0	0	0	0	0	0	0	73	0	0	0	0

FLORIDA PRESBYTERY *Membership (continued)*

Church	Beginning Communicant	Accessions					Losses			Ending Total	Non-Communicant	Non-Comm Lost by Death	Baptisms	Family Units
		Adult Profession	Baptized Child Profession	Other Child Profession	Accession by Certificate	Reaffirmation	Death	Removal by Certificate	Removal					
Iglesia en Movimiento	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Lake Placid First Presbyterian Church (2014)	785	8	9	2	0	25	8	1	0	820	0	0	16	400
Lake Wales First Presbyterian Church	314	0	3	0	2	3	13	0	76	233	44	0	3	158
Morning Star Reformed Presbyterian	32	1	1	0	0	13	0	0	1	46	0	0	1	65
North Creek Presbyterian Church	291	1	2	0	0	3	2	0	0	295	0	0	4	150
Redbud Church	40	0	0	0	0	0	0	0	0	40	0	0	0	0
Renew Church (2021)	34	0	0	0	0	0	0	0	0	34	0	0	0	0
St. Augustine Presbyterian Church (Closed 10/24)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
First Presbyterian Church, Sebring	28	4	0	0	0	0	0	0	0	32	0	0	0	31
Shepherd Road Presbyterian Church (2020)	148	0	0	0	0	0	0	0	0	148	0	0	0	0
Risen City Presbyterian Church (2018)	66	0	0	0	0	0	0	0	0	66	0	0	0	0
Trinity ARP Church	62	0	0	0	2	1	1	0	0	64	6	0	1	0
Trinity Presbyterian Church (2023)	45	0	0	0	0	0	0	0	0	45	0	0	0	0
2025 Totals	**3,145**	**30**	**23**	**4**	**17**	**87**	**36**	**9**	**140**	**3,121**	**154**	**0**	**43**	**1,300**
2024 Totals	*3,145*	*15*	*16*	*5*	*38*	*917*	*29*	*21*	*69*	*4,017*	*191*	*6*	*28*	*1,327*

FLORIDA PRESBYTERY *Financial Data — January 1–December 31, 2025 (amounts in dollars)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Benevo-lence	Local Operat-ing Expens-es	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Christ Community (2023)	0	0	0	0	0	0	0	0	0	0	0	1,992	0	1,992
First Presbyterian Church, Avon Park	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Bartow ARP Church	674,885	23,100	0	1,972	32,027	730,012	344,681	0	304,825	13,700	2,471	64,661	17,365	747,703
Tampa Chinese Presbyterian Church (2011)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Christ Presbyterian Church (Bradenton)	486,207	38,096	0	4,520	16,807	541,110	335,812	93,223	164,865	53,581	826	5,000	3,600	656,907
Christ Presbyterian Church (Fernandina)	188,691	0	0	12,579	16,500	205,191	141,364	299	44,397	10,932	2,000	1,000	4,500	204,491
Community Chapel-by-the-Sea	382,539	51,958	0	2,840	0	434,497	246,893	68,926	43,408	15,414	858	8,000	12,603	396,102
Faith Presbyterian Church, Merritt Island	499,646	14,736	0	3,362	34,000	548,382	302,041	22,292	85,000	24,450	903	18,000	17,935	470,621
Faith Presbyterian Church, Oxford	0	0	0	0	0	0	0	0	0	0	0	0	0	0

FLORIDA PRESBYTERY *Financial Data (continued)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Benevo-lence	Local Operat-ing Expens-es	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Faithful City Presbyterian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
First Presbyterian Church, Frostproof	240,071	0	0	3,751	0	240,071	97,949	35,423	49,176	0	406	2,900	365	186,219
Grace Presbyterian Church	138,368	0	0	4,942	482	138,850	119,491	0	14,583	2,747	182	202	417	137,622
King's Cross Presbyterian Church	266,221	32,710	0	3,020	3,281	302,212	127,347	137,190	47,400	41,530	798	6,000	0	360,265
Hope Presbyterian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Iglesia en Movimiento	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Lake Placid First Presbyterian Church (2014)	1,130,891	334,074	0	1,787	28,929	1,493,894	620,894	116,865	442,723	29,050	4,042	86,167	21,586	1,321,327
Lake Wales First Presbyterian Church	906,177	179,075	0	4,658	28,125	1,113,377	521,342	0	430,919	0	5,673	85,000	44,000	1,086,934
Morning Star Reformed Presbyterian	128,279	1,000	0	2,810	17,549	146,828	76,177	0	49,036	600	0	0	0	125,813

FLORIDA PRESBYTERY *Financial Data (continued)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Benevo-lence	Local Operat-ing Expens-es	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
North Creek Presbyterian Church	405,776	0	0	1,376	0	405,776	183,362	0	182,512	6,600	4,269	15,600	2,640	394,983
Redbud Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Renew Church (2021)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
St. Augustine Presbyterian Church (Closed 10/24)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
First Presbyterian Church, Sebring	0	0	0	0	0	0	0	0	0	0	0	0	673	673
Shepherd Road Presbyterian Church (2020)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Risen City Presbyterian Church (2018)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Trinity ARP Church	163,382	56,442	0	3,435	2,480	222,304	97,504	21,654	84,202	4,823	627	8,053	7,483	224,346
Trinity Presbyterian Church (2023)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
2025 Totals	**5,611,132**	**731,191**	**0**	**2,032**	**180,180**	**6,522,504**	**3,214,856**	**495,872**	**1,943,047**	**203,427**	**23,055**	**302,575**	**133,167**	**6,315,998**
2024 Totals	*6,757,928*	*1,286,166*	*0*	*2,003*	*590,704*	*8,634,798*	*3,754,329*	*540,883*	*2,230,408*	*224,936*	*112,326*	*331,889*	*344,500*	*7,539,271*

GRACE PRESBYTERY *Membership — January 1–December 31, 2025*

Church	Beginning Communicant	Accessions					Losses			Ending Total	Non-Communicant	Non-Comm Losses	Baptisms	Family Units
		Adult Profession	Baptized Child Profession	Other Child Profession	Accession by Certificate	Reaffirmation	Death	Removal by Certificate	Removal					
Adams Farm Community Church	126	0	1	0	0	24	2	1	1	147	5	0	1	145
Ambassador Presbyterian Church	138	0	6	0	1	12	0	0	40	117	20	0	0	137
Antioch ARP Church	54	1	0	0	0	6	1	0	0	60	8	0	0	55
Korean Bethel Presbyterian Church	84	2	0	0	0	17	0	0	0	103	15	0	5	80
Covenant Presbyterian (Burlington)	101	0	0	0	2	1	3	1	27	73	73	0	0	68
Grace Community ARP Church (CLOSED)	14	0	0	0	0	0	0	0	0	14	0	0	0	0
Christ Covenant Church	452	3	20	0	32	0	3	6	22	476	171	0	24	470
Covenant Fellowship ARP Church	22	0	4	6	4	0	0	0	1	35	0	0	3	0
Covenant of Grace ARP Church	101	0	0	0	0	0	0	0	50	51	5	0	0	0
Covenant ARP Church, Jacksonville	81	0	1	0	12	3	1	4	2	90	0	0	2	90
Grace Reformed Church	83	0	5	0	8	7	0	2	18	83	23	4	5	0
Hope Chapel ARP Church	291	0	0	0	44	0	0	0	3	332	151	4	3	235
The Lord's Korean Church (2017)	96	0	0	0	0	0	0	0	0	96	0	0	0	0
Maupin Avenue Presbyterian Church	74	2	3	0	0	0	3	0	1	75	5	0	5	60
New Beginnings Church	20	0	0	0	0	0	0	0	2	18	0	0	0	23
Providence Presbyterian Church	96	3	5	0	5	0	1	8	6	94	19	5	1	96
Grace Hill	51	0	0	0	0	0	0	0	0	51	17	0	1	65
2025 Totals	**1,884**	**11**	**45**	**6**	**108**	**70**	**14**	**22**	**173**	**1,915**	**512**	**13**	**50**	**1,524**
2024 Totals	*1,906*	*10*	*28*	*19*	*133*	*160*	*18*	*33*	*56*	*2,149*	*281*	*16*	*53*	*1,592*

GRACE PRESBYTERY *Financial Data — January 1–December 31, 2025 (amounts in dollars)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Adams Farm Community Church	445,000	127,350	0	3,894	0	572,350	202,506	0	81,446	49,813	1,387	3,873	4,658	343,683
Ambassador Presbyterian Church	738,047	0	0	6,308	9,278	747,325	361,301	63,049	136,332	81,644	2,000	10,000	19,800	674,127
Antioch ARP Church	150,600	5,362	0	2,599	382	156,344	93,198	20,700	0	3,130	3,163	350	835	121,376
Korean Bethel Presbyterian Church	220,376	223,639	0	4,311	0	444,015	0	444,015	361,464	17,711	1,500	4,500	0	829,190
Covenant Presbyterian (Burlington)	270,425	169,663	0	6,029	20,968	461,056	152,505	439,860	68,504	3,000	850	1,000	7,350	673,069
Grace Community ARP Church (CLOSED)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Christ Covenant Church	1,441,157	291,018	0	3,639	86,803	1,818,978	556,145	849,793	332,324	40,900	4,080	12,000	1,100	1,796,342
Covenant Fellowship ARP Church	46,274	0	0	1,322	0	46,274	26,200	0	0	0	0	0	0	26,200

GRACE PRESBYTERY *Financial Data (continued)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Covenant of Grace ARP Church	282,088	0	0	5,531	36,000	318,088	48,602	0	73,068	500	460	26,190	0	148,820
Covenant ARP Church, Jacksonville	165,925	4,898	0	1,898	3,609	174,432	104,214	5,500	49,123	2,004	810	1,000	5,698	168,349
Grace Reformed [illegible]	233,200	51,053	0	3,425	3,721	287,975	123,124	19,405	50,363	23,408	850	5,000	12,196	234,346
Hope Chapel ARP Church	1,102,505	142,084	0	3,749	19,623	1,264,212	613,982	203,896	239,034	20,837	2,400	4,200	0	1,084,349
The Lord's Korean Church (2017)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Maupin Avenue Presbyterian Church	230,044	19,827	0	3,332	3,031	252,902	109,049	0	0	0	700	10,667	6,328	126,744
New Beginnings [illegible]	40,206	1,413	0	2,312	0	41,619	28,100	8,500	9,874	757	180	1,200	404	49,015
Providence Presbyterian Church	248,780	39,869	0	3,071	88,000	376,649	208,699	59,978	51,208	13,500	840	4,380	1,500	340,105
Grace Hill	324,000	0	0	6,353	70,000	394,000	199,000	128,000	4,400	0	510	21,000	0	352,910
2025 Totals	**5,938,627**	**1,076,176**	**0**	**3,663**	**341,415**	**7,356,218**	**2,826,625**	**2,242,696**	**1,457,140**	**257,204**	**19,730**	**105,360**	**59,869**	**6,968,625**
2024 Totals	*5,113,132*	*959,644*	*0*	*2,826*	*290,593*	*6,363,369*	*2,384,885*	*801,693*	*1,186,273*	*287,745*	*16,135*	*79,205*	*76,617*	*4,832,553*

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MISSISSIPPI VALLEY PRESBYTERY *Membership — January 1–December 31, 2025*

Church	Beginning Communicant	Accessions					Losses			Ending Total	Non-Communicant	Non-Comm Lost by Death	Baptisms	Family Units
		Adult Profession	Baptized Child Profession	Other Child Profession	Accession by Certificate	Reaffirmation	Death	Removal by Certificate	Removal					
Bethany ARP Church (2012)	30	0	0	0	0	0	0	0	0	30	0	0	0	0
Brighton ARP Church	48	0	0	0	2	0	2	4	0	44	0	1	0	31
Covenant Mission Church	21	0	0	0	0	0	0	0	0	21	0	0	0	0
Calhoun Presbyterian Church (Former C033)	35	0	1	3	0	0	0	0	1	38	9	0	1	45
Ebenezer ARP Church	17	0	0	0	0	0	0	0	1	16	0	0	0	17
Elsberry ARP Church	9	0	0	0	0	0	0	0	0	9	0	0	0	0
Bethany ARP Church	15	3	0	0	0	3	0	4	0	17	2	3	3	20
Faith Presbyterian Church	64	0	0	0	0	0	0	0	0	64	0	0	0	0
French Camp Presbyterian Church	91	0	0	0	0	0	4	0	5	82	5	0	1	121
Graceview Presbyterian Church	86	0	0	0	0	0	0	0	0	86	0	0	0	0
Gumtree Presbyterian Church	87	1	1	0	3	0	3	1	0	88	10	0	0	72
Helena Presbyterian Church (2005)	32	0	0	0	0	0	0	0	0	32	0	0	0	0
Hernando Presbyterian Church (2008)	33	0	0	0	0	0	0	0	0	33	0	0	0	0
Hopewell ARP Church (2010)	33	0	0	0	0	0	0	0	0	33	0	0	0	0
Midlane Park ARP Church	19	0	0	0	0	0	1	7	0	11	1	0	0	11

MISSISSIPPI VALLEY PRESBYTERY *Membership (continued)*

Church	Begin-ning Commu-nicant	Accessions					Losses			Ending Total	Non-Commu-nicant	Non-Comm Lost by Death	Baptisms	Family Units
		Adult Profes-sion	Bap-tized Child Profes-sion	Other Child Profes-sion	Accession by Certificate	Reaffir-mation	Death	Removal by Certificate	Removal					
Good Shepherd ARP Church (Former C112)	35	2	0	0	0	3	2	0	1	37	0	0	0	30
Mt. Zion ARP Church	10	0	0	0	0	0	1	0	0	9	0	0	0	6
Hope LA Presbyterian Church (Former C128)	58	0	1	0	0	2	0	0	0	61	6	0	1	45
New Albany Presbyterian Church	228	0	1	0	5	0	5	0	42	187	49	0	2	120
New Geneva Community Church ARP	67	0	5	0	0	3	0	0	11	64	15	0	3	78
Pottsville ARP Church	27	0	0	0	0	14	0	0	0	41	14	0	1	45
Providence-Reformed Presbyterian Church	43	1	0	0	1	0	2	0	4	39	19	3	0	50
Redeemer Community	43	0	0	0	0	0	0	0	0	43	0	0	0	0
Richland ARP Church	68	3	0	0	5	0	5	0	3	68	16	0	0	72
River City Reformed	28	0	0	0	5	0	1	0	3	29	12	0	2	30
Salem ARP Church	147	0	0	0	0	0	3	4	0	140	140	4	2	90
Sharon ARP Church	17	0	0	0	0	0	0	0	0	17	0	0	0	0
2025 Totals	**1,391**	**10**	**9**	**3**	**21**	**25**	**29**	**20**	**71**	**1,339**	**298**	**11**	**16**	**883**
2024 Totals	*1,452*	*17*	*11*	*5*	*14*	*138*	*26*	*18*	*149*	*1,444*	*152*	*4*	*16*	*954*

MISSISSIPPI VALLEY PRESBYTERY *Financial Data — January 1–December 31, 2025 (amounts in dollars)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Bethany ARP Church (2012)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Brighton ARP Church	111,545	24,205	0	3,085	0	135,750	37,111	27,756	3,592	500	600	4,000	470	74,030
Covenant Mission Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Calhoun Presbyterian Church (Former C033)	130,415	129,874	0	6,850	0	260,289	67,000	0	13,237	0	750	0	0	80,987
Ebenezer ARP Church	50,641	680	0	3,208	7,200	58,521	28,375	0	21,931	10,000	400	1,100	680	62,486
Elsberry ARP Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Bethany ARP Church	80,000	0	0	4,706	0	80,000	44,000	0	0	0	0	4,000	0	48,000
Faith Presbyterian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
French Camp Presbyterian Church	138,407	43,374	0	2,217	110,254	292,035	31,450	131,505	81,676	81,676	1,000	2,100	2,000	331,407
Graceview Presbyterian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Gumtree Presbyterian Church	237,876	24,716	0	2,984	2,294	264,886	87,875	15,015	52,737	65,824	2,370	0	0	223,821
Helena Presbyterian Church (2005)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Hernando Presbyterian Church (2008)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Hopewell ARP Church (2010)	0	0	0	0	0	0	0	0	0	0	0	0	0	0

MISSISSIPPI VALLEY PRESBYTERY *Financial Data (continued)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Midlane Park ARP Church	45,146	650	0	4,163	20,000	65,796	9,400	0	34,111	5,900	300	3,000	1,650	54,361
Good Shepherd ARP Church (Former C112)	240,043	13,600	0	6,855	1,773	255,416	127,420	23,412	27,871	1,100	700	9,600	0	190,103
Mt. Zion ARP Church	19,861	540	0	2,267	8,169	28,570	11,125	0	14,298	0	100	600	840	26,963
Hope LA Presbyterian Church (Former C128)	151,499	0	0	2,484	10,450	161,949	0	0	133,216	14,307	0	4,000	0	151,523
New Albany Presbyterian Church	523,463	247,415	0	4,122	15,927	786,805	258,524	8,332	254,588	5,000	2,000	10,000	74,400	612,844
New Geneva Community Church	209,617	0	0	3,275	0	209,617	95,814	22,387	53,167	1,407	640	20,500	0	193,915
Pottsville ARP Church	78,948	0	0	1,926	234	79,182	86,153	0	49,513	1,575	400	3,000	0	140,641
Providence-Reformed Presbyterian Church	134,976	9,250	0	3,698	222	144,448	66,464	21,000	52,195	0	450	1,304	2,000	143,413
Redeemer Community	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Richland ARP Church	354,740	2,625	0	5,255	34,915	392,280	137,577	0	125,223	0	710	9,600	385	273,495
River City Reformed	122,173	0	0	4,213	1,000	123,173	95,740	13,000	12,559	0	250	2,000	0	123,549
Salem ARP Church	332,339	48,102	0	2,717	11,903	392,344	166,185	0	135,829	33,363	1,600	20,000	38,577	395,554
Sharon ARP Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
2025 Totals	**2,961,689**	**545,031**	**0**	**2,637**	**224,341**	**3,731,061**	**1,350,213**	**262,407**	**1,065,744**	**220,652**	**12,270**	**94,804**	**121,002**	**3,127,093**
2024 Totals	*2,980,442*	*403,674*	*0*	*2,344*	*535,688*	*3,919,804*	*1,335,190*	*1,424,681*	*822,500*	*227,044*	*11,440*	*103,624*	*101,900*	*4,026,379*

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NORTHEAST PRESBYTERY *Membership — January 1–December 31, 2025*

Church	Beginning Communicant	Accessions					Losses			Ending Total	Non-Communicant	Non-Comm Lost by Death	Baptisms	Family Units
		Adult Profession	Baptized Child Profession	Other Child Profession	Accession by Certificate	Reaffirmation	Death	Removal by Certificate	Removal					
All Nations Mission Church of NY (2017)	16	0	0	0	0	0	0	0	0	16	0	0	0	0
Ballston Center ARP Church	106	0	0	0	3	0	3	5	0	101	0	0	0	128
Beautiful Disciples Church of NY	42	0	0	0	0	0	0	0	0	42	0	0	0	0
Calvary Reformed Church (2006)	69	0	0	0	0	0	0	0	0	69	0	0	0	0
Christ Presbyterian Church	32	0	0	0	0	0	0	0	0	32	0	0	0	0
Christian Center Ministries (CLOSED 10/24)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Church of the Atonement (2023)	308	0	0	0	0	0	0	0	0	308	0	0	0	0
Fairmount Presbyterian Church (2023)	40	2	0	0	4	1	1	0	0	46	5	0	2	35
Faith ARP Church of Scranton (Closed 2023)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Flock Presbyterian Church (2017)	10	0	0	0	0	0	0	0	0	10	0	0	0	0
Faith Presbyterian Church	52	0	2	2	0	6	0	2	2	58	4	0	2	41
Global Vision ARP Church	12	0	0	0	0	0	0	0	0	12	0	0	0	0
Good News Presbyterian Church	155	1	1	0	5	15	1	4	2	170	0	0	2	130
Hope Reformed Church (2020)	19	0	0	0	0	0	0	0	0	19	0	0	0	0

NORTHEAST PRESBYTERY *Membership (continued)*

Church	Beginning Communicant	Accessions					Losses			Ending Total	Non-Communicant	Non-Comm Lost by Death	Baptisms	Family Units
		Adult Profession	Baptized Child Profession	Other Child Profession	Accession by Certificate	Reaffirmation	Death	Removal by Certificate	Removal					
Holy Covenant Presbyterian Church (2021)	35	0	0	0	0	0	0	0	0	35	0	0	0	0
Hyo Shin Bible Presbyterian Church (2020)	471	0	0	0	0	0	0	0	0	471	0	0	0	0
Iranian Christian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Jesuwon Presbyterian Church (2021)	174	0	0	0	0	0	0	0	0	174	0	0	0	0
The Joyful Church of NY	118	60	30	10	0	0	2	0	0	216	0	0	0	50
JuAhn Community Church	27	0	0	0	0	0	0	0	0	27	0	0	0	0
Kirkridge ARP Church (2023)	30	0	0	0	0	0	0	0	0	30	0	0	0	0
Lifeline Community Church (CLOSED)	15	0	0	0	0	0	0	0	0	15	0	0	0	0
Living By the Word (2021)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
New Covenant Presbyterian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
New Vision Church, ARPC (2009)	97	0	0	0	0	0	0	0	0	97	0	0	0	0
New Windsor ARP Church	6	0	0	0	0	1	0	0	0	7	2	0	0	6
Piney Creek ARP Church	62	0	0	0	2	0	0	0	0	64	12	0	0	47
Somang Presbyterian Church (2021)	8	0	0	0	0	0	0	0	0	8	0	0	0	0
Tri-State Community Church	35	0	1	0	16	0	0	4	2	46	11	2	1	55
Washington Vision Community	0	0	0	0	0	0	0	0	0	0	0	0	0	0
2025 Totals	**1,939**	**63**	**34**	**12**	**30**	**23**	**7**	**15**	**6**	**2,073**	**34**	**2**	**7**	**492**
2024 Totals	*1,940*	*4*	*2*	*1*	*6*	*25*	*4*	*12*	*146*	*1,816*	*62*	*0*	*5*	*451*

NORTHEAST PRESBYTERY *Financial Data — January 1–December 31, 2025 (amounts in dollars)*

	Receipts						Disbursements							
Church	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
All Nations Mission Church of NY (2017)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Ballston Center ARP Church	356,370	114,854	0	4,666	18,701	489,925	69,366	39,749	81,288	51,810	72	20,000	17,450	279,735
Beautiful Disciples Church of NY (2017)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Calvary Reformed Church (2006)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Christ Presbyterian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Christian Center Ministries (CLOSED 10/24)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Church of the Atonement (2023)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Fairmount Presbyterian Church (2023)	185,734	66,757	0	5,489	0	252,491	61,000	374,382	0	6,000	1,300	1,300	6,000	449,982
Faith ARP Church of Scranton (Closed 2023)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Flock Presbyterian Church (2017)	0	0	0	0	0	0	0	0	0	0	0	0	0	0

NORTHEAST PRESBYTERY *Financial Data (continued)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Faith Presbyterian Church	206,968	25,258	0	4,004	44,162	276,388	168,507	0	67,697	8,200	3,300	3,000	2,925	253,629
Global Vision ARP Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Good News Presbyterian Church	461,054	80,214	0	3,184	97,187	638,455	198,860	85,229	20,949	27,713	1,000	12,000	37,300	383,050
Hope Reformed Church (2020)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Holy Covenant Presbyterian Church (2021)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Hyo Shin Bible Presbyterian Church (2020)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Iranian Christian	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Jesuwon Presbyterian Church (2021)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
The Joyful Church of	300,000	0	0	1,389	0	300,000	40,000	100,000	0	0	1,200	0	3,600	144,800
JuAhn Community Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0

NORTHEAST PRESBYTERY *Financial Data (continued)*

Church	Receipts						Disbursements							
	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Kirkridge ARP Church (2023)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Lifeline Community Church (CLOSED)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Living By the Word (2021)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
New Covenant Presbyterian Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
New Vision Church, ARPC (2009)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
New Windsor ARP Church	14,409	0	0	2,058	0	14,409	4,580	0	11,772	0	100	0	0	16,452
Piney Creek ARP	99,286	3,244	0	1,602	13,707	116,237	83,330	140,285	0	0	550	550	990	225,705
Somang Presbyterian Church (2021)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Tri-State Community Church	121,245	0	0	2,636	0	121,245	71,788	642	19,848	0	1,200	1,800	1,800	97,078
Washington Vision Community Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
2025 Totals	**1,745,066**	**290,327**	**0**	**982**	**173,757**	**2,209,150**	**697,431**	**740,287**	**201,554**	**93,723**	**8,722**	**38,650**	**70,065**	**1,850,431**
2024 Totals	*5,139,546*	*1,201,433*	*0*	*3,492*	*324,164*	*6,665,143*	*1,488,813*	*219,890*	*2,163,362*	*503,077*	*51,114*	*47,277*	*151,670*	*4,625,203*

VIRGINIA PRESBYTERY *Membership — January 1–December 31, 2025*

Church	Beginning Communicant	Accessions					Losses			Ending Total	Non-Communicant	Non-Comm Lost by Death	Baptisms	Family Units
		Adult Profession	Baptized Child Profession	Other Child Profession	Accession by Certificate	Reaffirmation	Death	Removal by Certificate	Removal					
Broad Creek ARP Church	21	0	0	0	0	0	0	0	0	21	0	0	0	0
Church of the Harvest	34	0	0	0	0	0	0	2	15	17	10	4	1	35
Ebenezer ARP Church	30	0	0	0	0	4	0	3	0	31	2	1	0	20
Edgemont Presbyterian Church	92	0	0	0	0	0	4	1	0	87	6	0	0	56
Fairlea ARP Church	51	0	2	0	0	0	1	2	0	50	2	0	2	40
Redeemer ARP Church	179	0	0	0	7	19	1	0	29	175	0	0	3	157
Johnson Creek ARP Church	60	0	0	0	0	0	1	0	0	59	0	0	0	18
Lauderdale ARP Church	217	1	0	0	0	0	4	0	2	212	11	2	2	53
New Lebanon ARP Church	127	0	0	0	0	0	1	0	0	126	5	0	0	18
Old Providence ARP Church	380	1	0	0	7	0	3	0	0	385	0	0	0	235
Timber Ridge ARP Church	18	0	0	0	0	1	0	0	2	17	1	0	0	24
Wellspring Presbyterian Church	119	0	7	0	3	8	0	13	12	112	44	0	1	132
Wildhurst Presbyterian Church	14	0	0	0	0	0	0	1	0	13	0	0	0	14
2025 Totals	**1,342**	**2**	**9**	**0**	**17**	**32**	**15**	**22**	**60**	**1,305**	**81**	**7**	**9**	**802**
2024 Totals	*1,342*	*16*	*2*	*1*	*36*	*46*	*23*	*5*	*59*	*1,356*	*141*	*2*	*24*	*806*

VIRGINIA PRESBYTERY *Financial Data — January 1–December 31, 2025 (amounts in dollars)*

	Receipts						Disbursements							
Church	General Fund	Desig-nated Receipts	Auxil-iary Offering	Average Per Capita	Other Receipts	Total Receipts	Personnel Support	Capital Expendi-tures	Local Expens-es	Local Interna-tional Expense	Presby-tery Benevo-lence	Denomi-national Ministry	Synod Benevo-lence	Total Disburse-ments
Broad Creek ARP Church	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Church of the Harvest	60,031	0	0	3,531	0	60,031	0	0	13,529	0	0	0	0	13,529
Ebenezer ARP Church	35,936	295	0	1,169	7,320	43,551	20,313	0	15,193	0	2,250	2,000	1,815	41,571
Edgemont Presbyterian Church	171,937	71,183	0	2,794	19	243,139	130,037	19,020	95,391	0	500	2,400	1,200	248,548
Fairlea ARP Church	154,923	22,182	0	3,542	0	177,105	77,391	31,226	7,988	0	1,500	500	910	119,515
Redeemer ARP Church	307,655	4,430	0	1,783	0	312,085	134,320	88,543	40,230	0	1,000	0	24,680	288,773
Johnson Creek ARP Church	36,705	0	0	622	10,000	46,705	18,000	0	24,185	0	400	2,000	780	45,365
Lauderdale ARP	189,366	0	0	893	0	189,366	125,449	0	49,780	1,070	1,200	1,000	0	178,499
New Lebanon ARP Church	24,356	0	0	193	0	24,356	9,744	11,934	290	11,780	300	2,696	0	36,744
Old Providence ARP Church	419,306	97,068	0	1,341	0	516,374	263,998	97,067	121,419	5,900	2,500	7,500	11,841	510,225
Timber Ridge ARP Church	50,657	1,460	0	3,066	2,692	54,809	20,008	0	827	0	1,050	2,000	2,585	26,470
Wellspring Presbyterian Church	367,983	44,034	0	3,679	0	412,017	226,204	14,918	97,693	19,307	2,260	2,260	6,000	368,642
Wildhurst Presbyterian Church	15,102	0	0	1,162	0	15,102	6,100	900	7,407	0	2,604	1,500	145	18,656
2025 Totals	**1,833,957**	**240,652**	**0**	**1,590**	**20,031**	**2,094,640**	**1,031,564**	**263,608**	**473,933**	**38,057**	**15,564**	**23,856**	**49,956**	**1,896,538**
2024 Totals	*1,802,369*	*676,339*	*0*	*1,828*	*34,872*	*2,513,580*	*1,005,901*	*142,979*	*1,035,668*	*121,323*	*13,350*	*36,436*	*43,221*	*2,398,878*

Rules of Procedure

1. The General Synod of the Associate Reformed Presbyterian Church shall meet annually on either the first or second Tuesday of June at 1:30 P.M. as determined at the prior meeting of the General Synod. Meeting dates shall be set two years in advance. The annual meeting will begin with a worship service planned by the retiring moderator and shall include proclamation of the Word and the celebration of the Lord's Supper. In recognition that this fellowship includes all the faithful everywhere, both in heaven and on earth, the General Synod shall honor those special servants who have recently died. The name, length of service, and place of service shall be read for each ruling elder who died in the preceding calendar year, for each teaching elder who has died since the last meeting of the General Synod, and for each General Synod agency employee who has died since the last meeting of the General Synod. The worship service shall include Constituting the General Synod with prayer. Unless directed otherwise by the General Synod, the annual meeting shall be held at Bonclarken, Flat Rock, NC.
2. All business sessions will be opened with a period of worship.
3. **WEDNESDAY MORNING**: The session shall normally include an address by the incoming Moderator. Additionally, (a) The Roll prepared in accordance with the "Rules of Order" will be constituted by the Principal Clerk. (b) Unfinished business shall follow the constituting of the roll. (c) After disposition of the unfinished business, the Retiring Moderator shall address the Court and following his address, present the Moderator-Elect and transfer the shield of office. The Moderator shall announce his committees for the meeting. (d) There shall be a Call for Reports from the boards and committees and for memorials from presbyteries. Unless there is a motion for reading, memorials and reports from boards shall be referred without reading to the appropriate Moderator's Committee. Presbytery reports shall be referred to a Moderator's Committee. The reports of the committees shall be considered by the Synod as a whole, unless referred by the Moderator to a Moderator's Committee. (e) The Allocation of the Anticipated Unrestricted Funds of the General Synod shall be presented for adoption at this first business session, and, once adopted, shall supersede the amounts reflected in individual reports, if different. (f) Special guests, new ministers, seminary students, and official guests shall be introduced to the Court. Fraternal delegates from bodies with which we are in mutual fraternal relationships will be granted seats to the delegate section, non-voting privileges of the floor,

and acceptance into Moderator's Committees of their choice, on an advisory basis only.

4. **WEDNESDAY AFTERNOON**: Wednesday afternoon shall normally be left open for the meeting of Moderator's Committees.
5. **THURSDAY MORNING**: At 9:30 A.M. the Order of the Day shall be nominated for Moderator. Each nominee for the office shall previously have assured his nominator of his willingness to serve if elected. Nominating speeches and the seconding speeches are to be limited to five minutes each with only one seconding speech per nomination. Each nominee shall be prepared to make a brief statement (not more than five minutes) to the General Synod immediately following the completion of the nominations which should be an expression of his willingness to serve if elected and his aspirations for the future of the denomination. The floor is open each year for the nomination of teach-ing or ruling elders.
6. **THURSDAY AFTERNOON**: The first item of official business shall be the election of a Moderator from those nominated in the Morning Session, to be followed by the nomination and election of a Vice-Moderator-Elect. The Moderator-Elect shall be allowed to submit a name in nomination.
7. Boards and committees of the General Synod, presbyteries, ARP Women's Ministry and Cooperative Ministries (ministries that have representation with Synod at the highest level of their organization; that is, Synod-appointed delegates on their administrative board) which desire program time for promotional purposes shall make their request to the committee to plan Synod's program. It will be the normal practice to provide promotional time as requested. Supportive Ministries (organizations that have supportive relationships with a board, agency, or committee of the Synod and have official representation from Synod) and Endorsed Ministries (organizations which are endorsed by the General Synod but do not necessarily have financial support or official representation from Synod) may be furnished program time at Synod out of the time allocated to the board, agency or committee through which they communicate with Synod. In all three categories of the General Synod's involvement with recognized para-church ministries, the ministries may have displays at the meeting of the General Synod, subject to requests and availability of space. Currently recognized parachurch ministries and the agencies through which they relate to the General Synod are: American Bible Society (Supportive), Outreach North America; Bethany Christian Services (Endorsed), Committee on Theological & Social Concerns; Collin's Home, Palmer Home, French Camp Academy (Cooperative), Dunlap; Lord's Day Alliance (Supportive), Committee on Worship; Presbyterian and Reformed Council on Chaplains, Committee on the Minister & His Work.

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8. The hours for the opening of all sessions of the Synod, except for the opening session, shall be designated by the committee to plan Synod's program.
9. The annual meeting shall be concluded by Friday noon.
10. **GENERAL**: The General Synod will consider only those matters properly presented. Reports of boards, commissions, standing committees, and special committees 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 prior to the meeting of Synod. Official copies of the reports and memorials and reports of presbyteries must be submitted in editable electronic format to the Bill Clerk of Synod through Central Services 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 mover of a resolution, or in the case of official reports, the chairman or some other member of the body making the report, is entitled to the floor immediately after the motion is announced, if he desires it. Chairmen who are not members of the court shall be given the privilege of the floor to enter discussion during the consideration of the report of their board, committee or commission. No member shall speak more than twice nor longer than ten minutes without the consent of the court. The narrative portion of the report shall be read only as an aid for discussion when needed. Normal procedure will be to read orally the recommendations. The printed minutes shall include a printed list of the deceased ruling elders who died in the preceding calendar year and a memorial tribute and picture for those who have died since the last meeting of the General Synod and who were:
    a. teaching elders, or
    b. lay missionaries, or
    c. ruling elders who had served as Moderator of the General Synod. The memorial tribute shall be prepared, as appropriate, by the presbytery, World Witness, or the Session of the Church where the former Moderator last held membership.

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Purpose Statement

Who We are in Christ, Facing the 21st Century

We, the members of the Associate Reformed Presbyterian Church, in order to carry out God's mission and move forward together into the next century, profess our life together in Christ and our desire to set forth a united strategy for the work of His church. We express our desire to continue to be a Presbyterian and Reformed church committed to the Lordship of Jesus Christ and to the Bible as the Word of God.

Rooted in and shaped by a living tradition, we are part of the new creation in Christ which God is bringing into existence. Therefore, we are committed to:

- The worship of the Triune God.
- The Holy Scriptures as the basis for our faith and activity.
- Unity with other believers in Christ.
- Total stewardship of life, including tithing of time, talents, and money.
- Excellence in education and equipping leaders for tomorrow.
- Loving and caring for one another and for other people.
- Spreading the Gospel to all parts of the world.
- Evaluating and changing church structures and priorities in order to meet the challenges of the future while preserving the best of the past.

To this end and in humble reliance upon the enabling power of the Holy Spirit, we covenant together to pray steadfastly that God will open doors of opportunity so that we may declare the riches of Christ.

"Let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart" (Galatians 6:9).

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