MINUTES
of the
ONE HUNDRED EIGHTIETH
SYNOD
of the
REFORMED PRESBYTERIAN CHURCH
OF NORTH AMERICA

Indiana Wesleyan University
Marion, Indiana
June 27-July 1, 2011

CHURCH HEADQUARTERS
Mr. James K. McFarland, Treasurer
7408 Penn Avenue
Pittsburgh, Pennsylvania 15208
(412) 731-1177
Monday, June 27, 2011, 7:00 p.m.

Synod met pursuant to adjournment on the evening of Monday, June 27, 2011 in the Jones Banquet Room of the Student Center on the campus of Indiana Wesleyan University, Marion, Indiana. The Moderator, Dr. Jerry O’Neill called the meeting to order at 7:03 p.m., greeted the delegates and guests and led in the opening service.

John McFarland led Synod in the singing of Psalm 48B and Bruce Backensto led in prayer. The Moderator then read Matthew 16:13-23 and delivered the keynote address on the theme “Christ Is Building His Church.” The service was concluded with the singing of Psalm 48C.

The Moderator led in prayer constituting the Synod.

The following pages were introduced to the court: Greg Stiner, Steven McCarthy, George Gregory, Shawn Anderson.

The roll was called and is as follows for all the sessions of this meeting:
<table>
<thead>
<tr>
<th>Name</th>
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Hicks, Donnie, College Hill  X   XXX   XXX   XXX
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Holdeman, Rich, Bloomington  X   XXX   XXX   X
Howe, Daniel M., Christ, Providence  X   XXX   XXX   XXX
Hughes, Jon, Southfield  X   XXX   XXX   XX
Huijing, Howard, Los Angeles  X   XXX   XXX   XXX
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Irwin, Fred, Quinter  X   XXX   XXX   XXX
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Johnston, Brad, Topeka  X   XXX   XXX   XXX
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Joseph, Ralph E.  X   XXX   XXX   XXX
Judd, Duane, Christ Church, Brownsburg  E  EEE  EEE  EEE
Kail, Zachary, Broomall  E  EEE  EEE  EEE
Keddie, Gordon, Southside Indianapolis  E  EEE  EEE  EEE
Kim, John, Southfield  X   XXX   XXX
King, Adam, Trinity Reformed (RPCNA)  X   XXX   XXX   XXX
Kingswood, E. Matthew, Russell  X   XXX   XXX   XXX
Knodel, Richard  X   XXX   XXX   XXX
Lamont, Don, Seattle  X   XXX   XXX   XXX
Larson, Ben, Immanuel  X   XXX   XX
Leach, Charles W., Coldenham-Newburgh  X   XXX   XXX   XXX
Leach, Jonathan  E  EEE  EEE  EEE
LeFebvre, Michael, Christ Church, Brownsburg  X   XXX   XXX   XXX
Long, David W., Lafayette  X   XXX   XXX   XXX
Lowe, G. Duncan  X   XXX   XXX   XXX
Magill, Keith, Elkhart  X   XXX   XXX   XXX
Maginn, Jon M., Phoenix  X   XX   XXX   XXX
Mann, Wade R., Shawnee  X   XXX   XXX   XXX
Martin, J. Bruce, Ridgefield Park  X   XXX   XXX   XXX
Martin, Mel  E  EEE  EEE  EEE
Martin, Titus, College Hill  X   XXX   XXX   XXX
McBurney, Kenneth A., First RP Beaver Falls  X   XXX   XXX   XXX
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McCracken, Andy, Columbus  X   XXX   XXX   XXX
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McCracken, Robert B.  X   XXX   XXX   XXX
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McCune, David, Messiah’s Church  X   XXX   XXX   XXX
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Those present without certification were seated as delegates of the court.
All other elders present were made consultative members of the court.
The following elders were introduced as delegates for the first time:

**Teaching Elder:** Dick Knodel, church planter near Cincinnati, Ohio, for Great Lakes-Gulf Presbytery;

**Ruling Elders:** John Kim, Southfield (MI); Kevin Neumann, Shelter (Edmonton, Alberta); Jeff Bechtold, Salt and Light (CO).

The following were elected to serve as officers of the court with unanimous ballots: Steve McMahan, Moderator; J. Bruce Martin, Clerk; Ray Morton, Assistant Clerk.

Synod remembered the following servants of the church who have passed on to their heavenly home since the last meeting of Synod:

**Teaching Elders:**
- Garland Kincaid, June 25, 2010
- David Carson, August 5, 2010
- Ken Hoffman, November 19, 2010
- Charles H. Chao, December 16, 2010

**Ruling Elder:**
- W. Floyd Stevenson, September 23, 2010, Rose Point

**Pastors’ wives:**
- Mrs. Jim (Laura) McMahon, September 28, 2010
- Mrs. Claude (Louvenia) Brown, February 18, 2011
- Mrs. Jim (Judy) Wright, February 28, 2011

Memorials were read for David Carson by Micah Ramsey as prepared by

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<th>Name</th>
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Memorials were read for David Carson by Micah Ramsey as prepared by
Norman Carson; for Garland Kincaid by Robert Morrow; for Ken Hoffman by Titus Martin as prepared by John Tweed; and for Charles H. Chao by Bill Roberts. These memorials appear in the appendix to the minutes. Ken Smith led in the memorial prayer.

Jerry Porter presented the report of the Business of Synod Committee on Communications for information only.

Following announcements, Synod adjourned at 9:11 p.m. being led in prayer of adjournment by the Moderator.
Tuesday, June 28, 2011, 8:30 a.m.

Synod met pursuant to adjournment on the morning of Tuesday, June 28, 2011 in Jones Banquet Room of the Student Center on the campus of Indiana Wesleyan University, Marion, Indiana. The Moderator called the meeting to order at 8:33 a.m. Wayne Spear led Synod in singing Psalm 1A and Robert McCracken led in prayer constituting the court.

Nathan Eshelman led in the morning worship. Synod sang Psalm 84A then Pastor Eshelman read Colossians 1 and preached God’s Word on theme “A Complete Ministry for a Preeminent Christ.” He then led in prayer and Synod concluded the service singing Psalm 40A.

The roll was passed.

The minutes of the Monday evening session were read, and approved as read.

Bruce Martin presented the report of the Clerk. Items 1-4 were adopted. The report as a whole was approved and is as follows:

Report of the Clerk of the 2010 Synod

Dear Fathers and Brothers,

The Clerk of the 2010 Synod reports that to the best of my knowledge, I have carried out the duties assigned to me. The 2010 Minutes of Synod and Yearbook was edited by Heidi Filbert and proofread by the Clerks. The managing editors of Crown and Covenant Publications secured the printer and handled the sale and distribution of the books.

Please note the following corrections to the 2010 Minutes of Synod. You will note that the minute at the bottom of page 177 reads, “Item 3 was lost. Item 3a was adopted.” The problem is that the review committee moved item 2 of the communication #10-1 as 3a after their own recommendation failed and the Clerk missed this omission in printing the committee report. So the adopted recommendation, 3a, that should have been included with the other recommendations is, “That Synod direct the Education & Publication Board to work with the Psalter Revision Committee to include in the next printing a version of Psalm 136 without omission.”

Two items have been brought to your Clerk’s attention in regard to the reprinting of the Constitution by Crown and Covenant Publications:

1) A modification to Form 7, Pastor’s Call (H-6) as adopted was omitted. (See 2009 Minutes of Synod, page 140, item #1.) In section 3 of the form, the following should be inserted: Indicate the congregation’s specific plan and commitment to provide for the new pastor’s continuing pastoral development such as sabbatical leaves, annual professional conference attendance, the purchase of books and related professional resources as recommended by the Synod. All elders are urged to make this insertion on that page of their copies of the Constitution or at least make a reference to the 2009 Minutes, page 140.

2) The History of the Standards (I-1 – I-4) has not been updated recently. The
The 2011 Docket and Digest and it has been distributed by Crown and Covenant Publications in both electronic and hardcopy formats.

If the time of the meeting of the 2012 Synod as recommended by the Business of Synod Committee is adopted, notice is hereby given that reports should be sent to the Clerk for inclusion in the 2012 Digest by Tuesday, May 17, 2012 and no later than May 24, 2012.

A page has been assigned in the Docket for all reports. Although some reports were not ready to be included in the Digest, a page number is assigned for inclusion of these reports at Synod. It is intended that a time be set in the agenda for each report. The Clerk should be informed if no place has been assigned for a particular report.

Recommendations:
1. That the order of business and hours of meeting stated in the Docket be accepted as the agenda for this meeting of Synod.
2. That those to be elected to fill vacancies on Synod’s boards and permanent committees be referred to the Nominating Committee.
3. That the Church History Committee be directed to review and update the History of the Standards in the Constitution of the RPCNA.
4. That the Moderator appoint a parliamentarian for this meeting of the Synod and that the Nominating Committee provide for a parliamentarian in the Class of 2016.

Respectfully submitted,
J. Bruce Martin, Clerk

Bruce Martin presented the report of the Corresponding Clerk on behalf of Bruce Stewart. The report was approved and is as follows:

Report of the Corresponding Clerk of Synod

As the Corresponding Clerk of Synod, I have responded to correspondence referred to me by the Clerk of Synod and by the Stated Clerk of Synod.

One response was given to the writer of an article in Homiletic and Pastoral Review giving citations in the Westminster Confession of Faith (27:1, 28:2), the Testimony (28:2) and the 1985 Minutes of Synod, explaining why the Reformed Presbyterian Church was not a party to the Common Agreement on Mutual Recognition of Baptism between the United States Conference of Catholic Bishops, the Christian Reformed Church, the Reformed Church in America, the Presbyterian Church (USA) and the United Church of Christ.

One item of Synod Correspondence was a group of letters written by Jerry O’Neill to President Obama and three other government officials concerning our
military’s “Don’t Ask! Don’t Tell!” policy. A response from President Obama said that he “takes seriously” our “opinions” and respects our point of view. He wrote, “Your concerns will be on my mind in the days ahead.”

Other routine items were attended to.

Respectfully submitted,
Bruce C. Stewart,
Corresponding Clerk of Synod

The Moderator announced the following committees:
Nominating Committee:
Carried over from 2010: Rutledge Etheridge, Jared Olivetti
1-year members – Don Lamont, Howard Huizing;
2-year members – James Faris; Adam King.
Resolution of Thanks: Bruce Parnell, William Pihl, Brian Panichelle.
Judicial Committee: Wade Mann, Bruce Backensto, Phillip Shafer.
State of the Church: Peter Smith, Jon Hughes, Greg Stiner.
Parliamentarian for 2011: Phil Pockras.

Committees to Review Presbytery Records:
Alleghenies: Aaron Goerner, Dean O’Neill, Jim Bishop
Atlantic: Joe Paul, Hartley Russell, Nate Eshelman.
Great Lakes/Gulf: Steve Bradley, George Jackson, Ronald Graham
Japan: Jim Pennington, Michael LeFebvre, Ram Rao
Midwest: Katsunori Endo, John Kim, Andy McCracken
Pacific Coast: John Monger, Bob Shapiro, Kenneth G. Smith
St. Lawrence: Steven Work, Robert McKissick, George Shopp

Jerry Porter presented the report of the Business of Synod Committee on Communications. The recommendations on Communications 11-1 and 11-2 were adopted. The report as a whole was approved and is as follows:

Report of the Business of Synod Committee on Communications

Dear Fathers and Brothers,

Your committee has received two communications for the consideration of the 2011 Synod. The communications and our recommendations for them are as follows:

Communication #11-1 comes from the North Hills Session via the Presbytery of the Alleghenies. It requests changes to the Directory for Public Worship to reflect that this document does not all deal with public worship.

Recommendation: That Communication #11-1 be referred to the Judicial Committee.

Communication #11-2 comes from the Candidates and Credentials Committee of the Presbytery of the Alleghenies. It requests modifications regarding the handling of some examinations of students under care.
Recommendation: That Communication #11-2 be referred to a committee of the day appointed by the Moderator to report back to the Synod of 2011.
Respectfully submitted,
Jon Maginn, Kit Swartz, Class of 2011
Jerry Porter, David Willson, Class of 2012
David Carroll, Harry Metzger, Class of 2013
Jerry O’Neill, Bruce Martin, Ex officio

The Moderator announced the following Committee to Respond to Communication 11-2: Rick Gamble, Brad Johnston, Jerry Milroy.

Brian Coombs presented the report of the Psalter Revision Committee. Item 1 was accomplished in the report of the Clerk of Synod. Item 2 was adopted. The report as a whole was approved and is as follows:

Report of the Psalter Revision Committee

Dear Brothers,
The Psalter Revision Committee carried out its work of the past year by electronic correspondence. Pursuant to the decisions of the 2010 Synod, selections 19C, 47C, 150CD, and the final 2 musical/textual systems of 24B were removed from *The Book of Psalms for Worship*. Per the passed motion of the 2010 Synod, ‘that Synod direct the Education & Publication Board to work with the Psalter Revision Committee to include in the next printing a version of Psalm 136 without omission,’ selection 136D was added to *The Book of Psalms for Worship*. This selection contains the entire Psalm as a single selection. It includes all 26 refrains of the Psalm. It necessarily entails a ‘half stanza repeat’ at the end to accommodate the text and meter. We have included this selection with this report to Synod.

Our work also entailed correcting remaining errata, and addressing areas where musical clarity and improvement were found to be needed or beneficial. More significant examples would be:

- *Ps. 14:4* Correctly replace ‘Lord’ with ‘LORD’
- *Ps. 22D*, stanza 9, verse 23, system 3 Properly place the phrase ‘your praises’ with the music
- *Ps. 72:18* (C) Correctly word ‘May God be blessed’
- *Ps. 96A*, stanza 2, verse 6 Correctly word ‘Before Him honor’
- *Ps. 119W* Include S-A-T-B voice helps in parentheses

The Committee notes that all such changes will comprise the 5th edition of *The Book of Psalms for Worship*.

We regret that the December 2010 issue of the *Reformed Presbyterian Witness* (p. 14) inaccurately reported that all selections of Psalm 136 would be replaced with this other version. Consultation with Synod’s clerk confirmed that Synod’s motion was not requiring that.
Recommendations:
1. That the addendum to our 2010 report to Synod be included in the Minutes of Synod per the first recommendation of our 2010 report acted on during the 2010 Synod.
2. That the committee be dismissed.

Respectfully submitted,
Brian E. Coombs, Chr.
Robert Copeland
Franki Fuhrman
Duncan Lowe
Lori McCracken
Andrew Schep
Mike Tabon
Elaine Tweed

Michael LeFebvre presented the report of the Committee to Analyze Perspectives on Sexual Orientation. Item 1 was referred to the committee for refinement and report back to this meeting of Synod.

Ken Smith was replaced on the committee to review the records of the Pacific Coast Presbytery by Matt Kingswood.

Synod sang the first stanza of Psalm 145A.

David Merkel presented the report of the Pension Trustees. Item 1 was adopted. Items 2, 3 and 5 were referred to the Committee on Finance. Item 6 was referred to the Nominating Committee. Item 4 was approved by a two-thirds vote. The report as a whole was approved and is as follows:

Report of the Pension Trustees

The Board of Pension Trustees has held three meetings since our last report to Synod. These meetings were held on September 24, 2010, December 20, 2010, and a meeting was held on May 4, 2011 to review and officially act on unofficial “recommendations” to the Board from a meeting on March 25, 2011 that fell short of a quorum. Two of these meetings were held at the First Reformed Presbyterian Church, Beaver Falls, Pennsylvania. The meetings in December and May were by teleconference.

The officers of the Board, elected at the fall meeting, are as follows: David Merkel, Chairman; Luke O’Neill, Vice-Chairman; Don McBurney, Secretary; and James McFarland, Treasurer. In addition to the regular officers of the Board, the Board elected A. Wayne Duffield as Executive Secretary.

All correspondence should be mailed to the Executive Secretary of the Board, A. Wayne Duffield, POB 373, New Alexandria, PA 15670. He may also be contacted by calling (724) 668-7506, by e-mail at awd70@windstream.net or by fax at (724) 668-7252.
Reporting

The Board would again remind the clerks of presbyteries and/or clerks of ad interim commissions of the importance of informing the Secretary of the Pension Trustees of actions taken by presbyteries relative to licensures, ordinations, installations, and any other changes from active to inactive service. This information is needed for insurance and/or pension purposes.

Recommendation 1:
That Synod instruct the presbyteries to include in the minutes of each installation service the date the teaching elder actually started working in the congregation. This is needed because participants are enrolled in the pension plan on the first day of the month following the date they actually started working.

Contributions

The Pension Trustees are recommending that employee contributions to Plan “B” be increased by having employers (as defined by Plan “B”) contribute a minimum contribution of $1,000.00 per quarter, through electronic contributions from the church checking account. The minimum annual contribution must equal $4,000 ($100 increase) in 2012. Employers are asked to complete the annual forms authorizing Creese, Smith and Co. to make the quarterly electronic withdrawals of at least the minimum annual contribution amount. Quarterly withdrawals will be made on March 31, June 30, September 30, and December 31. The quarterly electronic withdrawals are necessary in order the keep administrative costs to a minimum and to have funds invested quarterly. It is noted that in 2010, the majority of employers contributed more than the minimum contribution. More than the minimum was contributed to the accounts of forty-three (43) participants. All employers, including boards of the church, are encouraged to contribute over the minimum. Congregations and boards are reminded that it takes 10-12% of a pastor’s direct compensation to provide for an adequate pension. Participants are urged to consider the advisability of working out an arrangement with their employer whereby additional funds may be contributed to their pension account.

Recommendation 2:
That Synod set the minimum contribution rate of $4,000 for 2012 by each employer of a participant in Plan “B”.

Assessments

The Pension Trustees are recommending that congregational/presbyterial treasurers forward $15.00 per communicant member (same as last year), based on their membership as of the 31st day of December 2011, to the denominational office. It will be credited to the Current Account of the Pension Trustees and used to fund the expenses as shown in the Treasurer’s report.

Recommendation 3:
That Synod set the 2012 assessment for current pension program funding at $15.00 per communicant member based on communicant membership as of December 31, 2011 as reported to the Stated Clerk.
Administration of the Pension Plan

Pension Plan “B” is with Morgan Stanley Smith Barney and Hartford Financial Services. It seems to be well received by participants and employers. The Treasurer and Pension Trustees monitor the program and important developments. As specified by the Plan Document, the Board also has a Plan Administrative Committee that is ready to address any concerns or issues that may arise. Some of the professional administrative fees are paid out of the Current Account of the Board and some of the cost is borne by the participants in Plan “B”. Funds are received by the accounting firm of Creese, Smith and Company and forwarded quarterly to Hartford Retirement Services. The current annual fee of Creese, Smith and Co. is $4,000.00. All fund families are offered as class A-shares at a net asset value (NAV) without sales charge or wrap fees.

The Board is attempting to keep the cost of “Professional Services” at a minimum. All technical questions regarding Pension Plan “B” should be addressed to the Executive Secretary and should go through him for a response. Our legal counsel, Mr. Thomas Graves, will be contacted by the Board when necessary.

An important aspect of the administration of the Pension Plan concerns up-to-date records of designation of beneficiary. This was last done about ten (10) years ago, but the Denominational Office is once again attempting to update its records. Participants are asked to make sure that the Office has a current designation of beneficiary on file. This includes pastors completing a life insurance beneficiary form. This helps the Office to make a quick distribution of assets when funds are often needed.

Proposed Amendment Two to our 2009 Restatement of Plan “B”

Even though Pension Plan “B” was restated in 2009 to comply with Internal Revenue Code regulations, it is again necessary to further amend Pension Plan “B” to comply with the latest changes in the Internal Revenue Code.

This new Amendment No. 2 provides that any annuity benefit that is elected will only be provided by an annuity contract from a commercial insurance company purchased from the Participant’s accounts. There is also a technical change in Section 10.1 of Plan B that was required by the IRS as a condition to its issuance of a favorable I.R.C 401(a) determination with respect to the Plan as of October 15, 2010. (See the “Summary of Changes” attached to this report.)

Recommendation 4:

Whereas, the Synod of the Reformed Presbyterian Church of North America Employees’ Pension Plan “B” (hereafter referred to as the “Plan”); and

Whereas, the Synod reserved the right in Article VIII of the Plan to amend the Plan; and

Whereas, the Synod wishes to amend and restate the Plan effective as of July 1, 2011, except as otherwise indicated, in the attached summary of the changes in Amendment No. Two.

Now, therefore, be it resolved, that the Plan is hereby amended and restated to make the changes described in the attached summary, effective as of July 1, 2011,
New Investment Options and Allocation Strategies

The Board regularly reviews the mix of investment options that are available to participants in Pension Plan “B”. A recent review indicated that some changes needed to be made. These reviews are conducted in consultation with our financial advisor, Michael J. Rutkowski, of MorganStanley Smith Barney. About the same time, we learned that the Hartford wanted us to change our platform of investment options according to what they are now offering. The platform that we have been using basically came from Massachusetts Financial Services (MFS) when we were using their services, but now that we are with Hartford it became necessary to modify our asset allocations models. As of January 20, 2011, our asset allocation models were reduced from six (6) to five (5) and are as follows: Conservative Model, Moderate Conservative Model, Moderate Model, Moderate Aggressive Model, and Aggressive Model. Within the framework of these models various changes have been made to provide what the Board thinks is a better range of investments with some protection against inflation. Participants still have the option of either choosing one of the five (5) allocation strategies or doing their own investing from eighteen (18) different investment options provided through the Plan. Additional information concerning your investment options may be found in the booklet “Your Pension Plan “B” and Other Benefits” (July 1, 2011) and in the “Plan For Life” investment booklet from Hartford Retirement Services.

Benefits

As of January 1, 2010, pensions for Plan “A” participants (those over 54 years of age on January 1, 1974) were being paid out to two (2) couples and eight (8) individuals. Couples receiving a full pension in 2010 received $600.00 per month and individuals receiving a full pension received $450.00 per month. In 2010, $46,080 was paid out in regular benefits to participants in Plan “A”. It is projected that $38,000 will be paid out in 2011 and $34,000 in 2012.

In 2010, $11,074 was received from contributions for the Supplement Fund for participants in Plan “A”. A total of $13,550 was distributed proportionately according to the pensioner’s payment. Couples receiving a full pension received $3,000 and individuals receiving a full pension received $1,500 through the Supplement Fund. As of April 31, 2011, an additional $14,960 has been received for the Supplement Fund. The Board plans to continue this program and is requesting funds for the Supplement Fund. Congregations are urged to contribute to this fund and to include it in their annual budget. The positive response to this program is much appreciated and it is hoped that even more congregations, individuals, and groups may become involved.

The 2007 Synod approved the recommendation of the Pension Trustees to establish a new Pension Plan “B” Supplement Program. Step One of this program was completed in 2008 in which 38 participants (in some cases their spouses if the retiree has died) who have already retired under Plan “B” received a one-time
supplement. Step Two is to supplement 39 pastors and denominational employees under Plan “B” who were age 50 or above in 2007. These supplementary payments began in 2008 and will continue until the participant retires from active service or has reached age 70. These supplements, ranging from $400 to $1,600, will total $26,867.39 for this year. These supplements are added to the participant’s pension funds.

In previous years under Plan “B” annuities were normally purchased for participants when they retire. While this option is still available, many recent retirees have been opting to make direct transfers of lump sum amounts to IRA’s.

Funding the Pension Programs

The Pension Trustees had an actuarial study done on Pension Plan “A” in 1999. At that time we were advised that a lump sum payment of $656,000 would be necessary to completely fund the plan at 7% interest, assuming that there would not be any additional benefit increases. We were further advised that this would require a contribution of approximately $87,000 per year for the next ten years. This substantial increase is due to benefit increases and mortality experience. Furthermore, benefits were increased again as of January 1, 2004. The other option is to pay as we go. It should be understood that funding for the Pension Programs of the denomination comes from four sources: 1) employer contributions to Plan “B”, 2) congregational assessments, 3) unrestricted undesignated funds, and 4) gifts designated for the Plan “A” Supplement Fund.

Due to the unfunded liability of Plan “A”, Synod in 1993 began to fund this unfunded liability by granting funds for Plan “A” from the unrestricted undesignated funds of Synod from the McLaughlin Trust income. It is projected that at least $60,000 needs to be added to Plan “A” per year. It is estimated that $42,000 will be needed to fund Pension Plan “A” in 2012 and the balance will be used to fund Plan “B” expenses and/or Supplement Plan “B”.

Recommendation 5:
That $42,000 be granted to the Pension Trustees from the unrestricted undesignated funds of Synod from the McLaughlin Trust income towards funding the unfunded liability of Pension Plan “A” for the year 2012 with the balance to be used to fund Plan “B” expenses and/or Supplement Plan “B”.

Canadian Pension Program

In 2001, the Pension Plan Document was amended, effective as of October 1, 2001, to exclude non-resident aliens with no U.S. source income from an Employer from Pension Plan “B” (Plan Document Section 1.09). This means that a Canadian citizen who is a pastor of a congregation in Canada is not eligible to be a participant in Pension Plan “B”. At the same time, the Board committed itself to the task of working with the congregations in Canada to replace the benefits provided by Plan “B” with similar or comparable tax favored retirement benefits in Canada and similar or comparable life insurance. The Board has been exploring how such a program may be established for our Canadian pastors, but not with
a lot of success. One of the problems that we have encountered is that there are certain financial requirements in Canada that you have to meet to set up a pension program. At this point we do not have enough congregations and adequate pension funds in Canada to establish our own pension program for our pastors. It would seem that the best solution, at least for now, is for pastors and/or congregations to set up and contribute to a registered retirement savings plan (RRSP). At the 2010 Synod, there was some discussion of adjusting the per member assessment of the Canadian congregations due to the fact that many of the pastors do not participate in Pension Plan “B”. The Board is still considering this issue and it will be on our agenda at our Fall meeting.

Health Insurance

Health Insurance is also part of the work that Synod has assigned to the Board of Pension Trustees. Due to a number of factors beyond the control of the Board, there is no longer a denominational wide health insurance program. Congregations and presbyteries are encouraged to investigate local health care options. The only health care coverage that is currently available through the Pension Trustees is for denominational employees only, that is, for employees of the Board of Education and Publication, the Reformed Presbyterian Theological Seminary, and the Trustees of Synod. This policy is through Health America. The Board continues to be concerned about health insurance and continues to look for other options.

Another option is Health Savings Accounts or HSAs. HSAs have two parts. The first part is a high deductible health insurance policy that covers significant benefits, including large hospital bills, but has statutorily required high deductibles and out-of-pocket expenses. The second part is an investment account or retirement account from which you can withdraw money that is tax-free for qualified medical care expenses. If an HSA is not used for qualified medical care expenses, the money accumulates with tax-free interest until you attain age 65, become disabled (as defined in Internal Revenue Code Section 72(m)(7)), or die, when you or your beneficiary can withdraw funds from the HSA for any purpose and pay normal income taxes. In order to be an HSA eligible individual, your only health insurance coverage must be a high deductible health insurance policy and you cannot have any other health coverage, unless it is for preventive care, is permitted coverage (such as accidental death and dismemberment, disability, dental or vision coverage) or is permitted insurance (such as for a specific disease or illness, such as cancer insurance). In order for you and your spouse to be eligible for family HSA tax deductible contributions to each of your HSA accounts, the only health insurance each of you have must be a high deductible health insurance policy or, as previously indicated, is preventive coverage, permitted coverage and permitted insurance. Furthermore, in order to be HSA eligible, an individual may not be entitled to Medicare (Part A, B, C or D) which means either you or your spouse must be eligible for Medicare and enrolled in Medicare in order to be treated as entitled to Medicare. According to current law,
you are allowed to deposit tax free up to $3,050 for individual health plans and $6,150 for families to pay for many health costs, provided both you and your spouse are HSA eligible individuals. An additional $1,000 catch-up contribution may be made by an HSA eligible individual who is 55 or older on December 31, 2011. The employer or the employee can contribute these funds. There is a list of eligible medical expenses. Withdrawals for routine medical care are also tax free. The health insurance reform legislation enacted by Congress in 2010, however, provides that, effective January 1, 2011, over-the-counter (OTC) medicines and drugs are not HSA qualified medical expenses, except for insulin or OTC drugs and medicines prescribed by a physician. HSA distributions for ineligible OTC medicines and drugs are includable in income for federal tax purposes and are subject to a 20% additional tax. Prior to 2011, a distribution from an HSA that was not for qualified medical expenses was subject to 10% additional tax.

If you have a health insurance policy that has a high deductible, it may already be HSA qualified. You can open an account with an insurance company that offers health savings accounts or with an HSA administrator like MSABank (www.msabank.com) or with a local bank that offers Health Savings Accounts. Further information is available on the web at www.hsainsider.com including a list of insurers in your state. Congregations, boards, presbyteries, and pastors are encouraged to investigate this option.

Social Security

It has come to the attention of the Pension Trustees that a number of teaching elders have opted out of Social Security. It should be clearly understood that the pension plan was not designed to provide an adequate retirement income without the help of Social Security. Furthermore, Social Security also provides certain survivor benefits for a young family. Those who have opted out of Social Security will need to purchase adequate insurance coverage to provide benefits for their family that they will not receive from Social Security, such as Medicare. It should be understood that there are important advantages to being eligible for Medicare with respect to qualifying for other programs. While the Pension Board recognizes that it is a family matter for individual pastors to decide for themselves, we think that opting out of Social Security is financially not a wise course of action and therefore advise against it.

Section 107 of the Internal Revenue Code

Section 107 of the Internal Revenue Code, regarding “parsonage allowance”, permits “ministers of the gospel” to exclude (1) the rental value of a home furnished as part of compensation or (2) the rental allowances paid as part of the minister’s compensation, to the extent used by the minister to rent or provide a home, and to the extent such allowance does not exceed the fair rental value of the home, including furnishings and appurtenances such as a garage, plus the cost of utilities.

Treasury Regulations §1.107-1(c) provide that a rental allowance must be
included in the minister’s gross income in the taxable year it is received, to the extent such allowance is not used by him during such taxable year for rent or to otherwise provide a home. Therefore, the amount of a parsonage allowance that is excludable from gross income is the least of:

1) the amount actually used to provide a home;
2) the amount officially designated as a housing allowance; or
3) the fair rental value of the home, including furnishings and a garage, plus the cost of utilities.


The fair rental value of a home that has been paid for in previous years may not be included in a parsonage allowance. See Swaggart v. Commissioner, T.C. Memo 1984-27 409.

Distributions from the Pension Plan may be excluded from the income of a retired minister under Section 107 of the I.R.C. if the distribution is designated as a housing allowance by the employing church, or in the case of denominational plan, the national governing body of the church, but only to the extent the Pension Plan distribution is used by a retired minister to rent or provide a home (Rev. Rul. 75-22). In our case the retiree housing allowance resolution is adopted each year by the Synod at its annual meeting. However, if the retired minister elects a lump sum payment, the amount of the lump sum payment that will be eligible for exclusion as a housing allowance will be limited to the amount used to rent or provide a home, not to exceed the fair rental value of the home for only the year in which the lump sum payment is received. Therefore it may be to the advantage of a retired minister to select an annuity option instead of a lump sum payment.

The Pension Trustees recommended and the 2005 Synod adopted two resolutions prepared by Mr. Thomas Graves, our legal counsel, relative to the parsonage allowance exclusion. The resolutions are as follows:

Resolution 1: “Now, therefore, be it resolved, that the Synod designates 100% of the pension received by ordained elders under the Plan as eligible for exclusion from income under I.R.C. 107 as a maximum rental allowance paid as compensation for past services, to the extent such allowance is actually used to rent or provide a home and does not exceed the fair rental value of the home, including furnishings and appurtenances such as a garage, plus the cost of utilities” (2005 Minutes of Synod, p. 56).

Resolution 2: “That the Synod recommends to congregations, presbyteries, and boards of the church that, for teaching elders who are required to file income taxes to the Internal Revenue Service of the U.S. Department of the Treasury and who are participants in the Plan, up to 60% of their compensation be designated as eligible for the maximum exclusion from income under I.R.C. 107 as a rental allowance paid as compensation for services, to the extent such allowance is actually used to rent or provide a home and does not exceed the fair rental value of the home, including furnishings and appurtenances such as a garage, plus the cost of utilities” (2005 Minutes of Synod, p. 56).
It should be understood by all interested parties that the terms “ministers of the gospel”, “ordained elders” and “teaching elders” are all equivalent terms referring to individuals who are (or were, prior to retirement) recognized as ministers or religious leaders of their congregations and who perform (or performed, prior to retirement) the types of services set forth in Treasury Regulation section 1.1402(c)-5(b)(2), which, in this regulation, are described in part as “the ministration of sacerdotal functions and the conduct of religious worship and the control, conduct and maintenance of religious organizations (including religious boards, societies and other integral agencies of such organizations), under the authority of a religious body constituting a church or church denomination.”

**Tax Sheltered Accounts**

In 1994 the Pension Trustees adopted the resolution “that the Board authorize employees to participate in tax sheltered accounts as permitted under Section 403(b) of the Internal Revenue Code” (Pension Trustees Minutes, May 6, 1994, p.3). Any pastor who is less than age 50 on December 31, 2011, may make pre-tax contributions of up to $16,500 per year in total to all 403(b) tax sheltered accounts, as a group. The 2011 elective deferral limit for an eligible employee age 50 or older on December 31, 2011 is $22,000 (a $16,500 regular elective deferral, plus a $5,500 catch-up contribution).

Persons are eligible for this program if they wish to pay less income tax, need to increase disposable income, are in a dual income family, are currently investing with after tax dollars, or need to save for retirement. A 403(b) account provides participants with a further opportunity to invest for retirement.

This program is not part of the Pension Program of the denomination as such. Therefore, if you want to contribute to a 403(b) plan, your congregation, or presbytery or the board that is your employer, will need to establish and maintain a 403(b) plan for your salary reduction contributions. For more information about 403(b) plans, see IRS Publication 571, Tax-Sheltered Annuity Plans, which can be accessed at [www.irs.gov](http://www.irs.gov).

Please note certain special information for ministers and church employees is in Section 5 on page 11 of IRS Publication 571. This section describes several recent changes that only apply to ministers, church employees and foreign missionaries.

**Severance Pay Program**

Presbyteries and ad interim commissions are reminded that it is the policy of the Pension Board to pay an allowance toward a three (3) month severance compensation for teaching elders who are participants in the Pension Plan of Synod. Certain eligibility requirements must be met for teaching elders to qualify for this program. Provided that one does qualify, as determined by the Pension Trustees, funding for this program should be by congregation, presbytery, and the Pension Trustees in that order. The Pension Trustees will only be responsible for a maximum of one-third of the total of the three month severance pay package.
Please see the 1991 Minutes of Synod, pp. 23-25, for the details of this program. This information may also be found in the booklet “Your Pension Plan and Other Benefits.”

**Moving Allowance Program**

The Pension Trustees have been authorized to pay an allowance toward the Once-In-A-Lifetime moving allowance, as specified in the statement of this program. The amount that will be paid will be an allowance equal to 50% of the moving expenses, up to a maximum pay out of $2,000. Please see the 1991 Minutes of Synod, pp. 25-27 and the 1993 Minutes of Synod, p. 58, for the details of this program. This information may also be found in the booklet “Your Pension Plan and Other Benefits.”

**Investments**

As of February 1, 2010, there was approximately $5.3 million invested in the Pension Plan “B” individual accounts. As of January 31, 2011 approximately $6.3 million was invested in Pension Plan “B” accounts. The average return on the investments of the participants as a group for 2010 was 13.69%. Participants can decide to invest their account as they choose, or use one of the five (5) allocation models or strategies. The actual percentage of return is reported to each individual participant.

A number of participants in Pension Plan “B” have not actively selected an investment or asset allocation strategy. If you have not made a selection, you are urged to do so soon. If you are uncomfortable making your own investment decisions, you are encouraged to consider one of the asset allocation strategies currently offered that best meets your investment goals and objectives. Participants are urged to review your risk assessment profile to make sure your current asset allocation is consistent with your risk profile. It is suggested that participants revisit their profile questionnaire every two (2) years to see if your score may have changed. If you are close to retirement you may want to choose an asset allocation in which there is less risk or more conservative. If you have questions about making your selection, you can contact the denominational treasurer James McFarland at (412) 731-1177 or Michael J. Rutkowski of MorganStanley SmithBarney at 800-533-7037. Copies of the “Plan for Life” investment booklet prepared by Hartford Retirement Services, provides instructions for determining your personal asset allocation strategy or for selecting your own investments is available from the Denominational office. This booklet contains an enrollment form. New participants will need to notify Hartford Retirement Services of your investment strategy online at www.theHartford.com/retirementplans/access or by telephone at (800) 854-0647.

**Pension Plan Information**

The Pension Plan Booklet, “Your Pension Plan and Other Benefits,” has been updated as of July 1, 2011. Electronic copies are available from the denominational
office. This publication is a valuable resource that will answer many of the questions that you may have.

Board Membership

The terms of Aaron Piper and Don McBurney expire at the fall meeting of the Pension Trustees. Aaron has asked that he not be re-nominated. Don has indicated that he would welcome the opportunity of being replaced on the Board.

The Board would like to place in nomination the name William Edgar for a three-year term on the Board of Trustees in the Class of 2014. Another nominee still remains to be selected in the Class of 2014.

Recommendation 6:
That Synod elect William Edgar and another nominee to three-year terms on the Board of Pension Trustees in the Class of 2014 to fill the two upcoming vacancies on the Board.

Respectfully submitted,
David Merkel, Chairman
Don McBurney
Luke O’Neill
Aaron Piper
Curt Porter
Bob Shapiro
A. Wayne Duffield, Executive Secretary
James McFarland, Treasurer

Synod took a break from 10:31 to 10:55 a.m. and returned singing Psalm 145A.

Jim McFarland presented the report of the Stated Clerk. The report as a whole was approved and is as follows:

The Report of the Stated Clerk

December 31, 2010

MEMBERSHIP

<table>
<thead>
<tr>
<th></th>
<th>12/31/09</th>
<th>12/31/10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communicant Members</td>
<td>4,785</td>
<td>4,881</td>
</tr>
<tr>
<td>Baptized Members</td>
<td>1,882</td>
<td>1,918</td>
</tr>
<tr>
<td>Total Members</td>
<td>6,667</td>
<td>6,799</td>
</tr>
</tbody>
</table>

Increases:

<table>
<thead>
<tr>
<th></th>
<th>12/31/09</th>
<th>12/31/10</th>
</tr>
</thead>
<tbody>
<tr>
<td>By baptism</td>
<td>141</td>
<td>153</td>
</tr>
<tr>
<td>By profession of faith</td>
<td>73</td>
<td>123</td>
</tr>
<tr>
<td>From other R.P. Congregations</td>
<td>213</td>
<td>149</td>
</tr>
<tr>
<td>From other denominations</td>
<td>159</td>
<td>180</td>
</tr>
</tbody>
</table>
Other  40  45
Total Increase  626  650

Decreases:
Deaths  42  41
To other R.P. Congregations  198  158
To other denominations  149  133
Final removal  88  125
Other  123  61
Total Decrease  600  518
Baptized children making public profession  74  119

CONGREGATIONS
Congregations  81  84
Mission Churches  5  4
Teaching Elders  155  152
Men under care of presbyteries  35  40
Certified eligible to preach in 2010  6  4
Certified eligible to receive a call  10  15
Ruling Elders  284  289
Deacons  236  257
Missionaries  6  5
Sabbath Worship, aver. attend.  5,507  5,632

CONGREGATIONAL FINANCES

<table>
<thead>
<tr>
<th></th>
<th>2009</th>
<th>2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beginning Balances</td>
<td>$3,880,440</td>
<td>$4,581,814</td>
</tr>
<tr>
<td>Receipts</td>
<td>11,406,649</td>
<td>11,390,428</td>
</tr>
<tr>
<td>Disbursements:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pastors Salaries &amp; Comp.</td>
<td>4,921,924</td>
<td>5,184,644</td>
</tr>
<tr>
<td>R.P. Mission &amp; Ministry</td>
<td>332,650</td>
<td>353,104</td>
</tr>
<tr>
<td>Other R. P. Works</td>
<td>815,472</td>
<td>704,359</td>
</tr>
<tr>
<td>External Ministries</td>
<td>244,768</td>
<td>311,584</td>
</tr>
<tr>
<td>Other</td>
<td>4,414,036</td>
<td>4,948,614</td>
</tr>
<tr>
<td>Total Disbursements</td>
<td>10,728,850</td>
<td>11,502,306</td>
</tr>
<tr>
<td>Ending Balances</td>
<td>$4,558,239</td>
<td>$4,469,935</td>
</tr>
<tr>
<td>Other Assets</td>
<td>$4,467,738</td>
<td>$5,213,997</td>
</tr>
</tbody>
</table>

MISSION CHURCH ORGANIZED
Terre Haute, IN  Gt. Lakes/Gulf  03/04/10
Laramie, WY     Midwest         01/31/10
CONGREGATIONS ORGANIZED

Rimersburg, PA (Reorganized)  Alleghenies  01/15/10
Christ (RI)  Atlantic  04/09/10
Northminster (Alpharetta, GA)  Gt. Lakes/Gulf  04/24/10
Enid, OK  Midwest  08/27/10
Shelter RPC (Edmonton, Alberta)  St. Lawrence  04/17/10
New Creation RPC (Kitchener, Ontario)  St. Lawrence  10/15/10

CONGREGATIONS DISORGANIZED

Oakdale, IL  Gt. Lakes/Gulf  2010

VACANT CONGREGATIONS

Covenant (Aurora, OH)  Alleghenies
Tusca RP  Alleghenies
Cambridge  Atlantic
First Grand Rapids  Gt. Lakes/Gulf
Hetherton  Gt. Lakes/Gulf
Orlando  Gt. Lakes/Gulf
Kasumigaoka  Japan
Sharon, Iowa  Midwest
Washington, Iowa  Midwest
Rochester  St. Lawrence
Walton  St. Lawrence

MINISTERS INSTALLED

Daniel Howe  Christ (RI)  04/09/10
Frank Smith  Northminster (Alpharetta, GA)  04/24/10
Lucas Hanna  Covenant (Meadville, PA)  07/30/10
Noah Bailey  Enid, OK  08/27/10
Brad Johnston  Topeka, KS  09/01/10
Dan Bartel  Minneola, KS  09/23/10
STATED SUPPLIES

<table>
<thead>
<tr>
<th>Name</th>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daniel Drost</td>
<td>Hetherton, MI</td>
<td>10/15/10</td>
</tr>
<tr>
<td>John Monger</td>
<td>Rimersburg, PA</td>
<td>10/15/10</td>
</tr>
<tr>
<td>Harold Harrington</td>
<td>Crown &amp; Covenant</td>
<td></td>
</tr>
</tbody>
</table>

MINISTERS RELEASED FROM PASTORAL CHARGE

<table>
<thead>
<tr>
<th>Name</th>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Greg Cumbee</td>
<td>First Durham</td>
<td>5/31/10</td>
</tr>
<tr>
<td>William Roberts</td>
<td>Bloomington, IN</td>
<td>6/30/10</td>
</tr>
<tr>
<td>John Monger</td>
<td>Washington, Iowa</td>
<td>07/15/10</td>
</tr>
<tr>
<td>Lucas Hanna</td>
<td>Shawnee, KS</td>
<td>07/30/10</td>
</tr>
<tr>
<td>Ray Lanning</td>
<td>First Grand Rapids</td>
<td>10/19/10</td>
</tr>
</tbody>
</table>

MINISTERS RECEIVED FROM OTHER DENOMINATIONS

<table>
<thead>
<tr>
<th>Name</th>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mauro Silva</td>
<td>Atlantic</td>
<td>2010</td>
</tr>
<tr>
<td>Joe Paul</td>
<td>Midwest</td>
<td>06/22/10</td>
</tr>
</tbody>
</table>

DEATHS OF TEACHING ELDERS

<table>
<thead>
<tr>
<th>Name</th>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ronald Good</td>
<td></td>
<td>06/03/10</td>
</tr>
<tr>
<td>Paul Faris</td>
<td></td>
<td>06/05/10</td>
</tr>
<tr>
<td>Garland Kincaid</td>
<td></td>
<td>06/25/10</td>
</tr>
<tr>
<td>David Carson</td>
<td></td>
<td>08/05/10</td>
</tr>
<tr>
<td>Kenneth Hoffman</td>
<td></td>
<td>11/18/10</td>
</tr>
<tr>
<td>Charles Chao</td>
<td></td>
<td>12/16/10</td>
</tr>
</tbody>
</table>

DEATHS OF RULING ELDERS

<table>
<thead>
<tr>
<th>Name</th>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paul D. McElhinney</td>
<td>Sharon, Iowa</td>
<td>03/15/10</td>
</tr>
<tr>
<td>Charles Shafer</td>
<td>Coldenham-Newburgh</td>
<td>04/30/10</td>
</tr>
<tr>
<td>W. Floyd Stevenson</td>
<td>Rose Point, PA</td>
<td>09/23/10</td>
</tr>
</tbody>
</table>

THEOLOGICAL STUDENTS

<table>
<thead>
<tr>
<th>Name</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joel Butler</td>
<td>Alleghenies</td>
</tr>
<tr>
<td>Dan Drost</td>
<td>Alleghenies</td>
</tr>
<tr>
<td>Keith Evans</td>
<td>Alleghenies</td>
</tr>
<tr>
<td>Matt Filbert</td>
<td>Alleghenies</td>
</tr>
<tr>
<td>George Gregory</td>
<td>Alleghenies</td>
</tr>
<tr>
<td>Adam Kuehner</td>
<td>Alleghenies</td>
</tr>
<tr>
<td>Patrick Marx</td>
<td>Alleghenies</td>
</tr>
<tr>
<td>William Matthess</td>
<td>Alleghenies</td>
</tr>
<tr>
<td>Tim McClain</td>
<td>Alleghenies</td>
</tr>
<tr>
<td>H.P. McCracken</td>
<td>Alleghenies</td>
</tr>
<tr>
<td>Rocco Palmerine</td>
<td>Alleghenies</td>
</tr>
<tr>
<td>Jason Ryce</td>
<td>Alleghenies</td>
</tr>
</tbody>
</table>
Jay Strunk  Alleghenies
Alex Tabaka  Alleghenies
Christian Eriksson  Atlantic
James Pellegrini  Atlantic
Duran Perkins  Atlantic
Shawn Anderson  Gt. Lakes/Gulf
Robert Jones  Gt. Lakes/Gulf
Steven McCarthy  Gt. Lakes/Gulf
Scott McCullough  Gt. Lakes/Gulf
Adam Niess  Gt. Lakes/Gulf
Kunio Hase  Japan
Dempei Takiura  Japan
Kihei Takiura  Japan
Joe Allyn  Midwest
Luke Finley  Midwest
Jonathan Haney  Midwest
Rob Haynes  Midwest
Aaron Sams  Midwest
Patrick Stefan  Midwest
Greg Stiner  Midwest
Rob Wieland  Midwest
Gil Garcia  Pacific Coast
Paul Ruchtie  Pacific Coast
Gregory Whitlock  Pacific Coast
Scott Doherty  St. Lawrence
Mark Goerner  St. Lawrence
Robert Hackett  St. Lawrence
Jason Keuning  St. Lawrence

CERTIFIED ELIGIBLE TO PREACH DURING 2010
H.P. McCracken  Alleghenies
Jason Ryce  Alleghenies
Greg Stiner  Midwest
Robert Hackett  St. Lawrence

CERTIFIED ELIGIBLE TO RECEIVE A CALL
Dan Drost  Alleghenies
Matt Filbert  Alleghenies
Adam Kuehner  Alleghenies
William Matthess  Alleghenies
Tim McClain  Alleghenies
Jason Ryce  Alleghenies
Alex Tabaka  Alleghenies
James Pellegrini  Atlantic
David Merkel presented the report of the Trustees of Synod. Items 1 and 2 were referred to the Nominating Committee. Item 3 was referred to the Committee on Finance. The report as a whole was approved and is as follows:

Report of the Trustees of Synod

We give thanks to God for continuing to provide a high level of giving to
the RPM&M fund, especially during difficult economic conditions. Contributions received for RPM&M, which come mostly from our congregations, exceeded the goal by $56,719. The minimum goal for RPM&M in 2010 was $300,000 in contributed funds. The amount that was received above the base goal was distributed to the boards and agencies according to the Step-Up Plan approved by the synod of 2009. A table of the distribution is included in the treasurer’s report. The board expects to continue to communicate the needs of the denomination’s ministries by raising awareness of the RPM&M fund. However, we believe that “grassroots” guidance and leadership from local sessions will continue to be the most effective means of encouraging the continued support of the RP Missions and Ministry Fund. It should be noted that many of the boards and agencies of the church receive a significant portion of their funding from endowment income. Due to the reduced expectations in the market (and hence the reduction in the annual dividend), these ministries are in great need of continued and increased funding from RPM&M. Contributions to RPM&M will benefit all of the ministries of the church, as determined by Synod. The Trustees are in agreement with the Finance Committee of Synod in their proposal of Congregational Giving Guidelines, with the hope that these guidelines will help raise awareness of the needs of the denominational ministries and the RPM&M fund.

**Regarding Continuing Duties of the Board**

The Trustees of Synod have held three regular meetings, and a number of committee meetings and conference calls since the Synod of 2010. We are grateful to the Lord for His blessings to us as a Board and for His financial provision for the work of the denomination.

The members of the Board are:

- **Class of 2011:** David Coon, David Merkel, James McFarland
- **2012:** Lorrie Meneely, David Ayer, Don Lamont
- **2013:** Marcia Siebring, John P. Edgar, William Roberts

In the class of 2011, David Merkel is completing his first term on the board and is eligible for re-election and nominated by the board for one more term. David Coon is completing his second term and is not eligible for re-election this year. James McFarland is eligible for re-election as a board member and treasurer of the board, and will appear on the ballot as a Yes / No vote. The board nominates ___________ to fill the open position on the board. All nine members have been active in the work of the board. The officers during the past year have been John P. Edgar, President; Lorrie Meneely, Vice President; and James McFarland, Treasurer.

The financial records of the Trustees of Synod for the year ending 12/31/10 have been audited by RC Holsinger Associates.

The Trustees of Synod continue to invest church endowment funds along with other funds held by them for investment. These funds are invested in a pool of stocks and bonds using M&T Investment Group, a division of Manufacturers and Traders Trust Company, as our investment advisor and broker. M&T also manages
investments for the MacLaughlin Trust and a portion of the RPWA investments.

M&T now has full discretion to purchase or sell securities in both our equity portfolio and in our fixed income or bond portfolio, subject to our investment policies. The investment committee of the Trustees is now acting in a monitoring capacity. Our relationship with M&T is working well, and we appreciate their careful adherence to our policies, including asset allocation and avoidance of investments in companies engaged in the businesses of gambling, abortion, pornography, alcohol and tobacco, which are not permitted by those policies.

The pooled investment funds are managed in a manner similar to a mutual fund, with the income being distributed annually as a dividend to the departments and congregations owning the funds. Funds have been distributed according to a 5.5% total return spending policy, calculated on the average market value of the previous twelve quarters. The trustees have been concerned for some time that the 5.5% rate is too aggressive, and that the value of the principal of the endowments is being eroded over time. Based on various long term studies, and the practice of other institutions, the trustees last year reduced the payout from 5.5% to 5% for 2010. The rate will be further reduced to 4.75% in 2012. As of 12/31/10 the Trustees managed a portfolio of stocks and bonds with a market value of $12,660,074. These funds are mostly donor restricted to use of income only. There was also $1,133,514 invested in general mortgages.

The value of the pooled unit has generally increased over the years, and the income has also increased over the long term. After a historic downturn in the market in 2008, the portfolio of investments with M&T has gained in value in both 2009 and 2010, with gains of 8.06% and 2.75% respectively, as well as paying dividends of 6.12% and 4.89% of the 12/31/09 and 10 market values. These are equivalent to 5.5% and 5% respectively of the average market value of the trailing 12 quarters. Income decreased from the previous year - reflecting the decline of the market over the previous twelve quarters and the reduced spending policy. As we move forward, the calculation of the trailing 12 quarter average will replace the lower market levels of 2008 with the current higher levels. The following table shows the performance of each unit in the pool over the past five years.

<table>
<thead>
<tr>
<th></th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>Value Per Pooled Unit</td>
<td>15.914</td>
<td>16.149</td>
<td>11.519</td>
<td>12.448</td>
<td>12.790</td>
</tr>
<tr>
<td>Dividend Per Unit</td>
<td>.865</td>
<td>.871</td>
<td>.836</td>
<td>.762</td>
<td>.626</td>
</tr>
<tr>
<td>Total Income Distributed</td>
<td>898,973</td>
<td>913,532</td>
<td>861,473</td>
<td>755,589</td>
<td>636,616</td>
</tr>
</tbody>
</table>

The Building Loan and Grant Fund ended 2010 with a balance of $1,337,593 in loans outstanding or receivable. There were two loans made from these funds in 2010. These congregations were Grace RPC in Gibsonia, PA, for the renovation of property; and White Lake Camp in New York, for the repair and improvement of buildings. The maximum amount that can be borrowed from the Building loan and Grant Fund is now $125,000. An additional maximum loan of $125,000 is
available from the General Mortgage Loans. Loans were made from these funds in 2010 to an employee/pastor in the church, and to Covenant Fellowship RPC in PA.

Bequests continue to come to the Boards and agencies of Synod, for which we give much praise to God. The bequests and annuity proceeds received in 2010 are:

<table>
<thead>
<tr>
<th>Bequests</th>
<th>Synod</th>
<th>RPTS</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>R. &amp; H. McCrory</td>
<td>13,521</td>
<td></td>
<td>13,521</td>
</tr>
<tr>
<td>C.J.S. MacLaughlin</td>
<td>176,822</td>
<td></td>
<td>176,822</td>
</tr>
<tr>
<td>E. Clark Family Trust</td>
<td>17,657</td>
<td>7,308</td>
<td>24,965</td>
</tr>
<tr>
<td>Helen Keys Trust</td>
<td>160,340</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Margaret Hall</td>
<td>15,000</td>
<td></td>
<td>15,000</td>
</tr>
<tr>
<td>Totals</td>
<td>208,000</td>
<td>182,648</td>
<td>390,648</td>
</tr>
</tbody>
</table>

The recommended distribution of Synod’s Unrestricted Undesignated Funds is part of the Treasurer’s Report for the year ending December 31, 2010. Since 1992, a very large portion of the income available in the Unrestricted Undesignated Funds has been from the MacLaughlin Trust and most has been distributed to Geneva College and the Pension Board, mostly for Plan A, as per Synod’s action. Since the last quarter of 2001, pursuant to action of the Trust’s trustees, funds are available from the trust according to a “total return” policy of income distribution on the basis of four and one-half percent (4.5%) of the average market value of the fund over the trailing sixteen (16) quarters. In 2010 the actual distribution from the MacLaughlin Trust Fund was $176,822. Mrs. MacLaughlin designated a portion of the principal to be maintained separately to provide a lifetime income for Mrs. Chu, the MacLaughlin’s faithful housekeeper. Mrs. Chu passed away in 2007, so the income from that portion of the Trust fund is now available to the denomination. The Finance Committee is again recommending $80,000 or approximately half the income be allocated to Geneva College and $42,000 to the Pension Board, mostly for Plan A expenses.

The Unallocated Denominational Office financial report for 2010 is printed in the Treasurer’s Report.

We remind Synod and its boards of these policies:
1. All money actually received for RPM&M will be distributed according to the approved RPM&M Budget and the Step-Up plan, as described in the Finance Committee report.
2. Boards are not allowed to deficit spend.

Recommendations:
1. That David Merkel and ____________ be nominated to serve as Trustees of Synod in the class of 2014.
2. That James McFarland be nominated to serve as Trustee and Treasurer of
Synod in the class of 2014, to appear on the ballot as a Yes / No vote.

3. That the following items be referred to the Committee on Finance:
   a. That the Treasurer’s report for the year ended December 31, 2010, as prepared by the Denominational Treasurer, be received.
   b. That the Unallocated Denominational Office financial report for 2010 be received and that the 2012 proposed budget be approved.
   c. That Boards, agencies and committees of Synod be notified that the Synod mileage reimbursement rate is the IRS rate as of the date of travel. Also, individuals traveling for boards and committees should follow the same travel policy as is used for Synod travel. Reimbursement will be the lower of the mileage or the lowest published airfare at the advanced purchase rate.

Respectfully submitted,
David Ayer (2012, 1st Term)
David Coon (2011, 2nd Term)
John P. Edgar (2013, 2nd Term)
Don Lamont (2012, 1st Term)
James McFarland (2011)
Lorrie Meneely (2012, 1st Term)
David Merkel (2011, 1st Term)
William Roberts (2013, 1st Term)
Marcia Siebring (2013, 2nd Term)

Jerry Porter presented the report of the Business of Synod Committee. The matter of the use of electronic voting devices was referred back to the Business of Synod Committee. Item 1 was referred back to the committee.

Pastor Takiura directed Synod in the morning prayer time. After reading Jude 20a those present gathered in small groups to pray, and the prayer time was concluded with the singing of Psalm 100A.

The Moderator led in prayer as Synod took recess at 12:16 p.m.

Tuesday, June 28, 2011, 1:30 p.m.

Synod reconvened at 1:33 p.m. singing Psalm 11A and being led in prayer by Phil Pockras.

The roll was passed.

The minutes of the morning session were read and approved as read.

Ron Graham presented the Moderator a bouquet of flowers on behalf of the Hebron Church and noted the church’s gratitude for his work.

Ralph Joseph presented the report of the Church History Committee. Item 1 was adopted. Item 2 was referred to the Committee on Finance. The report as a whole was approved and is as follows:
Report of the Church History Committee

The Church History Committee of the Synod continues to be the collector and custodian of a variety of historical resources from various individuals, courts, and agencies of the Reformed Presbyterian Church. In addition to the collecting of materials, we are frequently called upon to supply information for those doing research or writing, not only for those within the denomination, but those without. John Mitchell and Ralph Joseph continue to be the persons primarily responsible for the work of the Committee. As has been the custom in recent years, the Committee has not met formally, but kept in touch via e-mail and occasional personal discussions. We were pleased that Tony Gazo, an elder in the Trinity congregation, was elected to serve on the Committee in place of Tom Reid who had served for several terms. He is vitally interested in our work although it is taking some time for him to become acquainted with the process.

Many, but not all, of the publications of the denomination have been posted on our web site, www.rparchives.org. We are cognizant of the problems associated with the document files being too big to download easily and in response, Josh Lamont, our web consultant, has reduced the size many, if not most, of the files on the web. We are also aware there are a few files which may appear to be “lost” and are working to correct those problems when advised of them. We would ask anyone who runs into a problem accessing the files to let us know at archives@rpts.edu. Please be aware that some files which may appear to be lost actually are included in the previous year’s volume. Unfortunately, the dates of the volumes do not always correspond with the year in question. Previously, we reported the availability of the Minutes of Synod through 2006, but thus far no more issues have been posted.

This past year we have scanned more volumes of The Covenanter Witness, specifically Volumes 70-95 covering the years 1963 through 1979. We hope to bring the listing up to date soon. Other documents scanned include the Evangelical Witness, Volumes 1-4, 1822 to 1826; the three volume work, Pastoral Theology, by R.J. George, 1911-1917.

The Church History Committee, mainly through the work of Mr. Mitchell, assisted in researching of historical information for the 200th anniversary of RPTS, and the gathering of items for display at the anniversary celebration last year. Other activities included the continuing work of scanning various congregational books, including Session minutes, and other records and the inventorying and organizing of files. One significant piece of work was the relocating of the Willson Collection, an important historical resource, from a closet in the Rare Books Room of the Seminary to the Archive Room.

In addition to our own materials, we are in the early stages of considering how we might help our “Mother Church” protect her documents. Two of the committee members were in Scotland for the International Conference last summer and met with Tim Duguid who is very interested in the project. Mr. Duguid has been working on a graduate degree and therefore has not yet had much time to give to the project but expects to do so this summer. The RPCS has indicated they may
be able to help financially.

We are thankful for the work of Nathaniel Pockras, elder son of Pastor Philip Pockras, who continues to scan documents and/or transcribe them as he has the time from his home in Belle Center or graduate work at the University of Indiana, Bloomington. From time to time he has discovered the sites where congregations once flourished and sends us pictures for our files.

We continue to be grateful for the contributions of many across the Church to the Archives in 2010, as well as the provision of space to do our work by the Seminary administration. Financially, the Committee has continued to work under the policy that where expenses total less than $5,000, no formal budget need be submitted to Synod’s Board of Trustees. However, our costs have risen like everyone else’s, so we made a request of the Synod through the Finance Committee last year to fund a $7,000 budget for 2011 and have made a similar request for 2012.

**Recommendations:**

1. The Synod strongly urge Sessions and Presbyteries to forward their minute books and any other significant documents to the Archives as soon as practical.
2. We request authority to spend up to $7,000 for the work of the Committee in 2012.

Respectfully submitted,
Philip Pockras
Tony Gazo
Ralph Joseph, Chairman

Ian Wise introduced some fraternal delegates.

Jerry Porter presented the report of the Business of Synod Committee again. Item 7 was adopted and in keeping with this item Mr. Porter presented his report on the Ruling Elder Survey.

John D. Edgar presented the report of the Board of Home Missions. Those serving as residents-in-training and as church planters were introduced to the court. Item 1 was referred to the Nominating Committee. Item 2 was referred to the Committee on Finance. The report as a whole was approved and is as follows:

**Report of the Home Mission Board to the Synod of 2011**

We rejoice to report to you the exciting challenges which God has laid before us. Six sizeable and worthy requests for aid came before us this spring. Financial constraints led us to modify two of them, but all of them were granted aid and as of this writing we believe all six projects are moving forward. Praise God with us and please pray for the necessary resources to continue on this quickened pace of Christ building His church.

**2020 Vision:** The Synod of 2005 adopted the 2020 Vision: that God would
build the Reformed Presbyterian Church from 83 churches and mission works in 2005 to 100 by the year 2020. God has caused us to grow to 88 works as of this writing, just under one-third of the way, with many promising leads before us. Let us pray that God would build his Kingdom through and among us, and let us rejoice in and pray for the following reducing aid receiving church plants: Gibsonia, PA; Christ Church in Providence, RI; Laramie, WY; Northminster near Atlanta, GA; Terre Haute, IN; Monument, CO (modified grant); Marion, IN (modified grant); and Enid, OK (modified grant).

**Resources for planting and training:** The Home Mission Board’s mission is to facilitate intentional and strategic church planting and multiplication in each presbytery by providing Counsel, Encouragement, Resources, and Training. In pursuit of this mission, in 2010 the Board spent a total of $178,562, with a deficit of $23,699. $96,000 went to specific churches and mission works: Gibsonia and Providence completed their third full year of reducing aid, Laramie received its first full year, and Terre Haute a quarter year.

However, our expenditures for 2011 will be considerably higher. Northminster began full reducing aid on January 1, 2011, Terre Haute is in its first full year, Monument will receive two years of support, and Enid and Marion will each receive a reduced reducing aid package, since their mother congregations already received the resident-in-training grant for their church planters.

After a considerable period (2003-2007) when no new works requested reducing aid, we now have two in the middle years, three in the early years, and three receiving partial versions of reducing aid. (Note that not all church plants request reducing aid. If a plant can be supported locally, HMB funds can be reserved for those locations where the need is greater.)

The HMB spent $70,000 in 2010 to support four men in the two-year Resident-in-Training program, all of whom are now finished. In the cases of Jason Camery and Noah Bailey, the residency is being followed by a church plant receiving partial support. Jonathan Haney (Hebron/Manhattan) and Jason Ryce (Phoenix/Tucson) have received full residencies, and Keith Evans (Lafayette) is receiving partial support.

**Financial Implications of Planting More Churches:** Our projected 2011 deficit is a sobering $118,579, and $164,000 in 2012. We began the year with $380,541 in the Time to Plant Fund.

We rejoice to see this flurry of activity within the church. Not once in the past decade has your board seen anything like this spring’s quantity and quality of requests for funds. As there are some funds available, we have approved these high-quality requests, albeit with significant reductions to the requests from Monument and Lafayette. But each one is a promise of future funding.

Our situation is as follows: if we continue at current levels of endowment and RPM&M support, and if we only start one new church and fund one resident per year in each coming year, we will still exhaust available funds by the end
of 2013. Note that even this would be a REDUCED rate of starting churches in coming years (compared to the last two years), and would mean that some potential church plants will probably have to wait in line for aid.

To address this need, we are doing the following: using the HMB Facebook page to trumpet the good news and the corresponding need, and using bulletin inserts to appeal for funds. We plan to send a letter to sessions later this year asking that they make the HMB a line item in their congregational budget. We also plan to more aggressively seek prayer support through the Witness, Prayer Threads, and other venues. This fall we will explore reviving a long-defunct committee for development within the HMB. We do not at this time plan a direct mailing to members, but may revisit that in a year.

To preserve the ability to plant churches in the future, we also recommend the Synod increase its financial support of the HMB. See recommendation #2 below.

Encouragement for Church Planters: We recommend that a pastor or elder commit himself to call the church planter regularly and meet with him frequently. Two are better than one, for if one falls, the other can lift him up. Please check and see that the church planters in your presbytery are being cared for in this way.

Towards a Church Planting Class at RPTS: Planning is underway for a church planting course to be offered at RPTS on a Friday and Saturday in late April, 2012. We have asked Dave Long, Harry Metzger, and Bruce Parnell to team-teach this course for students, current church planters, and all who are interested. We intend for this course to be offered every two years, and to replace our previous reliance on the RTS ‘Boot Camp’ Church Planting course offered by Steve Childers. The HMB will pay the travel expenses of current church planters and residents-in-training who have not already received some other church planting training.

The HMB also helps provide resources for those who wish to gain confidence through Evangelism Explosion training or the like. See your presbytery representative for applications and further details.

Evangelism: The denominational statistics appear too late to be cited in this report, but we encourage you to consider the state of evangelism in your congregation and presbytery, and pray that the Lord may show his grace and power by bringing sinners to repentance in our midst.

Prayer and modern communications: The HMB has established a Facebook page and asks all church planters to post their prayer requests on it. We request that RP Facebook members note the requests and bring them to each church’s prayer meetings. HMB forms are available for download from the web page, rphomemissions.org.

Board meetings and membership: Your board met twice since our last
Synod, on September 21-22 and on April 19-20. The Home Mission Board consists of a representative chosen by each presbytery and a member nominated by the Board in consultation with the Women’s Synodical and elected by Synod. Two presbyteries have named new representatives. We thank Matt Dyck and Matt Filbert for their years of service, and welcome Kevin Plummer and Steve Bradley. Sue Wilkey’s term has expired and the Women’s Synodical has suggested that Rachel Roberts be elected to replace her. See recommendation #1.

Looking forward:
Please pray for the young church plants: Laramie, WY; Christ Church in Providence, RI; Gibsonia, PA; Northminster, GA; Enid, OK; Christian Heritage, NY; Terre Haute, IN; Marion, IN; Tucson, AZ; Monument, CO; Manhattan, KS; Berkshires, MA; and others. Prayer requests are posted first on the HMB Facebook page.

Recommendations:
1. That the Synod confirm Rachel Roberts as the Women’s Synodical representative.
2. That the Synod grant the HMB $80,000 for 2011.

Respectfully submitted,
Alleghenies (Steve Bradley)
Atlantic John Edgar, president
Great Lakes-Gulf Ian Wise
Midwest Bruce Parnell, secretary
Pacific Coast Nathan Eshelman, vice-president
St. Lawrence Kevin Plummer
Women’s Synodical Sue Wilkey, class of 2011

Bill Roberts presented the report of the East Asia Committee. Item 1 was adopted.

Charles Leach led Synod in the afternoon prayer time. After reading Jude 20a, those present gathered in small groups to pray, and the prayer time was concluded with the singing of Psalm 101A.

Following announcements Synod took recess at 3:00 p.m. being led in prayer by Ray Morton.

Tuesday, June 28, 2011, 7:00 p.m.

Synod reconvened at 7:03 p.m. singing Psalm 48C and being led in prayer by Andy McCracken.

The roll was passed.

The minutes of the afternoon session were read and approved as read.

Representatives of the presbyteries presented the reports of the Alleghenies, Atlantic, Great Lakes/Gulf, Japan, Midwest, Pacific Coast and
St. Lawrence presbyteries. Following each report an elder was appointed to pray as follows: Steven Work for Presbytery of the Alleghenies; Titus Martin for Atlantic Presbytery; Paul Brace for the Great Lakes/Gulf Presbytery; Jim Pennington for Japan Presbytery; Denny Prutow for Midwest Presbytery; Greg Cumbee for the Pacific Coast Presbytery and Paul Finley for the St. Lawrence Presbytery. The reports were received and are as follows:

Report of the Presbytery of the Alleghenies

The Presbytery has experienced the Lord’s blessings in a number of ways. Although teaching elders Kenneth Hoffman and David Carson went to their heavenly home during the past year, we have a number of young men coming up through the ranks who are making good progress toward becoming pastors or serving wherever the Lord might want them.

We have 15 organized congregations under our care. All of them, with the exception of Covenant (Aurora) have settled pastors and some have more than one. We have four teaching elders associated with RPTS, two associated with Geneva College, five in non-pastoral pursuits, two engaged directly in missions, and 17 are retired. We have certified two men to preach the gospel since the last meeting of Synod and have five men who have been Certified as Eligible for a Call, one more than last year. We commend these men to the church. We have one teaching elder who has not been in the pastorate for a while who is open to returning to the pastorate.

Our total membership stands in excess of 1,500, which is slightly more than a year ago and our finances show that God’s people gave somewhat more than $2 million in 2010, slightly less than a year ago. Eight of our congregations experienced some degree of growth during the past year. Grace (Gibsonia) renovated a garage building on their property, which has given them considerably more space for worship, educational activities and fellowship.

The Presbytery certified as eligible to preach H.P. McCracken and Jason Ryce at the spring 2010 meeting, and George Gregory at the spring 2011 meeting of the presbytery. We have seven men Certified to Receive a Call who are available to the church: Keith Evans, Jason Ryce, and Adam Kuehner in addition to Dan Drost, Matt Filbert, Tim McClain and William Matthess who were certified earlier. Alex Tabaka has accepted a call to serve in Colorado Springs and is already on site. Keith Evans has indicated his intention to accept the call of the Lafayette, Ind., congregation and William Matthess has indicated his acceptance of a call to serve two congregations of the RPCI. Matt Filbert is employed by Global Missions and Tim McClain is a ruling elder in First R.P. of Beaver Falls and engaged in business. He regularly preaches on the Lord’s Day morning at the RP Home.

Martin Blocki is our moderator as of this meeting of Synod while Ralph Joseph and Charles Brown serve as clerk and assistant clerk respectively. The North Hills Session functions as the Ad Interim Commission. The annual Laurelville Family Conference is July 11-15. It will be the last conference to be overseen by Herb and
Patty McCracken after many years as conference directors. The Presbytery took action at the spring meeting to acknowledge their contributions to the conference program.

**Congregational Snippets**

**College Hill:** The College Hill Congregation is thankful for the Lord’s continued blessing for our growth in Christ among our members and friends. At the end of 2010 the congregation’s membership is made up of 234 communicant members and 71 baptized members for a total of 305. Our average attendance in morning worship is 300 – 320 during the academic year.

Our ministry to students at Geneva College continues to expand. Pastor Martin coordinates student activities and discipleship groups with over 50 students participating. Over 90 students have signed up to participate in enjoying meals in the homes of College Hill members.

The Session has held several special meetings in 2010 and 2011 to discuss the mission, ministry, and the need for additional pastoral staff. We continue to seek God’s direction and ask for your prayers as we discern the pastoral and staffing needs for carrying out our ministry. In April 2011, a Pastoral Search committee was appointed by the Session. The committee is represented by members of the Session, Deacons and congregation.

**Covenant (Aurora):** The Covenant RPC (Aurora) congregation continues to enjoy each Lord’s Day concentrating on the supremacy of the Word. We endeavor to love Christ and love each other. We saw one baptized member become a communicant member this past year. We spend each Lord’s Day evening together in Bible study, prayer and a fellowship meal. We are well fed, both temporally and spiritually.

**Covenant (Meadville):** Covenant Church currently has a Adult Sabbath School class and two children’s classes before the Sunday morning Worship Service, we also have a Sunday evening Worship Service. There are two Bible studies on Tuesday evenings one at the church building led by Pastor Hanna and one elder led in Cochranton at the Cummings home. A Women’s Bible study at the Hanna’s led by Melissa Hanna on the 2nd and 4th Thursdays at 10 A.M. Pastor Hanna has also been teaching a thirteen-week course on family budgeting and we have a pizza and psalm sing one evening a month.

**Covenant Fellowship:** Covenant Fellowship remains a faithful beacon of God’s light and hope in the neighborhood to which we were led over twenty-five years ago. God has blessed us this past year, both inside and out, and we are joyful witnesses to that fruit which he has provided. God’s prospering of His people at Covenant Fellowship has led the congregation to call Peter Smith to serve as Associate Pastor for Community Ministries among us. We have several outreach ministries including: Wilkinsburg Christian Housing, Discipleship House, KidZone, Men’s and Women’s Community Bible Studies, Prayer Groups, Children in Worship, Junior and Senior High Youth Groups, Short Term Missions Team Host, Missions, Adult Education, Prison, Evangelism, and Social
Committees, some more active than others.

**Eastvale**: The Eastvale congregation has been encouraged in 2010 by additions to the communicant membership and by more outreach among college students, local residents, and children. Attendance at worship services during the college year has greatly increased, and the Frontier Club, a joint children’s ministry with the College Hill congregation, is reaching both covenant and unchurched children with much help from Geneva College students. We thank the Lord for his abundant grace and look forward to his continued blessing as we all attempt to proclaim the gospel of Christ.

**First R.P. (Beaver Falls)**: The Lord is teaching us how to flesh out our stated goal: A healthy and growing congregation following the Lord’s leading through Pastor Backensto’s messages on the Lord’s Day from the book of Ephesians in the morning and various passages in the evening which address areas in the life of the congregation needing an encouraging and/or challenging word from God. The session determined one way to facilitate growth as a congregation is through Small Groups. We thank God for the two groups which have been organized and for the fellowship many in the congregation are enjoying with one another through this ministry. The Lord has been pleased to add new communicant members by profession of faith, and He has added to the baptismal roll through births into families who are united to the congregation. Amazingly the Lord did not call any members to their heavenly rest during 2010, though a number of the saints are four score and four score-ten years of age. By God’s grace we are growing to love Him more and one another as is befitting those who were first loved by God. Over the years the congregation has enjoyed the presence of a Seminary student as a Summer Intern, as well as hosting a team of young people involved with the Theological Foundations for Youth. We are thankful for the opportunity Elder Tim McClain (also licensed to receive a call) has to minister during a morning worship service at the Reformed Presbyterian Home the first and third Lord’s Days each month. Elder Matt Filbert (also licensed to receive a call) keeps us well informed of both Global and RP Missions through his involvement with each of these ministries in the RPCNA. Retired Pastors Ken McBurney and Ken G. Smith also are call on from time to time to minister God’s Word to other congregations throughout the denomination. We are thankful for the broader ministry members of the congregation are afforded by the Lord.

**Grace (Gibsonia)**: Grace (Gibsonia) has had a very productive year by God’s grace. We began work on our new facility in late spring and it was completed by the beginning of December. The new facility has a seating capacity of 225 in the auditorium, a large entry way, nursery, and a spacious fellowship hall. The congregation started worshipping in the new facility in December of 2010. This project has been blessed of God from the beginning. There has been substantial unity in the congregation throughout the work and God has supplied financially from the beginning. We thank Him whose love endures forever. In addition to our building project God has been working among us through the preaching and teaching of the Word through which He has prompted His people to do the
good works that He prepared in advance for them to do. This year, as with past years, has not come without its challenges. We have had disciplinary issues to deal with and God has given the session unity and wisdom throughout some difficult circumstances, which has served to protect His work in Gibsonia. Again, we thank the Lord whose mercies are new every morning.

**Grace (State College):** This year Grace Presbyterian lost three key graduate school families to new jobs, which lead to the need for increased prayer and effort toward more effective outreach. Although our Lord’s Day worship and fellowship is vibrant, distances separating many members have a negative impact on midweek congregational life. A discipline case involving a significant family has taken much time and energy, and we look forward to its resolution soon so that our time can be directed toward more constructive ministry.

**Manchester:** The Manchester congregation is thankful to the Lord for His many blessings over the past year. Our Sabbath morning worship is central to who we are as a church family. Pastor Scavo has preached through 2 Peter and the Psalms of Ascents in morning worship. In afternoon worship, we looked at topics and texts drawn from the Heidelberg Catechism. We conduct several small group Bible studies and a Sabbath School class for all ages. We have congregational lunches after worship twice monthly and these are great times of fellowship and blessing. Our members are spread out across three counties and yet there is a great sense of unity. This year we welcomed a new member into our fellowship, transferred a member to another RP congregation and had one member pass on into glory. We pray for and seek growth in grace, professions of faith in our covenant children and for the Lord to use us to bring others into His Kingdom, by His grace and power.

**North Hills:** The North Hills congregation continues to encompass a wide range of age groups in its membership. The congregation rejoiced when a man made a public profession of faith in Christ and became a communicant member, and our pastor reported with much thanksgiving that a couple he has been studying with both confessed faith in Jesus Christ. In addition, some members of the congregation have had the opportunity to share the gospel with individuals in neighboring Millvale as the Session continues to prayerfully consider what avenues of outreach the Lord is directing us to. During the next 12 months the congregation is seeking to establish an English as a Second Language (ESL) ministry, as well as pursuing the possibility of hosting another international seminary student from Asia at RPTS. The Session is mindful of the importance of shepherding its members and prayerfully asking the Lord to protect our marriages against the onslaught of Satan. Our average morning worship attendance is approximately 150.

**Providence:** Over the past year, Providence folks have enjoyed the means of grace as we gather weekly to worship the Lord and attend Bible studies and discipleship groups at other times. We’ve also enjoyed various church wide fellowship activities. Each Lord’s Day we have lunch together following morning worship and an afternoon Sabbath school class follows. On the second Lord’s
Day of the month, that class is replaced by a worship service including the Lord’s Supper. There have been several baptisms of covenant children, always delightful times in the church family. We’ve added new members and sadly had to say goodbye to one family because of doctrinal differences on the sacraments. We find ourselves at a challenging point in our congregation’s history, challenged precisely because God has been so good to us. In the past year especially, we have had the blessed difficulty of our numbers straining the boundaries of our efficient but limited building and small parking lot. Please pray for wisdom for the Session. We’re not ready to church plant but we desire to do so in the future. Pray also that more of our baptized members would become communicant members. Lastly, please pray for outreach efforts in the neighborhood of the church building.

**Rimersburg:** Since the reorganization of the Rimersburg Congregation, the presbytery approved a call made to and accepted by Rev. John Monger to return and shepherd the congregation as stated supply. We pray this can soon be changed to a full-time position as a sense of belonging has replaced feelings of unrest and full-scale work has begun. Sabbath School has again started with 10 to 12 in weekly attendance and morning worship averages 20 to 24 plus children. The Lord’s Supper has been celebrated two times this year, church officers and committees have been established, two Friendship Dinners have been held with very good attendance both times (around 40) with one family continuing to attend. On May 1 the congregation voted by unanimous vote to re-install J. Merle Rankin as ruling elder, which will give us two resident ruling elders. The Lord is continuing to bless the Rimersburg Congregation with good things happening for His glory and praise.

**Rose Point:** At Rose Point, the pastor has started leading a neighborhood Bible study, in which about a dozen residents of the community have been participating. The church continues to sponsor a weekly Reformed Presbyterian student fellowship on the campus of Grove City College. The decades-long radio ministry in New Castle has ceased. Through the changes to the shape of the ministry over our 177 years, the Word of God is still faithfully proclaimed.

**Trinity:** God continues to bless the Trinity Congregation abundantly both in terms of spiritual and physical growth. Our attendance continues to average 120 over the last year which marks the second year of mixed growth and continuity. Given our location near Washington D.C., we continue to be a church away from home for families on short term assignment in a variety of vocations but the integration time is always short and makes for the building of long-term connections across Christ’s Church. We also continue to have members traveling great distances and yet are drawn by the richness of the preaching and fellowship. The extremes cover a distance of over 150 miles and yet the families are not deterred and the session continues to be faithful to make visitation and vigorous discipling a priority. In the intervening period, we earnestly pray for the reform of existing churches and the planting of new churches in this vast area.

We continue to meet at the Frances Fuchs School as has been the case since our inception as a congregation in January 1990 but we are using the building
purchased in 2009 and since remodeled for fellowship gatherings, bible studies, prayer meetings and psalm sings. In addition to opportunities for worship and prayer, the congregation enjoys a wide array of fellowship opportunities and attendance at these events is encouraging in that it indicates that the life of the Church remains a vital part of the life of families of the congregation.

Pastor Bradley was teaching through the Gospel of John but is currently on sabbatical through to mid-June. We have enjoyed and benefited from the teaching of Pastor CJ Williams and look forward to the weeks to follow where Patrick Stefan will pick up the remaining time of pulpit supply. Both men have unique gifts that have complemented the teaching by Pastor Bradley and the Congregation has benefited from the variety of style and focus based on the individual giftedness of these men.

Our Building plans continue as we’ve hired the services of an architect and civil engineer culminating in a set of plans to go forward for County review. We anticipate the possibility of a Congregational meeting sometime this summer to plan for and fund the final project but there remain a number of details that require attention and much prayer.

We thank God for His continued and rich blessings in Christ and pray that He will continue to grow His church, that we will remain faithful in spite of obstacles, and that we keep our priorities in order as we continue to plan for a building of our own.

**Tusca:** We are in a transition year following the death of Pastor Ken Hoffman this past November. The congregation is energetic and unified, with leadership by three active elders and four deacons. Jonathan Watt is stated supply and moderator of session, at least until later this year, when the congregation will discuss long-term plans.

Ralph E. Joseph, Clerk
Presbytery of the Alleghenies

**Report of Atlantic Presbytery**

The Atlantic Presbytery has eight congregations and a preaching station from the Boston area in the northeast to Philadelphia and Hazleton to the south and west. Seven congregations have settled pastors. There has been an increase in the membership of the congregations from 451 to 485 in the past 5 years including and increase of 18 in 2010.

Christian Eriksson was received as a student of theology. He began studying at Gordon-Conwell Seminary before starting to worship with the Cambridge Congregation. Two other students of theology remain on presbytery’s roll. Duran Perkins continues to serve as an elder in the Elkins Park Church and though he has been certified eligible to receive a call, he believes he should continue to serve with the Elkins Park church. James Pellegrini is certified eligible to receive a call but is not seeking a call at this time.

The Cambridge Church has been without an installed pastor since the end of
June, 2009. All other pastorates are filled. The Reverend Mauro Silva is currently pursuing graduate studies but is commended to the church for a Gospel call.

In April, Presbytery examined the Reverend Stephen Michaud for eligibility for a Gospel call in the RPCNA. Mr. Michaud has served for nine years in a Congregational Church in Merrimack, New Hampshire, and was ordained early this year after being examined by an ad hoc committee comprised mostly of elders from the OPC. In order to preserve his family income he is still serving in the Congregational Church which requires him to be a member of that congregation while serving as pastor. After examining and unanimously sustaining Mr. Michaud in 4 exams, Presbytery declared that he would be an eligible candidate for a call for the First Reformed Presbyterian Church of Cambridge where he has preached 29 times. Mr. Michaud had been examined and ordained by a committee of elders in churches with whom we have fraternal relations and he has “expressed (his) commitment to the position of the Reformed Presbyterian Church.”

More than a decade ago the American Presbyterian Church examined the possibility of joining the RPCNA then declined to do so. That matter re-surfaced in 2010 and two men from the APC answered questions at the fall meeting of Atlantic Presbytery. At the latest meeting of the APC Presbytery, one session presented a motion for them to join the RPC then withdrew it following discussion. That session has received its presbytery’s blessing to join Atlantic Presbytery of the RPCNA. A commission was appointed to work through the issues involved.

On the evening prior to the fall meeting of Presbytery, elders held a round-table discussion on ministry to the youth of our churches. A special committee was formed to address the issues raised in the meeting. The recommendations of the committee has resulted in a plan of action to minister more faithfully to our youth. Paul Brace was appointed to serve as Presbytery’s Young Adult Secretary.

White Lake Covenanter Camp continues its usual summer activity as well as being used by various congregations and youth for retreats. The Kids and Teen Camps are to be held July 29 – August 5, followed by family camp, August 5-12. The main speaker for Family Camp is Pastor David Whitla.

**Broomall, PA:** The Broomall Church is sharing its pastors with TCCF in Cyprus for short-term stints of service. Two families have recently moved away from the area and there is a concern for the employment situation for some of their young people. The elders in their oversight of the flock call any who have missed being at the worship services on the Lord’s Day.

**Berkshire, MA, Mission:** The Cambridge Session continues to oversee the work of this preaching station. Dr. Carl Smith from the OPC preaches twice monthly, Dr. David Innes from the PCA and Dr. Christopher Wright each preach once monthly. The members have been encouraged by two weddings recently and the addition of a covenant child.

**Cambridge, MA:** The Cambridge Congregation has experienced God’s love and care during the past year as their pastoral search has continued. There have been four weddings in the congregation (two of them in the Berkshire Mission) and they look forward to three more. Several households have experienced God’s
grace through the affliction of serious illness, including two of the elders’ homes. They request prayer that God will soon provide them with a pastor; also, for God’s love and care for the newly-established and soon-to-be established homes, for pregnant and newly-delivered mothers, for those with long-term illnesses, for those under stress at work or in school, for members at a distance, and for members who are struggling spiritually.

**Coldenham, NY:** The Coldenham-Newburgh congregation focused on encouraging one another over the past year. The majority of members joined together in a retreat in July. There has been a marked increase in attendance at the weekly prayer meeting. Pastor and Mrs. Leach started a Japanese Bible study for members of the community. The women of the congregation hosted the annual Atlantic and St. Lawrence Presbyterial meeting in May, 2011.

**East Providence, RI:** Since its organization in April, 2010 David Robson has been ordained and installed as the first on-site ruling elder for Christ Church. Four men were elected, examined, ordained and installed as deacons early this year. Three Community Groups meet in various parts of the Providence metro area emphasizing studying Scripture, praying, fellowshipping, and serving others. The elders and deacons are considering moving worship services to another location of the Providence area.

**Elkins Park, PA:** Besides two worship services and a full array of Christian Education classes each Lord’s Day, the Elkins Park Church has a number of meetings each week: Tuesday night the teens and some school friends meet for catechism memorization and instruction; Thursday prayer meeting is sparsely attended; but a Friday night Bible study and game night has drawn in others. A large room is being divided into two to accommodate more classes.

**Hazleton, PA:** The membership and average attendance of the Hazleton Area Church are both increased to the point that they are out-growing their building. The increase has come in the birth of covenant children and conversions. They also rejoice in the profession of faith of a covenant child. Another man has been elected to serve as elder. The church is still not financially self-sufficient, and so continues on Presbytery aid, and the Brace family has started a landscape nursery business.

**Ridgefield Park, NJ:** The Session has worked diligently on a mission and vision statement over the past two years. To assure that it is not forgotten, aspects of it are reviewed regularly in session meetings and reports to the congregation and presbytery are organized around the main sections of the statement. Though only one member has been added in the past year, they have had an increase in visitors. A recent bequest enabled the congregation to do a major renovation of the church kitchen.

**White Lake, NY:** The White Lake Church has seen an increase in its total membership in spite of a death and the removal of a baptized member from the roll. The session’s prayer concerns for 2011 are 1) that members who appear to have fallen away would again turn their hearts to the Lord; 2) that the Lord would draw more children and families to their church; 3) that they would be better
equipped to minister to the spiritual needs of those around them; 4) that their lifestyles would reflect godly character.

There are no members on the communicant and baptized rolls of presbytery. The presbytery books have been audited. Bonnie Weir is our representative on the Geneva College Board of Corporators, Mike Tabon represents us to Synod’s Youth Ministries Committee, John Edgar is our Home Mission Board representative and Larry Gladfelter is our representative to the Finance Committee.

Respectfully submitted,
J. Bruce Martin, Clerk

Report of Great Lakes – Gulf Presbytery

Great Lakes-Gulf Presbytery has nineteen congregations and one mission church under its care. Excepting the Hetherton and Westminster congregations, our congregations are served by at least one settled pastor. Hetherton and Westminster have resident pulpit supply from, respectively, Lic. Daniel Drost, and Rev. Steve Rhoda. Possible church-plants in Southwest Ohio and Pageland, S.C, are in the early stages of development and a contact is being made with the Reformation Presbytery of the Midwest with a view to investigating the possibility of the reestablishment of an RP presence in Wisconsin. Total membership of the Presbytery stands at 1,708 - 1,162 communicants and 546 baptized non-communicant covenant children. This shows a slight rise from the December 2009 figure of 1,685 (1144c + 541b). Morning Worship attendance averaged out at 1,428, down from 1,436 in 2009.

Presbytery officers:
Dave Long is Moderator, Ray Morton serves as Clerk and Jack Rhoda as Assistant Clerk. Jim Bishop is Treasurer and the Assistant Treasurer is George Shopp. David Long is Moderator of the Ad Interim Commission, and Michael LeFebvre chairs the Candidates and Credentials Committee.

Presbytery activities:
Richard Johnston and John Hanson continue to serve faithfully with the Youth of the Presbytery. Youth activities include a number of events throughout the year. The Winter Conference, which extends over four days culminating in bringing in the New Year, is held at a center near Lafayette, Indiana. Some 100 high-school young people and their counselors heard addresses from Andrew Quigley (Airdrie RPC, Scotland). The third Theological Foundations Weekend was addressed by David Whitla and Rutledge Etheridge on RP basics. Again, nearly 30 older high-school students gathered for an intensive two days in Indianapolis. The Son-rise Party is a lock-in at Covenant Christian School in Indianapolis in late March, also for high-school age, and the ECHO work trips in the summer take teams to Fort Myers, Florida, to assist that ministry in their development of plants suitable for productive use in third world countries. Other events, sponsored by congregations
but with Presbytery-wide involvement include CYA (Second RP) for college and career young people and the OY (Older Youth) ministry (Elkhart). The Presbytery conference – COVFAMIKOI – has moved from Asbury College in Wilmore, KY, to Campbellsville University in (yes!) Campbellsville, KY. Rev. David Hanson (Grace RP, State College, PA) is speaking on “Hosea” in 2011.

Highlights from the congregations:

Alpharetta, Georgia – Northminster RP Church (Pastor Frank Smith): The congregation was formally organized by Great Lakes-Gulf Presbytery on April 24, 2010, at a service attended by 86 people from ten states. In 2010, average attendance at morning worship was 28, and we went from 19 to 35 total membership—a gain of 84 percent. We have added new members in the first months of 2011, and have other prospects for membership as well. First-time visitors are often present at our morning worship service. Door-to-door canvassing remains our primary means of reaching out in Alpharetta and surrounding areas. In 2010, we knocked on over 3,000 doors, distributing at least 2,852 church brochures and 908 tracts (“Can God Accept You?”). Stephen McCollum of the Reformed Presbyterian Church of Ireland greatly aided in that effort when he was with us for two weeks in May and June. Our pastor has made numerous contacts on the campus of North Georgia College and State University, where he teaches history. In Atlanta, we averaged 12 at a Sabbath afternoon Bible study conducted on the steps of a burned-out church building.

Belle Center, OH (Pastor Phil Pockras): The congregation continues to experience Jesus’ kindness. The financial situation seems to be improving despite the economic slump, a couple of men are interested in church leadership, and there is growing interest in congregational renewal. They are now beginning to look for a more permanent meeting place, as well. They give thanks for love and unanimity in the fellowship, which shows itself in the minister having to shoo them out to the parking lot so their meeting place (the local Presbyterian meeting house) can be locked up. They request prayer for better health for ruling elder Larry Bump and also for growth in grace, effectiveness for Jesus, numbers, and for the Lord’s blessing on the Southwest Ohio RP Fellowship in Westchester, Ohio, and Pastor Dick Knodel.

Bloomington, IN (Pastor Rich Holdeman): For the Bloomington congregation 2010 was a year of significant changes. Long-time pastor Bill Roberts resigned from his position after over 27 years of faithful and productive ministry. Bill accepted the call to become the church planter of the Terre Haute (IN) RP Church. Bloomington transferred nearly 30 members to the new work in Terre Haute. We give thanks to God that despite losing a significant number of faithful members, the Bloomington church actually saw overall growth in its worship and Sabbath school attendance during the year. The congregation’s ministry to the Indiana University campus is thriving, and we also had the joy of ordaining an IU graduate student as our newest deacon. God has blessed the transition to a new senior pastor in Rich Holdeman, and we look forward to what
the Lord might do with our congregation in 2011.

BROWNSBURG, IN - Christ Church RP (Pastor Michael LeFebvre): The year 2010 marked CCRP’s fifth anniversary as an organized congregation. Membership is increasing and our outreach into the community continues to grow. One new effort in 2010 involved the development of a seasonal Sabbath School program: a 16-week series of evening classes during the Spring, and another series in the evening hour on 10 consecutive Lord’s Days in the Autumn. We do not as yet feel that we have the resources to introduce a permanent Sabbath school program. This seasonal approach allowed us to provide some catechism and biblical instruction to our children, to provide more formal teaching for our high school students, and to focus more significantly on equipping the adults for evangelism. Also in 2010, Pastor LeFebvre increased the number of community organizations with which he participates, in order to further improve our relationships with the community. Several fruitful counseling and evangelistic ministries have already developed from those involvements. We continue to seek the Lord’s timing and guidance in securing a fixed “base of ministry” (i.e., a building), especially as we are outgrowing the facility we currently rent. We would appreciate prayers for God’s guidance and blessing on our efforts to be a light on this “hill” in Hendricks County, Indiana.

COLUMBUS, IN - (Pastor Andy McCracken): We rejoice along with the Columbus congregation for significant growth both by the conversion and baptism of an entire family and by a large number of baptized members making public profession. The congregation was blessed to have its third recent summer pastoral intern when Adam Neiss and his wife Ann joined them for the summer. The youth ministry within the congregation continues to thrive and Paideia, the home-school co-op that meets every Friday during the school year, continues to minister to a large number of families both within and outside the congregation. The Columbus Session began its search for an Associate Pastor in the fall.

DURHAM, NC - First RPC (Pastor Ian Wise): The saints at FRPC are grateful for the Lord’s keeping through a very difficult period. He has been gracious to give us some encouragements. We have recently begun a ministry in a local nursing home. Members have reached out to a local neighborhood that was severely damaged by a tornado. Two groups meet for prayer each Wednesday night. We gather each Lord’s Day for two worship services, a shared lunch, and a catechism time with the young people. We pray the Lord’s blessing on former associate pastor Greg Cumbee’s studies at Calvin Seminary. Pray with us that God would strengthen us in witness and service, and that He would add to our leadership, which presently consists of our minister, one ruling elder, and one deacon.

ELKHART, IN (Pastor Keith Magill): Last year we lost three families. We have seen little “fruit that remains.” We know that God measures our success by our faithfulness to do what He asks. We have had our hope that God would develop a growing RP ministry in northern Indiana severely challenged. After addressing the question of why our congregation is shrinking instead of growing, our pastor
cited 2 Corinthians 4:7-9 – “But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us.” When God blesses this ministry in a more visible way we will know that He did it.

Grand Rapids, MI - First RPC (vacant): 2010 presented some challenges for the congregation. With the resignation of Rev. Lanning, our congregation has struggled; however with the grace of Christ we continue to hold together and attendance to both worship services has remained firm. We have been able to call upon the students of Puritan Reformed Seminary for pulpit supply and have been greatly blessed by their work. We are extremely thankful for the healing mercies of Christ granted to Adam Bonner whom doctors gave little chance of survival from a very aggressive cancer. Much to everyone’s surprise and God’s glory the cancerous tumors have been successfully removed from his body by surgery and the various drugs administered. Though God has seen fit to visit us with some difficulties, we remain convinced that He does so only for the betterment of our congregation and the building up of His Church. With the task of finding a full-time pastor before us, we look forward to the coming year waiting upon the Lord to do a great work.

Hetherton, MI (Lic. Daniel Drost, Stated Supply): The present membership is nine with an average attendance of eleven and a high of 28. Two new adults and a young family with two small children have been attending quite faithfully since Daniel Drost came as Stated Supply. The Session met five times in constituted court. Daniel and Abigail Drost and their son William were added to the roll and two were removed, one by death and the other to another denomination. The Drost family welcomed a daughter, Deborah, on Feb. 16, 2011. Two men have been involved in jail ministry, and there is a Bible Study time every Sabbath evening. Pray for us and come visit us in our rural setting, where people still need to hear the Gospel and be saved by the power of the Holy Spirit.

Indianapolis - Second RPC (Pastors Rich Johnston and James Faris): A growing burden for Indianapolis and central Indiana and ultimately for advancement of Christ’s Kingdom throughout the world was evidenced by local evangelism, counseling, and sending individuals and teams to Florida (ECHO), Nicaragua, N. Ireland, Scotland, two to Sudan, a team of nine to India and two to Nepal. The Lord is working in the lives of the leadership and congregation to learn the lessons from last year’s Presbytery commission in regard to the handling of a disciplinary action and the pastoral and theological issues involving a family of the church. A search for an additional pastor continued throughout the year and resulted in early 2011 in James Faris accepting a call to Second. There were two baptisms, the sacrament of Communion administered 10 times and 19 Session meetings. There were two deaths; Rev. Garland Kincaid on June 25, 2010; and Laura McMahon (Walton RPC), September 28, 2010. The Session reports a further decrease in membership for various reasons while remaining strong financially.

Indianapolis - Southside RPC (Pastors Gordon Keddie and David Whitla): God has blessed with new faces and members, such that, even with considerable pruning and transfers, the membership roll grew slightly from 200 to
204 and, additionally, some 40 adherents presently attend services. Two Sabbath services, a full Church School program, a mid-week prayer meeting, and several small groups, together with a plethora of opportunities for fellowship through the year (Women’s Prayer, Men’s Breakfast, Women’s Book Club, Closeknit Friends) have afforded us evidence of God’s goodness. Good finances allowed significant retiring of our building loans. Challenges also abound in the spiritual struggles, serious health problems and lost jobs of many members. Reformation Indy 2011 took place this April with RPTS Prof. of Missions, Steve Miller speaking on “Reforming Missions.” “Thus far the Lord has blessed us” (1 Samuel 7:12).

**Kokomo, IN - Sycamore RPC (Pastors Barry York and Jason Camery):**
The congregation is thankful for new couples that have settled in the church, as well as ongoing efforts in ministry in the community through the Rescue Mission, their Academy, and tutoring. A Discipleship House is being planned by the deacons to further transition men away from harmful lifestyles. Sycamore is also pressing forward with their plans to church plant in Marion, with the addition of some core families at both sites signifying a further opening door of the Lord. Jason Camery is leading in these efforts in Marion. After having a monthly Sabbath evening service in Marion in the fall of last year, they have moved to having three per month this year. Evangelistic efforts are ongoing in both cities.

**Lafayette, IN (Pastor Dave Long):** The Lafayette congregation is anticipating the arrival of Keith Evans as their associate pastor this summer. There have been several new converts added to the church in the last year. Ministry continues to inmates at the local county jail and to numerous students at Purdue University. After a couple of difficult years, including several difficult disciplinary cases, God has brought a new season of peace, encouragement, and fruit in the ministry.

**Orlando, FLA (vacant):** During this past year we have been blessed with a spirit of unity. The pastoral search committee has worked faithfully with the session, establishing a search process and contacting potential pastoral candidates. Six new members have been received. Weekly Bible study and prayer meetings have continued to be an encouragement. Our Lord’s Day schedule now comprises a children’s message at 10:30 a.m. followed by the regular worship service. Lord’s Day evening gatherings include meals, mission updates and Psalm Sings. A VBS is planned for our children’s continued spiritual growth and community outreach. We praise our faithful God during this transition.

**Prairie View, IL - Westminster RPC (Rev. Steve Rhoda, Stated Supply):** There was spiritual, numerical and financial growth in 2010. Interim Pastor, Rev. Steve Rhoda, brings good preaching and personal ministry. His weekly newsletter includes “Where in the Word are You?”; “Who Do You Say that Christ Is?”; “Verse of the Week”; “Big Words”; “Prayer Prompt”; “Sermon Review” and “Service/Sermon Preview.” Most of our people travel long distances to attend church. We are looking for more ministry to local people. A White Horse Inn Discussion Group meets monthly to listen to and discuss a White Horse Inn program from the previous month. Significant upgrades to the church building are underway thanks to a loan from the Trustees.
Selma, AL (Pastor Tom Gray): During this past year of ministry there have been both some encouraging aspects of the ministry and a few internal challenges to growth in maturity and numerically. The Lord has blessed us with a number of visitors, some of whom have stayed and continue to consider whether our congregation is the place for them to commit their families to worship and serve. Challengingly, some of our members have found it uncomfortable to accept the fact that one of our Elders was encouraged to resign from our session due to ethical issues, in the Fall of 2009. Nevertheless, the life and the health of the church has recently stabilized and appears to be transitioning from a declining congregation to one that is evidencing vital signs of renewed life and a future. We are encouraged and cautiously hopeful (Jer. 29:11).

Southfield, MI (vacant): Even though our membership has decreased slightly over the past few years as people have needed to move for economic reasons, and that trend may continue, we have seen an increased sense of unity in those who remain. We have been blessed with faithful preaching and are blessed to see some of our young men take new leadership roles in leading sermon discussion times weekly with the other youth of the congregation. Pastor Faris has conducted an active and wide-ranging ministry and will be missed in the aftermath of his translation to Second Indianapolis RPC. Elder Jim Curtis stepped down after 23 years on Session. The most immediate need is perhaps the settlement of a new pastor and additional elders and deacons to lead the church into its 177th year and beyond. Pray also that it would be true of Southfield that “believers were increasingly added to the Lord, multitudes of both men and women.” (Acts 5:12).

Sparta, IL (Pastor Ray Morton): 2010 was a very difficult year for the Sparta Congregation with a number of challenges, the first being the closing of the work in St. Louis because two of the three families decided to worship elsewhere. Other challenges affected the local church in Sparta, non-attendance of a recently new family, and among others, health challenges for Pastor Morton’s wife, Heather, and Elder Robert Morrow’s wife, Shirley. Further, both elders are over retirement age and new elders are needed. However, God has richly blessed with great fellowship with love one to another and increased finances. Pray for future plans for the congregation.

Terre Haute, IN. – Terre Haute Mission Church: The Mission Church has seen progress in becoming a fully-established congregation. At the last Spring meeting of presbytery, it was officially made into a mission church. At the beginning of September of 2010, Bill and Rachel Roberts moved to Terre Haute and took up the work of church planting as Bill received a call from the Terre Haute Commission to be the church planter for Terre Haute. Several new members have been added to the core group while there are several new adherent families and singles are regularly attending. The Lord has also opened the door to the campus at Indiana State University, Rose-Hulman Institute of Technology, and St. Mary of the Woods College.

West Lafayette - Immanuel RPC (Pastor Jared Olivetti): Immanuel RPC thanks the Lord for sustaining our young congregation and giving us growth in
spirit and number. Visitors regularly attend our worship services and some have joined us. We have been the sole occupants since Easter 2010 of the building that God provided us through the help of many in the denomination. It is very useful and comfortable for worship and fellowship. Most of the congregation is active in our two small group Bible studies and in ministry. We rejoice in electing a second deacon and are gladly following the deacons as they lead us into mercy ministries. God has walked with us in facing the painful effects of sin, glorifying Himself by bringing some to repentance and using the gospel to restore relationships. God nourishes us each week with expository sermons that instruct and encourage us to understand and apply the Gospel of Christ to all aspects of our lives.

This has been a challenging year for the Presbytery. Commissions have been called upon to address difficulties in several congregations. But there are also many encouragements across the Presbytery and so we look to the Lord, seeking and expecting, by his sovereign grace, much blessing in the year ahead.

Respectfully submitted,
Assistant Clerk of Presbytery

Report of the Japan Presbytery

Dear Fathers and Brothers,

The Japan Presbytery consists of four congregations and one mission church in the cities of Kobe and Amagasaki in western Japan with four incumbent pastors. Since the 2010 Synod, the following developments have taken place:

Japan Presbytery

➢ **At Kobe Theological Hall**, there is a RP student such as Mr. Yusuke Hirata (a third generation RP who is also a medical student at Osaka University) in addition to a dozen students from various denominations. Visiting lecturers this past year were Dr. David Weir, Rev. Gene Spear, Rev. Woody Lauer (OPC), Dr. Jonathan Watt and Dr. Michael LeFebvre.

➢ **Covenanter Book Room** (formerly **Covenanter Bookstore**), whose charter revision being ratified by its board and Japan Presbytery as well as RPGMB, has entered into a new era of being a RP mission center. This new charter revision confirms that CBR ministry is owned by the synod’s trustee, chartered by RPGMB, and entrusted to the board of directors elected by Japan Presbytery. Its literature division is now being dependent on donations within Japan under a tighter budget, hoping to assume publication in addition to retail sales, while its (new) mission division launched bilingual evening services at Covenanter Center Building in the downtown Kobe.

➢ **Theological students under care** who have either graduated or are graduating from RPTS are Mr. Kihei Takiura (the former case), and Mr. Kunio Hase (the latter case).

➢ **Ruling elders with preaching license** are Dr. Hikoshi Yamaguchi and Mr. Seigo Kitani of Kasumigaoka RPC.
➢ Psalter Committee is almost completing the translation of 150 psalms.
➢ Publication Committee is in the final stage before sending the Japanese translation draft of Dr. Wayne Spear’s *Faith of Our Fathers: commentary on WCF* (C&C) to the printing factory.
➢ Creedal Committee is still working on the new translation of *The Westminster Shorter Catechism*.
➢ East Japan Great Disaster Relief Committee was established after the earthquake and tsunami on March 11th, 2011, to which over US$150,000 has been sent from North American churches.
➢ With the 2009 Synod’s consent, we have been studying possible amendments to the *RP Testimony* as well as a possible appendix to the revised *Directory of Worship* to be proposed at the 2012 Synod or later. For that end, we would like fathers’ and brothers’ comment on the progress report within our presbytery report to the 2010 Synod.

Also we would request that the Synod re-appoint theological advisors for us. (At the 2009 Synod, Dr. Richard Gamble and Rev. Greg Cumbee were appointed.)

**Higashisuma RPC (Rev. Sumito Sakai, pastor)**
➢ We celebrated our 50th anniversary in the autumn of 2010.
➢ We rejoice over Mr. Hiroshi Yamawaki’s baptism as well as Mrs. Satomi Awai’s joining our church in Dec. 2011.
➢ Please pray for the preparation for Mrs. Hideko Ojiro’s baptism, Miss Miki Sakai’s confession, the wedding of Mr. Yamawaki and Miss Keiko Yamaguchi (planned in June, 2011).

**Kasumigaoka RPC (vacant)**
➢ We rejoice over uninterrupted preaching at the Kasumigaoka’s pulpit thanks to the help of pastors from fellow RP churches, other reformed pastors, licentiates, and elders with preaching license, even when we are still without our own pastor.
➢ Please pray for high school seniors for their spiritual growth and God’s guidance over their paths.
➢ Pray also for the long-time seekers at our Bible Study Group called “Budou no ki” (vine).

**Okamoto-Keiyaku (Rev. Shigeru Takiura, pastor)**
➢ We rejoice over Mrs. Amelia Ward Takiura’s joining us.
➢ Please pray for the preparation for baptism, the recovery of absentees, members with health problems, elderly members’ wellbeing, young people’s attendance.
➢ Pray also for Mr. Kihei Takiura (being licensed to preach) who had returned home after graduating from RPTS in 2010.
Mukonoso (Rev. Hiroyuki Kanamori, pastor)

➢ We rejoice over our 20th anniversary in the autumn of 2010, when we invited Rev. & Mrs. Gene Spear as honored guests.
➢ Please pray for God’s guidance on Mr. Kunio Hase, who is graduating from RPTS in May 2010, DV.

Kita-Suzurandai Mission Church (Rev. Katsunori Endo, domestic missionary [pastor])

➢ Please pray (1) that the Lord will raise elders and deacons, (2) that the church will become financially independent, (3) that Rev. Endo’s faith as well as his health and household finance are maintained, when he is assuming more presbytery-related responsibilities (the newest inclusion being, East Japan Great Disaster Relief Committee’s representative), in addition to being the organizing pastor, while RPGMB’s financial support is decreasing.

Respectfully submitted,
Katsunori Endo, clerk

Report of Midwest Presbytery


Significant/major events: We praise God for healing Rev. Jonathan Leach; utilizing Chaplain Stan Copeland with our troops in Germany; strengthening ministries in Shawnee and Manhattan through Rev. Joe Paul; teaching future preachers through Dennis Prutow (RPTS); stirring up saints in Japan with a visit by Rev. Gene Spear, saints in Cyprus through Rev. Ron Stegall (soon) and planting prospects within the Midwest through “regional home missionary” Bob McFarland; filling pulpits occasionally through busily retired John Tweed, Jerry Milroy, and Robert LaMay. We grieved our loss of Rev. Ronald V. Good, to the bosom of Jesus Christ, on June 3 of 2010.
Students under care (including change of status): Joe Allyn, Luke Finley, Jonathan Haney (eligible for a call on 10/20/2010), Rob Haynes, Aaron Sams, Patrick Stefan (eligible for a call on 10/21/2010), Greg Stiner (certified to preach on 10/19/2010), and Rob Wieland.

Statistics (# of congregations & members). 2010 = 19 congs./missions; 5 states; 1,304 members. 2007 = 17 congs.; 4 states; 1,260 members. 2005 = 17 congs.; 4 states; 1,238 members.

MWP finances: Total receipts of all congregations/missions, 2010 = $2.20M; 2006 = $1.76M. Total MWP contributions to R.P.M.&M, 2010 = $103,000; to other R. P. Works = $115,000.

Trends (encouraging, disconcerting, challenging, etc.): Still on first cycle of presbytery visits to the congregations after 12+ years of discontinued practice. Congregations taking seriously the challenge to consider daughtering in the next few years. Sustained excellence in quarterly youth gatherings and summer conferences (in CO & IA). For several years, over half of presbytery meeting time taken up with joyous privilege of examining young men preparing for ministry. Seeking God for our two Eastern Iowa congregations to discover their next undershepherds. Establishment of Manhattan, now a mission, gives us six “churches” along I-70 (KC-Denver)!

Clarinda / Iowa RPC is encouraged as members grow through faithful preaching and study of the word and fellowship with the believers. We rejoice with the marriage of covenant children & their faithfulness in other churches. We continue to reach out to the community through Bible studies, English Bible classes, nursing home ministry, and community youth group involvement. Missions awareness has expanded through hosting of a variety of mission organizations including those serving in Greece and Uganda. A highlight was the privilege of hosting a Genevans concert with wide community involvement. We pray for continued spiritual and numerical growth.

Clay Center / KS (Hebron RPC) is blessed by God with an encouraging KSU student ministry. 5-6 students are attending morning classes and worship at Hebron this year. The women of the congregation faithfully provide Lord’s Day lunches and some evening meals for the students. Mike and Jean Stewart host Lord’s Day evening worship services in their home near Manhattan with avg. attendance of 18. MWP’s Manhattan Commission (including Hebron RPC elders) has called Jonathan Haney to come to Manhattan as church-planter (Resident-In-Training Program). Having accepted the call, Jonathan and wife Adrienne begin this new venture on July 1 of 2011.

Colorado Springs / Colorado (Springs Reformed) is humbled that God is answering our prayers and sending His fruit. After internships of two men in 2010, we called Alex Tabaka to help us daughter a congregation in Monument / Tri-Lakes. Alex was ordained and installed as associate pastor here in March of 2011. Worship began in the same month, with about 35 attending. Several new families are attending membership classes. God adds to our numbers with new physical births too. We rejoice in the growth God provides, for our pastors’ faithful ministries, and
for the Spirit’s sanctification evident in the lives of both bodies.

**Denison** / Kansas RPC is adapting to changes due to health conditions and an aging congregation. Join in praying for spiritual encouragement, especially among some of the younger families. They also need wisdom to make use of their opportunities for outreach and desire that additional families become involved in the life of the congregation. Denison over many years has been a *sending* church into other congregations of this presbytery and beyond. Ask God to fill their cup.

**Enid** / Oklahoma (Reformed Church) was established by Jesus in 2010. ERC was organized as a mission church on January 1st, and then ERC was organized as a particular congregation on August 27 of 2010. The session consists of provisional elder Bruce Parnell, clerk Bill Wagner, and moderator Noah Bailey. ERC has covenanted with 12 communicant members and 11 baptized members and worships with a little over thirty people each Lord’s Day. Neighbors are regularly invited to worship or a Bible study, but most of ERC’s outreach happens in the homes. Prayer is at the heart of our work. Pray that local families are added to ERC.

**Laramie** / Wyoming (R. P. Fellowship) welcomed many out-of-town visitors in Summer, 2010. In December, Pastor Bob Hemphill completed a sermon series in Mark; in 2011 he is preaching textually through the Scriptures. Average attendance, 25. Unsaved and unchurched folks visit regularly. The Genevans sang here in March. Special gifts were given to the local pregnancy center and to RPGM (Japan relief). Throughout the year, Bible studies were held monthly at a home near Casper, with the hope that a congregation might be established. Several members and adherents moved or are moving away from Laramie. Ask God to replenish the congregation.

**Lawrence** / Kansas (Christ Covenant RPC) is thanking God for change: The facility is being expanded right now to (especially) increase classroom space; often, 15 children are under-foot! More officers are being sought through a mid-year election. We are hosting our third VBS after many years off. Three regular studies are held in homes, two of them more than fifteen miles from Lawrence. Seven committees and area cooperative ministries (like a school and pregnancy care center) allow the saints to exercise God’s gifts. Dr. Steve Garber was our seminar speaker.

**Longmont** / CO (Salt and Light RPC) has enjoyed working alongside new officers for one year. International missions is much on Longmont’s heart, with Wycliffe missionaries Dick and Susan Mueller and I.S.M. / New Zealand worker Janeen Mills in the congregation. Pastor Marty Wilsey continues to work two “jobs” and is eager to assist in the mentoring of an intern or associate pastor.

**Minneola** / Kansas RPC’s year was highlighted by Dan Bartel’s arrival (stated supply, 02/2010), then his pastoral installation (09/2010). God increased our community visibility via member involvement in public schools, community Bible Studies (youth/adult), and rest home services. Our vision: *Trusting God to Bring the Reformation to S.W. Kansas*; we ask God to raise up reformation contacts in 21 counties, leading to fruitful relationships. To date, we see stirrings in 5 counties. We participate and are always encouraged in a study group, *Revival*
on the Great Plains. A gift enabled us to develop www.minneola-rpc.org to blanket this region with the gospel.

**Morning Sun** / Iowa (Sharon RPC) is “downcast but not destroyed” due to the still recent deaths of Pastor Ron Good, Elder Paul McElhinney, and the daughter of Ron and Ginny, Debbie Good. The loss of several younger families due to employment moves stings, but regular Bible studies continue most of the year in the larger community of Burlington. The VBS draws 55 children. A strategically-timed presbytery visitation team came in March; they commend elders Jim Pilling and John Smith for laboring faithfully in challenging times and for leading a promising pulpit-search process. There remains a spirit of unity among the members who appreciate their leaders.

**Quinter** / Kansas RPC received a visitation team from MWP early in 2011, noting the church’s strong confidence in God’s promises to bless the means of grace through the preaching of the word and prayer in the face of discouragement. Rural challenges are real, but all members are committed to prayer and outreach, uniting regionally with friends of the Reformed faith through a study-group called *Revival on the Great Plains*. Session members play key roles in the studies and coordination of this fellowship. Barriers to and solutions for growth are being considered.

**Shawnee** / KS RPC rejoices in God’s grace this past year as new members have been received, covenant children have professed faith, and newborns have been baptized. We are grateful for two new deacons and an elder. God’s word is preached twice each Lord’s Day, with Sabbath school classes for all ages, Bible studies and kids clubs, discipleship groups, men and women’s fellowships, prayer meetings, and a summer VBS as additional means of edification and outreach. In January, Dr. Wayne Spear taught an R. P. History course. We pray for sanctification, love, and strength for faithful service and gospel witness in the year ahead through Christ Jesus.

**Sterling** / KS RPC thanks God for His many blessings: fuller pews, returning visitors, new and expanding ministries, surplus giving, baptisms, and receiving four youth into comm. membership. An outreach study in Lindsborg (1 hour away) draws 30 twice/month. Wednesdays a co-op of homeschoolers meet at church. After school, Pastor Joel disciples children ages 2-10 through *Kingdom Kids*. We see our annual *LORD OF LIFE & LINKS* golf retreat as outreach, and we commend truth in Hutchinson via a book table and study at the community college. Ask God to increase our contacts with Sterling and Hutchinson college students, and to bless us in training up our many children & adherents. We praise God for all He’s doing here! www.sterlingchurch.org

**Stillwater** / OK RPC has emphasized evangelism over the last year. This includes proclamation of the gospel in the preaching of the word, invitations to study God’s word privately, outreach to internationals through hospitality, community outreach through the efforts of an RP S.T.M.T. combined with our own youth, VBS at the local YMCA, and persevering prayer for the lost and for Christ’s Kingdom. We thank God for 2 new deacons and 5 babies. We continue

**Topeka** / Kansas RPC has been blessed through the addition of Pastor Brad Johnston and his family since September. Brad brings to the congregation great zeal for outreach, discipleship, new programs, and social media. The church thanked thirty ministers who preached during their three-year vacancy, with John Tweed and Bob McFarland doing yeomen’s duty. The MWP as a whole is blessed through the gifts of regional home missionary, Bob McFarland. Soon-to-be church planter for Manhattan, Jonathan Haney, came to our attention through Topeka. Visitors are glad to see many new faces in the congregation, including thirty young children.

**Washington** / Iowa RPC has gone through many recent ups and downs, yet God has sustained. Pastor J. Monger took a call to Rimersburg (PA) mid-year 2010. RPTS student George Gregory served us mightily for 12 weeks, a true blessing to all, including nearby Sharon RPC upon the sudden loss of their pastor. Jack Baumgardner, pastoring on the other end of our state, has been moderating both sessions for a year. To our surprise new people moved to our area last summer; our membership increased in a hard year. The Iowa Family Camp continues to be a highlight.

**Westminster** / Colorado RPC is thankful for God’s provision this year. We completed a study on Exodus, the second year of a preaching series through John’s Gospel, and a study of the book *Discovering God’s Will*. We hosted the Genevans choir and a conference on Biblical Counseling with Dr. George Scipione (R.P.T.S.). God brought a few new visitors who pursue membership, and we have welcomed one new couple into membership. We continue to pray that the Lord will bless the proclamation of His word for the sanctification of saints and salvation of sinners.

**Wichita** / Kansas (Trinity Reformed) has seen an increase in fellowship and activities leading to deeper relations. Our denominational involvement has increased through C.Y. participation, camp attendance, and increased interest in R. P. ministries. One new family has begun attending regularly, and we have had one birth; another is on the way. Pastor King has been ministering to a prisoner over two years; this man is nearing the time of his release. The church is preparing to help him and welcome him to our fellowship. We seek ways to increase our outreach.

**Winchester** / Kansas RPC thanks God for His work in our young people as they prepare to lead in Christ’s Church. Two young men are to be on mission trips this summer. Two young women are entering into covenant marriages soon, then relocating near other RPCs. We are thankful for our many older members, still bearing fruit. Significantly, after 18 years, Pastor Paul Finley will retire mid-year, 2011. Remember Paul and daughter Faith as they face new health challenges. Ask God to lead us to our next under-shepherd and to more community outreach opportunities.
Pacific Coast Presbytery Report

Fathers and Brothers,

The Pacific Coast Presbytery is humbled by the fact that the Lord Jesus has given us one hundred years of ministry as the Pacific Coast Presbytery. On June 6, 1911, Synod organized the Pacific Coast Presbytery at the request of the Seattle Congregation. Please join us in giving thanks for sustaining grace as we ask the Lord Jesus to provide at least another one hundred years of ministry in the desert places and the coastal lands (Psalm 72D). A presbytery fund has been set up to raise funds for church planting on the West Coast (NEXT 100).

To celebrate our centennial, a presbytery wide Day of Fasting and Solemn Assembly was scheduled for June 4, 2011. Each congregation was asked to pray and fast for “repentance, reformation, revival, and renewal.” We chose a day of fasting to commemorate this event because we have seen our congregations struggle under the providence of God. We are seeking the Spirit’s help to grow our churches, strengthen our people, deepen our love and commitment to Jesus Christ and the Reformed Faith, aid us in planting new works, and give us hearts that are truly broken over sin. This past year we saw a small increase in our number of congregants; numbers which have been in decline since 1955. We give God praise and glory for His mercy and work.

The Presbytery also had a winter presbytery Youth Conference. This was the first Winter Youth Conference in over 20 years. Pastor David Whitla (Southside RPC) preached on Psalm 131 under the theme, **Back to the Basics.** There were 38 young people in attendance (over 10% of our entire presbytery). Plans are already on their way for the next winter conference. We pray that this will be a great boon to the spiritual lives of our young people. The summer family conference was hosted in the San Bernardino Mountains with Dr. Calvin Troup speaking. There were 102 people in attendance.

We have taken three men under care of the presbytery as students of theology and there are new men who are inquiring about coming under care. There are no open pulpits. The Phoenix congregation is planting a church in Tucson, AZ, which is a great joy to see God answering our prayers for new works. The presbytery is also doing exploration in the San Francisco Bay area. There are currently a few families meeting for a monthly Bible Study and Psalm Sing.

The presbytery mourned the loss of Rev. Dr. Charles Chao this year, with a number of people from across the denomination coming to his memorial service. The presbytery’s finances are quite small and insignificant, but we press on in faithfulness believing the Lord Jesus is going to build His Church and bless the vision that He has given us for this presbytery. We know that the cattle on a thousand hills belong to Him (Psalm 50), and He will provide for the vision that Christ has given us. The overall spirit of the presbytery is one of encouragement and excitement as we move ahead into our second century of ministry on the West Coast. We are poor and weak, but we also understand that He is able to do abundantly more than we are able to ask or think (Ephesians 3).

**Fresno, CA:** Pastor McCracken is currently beginning a series on the Book
of Proverbs. This past year has been a year of blessing as well as a year marked by sonic struggles. A couple of new families have joined the congregation as others have chosen to move on. Ministry continues in two local prisons, neighborhood outreach, as well as having the church building used for various ways in connecting with the community. The congregation enjoyed the annual congregational retreat in Yosemite. Bible Studies and gatherings have proven to deepen the commitment to Christ and the church family as well. Fresno planned the annual family conference in 2010 in the beautiful San Bernardino Mountains.

Los Angeles, CA: Pastor Eshelman is preaching through the Gospel of John and the Doctrine of Man on the Lord’s Day. Bible Studies and Prayer Meetings meet in Pasadena and Orange County during the week. The congregation hosted the winter youth retreat and is slated to host that again. There are three men from the congregation who have been taken under care and at least two others who are interested in pastoral ministry. Average attendance has seen a significant increase, even since 2010. The men meet bimonthly for prayer, breakfast, and a time of testimony. There are five discipleship teams that meet monthly for study, accountability, and prayer, in addition to a group for the men seeking pastoral ministry (Dead Theologians’ Society). The congregation prays faithfully for revival and reformation in the City of Angels and in Orange County.

Phoenix, AZ: Phoenix is experiencing the blessing of the Lord Jesus as He builds in the State of Arizona. The congregation has seen steady growth as Pastor Maginn faithfully preaches the Word from week to week. The congregation is very active in evangelism in the Phoenix metro area as well as active in pro-life ministry and ministry for the persecuted church. The congregation continues to host a school in their building. The elders and pastor are very active in outreach in Tucson, AZ, and are planting a congregation in Tucson (D.V.). Licentiate Jason Ryce has been called to labor as the Associate Pastor. The saints in Phoenix are encouraged to say the least!

San Diego, CA: Pastor England continues to labor without the help of on-site ruling elders or deacons. The congregants are to be commended for their hard work in the absence of this leadership. Pastors Maginn and Eshelman serve as provisional elders. San Diego did a fabulous job at hosting the presbytery this past spring. Pastor England continues to be faithful in his preaching as well as outreach via connections that he makes in the community, including teaching at a local Christian school. The congregation has experienced growth this year with new members. They are generally encouraged and patiently waiting for the Lord Jesus to revitalize this faithful flock.

Seattle, WA: Seattle continues to be isolated, yet well connected to the presbytery and the denomination. Pastor Hemphill labors faithfully in the most unchurched city in America. This year was marked with some disappointment as a couple of families have moved on in this year. One of the ruling elders resigned over conflicts with the new Directory for Public Worship. Great joys have also been had this year as professions of faith, transfers, and baptisms have encouraged the congregation. The congregation is faithful in praying for growth as well as
reaching out with the Gospel. The congregation covets your prayers for the Pacific Northwest and desires to see new works planted to shrink the geographical distance between congregations.

The Pacific Coast Presbytery invites you to celebrate Christ’s faithfulness over the past one hundred years and we covet your prayers as we anticipate the fulfillment of the promise that the “desert dwellers will bow to him...and the coastal lands will come to him!”

Respectfully submitted,
Pastor Nathan Eshelman
Clerk, Pacific Coast Presbytery

St. Lawrence Presbytery Report to Synod

The St. Lawrence Presbytery lacks pastors in 3 congregations and in 1 church planting situation: The Crown & Covenant (Owego, NY), Rochester, and Walton congregations have sought pastors; however the Lord has not yet fulfilled their desires to receive one. Herein is a reminder of our Lord’s words, ‘Pray earnestly to the Lord of the harvest, that He would send out laborers into the harvest.’ (Matt. 9:38) Pastor Art Fawthrop of the Christian Heritage church plant (Endicott, NY), entered into formal retirement from his labors earlier in the year, and accordingly was honored by the Presbytery at its recent meeting. The Presbytery rejoices in the installation of Pastor Scott Wilkinson into the New Creation (Kitchener, Ontario) congregation upon its formal organization, October 15, 2010, after several years as a mission church plant. The Presbytery also notes that, per his request, Anthony Selvaggio was given his ministerial credentials.

Concerning students under care, Greg Alexander has requested, and was granted, removal as a licentiate under Presbytery’s care. Mark Goerner (Christ Church, Whitesboro, NY) and Jason Keuning (New Creation) are eligible to receive a pastoral call. Elder Bob Hackett (Shelter, Edmonton, Alberta) is preparing for fall ordination exams, whereat he anticipates readiness to serve the congregation as its teaching elder. Steve Zink, recently ordained as a ruling elder in the Ottawa congregation, is also eligible to receive a pastoral call. Scott Doherty (Fulton, NY) is completing his second year at RPTS, and anticipates taking his exams toward eligibility to preach.

Some congregations have been blessed with newly elected officers, even as others await pastors. In every congregation the ministry of the Word, sacraments, and discipline is being carried out with Spiritual fruitfulness, though sometimes amidst particular trial and even adversity. New members are being received; covenant children are being baptized; and some of those have this year professed membership vows as communicant members. This is a joy we are glad to have known in many congregations. A few aspects of the new Directory of Public Worship have been met with favor and disfavor among our elders, variously, and with some difference of opinion on congregational involvement in the worship services.
Of particular note: The Almonte RPC will soon be known as Hillside RPC. Christ Church has moved its location from New Hartford to Whitesboro, having secured a better financial arrangement out of financial necessity. Two of its men, Chris Goerner and Mike Kelly, are now coordinators of Presbytery Youth activities. The Hudson-St. Lazare congregation has had trying times in protecting the sheep and comforting those walking through the valley of the shadow of death. The Lisbon congregation gave public thanks for the service of elder Webster Fields and his wife, Edna. Messiah’s Church (Clay, NY) will begin its first Vacation Bible School this year. The Oswego congregation has begun to meet in small groups on its Lord’s Day evening, and will review its effectiveness in the coming year. The Syracuse congregation has seen the Lord’s blessing on their multifaceted service and outreach to the community.

In all, the Presbytery has some 1,100 members, higher than it was 3-5 years previous. Its finances are stable. Some congregations have surpluses, while others have particular needs. However no need has gone overlooked, and the Lord has helped us in every trial. The Presbytery is encouraged, inasmuch as Christ is Himself the Shepherd of His sheep, Head of His Bride, Builder of His Church, and Help to our souls. To Him be the glory!

Respectfully submitted,
Brian E. Coombs, clerk

Katsunori Endo presented the report of the Understanding of the Times Committee. The report was approved and is as follows:

Understanding the Times – Synod 2011

II Chronicles 12:32

Two Thousand and Eleven has presented many challenges and possibilities for the church. In this report, we will catalogue some of these, both domestic and international. Internationally, we will focus on Japan, since one of our committee members is from there.

Domestic

The phenomenon of Post-Modernism continues to sweep the North American intellectual scene. With its suspicion of “meta-narratives” and its rejection of absolutes, the Post-Modern agenda remains inimical to Biblical Christianity. Yet the movement also presents great opportunities for Christians. Post-Modernism has effectively challenged the modernist idols of man’s inherent goodness and scientific inquiry’s ultimacy. This challenge has humbled modern man’s arrogance and has shown clearly that humans are in need of salvation from sin.

Emergent church leader Rob Bell’s controversial book, Love Wins, has questioned the traditional doctrine of hell. Bell’s ambiguity over this doctrine’s veracity has caused quite a stir among orthodox Christians. At its best, this debate can give Christians the opportunity once again to go back to Scripture and to put
forth, with clarity and compassion, the Bible’s teaching concerning this doctrine.

Doomsday Prophet Harold Camping’s prediction that the rapture would occur on May 21, 2011 failed to materialize. Camping, who years before had advised his followers to leave the church, claimed to be “flabbergasted” when his prophecy proved false. Both the publicity which this prediction received and its subsequent failure damaged the Christian Church’s reputation. The mass media, at times, made Camping out to be an orthodox Christian preacher—this despite his claim that the church is apostate. The event, however, may bear its most bitter fruit in the unbelieving community. Camping’s prediction has made a mockery of Judgment Day. Unbelievers hosted “End of the World” parties and hoisted “Happy Rapture” signs. Camping’s failure lent the unbelieving world false assurance that God’s Judgment is not coming.

On May 10, 2011, the Twin Lakes Presbytery of the Presbyterian Church (U.S.A.) approved a change in their constitution to allow the ordination of open homosexuals in same-sex relationships. The Presbytery’s verdict represented the deciding vote to change the PCUSA’s Constitution. The PCUSA, therefore, joins the United Church of Christ, the Evangelical Lutheran Church in America, and the Episcopal Church as denominations which ordain openly gay people in a same-sex relationship. Such a step demonstrates further the need for Christians committed to the Scripture’s teaching to oppose such capitulations to the culture.

In response to rampant Ponzi schemes and other crooked business arrangements, the church has refurbished its efforts to posit a Christian business ethic. For example, the Center for Christian Business Ethics hosts a conference in June 2011 whose speakers include Dinesh D’Souza, Peter Lillback, and Wayne Grudem. The conference’s aim is to reaffirm the 8th Commandment’s relevance in contemporary business culture.

With wars continuing abroad and unrest at home, it is easy for Americans to look to someone higher than themselves for help. Regrettably, many have turned to the military or to the government for security. We pray that the one who sits on the throne and rules over all people and nations would subdue many hearts in this nation.

International

The abortion problem in China, Russia, and India tends to go unnoticed in America. In China, more than 13 million children are aborted each year. In Russia, more children are aborted than delivered. In India, the practice of “selective abortion” is prevalent. This heinous act occurs after an ultrasound determines the baby’s sex. If the child is female, then many parents, particularly those of high social status, will opt for an abortion. These travesties abroad demonstrate further both human depravity and the need for the Gospel. We pray that the Church, as in years past, will voice a steady protest against such abominations.

Two Thousand and Eleven has witnessed many revolts and uprisings in North Africa and the Middle East. In Tunisia, following an act of self-immolation and a series of protests, rebels ousted President Zine El Abidine Ben Ali. Egypt’s leader
endured a similar fate. Under heavy pressure from revolutionaries, Egyptian President Hosni Mubarak resigned, effectively leaving power in the Egyptian Army’s hands. Libyan dictator Muammar al-Gaddafi’s clash with rebels has pushed the North African nation into civil war. In the Middle East, Yemen is on the brink of revolution with uprisings also reported in Syria, Lebanon, and Jordan. We must remember to make a sustained effort to pray for Christians in these troubled lands.

The year 2011 will probably be most remembered in Japan as our *annus horribilis* for the threefold disaster on March 11th of earthquake, tsunami, and the damaged nuclear plant with radioactive leak. The disaster is now named East Japan Great Disaster (2011).

The earthquake’s power was a record-breaking 9.0 Mw (moment magnitude scale), while the tsunami reached more than 10 meters high (33 feet) at many ports, including the huge seawall in Miyako City of Iwate Prefecture. The seawall was unable to secure the town despite the fact that the locals considered it to be invincible. The number of those found dead or missing is over 28,500. These natural disasters overwhelmingly showed that humankind can never predict the future or secure their lives perfectly. On the other hand, the damaged nuclear plant reminds us how superstitious (or, even arrogant before God) it was for the triumvirate of industry, academy, and government to have campaigned for years that nuclear energy is safe and clean.

Then, was this disaster a punishment from heaven?

In fact, there has been a somewhat cultic group from abroad visiting Japanese churches to blame it on us for being lukewarm Christians. Even the right-wing *Shintoist* governor of Tokyo named Ishihara remarked that this recent incident was a “*tenbatsu*”, which literally means punishment from heaven, though the governor does not believe in the God of the Bible.

However, we know from the Bible that the Lord could well choose not to give us these natural disasters but rather to “give them up to a debased mind to do what ought not to be done” (Rom. 1:28 ESV), which is no less disastrous in the end. Actually, there are many in the world today who have gone through life-or-death situations and yet remain “suppress[ing] the truth” (Rom. 1:18).

So, as a British missionary in Sendai aptly stated in his blog right after March 11th, “it is not a punishment but a severe and loving warning” 2 to those of us who survived: the warning that the Day will come like a thief when people are still saying “There is peace and security” (1 Thess. 5:3). Our task as watchmen is all the more crucial in such a time as this.

Wars, revolts, natural disasters, and human sin have characterized 2011. Yet Christ’s Kingdom continues to grow. Gospel soil seems to be most fertile in China, Africa, and Latin America. The King has exalted valleys and has made low mountains and hills. Kingdoms rise and fall; empires ascend and descend; yet Christ and His Kingdom remain, for “he must reign until he has put all his

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2 http://rodthomas.drivehq.com/mission/Evangelism_and_the_Tsunami.html
enemies under his feet” (1 Cor. 15:25).

Respectfully Submitted,
Katsunori Endo
Zachary Kail

In keeping with item 1 of the East Asia Committee, Jerry O’Neill gave a report on his recent trip.

Pastor Takiura directed Synod in the evening prayer time. After reading Jude 20a, those present gathered in small groups to pray and the prayer time was concluded with the singing of Psalm 84B.

Following announcements Synod adjourned at 9:06 p.m. being led in prayer of adjournment by Don Lamont.
Wednesday, June 29, 2011, 8:30 a.m.

Synod met pursuant to adjournment on the morning of Wednesday, June 29, 2011 in the Jones Banquet Hall of the Student Center on the campus of Indiana Wesleyan University, Marion, Indiana. The Moderator called the meeting to order at 8:32 a.m.

Tim McCracken led Synod in the singing of Psalm 16C then Wade Mann led in prayer constituting the court.

Rutledge Etheridge led in the morning worship. He read Proverbs 1:7 and Colossians 2:1-10 and led in prayer for the hearing and preaching of the Word, then preached God’s Word on the theme “The Struggle of a Pastor’s Heart.” He then led in prayer and Synod concluded the service singing Psalm 111B.

The roll was passed.

The minutes of the Tuesday evening session were read and approved as read.

Chaplain Doug Lee, Executive Director of the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel was introduced to the court.

David Long presented the report of the RP Global Mission Board. He gave a video presentation of the church in Sudan. Item 1 was referred to the Nominating Committee. Item 2 was referred to the Committee on Finance. The report as a whole was approved and is as follows:

Reformed Presbyterian Global Missions

We are thankful to God for all of His faithfulness to us this last year. In the face of significant financial challenges the Lord is raising up a mighty team of faithful givers who have allowed us to continue our part in the work of the Great Commission. Many congregations have generously given to the work of RPGM. Additionally there are numerous individuals who have begun to give monthly contributions. All of these have combined to erase our projected deficits and allow us to continue the ministries before us. It is our hope and desire that this new team of givers will grow and allow us to look for new areas that God would lead the RPCNA to go and make disciples.

It has been a good year of ministry. There have been encouraging developments in Japan and Sudan, as well as the continued blessings of young people gaining valuable exposure to the mission field through the work of RP Missions.

JAPAN

All of us have been moved with compassion at the suffering brought upon the people of Japan. We are thankful, of course, that the Lord saw fit to spare our congregations in Kobe. But the needs in northern Japan remain significant. It is with praise to God that we can report that the people of God in our North American congregations very quickly donated over $150,000 for relief work in
Japan. This money will be administered by the Japan Presbytery. (Jonathan Watt and Ed Schisler were visiting the churches in March and returned home the day after the earthquake hit.)

Of the four congregations and one mission church in Kobe, all have settled pastorates with the exception of Kasumigaoka. Please pray that God would grant them a pastor. Each of the churches is busy with the work of evangelism, outreach and ministries to promote growth in their local body. The Board continues to look for a pastor that God may call to serve in Japan.

The Presbytery and the Board worked together this year to adopt revisions to the charter for the Covenanter Book Room (CBR). While the land and the building are owned by the trustees of Synod, it is the Japan Presbytery that carries out the mission of the CBR. The CBR is no longer simply a bookstore. The mission of the CBR includes not only the distribution of good books, but also a ministry of outreach, including things like worship services, Bible studies, language training, counseling sessions and international fellowship meetings. We are praying that God will bless these broader ministries of the CBR in the coming years.

We are thankful for the continued ministry and work of Patricia Boyle. She has served the churches in Kobe now for about six years. She has recently moved to a home near the Mukonoso congregation. In addition to working part time, Patricia ministers to ladies in the churches, engages in outreach, and generally serves and encourages the people of God.

SUDAN

Many of you have prayed, not only for our mission work in Sudan, but for the nation as a whole. The much anticipated referendum on independence in southern Sudan was overwhelmingly passed in January of this year. The date for the creation of an independent state is July 9, 2011. We pray for peace and for a smooth transition. After the referendum many families have fled from the north into the south. Our own mission compound is now surrounded by squatters who have cleared the land and set up make-shift homes. The landscape is changing rapidly and the ministry needs and opportunities are multiplying.

We continue to marvel at the amazing work God is doing among the Dinka people. This time last year there were three mission churches and about 300 members. When David Hanson and Dave Long visited the field in the fall of 2010 there were approximately 900 members and 5 ministry centers (2 established congregations, 2 mission churches and 1 fellowship group.) Today there are 1,700 members in 9 churches, mission churches and fellowship centers.

The greatest need is for the training of men for the ministry. Vince Ward (wife Julie) is giving himself to this work full time. There are numerous men at a variety of stages of their training. We thank the Lord that he is raising up faithful and committed men who have a great desire to preach the Word of God. We are praying that God would call another pastor from North America to join our team—someone who would also be involved in the critical work of equipping and training future pastors and elders. The radio station also continues to be a
valuable tool for outreach. Thousands of people within a 40 mile radius of our missionaries are hearing the daily preaching of the Word, along with testimonies, stories of God’s grace, and even the introduction of the Psalms being sung. Scott Brinkerhoff, on assignment to us from the PCA, continues to do a tremendous job of leading the radio ministry. Daniel Faris (wife Natalie) is doing significant diaconal work in the community. He seeks to help develop farming techniques and teach the Dinka men to be faithful stewards of the resources God has given them.

This spring the Board called Jan Buchanan to join our team. After years of service with Mission to the World (PCA) in Senegal, Jan has followed the Lord’s leading to bring her vast array of gifts and experience to help our work in Sudan. She joined the team in the middle of May, 2011. Please pray for her adjustment to a new nation, climate and language.

Last year, Synod asked us to “examine the theological bases of the two governance models that we have followed, for the sake of future mission work, and report back to Synod.”

The two models referenced by the motion are:

**Model #1** – as outlined in the 1978 FMB report to Synod,
1. A presbytery will be formed.
2. Proposed doctrinal standards for the national church will be formulated by the Presbytery. While the counsel of the ordained Missionary personnel should be sought in this work, the responsibility for it will rest with the Presbytery.
3. Decisions will need to be made regarding material properties belonging to the RPCNA, and concerning the relationship of the Board of Foreign Missions and mission personnel to the new church. (Final disposition will be made after autonomy is granted.)
4. Formal request will be made to the Synod of the RPCNA for autonomy to become a sister church.
5. When autonomy is granted, the Synod of the RPCNA will recognize the sister church.
6. It is assumed that there will be a close relationship of the new church with other Reformed Presbyterian churches in the world, and with other evangelical and reformed churches.

**Model #2** - The formation of the church in Sudan was as follows:
1. A Commission was established by the RPCNA Synod, made up of ordained teaching elder/missionaries on the field and at least one teaching elder from RPGM. The purpose of the Commission was “organizing and planting churches and ordaining officers.”
2. Mission churches of the Reformed Presbyterian Church of Southern Sudan were established.
3. Members were received into these mission churches.
4. Sudanese men were examined and ordained as teaching elders and ruling elders by the Commission.
5. Congregations were fully organized by the commission.
6. The elders of the congregations organized themselves as the presbytery of Aweil Community Churches.
7. A Constitution based on the RPCNA Constitution which had been developed for the new denomination was adopted by the presbytery.

Synod has never adopted either of these models, but has approved the RPGM Manual which gives the following guidelines for establishing new churches:

**AUTHORIZATION AND PURPOSE of the FMB**

1.1 The Board of Foreign missions of the RPCNA is appointed by the Synod for the purpose of encouraging and promoting the health, growth and multiplication of Reformed Presbyterian Churches by establishing vigorous and truly biblical, indigenous churches in other lands, especially where RPCNA presbyteries do not have jurisdiction.

1.2 The Board aims to establish biblical churches comprised of God’s people who confess saving faith in Jesus Christ as their only hope in this life and the life to come, and who commit themselves to love and serve him faithfully as the scriptures direct. In considering requests for developing new missions, the Board will show preference to situations in which members of the RPCNA are, or will be available as, field workers.

1.3 This work shall be pursued in accordance with the Constitution of the RPCNA, in accordance with its Synod, and in close cooperation with its presbyteries and congregations. The doctrine and ecclesiology contained in the denominational standards shall govern this Board, as to the missionaries it appoints, and to congregations that are formed under its auspices.

**DEVELOPMENT & ORGANIZATION OF INDIGENOUS CHURCHES**

7.1 It is the goal of this Board, as with the RPCNA Synod, to see the development of indigenous churches which are substantially self-governing, self-supporting and self-propagating, to the degree Christ blesses and confirms.

7.2 It will usually be necessary for a commission of the Synod to oversee the work of gospel outreach, church planting and shepherding of congregations during the early stages of mission work.

7.3 As indigenously-supported and shepherded congregations are established, they shall be encouraged to form into a Presbytery and, when suitable, a national Reformed Presbyterian Church.

7.4 This Board will engage in the support of theological education – on the field or in North America – of nationals whose theological training is deemed beneficial to their local churches.

We researched the “theological basis” for the 1978 model, and found in talking
to former members of the board that the model was not formed out of theological motivations but practical motivations. As far as we have been able to discern, the 1978 board never intended to declare the 1978 Model “THE Biblical model.”

As we studied the Scriptures, we do not find warrant for one particular governance model for establishing new, indigenous churches. Instead what we find are general principles of Presbyterianism, order, confessionalism, and wisdom that direct the establishment of new churches.

Even as we utilize various models in the formation of home mission churches, so it seems wise and proper that we allow latitude for various cultures, circumstances, and needs in determining the best model to be used in the planting of global mission churches.

**RP MISSIONS**

We continue to thank the Lord for the significance of the short-term mission opportunities that are available each year. Matt Filbert is again organizing a number of trips this summer. Our goal is that all of our trips will provide encouragement and help to the local missions and create vision and desire in the hearts of the young people that participate. Please pray for fruitful trips and that God will use these experiences to raise up the next generation of full time missionaries and faithful servants in Christ’s church.

**CYPRUS**

Bill and Kalli Sterrett have officially retired from their years of service—first in Japan and then in Cyprus. We thank God for their faithful labors. Pray for them as they settle into their retirement years in the U.S. Pray as well for the elders of Trinity Christian Community Fellowship, as well as a number of our former missionaries to Cyprus, as they pray and develop plans for the future work of TCCF. Our Board is funding the travel expenses for this “Cyprus Bridge Ministry” as these four couples take turns spending time in Cyprus over an 18-month period to encourage the church, stir up the saints and consider wise counsel for the coming years. Though we are glad to help in this transition period, the official work of our Board in Cyprus has ended with the retirement of the Sterretts.

**MISCELLANEOUS**

Matt Filbert continues as publicity director for the Board, and we are very thankful for his faithful work in communicating the work of our missionaries to the local congregations and his work in our fund raising efforts. Jonathan Watt continues to do excellent work as our Executive Secretary.

We want to thank the members of Synod for your prayers, interest, giving and encouragement to the work of Christ around the world.

**Recommendations:**

1. That Pastor David Long be nominated to a 2nd term and elder Paul Ledwell be nominated to his first full term (after finishing out the unexpired term of Glen Chin).
2. That the Board be granted $65,000 from RPM&M.

Martin Blocki led the Synod in giving thanks to God for the tremendous growth of the church in Sudan over the past two years.

Bill Roberts presented the report of the East Asia Committee again. Item 2 was adopted.

Following announcements, Bruce Hemphill led in prayer as Synod took recess at 10:37 a.m. and returned at 10:56 a.m. singing Psalm 136D as prepared by the Psalter Revision Committee for inclusion in *The Book of Psalms for Worship* beginning with the 5th printing.

Synod took up the report of the East Asia Committee again. Item 3 was adopted. The report as a whole was approved and is as follows:

Report of the East Asia Committee

Dear Fathers and Brothers,

The East Asia Committee is excited and thankful to God for what has occurred in the last year since we were established by Synod. God is working in wonderful ways in East Asia, and we are humbled to see and be involved in some small way in what He is doing.

The Committee has met once in a face-to-face meeting to try to define our task and to develop a strategy to move forward. In addition, we have had monthly conference calls to discuss various issues as they have arisen. We have also consulted with the Global Missions Board getting their input and outlining for them our thinking. They have been very supportive.

One of the most significant activities was to send two of our members (JO and DR) along with a translator (DH) to our area of interest to examine closely the situation there. They came back with a glowing report of both what God is doing in that land as well as how He has given us a wonderful opportunity to move forward. They were in direct or indirect contact with the leaders of 7 different groups, which range in size from 50 to 20,000 “members.” Altogether there are 13 groups which use the Psalms only in their worship without musical accompaniment. In addition, there are perhaps another 16-18 groups that have a solid, Reformed understanding of the word of God. Our visitors were able to teach in a seminary and another location. We hope that one or both of them might address the whole Synod about their visit. (See recommendation #1.)

The groups with whom we had contact recognized a need to become more formally organized and also were deeply concerned that their leaders be duly ordained and not “self-ordained” as is practiced by many of the other groups in their land. As a result, we are managing the translation of the RPCNA Testimony, Vows, Directories of Worship, Church Government, and Discipline for their consideration. (*The Westminster Confession of Faith* and *Shorter Catechism* have already been translated and are in widespread use in East Asia.) The plan is to have the same two Committee members, along with DL as translator, make a
return visit shortly after Synod. On this strategic visit they will try to determine the level of interest of these various groups coming together to form one group, which could take its place in the RP community worldwide. It is envisioned that the various representatives of the groups overseas would take the documents being translated, work through them, and see if some version of them could be the basis of a united group.

Assuming that there is a positive response by at least several of the groups, we would then envision the next step as sending over our entire committee in 2012 to organize a “sister group” and duly ordain the initial leadership of the group. Thus, we are recommending that the Committee be made a Commission for the purpose of establishing this new group. (See Recommendation #2.) There are several unresolved questions about the best way to do this so that the new group has a sense of legitimacy but is not viewed negatively by others. We have found the counsel of the Global Missions Board has been very helpful in this regard.

At least several of the groups would like to see continued help from over here. It would be good to have a man living full-time in the country and able to teach regularly and train the next generation of leaders. This would be a different situation than any that Global Missions has dealt with in the past in that there would be a well-developed group with leadership in place from the beginning. The goal would be to assist in theological training until such time there are enough theologically equipped people to carry on the work without our assistance. To that end, we are considering the feasibility of sending a worker over full-time. We realize that Global Missions does not currently have the funds to underwrite such an undertaking, but we do think that there is money that would be available for such a person. We, therefore, ask permission both to call a man to teach in the Far East and to solicit funds to pay his salary. (See recommendation #3.)

Another development based on the recent trip is the hope that men from East Asia might come to study at RPTS. It is hoped that two men might even be able to come for the upcoming academic year. Another one or two might come at a later date. Some money has already been pledged in support of these first two students, both from here and from their native land.

We also note that the RTF is planning a teaching trip to East Asia as well. This will likely be around the turn of the year and will likely include a professor from RPTS (JK?, CJ?) as well as member(s) of the RTF. This will be another contact between us and the groups in East Asia.

Recommendations:
1. That a member of the committee address Synod for 10 minutes concerning the February trip to East Asia.
2. That the East Asia Committee be made a Commission [with DL being a consultative member] for the purpose of organizing a “sister group” and ordaining the necessary leaders.
3. That the East Asia Committee, if made into a Commission, be granted permission to call a man to teach in East Asia and raise the funding necessary for him to do so.
Bill Roberts presented the report of the Reformation Translation Fellowship. The report was received and appears in the appendix to the minutes.

David Hanson presented the report of the Sudan Commission orally. No action was taken until the Committee to Review the Sudan Commission Minutes is able to report.

Harry Metzger presented the report of the Vital Churches Committee. Item 1 was lost. In its place Synod adopted a ratio for the Revitalization Grant Fund of five dollars from the fund for every dollar provided by a Presbytery. Item 2 was referred to the Nominating Committee. The report as a whole was approved and is as follows:

Report of the Vital Churches Committee

The RP Vital Churches Committee has met twice since the last meeting of Synod, in November of 2010 and in March of 2011. In addition, we conducted a few conference telephone calls.

The purpose of the Committee is to assist elders, pastors, congregations and presbyteries in locating and effectively using the resources required to create and maintain a strong spiritual life, a vibrant ministry and witness, and effective local leadership within their churches.

The Committee has identified several crucial areas that we believe are essential for a healthy and vital church. These are: Personal and corporate repentance and renewal, Kingdom-focused prayer, the means of grace for life transformation, healthy congregational life, effective leadership, discipleship, outreach ministry, promotion of passionate spirituality.

Development of a Web Site

The Committee is working on a development of a web site. We hope to keep
this site updated with helpful material for revitalization. If there is any material (books, lectures, web sites, etc.) that members of Synod have found helpful in the area of revitalization, please let a member of the Committee know so that it can be included in the web site.

**Pastoral Support**

The Committee believes that one of the keys to church renewal is a renewed pastor. Therefore, the Committee has spent time trying to encourage and bring renewal to pastors. The Committee has compiled a list of retreat sites that minister to pastors with special pricing. If members of Synod would like a copy of the list, please see a member of the Committee.

The Committee would also remind churches and presbyteries of the fact that pastoral calls are to include allowances for pastoral sabbaticals and pastoral study leaves.

A pastoral development fund has been established to allow pastors to take advantage of study leaves, sabbaticals, and conferences. The Committee will be seeking to raise money to make this fund available to pastors.

Believing that the number one key to a revitalized church is a revitalized pastor, the Committee has studied the causes of pastoral discouragement. These include isolation, conflict, financial stresses, questions of calling, fruitlessness, lack of a sufficient self-support system, and giftedness. The Committee will be working on material in these areas that hopefully will be of benefit to the pastors.

**Conferences and Seminars**

Members or the Committee are available for conferences and workshops for the local churches and/or Sessions. These sessions all relate to eight crucial areas for a vital church. Some of the topics that we have done in the past are listed here. For information about any of these sessions, please talk to any member of the Committee.

**Overview of Revitalization**

* Biblical Strategies for Revitalization
* A Vitalized Church – The Hope of the World
* How to Recognize a Vitalized Church

**Personal and Corporate Repentance and Renewal**

* The Enemy Within
* The Enemy Without
* The Reinforcements from Above
* Jack Miller Video – Union with Christ
* Repentance
* The Leader’s Personal Life

**Kingdom- Focused Prayer**
The Leader’s Prayer Life
Prayer for Evangelism

Healthy Body Life
Dealing with Disagreements/Conflicts in the Church
Mobilizing the Church
Building Strong Families
Building a Strong Team

Outreach
Heart for the Lost and the Mandate for Evangelism
Joe Aldrich Video – Heart for Evangelism
Essential Elements of the Gospel Presentation
Strategy for Evangelism
The Church without Walls

Effective Leadership
The Crucial Importance of Leadership in the Church
Purpose and Vision
Marks of a Healthy Church
Philosophy of Ministry
Planning and Goals
How to Keep the Dream Alive
Working with Volunteers
Pitfalls for Leaders
How to Cast a Compelling Vision

The Means of Grace as Life Transformation
The Word
The Sacraments

Promotion of Passionate Spirituality
Overcoming the Barriers to Prayer
Developing a Praying Church
Developing a Love for the Word in the Life of the Church

Discipleship
LeRoy Eims Video – Discipleship
Personal Follow-up
Assimilation I – Discipleship in the Church
Assimilation II
Building Strong Discipleships
Building Strong Small Groups
Two members of the Committee, Ken Smith and Harry Metzger, taught a class to many of graduating seniors at RPTS on the principles of church renewal.

**Revitalization Grant Program**

Several years ago, the Committee was asked to develop a plan whereby funds could be made available from the denomination to churches needing additional money as they seek to bring about renewal. For the past few years, there have been no requests for these monies. (Currently, there is a little over $38,000 in the Revitalization Grant Fund.) It seems that if these funds are available, it would be wise to put them to use. The Committee believes that a roadblock to the accessing these funds may be the requirement that the individual presbyteries must support the cause with their own finances. Because the presbyteries often have limited funds, it may make it difficult for the churches to receive this aid. Therefore, the Committee is asking that Synod allow for changes to the policy whereby the request from the church only receive the endorsement of the presbytery without any monies from the presbytery.

**Recommendation #1:** (See Recommendation #1 below for corrected version.)
That Synod approve the change to the Revitalization Grant Program whereby the presbyteries no longer are required to support financially the ministry of the church requesting aid.

The Committee is not requesting any money from RPM&M for 2012 to replenish the Revitalization Grant Fund.

**Membership on the Committee**

Kit Swartz has asked to be relieved of his duties on the Committee. The members of the Committee are very thankful to God for the gifts that He has given Kit and appreciate Kit’s service and encouragement to our work over the years.

In 2010, Jerry Porter was elected to fill the term of Bill Roberts. Therefore, Jerry is eligible for re-election. The Committee would like to nominate him for a full term.

The Committee is planning to have consultant(s) work with us for the next year or so.

**Recommendation #2:**
That Jerry Porter be nominated to a full term on the Vital Churches Committee.

**Summary of Recommendations**

**Recommendation #1:** That Synod approve the change to the Revitalization Grant Program whereby the Revitalization Grant Fund will provide five dollars for each dollar spent by the presbyteries.

**Recommendation #2:** That Jerry Porter be nominated to a full term on the Vital Churches Committee.

Respectfully submitted,
Wendell McBurney ('12),
Ken Smith ('12),
Jerry Porter ('13),
Harry Metzger ('13), chairman

Michael LeFebvre again presented the report of the Committee to Analyze Perspectives on Sexual Orientation. He presented modifications to the paper prepared by the Committee. Item 1-3 were adopted. Item 4 was laid on the table to entertain a substitute.

Several items for prayer were mentioned by way of personal privileges. Pastor Takiura directed Synod in the morning prayer time. After reading Jude 20 those present gathered in small groups to pray and the prayer time was concluded with the singing of Psalm 67A.

Following announcements, Adam King led in prayer as Synod took recess at 12:19 p.m.

Wednesday, June 29, 2011, 1:30 p.m.
Synod reconvened at 1:35 p.m. singing Psalm 92. Tom Reid led in prayer. The roll was passed.

The minutes of the morning session were read and approved as read.
Ian Wise introduced some fraternal delegates.

Bill Pihl presented the report of the Representatives to the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel. Item 1 was adopted. In keeping with this item Chaplain Lee addressed the court. Item 2 was adopted. The report as a whole was approved and is as follows:

Report to Synod from the Representatives to the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel (PRJCCMP) annual meeting held Feb. 22, 23, 2011.

I. Report from Chaplain Jonathan Leach
I am serving as command chaplain for the 4th Expeditionary Sustainment Command (Rear Det) here in San Antonio, Texas.

My recovery from a near-fatal ruptured brain aneurysm on 26 Feb 10 has been a miraculous answer to many prayers on my behalf. After three months in hospital and further recovery at home (discharged from rehab hospital a year ago!), I resumed service with my unit in August 2010 and have been serving ever since in the boundless grace of God. Passed the Army physical fitness test (given new medical profile) in April! His mercy lasts forever!

I will not be at synod this year due to air travel restrictions recommended by my neurosurgeon. We are praying for a mission-accomplishing, casualty-free deployment of our headquarters beginning very shortly. They’ll be home again, God willing, early next summer.
I also appreciate the continued prayers of so many for my recovery. My eyesight is the slowest to return, but our heavenly Father has restored even it to the point of my being able to drive, day or night. How wonderful He is!

Jonathan B. Leach
Chaplain (COL), USAR
Command Chaplain
4th ESC (Rear Det)
jonathan.leach@us.army.mil

II. Report from Chaplain Kelly Moore

It has been an exciting and challenging time to be the Senior Chaplain for the first US Army Division serving as the NATO HQ here in Regional Command-South, Afghanistan. If I said everything has gone smoothly and with little trouble, I’d be lying. More accurately I can say we have been “afflicted, but not crushed; perplexed, but not driven to despair.” I am continually thankful, though, for a great team to work with and support me in our mission. I supervise 48 ministry teams within our Area of Operations. I am responsible to ensure they are providing the right ministry at the right time in the right way. The highlight of my job is getting out to visit, mentor, and encourage our chaplains and chaplain assistants. It is particularly easy for our younger chaplains and assistants to feel isolated and become discouraged. My goal is to provide an updraft. I can also tell you Soldiers are getting baptized, receiving godly counsel, and some are having their marriages turned around due to the love and commitment of our teams. In the midst of daily challenges, it is exciting to see God use trial to bring about His glory.

Specific Prayer Requests:
1) Wisdom, wisdom, and more wisdom.
2) Counseling ministry of chaplains.
3) Encouragement for ministry teams as deployments begin to wear.
4) Our mission in Afghanistan.
5) Renewal for chaplains when they redeploy.
6) Safety of Soldiers when the fighting and temperatures heat up.

Kelly Moore
Chaplain (LTC), USA
kelly.jon.moore@us.army.mil

III. Report from Chaplain Stan Copeland

Keeping frantically apace on Rose Barracks, Germany, ministering to a couple thousand wives of deployed or returned combat-veteran soldiers, counseling a large number of wives (mostly divorce counseling), conducting occasional weekend marriage-retreats, teaching (80 hours per month) self-care and leadership skills (e.g., “spirituality,” alcohol abuse, communication) to senior NCOs, leading a small “liturgical” congregation—effectively prevents boredom. Wife Marilyn leads the local “Protestant Women of the Chapel” and returned at suppertime yesterday from conducting a moms-and-kids weekend retreat at Garmisch. She
keeps busy. I just started a two-month-long hunting course. (I just HAVE to get away from the work-load occasionally, to get refreshed and reinvigorated, to enjoy some outdoor time in this BEAUTIFUL place.)

THANKS and PRAISE: for health, vigor, joy in the ministry, for the many opportunities to “walk the walk” with folks experiencing “hard times” and to make a difference for them. Thanks, too, for our four grown children who are serving God and country and are raising another generation of servants. “It is Well with my Soul!”

PETITION: for spiritual discernment to minister wisely to the real needs of my people; for emotional and physical strength to continue working too many hours per day and too many days per month, without adequate breaks; for my own spiritual wrestlings with Satan’s attacks and my own personal “baggage”; for wisdom in self-management.

STANLEY R. COPELAND
Chaplain (MAJ) USA
Family Life Chaplain
stanley.copeland@eur.army.mil

IV. Report from Chaplain Dan Bartel

Thank you for your prayers for my family and myself during the year of 2010. We ended 2009 and began 2010 with chaplaincy interviews at several North Carolina Hospitals. It became clear that the Lord had used the Chaplain Residency in another North Carolina Hospital to prepare me for a re-entrance into the pastoral ministry rather than a full time chaplaincy. The training God has given with Emergency Services and the Incident Command System in the Civil Air Patrol together with the Hospital training are opening doors in the Pastoral Ministry here in Southwestern Kansas. Please pray in 2011 for an opportunity to work with the Clark County Sheriff as an Emergency Services and Incident Command System Chaplain.

Dan Bartel
Chaplain (CAPT) Civil Air Patrol
Minneola Reformed Presbyterian Church
djbartel965@gmail.com

V. Report from Chaplain Brent England

I began training as a BOP (Federal Bureau of Prisons) chaplain at FCC Allenwood (Federal Correctional Complex in Allenwood, PA) on June 6th and having concluded my second week of institutional training, I begin a more regular schedule next week before traveling to Georgia in July for federal law enforcement training, and then in September I will spend two weeks in Colorado for the bureau’s new chaplain training.

At this point, I can’t really begin to describe the various challenges and opportunities that I will see in prison chaplaincy. I will be stationed at the complex’s USP (United States Penitentiary)—yes, our government loves
acronyms!), which is the facility’s maximum security site, learning alongside the chaplain supervisor. He is an ordained C&MA minister who happened to study for a time at Westminster in Philadelphia, so it’s nice to know that somebody here will be familiar with the lingo and doctrine of the Reformed faith, even if he doesn’t fully agree. The chaplain staff includes 5 Protestants, and 1 Roman Catholic.

The hard part about prison ministry will be serving alongside fellow Christians as a brother in Christ, but not as a friend. After all, it is a prison and there are some lines that simply cannot be crossed. I need to act very carefully and thoughtfully as I speak to the inmates about my life. For example, I will let them know that I am married and that I have children (this would likely come out in sermons anyway), but I will not give them family names, will not let them see pictures of wife or kids (you don’t always know whether rape or pedophilia are a part of the inmate’s past since they may only have been caught for something, but not everything deviant they might have done), and I don’t intend to give them my home address, either! There have been occasions in the past where correctional officers have received home visits or harassing phone calls from inmate relatives after inmates had been able to discern where said officers reside.

The inmates will try and see what they can get away with, and they are very manipulative, some more than others. I’m a softy in general but there is no room for that here, especially in maximum security.

Though I’ve only been in the institution itself for a short time, I feel already like I could go on and on about what I’ve experienced so far. At this point, pray simply that God will speak through me of his grace that is available for even the worst of sinners, and grant me patience, fortitude, and wisdom as I spend time with those whom society quickly forgets.

Brent England
BOP Chaplain
FCC Allenwood
brentski76@yahoo.com

VI. Actions of the PRJC at the February 2011 meeting.

1. The Committee approved the insertion of the following paragraph B in Section II of REQUIREMENTS AND DUTIES section of the CHAPLAIN’S MANUAL and re-labeling the current paragraph B as paragraph C:

Prospective members, when being nominated to serve on the Commission, shall be asked if they are in full support of the stated positions of the respective General Assemblies and Synod and the PRJCCMP. If they cannot so affirm, they should not be nominated or stand for election.

2. The Commission approved that a committee to review and revise the Commission’s policy and guidance regarding homosexuality be appointed
by the Chairman. See Section VIII.
3. The Commission directed that a committee to develop guidance and sample mobilization agreements for men serving as pastors who may belong to the National Guard or Reserves be appointed by the Chairman.
4. The Commission requested that a Committee to review our Policy and Guidance Handbook for currency and relevancy be appointed by the Chairman.

VII. Other areas of Interest.
1. Doug Lee [Executive Director, Chaplain (Brigadier General) USAR (Ret)] reported on the repeal of the law prohibiting homosexual conduct in the armed forces and the issues arising from the repeal of “Don’t Ask, Don’t Tell” (DADT). He summarized a letter from the Alliance Defense Fund which offered their services in legal issues that may arise under the new law and regulations.
   Chaplain Bush (Colonel USAR) reported on the Army’s implementation and training process and official responses to some of the questions and concerns that have been raised by chaplains and other military personnel.
2. The Commission elected Associate Directors Ron Swafford and Gary Hitzfeld to one-year terms.
3. The PRJCCMP elected the following officers for 2011: Chairman, Bentley Rayburn; Vice-chairman, Don Prichard; Secretary, Erich Baum.
4. The Commission recognized the men from each member denomination who are scheduled for re-election or are rotating off the Commission this year: Paul Wrigley and Stephen Leonard of the PCA; Bob Coie and Ed Kauffman of the OPC.

VIII. Policy and Guidance Handbook, Homosexuality, Adopted, 14 May 11

RELIGIOUS MINISTRY AND HOMOSEXUALITY

A. BACKGROUND
   Until the last few decades, there has been little dispute about how to deal with a member of one of the military services who is discovered to have homosexual leanings, or to have actually engaged in such conduct. These members were removed from the particular service with some degree of punitive consequence, such as an Administrative Discharge or an Other Than Honorable Discharge. During the process of enlistment or applying for a commission, it was not the practice of our armed services to probe for a list of possible moral, social or ethical deficiencies that were not connected to a criminal record of some sort.
   This policy was characterized by the Clinton administration as “Don’t Ask – Don’t Tell,” implying some sort of moral hypocrisy on the part of the military for punitively dealing with discovered homosexuals, but who presumably had turned a blind eye to their admission in the first place. This incorrect characterization,
along with several other contributing factors, including the emergence of formidable political power on the part of the homosexual segment of American society has resulted in Congress repealing the “Don’t Ask – Don’t Tell” policy and making moot the long-standing, adequate practice of our military services in dealing with this problem. This change in public law and policy, however, does not relieve PRJC-endorsed chaplains from their responsibility to stand firmly for what is right.

B. PASTORAL GUIDANCE

A. Remain faithful to one’s vows: Historically, it has been the practice of each Chaplain Corps of the Army, Navy and Air Force, respectively, to insist that it expects every chaplain to remain faithful to the doctrinal practices and ordination vows of his endorsing denomination.

For chaplains endorsed by the PRJCCMP member denominations this includes the vow, in some form, to be faithful to the doctrines and truths of Scripture. That necessarily involves both the duty and privilege of calling sin “sin,” whether in the formal proclamation of the Word of God, or in applying it in solving a problem in conduct or thinking requiring a biblical solution. As in our guidance on praying in Jesus’ name, and women in combat, we remind our chaplains of constitutional principles prohibiting the government from imposing upon them substantive moral/religious judgments and beliefs, such as directing them on how to pray. These prohibitions are even more stringent if attempting substantively to limit chaplains in performance of their spiritual/moral/religious duties in consensual settings where views on homosexuality would be typically discussed in preaching, teaching, or counseling contexts.

B. Perform Religious Ministry: For PRJCCMP endorsed chaplains “religious ministry” includes all those activities and behaviors which are in accord with the inerrant Word of God, and the doctrinal standards set forth in the Westminster Confession of Faith, together with the Larger and Shorter Catechisms. Examples of “religious ministry” set forth in these standards include, but are not limited to, preaching, teaching of all religious subjects, sacramental rites, informal and formal counseling, ministry of presence, and staff interaction on religious issues. “Religious Ministry” for PRJCCMP endorsed chaplains cannot include anything that would cause a chaplain to support biblically defined sinful behavior. If a question arises as to what constitutes “religious ministry” then that particular issue should be clarified in consultation with the Executive Director of the PRJCCMP.

PRJCCMP endorsed chaplains are called by God to minister to our beloved soldiers, sailors, airmen, marines and guardsmen and their respective families and there are few parts of their military or ecclesiastical life that would not be considered “religious ministry.” The ‘DOD Support Plan for Implementation of the repeal of DADT” clearly stipulates that chaplains, in the context of their “religious ministry,” are not required to take actions that are inconsistent with their religious beliefs. In light of this ‘DOD Plan for the Repeal of DADT” any detailed service documents requiring ‘sensitivity’ and/or ‘support’ by military chaplains
for ministry to homosexual service members (also referred to as gay, lesbian and bi-sexual in DoD documents) may not in any way be construed as over-riding, or requiring the compromise of, any biblical, doctrinal or confessional standard on the part of those chaplains endorsed by the PRJCCMP.

C. Affirm Biblical truth and application: God’s Word specifically addresses the sin of sodomy, and related homosexual behavior in Leviticus 18:22; 20:13; and Romans 1:26-27, in addition to the Genesis chapter 19 account of the supernatural destruction of Sodom and Gomorrah for precisely that iniquity.

In light of the objective passages on the sin of homosexuality, and the Scriptural guidelines on the exercise of pastoral grace (1 Timothy 6:11-16; 2 Timothy 2:14-26), the PRJCCMP advises our endorsed chaplains to deal humbly and yet truthfully when asked about any aspect of this matter, and to do so in as courteous and kind a manner as possible. A chaplain is entirely at liberty to disagree with current secular assumptions, such as the idea that homosexuality is genetically caused, and yet may provide gracious counsel to an individual who confesses to this behavior. A service member who professes to be homosexual is still entitled to receive spiritual counsel if he or she so desires. It is not unconstitutional for a chaplain to encourage such a service member to seek the grace of Christ to repent of this, or any other sin, whether he or she is an unbeliever, or one professing faith in Christ as his or her Savior. However, this guidance must not be construed as in any way requiring any PRJCCMP endorsed chaplain to perform a marriage or union ceremony for homosexual or transgendered service members, to provide any counseling in support thereof, or to counsel or perform programmatic encouragement for homosexual or transgendered relationships before or after such a union. Chaplains endorsed by the PRJCCMP will not be permitted to perform marriage or union ceremonies for homosexual or transgendered service members, nor will they be permitted to plan, organize, lead, assist, direct, supervise or otherwise support same-sex couples retreats, family life seminars, other similar activities, or participate in any joint worship service with any chaplain who is a non-trinitarian or does not accept the authority of God’s Word in what they teach and believe. Moreover, according to the implementation guidelines, our chaplains will not be required to violate their faith in conducting or sharing worship services with homosexual chaplains or in condoning that which the Word of God condemns.

If a chaplain is challenged to cease and desist from addressing what is wrong with homosexual thinking or behavior, or to cover up his belief that it is wrong, especially if by one who is senior to the chaplain, we expect our endorsed chaplains to seek God’s strength not to waver, even if unjustly accused of failing to support the command, or some aspect of the command’s policies, such as equal opportunity programs. Further, if placed in such a situation, we encourage the chaplain promptly to contact the PRJCCMP for such assistance and protection as we are able to provide.

D. In conclusion, PRJCCMP endorsed chaplains will continue to be under the dual authority of the military and their respective denominations. The PRJCCMP
will continue to provide counsel and guidance to ensure that their “religious ministry” is consistent with their ordination vows and denominational beliefs. “Cooperation without compromise” will remain a way of life for our chaplains. In this increasingly pluralistic environment they will have to exercise wisdom in conducting ministry in the pulpit and in the counseling room, but are not restricted, according to the implementation guidelines, from counseling against a lifestyle that is contrary with the Word of God and calling for repentance and faith in Jesus Christ and for a life of virtue flowing from the love of Christ.

We should all pray fervently that God will allow that which was intended for evil to be used for good as our chaplains have the opportunity to minister the Gospel of Christ to a military that increasingly reflects the social perspective of our civilian world. May He have mercy. May He give greater grace. May He keep this door of chaplain ministry open so that men and women may hear the Gospel and be saved and Christ’s Great Commission go forward in the United States military community and in our nation and in the world.

Recommendations:
1. That Chaplain Doug Lee be given a total of up to ten minutes to address Synod followed by a time of question and answer if needed.
2. That our chaplain and military personnel be supported in prayer.

Synod’s Committee to the PRJCCMP:
Don Prichard
William Pihl
Erich Baum

Bill Weir, CFO for the Reformed Presbyterian Home, introduced Laura Duncan, CEO for the Home. Together they presented the report of the Woman’s Association and answered questions from the court. The report was received and appears in the Appendix to the Minutes.

The Moderator led in prayer as Synod took a break at 2:44 p.m. and returned at 3:06 p.m. singing Psalm 107D and being led in prayer by Dan Bartel.

Michael LeFebvre again presented the report of the Committee to Analyze Perspectives on Sexual Orientation. The first sentence of footnote 69 was stricken. The substitute motion for Item 4 was adopted as follows: that the committee be continued to prepare 1) a short and 2) a medium length summary of the salient points in the report. The clerk was instructed to send the paper also to the Christian Reformed Church. Michael LeFebvre was given a rising vote of thanks for the work he has done on this study. The report as a whole was approved and is as follows:
RPCNA Study Committee — Perspectives on Sexual Orientation

May 14, 2011
Dear Fathers and Brothers,

Your committee was appointed at the 2010 meeting of synod. We were formed in response to a request from the GLG Presbytery that synod would:

“take up one of the most important cultural issues of the day and provide the church with a biblical testimony on the question of homosexual orientation and pastoral guidance for ministry to those who are being told they have a homosexual identity; and that ... [the GLGP] paper, ‘Contemporary Perspectives on Sexual Orientation: A Theological and Pastoral Analysis,’ be ... a resource in that undertaking.”

(Communication #10–2)

In keeping with this instruction adopted by synod, your committee reviewed the paper prepared by the GLG Presbytery, and used it as a starting point for developing a paper for synod to consider. The resulting paper is attached.

The original paper provided by the GLG Presbytery included six major sections. Based on the input we received from synod members who read the GLGP paper and communicated their feedback to us, we concluded the first five sections required very little modification. Those five sections lay out basic theological and exegetical perspectives on same-sex issues. It was the sixth section—on “Pastoral Implications”—where we saw the most work was needed.

Therefore, the attached paper is substantially the same as the paper presented by the GLG Presbytery last year, with the following noteworthy developments:

- **General wording changes** — some changes to improve grammar and clarity were made; we also removed loaded terms like “liberal” in order to avoid unnecessary distractions from the main points of contention in the paper.
- **Additional material** — a few new citations were added (e.g., reference to an important new book was added to footnote 25; a relevant citation on “constitutional sins” from Jonathan Edwards was added on pp11–12).
- **Exegetical clarifications** — we refined some of the exegetical arguments, particularly the discussion of Ezek. 16:49–50 in connection with Gen. 19:1–29 (pp25–26), and the exegesis of Lev. 18:22 and 20:13 (where we tightened a list of ten points down to the strongest seven points; pp28–29).
- **Pastoral Implications** — we completely rewrote §VI (pp37–46).

We want to thank to those of you who contacted us with counsel, resources, and other input throughout the course of the year. Hopefully, we have adequately incorporated the insights of the brethren into the paper here presented, making this a suitable statement of the denomination as a whole on this vital subject of our day.
Recommendations:

In keeping with our assignment, we submit this document for your review with the following recommendations:

1. That synod adopt the attached paper, “Contemporary Perspectives on Sexual Orientation: A Theological and Pastoral Analysis.”
2. That synod instruct the Clerk of Synod to forward copies of this paper to NAPARC member denominations for their information.
3. That synod direct the Education and Publications Board to consider publication of this document for the edification of the broader church.
4. That the Study Committee on Perspectives on Sexual Orientation be dismissed.

For Christ’s Crown and Covenant,
Rich Holdeman
Howard Huizing
Zachary Kail
Michael LeFebvre, chairman
Ken G. Smith

Contemporary Perspectives on Sexual Orientation:
A Theological and Pastoral Analysis

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I. Introduction and Terminology

The word *homosexuality* was originally coined in German (*Homosexualität*) in 1869 by Karl-Maria Kertbeny. Kertbeny, an Austrian-born social reformer, first introduced the term in a pamphlet written to oppose the adoption of Prussian anti-sodomy laws in the new constitution for the unified German state then being formed. The new term was quickly adopted in German discourse, and was brought into English in 1892. Other European societies followed suit and, by the early 20th century, medical experts and law-makers across western Europe and North America were moving away from older terms like *sodomy* to use the new word, *homosexuality*.

But the old word (*sodomy*) and new word (*homosexuality*) are not equivalents. The shift in terminology was not simply a change of words; it was part of a broader shift in how same-sex issues were coming to be understood. Rather than viewing a person who engages in same-sex activity as acting against the way he or she is “sexually wired” (and thus labeled a *sodomite*) it was now argued that some people are actually physiologically “wired,” sexually, for same-sex desires (and thus are, by nature, *homosexual*).

Some advocates of this new perspective offer the example of a person’s handedness as an analogy. Most people are right-handed; the number of people who are left-handed has always been a minority. As a result, often throughout history, society has been prejudiced against left-handed individuals. For instance, an awkward dancer is said to have “two left feet” (why not “two right feet”?) and, in some societies, efforts have been made to retrain left-handed children to give prominence to their right hands. There is no biblical doctrine that exalts either left or right handedness as innately superior; however, there have been prejudices against left-handedness through history, because it is a minority orientation. Modern science has confirmed, however, that handedness is not a matter of choice nor something which children should be “trained out of.” While most people are naturally “wired” for right-handedness (roughly 9 out of 10 people are right-handed), some are actually genetically pre-disposed to left-handedness. In 2007, a group of scientists identified the gene (called LRRTM1) which disposes a person to left-handedness. According to the proponents of the new perspective on

1 Karl-Maria Kertbeny (originally published anonymously), *Paragraph 143 of the Prussian Penal Code of 14 April 1851 and Its Reaffirmation as Paragraph 152 in the Proposed Penal Code for the North German Confederation. An Open and Professional Correspondence to His Excellency Dr. Leonhardt, Royal Prussian Minister of Justice* (Leipzig: Serbe’s Verlag, 1869). Note that Kertbeny formed the word *homosexuality* by combining the Greek *homo* (meaning “same”; not the Latin *homo*, meaning “man”) with the Latin *sexualis* (meaning “sex”).
same-sex issues, a re-characterization of sexual orientation along similar lines is required. Same-sex desires are, they argue, not a matter of moral choices, but are a natural disposition—a legitimate sexual identity. Words like *sodomy*, *sodomite*, *sexual perversion*, and so forth reflect the traditional presupposition that same-sex activity is a perversion of a person’s natural gender role. The term *homosexual* (along with its counterpart, *heterosexual*) was coined to convey the new idea that some people are same-sex oriented by nature and ought not be prejudiced against simply because it is a minority orientation.

Certainly, even those promoting this new perspective continue to recognize that there are some individuals who engage in same-sex activities due to their circumstances and not due to any inner orientation. For instance, men who lust for sexual stimulation but who are confined in situations where no female companionship is possible (as in some military situations or in prison), sometimes turn to same-sex sex against their natural orientation. Such cases continue to be identified by behavioral terms, like *sodomy* or *pederasty*. However, the word *homosexuality* was designed to refer to those for whom same-sex interests are believed to emerge from the individual’s “true” sexual identity. The *GLBTQ Encyclopedia* explains,

> “Homosexuality and heterosexuality emerged as concepts in late nineteenth-century European medical and juridical discourse. Their introduction and popularization occasioned a revolution in the way sexual behavior was understood by linking that behavior inextricably to social identity, hastening cultural changes in the organization of sexuality already underway in urban areas of Europe and North America.”

This shift in understanding has major implications for the church. Yet unfortunately, while there are numerous statements from reformed and presbyterian denominations addressing same-sex practices and same-sex desires, there are few ecclesiastical papers dealing specifically with the question of “homosexual orientation.” We believe this is a subject which needs to be examined and addressed by the church. We hope that this paper will contribute toward greater understanding among churches striving to respond to questions about homosexuality and to reach out to those who experience same-sex desires.

There are several aspects of the “homosexuality as an orientation” paradigm which need to be confronted. First of all, this new claim raises a profound challenge to the traditional understanding of the doctrine of man, specifically in relation to human sexuality and gender as part of mankind’s reflection of God’s likeness.

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Either the church’s traditional understanding of genders and sexual identity needs to be corrected to accommodate the new perspectives on homosexuality, or the church’s traditional positions on these matters need to be re-articulated in ways that show their relevance to the modern claims (see §§II–III, below). Secondly, there is extensive exegetical work being done by biblical scholars revisiting the biblical texts on sodomy and how (indeed, whether) they speak to issues of homosexuality. The church needs to keep her doctrines on same-sex issues grounded in careful exegesis with discernment as to the hermeneutical presuppositions which give rise to various counter-interpretations (see §§IV–V, below). Finally, because these are issues touching on the lives of real people in deep and profound ways, the church’s treatment of these theological questions must bear the fruits of pastoral direction for ministering to those with same-sex attractions. Indeed, there has never before in history been such an immense amount of research into the nature of same-sex issues, and while the church’s theological stance may not be changed by this research, pastorally there is much that can be learned from recent research for better understanding and ministering to “homosexuals” in our communities (see §VI, below).

II. Biology, Gender, and the Biblical Doctrine of Man

For millennia, same-sex behavior has been viewed as a moral perversion deserving heaven’s judgment. In the biblical account of Sodom and Gomorrah, where the same-sex demands of the men of Sodom against Lot’s guests were answered by a downfall of literal hellfire and brimstone, the church historically found a most awful warning against such violations of proper sexual order, and society in general found a name for it—sodomy.

As noted above, the introduction of new terminology (homosexuality, followed by other neutral terms like gay, lesbian, bisexual, transgender, queer) reflects a change in the way society has come to regard same-sex attractions. Rather than linking them to moral failures, it is now posited that sociological or physiological factors cause this sexual orientation. By breaking with tradition and positing a different cause for a “same-sex orientation,” modern science has also set up for itself a need to demonstrate and identify just exactly what the social or physiological cause for homosexual orientation is. Once the theory was provided, scientific research to test and prove the theory has followed in earnest.

Through much of the early century of this research, psychiatry led the way looking for social influences which might cause homosexual orientation. In fact, until 1973 homosexuality was listed in the American Psychiatric Association’s Diagnostic and Statistical Manual of Mental Disorders (DSM) as a psychiatric condition. However, decades of psychiatric research to identify social or cultural factors for the condition produced little convincing results. Furthermore, since studies of homosexual men and women found that they were otherwise well adapted mentally and socially, it was determined that regarding it as a psychiatric
pathology was heading in the wrong direction. As Chandler Burr explains, “Psychiatry had succeeded in defining what homosexuality is not—not in explaining what it is. Questions of etiology ... thus became by default questions for neurobiology.”

In the last few decades, biology has been at the forefront of the question, looking for the “gay gene” or brain structures associated with sexual orientation. Biologists had already been interested in studying structural differences between the brains of men and women. Such studies of gender differences in the brain were now expanded to compare anatomical features in the brains of “heterosexual” and “homosexual” individuals, with related experiments on laboratory animals. Several decades of this pursuit for the “gay gene”—or other evidence for “sexual orientation” in the brain—has produced many intriguing insights (and lots of impassioned claims on all sides); however, definitive results remain unclear. In a recent (May, 2009) pamphlet on the subject from the American Psychological Association, the state of the scientific community is summarized thus:

“Although much research has examined the possible genetic, hormonal, developmental, social, and cultural influences on sexual orientation, no findings have emerged that permit scientists to conclude that sexual orientation is determined by any particular factor or factors. Many think that nature and nurture both play complex roles...”

It would be easy to misread this statement as suggesting no evidence at all has been found for “homosexual orientation.” That is not the result which scientists are giving to us; the scientific community has not abandoned the claim that same-sex desires emerge from something deeper in a person than his or her own, personal choices. Too many of those who wrestle with these desires experience them from early childhood and in ways that seem, to researchers, to confirm the presence of causes deeper than personal, moral choices. However, the last century of research has indicated that finding a single, “smoking gun” cause (e.g., a single “gay gene”) is unlikely. It is now generally believed, as indicated in the APA statement above, that sexual orientation develops out of some kind of a “perfect storm” of both natural (e.g., genetic or in utero chemical) and social (e.g., childhood or developmental) influences. Of course, the conclusions of the

8 Chandler Burr, “Homosexuality and Biology,” 120.
10 Some conservative voices have latched onto the apparent failure of modern science to provide a “smoking gun” demonstration of such physiological causation as indication that the whole hypothesis is in error. E.g., A. Dean Byrd, “APA’s New Pamphlet on Homosexuality De-emphasizes the Biological Argument, Supports a Client’s Right to Self-Determination” (www.narth.com/docs/deemphasizes.html; accessed 12/28/2008).
scientific community are in constant flux, and one can never be certain where future research will lead. But what is the church’s response to this developing (and ever changing) body of scientific material to be?

We believe the church should welcome the insights of scientific studies in this field. There is no reason to deny the helpfulness of the perspectives offered by such research. At the same time, we also believe such insights should be received with a measured degree of caution. A degree of skepticism should be maintained about contemporary research into sexual orientation questions, for at least two reasons.

First of all, the whole endeavor is rooted in the presupposition that there are physiological causes for every human tendency. That is, the scientific community today has, for the most part, adopted the presupposition that man is a material being without any immaterial soul. What we call the “soul” in man is, according to contemporary thought, simply an expression of physical and chemical (that is, material) reactions. Therefore, from the very beginning of the scientific community’s search for causes of same-sex desires, a physiological solution is expected. The APA statement quoted earlier interprets the lack of clear evidence for a particular, naturalistic cause for same-sex desires as indicating that there must therefore be a complex “perfect storm” of causation. However, the reason for this conclusion is because a materialist view of man presupposes that some physiological cause must exist. We simply note that this materialist presupposition is not, itself, without its critics within the scientific community;¹¹ and it certainly is not a presupposition from which we as the church can work (cf., WCF 4.2; WLC 86). On the contrary, we believe that the failure of the scientific community to identify a clear causation for this orientation may actually suggest that the presupposed materialism behind the endeavor is ill-grounded.

Secondly, we could wish that there was more objectivity and less politically motivated pressure behind the scientific community’s work in this field. The presence of so much political and lobbying pressure to prove the validity of same-sex orientation makes it difficult for theologians, who are generally not experts in scientific matters, to know what published research to trust and what is not trustworthy. Ronald Bayer notes, for instance, that the 1973 vote by the APA to remove homosexuality from the DSM list of pathologies took place under pressure from disruptive demonstrations and threats from gay rights groups. Based on a follow-up survey of APA members conducted after the vote, Bayer concludes that the majority of members actually held opinions opposite to the turnout of the vote and that the decision, therefore, “might have been affected by sociopolitical considerations.”¹² We certainly are not in a position to review such events, but simply recall that even scientific consensus is not formed in a vacuum, and the immense political pressure in this field introduces an unavoidable degree

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of wariness. Many of those involved in the quest, as the proponents themselves
admit, have a personal interest in proving its existence (being themselves
“homosexuals”). Furthermore, as noted at the head of this paper, the effort to
recognize a homosexual orientation was originally launched as part of a social
reform movement in Germany. For all of these various reasons, it is hard for us
to avoid the concern that at least some of the work in this field continues to be
motivated more by social reform agendas than by a truly objective (i.e., scientific)
concern to understand same-sex desires, as though the traditional concern to help
reform the one struggling with same-sex desires (rather than reforming society’s
understandings of gender and sexual identities) is conclusively incorrect.

With these concerns being voiced, we nonetheless do believe that the church
should willingly engage with the insights which scientific research is offering—even if we do not believe that the church should feel compelled to adopt this
widely held hypothesis, yet. The evidence for this conclusion (that same-sex
desires are caused by a genetic orientation) is still too weak to be regarded as
conclusive. We still have to consider, however, whether it is biblically sound
to allow that an innate homosexual orientation might one day be demonstrated; and, if so, whether such a finding would require the church to reform her doctrine of man in any substantial way.

While we admit the aforementioned points of skepticism, we nonetheless
do not believe it is beyond the bounds of a biblical view of man to allow that
some innate “cause(s)” for same-sex desires could be defined. However—and
this is a crucial point—the implications of such a finding for the church would
be primarily pastoral, not theological. That is, if this modern paradigm of sexual
orientation is proven correct, this does not warrant a change in the church’s
doctrines in any substantial manner. Contrary to the claims of liberal churchman
and the assumptions of many scientists, that such a scientific finding would require
the church to change its theological-ethical stance toward same-sex issues, we
believe such a finding would valuably inform the church’s compassion and her
ministry to those experiencing this “orientation;” however, the biblical doctrine
of man (including human sexuality) as historically confessed by the church would
not be “re-written” by such a finding.

Chandler Burr is a gay author who illustrates the position of churches seeking
to legitimate homosexuality. Mr. Burr is best known for his book on The Search
for the Biological Origins of Sexual Orientation, which was published by a Disney
subsidiary (Hyperion) in 1996 and prompted the widely publicized boycott of
Disney by Southern Baptists. Mr. Burr illustrates the posture of many in churches
today when he poses the question: if sexual orientation is found to be biologically
determined (as he is persuaded it will), “How can one justify discriminating
against people on the basis of such a characteristic?... God made gay people
this way... [and] like it or not..., there are majority and minority expressions of
[sexuality]...” Similarly, Dan O. Via (Professor Emeritus of New Testament at

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13 E.g., Chandler Burr, “Homosexuality and Biology,” 117, 131.
Duke University Divinity School), writes, “We do not know for certain whether homosexual orientation is essential (biological and genetic) or constructed (psychological and social) or both; but whatever is the case, even some who hold very strongly to the traditional view agree that at least some part of the gay population is immutably [i.e., unchangeably] so... Should then homosexual orientation not be considered a different sexual order of creation, the actualization of which in practice would be natural?”

It is widely believed by such advocates that, if homosexuality is shown to have biological and/or sociological causes (thereby proving the “homosexual orientation” hypothesis), that this would be indication that homosexuality is part of God’s natural order. However, this conclusion would not follow, of necessity, from such proof. While we believe that such discoveries would have significant implications for understanding and pastoring men and women with these struggles, an orthodox understanding of Scripture, and particularly its teaching on the effects of original sin upon human nature, do not support the logic of men like Burr and Via.

In chapter 6 of the Westminster Confession of Faith, we confess that, “By [Adam’s] sin, [our first parents] fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the parts and faculties of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.” (WCF 6.2–3).

Sexual identity is included in the “all parts and faculties of soul and body” which have been disordered by original sin. Genesis teaches us that the created sexual order (which God pronounced objectively “very good;” Gen. 1:31) involves two genders, sexually designed for one another. “God created man ... male and female,” and when God brought the woman to the man, the man declared, “This at last is bone of my bones and flesh of my flesh...” The inspired theologian who recorded this event gives us its doctrinal implications, stating, “Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh” (Gen. 1:27; 2:23–24). That this teaching of Genesis 1–2 is specifically about the sexual identity of the male and female for each other (and not simply using the man and woman as examples of all kinds of loving, sexual relationships) is confirmed by subsequent passages throughout Scripture, which identify other “orientations” of sexuality as corruptions of this one-man-and-one-woman creation order, including fornication (e.g., Deut. 22:28–29), adultery (e.g., Deut. 22:22), polygamy (e.g., Gen. 4:19; 1 Tim. 3:2), bestiality (e.g., Exod. 22:19), prostitution (e.g., Lev. 19:29), incest (e.g., Lev. 18:6), cross-dressing (e.g., Deut. 22:5), and same-sex intercourse (e.g., Lev. 18:22; 20:13).

16 Cf., pp27–29, below.
Many of these alternate sexual orientations (both the desires and the associated behaviors) may genuinely have deeper and more complicated factors influencing those who are tempted by them than simple “free will” decisions. In fact, taking a cue from the last century of work to tie same-sex desires to natural causes, recent studies on “zoophilia” are positing similar biological sources for an in-born orientation toward sex with animals.\(^\text{17}\) (\textit{Zoophilia} is the term which has now been coined to represent the purported sexual orientation behind animal-sex desires as an alternative to the old behavioristic term \textit{bestiality}.) Are we to discover that there are biological underpinnings to all manner of sexual orientations, including group sex and animal sex and so on? While skeptical concerning the validity of such claims (for reasons stated earlier), we nonetheless do not outright deny the \textit{possibility} that biological influences for even these other “orientations” (such as polygamy or “zoophilia” and so on) \textit{might} be found. The present condition of human nature is, as Scripture teaches us, disordered from its proper design, and the true depth of its brokenness is undoubtedly beyond our comprehension (Jer. 17:9). However, we confess with Scripture that the creation order which God pronounced to be objectively “good,” before human nature became burdened with many lusts and confusions of all kinds, constitutes two genders which are sexually oriented for one another. If science shows us that sexual disorders are more deeply enmeshed in human biology than the church has traditionally understood, this ought to stir our concern for even greater understanding and compassion for those who experience these desires; however, it does not change the fact that such inclinations are contrary to human nature as God designed it—and as he is redeeming it.

As Greg Bahnsen explains,

> “Even if it were somehow shown that this idea [that some are born with a homosexual predisposition] has biblical warrant, this fact would not lead in itself to the conclusion that the individual who has a distinctive sinful bent (say, toward homosexuality) in his inherited depraved nature is somehow less personally responsible for the corresponding desires and acts than for other sinful desires and acts. Adherents of the view in question have to show biblical support for the idea that the individual cannot be held specifically responsible for those particular sins that are \textit{ingrained} in his depraved nature... Everyone must recognize that original sin ... is itself sinful in character and something for which its inheritors are held personally culpable (Rom. 5:12, 15–19)... The present theory contributes nothing to an ethical evaluation of homosexuality.”\(^\text{18}\)

Same-sex behavior is identified in Scripture as an “offense” (נשך) against
God’s sexual order (Lev. 18:22) and same-sex inclinations are also identified as “dishonorable passions” (πάθη ἀτυπίας; Rom. 1:26–27). What the findings of modern science might be telling us is that such desires, where experienced, are more deeply tied to the effects of original sin than we may often have recognized. Sometimes a person brings upon him/herself same-sex experiences that stir up same-sex desires. However, perhaps in a greater number of cases than we have tended to appreciate, these desires were not deliberately sought out, and the self-blame and intense sense of guilt which many experience simply over having these struggles needs to be compassionately addressed. There truly may be those who struggle with same-sex temptations, not due to any particular choices of their own, but because of the brokenness of human nature. However, the church’s doctrine of human nature, and our understanding of gender and sexual morality, remain anchored in the teachings of Scripture which already provide an explanation for even biological disorders in “all parts and faculties of soul and body.”

Frankly, a deep-seated propensity to same-sex desires would certainly not be the only (or even the most difficult) kind of brokenness to bear. As Stanton Jones and Don Workman point out, “An adult child of an alcoholic may have a biological predisposition [to excessive drink]”—a physiological disorder experienced because of one’s parents. Similarly, many people struggle with mental health disorders like depression or schizophrenia or ADHD, which (we are told by medical experts) can also have biological factors beyond the individual’s control. We are certainly not suggesting that a sexual struggle is comparable to a mental disorder or alcoholic tendencies. However, these and other common afflictions of mankind remind us that each of us, in different ways, share in the impact of someone else’s sin as well as our own: Adam’s in particular, as well as the sins of others whose lives intersect with ours. Furthermore, each of these afflictions leave a person more vulnerable to certain sins than those with different afflictions. For example, if indeed ADHD has biological factors, a person with this condition is more prone to distraction and boredom with his work, may find it more difficult to pay attention to the words of his wife, and (we are told) may be more prone to blurt out what is on his mind. There are moral implications for such tendencies, and a man with ADHD would not cease to be morally responsible because of these tendencies. He simply would need to realize that he, perhaps on account of biological or sociological influences which are the result of original sin, is more vulnerable to certain temptations and must, with great humility and prayer and full exercise of the means of grace, take hope in the promises of redemption for every part of the body and soul while striving to honor the image of God in his own life. The other examples mentioned, depression and schizophrenia, are likewise matters of much controversy and debate regarding their purported biological origin. However, those questions are resolved, they illustrate conditions which, in some cases (like schizophrenia), may even be more difficult to bear than

19 See the exegesis of these passages in §V, below.
20 Stanton L. Jones and Don E. Workman, “Homosexuality: The Behavioral Sciences and the Church,” 106.
struggling with same-sex desires.

Perhaps we will find, in coming generations, that the tendency of modern science to trace so many human experiences (physically and psychologically) to biological influences is a fad which will ultimately be more severely qualified. Perhaps future scientists will look back on our era and see that our fascination with functional MRIs and DNA-mapping and other (for us) groundbreaking technologies were over-hyped in what they were really telling us. We might recall, for instance, some of the tragic results of lobotomies performed in the mid-20th century due to the inflated conclusions of early brain-mapping research. Perhaps in future generations, it will be found that the sexual orientation hypotheses of our age, as well as neurological “causes” of various mental disorders, eating disorders, and so forth, while associated with real findings, are similarly over-rated in the meaning of those findings. We may find that these conclusions are too heavily shaped by the presupposition of current science that all human conditions have *material* causes, and we may one day come to realize that the biological features identified for certain conditions are not really causes but simply coordinate expressions of something with an even deeper, non-biological, origin. But it is also possible that future science will more thoroughly demonstrate that the biological factors associated with such conditions truly are causative. It may even be found that there is a “gay gene,” so that even homosexuality is congenital. The answers to these questions are extremely important; however, they do not in themselves call for a reform of the church’s historic doctrine of man, of human sexuality, and the impact of original sin.

In fact, while it has often been claimed that the Bible provides no treatment of socially or biologically influenced homosexuality (and only speaks of personal choices), we believe that Paul’s descriptions in Romans 1 are far more insightful on these matters than some have given credit. In that chapter, Paul is not talking about an individual’s decline into sin through personal choices and behaviors; he moves systematically in that chapter through a description of how a society declines from one level of folly (vv18–23) into dishonorable lusts (vv24–25) and then into dishonorable passions (including same-sex temptations; vv26–27) and finally, if there is no repentance, to a “debased mind” (vv28–32). We don’t believe Paul is necessarily providing a mechanical description of a precise sequence of steps through which a society degenerates, but he is providing a typical description of a culture’s decline. His use of the plural pronouns throughout that passage, and his application of this chapter to communities (Jewish and Gentile) in the subsequent chapters, indicate that he is not describing the decline of one individual through various temptations because of his own sins alone. Thus, even the context of Paul’s reference to same-sex desires in Romans 1 should be a reminder to us (and to those who struggle with this temptation) that the human race is a community

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in which we each bear the scars of others’ sins, not merely our own.\(^\text{22}\) Within that context, the Apostle Paul himself points to “dishonorable passions” in one generation as the fruits of the sinfulness of society in past generations. Certainly Paul had no concept of genetic or biological issues which might naturalistically communicate the effects of sin from one generation to another, but he clearly recognizes that the corruption which individuals wrestle with in many aspects of human nature have more complex causes than the simplistic outlook of Job’s counselors.

Even in the century prior to modern notions about sexual orientation, Jonathan Edwards was already writing about the roots of many sins in the “natural constitution” (i.e., the “orientation”) of a person. In his “Treatise on Religious Affections,” Edwards wrote with keen discernment and pastoral sensitivity about such “constitutional” struggles:

> “Allowances, indeed, must be made for the natural temper, which conversion does not entirely eradicate: those sins which a man by his natural constitution was most inclined to before his conversion, he may be most apt to fall into still. But yet conversion will make a great alteration even with respect to these sins. Though grace, while imperfect, does not root out an evil natural temper, yet it is of great power and efficacy to correct it. The change wrought in conversion, is an universal change: grace changes a man with respect to whatever is sinful in him; the old man is put off, and the new man put on; he is sanctified throughout. He is become a new creature, old things are passed away, and all things are become new; all sin is mortified, constitutional sins, as well as others. If a man before his conversion was, by his natural constitution, prone to lasciviousness, or drunkenness, or maliciousness; converting grace will make a great alteration in him, with respect to these evil dispositions; so that however he may be still most in danger of these sins, they shall no longer have dominion over him; nor will they any more be properly his character. Yes, true repentance, in some respects especially, turns a man against his own iniquity; that wherein he has been most guilty, and has chiefly dishonoured God. He that forsakes other sins, but preserves the iniquity to which he is chiefly inclined, is like Saul, who, when sent against God’s enemies the Amalekites, with a strict charge to save none of them alive, but utterly to destroy them, small and great; slew the people, but saved the king.”\(^\text{23}\)

While neither the biblical writers (like Paul) nor later theologians (like Jonathan Edwards) were aware of modern theories about sexual orientation, they
were not naïve concerning the role of a person’s unchosen, natural disposition in the particular temptations and sins with which that individual will struggle.

To summarize this important point: even if it were to be demonstrated beyond reasonable doubt that some people possess a same-sex orientation through biological or sociological factors outside their own control, this would not indicate that homosexuality is part of God’s intended order. It would (and, even at the current provisional stage of the scientific findings in this realm, ought to) increase our awareness of how desperate the human condition is, how utterly hopeless men are of achieving renewal simply by self-will or behaviorism, and, frankly, how imbalanced the effects of sin are throughout human experience that some people experience one area of brokenness more deeply while other people experience another more heavily.

We recognize that this doctrine of sin, and of human nature’s “total depravity” because of sin, is a very depressing doctrine, and one which seems unfair and full of hopelessness by itself. But indeed, that is the tragic nature of sin and the curse as taught by Scripture. In every age, it is the church’s responsibility to bring this sad truth to bear on the conditions of that generation. It is also the reason why the Apostle Paul, with his own experiences of brokenness, cried out, “I delight in the law of God in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!” (Rom. 7:22–25). Only after sharing in Paul’s understanding of the true hopelessness of our broken condition, right down to that agonizing tension of one’s own conflicted, inner desires so often testified by those who experience same-sex temptations, can we also realize how glorious the hope of redemption is which Paul leads us in championing with his exultant cry amidst his struggles: “Thanks be to God through Jesus Christ our Lord!” The bondage and afflictions of the curse really do run that deep; but it is against the backdrop of such struggles that the profound power and immeasurable greatness of God’s grace shines forth with splendor and stirs our hearts with a yearning for sanctification and hope in heaven. In the face of such real and even uncontrollable inclinations, our desperate need for a Redeemer who is truly a Powerful Savior (not merely a Wise Teacher) becomes a focus of our longing and our joy.

Through life, every person will face profound struggles sexually, whether those temptations be “heterosexual” or “homosexual.” We think for instance of the many Christians who find themselves married to a spouse who is no longer sexually satisfying perhaps for legitimate reasons (such as a sexually disabling illness on the part of the other spouse), and thus find themselves in a position to honor God with their sexuality with intense difficulty. “Homosexual” men and women are not the only ones called to honor God’s design for human sexuality in the face of extremely difficult pressures. And admittedly, such struggles are not “fairly” distributed, so that the church needs to learn to provide particular encouragement to those struggling with some of the heavier forms of sexual temptation such as same-
sex desires. Nonetheless, the church’s proclamation has been reduced to “self-help” mantras if we do not recognize that there are aspects of human brokenness which really are beyond our ability to “fix” ourselves, yet which still require faith, prayer, and waiting upon the mercy of the Savior to redeem.

While left-handedness and right-handedness are examples of biological orientations which have no moral consequences (there is nothing sinful about writing with one hand or the other), a same-sex orientation (if biologically caused) does have moral consequences. As deeply enmeshed in the soul or body as modern thought posits it to be, same-sex desires call for faith in a Powerful Savior who created us male and female, and who can be trusted to truly redeem his people “in all the parts and faculties of soul and body”—even if he does not always complete our redemption on the schedule that we long for, or even, in his wisdom, within this lifetime. That kind of trust is what faith (and faithful obedience) is all about.

Some theologians today lean too heavily on those scientists who insist that the “homosexual orientation” is immutable and cannot be changed or healed. Even this claim of immutability is controversial, however. Some researchers do report successes in “re-orienting” same-sex desires. Furthermore, even if in some cases the desires are so deeply ingrained (and even innately “caused”), so that reform truly is humanly impossible, it is not the experience of such individuals that defines the “new nature” into which Jesus is patiently (sometimes too patiently, it seems to us) renewing his people. In all points of our Christian struggles, Scripture teaches us to see our “true selves” as being found in the “new man” which is after the likeness of Christ (cf., the nature of man as created in Gen. 1–2), and not in the experiences of our “old man” wrestlings (Eph. 4:17–24). Without denying or belittling the intense, seemingly irresolvable struggle which same-sex desires genuinely entail for many men and women, the testimony of Scripture is clear: “... neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality... And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God” (1 Cor. 6:9–11). It is the nature of the Spirit’s transforming power to address even the deepest struggles of the human soul and to bring the power of the resurrection to bear upon them.

III. Personality Traits and the Multiplication of Gender Categories

One of the sexual reformers in 19th century Germany (and an early proponent of the new terminology) was a man named Karl Heinrich Ulrichs. In his writings and speeches on homosexuality, Ulrichs famously spoke of himself as “anima muliebris virili corpore inclusa” (“a female soul confined by a male body”).

24 E.g., the quotation of Dan O. Via on p8, above.
25 E.g., the various studies reviewed by Stanton L. Jones and Don E. Workman, “Homosexuality: The Behavioral Sciences and the Church,” 103–4; in, Homosexuality in the Church (Jeffrey S. Siker, ed.), 93–115, as well as the extensive study completed by Stanton L. Jones and Mark A. Yarhouse, Ex-Gays? A Longitudinal Study of Religiously Mediated Change in Sexual Orientation (Downers Grove, Ill.: InterVarsity Press, 2007).
26 E.g., the title page of his Memnon. Die Geschlechtsnatur des mannliebenden

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Ulrichs was careful to qualify his statement, admitting that he saw in himself some typically female traits and some typically male traits, nevertheless, the large number of traits he found in himself which are commonly associated with women added to his sense that his “identity” was something other than that of a male. In addition to his same-sex desires, Ulrichs pointed to these feminine qualities to his personality, as indication that he was oriented differently than a typical man, thus justifying what essentially amounts to a new gender category: homosexual.

Ulrichs popularized a perception which is carried on today in the colloquial expression, “sex is between the legs and gender is between the ears,” and in the scientific fields of research into the neurological bases, not only for “sexual orientation,” but also for “brain gender.” Since homosexuality is generally identified based on both same-sex desires and what is called “gender-role non-conformity,” we believe it is also important to address these new trends in defining one’s “brain gender.” Once our society adopted the “sexual orientation” hypothesis, our entire concept of human gender has become confused. According to one classification system representative of this modern confusion, every individual has:

1. a biological sex (male, female, or intersex) which is determined by one’s physical anatomy;
2. a gender identity (which can be masculine, feminine, or transgender) which is based on how a person acts, talks, dresses, and behaves in relation to the gender norms established by society; and
3. a sexual orientation (which can be heterosexual, homosexual, or bisexual) which is based on one’s sexual attractions.

That is, a person might have, for instance, the body of a man (biological sex), the brain of a woman (gender identity), and the sexual orientation of both (bisexual). While considering a person’s sexuality, mental traits, and physique in distinct categories might be an interesting way to make categorizations about various aspects of an individual’s personality in the laboratory, it is troubling that these categories are being given the weight of literal new gender categories. We confess, biblically, that God created human beings as male or female, with sexual orientation and gender identity being one and the same as that individual’s biological sex. We have already considered the sameness of one’s biological sex and proper sexual orientation in previous sections of the paper; it is the middle category, gender identity (allegedly determined by a person’s mannerisms and other gender-typical or non-typical traits) that needs to be addressed next. It has been common, all through history, to speak about “masculine traits” and “feminine

traits” based on generalizations of human experience. For a recent example, John Gray’s best seller, *Men are from Mars, Women are from Venus*, is built around the discussion of such generalizations as the following:

“Men ... offer solutions... while women offer unsolicited advice...”

“While [men] tend to pull away and silently think about what’s bothering them, [women] feel an instinctive need to talk about what’s bothering them.”

“Men are motivated when they feel needed while women are motivated when they feel cherished.”

[Regarding sexual intimacy,] “A man gets close but then inevitably needs to pull away... A woman’s loving attitudes rise and fall rhythmically in a wave motion.”

This way of classifying personality traits along gender lines has become a popular theme in Christian marriage books, as well. There is nothing wrong with such generalizations, so long as we are careful not to become overly dogmatic that certain sets of traits are the inherent property of one gender or the other. Such generalizations are no more than that: generalizations based on the kinds of traits which *often* appear in men or in women, respectively. A careful consideration of an individual man or woman on his or her own merits, however, will undoubtedly reveal numerous instances where a particular person has some traits that defy these classifications.

Any time the distribution of a trait (physiological or behavioral) between the genders is statistically measured, one gender will have a predominant representation. And in some cases, the distribution will certainly be so heavily weighted toward one gender over the other as to become a *typically* masculine or *typically* feminine trait. But this should not be grounds to label such traits as *definitively* masculine or feminine, so that a person’s brain gender is defined by these traits in opposition to their sexual gender.

<table>
<thead>
<tr>
<th>A Person’s Traits</th>
<th>Same-sex sexual desires</th>
<th>Gender non-typical traits</th>
<th>Gender typical traits</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Modern terms</strong></td>
<td>“Homosexual”</td>
<td>“Straight”</td>
<td></td>
</tr>
<tr>
<td><strong>Biblical terms</strong></td>
<td>“Unnatural Affections”</td>
<td>“Natural Affections”</td>
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The diagram above (while admittedly simplistic) represents the impact this new attitude about “brain gender” has on sexual orientation issues. Because modern society identifies homosexuality based on “the simultaneous incidence

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of same-sex eroticism and gender role non-conformity, males with a noticeable number of gender non-typical traits are not only being told that they have a “female” brain, but they are being encouraged to regard these traits as possible signs of a “homosexual orientation” as well.

Nowhere in Scripture are men or women exhorted to question their gender identity based on tastes and mannerisms—let alone their sexual orientation. A noteworthy biblical example that warns against being over-dogmatic about identifying certain traits with certain genders is provided by the brothers, Jacob and Esau. While Esau was favored by his father and had many “man’s man” characteristics and skills, Jacob evidently identified better with his mother and, we are told, was more domestic in his leanings: “When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a peaceful man, remaining at the tents. Isaac loved Esau because of his hunting stories, but Rebekah loved Jacob” (Gen. 25:27–28). Physically, even, there were remarkable differences between Jacob and Esau. While the latter was hairy, Jacob was smooth skinned (25:11).

Notwithstanding Jacob’s smooth and domestic traits, Scripture never so much as hints of any reason to regard Jacob as in anyway “not conforming” to his gender. And it does not appear that Jacob struggled with same-sex attractions, either: his eyes were drawn to Rachel’s beauty so that he loved her (Gen. 29:17–18), and he went on to father twelve sons and an undisclosed number of daughters by two wives and two concubines. Our purpose for citing the example of Jacob in this place is simply to note the fact that God does not intend for every man to be a “man’s man” with the traits of an Esau. We might wonder how Jacob would be counseled if he were attending a public school, today, and his tendency to avoid the rough-housing boys on the playground was noticed by a teacher trained in the modern ideas about “brain gender.”

Melissa Hines (Professor of Psychology at City University, London) begins her book on Brain Gender by stating, “a characteristic that shows a sex difference is one that differs on the average for males and female of a given species. Thus, a human characteristic is considered to show a sex difference if it differs for a group of boys or men in comparison to a group of girls or women.” In other words, as we have noted above, those traits which are generally found in one gender rather than another are considered a distinctive mark of that gender. This seems sensible enough; however, Dr. Hines’ book is about identifying boys who have a female brain-gender and vice versa. While there may, indeed, be brain features which

32 Most English translations render the Hebrew וַיַּלְכָּה (lit., “for game/hunting was in his mouth”) in a way that implies it was Esau’s food which had won Isaac’s favoritism. This is possible, however, it is likely that this idiom refers to the hunting stories that filled Esau’s mouth, rather than the game that filled Isaac’s mouth. In either case, the translation of this detail is not consequential to the argument of the present paper.
psychologists like Dr. Hines can associate with certain “more commonly male” and “more commonly female” traits, these do not justify calling a boy’s brain “female” or a girl’s brain “male.” We believe it to be unbiblical (and unhelpful) to use such observations about tendencies of a given gender to dogmatically impose upon a person the burden of gender identities which are the constructs of psychologists and contradictory to the two genders which God created us to uphold. Men like Jacob and men like Esau have very different personality traits, but biblically they are both equally and thoroughly male.

The church needs to be aware of these trends in our society, multiplying gender categories through the separation of sexuality and brain gender from one’s physical gender. In particular, realizing that gender-typical traits are now being used to prescribe (rather than describe) gender identities, it becomes increasingly important that the church be careful not to fall into the trap of treating “sensitive men” as less masculine or “strong women” as not feminine and thereby contributing to a sense of gender confusion and the resulting burden of individuals being given one of society’s new gender identities. While Scripture does prescribe the sexual orientation of each gender, Scripture does not prescribe the personality traits which belong to each gender. Furthermore, Christians in the church today often (following the world around us) describe certain personality characteristics as being “homosexual,” as captured in the casual expression, “That’s so gay!” When Christians adopt such stereotypes from the world, even when only used in casual conversation, it can be very damaging. Such speech can cause men or women to believe that they are objectively “homosexual,” especially if they have ever faced a same-sex temptation. Rather, they should be affirmed as being wholly masculine, or wholly feminine, exercising all the particular gifts and personality traits God has given them. In light of the widespread gender confusion of our age, the church needs to be reformed even in our casual speech if we are to think and speak rightly about sexuality and personality.

IV. Hermeneutical Issues of the Homosexuality Debate

The church’s interpretation of biblical texts on same-sex issues seemed clear and straightforward for centuries. It is only with the new perspectives on sexuality emerging in the last century that a vigorous re-examination of these texts has begun. Such re-examination of the church’s exegesis can be a healthy exercise of our semper reformanda heritage. However, we note several problematic hermeneutical presuppositions that seem to be decisive to the new interpretations which countenance same-sex “orientations” (and even same-sex practices). It is worth noting these presuppositional issues before engaging with the biblical texts, themselves.

First of all, some biblical scholars have presupposed that, since that same-sex orientation (homosexuality) is a modern discovery, and the biblical texts were written addressing same-sex activity, the various Scriptures really do not apply to homosexuality as we now understand it. For example, Victor Paul Furnish (professor of New Testament at Southern Methodist University) begins
his essay on “The Bible and Homosexuality” by stating, “The question ‘What does the Bible say about homosexuality?’ is misleading in several ways... It fails to take into account the fact that the ancient world had no word or concept of ‘homosexuality’.” Of course, Professor Furnish is not ignorant of the widespread, same-sex behaviors of ancient societies. However, as he summarily concludes toward the end of his essay, “There is nothing in the Bible about homosexuality understood as a ‘condition,’ since the ancient world had no conception of anything like sexual orientation.”

While it is certainly true that Scripture does not speak of same-sex issues within the categories created by modern psychology, we deny the assumption which men like Professor Furnish infer from this fact: namely, that the biblical writings addressing same-sex activities were not also intended to address those inner dispositions which the modern terminology define as an “orientation.”

Jesus teaches us an important lesson about how the activity (rather than psychology) focused texts of Scripture are to be interpreted in his own exegesis of various Old Testament laws in the Sermon on the Mount. He taught, for example: “You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ But I say to you that everyone who is angry with his brother will be liable to judgment...” (Matt. 5:21–22) Murder is an activity, but Jesus teaches us that, when Scripture addresses this activity, we are to understand that the vast and complex array of underlying dispositions (in this case, anger is the one he identifies) are also being addressed. We are not suggesting that a person’s inner struggle with anger (which may or may not result in activities like striking or murder) is comparable to an inner struggle with same-sex attraction. All we want to point out from this example of Jesus’ own exegesis is that texts which address activities are intended to infer a concern for the underlying, psychological issues related to that activity as well, however complex they may be.

In fact, it is a general feature of ancient languages like Hebrew that concepts and dispositions were typically talked about by referring to their concrete expressions. But, as Jesus’ Sermon on the Mount illustrates, the influence of Greek ways of discourse throughout the world leading up to the New Testament period had introduced a need to be more explicit about the abstract issues behind action-focused texts like “you shall not murder.” The New Testament writers therefore, while continuing to employ many Hebraic ways of speaking, also show an increased tendency to address abstract ideas. Thus, in the Sermon on the Mount, Jesus exeges the concrete language of various Old Testament laws to show his Hellenized audience the guidance intended by these passages for inner tendencies, as well as external activities. Getting more directly to the subject at hand, we also find the Apostle Paul in Romans 1 instructing his audience in Hellenistic Rome

34 Victor Paul Furnish, “The Bible and Homosexuality: Reading the Texts in Context,” 18; in, Homosexuality in the Church (Jeffrey S. Siker, ed.), 18–35.
on the brokenness of mankind’s sexual “nature” (φύσις) indicated by same-sex activities, and the “dishonorable passions” (παθή ἀτιμίας) and “inner yearnings” (δρεξίς) behind the same (Rom. 1:26–27). Thus, while it is true that neither the Old Testament nor the New Testament writers discussed homosexuality in quite the same manner as it is defined by modern psychology, this does not mean the biblical writers were ignorant of, nor failing to address, the internal dispositions of men and women with same-sex desires.

Actually, as Robert Gagnon points out, there is a fair bit of evidence that some philosophers and teachers in the ancient world were keenly aware of desires so deep as to warrant characterization as an innate orientation. For example, Plato famously satirized the sexual practices of his fellow Greeks, with a creation myth depicting the creation of humanity in three types: a conjoined man-woman being, a conjoined man-man being, and a conjoined woman-woman being; and that an offended Zeus cut these beings in two, leaving some men perpetually longing to be rejoined to their female counterpart, while others long to be rejoined to their same-sex counterpart. Plato’s myth for the origin of sexual dispositions represents an ancient perception of sexual identity on some level akin to an “inner orientation.” Likewise, Aristotle believed that some men who are sexually attracted to other men are so disposed “by nature,” while others are so inclined “from habit” (that is, from some stimulating event). We cite these examples simply to demonstrate that even ancient thinkers (writing long before the 19th century social reformers coined their terms) were not naïve concerning the kinds of inner, identity-level issues behind many same-sex behaviors. With such sensitivity to the depth of these feelings among non-biblical writers of the ancient world, we certainly ought not make the mistake of supposing that the inspired prophets and apostles were naïve concerning the intensity of same-sex thoughts and feelings behind same-sex activities.

For such reasons as these, we cannot accept the presupposition that Scripture’s primary focus on same-sex activity means that the biblical texts are irrelevant to modern questions about same-sex orientation.

Secondly, many of the new interpretations are built upon the view that Scripture is an evolving collection of religious understandings, with different generations of ancient believers modifying the faith (and redacting the texts) from

38 Plato, Symposium, 189C–193D. Notably, a fifth century A.D. rabbinic commentary on Genesis borrowed Plato’s idea and gives a similar interpretation of Gen. 1:26, “When the Holy Blessed One created adam, God created him/it androgynous, for it is said, Male and female created He them... When the Holy Blessed One created adam, God created it two-faced, then God split it and made it of two backs...” (Genesis Rabbah 8:1. Translation from, Gwynn Kessler, “Bodies in Motion: Preliminary Notes on Queer Theory and Rabbinic Literature,” pp402–5; in Mapping Gender in Ancient Religious Discourses (Todd Penner and Caroline Vander Stichele, eds., BIS 84; Leiden: Brill, 2007), 389–409.
39 Aristotle, Nicomachean Ethics, 1148b, 28–34. Note, however, that Aristotle regarded the natural disposition toward same sex desire as being a disorder “contrary to nature.”
earlier generations. For instance, Dan O. Via posits the following basis for his handling of the Bible’s texts on same-sex issues: “In the Bible itself the revelation of God’s Word occurs when some person or community within Israel or the church reinterprets past tradition in order to give it new meaning in the present. Revelation occurs as the reinterpretation of tradition. This is how, for example, the Gospels got written. If the revelation of God is not to remain fixed in the past, the reinterpreting process that produced the Bible must continue in the life of the Christian community.”

Based on this presupposition concerning the nature of Scripture, Dr. Via is able to acknowledge that various biblical passages do, in their original setting, regard “homosexuality as sin,” but nonetheless conclude today that, “Sexual desire is a part of being human, and in marriage each partner has an obligation to meet the sexual needs of the other. On what grounds should this legitimation of sexual practice be extended to gay and lesbian relationships? This is where rational scientific knowledge comes in. Recall that the Bible justifies in principle a critical use of scientific knowledge in theological-ethical discourse.”

We are not persuaded that this presupposition is accurate (that Scripture is the product of men who revise the traditions of previous generations), thereby justifying the same approach to Scripture today. We understand that it is common in certain academic circles to view Scripture that way; however, we do not believe that presupposition has been demonstrated. Therefore, we cannot accept the approach to these passages that regards their opposition to same-sex behavior as somehow superseded by the New Testament’s ethic of love informed by modern scientific insights into the purported biological origins of same-sex tendencies.

A third, problematic presupposition which is sometimes employed when handling these texts, is a so-called “christocentric” interpretation. We certainly are zealous for Christ-centered interpretation, but the kind of “christocentric” hermeneutic often advanced in these debates is not consistent with an orthodox view of Scripture. This new form of “christocentric” interpretation often points to Barthian neo-orthodoxy for legitimization. We do not think it necessary, in this place, to examine the teachings of Karl Barth and whether his positions really do lead, necessarily, to the “christocentric” re-interpretations of Scripture embraced by those seeking to legitimize homosexuality in the church. But we are persuaded that Christ himself did not call the church to use his example to somehow “trump” the written Word. As we understand the example and teachings of Jesus, Christ saw himself as conforming to and fulfilling what was written, not providing an example to change or “re-interpret” past Scriptures.

Jack Rogers is an example of this new, “christocentric” hermeneutic. “Neo-orthodoxy’s defining insight...,” he writes, “was that people and God are known by personal encounter, not by rational analysis. The revelation of God comes not in an inspired book, but in the person of Jesus Christ, who is God incarnate.”

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40 Dan O. Via, “The Bible, the Church, and Homosexuality,” 38–39.
41 Dan O. Via, “The Bible, the Church, and Homosexuality,” 10.
42 Dan O. Via, “The Bible, the Church, and Homosexuality,” 32.
43 Jack Rogers, Jesus, the Bible, and Homosexuality: Explode the Myths, Heal the
Therefore, every passage of Scripture must be interpreted “through the lens of Jesus’ redemptive life and ministry,”44 which, as Rogers makes clear, means that the goal of “reconciliation” between different people groups is the “lens” through which Scripture must be read: “God’s reconciling work in Jesus Christ [is] the heart of the gospel in any age and ... the church ... [is] especially called to the ministry of reconciliation [i.e., between social groups].”45 In Rogers’ view, it was this “lens” of reconciliation which led his own denomination (the PCUSA) to move beyond racial discrimination, discrimination against women, and hard line views on divorce and remarriage.46 He also believes that such a “shift[ing] from legalistic proof-texting to looking at Scripture through the lens of Jesus’ life and ministry” will lead to an acceptance of gay marriages by the church. “Jesus did not set forth immutable laws to break people. Rather, he set forth an ideal toward which we all should strive—lifelong faithfulness in married relationships. That ideal could apply to gay and lesbian couples as well as to heterosexual couples.”47 Rogers’ handling of the Leviticus laws against same-sex intercourse are illustrative, where, after identifying those prohibitions as matters of culturally conditioned ritual uncleanness (rather than moral violations),48 he writes, “Jesus was concerned with purity of heart... When we see Jesus as the fulfillment of the law (Matt. 5:17), we understand that our challenge is not meticulously to maintain culturally conditioned laws, but rather, with Jesus, to love God and love our neighbor (Matt. 22:36–40) [which Rogers understands to mean affirming homosexuality].”49

There is much kindness and graciousness in Dr. Rogers’ expressions which is commendable. We simply disagree with this presupposition that the “christocentric lens” removes the calling of God to seek transformation of sexual brokenness as a vital (and powerful!) part of Christ’s work of reconciliation. We fully concur with the urgent pleas of such exegetes as Rogers for greater compassion (and less fear and prejudice) toward those who experience same-sex attractions. However, this kind of presupposition that Christ’s ministry is one of acceptance toward, it would seem, all lifestyles shapes the results of exegesis before one even begins. The question which needs to be determined from the Scripture is whether, in fact, christocentric reconciliation with those with same-sex desires involves a

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45 Jack Rogers, *Jesus, the Bible, and Homosexuality*, 46–47. Cf., the PCUSA’s *Confession of 1967* which Rogers quotes as embodying this hermeneutical approach for that branch of the church.
46 Jack Rogers, *Jesus, the Bible, and Homosexuality*, 40–44.
47 Jack Rogers, *Jesus, the Bible, and Homosexuality*, 44.
48 That הָרְאוֹסָה (“abomination”) refers not only to ritual uncleanness, as asserted by Rogers, but can describe ethical and other wrongs as well, is seen, e.g., in Deut. 25:13–16; Prov. 6:16–19; 8:7; Amos 5:10; Mic 3:9. (See, Michael A. Grisanti, אֲבֹדְנַה [#9493], *New International Dictionary of Old Testament Theology and Exegesis* [Willem A. VanGemeren, ed.; Carlisle, UK: Paternoster Press, 1996], 4.314–18.)
49 Jack Rogers, *Jesus, the Bible, and Homosexuality*, 69.
transformation of their “sexual identity” or a legitimization of it.

Such hermeneutical presuppositions—that biblical texts on same-sex acts do not apply to homosexual identity; that the Bible is an evolving document; or that all Scripture should be read through a lens of “social reconciliation”—are not consistent, in our view, with the orthodox reverence for Scripture stated in the Westminster Confession of Faith:

“Although the light of nature and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and of His will, which is necessary unto salvation. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to declare that [revelation] His will unto His Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary...

“The Old Testament in Hebrew ... and the New Testament in Greek..., being immediately inspired by God..., are therefore authentical; so as, in all controversies of religion, the Church is finally to appeal unto them...

“The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly.” (WCF 1:1, 8–9).

We would urge ministers and laymen to be alert for these kinds of hermeneutical errors when encountering those who quote Scripture to contradict the historic stance of the church on same-sex issues.

V. Exegesis and Confessional Statements

While the whole of Scripture must be considered in this discussion, scholars regularly focus on certain passages that explicitly address same-sex issues. In this section of this paper, we will succinctly state the positions of representative “progressive” scholars on each of these texts, along with what we believe to be a proper interpretation of these passages as they relate to the homosexuality debate. While the exegesis of biblical texts is our only authority, confessional statements offer us the fruits of the church’s exegesis in ages past. We will therefore also consider what the Westminster Standards say to us about same-sex issues.

We recognize that there is a broad range of views with respect to each of these passages, and we are not going to try to be comprehensive in this paper. When stating the position of contrary scholars, we are stating the views of those who wish to take Scripture seriously, thus we are not interacting with those who
discount its validity altogether.

Finally, by way of preliminary remarks on this section, we want to acknowledge our particular dependence on a number of commentaries and exegetical treatments of these passages. Rather than providing footnotes to reflect our extensive reliance on others all through the following exegesis, we want to acknowledge, up front, our dependence on various standard commentaries along with conversations with various experts in the field, and the following key works: Greg L. Bahnsen, *Homosexuality: A Biblical Perspective*; Robert A. J. Gagnon, *The Bible and Homosexual Practice: Texts and Hermeneutics*. Key sources for “progressive” interpretations of these passages include: Dan O. Via, “The Bible, the Church, and Homosexuality”; Jack Rogers, *Jesus, the Bible, and Homosexuality: Explode the Myths, Heal the Church*.

(1) Genesis 1:27–28; 2:20–25 — The Creation of Man

These passages in Genesis—as the foundational statement of God’s design for human gender and sexual orientation—lay the groundwork for all that subsequent Scripture has to say about marriage and sexuality. Thus, it is imperative to pay attention to the creation account’s introduction of gender and sexual orientation before treating those texts which deal specifically with same-sex questions.

Genesis 1:27 states that God “created man in his own image ... male and female he created them.” The church has traditionally (and we believe, rightly) understood this to mean that God created mankind in two distinct genders: male and female. These are not two poles on a continuum—with some people having 100% male brains, some having 70% male/30% female brains, and so on across to 100% female brains. Modern gender theory portrays gender as a continuum between two poles. However, Genesis clearly intends for us to understand male and female as two distinct categories of humanity (not poles on a continuum).

This is particularly evident in the appointment God makes of the man and woman to distinct roles in their relationship as husband and wife. We understand that traditional roles of men and women in marriage are also controversial, today. We will not take up that subject at length in this place, but we do want to note that the church has historically understood Genesis 1–2 as teaching the social as well as the sexual roles prescribed for the sexes. As delicate as these issues have become in modern discourse, the historic interpretation remains the most sound exegetically.

According to Genesis, the woman was presented to the man by God (it was not the man who was presented to the woman); and then the man named the woman (it was not the woman who named the man); and the woman is said to be “a helper fit for him” (Gen. 2:20–23). Paul tells us in 1 Corinthians 11:8–10 and Ephesians

50 Cf., the discussion of gender, biological sex, and sexual orientation continua in §III, above.
51 For a fuller discussion of the roles of men and women in marriage, we recommend: John Piper and Wayne Grudem, eds., *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* (Wheaton, Ill.: Crossway, 2006).
5:22–32 that this example is a lesson on the *two*, gender-consistent roles in a marriage. The woman is called to honor and support the husband, and the husband is called to lead, love, and care for the wife. There may be many personality differences which vary the way different couples work out this relationship, and some women may be more decisive by nature than their husbands and husbands may, at times, be more emotional by nature than their wives. Nevertheless, biblically, there are two roles within the marriage and the man is always appointed to the role of headship (meaning responsibility, not implying superiority) with the woman in a role of honored support (cf., *WCF* 4.2; *RPT* 4.6). There is not a continuum of marital roles taught in Genesis 2; but two roles which are assigned by gender—and a person’s gender, biblically understood, is the same thing as his/her biological sex.

It is in the same context that Genesis also describes the sexual orientation of the man and woman for one another in the same, two, distinct categories: “Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh” (Gen. 2:24). There is certainly more intended in that expression than sexual intimacy; nevertheless, these references to physical bonding (“holding fast” and becoming “one flesh”) certainly include sexual intimacy. Jesus quotes this creation example as the basis for the institution of marriage and for restricting sexual relations to marriage (Matt. 19:4–12). But the pattern also shows us the two distinct categories assigned to marry and engage in sexual communion: a man and a woman. Just as later biblical writers saw two, distinct marital roles in this passage (not a continuum of marital roles); so, later biblical writers show us that these are two, distinct, gender-specific *sexual* roles in marriage as well. As Paul teaches the Corinthians, “... each man should have his own wife and each woman her own husband” (1 Cor. 7:2). Furthermore, in a discussion about adultery, Jesus pointed to this passage as setting the prescriptive pattern for restricting all sexual relations to the marriage of, specifically, a male and a female: “From the beginning of creation, ‘God made them male and female.’ ‘Therefore a man shall leave his father and mother and hold fast to his wife, and they shall become one flesh’...” (Mk. 10:6–8). It is not simply the monogamy and fidelity of Genesis 2, abstractly, which Scripture sets before us as prescriptive. It is also the exclusively “heterosexual orientation” of that marriage which is prescriptive in Genesis 2.

To sum this up: Genesis 1 and 2 shows us, not a “continuum” of family leadership positions marked out by the creation of the man and the woman, but two distinct roles *socially* oriented to one another (i.e., head and helper). This *social orientation* is determined by anatomical gender (not personality traits). Likewise, there is not a “continuum” of sexuality introduced in the creation account, but two distinct roles *sexually* oriented for one another. This orientation, also, is shown to

52 “‘One flesh’ does not refer to sexual intimacy in a narrow way, but recognizes that man and woman constitute an indissoluble unit of humankind from *every* perspective. Hence the author refers to but does not focus on the sexual relationship...” (Terence E. Fretheim, “Genesis,” 354; in Leander E. Keck, et al, eds., *New Interpreter’s Bible: Volume I* [Nashville: Abingdon, 1994], 319–674.)

53 Cf., p8, above.
be determined by the anatomical gender of the individual.

To evade the force of this passage, some commentators insist (to quote Victor Paul Furnish as an example) that “this is an ‘aetiological’ account, told in order to explain why things are as they are, not to prescribe what people ought to do... The[se texts] are not about God’s will for individual members of the species [e.g., that a man should only have sex with a woman, and that only in marriage] but only about what is typical of the species as a whole [e.g., that mankind is a sexual being].”54 But Professor Furnish ignores the fact that Paul, Jesus, and other biblical voices repeatedly point back to this very set of passages as prescriptive for the social and sexual roles of the two genders which God designed.

Man’s sexual identity and function were determined by God at creation, and thus any contrary desire, including homosexual desire, can only be rightly explained as a consequence of Adam’s fall in sin. As Christians, we follow a Savior who makes all things new as he re-creates a new humanity (Rev. 21:5). Christ redeems and restores men and women to be what God intended. Thus, the redeemed will only find true hope, joy, and restoration by delighting in what God, at creation, has declared to be “very good” (Gen. 1:31).

(2) Genesis 19:1–29 — Sodom and Gomorrah

The Sodom and Gomorrah account in Genesis 19 is traditionally understood to illustrate God’s judgment on same-sex sins. Those seeking biblical affirmation for homosexuality suggest that the real sin of Sodom was their pride, laziness, and lack of care for the poor and needy, not same-sex activity. They often quote Ezekiel 16:49–50, where Ezekiel rehearses Sodom’s sins in the following words: “Look, this was the iniquity of your sister Sodom: She and her daughter had pride, fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy. And they were haughty and committed abomination before me; therefore I took them away as I saw fit.” Based on this commentary on Sodom’s sins in Ezekiel, it is said that Genesis 19 merely recounts that the men of the city attempted to gang rape Lot’s guests (and gang rape is evil when committed by “heterosexuals,” too). Thus, some scholars suggest that Genesis 19 has nothing to contribute to the modern discussion regarding consensual homosexual relationships.

We agree that Sodom was condemned for many sins as Ezekiel makes explicit, and became a prototype in Scripture for a sinful culture. Same-sex behavior was not the only sin of Sodom, and it is wrong to interpret the story as being only or even mostly about judgment on homosexuality. However, the longing of the men of Sodom to “know” Lot’s guests is prominently displayed as one clear example of their sinfulness, so its characterization of same-sex lust as part of Sodom’s sin cannot be too hastily dismissed. In that account, Lot himself calls their same-sex lust sinful when he urges them to not “do so wickedly,” and instead offered his daughters to the men. Lot regarded the same-sex character of this attack as particularly sinful, not just the fact that it was violent.

54 Victor Paul Furnish, “The Bible and Homosexuality,” 21, 23.
When Ezekiel gives his list of sins for which Sodom was condemned, he was not giving an exhaustive list. This is seen in the fact that Ezekiel ends his list of specific injustices with a final, generic phrase, “and [they] committed abomination before me” (v50). Ezekiel specifically tells us that the economic injustices mentioned are not the whole story; other abominations were also being committed. The reason Ezekiel only specified the economic sins of Sodom was because those were the sins which also characterized Judah in his own day. After all, Ezekiel was really preaching against Judah (not Sodom), so he only mentioned the sins of Sodom which were also present in Judah in his own day. Perhaps Judah was not guilty of same-sex sins, so that leaving that sin unspecified better served Ezekiel’s purpose. In fact, since sexual sins are a prominent feature of the Sodom account, it may be that the reason the people of Judah thought they were better than Sodom and safe from the same demise was because they were not guilty of those prominent sins which they knew were behind Sodom’s condemnation. We cannot know for certain why Judah thought they were not deserving of the same judgment as they knew Sodom suffered. But what we do know is that Ezekiel sought to point out to Judah that there were actually many sins in Sodom of which they also were guilty. In other words, the absence of any specific mention of same-sex lust in Ezekiel’s list does not negate the presence of those sins in Sodom, especially since Genesis 19 frankly tells us such sins were part of the city’s condemnation. Ezekiel’s word choices simply let us know that it was the economic injustices present in Sodom that were also present in Judah in Ezekiel’s day.

Finally, Jude 7 confirms that the sexual immorality of the city was one of the reasons it was destroyed (even if Ezekiel does not explicitly mention any sexual sins in his list). The only example of immorality in Sodom which Scripture gives to us is their same-sex advances on Lot’s guests, so that it is most natural to understand Jude’s reference as confirming that the same-sex lusts of the men of Sodom was regarded as sinful before God.

We readily accept that same-sex behavior was not the only sin of Sodom. Genesis reports that there were many sins (e.g., economic sins, and so forth) in Sodom and Gomorrah, “the outcry of which” reached to heaven (18:20). The reason the two angels were sent was to search out whether there were grounds for mercy, or if the cities truly were deserving of judgment (18:21–33). That Genesis puts forward the same-sex lust of the inhabitants as the representative affront which the two angels encountered on their judicial examination of the cities’ guilt, and based on which Sodom’s fate was sealed, should not be minimized by observations of other sins which were also widespread in Sodom. Same-sex lust was not the only sin of Sodom and the surrounding towns, but we cannot accept as biblically sound those interpretations that minimize the importance of same-sex lust as part of—and, indeed, representative of—Sodom’s sins.

(3) Judges 19:1–30 — The Levite’s Concubine

The story of the Levite’s concubine in Judges 19 has many similarities to the

See the further exegesis of Jude 7, below.
account of Sodom, so that many of the comments made above apply here, as well. As with regard to the Sodom account, some modern interpreters argue that the real sin in Judges 19 was in the desire for rape, not the fact that it was a same-sex rape attempt. We grant that rape (whether “heterosexual” or “homosexual”) is condemned by this passage. However, it seems that the fact that the rape here attempted was specifically same-sex rape is intended to illustrate just how deeply confused Israel had become by this time in history. In other words, this text seems designed to convey the sense of a society where (to borrow a characterization from Jude 15) “ungodly deeds” are being committed in “an ungodly manner.”

(4) Leviticus 18:22 and 20:13 — The Mosaic Prohibitions

Leviticus 18:22 reads, “You shall not lie with a male as with a woman. It is an abomination (הנאה).” Similarly, Leviticus 20:13 states, “If a man lies with a male as he lies with a woman, both of them have committed an abomination (הנאה). They shall surely be put to death. Their blood shall be upon them.”

“Progressive” scholars generally understand these passages in one of two ways. One view understands that these passages condemn homosexual activity only as it was being practiced in a particular way in the land Israel was about to settle. Male prostitution was sometimes connected with fertility cults in the ancient world, and (it is said) it was really participation in such sexual, fertility cults which was being forbidden in these passages. Thus, some scholars hold that this passage does not condemn all same-sex behavior, but merely that which is illicit, destructive, and idolatrous.

A second view understands these prohibitions in Leviticus to be ceremonial (not moral) laws. That is, such commands were given, not because same-sex activity was immoral, but because same-sex activity (like “heterosexual” activity) left a person ceremonially unclean. This view equates the “abomination” of same-sex behavior with the “abomination” of sexual emissions (Lev. 15:16–30) or menstruation (Lev. 15:19), 56 which no longer make a person unclean since the ceremonial laws are fulfilled in Christ.

It is true that the Hebrew word for “abomination” (הנאה) is sometimes used to refer to ritual uncleanness. However, this does not mean that the word refers only to matters of ritual uncleanness. There are at least seven reasons to understand that the Leviticus prohibitions of same-sex behavior is a moral injunction forbidding same-sex activity for all time:

a. In these verses, the word “male” (זכר) is used and not the word for “male-prostitute” (נער; cf., Deut. 23:17–18). The most prominent expressions of same-sex behavior in the ancient world may, indeed, have been found in pagan worship, but Leviticus 18:22 and 20:13 forbid men in general (not

56 Some also draw a comparison to the “abomination” of unclean meats. For example, Leviticus 11:13 reads, “And these you shall regard as an abomination (הנאה) among the birds; they shall not be eaten, they are an abomination: the eagle, the vulture, the buzzard...” Note, however, that the Hebrew words for “abomination” here is not the same as used in the passages on same-sex “abominations.”
just male temple-prostitutes) from lying with other men “as a man lies with a woman.”

b. Leviticus identifies same-sex behavior as abnormal by contrasting it to the norm, “as a man lies with a woman.” The creation order of a man joining himself to a woman as his wife (Gen. 2:23–24) is here being cited as normative.

c. Other forms of intercourse in this Leviticus passage that vary from the cited norm (“as a man lies with a woman”)—such as bestiality, adultery, and incest—are recognized by the church as permanent prohibitions (not temporary, ceremonial laws). It seems this sin would be permanent, as well.

d. Since the other sexuality laws of Leviticus 18:1–30 and 20:1–21 (adultery, bestiality, and incest) were not limited to their practice in cultic settings, it is inconsistent to regard the prohibition of same-sex sex as only referring to ritual same-sex behavior.

e. Leviticus 20:13 prescribes capital punishment for both parties to the act, which contradicts the common argument that consensual same-sex relations are condoned by Scripture. In other words, this ban is not simply to prohibit abusive relationships, but consensual same-sex sex also.

f. The wider context of these passages, seen in Leviticus 18:24–30 and 20:22–24, teaches that these abominations are the reason for which the Canaanites were expelled from the land. These were not ceremonial laws only required of Israel, but moral laws required of all peoples. Leviticus 18:25 calls these activities “iniquity” (אֵיןְיָת), not merely “uncleanness” (אָרֶנְקָה).

g. Finally, Deuteronomy 23:17–18 provides an example of an Old Testament law prohibiting same-sex cult prostitution. The fact that there is an Old Testament law which shows us what a focused condemnation of temple prostitution looks like strengthens the likelihood that the broader language used in Leviticus is indeed intended to address a much broader scope of same-sex activity than just temple prostitution.

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In addition to the points listed, a possible New Testament allusion to these Leviticus passages also deserves note. In 1 Corinthians 6:9, Paul forbids same-sex relations saying that “ἀρσενοκόιτα” (often translated “homosexuals”) will not inherit the kingdom of God. The word ἀρσενοκόιτα is a compound formed by joining “male” (ἀρσην) and “bed” or “a place for lying” (κοίτη). It literally means, “man-bedders.” This compound word ἀρσενοκόιτα is not found in period Greek writings outside of Paul’s epistle. However, Paul may have drawn these two words together from Lev. 18:22 and 20:13. In the Septuagint translation of both those verses, these same Greek words “man” and “bed” are used to describe the man who lies with a man. Many commentators believe Paul was alluding to this Old Testament law against “man-bedders” when he combined the same two words into the term used in his Corinthian statement on the same subject. If this is correct, it means that Paul’s reference is a further indication that the Leviticus passages are not simply prohibiting temple prostitution or same-sex rape; Paul understood it as a prohibition against all same-sex sex.
It is certainly correct that the Canaanite fertility cults (and the male-prostitution involved in those cults) are included in the purview of these Mosaic injunctions. But it overly narrows their intended scope to neglect their broader application. Greg Bahnsen notes that it would be improper to interpret the New Testament’s general warnings against drunkenness as only referring to drunkenness at the Lord’s Supper simply because other passages in the New Testament tell us that this was a particular problem in that time.\(^\text{58}\) Similarly, it is improper to narrow the interpretation of these passages from Leviticus to understand them as referring only to fertility cult worship.\(^\text{59}\)

\[(5)\]

1 Corinthians 6:9–11 — Paul’s List of Defilements

First Corinthians 6:9–11 reads, “Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.”

The focus of debate in this text revolves around the two Greek words here translated as “homosexuals” and “sodomites” at the end of verse nine. The first is the Greek word μαλακοί which literally means “soft,” or in moral contexts, “yielding.” Thus, the word is sometimes translated “effeminate,” and some interpreters believe Paul is simply condemning over-indulgence in luxury. It is true that the word can refer to “lovers of luxury” (loving soft clothes, dainty foods, etc.), but in period Greek the word was also used of the passive or penetrated partner, often the younger partner, in same-sex intercourse. It does not seem likely Paul is using the term to refer to the love of luxury, since enjoying dainty foods does not seem to be on the same par with the other sins here listed as excluding a person from God’s kingdom. More importantly, the fact that this word μαλακοί is here paired with the Greek term ἄρσενοκόται confirms that Paul has the sexual meaning of the word in view. While μαλακοί refers to the “effeminate” or receiving partner in same-sex intercourse, ἄρσενοκόται is a compound word formed by combining the words “male” (ἄρσεν) and “bed” (κόιτη). The word literally means “a man-bedder,” and it refers to the active or penetrating agent in same-sex intercourse. Paul uses both terms together in this passage to indicate the culpability of both partners in same-sex sins. (Note the parallel to Lev. 20:13


\(^{59}\) As a further witness to this reading of Lev. 18:22 and 20:33, it is notable that the Qumran community cited these Leviticus laws in various lists of their community rules. Although the Qumran documents are neither inspired nor of any particular ecclesiastical authority, they provide a further witness that intertestamental Judaism saw these laws against “a man lying with a man as with a woman” as relevant even after the Canaanite cults with their male prostitutes were long gone. (See a list of these citations with brief discussion of them in William Loader, *The Dead Sea Scrolls on Sexuality: Attitudes Toward Sexuality in Sectarian and Related Literature at Qumran* [Grand Rapids: Eerdmans, 2009], 361.)
which makes the same point, and which Old Testament law Paul may actually be quoting from here; see, p29 n55, above.) To limit these verses to prohibitions against male prostitution and indulgence in soft clothing does not, in our view, square with the natural reading of Paul’s word choices. He is indeed identifying same-sex sex as among the serious sins out of which God is saving people.

It must be stressed before leaving this passage, that Paul is abundantly clear in this text that those involved in same-sex sex, like the fornicators, adulterers, and drunkards also listed here, can be redeemed. Paul testifies in this passage that there were some μαλακοί and ἀφρεσκοκόται who left that life behind and were now part of the Corinthian church. They had come to Christ and left behind their former identity as “homosexuals.” They were no longer characterized by such terms—their identities had been changed. Paul boldly states that those who are still engaged in same-sex relationships should be labeled as such and called to repentance and a departure from that manner of life. But once such repentance takes place, the old manner of life and the old identity (for which Paul uses the aforementioned terms) are to be put away. It is also clear from Paul’s writing, here, that these saints might still be tempted with the sins of their old way of life (that is the whole reason he is addressing these former vices in a letter to the saints in Corinth). Nevertheless, their identities had been forever changed in Jesus Christ such that they were not now to be known by those same-sex identities anymore than the sober man or the former thief would be known as a drunkard or thieves.

(6) 1 Timothy 1:8–11 — Paul’s Applications of the Ten Commandments

In this passage, the Apostle gives another list of sins summarizing the Old Testament law, saying, “But we know that the law is good if one uses it lawfully, knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for sodomites (ἀφρεσκοκόται), for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God which was committed to my trust.”

Some scholars relegate the term ἀφρεσκοκόται in this passage (the same term also used in 1 Cor. 6:9, and discussed above) to those who engage in sexual relations with male-prostitutes (or perhaps to those who are abusive in same-sex relationships). However, Paul states that he is dealing with the law, and then gives examples roughly following the outline of the Ten Commandments, specifically from the fifth commandment to the ninth. The fact that Paul identifies the prohibition of ἀφρεσκοκόται as rooted in the seventh commandment along with reproach of fornication, and he does not introduce this as a violation of the first or second commandments, further demonstrates that idolatry (i.e., false worship through male temple-prostitution) is not the primary force of this word in Paul’s thought. By using the word-pair, πόρνοις and ἀφρεσκοκόταις, to represent the seventh commandment, it seems that Paul is using period terms to condemn
both “heterosexual” and “homosexual” lusts.\(^{60}\)

(7) Jude 5–7 — Sodom and Gomorrah, Remembered

Jude’s short epistle includes a reference to the Sodom and Gomorrah story, in which he states, “But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh (σαρκός ἐπεζηταν), are set forth as an example, suffering the vengeance of eternal fire” (Jude 5–7).

Jude uses an unusual expression to identify the nature of the immorality being condemned toward the end of this passage. The phrase σαρκός ἐπεζηταν literally means “strange flesh,” which some interpreters take as a reference to the fact that the men of Sodom lusted after angels who visited Lot. Thus, their lust was after non-human flesh, which some interpreters take to be the proper force of this term. They reinforce this interpretation, then, by positing that the preceding reference to “the angels who did not keep their proper domain” is referring to the “sons of God” in Genesis 6:2 who “saw that the daughters of man were beautiful and took as their wives any they chose.” Thus, it is argued, the two examples both refer to the atrocity of humans and angels engaging in sexual intercourse. Consequently, Jude’s statement has nothing at all to do with same-sex relationships.

Obviously, this is a very complicated passage, and it is related to other complicated passages. A thorough treatment is not possible here. However, it is not generally held among reformed commentators that the best reading of Genesis 6 has in mind the idea of angels copulating with human women. Besides doubting that it is even possible for angels and women to bear offspring together (there were offspring from the unions in Genesis 6), most reformed commentators believe that Genesis 6 refers either to the godly line of Seth (called “sons of God”) intermarrying with the ungodly line of Cain (called “sons of men”), or to the kings of the forming kingdoms of the early human race (“sons of mighty-ones,” with elohim referring to human rulers not to God) taking many wives into their harems to secure their dynasties (i.e., the beginning of royal polygamy). The passage in Jude, then, cannot refer to Genesis 6, but instead must refer to the fall of the angels with Satan (there are numerous parallels between Jude and the account of Satan’s fall in Isaiah 14). If this is correct, and Jude’s reference to the sin of the angels refers to their rebellion, and not to intercourse with human women, then the sin of Sodom and Gomorrah in Jude should not be read as exactly conforming to the sin of the angels. We believe this is the correct understanding of the text: Jude 6 is

\(^{60}\) In fact, that Paul again uses the Greek term which he may have formed based on the Leviticus 18 and 20 passages may further indicate that Paul regarded those Leviticus texts as rooted in the seventh commandment, and therefore abiding moral laws, not ceremonial laws. (Cf., the discussion of 1 Cor. 6:9–11 under §5, above.)
recalling the rebellion of the angels in Isaiah 14; Jude 6 is not interpreting Gen. 6 as describing a sexual liaison between angels and human women.

Furthermore, Jude says that not only the men of Sodom lusted after “strange flesh,” but he says that “Sodom and Gomorrah, and the surrounding cities” indulged in this sin. In Genesis 19, it was only Sodom which was visited by the angels. If Sodom and Gomorrah, and the other cities of the plain surrounding them, shared in the kind of sin which Jude has in mind, it must be the same-sex lust of the men of Sodom (rather than the unusual fact that, in that one incident, the men they were lusting after happened to be angels). 61

Jude also uses the “sexual immorality” (ἐκπορνεύοντας) and lust after “strange flesh” of these cities as a warning to his own audience. It is highly unlikely that he would be concerned about his own audience lusting after angel-flesh. Since Jude seems to expect that his audience be able to identify with Sodom and Gomorrah’s sins, it seems “strange flesh” must refer to unnatural passions less exotic than angel-lust.

Finally, it should be noted that Jude’s language places emphasis on the lust inside the men’s hearts in a manner that seems to suggest that they knew what they were doing. The term for “having given themselves over to immorality” (ἐκπορνεύοντας) is intensive and denotes extravagant lust. Further, the word for “gone after” (ἀπολέοντας) amplifies the fact that they wholeheartedly gave themselves to their willful desires for “strange flesh.” The men of Sodom did not know that the men behind Lot’s doors were angels; their lust was for men. Jude’s emphasis on the fact that the object of their lust was “strange flesh,” and further that the men willfully pursued “strange flesh,” adds to the sense that it was the same-sex nature of their longings (rather than the angelic nature of the objects of their longings) which Jude has in view.

While the phrase σαρκοὶ ἐτέρως (“strange flesh”) is an unusual expression for same-sex passions, it is not an unnatural way to describe same-sex desires. Simon Kistemaker explains, “The Greek reveals that in the case of duality (for example, male and female) the word other can mean ‘a second of two’ and in the context denote a different of kind. Therefore, when the men of Sodom were interested in sexual relations with men, they perverted the created order of natural intercourse.” 62 Yes, Jude uses an unusual phrase to describe same-sex intercourse and this whole passage is full of interpretative difficulties; however, we believe that the best interpretation is that Jude is indeed warning against sexual immorality

61 Jude actually says, “Sodom and Gomorrah, and the surrounding cities likewise... pursued strange flesh.” Some commentators understand the “likewise” to compare the sins of these cities with the sins of the angels in the previous verse. It may be, however, that the “likewise” is emphasizing the fact that the other cities of the plain followed Sodom and Gomorrah into the same sins and thus shared in their judgment, thus contributing to Jude’s theme of warning his audience against following false teachers and sharing in their judgment. If this reading is correct, then the fact is emphatic: the cities of the plain all lusted likewise after “strange flesh,” which means Jude cannot have angel-lust in view.

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in general and same-sex lusts in particular.

(8) Romans 1:26–27 — Paul on Unnatural Desire

In the opening chapter of Romans, Paul describes a long list of sins which characterize a society which is falling away from God. Included in that list is his statement that, “For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due” (Rom. 1:26–27).

Scholars defending biblical allowances for same-sex relationships have interpreted Romans 1:26-27 in a variety of ways. It has been suggested, for instance, that Paul was primarily concerned in this passage with elements tied to pagan worship: that he was confronting extreme and abusive forms of same-sex activity (perhaps even particular historical incidents); or that he was merely addressing the same-sex behavior he was familiar with which was “unnatural” (Paul simply was not personally acquainted with “homosexual Christians” who were same-sex oriented by nature and able to be as faithful and monogamous as are “heterosexual” Christian couples).

Arguments suggesting that this text is only condemning certain kinds of abusive and cult-worship homosexual practices are based on a faulty understanding of Old Testament passages we have already considered. It is this last idea which is particularly concerning. It latches onto the phrase “against nature” in verse 27 and purports that Paul was concerned with perversion, not inversion. Dan O. Via states this position as follows: “Paul seems to have agreed with the generally held belief of the ancient world that there is only one sexual nature, what we would call a heterosexual nature. Therefore, what he is condemning as contrary to nature is homosexual acts by people with a heterosexual nature. His implied underlying principle is that if people choose to actualize their sexuality, their acts should be in accord with their nature or orientation. If Paul then could be confronted with the reality of homosexual orientation, consistency would require him to acknowledge the naturalness of homosexual acts for people with a homosexual orientation.”63 Other similar interpretations hold that Paul actually was aware that some “homosexuals by nature” were practicing in a manner consistent with their orientation, and he could have commended them; but, for the sake of brevity, he did not. In other words, these commentators hold that Romans 1:26–27 is condemning any individual engaging in sexual activity contrary to his own, innate nature, rather than condemning sexual activity which is contrary to the natural, created order.

This view fails to take into account the fact that the whole passage hearkens back to creation (vv. 20, 25), where God determined the nature of mankind’s sexual make-up. He united a man and a woman as biblically natural partners. The point of Romans chapter one is that humanity has rebelliously twisted God’s

63 Dan O. Via, “The Bible, the Church, and Homosexuality,” 15.
natural order, including the sexual design, hence God has given them over even further to the sin they crave. The point is not that individuals have different inborn identities with which they must act consistently (their own sexual nature), but that the Lord has established the normative identity of male and female for all humanity to be expressed sexually between only one man and one woman being joined as one flesh (mankind’s sexual nature). Though some may indeed experience strong same-sex erotic attractions, God’s people must know from Scripture that while such temptations are real and perhaps even biologically influenced, they are not objectively natural but the result of human sinfulness requiring redemption.

(9) Other texts —
The previous texts are those which explicitly address same-sex issues, and thus are the ones most prominently discussed in relation to questions about the Bible’s teaching on “homosexuality.” There are, however, two additional narratives which are sometimes deemed pertinent to the topic, and so will be briefly treated here, as well.

(a) Ham’s offense against Noah (Gen. 9:20–27)
This first of these is the account of Ham’s offense against his father, Noah. The delicacy of the narrator has left unstated just how much Ham did in his violation of Noah during Noah’s drunkenness. He simply writes, “Noah ... became drunk and lay uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside” (Gen. 9:20–22). The passage obviously intends for us to recognize that it was a wrong within the general realm of same-sex violations, even if it was simply seeing and mocking his father’s nakedness. In fact, by noting right away that this Ham was “the father of Canaan,” and then later indicating that Noah placed a curse upon Ham’s son Canaan, specifically, because of this sin, it is evident that the real focus of this text is on the same-sex indulgences of the Canaanites dwelling in the land in Moses’ day, and for which they were being expelled from the land (see our earlier discussions of the sins of Canaan in relation to Lev. 18 and 20).

Once again, some interpreters tend to focus on one aspect of Ham’s sin (the fact that his abuse of his father was incestuous in nature) to the exclusion of any other aspect of his sin being deemed wrong. However, it is common in narratives like these to show the horror of a people’s sinfulness by piling layers of sin together, all of which have to be taken into account. In the sin of Sodom, as we earlier saw, a violation of hospitality and gang rape and same-sex lust are all being condemned. So here, the incestuous nature of Ham’s offense is piled on top of the same-sex nature of his offense, along with the mocking or boasting nature of it, to create a full sense of grief at the presence of original sin even here amongst Noah’s sons right after the flood.

(b) David’s love for Jonathan (2 Sam. 1:26)
It has often been claimed that David and Jonathan had a homosexual
relationship and that the author merely suppressed references to erotic activity between the two men. Indeed Samuel did highlight a close relationship between the two (1 Sam. 18:1-5; 20:14-17, 41-42; 2 Sam. 1:26). However, these passages serve to demonstrate the loyalty of Jonathan to David as anointed heir to the throne, in spite of the fact that Jonathan was in line biologically to receive the throne instead of David. Never is there reference to the men “knowing” one another or “lying” together. The point is that David was not a usurper of the throne but an advocate of Saul and his family, and that Jonathan wholeheartedly supported David’s acquisition of the throne at this important transition in redemptive history. These two were not companions who destroyed one another, but they were friends who were closer than brothers.\(^6^4\)

The fact that David’s intimate friendship with another man has become subject to sexual suspicions illustrates one of the great tragedies of the modern effort to legitimize homosexuality. Al Mohler points out that close, same-sex friendships have been the ironic casualties of mainstreaming homosexuality. “Shakespeare and many other great authors spoke of nonsexual love between men in strongest terms,” Mohler writes, “Similarly, when David is told of the death of his friend Jonathan, he cries, ‘Your love to me was more wonderful than the love of women’ (2 Samuel 1:26)... What was once understood to be pure and undefiled is now subject to sniggering and disrespect.”\(^6^5\) It is the mainstreaming of homosexuality which has led to the presupposition of “more than meets the eye” in relationships like that of David and Jonathan.

(10) Confessional Standards

The Westminster Standards say very little, explicitly, about the subject of same-sex attractions. The only direct reference is in the *Larger Catechism*, question 139 (dealing with the Seventh Commandment). The entire question is quoted here, with the relevant phrase and its proof texts highlighted:

“Q. What are the sins forbidden in the seventh commandment?”

“A. The sins forbidden in the seventh commandment, besides the neglect of the duties required, are adultery, fornication, rape, incest, sodomy, and all unnatural lusts; all unclean imaginations, thoughts, purposes, and affections; all corrupt or filthy communications, or listening thereunto; wanton looks, impudent or light behaviour, immodest apparel; prohibiting of lawful, and dispensing with unlawful marriages; allowing, tolerating, keeping of stews, and resorting to them; entangling vows of single life.


undue delay of marriage; having more wives or husbands than one at the same time; unjust divorce, or desertion; idleness, gluttony, drunkenness, unchaste company, lascivious songs, books, pictures, dancings, stage plays; and all other provocations to, or acts of uncleanness, either in ourselves or others.

“Prov. 5:7; Heb. 13:4; Gal. 5:19; 2 Sam. 13:14; 1 Cor. 5:1; Rom. 1:24, 27; Lev. 20:15, 16; Matt. 5:28; Matt. 15:19; Col. 3:5; Eph. 5:3, 4; Prov. 7:5, 21, 22; Isa. 3:16; 2 Pet. 2:14; Prov. 7:10, 13; 1 Tim. 4:3; Lev. 18:1–21; Mal. 2:11,12; 1 Kings 15:12; 2 Kings 23:7; Deut. 23:17,18; Lev. 19:29; Jer. 5:7; Prov. 7:24–27; Matt. 19:10,11; 1 Cor. 7:7–9; Gen. 38:26; Mal. 2:14, 15; Matt. 19:5; Mal. 2:16; Matt. 5:32; 1 Cor. 7:12, 13; Ezek. 16:49; Prov. 23:30–33; Gen. 39:10; Eph. 5:4; Ezek. 23:14–16; Isa. 23:15-17; Isa. 3:16; Mark 6:22; Rom. 13:13; 1 Pet. 4:3; 2 Kings 9:30 with Jer. 4:30 and Ezek. 23:40.”

Of course, the Westminster divines were not acquainted with the modern distinction between sexual activity and desires on the one hand, and sexual orientation on the other. Nevertheless, the decision to pair the terms “sodomy” (deeds) and “unnatural lusts” (desires) reflects an understanding on their part that both same-sex sex and same-sex desires are violations of the seventh commandment. While the divines did not have the claims of modern science before them to prompt any reference to same-sex orientation in their statement, they nonetheless clearly intend their statement to address the entire internal and external scope of human sexuality.66 We offer the diagram on the next page to illustrate the overlap of categories represented by the 17th century terminology of the divines and the terminology of modern science.

It is a modern convention to divide man’s “inner sexuality” into distinct categories of conscious thought and subconscious orientations. To interpret the Catechism as addressing only conscious thought (to the exclusion of subconscious urgings) by its terminology is to force modern conventions upon the text, anachronistically. Rather, it should be understood that the intention of the Catechism statement is to address the entire inner and external life of the one whose sexuality is contrary to nature as God designed it.

While this statement in the Larger Catechism is the only explicit reference to same-sex issues in the Westminster Standards, the Confession of Faith’s chapter on marriage is relevant when it stipulates that “Marriage [and, by inference, all the privileges of marriage, including sex] is to be between one man and one woman” (WCF 24.1).67

66 Cf., WCF 6.2, where the Westminster divines further state their understanding that original sin “defiled ... all the faculties and parts of soul and body.” The divines did not possess the insights of modern science into the ways in which a person’s biology and other factors (i.e., “orientation”) might contribute to a propensity to certain desires. Nevertheless, neither were they ignorant of the fact that sins are rooted in our fallen nature, which includes “all faculties and parts of soul and body.”

67 Cf., the Testimony of the Reformed Presbyterian Church 24.2: “Premarital sex relations or promiscuous sex practices as well as homosexuality and other perversions of
## External Sexuality
(e.g., acts like “sodomy”)

## Internal Sexuality
(e.g., “unnatural lusts”)

<table>
<thead>
<tr>
<th>External Sexuality (e.g., acts like “sodomy”)</th>
<th>Internal Sexuality (e.g., “unnatural lusts”)</th>
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<tbody>
<tr>
<td><strong>God’s natural order</strong> (Gen. 1-2): male/female sexual compatibility</td>
<td><strong>Conscious internal sexuality</strong> (e.g., “same sex desires”)</td>
</tr>
<tr>
<td><strong>Subconscious internal sexuality</strong> (e.g., “sexual orientation”)</td>
<td>(no universal, standard orientation is recognized)</td>
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### VI. Pastoral Implications

In the preceding pages, we have explored the issue of homosexuality from several angles. We have examined the subject from the perspectives of history, science, biblical interpretation, and Christian doctrine. But homosexuality is not just an issue to try to understand, it is a struggle experienced by real people. In this final (and perhaps most important) section, we want to offer guidance for pastors and counselors to minister God’s grace to individuals wrestling with same-sex desires.

Sadly, those caught in the throes of same-sex temptations are often unwilling to seek help in the church. Even more tragically, Christians are often afraid to reach out and offer Christ’s love to those identified as “homosexual.” A blend of incomplete facts and inaccurate stereotypes on both sides have tended toward a fear of reaching out. In the church, this uneasiness results in a tendency to speak much about the sin of homosexuality, but to offer little real help to those struggling with it. We hope the following material will be helpful for improving our ministry as Christ’s church to men and women with same-sex tendencies.

(1) **Preliminary Considerations**

A few preliminary points need to be made up front. First, while same-sex sins are treated very seriously in Scripture, they are not all that different from other temptations common to human experience. Homosexual sins are not unforgivable, nor is homosexual temptation a hopeless plight. Christians must understand that all the natural order are violations of God’s law and purpose. All should strive to discipline their sexual desires, maintain purity of thought and practice, and avoid situations which lead to sexual temptation. (1 Cor. 6:9, 15–20; 1 Cor. 5:1–5, 9–11; 1 Cor. 7:8–9; Rom. 1:26–28; Phil. 4:8; Prov. 5).”

avoid the stereotype of homosexuality as a sin greater than all others, along with the presumption that those experiencing same-sex desires necessarily chose to feel that way.

Same-sex temptation is just one among the many different burdens carried by each of us who need the redeeming work of Christ in our lives. Like many other temptations, same-sex desires often arise without warning and feel hopelessly overpowering. But all human brokenness is within reach of the Gospel’s power.

The Apostle Paul offers a powerful word of hope for overcoming all manner of sinful passions in his first epistle to the church in Corinth:

“[You once were] sexually immoral,... idolaters,... adulterers,... [those] who practice homosexuality,... thieves,... greedy,... drunkards,... revilers,... swindlers... Such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God... God raised the Lord and will also raise us up by his power.” (1 Corinthians 6:9–14)

Notice three things about this passage. First of all, note that homosexual sin is listed right alongside other, likewise grievous human temptations. Note also that each of the passions Paul lists here is a yearning that can be humanly uncontrollable in its bondage. But note also that all of these struggles are described as former identities from which the Corinthian believers were delivered by the power of Christ’s resurrection. The Scripture gives us tremendous hope in the face of all kinds of deep-seated passions.

We do not possess within ourselves the power to overcome any sinful passion. None of us can transform an alcoholic (“drunkard,” in Paul’s list above). None of us can grant full release, in our timing, to one wrestling with gambling temptations (included in the term “greedy” in Paul’s list). Neither is it within our power to work out deliverance from homosexual temptations. However, the Spirit of God is in the business of redeeming men and women from all manner of ungodly passions. It is the fact of Christ’s resurrection that shows us the kind of power God applies to the healing of our brokenness. And God has been pleased to minister such transformations, not only to men and women of ancient Corinth, but he continues to do so today.

It is not considered “politically correct,” today, to acknowledge that changes in sexual orientation are possible. Deep-seated desires are never resolved easily.

69 According to WLC 150, “All transgressions of the law of God are not equally heinous; but some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.” The subsequent question (WLC 151) offers guidance for discerning what those aggravations are that make some sins more heinous than others.

70 See fuller discussion of this under §II above.

71 An article in the August 1998 issue of Newsweek observed, “Few identities in America are more marginal than ex-gay.” As marginalized as those in the homosexual community may feel, those who profess to have been changed (to be “ex-gay”) are moreso. (Joe Dallas, Desires in Conflict: Hope for Men who Struggle with Sexual Identity [Eugene,
They are certainly not resolved by mere will-power or “steps of treatment.” We dare not promise quick solutions; but neither should we shy away from the full hope of the Gospel for total redemption by the working of God’s Spirit. Recent, scientifically rigorous studies of “religiously mediated change in sexual orientation” offer contemporary confirmation that the God of Paul and the believers in Corinth truly is still redeeming men and women from all manner of humanly uncontrollable passions today.\textsuperscript{72}

Christians must avoid the stereotype of homosexuality as worse than all other sins and beyond the reach of God’s grace. Instead, we must replace that stereotype with robust Gospel hope.

Secondly, when ministering to a person with same-sex temptations, we should not treat this one area of struggle in his or her life as somehow isolated from others. Whenever we discuss a particular kind of sin in an abstract manner, we tend to talk about it in a vacuum—as though it is a stand-alone struggle. In real life, however, a person is not defined by a single area of struggle. People need discipleship, and discipleship involves spiritual nurture in all areas of life. Sexuality is one of those areas, but it is certainly not the only area for discipleship—nor is it necessarily the most important.

As significant as homosexual temptations may be in a person’s life, a pastor should show concern for the whole person, not just for his or her sexual struggles. In fact, a person’s struggle in sexuality is often related to other needs. There may be bitterness which feeds a person’s gender confusion. A person may need nurture in basic biblical disciplines in order to comprehend Scripture’s instructions on sexuality.\textsuperscript{73} Faith in the cross of Christ, with repentance for all one’s sin against God, is of course foundational to any work of sanctification (including sexual renewal). Multiple discipleship issues are often intertwined in a person’s life. And even where it is not possible to see connections between various areas of growth, Christ calls us to show his love to whole people in all areas of life (Matt. 28:19–20).

Rather than addressing same-sex struggles as a “special” problem, or a “condition” to be treated in isolation from all others, sexuality should be viewed as one aspect of Christian witness and discipleship.

Finally, it needs to be affirmed that the first priority in ministry to all unbelievers, whatever their particular sins and temptations, is the ministry of evangelism. Apart from the presence of God’s Spirit, no victory over sin and temptation can be expected. The following guidelines are provided in that conviction.

It is God’s Spirit who overcomes the sinful tendencies and resistance in our hearts. It is he who patiently softens our hearts to bring about a new longing for

\textsuperscript{72} See esp., Stanton L. Jones, Mark A. Yarhouse, \textit{Ex-gays?: A Longitudinal Study of Religiously Mediated Change in Sexual Orientation} (Downers Grove, Ill.: IVP, 2007).

\textsuperscript{73} Cf., section IV of this paper. We there showed how some Bible scholars cite Scripture in their efforts to legitimize homosexuality, but the understanding of Scripture used in those approaches is flawed. In some cases, discipleship in the nature of Scripture and the role Scripture itself calls us to give it in our lives could be important.
holiness, and who empowers us to reflect that holiness (Ezek. 36:25–27). Therefore, when ministering to those who have no evidence of the Spirit’s conviction and no evidence of repentance, the first priority is the gracious call of the Gospel. God’s Word calls men and women involved in sin of any kind to repent and bow the knee to Christ their Creator and the only Redeemer. The first priority in ministry to all unbelievers, whatever their particular sins and temptations, is the ministry of evangelism.

The following guidelines do not replace evangelism. Instead, they presuppose some level of responsiveness to the Spirit’s work through the Gospel, bringing a desire (even if just a budding desire) for holiness in Christ.

(2) Points of Guidance

The following points are intended as guidelines. They are not presented in any particular sequence, they are certainly not exhaustive, and they are not intended as any kind of method or outline for counseling men and women with same-sex struggles.

Because every person’s situation is unique, we do not think it would be fruitful to construct a specific counseling model to follow. Instead, we have compiled various points of wisdom gleaned from our consultation with experienced counselors and their writings, from conversations with Christians who have come out of a homosexual background, and from our own ministry with men and women with same-sex temptations. We hope these guidelines will prove useful for pastors or counselors (and, in appropriate settings, laymen and congregations also) who are helping those with same-sex desires to bring their sexuality under the redemptive reign of Christ.

a. Trust — It takes a lot of courage to share personal struggles with a pastor or elder. That is true of any struggle, and it is certainly true about sexual struggles. Generally, by the time a person opens up his or her experience with same-sex temptations to a spiritual leader, there is already a long history of shame, agonizing, and guilt. It is a huge expression of trust to open up such an intimate area of need. A minister needs to understand that from the very start, and to make every effort to honor that trust, including the careful guarding of confidences and emotional sensitivity.

b. Choice — Many Christians mistakenly assume that a person is only responsible for what he has chosen. Therefore, to help an individual take responsibility for same-sex desires they feel obliged to prove that those same-sex desires were somehow cognitively chosen by the person experiencing them. This approach is inaccurate and unhelpful, both theologically and experientially. In any area of sin (not just same-sex sin), there certainly are choices involved in sinful behaviors, but temptations are not always consciously sought out. Sometimes they are; but sometimes temptation takes us by surprise. Most men and women with same-sex struggles have no awareness of ever having chosen these desires. A counselor needs to be alert to sinful choices that may be part of same-sex desires, but it is unnecessary to belabor the point or try to prove “you brought this struggle
upon yourself.” We are each responsible to bring our own areas of temptation and weakness to the cross, whatever their origins, and there to seek Christ’s redemption and grace—including struggles we did not choose.

**c. Hope and expectations** — In all ministry, we must keep the full hope of glory before us with patient expectations about our experience of that glory today. God promises total redemption of our whole man, in Christ. In this life, we must continually make use of the means of grace and continually reckon ourselves dead to sin and alive to God in Christ. As we do so (through the means of grace), God’s Spirit is pleased to advance our sanctification according to his wisdom. The resurrection of Christ proves to us that the victory he has won for us is real and absolute. Our experience of that victory may be quick or gradual. In one area or another, that victory may be experienced in full, or with ongoing struggle. This is true of a believer’s struggles with pride, anger, gossip, lust, and other areas of temptation. Likewise, same-sex temptations must be brought continually to Christ with real hope and realistic expectations.

**d. Motives** — A person’s motives for pursuing sanctification in any area of struggle needs to be a love for Christ and his glory, not simply a desire to “fix myself” and “correct something embarrassing to me.” The Spirit of Christ may work patiently or he may work quickly (see point c, above). Helping a person nurture godly motivations for his or her efforts in sanctification will prove fruitful. Joe Dallas, an “ex-gay” man with a prominent ministry to those with same-sex struggles, observes, “I have seen plenty of successes. But there are plenty of failures, too. And among the failures I have seen two common elements: wrong motivation and unrealistic expectations.”

**e. Identity issues** — At the root of every temptation is a lie. Furthermore, God made mankind in his image, and in Christ he is renewing men and women into his image. These truths must be kept in mind when using the many labels for “homosexuality” circulating in the culture. Labels like “homosexual,” “gay,” “lesbian,” and so forth are intended to define a person’s identity. Since the believer’s identity is in Christ, and we are being renewed in holiness after the likeness of Christ in every aspect of our brokenness, we must exercise discernment in our use of these labels. Only God has the right to define a person; the culture (even church culture) does not have that authority. What others have said about a

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74 Illustrating the variety of ways sanctification unfolds, Jones and Yarhouse summarize the testimonies of nearly 100 men and women pursuing sexual wholeness in Christ through the ministries of Exodus International. Of that group, they identify those who experienced complete transformation of their desires (“conversion”), others with some remaining struggles but significant victory (“chastity”), and others continuing to struggle but with sustained hope (“continuing”), along with some who sadly experienced no significant change and lost hope (“confused” and “gay identity”). (Stanton L. Jones and Mark A. Yarhouse, *Ex-gays*, 287–93.) These are the same kinds of experiences which might be identified in any area of temptation, not just sexual orientation struggles.

75 Joe Dallas, *Desires in Conflict: Hope for Men who Struggle with Sexual Identity* (Eugene, Ore.: Harvest House, 2003), 44.
person’s identity must be reconciled with the voice of God.

**f. Wholesome fellowship** — It should not be assumed that everyone with same-sex struggles grew up with poor male (for men) or female (for women) role models. Nevertheless, this is often enough the case to warrant careful attention. And even where poor relationships with same-sex role models was not present, same-sex temptations can leave a man marginalized from healthy male fellowship, and women from healthy female fellowship. An important part of ministry to men and women with sexual identity struggles is to provide wholesome, godly fellowship with others of the same gender. We’re not talking about guys doing “macho” stuff to “prove” their manhood. But including a man in wholesome fellowship with other men, and a woman in godly companionship with other ladies, is tremendously important.

**g. Emotional needs** — God made everything and gave everything its proper purpose; Satan created nothing. Sin always involves taking something God made for good purposes and using it for wrong purposes. This is certainly true of sex and sexual desires, as well. Sometimes sexual sins—both “heterosexual” and “homosexual”—involve an effort to find emotional needs fulfilled by sex which sex was never designed to fulfill. Sometimes a person has emotional needs for belonging, for acceptance, for worth, and so on. These emotional “holes” need to be healed through the grace of Christ and godly relationships, not through ungodly imaginations or deeds. In ministry to those with same-sex temptations, a pastor or counselor should be mindful of the tendency for both “heterosexual” and “homosexual” sexualization of emotional needs.\(^{76}\) The emotional needs may be legitimate, but they need to be met in proper ways.

**h. Stumbling blocks** — Forgiveness and redemption is the work of Christ, transforming the inner man. It is nothing we can accomplish in ourselves. Nevertheless, Christ calls us to be faithful in small things as we look to him for great things. It is a matter of such faithfulness and simply prudence to remove stumbling blocks to sin from one’s life. If there are magazines, videos, internet sites, particular hang-outs or associations, or other influences that stir same-sex temptations, these should be removed as far as possible. Accountability for overcoming habits in these areas can be a valuable help.

**i. Bitterness** — God designed human sexuality to find expression between a man and a woman. By its nature, therefore, same-sex behavior is defiant (Rom. 1:26–27). This does not mean that all those who struggle with same-sex temptations are motivated by bitterness and defiance. But it does mean that bitterness can fuel same-sex desires, and same-sex desires are sometimes most deeply entrenched in the context of significant bitterness. Be ready to help a person resolve areas of bitterness and learn forgiveness.

**j. Gifts and service** — Do not allow discipleship to deteriorate into a consuming focus on just one issue of struggle. A person’s same-sex struggles may call for prominent attention in discipleship, but encourage his or her spiritual development in other areas of life as well. This includes the development of his

\(^{76}\) Joe Dallas, *Desires in Conflict*, 114–18.
or her gifts for service to others. Same-sex orientation is not itself a source of
giftedness. There is no biblical basis for the anecdotal claims that “same-sex
orientation” enhances sensitivity or other qualities. At the same time, struggling
with same-sex desires does not negate the fact that each person has gifts which
need to be nurtured and brought into service of the Spirit (Rom. 12:3–8).

**k. Repentance** — The book of Nehemiah opens with a prayer of repentance.
Nehemiah heard that the walls of Jerusalem, the city of his people and his
forefathers, had been broken down. His response was to weep and repent, not
only for the sins he himself had committed personally, but for the sins of his
family and his nation. Such examples in Scripture are a reminder to us that sin
is both individual and corporate. We all bear the curse of Adam’s sin (original
sin), the burden of our own family’s and society’s sins, along with the sins we
ourselves commit. The brokenness we experience is wrapped up in the curse upon
all mankind, our own societies, and ourselves, on account of the complicated mess
of sin woven all throughout humankind. Repentance for each one of us involves
confession of corporate sins as well as individual sins. This principle is important
to remember when helping a person take responsibility for an area of brokenness
like same-sex desires which he or she may never have chosen for him/herself, but
which is nonetheless a manifestation of sin to be repented of (cf., *WCF* 6.3–6).

**l. Acceptance versus approval** — The spirit of the Pharisees is alive and
well in every age, leading us to suppose that holiness means avoiding association
with people who are struggling in grievous temptations and sin. On the other
hand, the spirit of Balaam is also present in every generation, urging approval
of wickedness and participation in their sin. Jesus is the Good Shepherd who
seeks after the wandering sheep and the Good Physician who reaches out to the
spiritually sick, without however condoning sin. We should seek to represent
Christ to others, including his readiness to associate with “publicans and sinners”
in compassionate ministry, without approving of their sinful ways. This would
include our careful readiness to show Christ’s compassion to men and women
caught in the web of same-sex temptations and sin (cf., *Jude* 23).

**m. Listening** — Scripture exhorts us to “be quick to hear and slow to speak”
(Jas. 1:19). A quickness to listen is especially important when dealing with needs
as sensitive and complex as same-sex desires. A readiness to get to know the
person to whom you are ministering is important. The “quick to hear” principle
also calls us to a humble willingness to read, seek counsel, and learn from others,
especially when ministering in an area in which we may not have had much
personal exposure before. Be a good listener as you get to know the person to
whom you are ministering. And for further resources on ministry to those with
same-sex struggles, see the resource list below.

**n. Prayer** — Prayer is essential. In prayer, we acknowledge our dependence
on the Spirit’s intervention to accomplish our sanctification. In prayer, we rest our
hope upon the Spirit for his mighty blessing on our otherwise fruitless efforts.
Pray for those to whom you are ministering. Pray with them, too. Praying with
them helps to strengthen their awareness of God’s reality and presence with them
in their struggles. Remember that the Father delights to answer prayer.

These fourteen points of guidance are not exhaustive. And most of these points are standard principles for counseling relevant for ministry to any area of struggle. But we have endeavored to show the application of various discipleship principles to same-sex temptations, specifically.

For further perspective on the history and theology of sexual orientation issues, and on ministry to those struggling with same-sex desires, an annotated list of reference materials follows.

(3) Select, Annotated Bibliography

The following list is deliberately abbreviated. A full bibliography of texts can be derived from the many footnotes throughout this paper, and through the bibliographies of those works. We have identified, below, a few titles which we believe to be among the most helpful to recommend for pastors and other Christian leaders desiring to read further.

(a) Theological and Apologetic Resources—accessible

Dan O. Via and Robert A. J. Gagnon, *Homosexuality and the Bible: Two Views* (Minneapolis: Fortress Press, 2003), 117 pages with bibliography and Scripture index — This book is a short but robust presentation of two leading representatives of opposite positions on Scripture and homosexuality. In a typical “two views” format, each author presents his own position at length, and the book closes with short rebuttals from each responding to the other’s material.


R. Albert Mohler, Jr., *Desire and Deceit: The Real Cost of the New Sexual Tolerance* (Colorado Springs: Multnomah, 2008), 160 pages — an almost pocket-sized book, this book is a succinct review of the history and theology behind the homosexual movement, with insightful observations regarding the implications of mainstreaming homosexuality upon society.

(b) Theological and Apologetic Resources—scholarly

Robert A. J. Gagnon, *The Bible and Homosexual Practice: Texts and Hermeneutics* (Nashville: Abingdon, 2001), 520 pages with author, Scripture, and classical texts indexes — one of the most extensive, exegetical and theological treatments on homosexuality and Scripture to date. Gagnon’s conclusions on the subject are in line with the positions espoused in the present paper.

Stanton L. Jones, Mark A. Yarhouse, *Ex-gays?: A Longitudinal Study of Religiously Mediated Change in Sexual Orientation* (Downers Grove,
ILL.: IVP, 2007), 414 pages with subject index — written by psychologists for psychologists using standard research methods of modern psychology, this book presents the leading scientific case that religious approaches have demonstrated effectiveness in bringing about change to homosexual orientation.

(c) Pastoral Resources

Joe Dallas, *Desires in Conflict: Hope for Men Who Struggle with Sexual Identity* (Eugene, Ore.: Harvest House, 2003), 247 pages with suggested reading list by subject — written by a man who came to Christ and found deliverance from a gay lifestyle. Joe Dallas now speaks, writes, and counsels to help others find salvation and sexual wholeness in Christ. This book is a hopeful yet realistic, practical, and helpful guide for men dealing with same-sex struggles. It is addressed directly to men struggling with same-sex desires, making it a useful resource for reading with someone in a discipleship setting.

Anne Paulk, *Restoring Sexual Identity: Hope for Women Who Struggle with Same-Sex Attraction* (Eugene, Ore.: Harvest House, 2003), 272 pages with suggested reading list by subject — written by a woman who came to Christ and found deliverance from a lesbian lifestyle, this volume is the counterpart to Joe Dallas’s book for men above. In this book, Anne Paulk addresses herself to women wrestling with same-sex desires, making this a useful resource for two women to read together in a discipleship setting.

Exodus International Ministries (web site: http://www.exodusinternational.org/). Exodus International is on the forefront of ministry to men and women with same-sex struggles. There are numerous resources available on their web site, as well as conferences and regional contacts they provide for support.
Charles Leach led Synod in the afternoon prayer time. After reading Jude 20, those present gathered in small groups to pray, and the prayer time was concluded with the singing of Psalm 62A.

Following announcements Synod took recess at 3:47 p.m. being led in prayer by Fred Irwin.

**Wednesday, June 29, 2011, 7:00 p.m.**

Synod reconvened at 7:03 p.m. singing Psalm 110A and being led in prayer by John McFarland.

The roll was passed.

The minutes of the afternoon session were read and approved as read.

Ian Wise presented the ecclesiastical and fraternal delegates to address the Synod. The following delegates addressed the court:

- Alaister McEwen for the Reformed Presbyterian Church of Australia
- Adam Mastris for the Trinity Christian Community Fellowship
- Andrew Quigley for the Reformed Presbyterian Church of Scotland
- Paul Patrick for the Associate Reformed Presbyterian Church
- Peter Wallace for the Orthodox Presbyterian Church
- Ryan Krone for the Reformed Church in the United States
- Todd Jolie for the United Reformed Churches of North America
- Alan McLeod for the Free Church of Scotland
- Marten Kuyvenhoeven for the Heritage Reformed Congregations.

Charles Leach directed Synod in the evening prayer time. After reading Jude 20 and Ephesians 4:1-7, those present gathered in small groups to pray and the prayer time was concluded with the singing of Psalm 126A.

Following announcements, Ian Wise led in prayer as Synod adjourned at 9:00 p.m.
Thursday, June 30, 2011, 8:30 a.m.

Synod met pursuant to adjournment on the morning of Thursday, June 30, 2011 in the Jones Banquet Hall of the Student Center on the campus of Indiana Wesleyan University, Marion, Indiana. The Moderator called the meeting to order at 8:32 a.m.

David McCune led Synod in singing Psalm 96A and Joel Wood led in prayer constituting the court. Synod then sang Psalm 34C.

Paul Patrick, Chaplain of Erskine College led Synod in the morning devotions. He read Colossians 3, led in prayer and preached God’s Word on the theme “Lives Driven by Resurrection Hope.” He then led in prayer and Synod concluded the service singing Psalm 1B.

The roll was passed.

The minutes of the Wednesday evening session were read and approved as read.

Rich Holdeman presented the report of the Trustees of the Reformed Presbyterian Theological Seminary. Don Piper was given an ovation for his faithful service as a member of the Seminary Board for 24 of the past 25 years. Items 1 and 2 were referred to the Nominating Committee. Item 3 was adopted. Item 4 was referred back to the Board. Item 5 was adopted and in keeping with this item President Jerry O’Neill addressed the court. The report as a whole was approved and is as follows:

Report of the Trustees of the
Reformed Presbyterian Theological Seminary
June, 2011

Entering into its third century of ministry, the Seminary Board thanks God for His continued mercies. God’s blessings are evident in a capable and faithful faculty, a helpful and competent staff and an eager and talented student body. The Board thanks God for the leadership of President Jerry O’Neill who continues to manage the manifold aspects of the seminary as an institution while keeping the primary vision of the Seminary as an instrument of God for the training of Reformed Presbyterian pastors clearly in view.

After reporting to Synod one of the highest student enrollments last year, the Board reports a decline in new students this year and a higher-than-usual rate of attrition. The academic year ended with 82 students of which 53 were full-time. Based upon data to date, projections for new student enrollments this coming fall are encouraging and the Board views this past year’s low enrollment as an anomaly. Keith Evans, Director of Admissions, is leaving the seminary to enter pastoral ministry and the Board thanks him for his work in the recruitment of students.

We continue to thank God for our faculty. We are thankful for Dr. Denny Prutow’s continued good health and willingness to serve the seminary after his retirement. The Board has asked Denny to continue as a half-time voting member
of the faculty from 2012-2014, delaying the appeal to Synod for an election until 2013. We continue to wait for the approval process of Professor C.J. Williams’ dissertation to be completed, and report that there has finally been movement by the approval committee, who anticipates approval by the end of this year. Dr. Rick Gamble, Librarian Tom Reid and Dr. Jerry O’Neill continue to serve on a full-time basis, supplemented by a number of adjunct professors.

The Board notes that the next six years will bring at least three changes in the make-up of the seminary faculty. Dr. Prutow’s replacement is scheduled to begin in the fall of 2014. Dr. Scipione is nearing retirement age and the Board anticipates needing a new Director for our Biblical Counseling Institute by the end of 2016. President Jerry O’Neill is in good health and continues to serve tirelessly, but has informed the Board of his anticipation of retirement in 2017. The Board has appointed an Ad Hoc Committee to address these faculty and administrative staffing needs and will keep the Synod informed of progress.

The ministry of the Biblical Counseling Institute (BCI) continues to expand. Earlier this year, the National Association of Nouthetic Counselors (NANC) approved RPTS for training those seeking NANC certification, and Yasuko Kanamori was the first to be so certified. Three local pastors serve as volunteer counselors, two of whom are Reformed Presbyterians. We thank God for the leadership of Dr. George Scipione in the growth of the BCI and thank Dr. Scipione for his energy and hard work. The renovation of the Willson Center is complete and the Center is being fully utilized. It is the plan of the Board and Administration to nominate to Synod a teaching elder in the RPCNA who could serve as a full-time faculty member when Dr. Scipione retires.

On May 20, the Seminary presented Master of Divinity degrees to thirteen students and three Master of Theological Studies degrees. In addition, the first ever Doctor of Ministry degrees were conferred to two men. Five of the M. Div. recipients were Reformed Presbyterians. Dr. Jae Sung Kim, Vice President of Kukje (International) Theological University in Seoul, South Korea was the keynote speaker.

Thanks to good stewardship, generous giving via the 200th Anniversary Capital Campaign and significant bequests, the financial health of RPTS is good. Mark Sampson has settled in as the new Director of Development and is doing excellent work in conjunction with support from Kim Backensto and Bethany Hardwig. Improvements to the Seminary entrance from Penn Avenue are scheduled for the coming year to improve visibility, access and safety.

The Board brings to Synod a recommendation to make two amendments to Article VI of the Seminary Constitution. These amendments are highlighted in the Appendix to this report and are designed to do two things: 1. Bring the criteria for those serving in the position of seminary president into line with those of the full-time faculty, and 2. Bring sub-paragraph (2) into line with the other requirements of this section of the Constitution in addition to assisting in managing the workload of the seminary president.

The Board notes a milestone with the retirement of Don Piper from the Board.
Don has served the Synod and the Seminary for twenty-four of the last twenty-five years and his labors on behalf of the Seminary are much appreciated. We thank God for Don and will miss him.

While Almighty God deserves all the thanks and praise for the Seminary and its work, He bestows His blessings in large part through the labors of the Seminary faculty and staff. The Board acknowledges the hard work of the Seminary’s full time and adjunct faculty, in addition to all who do the administrative work necessary for the Seminary to carry out its service to the Church. The Board especially thanks President Jerry O’Neill, along with his wife, Ann, for their faithful and untiring leadership of and service to the Seminary.

The terms of Board members Don Piper and Don Reed expire this year. Mr. Piper is not eligible for re-election. The Board nominates Mr. Reed for re-election. Jack McCready has asked to leave the Board before the end of his term and we recommend that David Ashleigh be elected to fill Mr. McCready’s unexpired term in the Class of 2013.

**Recommendations:**
1. That Don Reed and David Weir be elected to serve on the Board’s class of 2017.
2. That David Ashleigh be approved by Synod to fill Jack McCready’s unexpired term in the Class of 2013 with a yes or no vote.
3. That the election of a new Professor of Pastoral Theology be delayed until the Synod of 2013, with nominations for this position being solicited beginning at the 2012 Synod meeting.
4. **(Referred to the Board)** That Synod approve two changes to Article VI of the Seminary Constitution, as defined in the Appendix to this report.
5. That Seminary President Jerry O’Neill be given ten minutes to speak to the Synod about the ministry of the Reformed Presbyterian Theological Seminary.

Respectfully submitted,
The Seminary Board

Appendix to RPTS Board Report
Presented to the 2011 Synod for Approval

**Proposed changes to the Constitution of the Reformed Presbyterian Theological Seminary, Article VI:**

**ARTICLE VI. THE PRESIDENT**

The President of the Seminary shall be a minister or teaching elder in the Reformed Presbyterian Church, elected to this office by the Synod from a name or names nominated by the Seminary Board. In general he shall have the duties and prerogatives associated with this office including the following:

1. He shall be chairman of the faculty and call such meetings as may be
necessary for the maintenance and improvement of the Seminary curriculum, for the coordination of all curricular and extra-curricular activities, for the maintenance of a high level of scholarship and for the exercise of discipline.

(2) He may shall delegate to members of the faculty and staff such responsibilities as matriculation records, student counseling and others as he may deem wise.

(3) He shall represent the faculty and the students before the Seminary Board. He shall be responsible for all examination records and procedures and make full report of Seminary activities and personnel at the meetings of the Board. This report shall include student enrollment, the physical conditions under which the Seminary work is conducted, the welfare of professors and students, the industry with which the work of the year has been performed, and all other matters that may be necessary to enable the Seminary Board to discharge its duties intelligently.

(4) He shall be a member ex officio of the standing committees of the Seminary Board.

(5) He shall have authority to hire such personnel as are necessary for the maintenance and improvement of the Seminary work and program, in accordance with budget provisions.

Matt Filbert presented the report of the Geneva College Corporators. Item 1 was adopted. In keeping with this item, President Kenneth A. Smith addressed the court. Item 2 was adopted. The report as a whole was approved and is as follows with the report of the Trustees to the Corporators:

Report of the Geneva College Board of Corporators

May 17, 2011

In October 2010, after receiving a vote of support from the 2010 Synod, the Corporators approved the changes to the Charter and Bylaws that put in motion the new governance structure for Geneva College. The new governance structure calls for smaller boards and ends the self-perpetuating aspect of the Board of Corporators. Changes to the Bylaws were in effect as soon as the Corporators approved those changes. However, changes to the Charter require approval from the State of Pennsylvania. Since the Trustees are mentioned only in the Bylaws, they began a process of evaluation of the current 31 members after the Oct. 2010 meeting. On April 16, 2011, the Corporators accepted resignations from all 31 members and elected a Board of Trustees composed of 21 members (11 members of the Reformed Presbyterian Church, and 10 at-large members) listed below.

Trustees
Class of 2015: Calvin Troup, Don Piper, Siarhei Spirydovich, Virginia Badger, Melville Adams
Class of 2014: Bill Edgar, Steve McMahan, Phil Duguid, James Roy, G. Reynolds Clark, Charles Pockras
Class of 2013: Keith Wing, John P. Edgar, Joye Houston, William Kriner, Andrew Bernard
Class of 2012: Bruce Backensto, Matthew Filbert, Katharine Dennis, Alan Rose, Thomas Yancy

The revised Charter has been submitted to the State of Pennsylvania for approval. On April 16, 2011, in anticipation of State approval within the next year, the Corporators approved a transition plan to bring the number of Corporators down from 22 to 12 by Synod of 2012. However, for the 2011 election cycle of the Corporators, we continue to follow the governance structure in the existing Charter, which includes some Corporators elected by Synod and presbyteries and some elected by the Corporators. The Corporators elected by the Corporators in 2011 are listed below. The name of Steven McMahan is submitted to Synod’s Nominating Committee for election of one Synod representative in the class of 2015 to the Board of Corporators. Steven is currently serving as the Vice Chair of the Board of Trustees and, if elected, would be a joint member of both the Board of Corporators and the Board of Trustees.

Corporators

Class of 2015 elected by the Corporators: Bill Edgar and Sam Spear

Under the new structure, presbyteries will submit the name of their chosen representative to Synod for approval, and representatives will begin their term of office after Synod each election cycle. There is also a requirement that six members of the Board of Corporators serve on the Board of Trustees. Beginning with the Fall of 2011, the Corporators will be submitting names of those we feel could serve well as presbytery representatives to each presbytery so that a slate of 12 Corporators including 6 presbytery representatives and 6 overlapping trustee members can be brought to the Synod of 2012.

Our recommendations to Synod are as follows:

Recommendations:
1. That the President of Geneva College, Dr. Kenneth A. Smith, be heard by Synod for up to 15 minutes.
2. That the 2010-2011 report of the Geneva College Board of Trustees distributed on the floor of Synod be accepted.

Respectfully Submitted,
Bonnie Weir, Chair
Matthew Filbert, Vice-Chair
Ralph Joseph, Secretary
Ronald Graham, Treasurer
Report of the Geneva College Board of Trustees
To the Board of Corporators

May 31, 2011

With thanks to our faithful God for a year of blessing and challenge, we reflect on many of the events and accomplishments of students, staff, faculty, and administration of Geneva College.

ADVANCEMENT COMMITTEE
Jeffrey A. Jones has served as Vice President for Advancement during the current academic year. A number of changes have been made in this area, but the goals remain the same: to increase Alumni giving and involvement with the College and to both broaden and deepen other funding sources.

The Geneva Fund total as of May 31, 2011 is $1,463,449, with total giving for the fiscal year being $2,522,356.

BUSINESS COMMITTEE
Fiscal year 2009-2010 ended with a positive balance of $151,531. The auditors have identified the College’s finances as healthy, productive, and improving. The projected year end net operating surplus (excluding the impact market value changes) for the 2010-11 fiscal year is expected to be between $1.5 million and $2.25 million. The Board approved a budget for fiscal year 2011-2012. Included in this budget is spending authority of up to $38,257,000, a contingency fund of $400,000, and a capital budget of $1,800,000.

EDUCATION COMMITTEE
Several new faculty and staff members were added during 2010-2011. Searches for head coach for men’s soccer and Director of Counseling positions were filled from within; some positions were eliminated, and others remain open. Kyle Breneman has accepted the position of Reference Librarian. Two faculty positions have been filled, Gordon Richards in the Business Department, and Anthony Comer in the Engineering Department. A search is underway for a faculty member in Civil Engineering. A position in the Communication department, which included visual communication, English and Humanities was eliminated when the faculty person became disabled. A new position in Core Studies has been filled by Dr. Megan Morton, who replaced Dr. Szabo while she was at the Rome program.

Three searches are underway in the Student Development area for replacement positions: Director of Leadership Development and Coordinator of Student Retention, Director of Residence Life, and Director of Multiethnic Student Services.

Full time tuition for 2011-2012 has been set at $23,330, a 4.9% increase, with $780 per credit hour. Annual room and board charges will be $8,560 for the 21-meal or 220 block plan, $8,220 for the 14-meal or 180 block plan, and $6,490
for the 7-meal plan. Maximum for tuition, room, and board is $31,890, a 5.5% increase over 2010-2011.

The baccalaureate service was held on Friday, May 6, 2011 with Rev. Dan Kiehl, pastor of Meadowcroft Presbyterian Church (PCA) speaking. Rev. Kiehl is a 1983 Geneva graduate, and the father of one of our 2011 graduates.

Undergraduate commencement was held at 10:00 a.m. on Saturday, May 7, 2011 in Metheny Fieldhouse with Dr. Saleem Ghubril, Executive Director, Pittsburgh Promise, as the speaker. Three hundred twenty three candidates received bachelor’s degrees, and two received associate’s degrees. Graduate school and adult education commencement was held at 4:00 p.m. on Saturday, May 7, 2011 in Metheny Field House with Dr. Ann Paton, Professor Emerita of English, as speaker. One hundred twenty five candidates received master’s degrees, and ninety eight Degree Completion Program (DCP) candidates received bachelor’s degrees. At separate ceremonies, seven candidates received associate’s degrees from CUBM in Pittsbugh on May 9, 2011; and twenty six candidates will receive bachelor’s degrees and nine associate’s degrees from CUTS in Philadelphia on June 4, 2011. From all of these programs, the total degrees received were one hundred twenty five master’s, four hundred forty seven bachelor’s, and eighteen associate’s.

In addition, the Board recommended that three honorary Geneva degrees be presented this year. At the undergraduate commencement on May 7th honorary degrees were presented to:

- Mr. John W. Manzetti, 1969 Geneva graduate, BSBA
  Doctor of Entrepreneurial Business
- Dr. Jerry F. O’Neill, 1969 Geneva graduate, BA in Political Science
  Doctor of Divinity

An honorary degree was awarded in Philadelphia at the CUTS commencement on June 4th to Young K. Park, Esq., Doctor of Laws.

The College struggled second semester with the burden brought on by the disappearance of freshman, Devon Minor on January 20, 2011. On the morning of May 5th, Devon’s body was found in the Beaver River. The campus is still dealing with the shock and sadness of this situation, and is keeping Devon’s family, who live near Philadelphia, in prayer as they cope with their loss.
ENDOWMENT – INVESTMENT COMMITTEE

The values of the College property and endowment are:

<table>
<thead>
<tr>
<th></th>
<th>2009 (Audit as of 5/31/09)</th>
<th>2010 (Audit as of 5/31/10)</th>
<th>2011 (Unaudited)</th>
</tr>
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<tr>
<td>Land</td>
<td>$1,980,752</td>
<td>$1,980,752</td>
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<td>Buildings*</td>
<td>28,710,700</td>
<td>28,763,387</td>
<td>27,368,311</td>
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<td>Furniture and Equipment</td>
<td>6,527,537</td>
<td>6,104,991</td>
<td>6,157,482</td>
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<td>Construction in Progress</td>
<td>650,882</td>
<td>16,509</td>
<td>25,163</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$37,869,871</strong></td>
<td><strong>$36,865,639</strong></td>
<td><strong>$35,531,708</strong></td>
</tr>
<tr>
<td>Market Value of Endowment</td>
<td><strong>$21,411,744</strong></td>
<td><strong>24,019,669</strong></td>
<td></td>
</tr>
<tr>
<td>Endowment held by the Trustees of the RP Church</td>
<td><strong>$1,819,895</strong></td>
<td><strong>$1,976,945</strong></td>
<td></td>
</tr>
</tbody>
</table>

Size of Campus – 120 acres

*at cost less accumulated depreciation

ENROLLMENT COMMITTEE

Dave Layton has served as the head of this department since April 2010. Under his leadership, Geneva in 2010 enrolled its largest class of freshmen in at least 25 years. Challenges which continue to face the College in this area are retention, financial aid awards, and competition for students among regional and other Christian colleges.

Overall enrollment for the fall semester was 2,071. Traditional undergraduate enrollment was 1,445 with 1,418 on campus and 27 in Geneva-operated or approved study-abroad programs. This enrollment included 478 new students, 412 freshmen and 66 transfers. Total enrollment for the spring semester was 1,985 of which 1,358 were traditional undergraduate students.

EXECUTIVE COMMITTEE

The committee held two regularly scheduled meetings (October and May) as well as two conference calls. Much of the work involved planning for the major re-structuring of the Board of Trustees that took place with the May meetings. Other actions included recommending people for receiving honorary degrees and making pricing recommendations to the full Board as well as providing a sounding board for President Smith and the Leadership Team.

OPERATIONS AND HUMAN RESOURCES

This committee is “new,” being formed from two existing committees. They are working to implement procedures that will make Geneva a great place to work
and learn and to allow the College to continue to make progress in dealing with the need for deferred maintenance.

**BOARD OF TRUSTEES**

Regular meetings were held on October 7 and 8, 2010 and May 5 and 6, 2011. There was no meeting of the full Board in January, but committees met either in person on campus or elsewhere or by conference call as needed.

Giving to the College by members of the Board of Trustees is at 97% (29 out of 30) totaling $82,516.  
Giving to the College by members of the Board of Corporators is at 73% (16 out of 22) totaling $10,739.

Because of the overlap in Board membership, $3,575 is counted twice.

Current officers of the Board are William Edgar, Chairman, Steve McMahan, Vice-Chairman, and Joyce Lynn, Secretary. Barbara McKenzie serves as recording secretary for open meetings.

Officers for the following year to take effect in May 2011 are:

- **Chairman**  William J. Edgar  
- **Vice Chairman**  Steven C. McMahan  
- **Secretary**  Bruce R. Backensto  

Respectfully submitted,  
William J. Edgar, Chairman  
Bruce R. Backensto, Secretary  

Effective June 16, 2011, the Pennsylvania Department of Education approved amending and restating the Articles of Incorporation for Geneva College; and they recommend to the Department of State of the Commonwealth of Pennsylvania that the petition be granted.

Synod took recess at 10:28 a.m. being led in prayer by Mark England, and returned to business at 10:50 a.m. singing Psalm 65A and being led in prayer by John Smith.

Bob Hemphill presented the report of the International Conference Advisory Committee. Item 1 had been accomplished in the adoption of the agenda. Item 2 was adopted. In keeping with this item Don McBurney, Don Phillips and Dave Willson gave a video presentation to the court. Item 3 was adopted. Item 4 was referred to the Nominating Committee. The report as a whole was approved and is as follows:

**Report of the International Conference Advisory Committee**

Plans continue to move forward for **RP International 2012**. The dates and location of the conference are **July 21-27, 2012** at **Indiana Wesleyan University in Marion, Indiana**.  
The Conference Administrative Team consists of the following:  
Don McBurney, Program Director
The Program for the 2012 RP International Conference is shaping up nicely after clearing some early hurdles. As always our goals for the conference are worship, teaching, and fellowship. God is good and He has led the Administration Team to staff members who are committed to these goals and to making the conference a memorable experience. Please continue to pray for the Conference Administrators and the Staff they have chosen as they plan, prepare, and finalize the details of the quadrennial conference of our denomination.

Dr. Joel R. Beeke, a Pastor of the Heritage Netherlands Reformed Congregation in Grand Rapids, Michigan, Editor of The Banner of Sovereign Grace Truth, President and Professor of Systematic Theology and Homiletics at Puritan Reformed Theological Seminary, author, and frequent lecturer at Reformed conferences, has agreed to be our main speaker for the adult program. The overall theme and daily topics of the adult program are being finalized and will be announced at Synod 2011.

As you know this is a family conference and we need a plan and program for all ages. Pastor Titus and Alyssa Martin will lead the College program; Keith and Jill Mann will lead the High School program; Pastor Micah and Leslie Ramsey will lead the Children’s program, and the duo of Pastors James Faris and David Hanson will plan and coordinate the Adult “2nd Hour” and afternoon seminars throughout the week. There will be four worship services throughout the week, which is an increase from the three we have had in the past several conferences, along with the normal Psalm sings and Talent Show. We also plan to have a variety of “age-appropriate” activities in the evenings at normal “campfire” time. Please know there are still many assistants, helpers, counselors, etc. that need to be contacted and must commit to a leadership role to make this a good and fruitful conference. Please prayerfully consider your ability to help in the leadership of the conference if you are asked to fill a particular role. Most importantly pray for the Lord’s blessing on the conference, pray that many will be able to attend, and plan now to attend with your family and a large portion of your congregation.

The Operations of the 2012 International Conference are under the direction of Don Phillips and Dave Willson. They are in the process of finalizing the budget for the conference and setting the rates. The plan is to roll out the conference registration at the meeting of the Synod, which is being held at Indiana Wesleyan University. To that end we have requested that the report of the International Conference Committee be made the Order of the Day after the morning break on Thursday, June 30, 2011 and that the committee be given extended time of twenty to thirty minutes so Operations can present the conference plans and registration materials. We also plan to have the conference web site updated at that time. A few of the conference administrators and staff are planning to meet during the last days of Synod to be present for the Synod report and then to meet with the IWU staff to finalize arrangements.
Please enjoy the facilities at IWU during this year’s Synod meeting in anticipation of the conference in 2012.

Recommendations:
1. That the report of the International Conference Committee be made the Order of the Day after the break on Thursday, June 30, 2011.
2. That Don McBurney, Dave Wilson and Don Phillips be given up to thirty minutes to address the Synod and present the conference plans and registration materials.
3. That pastors and elders encourage all who are able in their congregations to attend this wonderful quadrennial conference.
4. That Andy McCracken be nominated to serve on this committee in the place of Doug Carson.

Respectfully submitted:
Doug Carson
James Faris
Bob McFarland
Sam Spear
Bob Hemphill, Chairman

Jared Olivetti presented the preliminary ballot for voting to fill vacancies on Synod’s boards and committees.

Jared Olivetti presented the report of the Education and Publication Board. Item 1 was adopted. In keeping with this item Drew and Lynne Gordon addressed the court. Item 2 was referred to the Nominating Committee. The report as a whole was approved and is as follows:

Report of the Board of Education and Publication
7408 Penn Avenue, Pittsburgh, Pennsylvania 15208 • 412.241.0436
www.crownandcovenant.com • www.rpwitness.com
www.reformedpresbyterian.org
www.reformedvoice.org • www.bluebanner.org • www.psalter.org

Board Matters
The Board met twice over the past year—October 22-23, 2010, at the seminary and March 21, 2011, by teleconference. Our current officers are Jared Olivetti (president), Mark England (vice president) and Brad Johnston (secretary). Jim Ritchart and Jared Olivetti have finished their first term and the Board would like to recommend them for re-election. Bob Bibby has finished his second term and the Board would like to nominate Aaron Goerner and Russ Pulliam to fill that opening. We are grateful for the six years of conscientious work given to the Board by Bob Bibby.

One change was made this year to the internal workings of the Board: The Board voted to disband the publications review committee and to have the officers
fill those roles between meetings.

**Personnel**

Drew and Lynne Gordon continue to serve excellently as co-directors of Crown & Covenant as well as editors of the *Reformed Presbyterian Witness*. Josh Wilsey, our only full-time employee, continues to serve well as our business manager. Lois Claerbaut continues in her valuable position as our shipping clerk. And the sisters Shelley Davis and Ariana Stitzer continue to share the job of editorial assistants to Drew and Lynne. Bonnie Smith is interning for us this summer. The Board continues to be astonished and grateful for both the amount and the quality of work this staff is regularly accomplishing!

**Reformed Presbyterian Witness**

For a while, our Board and staff have been interested in doing more with the magazine in a digital format and have made plans for some significant changes beginning in 2012. We hope for the co-directors to be able to present some of these changes to you during the meeting of Synod.

**Web presence**

All of the web sites at the beginning of this report continue to be active and used in their various ways. Especially helpful has been www.psalter.org, where users can hear each of the tunes in our published psalters and www.reformedvoice.org where many of you publish your sermon audio to a wide audience. We have also recently purchased the rights to www.psalms.org and hope to use this site to fill the dearth of great web-based material on the Psalms and psalmody.

**Publishing**

*The Book of Psalms for Worship*

After receiving Synod’s instructions for the changes to the *BOPFW*, members of the psalter publication committee and Crown & Covenant began working through those changes. Those changes have been made and we are currently preparing for the fifth printing of the *BOPFW*, which will be the first to include Synod’s changes.

Sales of the new psalter have been strong and are supported by great marketing. In addition to the iPhone application, we are preparing to produce an Android application that allows people to search the psalter and listen to the tunes. We are also getting ready to produce the sixth CD (*Refuge* by the Syracuse RPC choir).

*ARP Psalter*

The psalter of the Associate Reformed Presbyterian Church has been completed and is currently at the bindery to be ready for their summer meeting of synod. We have been honored to share this work with them and are hopeful for a great reception in the ARP churches. Along with the two editions of their psalter (pew and lightweight), we will also be producing three psalmody CDs designed
to promote their psalter.

Other Publications
- The staff has completed the printing of The Constitution with the recent revisions. In addition to the three-hole-punched version, we are now printing a perfectbound version.
- We continue to be excited about the Presbyterian & Reformed Life series of books. By Synod, the latest title—Christ’s Covenant and You by Gordon Keddie—will be available for purchase. Also in process for this series are accessible works on a capella singing, the history of the RPCNA, and discipleship.
- Most of synod has, we hope, been able to see and make use of our three updated pamphlets on Psalmody, a capella singing and Sabbath-keeping. We hope to soon publish a pamphlet as a general introduction to the RPCNA.
- The staff is in the final stages of producing the newest catalogue.

Finances
After a banner year in 2009, God blessed us in 2010 with a less spectacular but nevertheless solid year. Though psalter sales are heading up in 2011, we believed they slowed down in 2010 with the announcement of the coming changes. We are grateful for the extra income from RPM&M. Witness subscriptions remain steady and advertisement helps to supplement our budget. Looking forward, we are hopeful that the ARP psalter and the fifth printing of our own psalter will boost sales in 2011-12—though by how much is almost impossible to know.

The Board continues to be excited about this work and grateful to Synod for allowing us to put our hands into this work for Christ’s kingdom.

Recommendations:
1. That the co-directors be given up to ten minutes to address Synod.
2. That Jared Olivetti and Jim Ritchart be nominated to continue on the Board and that Russ Pulliam and Aaron Goerner be nominated for the open spot.
   For Christ’s Crown and Covenant,
   Nathan Eshelman
   Bob Bibby
   Mark England
   Brad Johnston
   Jared Olivetti
   Linda Parker
   John Pershe
   Jim Ritchart

Pastor Takiura directed Synod in the morning prayer time. After reading Jude 20-21 those present gathered in small groups to pray, and the prayer
time was concluded with the singing of Psalm 34C.

Jon Maginn led in prayer as Synod took recess at 12:14 p.m.

Thursday, June 30, 2011, 1:30 p.m.

Synod reconvened at 1:32 p.m. singing Psalm 119B. Mike McDaniel led in prayer.

The roll was passed.

The minutes of the morning session were read and approved as read.

Ballots were distributed for voting to fill the vacancies on Synod’s boards and committees. Ralph Joseph led in prayer for the voting and delegates marked their ballots. The Nominating Committee was excused to count the ballots.

David Merkel presented the report of the Committee on Finance. Item 1 was returned to the committee. Item 2-7 were adopted. Item 8 was returned to the committee.

Synod took recess at 2:40 p.m. being led in prayer by Craig Milroy and returned to business at 3:02 p.m. singing Psalm 144B and being led in prayer by Robert McFarland.

David Merkel continued his presentation of the report of the Committee on Finance. Items 9-10 were adopted. Item 11 was referred to the Nominating Committee.

A run-off vote to resolve a tie in voting for membership on the Business of Synod Committee was held following prayer led by Jared Olivetti.

Wade Mann presented the report of the Judicial Committee. The Committee’s recommendations were lost. Paper 11-1 was returned to the writers of the report.

There was a tie in the vote for a member on the Business of Synod Committee and the Moderator was asked to make the appointment. He appointed Paul Brace.

Jerry Porter again presented the report of the Business of Synod Committee. Items 1-2 were adopted. Item 3 was lost. Items 4-6 were adopted. Item 8 was referred to the Nominating Committee. The report as a whole was approved and is as follows:

Report of the Business of Synod Committee

The purpose of the Business of Synod Committee is to facilitate the Synod so that its administration and business may be conducted in a biblical and efficient manner. The committee met immediately at the close of the 2010 meeting of Synod, and by conference call meetings, on November 30, 2010, January 18, 2011, January 25, 2011, Feb 14, 2011, April 18, 2011. These meetings were for the purpose of building upon the effectiveness (doing the right things) and efficiency (doing things right) for this and future meetings of Synod. The Business of Synod
Committee anticipates meeting shortly before the meetings of this year’s Synod to consider the disposition of papers and communications to the court.

**PLANS FOR THE 2011 SYNOD**

**Devotional Theme and Speakers:**
The devotional theme for this year is *Complete in Christ* from the Book of Colossians.

- **Tuesday** – Nathan Eshelman, Pastor Los Angeles (Colossians: Chapter 1)
- **Wednesday** – Rutledge Etheridge, Pastor Providence RPC (Colossians: Chapter 2)
- **Thursday** – Paul Patrick, ARP chaplain at Erskine College (Colossians: Chapter 3)
- **Friday** – Gordon Keddie, Pastor Southside Indianapolis RPC (Colossians: Chapter 4)

**Other Appointments:**
Dave Long, Pastor of the Lafayette RPC, Jared Olivetti, Pastor of Christ Church RP and Shigeru Takiura, Pastor of the Okamoto-Keiyaku RPC, Japan are coordinating the prayer times.

Jon Maginn will serve as Synod’s Travel Agent. Ryan Hemphill will serve as assistant agent. As last year, reimbursement checks will be mailed rather than distributed at synod.

Dave Willson will serve as conference manager. Jerry Porter will serve as assistant conference manager.

**Other Arrangements:**
All new members of the court who are delegates for the first time are invited to an orientation breakfast on Tuesday morning. Those introducing these new delegates are also encouraged to attend this breakfast along with officers of the court and members of the Business of Synod Committee. A Manual for Synod Delegates will be distributed at this breakfast which introduces new delegates to the processes and procedures of Synod. Please bring your own *Book of Psalms for Worship* for use at the meetings. No Psalters will be provided, but they will be available to purchase on site at the Crown and Covenant book table.

**Electronic Voting:**
This is the first year for electronic delegate voting. Each certified delegate will be assigned a handheld electronic device which will be used for voting on the work of Synod. This technology has been very effective for other denominations and will assist the Clerk in accurately counting decisions of the Court.

**Presbytery Meetings During Synod:**
The Synod allows for the meetings of the Presbyteries during Synod. Please remember that beyond the allotted time provided on Tuesday afternoon, Presbyteries should only meet for truly urgent business. Presbytery meetings that fill the afternoon break and extend late into the night exhaust delegates and detract from their ability to participate fully in the Synod meetings.
PLANS FOR FUTURE SYNODS

Dates and Locations:
The Business of Synod Committee’s recommendation to the 2010 Synod was “That the Synod of 2012 be held on July 19-21, 2012. This is a Monday-through Wednesday schedule. The location to be determined.” The date in this Recommendation is incongruent because July 19-21 is a Thursday through Saturday, not a Monday-through-Wednesday schedule and it seems illogical that Synod would approve a date three days before the International Conference in Marion, IN, and not determine the location for that Synod. The Committee substituted a “Revised Recommendation” which moved the date to the traditional week of Synod, June 27-29 (Wed. - Fri. schedule). The new item was adopted however the location of the 2012 Synod was to be determined. Therefore, the Committee offers the following Recommendation:

Recommendation #1:
That the Synod of 2012 be held at Geneva College, Beaver Falls, Pennsylvania, on June 27-29, 2012. This is a Wednesday-through-Friday schedule.

The format of the proposed Synod is laid out below. We propose the following schedule for the Synod of 2012, and the following six changes necessary to accommodate the shortened schedule:

1. No study committee will report unless the committee has a progress report that is merely presented to the Synod with a request for comments to be given directly to the committee. Comments should not to be made on the floor of Synod.
2. The typical speakers (RPTS President, GC President, RP Witness managing editors) will likely have a venue during the conference to speak so their boards should not request time for them.
3. Fraternal Delegates: Prepare a form for fraternal delegates to fill in prior to the meeting then have them copied and distributed. (Denomination’s name, size, geographical concentration of churches, year formed, subordinate standards, distinguishing principles of the denomination, Main issues confronting synod/ GA). Introduce delegates but do not have them address the court. Delegates from other RP churches around the world will likely have a venue to speak during the conference.
4. Communications to Synod: Have the Business of Synod Committee make recommendations regarding the urgency of dealing with each communication in 2012 and if sufficiently urgent will recommend its disposal.
5. Records of Presbyteries: At the 2011 meeting, appoint the committees to review the records to be presented at the 2012 Synod. Clerks of Presbyteries e-mail a pdf copy of their minutes to the appropriate committee members before the 2012 Synod. Clerks bring minute books to Synod for final review.
6. Board/committee/agency reports: Each will be allotted up to 3 minutes to introduce the report with a bell being sounded by the clerks at 2 minutes
30 seconds and again at 3 minutes. Recommendations should be made only on the standard motions (nominations, finance, typical Pension Board recommendation on recording the time a minister begins serving, etc.) and urgent matters.

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<thead>
<tr>
<th>Time</th>
<th><strong>June 27</strong> (Wednesday)</th>
<th><strong>June 28</strong> (Thursday)</th>
<th><strong>June 29</strong> (Friday)</th>
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<tr>
<td>8:30 a.m. – 12:15 p.m.</td>
<td>Devotions</td>
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<td>Reports:</td>
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<td>Presbytery Meetings</td>
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<td>3:30–5:00 p.m.</td>
<td>Typical opening session items</td>
<td>Presbytery Reports</td>
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<td>5:00–6:30 p.m.</td>
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<td>7:00–9:00 p.m.</td>
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**MATTERS FOR FUTURE SYNODS**

**Priorities:**

When the guidelines for the Finance Committee were approved by the Synod of 2002, the report contained this sentence, “It is the desire of the Study Committee that the elected or appointed members be selected not only for their financial skills,
but also for their sense of ministry priorities for the denomination.” It seems to members of the Business of Synod Committee that Synod has moved away from this priority in recent years. For instance, there are people elected to the Finance Committee who have never been to Synod, and currently, there is only one pastor on the Finance Committee. Therefore, the Business of Synod Committee would like to study the issue of the membership of the Finance Committee and bring in recommendation(s) for the Synod of 2012 on how we can ensure that the plan of the 2002 Synod be implemented.

**Recommendation #2:**
That the Business of Synod Committee present a plan to the Synod of 2013 on how to maintain the proper balance on the Finance Committee between the financial skills needed and also the sense of ministry priorities for the denomination that is desired.

**System of Tithing to the Higher Courts:**
The issue of tithing to the higher courts comes from the Business of Synod Committee because Synod has charged this Committee to address the Synod’s priorities. Financial systems, current or future, may direct or redirect Synod’s priorities. There have been a number of systems of tithing to the higher courts discussed by Presbyteries and Synod. The Committee requests that the biblical doctrine of giving is followed in our current and any future financial practices of Synod.

**Recommendation #3:** (This item was LOST.)
That a study committee be appointed to determine the biblical doctrine of giving in the New Covenant church and her courts with a view to conforming the financial practices of Synod to these principles.

**Synod Status of Ministers Without Pastorates and teaching Elder certification:**
It has come to the attention of your committee that certification of delegates to synod is becoming more necessary each year. This includes the certification of 1) installed pastors as well as ruling elder delegates by each session (see form 4), and 2) of all other teaching elders by each presbytery (see form 3). This latter category should include servants of synod who are expected to be delegates such as seminary professors and retired teaching elders. While some information gets to some people through the proverbial Covenanter Grapevine, not all information (e.g. retirements, discipline cases) should be assumed as being received by synod’s clerk. As 1) the RPCNA grows and 2) discipline cases come before Synod, it becomes more necessary for us to be documenting certification of delegates.

**Recommendation #4:**
That presbyteries through their clerks provide to Synod’s Clerk the certification (see form 3) of all teaching elders not serving as pastors who are certified by the presbytery. (A few presbyteries are already doing this.)

Certification should be provided by sessions for their ruling elders as well. While we believe all elders are trustworthy, mistakes can be made when, in the opening roll call, an elder calls out the name of a delegate from a particular
session. In one recent case, an elder who happened to be present asked to be seated although his session had not certified any delegate.

**Recommendation #5:**
That synod end the practice of seating elders without certification, beginning with the 2012 meeting of synod.

A further matter has to do with the status of teaching elders who have not reached retirement age and are no longer serving in a pastorate, chaplaincy or are otherwise servants of Synod in a capacity that requires ordination. In 1987, Synod adopted a report (pp. 102-106) which calls on presbyteries to examine the status of these men and to take appropriate action. It is evident from an examination of the lists of teaching elders not in the pastorate that very little has been done regarding the status of these men. This affects attendance at presbytery and Synod. (Attachments A & B)

**Recommendation #6:**
That all presbyteries report to the 2012 Synod on actions taken in response to the 1987 report of the Committee to Study the Status of Ministers Without Pastorates.

**Ruling Elder Survey:**
The Business of Synod Committee is concerned over the low representation of ruling elders at Synod. The Committee developed a Web-Based survey to assess the ability and motivation of ruling elders to participate in Synod. Our hope was to identify ways to enhance the effectiveness of Synod and encourage ruling elders to perform faithfully all the duties of their office and their regular participation in the higher courts of the church, specifically their attendance at Synod. The Website received 238 visits with 131 ruling elders completing the survey.

**Recommendation #7:**
That Jerry Porter be given up to 15 minutes to present the results of the Ruling Elder’s Survey.

**Membership on the Business of Synod Committee:**
The terms of Jon Maginn and Kit Swartz expire at this meeting of Synod. Jon Maginn has served two terms and so is not eligible for re-election.

**Recommendation #8:**
That the vacancies on the Business of Synod Committee be filled.

Respectfully submitted,
Jerry Porter, Chairman, Class of 2012
Jon Maginn, Kit Swartz, Class of 2011
Dave Willson, Class of 2012
Dave Carroll, Harry Metzger, Class of 2013
Jerry O’Neill, Bruce Martin, ex officio
The court returned to the Report of the Committee to Study the Status of Ministers without Pastorates. Items 7 and 11 were amended and adopted. The Report was as a whole was adopted and is as follows:

Report to Study the Status of Ministers Without Pastorates

Introduction

At the 1986 meeting of Synod, this Committee was appointed to study the status of ministers without pastorates and to propose recommendations to the 1987 meeting of Synod. Of particular concern was the meaning of ordination and the subsequent status of men who have been ordained as teaching elders who are not now in a role functionally consistent with the calling of a minister of the gospel. While noting that the 1968 Synod considered a report on the same issue and arrived at substantially the same conclusions (1968 Minutes, pp. 42-45), your Committee submits this report in response to the above assignment.

Overview of Ordination

The word “ordain” means to set in order, to arrange, or to establish. In the Authorized Version, the word “ordain” translates as many as 35 different words from the original languages. According to the ISBE, ordination is “the act of arranging in regular order, especially the act of investing with ministerial or sacredotal rank; the setting apart for an office in the Christian ministry.”

James Bannerman in The Church of Christ says, “Ordination is the solemn act of the Church in admitting a man to the office of ministry, and giving him a right and title to discharge its functions. In all ordinary circumstances it is necessary to a man’s entering on the work of the ministry lawfully; and without it he has no authority to exercise the office. It is to be carefully marked that it does not confer the office. Christ confers the office by his own call, addressed to whom he will. But it invests with the office or admits to it. And in the act of investiture, or admission by the church with the laying on of hands, and prayer, all the promises connected with
the office are fulfilled, and the special blessing or grace suited to the office will be conferred. The act of ordination itself does not, and cannot, confer the blessing as if *ec opere operato*. It is not a charm; nor does it act like a charm in the way of imparting grace ... At the moment of being ordained to the office, and in the subsequent discharge of its duties, there will be grace given sufficient for the office ... Ordination is less than a charm, but more than a form.”

Bannerman goes on to say that ordination is simple admission to office (Acts 13:1-3; II Timothy 1:6; I Timothy 4:14; 5:22); and that the laying on of hands does not convey extraordinary gifts, supernatural grace, or priestly character.

The 1968 Synod adopted the following statement on ordination: “Ordination is the solemn, formal recognition of the candidate’s call from God and from the people, with a formal authentication and designation of him as an officer before God and His people. It does not confer the right of office. Christ does that. It is the church’s admission of an individual to the discharge of the office to which Christ called him”.

There is no Scriptural evidence that Jesus’ twelve disciples were set apart by any formal act, but in the apostolic age there are instances of the formal appointment or recognition of those who have given proof of their spiritual qualifications. In this regard, the following facts should be noted:
1. The Seven chosen by the brethren in Acts 6 were already “full of the Spirit and wisdom”; they were then appointed by the Twelve, who prayed and laid hands on them (Acts 6:1-6).
2. The call of Barnabas and Saul came directly from God (Acts 13:2). They were then “set apart” (ordained). Hands were laid on them and they were sent out by the church at Antioch. This all took place in the context of worship, fasting, and prayer.
3. Paul and Barnabas are said to have appointed or ordained elders (Acts 14:23).
4. The gift of Timothy for evangelistic work was formally recognized by the laying on of hands.

Calvin in his *Institutes*, says that the apostles “signified by the laying on of hands that they were offering to God him whom they were receiving into the ministry. However, they used it also with those whom they conferred the visible graces of the Spirit (Acts 19:6).”

The Westminster Assembly addressed the subject of ordination in their very first document (*Form of Presbyterial Church Government*), as discussed by Dr. Wayne R. Spear in his
Regarding ordination, the Assembly made many principal statements, including the following:

1. No man ought to take upon him the office of a minister of the word without a lawful calling. (John 3:27; Romans 10:14, 15; Jeremiah 14:14; Hebrews 5:4)

2. Ordination is always to be continued in the church. (Titus 1:5; I Timothy 5:21, 22)

3. Ordination is the solemn setting apart of a person to some public church office. (Numbers 8:10, 14, 19, 22; Acts 6:3, 5, 6)

4. Every minister of the word is to be ordained by imposition of hands, and prayer, with fasting, by those preaching presbyters to whom it doth belong. (I Timothy 5:22; Acts 14:23; 13:3)

5. It is agreeable to the word of God, and very expedient, that such as are ordained ministers, be designed to some particular church, or some other ministerial charge. (Acts 14:23; Titus 1:5; Acts 20:17, 28)

6. He that is to be an ordained minister, must be duly qualified, both for life and ministerial abilities, according to the rules of the apostle. (I Timothy 3:2-6; Titus 1:5-9)

7. He is to be examined and approved by those by whom he is to be ordained. (I Timothy 3:7, 10; I Timothy 5:22)

Ordination, then, officially recognizes the gifting of the Holy Spirit, the call of Christ through His church, and the individual’s exercise of these gifts in a particular ministry. It involves the assignment of certain responsibilities within the body of the church by the appointment of Christ and the authority to carry out these responsibilities under His headship and in due submission to the courts of the church.

**Discharging the Responsibilities of a Teaching Elder**

The Word of God warns us to be aware of the schemes of Satan (I Peter 5:8; II Corinthians 2:11). He often attacks the servants of God through discouragement, doubt, neglect, and even the loss of assurance of the call of God. Calvin says, “If anyone would be deemed a true minister of the church, he must first be duly called, and secondly, he must answer to his calling; that is, undertake and execute the office assigned to him. There must be fidelity in discharging the office.” The 1968 Committee further reminds us that “The minister is a man under orders. Only the One who gave his orders can change or end them. The Scriptures say nothing of a man’s right or privilege of turning aside from the task of
the ministry. The very nature of the appointment precludes the supposition.”

It should be further stated, however, that your Committee is also in agreement with the 1968 Committee that leaving the pastorate is not equivalent to leaving the ministry. The RPCNA has long recognized certain other forms of ministry as being functionally equivalent to the pastorate. Just what these functionally equivalent ministries are, in particular cases, is best left to the determination of the presbytery.

If it is determined by presbytery that a man has not performed ministry functionally consistent with the calling of a minister of the gospel for a certain period of time, presbytery should declare his status to be inactive with respect to that office. This does not affect his ordination, but does recognize that an active teaching elder must exercise his gifts in a particular situation that closely relates to the preaching/pastoral ministry.

**Recommendations:**

1a. That each presbytery in the administration of oversight give careful consideration of gifts, calling and exercise of gifts of teaching elders under its care.

1b. That a teaching elder in good standing ordinarily be encouraged to use his gifts actively throughout his lifetime in ministry functionally consistent with the calling of a minister of the gospel.

2. That a teaching elder in good standing, not in the pastorate, be retained on active status in his presbytery, provided that:

   b) Presbytery approves of his ministry as being functionally consistent with the call of a minister of the gospel in the RPCNA; and that

   c) He (the teaching elder) makes regular reports to presbytery for review, analysis, and supervisory counsel; and that He (the teaching elder) attends at least one meeting of presbytery annually, unless excused for good cause.

3. That a teaching elder compelled by age or infirmity to retire from active duties of the ministry retain the honor and title of a minister of the gospel and be granted the full privileges thereof.

4. That a teaching elder retained on the active roll of presbytery who is not serving in the pastorate have the nature of his ministerial function stated in his presbytery’s annual report to Synod.

5. That a teaching elder not approved by presbytery as performing ministry functionally consistent with the calling of a minister of the gospel, after a period of five consecutive years in such
status, be declared inactive with respect to that particular office.

6. That a teaching elder declared to be inactive (referred to as an “inactive teaching elder” throughout the remainder of this report) ordinarily be encouraged to serve as a ruling elder in his local congregation when called upon to do so.

7. That an inactive teaching elder be ineligible to serve as a voting member of Synod or presbytery and not be entitled to voting privileges or travel funds. (This does not apply to a man who is representing his local congregation as a ruling elder, or to a man who is eligible to have travel funds provided for him because of other responsibilities.)

8. That an inactive teaching elder be allowed to preach, administer the sacraments, and perform weddings when permitted by presbytery to do so.

9. That an inactive teaching elder have his gifts and calling re-evaluated by presbytery before a pastoral call is officially presented to him.

10. That a list of inactive teaching elders be published each year in the Minutes of Synod.

11. That II, E, 5 of our new Directory for Church Government be amended by adding a new “g” to read as follows: “Presbytery may also declare a teaching elder’s status to be inactive if he is not approved by presbytery as performing ministry functionally consistent with the calling of a minister of the gospel for a period office years.” The statements in that section (II, E, 5) currently lettered g-k would be re-lettered appropriately. (See 1986 Minutes of Synod, pp. 124).

Respectfully submitted,
Wayne Duffield,
Roy McDonald,
William Roberts,
Jerry O’Neill, Chairman

The Court returned to the Report of the Committee on Forms. The Report as a whole was adopted and is as follows:

Committee to Rewrite the Forms in the Back of the Book of Church Government

This Committee was appointed by the Moderator of the Synod as shown in the 1986 Minutes of the Synod and Yearbook of the Reformed Presbyterian Church of North America on page 102.

The Committee met and reviewed the Directory of Church Government as found in the 1986 Minutes of the Synod, pages 102-144, and the Forms that were adopted in 1945.
Recommendations:

1. That in the Official Formularies - Queries for Ordination, Installation and Licensure, number 8, (to licentiates) be changed to read (to person certified to preach or to licentiates).

2. That all references concerning form numbers, as shown in the Directory of Church Government adopted by the 1986 Synod, be deleted.

3. That the following procedures be approved by Synod concerning this report:
   B. That up to 15 minutes be allowed for floor discussion and debate on each form and that individual speeches be limited to three minutes. No amendments will be allowed from the floor.
   C. That the revised List of Forms (forms 1-17) replace the present List of Forms (forms 1-17), and become the law and order of the church only upon adoption of all seventeen forms and the declaration by Synod of their adoption.

4. That the following be adopted:
   1. Certificate of Transfer of Membership
   2. Certificate for a Member who has Neglected the Ordinances
   3. Certificate of Teaching Elder to Synod
   4. Certificate of Delegates to Presbytery or Synod
   5. Petition for the Moderation of a Call
   6. Notice of a Congregational Meeting to Elect Ordained Officers
   7. Pastor’s Call
   8. Chaplain’s Call
   9. Missionary’s Call
   10. Edict for Ordination and/or Installation of Ruling Elder or Deacon
   11. Certificate of Eligibility to Preach
   12. Certificate of Licensure
   13. Edict for Ordination and/or Installation of a Teaching Elder
   14. Transfer of a Call from one Presbytery to Another
   15. Certificate of Transfer of a Teaching Elder to Another Presbytery
   16. Ministerial Credentials
   17. Declaring a Pulpit Vacant
Chapter 4: - The Session:

Paragraph 8. The session is subordinate to the higher courts and shall be governed by their decisions. Each session is to insure that it will be adequately represented at respective meetings of the higher courts. It shall appoint and certify delegates to the meetings of presbytery and Synod and shall furnish certificates signed by the moderator and clerk. The elders who are delegates to any regular meeting of the superior courts shall be members of any special meeting, unless it be a meeting for the purpose of changing the time or place, in which case the delegates to the ensuing regular meeting shall serve.

Chapter 6: - The Presbytery:

Paragraph 2. The Synod, alone, may organize a presbytery, define its approximate boundaries, determine which congregations shall be under its oversight, and approve its name. The credentials of all teaching elders, including those who are serving as ruling elders in particular congregations, shall be held by the presbytery in which they reside. The session of each congregation within the presbytery shall send delegates to each meeting of presbytery; these would normally include a teaching elder and a ruling elder, but congregations with more than one hundred members (communicant and baptized) shall be entitled to an additional delegate. Each presbytery shall determine its policies for other certifications and for participation in the travel fund. Elders from other presbyteries and elders from other denominations with whom we have fraternal relations may be invited to be consultative members without the right to vote.

Chapter 7: - The Synod:

Paragraph 2. The session of each congregation shall send certified delegates to each meeting of Synod; these would normally include a teaching elder and a ruling elder, but where a congregation has called other teaching elders to serve on its staff they should also be certified as delegates. Congregations with more than 100 members (communicant and baptized) shall be entitled to an additional delegate. Teaching elders who are retired or who are serving the church under oversight of boards of Synod or are certified by a presbytery are also delegates to Synod. The clerk shall make up a roll of all of the above-mentioned elders. No member shall withdraw from the Synod before final adjournment without the consent of the court. Synod shall reimburse from its travel fund certified delegates from each congregation. All teaching elders and
others required to be there for Synod’s business are also eligible to participate in the travel fund.

David Whitla presented the report of the Youth Ministries Committee. The item was referred to the Finance Committee. The report as a whole was approved and is as follows:

Report of the Youth Ministries Committee of Synod

David Whitla, Synod Liaison
“Behold, children are a heritage from the LORD” (Ps. 127:3)

The psalmist reminds us that the next generation of young people is an inheritance committed to us by the Lord, entailing great responsibilities. The Youth Ministries Committee of Synod thus seeks to encourage presbyteries and their local congregations as stewards of a great trust – the covenant children committed to their care. Accordingly, the objectives of the YMCS are:

1. To encourage and support the work of youth ministry throughout the Church
2. To provide opportunity for growth and development of youth ministry skills
3. To develop the theology and leadership of our youth

Our annual planning retreat was held on Feb. 4-5, 2011 in Beaver Falls. It was an encouraging time of sharing what God is doing among our youth, exchanging practical ideas for activities and approaches to youth ministry, and casting a vision for the future. It was a particular blessing to have several newly-appointed presbytery representatives in attendance: Ben and Anna Larson from Great Lakes – Gulf, Paul and Megan Hemphill from Pacific Coast, and Mike Kelly and Chris Goerner from St. Lawrence presbyteries. The committee wishes to thank Bus Archer for his years of faithful service on the committee as the outgoing Pacific Coast Presbytery representative.

We continue to seek ways of fostering inter-presbytery co-operation in youth ministry. As far as our young people are concerned, we see this in their increasing willingness to travel considerable distances to attend neighboring presbytery events as well as their own, extending their circles of fellowship within the denomination. As for our youth leaders, this year YMCS is sending some of our new presbytery reps to attend more established youth conferences in neighboring presbyteries. We hope this will provide valuable experience as they begin new presbytery-wide youth conferences of their own. A good example of this is the Pacific Coast Presbytery, which in December held a Winter Youth Conference for the first time since the 1980’s. We are encouraged by these signs of growing teamwork and resource-sharing within the Church.

YMCS continues to support the seminary’s Theological Foundations for Youth program which will be in its thirteenth year this summer. We give thanks for the
important role this program has played in the spiritual growth and commitment to the RPCNA of many of our young people. Unfortunately, overwhelming demand for TFY in recent years has resulted in having to decline increasing numbers of applicants. In order to meet this need, YMCS is planning to oversee a new project within each presbytery: the “Theological Foundations Weekend” (TFW). This proposes to be a weekend of intensive theological study for high school juniors and seniors, along the lines of TFY, but hosted by a local congregation, with classes in Reformed theology and RP distinctives taught by pastors. The TFW project has been piloted with great success in the Great Lakes-Gulf presbytery for the past three years and it is hoped to begin one shortly in the Presbytery of the Alleghenies. It is our desire to see a similar weekend in every presbytery in coming years.

Lord-willing, the YMCS will hold its annual Presbytery Youth Leaders’ Seminar for the Atlantic and St. Lawrence presbyteries at White Lake RP Church on October 8, 2011. Jared Olivetti is our speaker, addressing the subject, “The Approaching Leadership Crisis in the Church”, addressing the distinctive roles of young men and women in the church, and especially encouraging leadership among our young men. The target audience is anyone with a role (or interest) in ministering to young people in our congregations: youth group leaders, youth mentors, Sabbath School teachers, pastors and elders, and of course parents. We heartily encourage you to advertise, and if possible attend, what we believe will be a stimulating and encouraging day conference.

One final important development this year was our proposal to the Camps and Conferences Committee of Synod that YMCS take responsibility for the youth program at the RP International Conference in 2012. Since this conference offers a unique opportunity every four years to address an audience of over three hundred kids from all across the RPCNA, it seemed to us to provide a perfect venue to bring all our resources to bear and speak to our “target audience”. Providentially, the CCCS had already been preparing exactly the same proposal for us, and so we look forward to working together with them to provide a rich experience for our young people next summer.

We hope you share our sense of excitement at what the Lord is doing among the next generation of Reformed Presbyterians. May we each be faithful to train and instruct them as “the Lord’s heritage” (Ps. 127:3) that He has entrusted to us.

**Recommendation:**
That the budget for YMCS be set at $9,000 for the coming year.

Respectfully submitted,
Matt and Heidi Filbert (RP Missions)
Paul and Megan Hemphill (Pacific Coast Presbytery)
Mike Kelly and Chris Goerner (St. Lawrence Presbytery)
Ben and Anna Larson (Great Lakes-Gulf Presbytery)
Keith and Jill Mann (Midwest Presbytery)
Will and Sarah McChesney (Alleghenies Presbytery)
Mike Tabon (Atlantic Presbytery)
David Whitla (Synod Liaison)
Courtney Miller presented the report of the Graduate Study Committee. Item 1 was adopted. Item 2 was referred to the Nominating Committee.

Report of the Graduate Study Committee

The committee has conducted business by e-mail. We remind you that this committee is composed of two members whom you elect (one of whom is chairman), the president of Geneva College, and the president of the Reformed Presbyterian Theological Seminary. The policy statement that governs the functioning of our committee is available at http://reformedpresbyterian.org/images/documents/rpcna_grad_study_policy.pdf

Four people received financial aid in 2010: Tim Duguid, Zachary Kail, Adam King, and C.J. Williams.

Applicants for graduate study funds should contact the chairman using the e-mail address avnoell@gmail.com. The annual deadlines for applying for financial assistance are April 1 and September 1.

The current guidelines limit allocations as follows: with session support, up to $1,250 per year; with presbytery support, up to $2,500 per year; with Synod support, as determined by the committee. It has been over 15 years since these figures were adjusted, and the cost of higher education has continued to rise dramatically. We are recommending that the numbers be increased by 50%, to $1,875 and $3,750, respectively. We are not requesting an increase in our annual allotment from Synod, but the change we propose would give the committee more flexibility in administering the allotted funds.

We note that the first term of Courtney Miller expires this year.

Recommendations:
1. That Synod approve the following amendment to the guidelines for allocations: with session support, up to $1,875 per year; with presbytery support, up to $3,750 per year; with Synod support, as determined by the committee.
2. That Courtney Miller be nominated to fill the vacancy on the Graduate Study Committee.

Respectfully submitted,
Courtney Miller
Alan Noell, Chairman
Jerry O’Neill
Kenneth A. Smith

Bruce Martin presented the report of the Interchurch Committee. Item 1 was referred to the Nominating Committee. Item 2 was referred to the Committee on Finance. Items 3-4 were adopted. Item 5 was referred to the Nominating Committee.

Following some personal prayer requests, Charles Leach and Pastor Takiura directed Synod in the afternoon prayer time. Following the reading of Jude 20-21 and Matthew 6:31-33, those present gathered in small groups
to pray and concluded the prayer time singing Psalm 96B.

Following announcements, Synod took recess at 4:55 p.m., being led in prayer by Kit Swartz.

Thursday, June 30, 2011, 7:00 p.m.

Synod reconvened at 7:00 p.m. singing Psalm 28A and being led in prayer by Scott Wilkinson.

The roll was passed.

The minutes of the afternoon session were read, approved.

Jon Hughes presented the report of the State of the Church Committee. The report as a whole was approved and is as follows:

Report of the State of the Church Committee

While the world may see life as merely random events of uncontrolled or meaningless upheaval, as those occurring among the Arab nations, or in the struggles for independence in southern Sudan, or the tremendous devastation of the northeast part of Japan by a tsunami, and economic uncertainty throughout much of Europe and the United States, nevertheless the Church sees in these events wonderful evidence that our God reigns. We were reminded by Dr. Jerry O’Neill of our Lord’s promise that he would build His church and the gates of hell would not prevail against it. Therefore, while there are challenges, yet with Christ as our exalted head we are confident that the position and state of the church is strong.

It is with deep gratitude and acknowledgement of God’s grace to us in Jesus Christ that the church takes note of God’s work among us:

• After revisions to the *Book of Psalms for Worship* we now have a complete contemporary Psalter.
• We have seen growth in our congregations, communicant and baptized members, ruling elders, associate pastors and attendance in worship services.
• Giving to Reformed Presbyterian Missions and Ministries exceeded its base goal.
• The Synod completed a position paper on a biblical understanding of homosexuality and how to minister to current and former homosexuals. That work will be made available to other churches for their study.
• We have had increased contact with house churches in East Asia with immediate opportunities to help them to organize into presbyteries and to be consistently Reformed and Presbyterian, as well as exclusive Psalm singers. We now see much more clearly the tremendous impact that men such as J.G. Vos, Charles Chao and his son Jonathan, and Sam Boyle, as well as the publishing work of Reformation Translation Fellowship, has had on that land over the many years. The number of people easily number in the tens of thousands. At the same time we note the passing of Charles
Chao into his eternal rest.

- We saw further evidence of God’s powerful working in the nations in the unprecedented growth in the Sudan mission (more than doubling to 1700 in 9 churches in just the past year). They urgently need more trained pastors! As a denomination we are working to determine the long term strategy for an independent RP Church of Sudan. They also are aggressively working on the translation of the Psalms for singing in the churches. God has blessed not only the faithful preaching of his word in that land but also the radio broadcast ministry.

- In Japan, Kobe Theological Hall continues to train men for the ministry. Four of the five congregations have Japanese pastors. They have new opportunities in ministering to the Japanese people in the aftermath of the tsunami and have received vital relief funds from churches in North America. They also desire to be involved in church extension beyond their borders. Work continues on a full Japanese version of the Psalter and it is nearing completion.

- In North America:
  - The Home Mission Board continues to support the aggressive planting of new churches.
  - There are currently over 40 Reformed Presbyterian theological students studying at RPTS or other seminaries.
  - The Presbytery of the Alleghenies continues to oversee a number of theological students under its care and gives thanks for the growth among the congregations.
  - The Atlantic Presbytery reported that all of their churches have pastors and they expect to soon receive a new congregation from the American Presbyterian Church.
  - The Great Lakes – Gulf Presbytery has several vacant pulpits and an urgent need for more pastors, as well as those who would be associate pastors in churches with new growth.
  - In the Midwest Presbytery church planting efforts continue with a vision to plant new congregations. Regional Bible studies in several cities are evidence of seed being sown.
  - The Pacific Presbytery is celebrating its centennial. They desire growth and a more effective ministry in their diverse communities.
  - The St. Lawrence Presbytery notes there are three vacant pulpits and pray that the Lord of the harvest might provide laborers through the four men under their care.
  - Many of the Presbyteries report strong youth ministries and are greatly encouraged by those.
  - We continue to support US military personnel serving at home and abroad with the Gospel through the faithful work of military chaplains and close cooperation with those of other denominations.
  - The RP Women’s Association introduced Laura Duncan the new Chief
Executive Officer of the Reformed Presbyterian Home. The Home still struggles to meet all of the regulations that are imposed on it by state agencies and difficulties from a depressed economy.

- The work of Christ among our various sister denominations provides reason to give great thanks and among the many reasons for magnifying the name of Christ is the advance of the gospel among the Reformed Presbyterian Church of Scotland and the recent addition of a church in Glasgow.
- The reports of the church’s educational boards and institutions reflect the faithfulness of our Lord while reminding us of many current and upcoming challenges in funding and staffing needs at the seminary, college, and publishing board.
- The gracious provision of God is seen in the beautiful campus of IWU which has been secured for the RP International Conference in 2012 as well as in the very generous giving of the various congregations even in these difficult economic times.
- God continues to do His work among the youth of the church in giving them willing hearts to work within the kingdom in missions, retreats and TFY programs.

In summary, King Jesus has made the Reformed Presbyterian Church of North America more global than ever before and it is seeing wonderful blessings from God, both in other nations as well as at home. To God alone be the glory! Our prayer is “O God, give us more of your rich blessings!”

Respectfully submitted,
Peter Smith
Jon Hughes
Greg Stiner

David Merkel again presented the report of the Committee on Finance and brought in revisions of items 1 and 8. Items 1, 8, 13, 12 were adopted. The report as a whole was approved and is as follows with the auditor’s reports:

Report of the Committee On Finance to the 2011 Synod

Synod’s Committee on Finance met at Geneva College on April 22, 2011, and a portion of this meeting included representatives from most of the Boards and Agencies of Synod. We will meet as needed during the week of Synod. We have sought to address the usual types of financial matters, and are continuing to focus our attention on more effective ways of raising the funds needed for Reformed Presbyterian Missions & Ministry (RPM&M).

As we have reviewed the work that the Lord is doing through the RPCNA, we continue to be thankful for His provision. The willingness of our members to step up and help RP Global Missions and the RP Home last year was particularly heartening.

We are pleased to note that 2010 receipts for RPM&M totaled $356,719. It
was a decrease of more than $10,000 over 2009 but exceeded the base goal of $325,000. Synod should note that 19 congregations did not contribute to RPM&M at all, which is the same as last year. 2010 was the third year of the “Step-Up” plan which provided an additional $31,719 for distributions. In order to meet as many of the needs as possible in 2011, we are hopeful that at least $410,000 will be contributed to RPM&M this year. The Stewardship Committee of Synod’s Trustees is planning a variety of promotional efforts to better communicate the need for increased giving to RPM&M. However, the best method is for each person at Synod to take the message home and promote it personally in your congregations. Synod’s Finance Committee brings recommendations for 2012 that we believe will strengthen the denomination through greater unified giving to RPM&M.

Challenges Amid Generosity

The Finance Committee deeply thanks the congregations and donors to the boards and agencies of the RPCNA, and also those who give to RPM&M. We appreciate your generosity amid hard economic times.

Now, for many years the Finance Committee has dealt with stagnant giving to RPM&M, and in recent years, things have improved somewhat. But what has improved dramatically is total giving to boards and agencies. Direct giving to the boards and agencies of the church is over two times what RPM&M receives, though we don’t really know what members of the church directly give to Geneva and the Seminary. For now, the committee assumes that a large portion of donations to both come from Reformed Presbyterians.

Whether it comes from RPM&M directly, or through congregations and Reformed Presbyterians individually, it is the church funding these works. RPM&M is there to fund all causes of the RPCNA, but particularly those that are less “high profile” to the average Reformed Presbyterian.

Here is the present example: the Home Mission Board has more good opportunities than usual, but because there are many other demands for funds, their request gets cut. Should it be this way?

The Finance Committee tries to balance the needs of the RPCNA, but when the individual fund-raising of boards and agencies far outstrips the fund-raising of RPM&M, the finance committee faces a near-impossible task. When relatively well-funded boards and agencies ask the finance committee for money, if the finance committee does not give more than previously, it is a sign in the eyes of some that the RPCNA does not care about the board or agency.

Not true. Giving, whether through Reformed Presbyterian individuals, congregations, or RPM&M comes from Reformed Presbyterian sources and should be recognized as such. RPM&M should give proportionately more to those boards and agencies that do not separately raise funds.

Our recommended allocations for 2012 do not reflect this, but we want to give this thought to Synod so that at minimum, Synod would direct boards and agencies of the church who receive money from RPM&M to include estimated totals of direct giving from Reformed Presbyterian congregations and members in
their annual requests for funding to the Finance Committee of Synod.

The Finance Committee would rather act through RPM&M receiving greater contributions from individuals and congregations. To that end, we are contacting congregations, asking that they give a greater amount directly to RPM&M.

A Long-Term Solution to Financing the Ministries and Missions of the RPCNA

The Finance Committee has often considered how to better fund the missions and ministries of the RPCNA. Last’s years report to Synod brought such a proposal to the 2010 Synod. We will describe that proposal in a moment, but first, a little history. The effort to come up with a better long term funding solution got a boost in 2009, when a pastor wrote the finance committee telling us of how the Reformed Presbyterian Church of Ireland did it. They have a congregational giving guideline that they call “Targets of Honor.” The amounts given are voluntary, but the Targets of Honor express what an average congregation of a given size should give to the denomination.

We are proposing something similar, and calling it “Targets of Honor.” The Targets of Honor works off of several principles:

- This is voluntary, aside from the assessments.
- It is minimalist in its construction, having one variable: total receipts.
- The Targets of Honor is not jealous; it fits over existing giving. We want all of the missions and ministries of the RPCNA to flourish, and RPM&M does not discourage direct contributions. The Targets of Honor applies to all giving inside the RPCNA, but outside of your congregation. As proposed, giving to your presbytery and giving to the Home or the Seminary, among others, qualify for meeting the Targets of Honor.
- It recognizes that smaller congregations have fixed costs, and should not be asked to shoulder more than they can afford. Larger congregations should give a greater proportion of their total receipts than smaller congregations.
- Also, a tithe of the Levitical tithe went to the priests (e.g. Neh 10:38). This is not meant as a strict parallel to our situation, but as an analogy. The works of the denomination outside of the congregation require roughly a tithe of total RP giving to operate, along with whatever free-will offerings God’s people give out of gratitude for the greater grace extended to them in the New Covenant.
- It is a fairer system than the one that we currently have. Some congregations and presbyteries exceed the Targets of Honor now, but in aggregate, most don’t. The load should be spread evenly in proportion to communicant members and total receipts.
- It does not ask for more than we are currently giving in aggregate. Current giving inside the RPCNA, and outside of congregations is around 10% of total RP giving, which is adequate to fund needed ministry.

The Targets of Honor is designed to produce roughly a tithe on total receipts of the congregations of the RPCNA. We recommend that congregations should
aim to give 5.25% of the first $75,000 of total receipts, 10.25% of the next $125,000 of total receipts, and 14.25% of total receipts over $200,000 to missions and ministries inside the RPCNA, over and above their assessment. To make this tangible, Targets of Honor plus assessment would encourage a congregation with $187,500 in total receipts to give 10% of their total receipts inside the RPCNA. Congregations with larger total receipts would be encouraged to give proportionately more, and congregations with smaller total receipts would be encouraged to give proportionately less.

The Finance Committee thinks the recommended Targets of Honor is fairer than what we do now. At present, small congregations typically don’t give much beyond their assessments, and large congregations typically don’t give proportionate to their increased means as measured by total receipts, but give proportionately to their communicant membership. This implies two changes:

• Every congregation needs to give something to the global missions and ministries of the RPCNA beyond their assessment.
• On average, large congregations need to give more as a proportion of their total receipts.

The Targets of Honor accomplishes both of these goals, and brings about greater fairness in funding the missions and ministries of the RPCNA. But away from fairness, we want to thank the congregations that give more than their fair share as measured by the Targets of Honor, and we ask one simple thing: please don’t reduce your generosity. The Targets of Honor is an aid to show what congregations ought to do, but is not meant to restrain generosity.

Beyond the Targets of Honor, we ask that the session of each congregation do three things:

• Promote what the RPCNA does in its missions and ministries to their congregation, in order to explain the needs and promote support of the RPCNA through their congregation, and individually.
• Instruct whoever constructs their budget to include RPM&M as a line item in their budget, and show them this report, including the Targets of Honor formula.
• Provide a minimum of at least one opportunity per year to contribute to a special collection for RPM&M so that there are no longer any congregations that give $0.

We realize that many congregations donate directly to Boards and Agencies, but our position has always been that as Presbyterians, congregational support should primarily be directed through the denomination appointed channel, which is Reformed Presbyterian Missions & Ministries, which is handled by the denominational treasurer’s office.

Synod Operations and Pension Assessments

Please take time to review the “Synod Operations Fund” report which is located with other financial reports. The line items in the Synod Operations Fund fall into three main categories: First is the “Doctrine/Worship/Government”
section, which provides for the “Judicial” aspect of the work of the Synod. **Second** is the “Inter-Church Relations” section, which provides for the “Diplomatic/Fraternial” portion. **Third** is the “Support/Operations” section, which provides the “Administration” needed in order to carry out Synod’s required responsibilities listed in the first two sections.

The Finance Committee realizes that assessments are unpopular with some, particularly in congregations where the incomes of communicant members are low. As a result, we are proposing that the assessment move to a percentage of the prior year’s total receipts, because ability to give is more proportionate to that than number of communicant members. The total assessment we are proposing for 2012 is 1.75% of 2011 total receipts.

We continue to recommend that the first three sections detailed in the financial report, which we view as “necessary” or “required responsibilities” of the Synod, be funded by assessments. With the special efforts being made by the Interchurch Committee to assist the Reformed Presbyterian House Churches of Asia, we have designated a portion of their efforts as “Ministry”. The committees that have been designated “Ministry” Committees have at times received part or all of their funding from Synod’s assessment. We believe that the funding for their regular committee expenses should come from assessments, and the funding for their ministries should generally come from RPM&M or other grants. As a result we have allocated $7,500 to the Interchurch Committee from assessments and $7,000 for the Church History Committee. The proposed assessment of 1.10% of total receipts for Synod Operations should be adequate in 2012 to cover all these expenses. The assessment for the Pension Fund Current Account is 0.65%.

**Maclaughlin Trust and Unrestricted Undesignated Fund Update**

We give thanks to God that the denomination will be receiving several estate gifts in 2011, around $28,000 in aggregate. In keeping with Synod approved policy, one-half of the gifts to the denomination will be added to the funds functioning as endowment for the E&P Board and the balance has been added to unrestricted undesignated funds.

We are very thankful for the income from the Cecil S. MacLaughlin Trust, which is estimated to be $164,000 in 2011 and $160,000 in 2012. We continue to recommend that Geneva College receive approximately 50% of the MacLaughlin Trust income as recommended by Synod’s Trustees in 2008, which is $80,000 in 2012.

You should also remember that a few years ago the denomination was blessed with a sizeable gift from the Mel and Geneva Rutherford Estate, and this along with other unrestricted gifts and income have been used to fund a variety of needs the past two years. Some of these include helping to establish an endowment fund for the E&P Board; providing partial funding to help complete the new Psalter; assisting the Church History Committee in getting important historical documents scanned so that they are readily accessible; providing some of the funding to assist the RPHCC; and among other needs helping the RPWA with the Upper Rooms
Financial Requests Presented for 2012 and Urgent need to “step up” giving

Each Board and Agency has a compelling story to tell. We continue to be amazed at the extensive work that is being done by this small denomination with limited resources. We have carefully considered all requests, and have sought to provide the essential levels of funding each ministry needs through the RPM&M and Step-Up giving and Unrestricted Undesignated Fund grants. We have set a “base” goal of $350,000 for RPM&M which is about $70 per communicant member per year. Since over $350,000 was donated in 2009 and 2010, we are cautiously optimistic that this goal should be met in both 2011 and 2012. It is essential that each member of Synod take the message home to his congregation of the importance of contributing to RPM&M on some level as the Lord leads.

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We are recommending the step over $300,000 in 2012 from $300,000 to $400,000. A total of $350,000 is needed ($50,000 of this step) as a minimum in contributions to RPM&M in 2012 to meet the real needs of the Boards and Agencies. We want members and congregations of the denomination to experience consistent success in meeting the base goal of $350,000, but higher levels of giving are needed. Since we have recommended distributing all of the reserves in the 2012 Unrestricted Undesignated Funds, any excess donations over $500,000 in 2012 would be held for strategic allocation by Synod in 2013. Please challenge your congregations to significantly increase giving to RPM&M both now and in 2012. Once the basic needs have been met at $350,000 in 2012, we have heard from the Boards and Agencies of important projects and opportunities that could be addressed if funds were available.

Policy Reminders

1. Committees that spend over $5,000 per year must submit a budget to the Finance Committee by May 1 of each year to be incorporated into the Synod Operations budget. Committees must pay careful attention to the amount of funds approved for their use by Synod. Expenses should be submitted promptly because deficit spending is not permitted, and communication
and coordination with the Treasurer is essential.

2. Each person asking for reimbursement from Synod for travel must make every effort to travel using the least expensive way possible. We urge all delegates to make an extra effort to reduce travel costs. The largest category of Synod expenses after salaries is travel.

3. For Synod travel, use the allowable IRS mileage rate in effect at the date of travel. When in doubt, check with the Trustees Office or online at www.IRS.gov.

4. In order to better formulate recommendations for Synod in 2012, we recommend that all requests for Unrestricted Undesignated Funds be submitted to the Trustees of Synod’s office by April 15, 2012.

Recommendations

1. That Synod’s assessment for 2012 be set at 2% of ordinary receipts, based on ordinary receipts as of December 31, 2011 as reported to the Stated Clerk. This consists of 1.35% for Synod’s Operations Fund, and 0.65% for the Pension Fund Current Account. (Ordinary receipts are receipts not targeted for a current operational use by the congregation, such as special offerings for mercy or a building fund.)

2. That the Treasurer’s Report for the year ended December 31, 2010, as prepared by the Denominational Treasurer, and the Independent Auditor’s Report of the Trustees of Synod for the year ended December 31, 2010, as prepared by RC Holsinger Associates, be received as distributed and that the Audit Report be printed in the Minutes of Synod.

3. That the Unallocated Denominational Office financial report for 2010 be received and that the 2012 proposed budget be approved.

4. That 50% of all Unrestricted Undesignated bequests received in 2012 be deposited in the E&P endowment fund.

5. That Synod set the minimum contribution for the employer of each participant in Pension Plan B at $4,000 for 2012.

6. That $160,000 from the 2012 income of the MacLaughlin Trust (Unrestricted Undesignated Funds), $30,000 from the remaining Unrestricted Undesignated Funds, and contributions to RPM&M in 2012 of up to $500,000 be distributed as follows:
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<td>Revitalization Grants</td>
<td>0</td>
<td>0</td>
<td></td>
<td>7,000</td>
<td>5%</td>
<td>10%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Youth Ministries</td>
<td>2,000</td>
<td>2,000</td>
<td></td>
<td>5,000</td>
<td>5%</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>RPTS</td>
<td>52,000</td>
<td>80,000</td>
<td></td>
<td>70,000</td>
<td>70,500</td>
<td>15%</td>
<td>10%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Geneva</td>
<td>30,000</td>
<td>170,000</td>
<td></td>
<td>110,000</td>
<td>100,000</td>
<td>5%</td>
<td>5%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>RPWA</td>
<td>92,000</td>
<td>95,000</td>
<td></td>
<td>92,000</td>
<td>90,450</td>
<td>5%</td>
<td>10%</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Budget</strong></td>
<td><strong>350,000</strong></td>
<td><strong>30,000</strong></td>
<td></td>
<td><strong>67,469</strong></td>
<td><strong>739,469</strong></td>
<td><strong>607,469</strong></td>
<td><strong>633,400</strong></td>
<td><strong>100%</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>
7. We recommend that Synod approve the steps in 2011 from $300,000 to $400,000, and $400,000 to $500,000 for contributions to RPM&M to be distributed in accord with the percentages shown in the two right hand columns of the above chart. Any RPM&M contributions in 2011 that exceed $500,000 would be held for strategic allocation by Synod in 2012.

8. We recommend that Synod approve the following congregational giving guideline: Congregations should aim to give 5% of first $75,000 of ordinary receipts, 10% of the next $125,000 of ordinary receipts, and 14% of ordinary receipts over $200,000 to 2012 missions and ministries inside the RPCNA. This includes everything given directly to boards, agencies, presbyteries, RPM&M, etc.

9. Every session should promote what the RPCNA does in its missions and ministries to their congregation, in order to explain the needs and promote support of the RPCNA through their congregation, and individually. Every session should also instruct whoever constructs their budget to include RPM&M as a line item in their budget, and show them this report, including the Targets of Honor formula. Every session should provide a minimum of at least one opportunity per year to contribute to a special collection for RPM&M so that there are no longer any congregations that give $0.

10. That Synod direct boards and agencies of the church who receive money from RPM&M to include estimated totals of direct giving from Reformed Presbyterian congregations and members in their annual requests for funding to the Finance Committee of Synod.

11. That David Merkel and Lorrie Meneely be nominated as a “Member Elected by Synod” for the classes of 2014 and 2013, respectively.

12. That following the adoption of this report, Synod rise for prayer to give thanks to God for His provision during the past years and to pray for continued financial blessings on this branch of His Church.

Respectfully submitted,
Synod’s Committee on Finance
Members Elected by Synod
David Merkel, Chairman (1st Full Term – 2011)
Dennis Wing (1st Term – 2012)
Open seat – 2013
Members by Position (ex-officio voting)
Chairman, Business of Synod Committee – Jerry Porter
President, Trustees of Synod – John P. Edgar, Lorrie Meneely, consultative member
Denominational Treasurer – James K. McFarland, Heather Pinkerton, consultative member
Members Appointed by Presbyteries
Alleghenies – Joe Caskey (1st Term – 2013)
Atlantic – Larry Gladfelter (1st Term - 2012)
Great Lakes-Gulf – Bob McCracken (1st Term - 2012)
Midwest – Mike McDaniel (1st Term - 2013)
Pacific Coast – Paul Hemphill (1st Term - 2012)
St. Lawrence - Andy Curran  (1st Term - 2013)
INDEPENDENT AUDITORS’ REPORT

To the Trustees of the Synod of the Reformed Presbyterian Church of North America, Pittsburgh, Pennsylvania

We have audited the accompanying statements of financial position of the Trustees of the Synod of the Reformed Presbyterian Church of North America ("the Trustees") (a Not-for-Profit Organization) as of December 31, 2010 and 2009, and the related statements of activities and cash flows for the years then ended. These financial statements are the responsibility of the Trustees’ management. Our responsibility is to express an opinion on these financial statements based on our audits.

We conducted our audits in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements.

An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation. We believe that our audits provide a reasonable basis for our opinion.

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of the Trustees of the Synod of the Reformed Presbyterian Church of North America as of December 31, 2010 and 2009, and the changes in its net assets and its cash flows for the years then ended in conformity with accounting principles generally accepted in the United States of America.

RC Holsinger Associates, P.C.
Wexford, Pennsylvania
May 31, 2011
## STATEMENTS OF FINANCIAL POSITION

### ASSETS

<table>
<thead>
<tr>
<th></th>
<th>December 31, 2010</th>
<th>December 31, 2009</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Current Assets:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash and cash equivalents</td>
<td>$ 469,441</td>
<td>$ 547,581</td>
</tr>
<tr>
<td>Investments, at fair value</td>
<td>12,660,074</td>
<td>11,567,318</td>
</tr>
<tr>
<td>Accounts receivable</td>
<td>243,019</td>
<td>294,243</td>
</tr>
<tr>
<td>Other assets</td>
<td>-</td>
<td>9,805</td>
</tr>
<tr>
<td>Accrued investment income receivable</td>
<td>33,355</td>
<td>48,930</td>
</tr>
<tr>
<td>Inventories</td>
<td>170,624</td>
<td>173,354</td>
</tr>
<tr>
<td><strong>Total Current Assets</strong></td>
<td>13,576,513</td>
<td>12,641,231</td>
</tr>
<tr>
<td><strong>Property and Equipment, net</strong></td>
<td>1,626,569</td>
<td>1,518,226</td>
</tr>
<tr>
<td><strong>Other Assets:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Building loans receivable</td>
<td>1,339,972</td>
<td>1,306,163</td>
</tr>
<tr>
<td>General mortgages receivable</td>
<td>1,134,170</td>
<td>1,075,834</td>
</tr>
<tr>
<td>Deferred student aid receivable</td>
<td>7,470</td>
<td>9,757</td>
</tr>
<tr>
<td><strong>Total Assets</strong></td>
<td>$ 17,684,694</td>
<td>$ 16,551,211</td>
</tr>
</tbody>
</table>

**The accompanying notes are an integral part of these financial statements.**
## STATEMENT OF ACTIVITIES
### YEAR ENDED DECEMBER 31, 2010

<table>
<thead>
<tr>
<th></th>
<th>Unrestricted</th>
<th>Temporarily Restricted</th>
<th>Permanently Restricted</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Revenue and Support:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reformed Presbyterian Missions &amp; Ministries</td>
<td>$356,719</td>
<td>$ -</td>
<td>$ -</td>
<td>$356,719</td>
</tr>
<tr>
<td>Other contributions</td>
<td>1,327,922</td>
<td>286,123</td>
<td>92,300</td>
<td>1,706,345</td>
</tr>
<tr>
<td>Bequests</td>
<td>227,139</td>
<td>-</td>
<td>-</td>
<td>227,139</td>
</tr>
<tr>
<td>Net gain on investments</td>
<td>1,027,588</td>
<td>(320,551)</td>
<td>-</td>
<td>707,037</td>
</tr>
<tr>
<td>Sales of publications</td>
<td>185,138</td>
<td>-</td>
<td>-</td>
<td>185,138</td>
</tr>
<tr>
<td>Tuition, fees and assessments</td>
<td>836,639</td>
<td>-</td>
<td>-</td>
<td>836,639</td>
</tr>
<tr>
<td>Rental income</td>
<td>91,036</td>
<td>-</td>
<td>-</td>
<td>91,036</td>
</tr>
<tr>
<td>Other income</td>
<td>26,891</td>
<td>35,000</td>
<td>-</td>
<td>61,891</td>
</tr>
<tr>
<td><strong>Net assets released from restrictions:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Restrictions satisfied by payments</td>
<td>1,578,759</td>
<td>47,770</td>
<td>(1,626,529)</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total Revenue and Support</strong></td>
<td>5,657,831</td>
<td>48,342</td>
<td>(1,534,229)</td>
<td>4,171,944</td>
</tr>
<tr>
<td><strong>Expenses:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Education &amp; Publication Board</td>
<td>317,476</td>
<td>-</td>
<td>-</td>
<td>317,476</td>
</tr>
<tr>
<td>Geneva College contributions</td>
<td>195,422</td>
<td>-</td>
<td>-</td>
<td>195,422</td>
</tr>
<tr>
<td>Home Mission Board</td>
<td>180,562</td>
<td>-</td>
<td>-</td>
<td>180,562</td>
</tr>
<tr>
<td>Pension Board</td>
<td>150,891</td>
<td>-</td>
<td>-</td>
<td>150,891</td>
</tr>
<tr>
<td>RP Global Missions</td>
<td>544,295</td>
<td>-</td>
<td>-</td>
<td>544,295</td>
</tr>
<tr>
<td>RP Theological Seminary</td>
<td>1,596,231</td>
<td>-</td>
<td>-</td>
<td>1,596,231</td>
</tr>
<tr>
<td>RP Woman’s Association contributions</td>
<td>42,633</td>
<td>-</td>
<td>-</td>
<td>42,633</td>
</tr>
<tr>
<td>Synod operations</td>
<td>133,984</td>
<td>-</td>
<td>-</td>
<td>133,984</td>
</tr>
<tr>
<td>Trustees office</td>
<td>267,949</td>
<td>-</td>
<td>-</td>
<td>267,949</td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td>3,429,443</td>
<td>-</td>
<td>-</td>
<td>3,429,443</td>
</tr>
<tr>
<td><strong>Change in Net Assets</strong></td>
<td>2,228,388</td>
<td>48,342</td>
<td>(1,534,229)</td>
<td>742,501</td>
</tr>
<tr>
<td><strong>Net Assets - Beginning of Year</strong></td>
<td>4,345,384</td>
<td>-</td>
<td>9,142,701</td>
<td>13,488,085</td>
</tr>
<tr>
<td><strong>Net Assets - End of Year</strong></td>
<td>$6,573,772</td>
<td>$48,342</td>
<td>$7,608,472</td>
<td>$14,230,586</td>
</tr>
</tbody>
</table>

**The accompanying notes are an integral part of these financial statements.**
## STATEMENT OF ACTIVITIES
### YEAR ENDED DECEMBER 31, 2009

### Revenue and Support:

<table>
<thead>
<tr>
<th></th>
<th>Temporarily</th>
<th>Permanently</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Unrestricted</td>
<td>Restricted</td>
<td>Restricted</td>
</tr>
<tr>
<td>R. P. M. &amp; M.</td>
<td>$370,012</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Other contributions</td>
<td>744,606</td>
<td>255,190</td>
<td>76,205</td>
</tr>
<tr>
<td>Bequests</td>
<td>227,196</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Net gain on investments</td>
<td>572,144</td>
<td>30,904</td>
<td>523,981</td>
</tr>
<tr>
<td>Sales of publications</td>
<td>306,703</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Tuition, fees and assessments</td>
<td>834,072</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Rental income</td>
<td>44,263</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Other income</td>
<td>149,529</td>
<td>29,610</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total Revenue and Support</strong></td>
<td><strong>3,993,549</strong></td>
<td><strong>(299,010)</strong></td>
<td><strong>469,876</strong></td>
</tr>
</tbody>
</table>

### Expenses:

<table>
<thead>
<tr>
<th></th>
<th>Temporarily</th>
<th>Permanently</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education &amp; Publication Board</td>
<td>438,019</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Geneva College contributions</td>
<td>62,929</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Home Mission Board</td>
<td>191,643</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Pension Board</td>
<td>161,007</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>RP Global Missions</td>
<td>670,723</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>RP Theological Seminary</td>
<td>1,450,742</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>RP Woman’s Association contributions</td>
<td>17,929</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Synod operations</td>
<td>160,802</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Trustees office</td>
<td>387,049</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td><strong>3,540,843</strong></td>
<td><strong>-</strong></td>
<td><strong>-</strong></td>
</tr>
</tbody>
</table>

### Change in Net Assets

<table>
<thead>
<tr>
<th></th>
<th>Temporarily</th>
<th>Permanently</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>452,706</td>
<td>(299,010)</td>
<td>469,876</td>
</tr>
</tbody>
</table>

| Net Assets - Beginning of Year | 3,892,678 | 299,010 | 8,672,825 | 12,864,513 |

| Net Assets - End of Year | $4,345,384 | $ | $9,142,701 | $13,488,085 |

**The accompanying notes are an integral part of these financial statements.**
### STATEMENTS OF CASH FLOW
#### INCREASE (DECREASE) IN CASH AND CASH EQUIVALENTS

<table>
<thead>
<tr>
<th>Years Ended December 31,</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Operating Activities:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Change in net assets</td>
<td>$742,501</td>
<td>$623,572</td>
</tr>
<tr>
<td>Adjustments to reconcile change in net assets to net cash provided by (used in) operating activities:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Depreciation</td>
<td>88,785</td>
<td>77,466</td>
</tr>
<tr>
<td>Net gain on investment</td>
<td>(910,279)</td>
<td>(1,152,765)</td>
</tr>
<tr>
<td><strong>Changes in assets and liabilities:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accounts receivable</td>
<td>51,224</td>
<td>(30,111)</td>
</tr>
<tr>
<td>Accrued investment income receivable</td>
<td>15,575</td>
<td>18,183</td>
</tr>
<tr>
<td>Deferred student aid receivable</td>
<td>2,287</td>
<td>672</td>
</tr>
<tr>
<td>Inventories</td>
<td>2,730</td>
<td>(50,386)</td>
</tr>
<tr>
<td>Other assets</td>
<td>9,805</td>
<td>9,363</td>
</tr>
<tr>
<td>Accounts payable and accrued expenses</td>
<td>(132,614)</td>
<td>73,389</td>
</tr>
<tr>
<td>Custodial funds</td>
<td>523,596</td>
<td>223,705</td>
</tr>
<tr>
<td><strong>Net Cash Provided (Used) by Operating Activities</strong></td>
<td>393,610</td>
<td>(206,912)</td>
</tr>
</tbody>
</table>

| **Cash Flow from Investing Activities:** |      |      |
| Purchases of property and equipment | (197,128) | (197,760) |
| Proceeds from sales of investments | 8,187,917 | 6,260,415 |
| Purchases of investments           | (8,370,394) | (5,390,527) |
| Principal payments on building loan mortgages receivable | 124,691 | 128,548 |
| Building loan mortgages receivable issued | (158,500) | (395,000) |
| Principal payments on general mortgages receivable | 164,664 | 152,459 |
| General mortgages receivable issued | (223,000) | (381,000) |
| **Net Cash (Used) Provided by Investing Activities** | (471,750) | 177,135 |

| **Net Decrease in Cash and Cash Equivalents** | (78,140) | (29,777) |
| **Cash and Cash Equivalents - Beginning of Year** | 547,581 | 577,358 |
| **Cash and Cash Equivalents - End of Year** | $469,441 | $547,581 |

### NOTES TO FINANCIAL STATEMENTS
#### DECEMBER 31, 2010 AND 2009

#### NOTE 1 - SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES
Organization Background - The Synod is the highest court in the denomination known as the Reformed Presbyterian Church of North America. The Board of Trustees ("the Trustees") are the governing body within the Synod. The Trustees hold title to property and are responsible to the Synod for managing and reporting on the financial condition of the denomination. The financial activities are accomplished through various boards and committees of the Synod.
Congregations and domestic and foreign missions are sanctioned by the Synod through such boards and six regional Presbyteries. The accompanying financial statements include the assets, liabilities, net assets and financial activities of the Trustees and of the Synod’s various boards and committees.

Although sanctioned by the Synod, congregations and mission churches (domestic and foreign) of the Reformed Presbyterian Church of North America do not have financial accountability to the Trustees.

Accordingly, the assets, liabilities, net assets and financial activities of such organizations are not included in the accompanying financial statements. Periodically, certain of these assets, to which the Trustees hold title, are sold. Proceeds from the sale of such assets are recorded at the time of disposition. Further, funds disbursed in support of domestic and foreign mission fields are charged to expense in the accompanying financial statements.

A summary of the Trustees’ significant accounting policies follows:

Basis of Accounting - The financial statements for the Trustees have been prepared on the accrual basis of accounting.

Basis of Presentation - The Trustees are required to report information regarding its financial position and activities according to three classes of net assets: unrestricted net assets, temporarily restricted net assets, and permanently restricted net assets.

Net Assets are classified as follows:

- Unrestricted net assets are neither permanently nor temporarily restricted by donor or grantor-imposed restrictions.
- Temporarily restricted net assets are inflows of assets whose use by the Trustees is limited by donor or grantor-imposed stipulations that either expire by passage of time or can be fulfilled and removed by actions of the Trustees pursuant to the stipulations.
- Permanently restricted net assets are inflows of assets subject to donor or grantor-imposed stipulations that they be maintained permanently by the Trustees.

Fund Accounting - The accounts of the Trustees are maintained in accordance with the principles of fund accounting. Under fund accounting, resources for various purposes are classified for accounting and reporting purposes into funds established according to their nature and purpose. Separate accounts are maintained for each fund; however, in the accompanying financial statements, funds that have similar characteristics have been combined according to the three classes of net assets.

Cash and Cash Equivalents - All unrestricted highly liquid instruments with original maturities of three months or less are considered to be cash equivalents. The Trustees maintain cash and cash equivalents at banks which are insured by the Federal Deposit Insurance Corporation (FDIC).

Beginning December 31, 2010, non-interest bearing accounts are fully insured and interest bearing accounts are insured up to $250,000 by the FDIC. Amounts in excess of insured limits were approximately $141,628 and $339,629 at December
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MINUTES OF THE 2011 SYNOD OF THE

Fair Value of Financial Instruments - The Trustees follow the Fair Value Measurement and Disclosures Topic of Financial Accounting Standards Board (FASB) Accounting Standards Codification (ASC), which defines fair value, establishes a framework for measuring fair value, and requires enhanced disclosure about fair value measurements. Fair value is the amount that would be received to sell an asset, or paid to transfer a liability, in an orderly transaction between market participants as the measure date (i.e., the exit price).

Receivables - Receivables consist of the contributions received after year-end that were postmarked before December 31, 2010.

General Mortgages and Building Loans Receivable - The Trustees occasionally grant credit secured by first mortgages to groups, congregations, and individuals within the denomination. Typically, general mortgages are granted to congregations, pastors and employees of the Synod for the purchase or building of churches, houses, camps or other property. Building loans are typically granted to congregations for the building or purchase of a church or parsonage. Interest on the above mortgages is recognized as income over the term of the loan and is calculated using the interest method on principal amounts outstanding. The recognition of income on a loan is discontinued when, in the opinion of management, the outstanding principal balance becomes uncollectible. The Trustees’ practice is to charge off any loan or portion of a loan when the loan is determined by management to be uncollectible due to the debtor’s failure to meet repayment terms. No loan loss allowance is deemed necessary by management at December 31, 2010.

Deferred Student Aid Receivable - Deferred student aid receivable are recorded as a deferred charge and are amortized to expense, usually over a period of five years from the date that the graduate seminarian begins service for the Synod. Repayment of advances must be made only if the student or graduate does not provide service to the Synod.

Inventories - Inventories are comprised of religious publications and are reported at the lower of cost (first-in, first-out) or market.

Property and Equipment - Buildings and equipment are carried at cost or, if donated, at the approximate fair value at the date of donation. The cost of the property and equipment retired or otherwise disposed and the related accumulated depreciation are removed from the accounts and the resulting gain or loss is reflected in current operations. Fixed assets are depreciated on a straight-line basis over 7-40 years for buildings and improvements, and 5-10 years for furniture, fixtures and equipment. Repairs and maintenance which are not considered to extend the estimated useful lives of the assets are charged to expense as incurred.

Contributions - All donor-restricted support is reported as an increase in temporarily or permanently restricted net assets depending on the nature of the restriction. When a restriction expires (that is, when a stipulated time restriction ends or purpose restriction is accomplished), temporarily restricted net assets are reclassified to unrestricted net assets and reported in the statement of activities as
Contributed Services - During the years ended December 31, 2010 and 2009, the value of contributed services meeting the requirements for recognition in the financial statements was not material and has not been recorded.

Income Taxes - The Trustees is a non-for-profit organization that is exempt from income taxes under Section 501(c)(3) of the Internal Revenue Code.

Estimates - The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect certain reported amounts and disclosures. Accordingly, actual results could differ from those estimates.

Reclassifications - Certain amounts in the prior year’s financial statements have been reclassified to conform to the current year presentation. Such reclassifications had no effect on the Trustees’ reported net assets or changes in net assets.

NOTE 2 - FAIR VALUE MEASUREMENTS

The Trustees report investments at fair value. Market price observability is impacted by a number of factors including the type of investment, the characteristics specific to the investment, and the state of the marketplace (including the existence and transparency of transactions between market participants). Investments with readily-available actively quoted prices or for which fair value can be measured from actively-quoted prices in an orderly market will generally have a higher degree of market price observability and a lesser degree of judgment used in measuring fair value.

Investments measured and reported at fair value are classified and disclosed in one of the following categories based on inputs:

- **Level I** - Quoted prices are available in active markets for identical investments as of the reporting date. The type of investments which would generally be included in Level I include listed equity securities and listed derivatives. As required by FASB, the Trustees, to the extent that it holds such investments, does not adjust the quoted price for these investments, even in situations where the Trustees hold a large position and a sale could reasonably impact the quoted price.

- **Level II** - Pricing inputs are observable for the investments, either directly or indirectly, as of the reporting date, but are not the same as those used in Level I. Fair value is determined through the use of models or other valuation methodologies. The types of investments which would generally be included in this category include publicly-traded securities with restrictions on disposition.

- **Level III** - Pricing inputs are unobservable for the investment and include situations where there is little, if any, market activity for the investment. The inputs into the determination of fair value require significant judgment or estimation by the Trustees. The types of investments which would generally be included in this category include
debt and equity securities issued by private entities.

In certain cases, the inputs used to measure fair value may fall into different levels of the fair value hierarchy. In such cases, the determination of which category within the fair value hierarchy is appropriate for any given investment is based on the lowest level of input that is significant to the fair value measurement. The Trustees’ assessment of the significance of a particular input to the fair value measurement in its entirety requires judgment and considers factors specific to the investment.

The following table sets forth by level, within the fair value hierarchy, the Trustees’ assets at fair value:

**As of December 31, 2010:**

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Level I</th>
<th>Level II</th>
<th>Level III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Money market</td>
<td>$ 634,247</td>
<td>$ 634,247</td>
<td>-</td>
<td>$ -</td>
</tr>
<tr>
<td>US Government Agency securities</td>
<td>1,159,476</td>
<td>1,159,476</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>US Treasury notes</td>
<td>1,428,644</td>
<td>1,428,644</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Corporate common stocks</td>
<td>8,380,920</td>
<td>8,380,920</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Corporate bonds</td>
<td>1,056,787</td>
<td>-</td>
<td>1,056,787</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$12,660,074</td>
<td>$11,603,287</td>
<td>$1,056,787</td>
<td>$ -</td>
</tr>
</tbody>
</table>

**As of December 31, 2009:**

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Level I</th>
<th>Level II</th>
<th>Level III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Money market</td>
<td>$ 232,836</td>
<td>$ 232,836</td>
<td>-</td>
<td>$ -</td>
</tr>
<tr>
<td>US Government Agency securities</td>
<td>1,259,556</td>
<td>1,259,556</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>US Treasury notes</td>
<td>1,172,932</td>
<td>1,172,932</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Corporate common stocks</td>
<td>7,474,970</td>
<td>7,474,970</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Corporate bonds</td>
<td>1,427,024</td>
<td>-</td>
<td>1,427,024</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$11,567,318</td>
<td>$10,140,294</td>
<td>$1,427,024</td>
<td>$ -</td>
</tr>
</tbody>
</table>

As detailed in Note 10, certain of the above investments have been pledged as collateral for various purposes.

**NOTE 3 - GENERAL MORTGAGES AND BUILDING LOANS RECEIVABLE**

General mortgages receivable are due over periods from one to twenty years and bear annual interest primarily from 4.5% to 10%. The general mortgages receivable were due from the following groups:

<table>
<thead>
<tr>
<th></th>
<th>December 31, 2010</th>
<th>December 31, 2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Congregations of the denomination</td>
<td>$ 486,182</td>
<td>$ 535,166</td>
</tr>
<tr>
<td>Commercial</td>
<td>298,000</td>
<td>281,140</td>
</tr>
<tr>
<td>Ministers &amp; members of the denomination</td>
<td>195,844</td>
<td>101,170</td>
</tr>
<tr>
<td>Boards and agencies</td>
<td>154,144</td>
<td>158,358</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$1,134,170</td>
<td>$1,075,834</td>
</tr>
</tbody>
</table>
The aggregate annual maturities of general mortgages receivable at December 31, 2010 are as follows:

<table>
<thead>
<tr>
<th>Year Ending</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>2011</td>
<td>$ 481,427</td>
</tr>
<tr>
<td>2012</td>
<td>61,671</td>
</tr>
<tr>
<td>2013</td>
<td>64,386</td>
</tr>
<tr>
<td>2014</td>
<td>65,192</td>
</tr>
<tr>
<td>2015</td>
<td>68,773</td>
</tr>
<tr>
<td>Thereafter</td>
<td>392,721</td>
</tr>
<tr>
<td>Total</td>
<td>$ 1,134,170</td>
</tr>
</tbody>
</table>

Substantially all of the building loans receivable at December 31, 2010 have been granted by the Building Loan Committee at interest rates of 4.0% to 4.5% for the purchase or construction of residences or church buildings. The composition of the balances receivable were due from:

<table>
<thead>
<tr>
<th>December 31, 2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Congregations and denominational boards</td>
<td>$ 1,339,972</td>
</tr>
<tr>
<td>Trustees</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>$ 1,339,972</td>
</tr>
</tbody>
</table>

The aggregate annual maturities of building loans receivable at December 31, 2010 are as follows:

<table>
<thead>
<tr>
<th>Year Ending</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>2011</td>
<td>$ 78,876</td>
</tr>
<tr>
<td>2012</td>
<td>82,046</td>
</tr>
<tr>
<td>2013</td>
<td>82,416</td>
</tr>
<tr>
<td>2014</td>
<td>85,183</td>
</tr>
<tr>
<td>2015</td>
<td>88,607</td>
</tr>
<tr>
<td>Thereafter</td>
<td>922,844</td>
</tr>
<tr>
<td>Total</td>
<td>$ 1,339,972</td>
</tr>
</tbody>
</table>
NOTE 4 - PROPERTY AND EQUIPMENT

The various components of property and equipment are as follows:

<table>
<thead>
<tr>
<th>Component</th>
<th>December 31, 2010</th>
<th>December 31, 2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Building and improvements</td>
<td>$2,343,320</td>
<td>$2,146,192</td>
</tr>
<tr>
<td>Furniture, fixtures and equipment</td>
<td>663,096</td>
<td>663,096</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3,006,416</td>
<td>2,809,288</td>
</tr>
</tbody>
</table>

Less: Accumulated depreciation

<table>
<thead>
<tr>
<th></th>
<th>(1,379,847)</th>
<th>(1,291,062)</th>
</tr>
</thead>
</table>

Property and Equipment, net

|                                      | $1,626,569         | $1,518,226        |

Depreciation expense for the years ended December 31, 2010 and 2009 was $88,785 and $77,466, respectively.

NOTE 5 - PENSION PLANS

There are two pension plans (Plan “A” and Plan “B”) which were adopted effective January 1, 1974 and together cover all ministers, missionaries and employees of the Synod. The provisions of Plan “B” were most recently restated effective July 1, 2009.

Plan “A” - Plan “A” is a noncontributory defined benefit plan and covers substantially all ministers, missionaries and employees of the Synod who were age 55 or over on January 1, 1974, the date of adoption of the plan. The normal retirement benefit for 2010 was $450 per month for single employees and $600 for married employees. A monthly benefit of $450 is continued to the participant’s surviving spouse. A minimum of 30 years of service is required to be eligible for the full normal retirement benefit. Total pension expense for the year ended December 2010 was $46,080.

This plan is self-administered, and pension benefits, which are charged to pension expense, are substantially all paid from ordinary investment income, proceeds of sales of certain investments or funds transferred from the Pension Board.

As of December 31, 2010, there were ten remaining participants in Pension Plan “A”. Using the 2006 Social Security life expectancy chart on the participants, the net present value of the estimated liability was $102,104. A 6% assumed rate of return was used in determining the present value of accumulated vested benefits. There are no non-vested accumulated benefits.

Current comprehensive actuarial reports and valuations are not available for Plan “A”. Accordingly, the information necessary to provide the disclosures required by FASB ASC has not been obtained.

Under Plan “A”, the Trustees charge pension benefits to expense as incurred. Generally accepted accounting principles require that pension expense be determined using an acceptable actuarial cost method. Given the age and number
of the underlying participants, the ongoing liability related to this expense is, and will continue to be, immaterial to the financial statements taken as a whole. For this reason, the above liability does not appear on the Statements of Financial Position as of December 31, 2010 and 2009, and the expense on the Statements of Activities is and will continue to be the actual expense paid to the participants.

Plan “B” - Plan “B” is a defined contribution plan that covers substantially all ministers, missionaries, and employees of the Synod who are not covered under Plan “A”. The Plan does not allow for participant contributions. For each Plan Year, employing congregations and boards of Synod will contribute a minimum of $3,900 per employee per year, as agreed upon at hire. Full-time employees become eligible for the Plan on the first day of work and are automatically vested. Total pension expense for Plan “B” contributions for the years ended December 31, 2010 and 2009 was $65,273 and $58,548, respectively. Each participant makes directed investment choices.

NOTE 6 - CUSTODIAL FUNDS
Custodial funds represent funds received by the Trustees from congregations, presbyteries, and other denomination-related organizations which are invested for the benefit of, and are returnable upon request to, such resources.

NOTE 7 - TEMPORARILY RESTRICTED NET ASSETS
Temporarily restricted net assets are comprised primarily of annuity and life income funds that are subject to agreements whereby assets are made available to the Trustees on the condition that the Trustees be bound to pay to the donor or other designated person or organization a stipulated amount or the income earned of fund assets for a period of time specified in the agreements.

NOTE 8 - ENDOWMENTS
The Trustees’ endowments consists of approximately 100 individual funds established for a variety of purposes. The endowments include both donor-restricted funds and funds designated by the Board of Trustees to function as endowments. As required by FASB ASC, net assets associated with endowment funds, including funds designated by the Board of Trustees to function as endowments, are classified and reported based upon the existence or absence of donor-imposed restrictions.
Endowment Net Asset Composition by Type of Fund as of December 31, 2010:

<table>
<thead>
<tr>
<th></th>
<th>Total Endowment Net Assets</th>
<th>Unrestricted Net Assets</th>
<th>Temporarily Restricted Net Assets</th>
<th>Permanently Restricted Net Assets</th>
</tr>
</thead>
<tbody>
<tr>
<td>Donor-restricted endowment funds</td>
<td>$ 5,469,709</td>
<td>$</td>
<td>$</td>
<td>$ 5,469,709</td>
</tr>
<tr>
<td>Board-designated endowment funds</td>
<td>301,157</td>
<td>301,157</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total funds</td>
<td>$ 5,770,866</td>
<td>$ 301,157</td>
<td>$</td>
<td>$ 5,469,709</td>
</tr>
</tbody>
</table>

Endowment Net Asset Composition by Type of Fund as of December 31, 2009:

<table>
<thead>
<tr>
<th></th>
<th>Total Endowment Net Assets</th>
<th>Unrestricted Net Assets</th>
<th>Temporarily Restricted Net Assets</th>
<th>Permanently Restricted Net Assets</th>
</tr>
</thead>
<tbody>
<tr>
<td>Donor-restricted endowment funds</td>
<td>$ 6,539,199</td>
<td>$</td>
<td>$</td>
<td>$ 6,539,199</td>
</tr>
<tr>
<td>Board-designated endowment funds</td>
<td>307,835</td>
<td>307,835</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total funds</td>
<td>$ 6,847,034</td>
<td>$ 307,835</td>
<td>$</td>
<td>$ 6,539,199</td>
</tr>
</tbody>
</table>

Changes in endowment net assets as of December 31, 2010 are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Total Endowment Net Assets</th>
<th>Unrestricted Net Assets</th>
<th>Temporarily Restricted Net Assets</th>
<th>Permanently Restricted Net Assets</th>
</tr>
</thead>
<tbody>
<tr>
<td>Endowment net assets,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>beginning of year</td>
<td>$ 6,847,034</td>
<td>$ 307,835</td>
<td>$</td>
<td>$ 6,539,199</td>
</tr>
<tr>
<td>Contributions</td>
<td>168,505</td>
<td></td>
<td>-</td>
<td>168,505</td>
</tr>
<tr>
<td>Investment income</td>
<td>37,942</td>
<td></td>
<td>-</td>
<td>37,942</td>
</tr>
<tr>
<td>Net appreciation</td>
<td>(1,119,315)</td>
<td>(6,678)</td>
<td>-</td>
<td>(1,112,637)</td>
</tr>
<tr>
<td>(depreciation)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amounts appropriated</td>
<td>(163,300)</td>
<td></td>
<td>-</td>
<td>(163,300)</td>
</tr>
<tr>
<td>for expenditure</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Endowment net assets,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>end of year</td>
<td>$ 5,770,866</td>
<td>$ 301,157</td>
<td>$</td>
<td>$ 5,469,709</td>
</tr>
</tbody>
</table>
Changes in endowment net assets as of December 31, 2009 are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Total Endowment Net Assets</th>
<th>Unrestricted Net Assets</th>
<th>Temporarily Restricted Net Assets</th>
<th>Permanently Restricted Net Assets</th>
</tr>
</thead>
<tbody>
<tr>
<td>Endowment net assets,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>beginning of year</td>
<td>$ 6,272,286</td>
<td>$ 224,439</td>
<td>$</td>
<td>$ 6,047,847</td>
</tr>
<tr>
<td>Contributions</td>
<td>76,205</td>
<td>-</td>
<td>-</td>
<td>76,205</td>
</tr>
<tr>
<td>Investment income</td>
<td>523,981</td>
<td>-</td>
<td>-</td>
<td>523,981</td>
</tr>
<tr>
<td>Net appreciation (depreciation)</td>
<td>83,396</td>
<td>83,396</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Amounts appropriated for expenditure</td>
<td>(108,834)</td>
<td>-</td>
<td>-</td>
<td>(108,834)</td>
</tr>
<tr>
<td>Endowment net assets,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>end of year</td>
<td>$ 6,847,034</td>
<td>$ 307,835</td>
<td>$</td>
<td>$ 6,539,199</td>
</tr>
</tbody>
</table>

Under FASB ASC, the Trustees are required to disclose a reconciliation of the beginning and ending balance of the Organization’s endowment, in total and by net asset class. Investment Return Objectives, Risk Parameters and Strategies - The Trustees have adopted investment and spending policies for endowment assets that attempt to provide a predictable stream of funding to programs supported by its endowment funds while also maintaining the purchasing power of those endowment assets over the long-term. Accordingly, the investment process seeks to achieve an aftercost total real rate of return, including investment income as well as capital appreciation, which exceeds the annual distribution with acceptable levels of risk. Endowment assets are invested in a diversified asset mix, which includes equity and debt securities, that is intended to result in a consistent inflation-protected rate of return that has sufficient liquidity to make an annual distribution of 5%, while growing the funds if possible. Therefore, the Trustees expect its endowment assets, over time, to produce an average rate of return of approximately 8% annually. Actual returns in any given year may vary from this amount. Investment risk is measured in terms of the total endowment fund; investment assets and allocation between asset classes and strategies are managed to not expose the fund to unacceptable levels of risk.

Spending Policy - The Trustees have a policy of appropriating for distribution each year 5% of its endowment fund’s average fair value of the prior 12 quarters through the calendar year end preceding the fiscal year in which the distribution is planned. In establishing this policy, the Trustees considered the long-term expected return on its investment assets, the nature and duration of the individual endowment funds, many of which must be maintained in perpetuity because of donor-restrictions, and the possible effects of inflation. The Trustees expect the current spending policy to allow its endowment funds to grow at a nominal average rate of 3% annually, which is consistent with the Trustees’ objective to maintain the purchasing power of the endowment assets as well as to provide
additional real growth through investment return.

NOTE 9 - NET GAIN ON INVESTMENT

The Trustees reported the following activity on the investments for the year ended December 31, 2010:

<table>
<thead>
<tr>
<th>Activity</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dividend income</td>
<td>$ 818,948</td>
</tr>
<tr>
<td>Interest income</td>
<td>346,104</td>
</tr>
<tr>
<td>Net Realized Loss</td>
<td>(672,949)</td>
</tr>
<tr>
<td>Net Unrealized Gain</td>
<td>1,146,102</td>
</tr>
<tr>
<td>Investment activity</td>
<td>1,638,205</td>
</tr>
<tr>
<td>Income paid to Custodial Funds</td>
<td>(413,008)</td>
</tr>
<tr>
<td>Annuity payouts</td>
<td>(52,092)</td>
</tr>
<tr>
<td>Internal board allocations</td>
<td>(466,068)</td>
</tr>
<tr>
<td>Net gain on Investment</td>
<td>$ 707,037</td>
</tr>
</tbody>
</table>

NOTE 10 - ASSETS PLEDGED AS COLLATERAL

The Trustees have pledged specific investments up to $1,000,000 to a bank as additional collateral for a construction loan for the Reformed Presbyterian Woman’s Association. The underlying debt had a balance of $1,274,114 and $1,353,655 as of December 31, 2010 and 2009, respectively, and matures on April 1, 2026.

In 2010, the U.S. Department of Education required that the Reformed Presbyterian Theological Seminary post a $70,000 standby letter of credit. This letter of credit is collateralized by approximately $100,000 of investments held in a separate account.

NOTE 11 - CONCENTRATIONS

The Trustees maintain much of their assets in the form of investments which are not on deposit with an insured financial institution. The values of these investments are subject to market fluctuation and may lose value. The Trustees’ assets could be materially affected by changes to the financial markets.

The Trustees operate missions in foreign countries, including Japan and Sudan. All transactions with these countries are carried out in U.S. Dollars. As a result, there is no currency exchange risk associated with these operations. Operations in those areas are subject to political and economic events independent of domestic operations.

NOTE 12 - SUBSEQUENT EVENTS

Management has evaluated subsequent events through May 31, 2011, the date the financial statements were available to be issued and determined that no material subsequent events have occurred.
Financial Statements
THE REFORMED PRESBYTERIAN
THEOLOGICAL SEMINARY
DECEMBER 31, 2010 AND 2009

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 Statements of Financial Position ................................................................. 190
 Statements of Activities .................................................................................. 191
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INDEPENDENT AUDITORS’ REPORT
To the Trustees of the Reformed
Presbyterian Theological Seminary
Pittsburgh, Pennsylvania

We have audited the accompanying statements of financial position of the
Reformed Presbyterian Theological Seminary (a not-for-profit organization)
(“the Seminary”) as of December 31, 2010 and 2009, and the related statements
of activities, functional expenses and cash flows for the years then ended. These
financial statements are the responsibility of the Seminary’s management. Our
responsibility is to express an opinion on these financial statements based on our
audits.

We conducted our audits in accordance with auditing standards generally
accepted in the United States of America. Those standards require that we plan
and perform the audit to obtain reasonable assurance about whether the financial
statements are free of material misstatement. An audit includes examining, on
a test basis, evidence supporting the amounts and disclosures in the financial
statements. An audit also includes assessing the accounting principles used and
significant estimates made by management, as well as evaluating the overall
financial statement presentation. We believe that our audits provide a reasonable
basis for our opinion.

In our opinion, the financial statements referred to above present fairly, in all
material respects, the financial position of the Reformed Presbyterian Theological
Seminary as of December 31, 2010 and 2009, and the changes in its net assets and
its cash flows for the years then ended, in conformity with accounting principles
generally accepted in the United States of America.

RC Holsinger Associates, P.C.
Wexford, Pennsylvania
May 31, 2011
# THE REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY

## STATEMENTS OF FINANCIAL POSITION

### ASSETS

<table>
<thead>
<tr>
<th></th>
<th>December 31, 2010</th>
<th>December 31, 2009</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Current Assets:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash and cash equivalents</td>
<td>$ 400</td>
<td>$ 200</td>
</tr>
<tr>
<td>Investments</td>
<td>1,601,530</td>
<td>1,558,666</td>
</tr>
<tr>
<td><strong>Total Current Assets</strong></td>
<td>1,601,930</td>
<td>1,558,866</td>
</tr>
<tr>
<td>Deferred student aid receivable</td>
<td>7,470</td>
<td>9,757</td>
</tr>
<tr>
<td>Property and equipment, net</td>
<td>1,580,849</td>
<td>1,460,731</td>
</tr>
<tr>
<td><strong>Total Assets</strong></td>
<td>$ 3,190,249</td>
<td>$ 3,029,354</td>
</tr>
</tbody>
</table>

### LIABILITIES AND NET ASSETS

<table>
<thead>
<tr>
<th></th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Current Liabilities:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accounts payable and accrued expenses</td>
<td>$ 1,000</td>
<td>$ 1,193</td>
</tr>
<tr>
<td>Accounts payable - RPCNA</td>
<td>11,902</td>
<td>110,080</td>
</tr>
<tr>
<td><strong>Total Current Liabilities</strong></td>
<td>12,902</td>
<td>111,273</td>
</tr>
<tr>
<td><strong>Net Assets:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unrestricted</td>
<td>1,519,185</td>
<td>1,305,189</td>
</tr>
<tr>
<td>Temporarily restricted</td>
<td>42,069</td>
<td>-</td>
</tr>
<tr>
<td>Permanently restricted</td>
<td>1,616,093</td>
<td>1,612,892</td>
</tr>
<tr>
<td><strong>Total Net Assets</strong></td>
<td>3,177,347</td>
<td>2,918,081</td>
</tr>
<tr>
<td><strong>Total Liabilities and Net Assets</strong></td>
<td>$ 3,190,249</td>
<td>$ 3,029,354</td>
</tr>
</tbody>
</table>

**The accompanying notes are an integral part of these financial statements.**
## STATEMENTS OF ACTIVITIES
### YEAR ENDED DECEMBER 31, 2010

<table>
<thead>
<tr>
<th>Revenues:</th>
<th>Temporarily Unrestricted</th>
<th>Temporarily Restricted</th>
<th>Permanently Restricted</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gross tuition and fees</td>
<td>$ 619,021</td>
<td>-</td>
<td>-</td>
<td>$ 619,021</td>
</tr>
<tr>
<td>Less: Scholarships</td>
<td>(231,269)</td>
<td>-</td>
<td>-</td>
<td>(231,269)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>387,752</td>
</tr>
<tr>
<td>Bequests</td>
<td>192,681</td>
<td>-</td>
<td>-</td>
<td>192,681</td>
</tr>
<tr>
<td>Contributions</td>
<td>789,968</td>
<td>44,999</td>
<td>92,300</td>
<td>927,267</td>
</tr>
<tr>
<td>Investment income</td>
<td>33,221</td>
<td>14,613</td>
<td>-</td>
<td>47,834</td>
</tr>
<tr>
<td>Miscellaneous income</td>
<td>1,968</td>
<td>48,307</td>
<td>-</td>
<td>50,275</td>
</tr>
<tr>
<td>Net loss on investments</td>
<td>-</td>
<td>(78,736)</td>
<td>-</td>
<td>(78,736)</td>
</tr>
<tr>
<td>Rental income</td>
<td>42,638</td>
<td>-</td>
<td>-</td>
<td>42,638</td>
</tr>
<tr>
<td>Sale and services of auxiliary enterprises</td>
<td>54,514</td>
<td>-</td>
<td>-</td>
<td>54,514</td>
</tr>
<tr>
<td>Net assets released from restrictions:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Restrictions satisfied by payments</td>
<td>76,213</td>
<td>12,886</td>
<td>(89,099)</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Revenue and Support</td>
<td>1,578,955</td>
<td>42,069</td>
<td>3,201</td>
<td>1,624,225</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Program Expenses:</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Academic support</td>
<td>125,407</td>
<td>-</td>
<td>-</td>
<td>125,407</td>
</tr>
<tr>
<td>Auxiliary enterprises</td>
<td>10,684</td>
<td>-</td>
<td>-</td>
<td>10,684</td>
</tr>
<tr>
<td>Development</td>
<td>219,703</td>
<td>-</td>
<td>-</td>
<td>219,703</td>
</tr>
<tr>
<td>Institutional support</td>
<td>568,853</td>
<td>-</td>
<td>-</td>
<td>568,853</td>
</tr>
<tr>
<td>Instruction</td>
<td>364,869</td>
<td>-</td>
<td>-</td>
<td>364,869</td>
</tr>
<tr>
<td>Student services</td>
<td>75,443</td>
<td>-</td>
<td>-</td>
<td>75,443</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Expenses</td>
<td>1,364,959</td>
<td>-</td>
<td>-</td>
<td>1,364,959</td>
</tr>
</tbody>
</table>

| Change in Net Assets             | 213,996                  | 42,069                 | 3,201                  | 259,266      |

| Net Assets - Beginning of Year   | 1,305,189                | -                      | 1,612,892              | 2,918,081    |

| Net Assets - End of Year         | $ 1,519,185              | $ 42,069               | $ 1,616,093            | $ 3,177,347  |

**The accompanying notes are an integral part of these financial statements.**
### STATEMENTS OF ACTIVITIES
YEAR ENDED DECEMBER 31, 2009

<table>
<thead>
<tr>
<th>Revenues:</th>
<th>Temporarily Unrestricted</th>
<th>Temporarily Restricted</th>
<th>Permanently Restricted</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gross tuition and fees</td>
<td>$ 651,799</td>
<td>$</td>
<td>-</td>
<td>$ 651,799</td>
</tr>
<tr>
<td>Less: Scholarships</td>
<td>(251,076)</td>
<td>-</td>
<td>-</td>
<td>(251,076)</td>
</tr>
<tr>
<td>Bequests</td>
<td>2,010</td>
<td>-</td>
<td>-</td>
<td>2,010</td>
</tr>
<tr>
<td>Contributions</td>
<td>499,925</td>
<td>152,567</td>
<td>76,205</td>
<td>728,697</td>
</tr>
<tr>
<td>Investment income</td>
<td>46,646</td>
<td>81,356</td>
<td>74,928</td>
<td>202,930</td>
</tr>
<tr>
<td>Net loss on investments</td>
<td>(36,151)</td>
<td>-</td>
<td>-</td>
<td>(36,151)</td>
</tr>
<tr>
<td>Rental income</td>
<td>36,463</td>
<td>-</td>
<td>-</td>
<td>36,463</td>
</tr>
<tr>
<td>Sale and services of auxiliary enterprises</td>
<td>59,677</td>
<td>-</td>
<td>-</td>
<td>59,677</td>
</tr>
<tr>
<td>Net assets released from restrictions:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Restrictions satisfied by payments</td>
<td>267,061</td>
<td>(233,923)</td>
<td>(33,138)</td>
<td>-</td>
</tr>
</tbody>
</table>

**Total Revenue and Support**  
1,276,354  -  117,995  1,394,349

### Program Expenses:

<table>
<thead>
<tr>
<th></th>
<th>Temporarily Unrestricted</th>
<th>Temporarily Restricted</th>
<th>Permanently Restricted</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Academic support</td>
<td>134,835</td>
<td>-</td>
<td>-</td>
<td>134,835</td>
</tr>
<tr>
<td>Auxiliary enterprises</td>
<td>11,848</td>
<td>-</td>
<td>-</td>
<td>11,848</td>
</tr>
<tr>
<td>Development</td>
<td>156,096</td>
<td>-</td>
<td>-</td>
<td>156,096</td>
</tr>
<tr>
<td>Institutional support</td>
<td>463,241</td>
<td>-</td>
<td>-</td>
<td>463,241</td>
</tr>
<tr>
<td>Instruction</td>
<td>359,923</td>
<td>-</td>
<td>-</td>
<td>359,923</td>
</tr>
<tr>
<td>Student services</td>
<td>73,377</td>
<td>-</td>
<td>-</td>
<td>73,377</td>
</tr>
</tbody>
</table>

**Total Expenses**  
1,199,320  -  -  -  1,199,320

**Change in Net Assets**  
77,034  -  117,995  195,029

**Net Assets - Beginning of Year**  
1,228,155  -  1,494,897  2,723,052

**Net Assets - End of Year**  
$ 1,305,189  $  -  $ 1,612,892  $ 2,918,081

**The accompanying notes are an integral part of these financial statements.**
### STATEMENT OF FUNCTIONAL EXPENSES
#### YEAR ENDED DECEMBER 31, 2010

<table>
<thead>
<tr>
<th>Program</th>
<th>Academic Support</th>
<th>Auxiliary Enterprises Development</th>
<th>Institutional Support Instruction</th>
<th>Student Services</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conferences</td>
<td>$ -</td>
<td>$ 6,741</td>
<td>$ -</td>
<td>$ -</td>
<td>$ 6,741</td>
</tr>
<tr>
<td>Depreciation</td>
<td>-</td>
<td>-</td>
<td>81,015</td>
<td>-</td>
<td>81,015</td>
</tr>
<tr>
<td>Fringe benefits</td>
<td>10,196</td>
<td>10</td>
<td>28,978</td>
<td>50,047</td>
<td>155,841</td>
</tr>
<tr>
<td>Insurance</td>
<td>-</td>
<td>-</td>
<td>1,2404</td>
<td>-</td>
<td>1,2404</td>
</tr>
<tr>
<td>Library expenses</td>
<td>48,250</td>
<td>-</td>
<td>-</td>
<td>48,250</td>
<td></td>
</tr>
<tr>
<td>Maintenance and supplies</td>
<td>16,710</td>
<td>3,796</td>
<td>58,650</td>
<td>-</td>
<td>79,156</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>-</td>
<td>-</td>
<td>47,885</td>
<td>-</td>
<td>153,500</td>
</tr>
<tr>
<td>Other board expenses</td>
<td>-</td>
<td>-</td>
<td>13,880</td>
<td>-</td>
<td>13,880</td>
</tr>
<tr>
<td>Postage</td>
<td>-</td>
<td>-</td>
<td>5,832</td>
<td>-</td>
<td>5,832</td>
</tr>
<tr>
<td>Publicity</td>
<td>-</td>
<td>-</td>
<td>27,810</td>
<td>-</td>
<td>27,810</td>
</tr>
<tr>
<td>Salaries and wages</td>
<td>50,251</td>
<td>137</td>
<td>105,889</td>
<td>202,430</td>
<td>720,343</td>
</tr>
<tr>
<td>Travel</td>
<td>-</td>
<td>9,141</td>
<td>8,675</td>
<td>2,200</td>
<td>20,016</td>
</tr>
<tr>
<td>Utilities</td>
<td>-</td>
<td>-</td>
<td>40,171</td>
<td>-</td>
<td>40,171</td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td><strong>$ 125,407</strong></td>
<td><strong>$ 10,684</strong></td>
<td><strong>$ 219,703</strong></td>
<td><strong>$ 368,853</strong></td>
<td><strong>$ 1,364,959</strong></td>
</tr>
</tbody>
</table>

**The accompanying notes are an integral part of these financial statements.**
STATEMENTS OF CASH FLOWS
INCREASE (DECREASE) IN CASH AND CASH EQUIVALENTS

<table>
<thead>
<tr>
<th>Cash Flows from Operating Activities:</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Change in net assets</td>
<td>$ 259,266</td>
<td>$ 195,029</td>
</tr>
<tr>
<td>Adjustments to reconcile change in net assets to net cash provided by operating activities:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Depreciation</td>
<td>81,105</td>
<td>74,018</td>
</tr>
<tr>
<td>Contribution restricted for long-term purposes</td>
<td>(92,300)</td>
<td>(76,205)</td>
</tr>
<tr>
<td>Realized loss on investments</td>
<td>78,736</td>
<td>317,605</td>
</tr>
<tr>
<td>Unrealized gain on investments</td>
<td>-</td>
<td>(281,454)</td>
</tr>
<tr>
<td>Changes in assets and liabilities:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deferred student aid receivable</td>
<td>2,287</td>
<td>672</td>
</tr>
<tr>
<td>Accounts payable and accrued expenses</td>
<td>(98,371)</td>
<td>(43,965)</td>
</tr>
<tr>
<td>Total adjustments</td>
<td>(28,543)</td>
<td>(9,329)</td>
</tr>
<tr>
<td>Net Cash Provided by Operating Activities</td>
<td>230,723</td>
<td>185,700</td>
</tr>
</tbody>
</table>

Cash Flows from Investing Activities:

| Purchases of property and equipment | (197,129) | (198,559) |
| Net change in investments          | (125,694) | (63,746) |
| Net Cash Used in Investing Activities | (322,823) | (262,305) |

Cash Flows from Financing Activities:

| Investment in permanent endowment  | 92,300 | 76,205 |
| Net Cash Provided by Financing Activities | 92,300 | 76,205 |
| Net Increase (Decrease) in Cash and Cash Equivalents | 200 | (400) |

Cash and Cash Equivalents - Beginning of Year | 200 | 600 |

Cash and Cash Equivalents - End of Year | $ 400 | $ 200 |

NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2010 AND 2009
NOTE 1 - SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

General - The Reformed Presbyterian Theological Seminary (“the Seminary”) is organized for the purpose of instructing candidates for the gospel ministry, and others who may be preparing for special lines of Christian service, in the scriptures and the doctrines found therein. The Seminary is under the control of the Synod of the Reformed Presbyterian Church of North America (“the Synod”)
and is located in Pittsburgh, Pennsylvania.

Basis of Accounting - The financial statements of the Seminary, a nonprofit organization, have been prepared on the accrual basis of accounting. All accounting functions are performed by the Trustees in conjunction with their financial responsibilities of the Synod. These financial statements do not include the financial position or financial results of the Trustees of the Synod of the Reformed Presbyterian Church of North America (“the Trustees”). A separate report for the Trustees has been issued dated May 31, 2011.

Basis of Presentation - The Seminary is required to report information regarding its financial position and activities according to three classes of net assets: unrestricted net assets, temporarily restricted net assets, and permanently restricted net assets. In addition, the Seminary is required to present a statement of cash flows.

Net Assets are classified as follows:

- Unrestricted net assets are neither permanently nor temporarily restricted by donor or grantor-imposed restrictions
- Temporarily restricted net assets are inflows of assets whose use by the Seminary is limited by donor or grantor-imposed stipulations that either expire by passage of time or can be fulfilled and removed by actions of the Seminary pursuant to the stipulations.
- Permanently restricted net assets are inflows of assets subject to donor or grantor-imposed stipulations that they be maintained permanently by the Seminary.

Fund Accounting - The accounts of the Seminary are maintained in accordance with the principles of fund accounting. Under fund accounting, resources for various purposes are classified for accounting and reporting purposes into funds established according to their nature and purpose. Separate accounts are maintained for each fund; however, in the accompanying financial statements, funds that have similar characteristics have been combined according to the three classes of net assets, mentioned above.

Cash and Cash Equivalents - For purposes of the Statements of Cash Flows, the Seminary considers all unrestricted highly liquid investments with an initial maturity of three months or less to be cash equivalents.

Deferred student aid receivable - Advances made to eligible seminary students for payment of tuition, summer training fees and living expenses are recorded as a deferred charge and are expensed, usually over a period of five years from the date that the graduate seminarian begins service for the Synod.

Repayment of advances must be made only if the student or graduate does not provide service to the Synod.

Fair Value of Financial Instruments - The Trustees follow the Fair Value Measurement and Disclosures Topic of Financial Accounting Standards Board (FASB) Accounting Standards Codification (ASC), which defined fair value, establishes a framework for measuring fair value, and requires enhanced disclosure about fair value measurements. Fair value is the amount that would be received
to sell an asset, or paid to transfer a liability, in an orderly transaction between market participants as the measure date (i.e., the exit price).

Deferred student aid receivable and accounts payable have been identified as short-term financial instruments. The related carrying amounts in the financial statements as of December 31, 2010 and 2009 approximate fair values because of the relatively short time between the origination of the instrument and its expected realization/liquidation.

Investments - The amounts for all funds of the Trustees are commingled and are allocated for financial reporting purposes based on assets (other than cash and investments), liabilities and net assets.

Investments are presented in the financial statements at fair value based on quoted prices in active markets (all Level I and Level II measurements). Net realized gain or loss on the disposition of investments is the difference between the proceeds received and the average cost of investments sold.

Substantially all investments are pooled and allocation of income (ordinary income and gains and losses upon sale or other disposition of investments) to the various funds is accomplished using the market value unit method. Substantially all ordinary income from investments of endowment funds is restricted for support of particular purposes. These purposes are usually broad enough to be encompassed within one of the designated boards of the Synod.

Property and Equipment - Buildings and improvements and furniture, fixtures and equipment are carried at cost or estimated fair value at the date of gift. Depreciation is provided over the estimated useful lives of the respective assets on a straight-line basis. The Trustees hold title to all property of the Seminary.

Contributions - The Trustees account for contributions in accordance with the Revenue Recognition topic of FASB ASC. In accordance with this topic, contributions received are recorded as unrestricted, temporarily restricted, or permanently restricted support, depending on the existence or nature of any donor restrictions.

Contributed Services - During the years ended December 31, 2010 and 2009, the value of contributed services meeting the requirements for recognition in the financial statements was not material and has not been recorded.

Restricted and Unrestricted Revenue and Support - Support that is restricted by the donor is reported as an increase in unrestricted net assets if the restriction expires in the reporting period in which support is recognized. All other donor-restricted support is reported as an increase in temporarily or permanently restricted net assets, depending on the nature of the restriction. When a restriction expires (that is, when a stipulated time restriction ends or purpose restriction is accomplished), temporarily restricted net assets are reclassified to unrestricted net assets and reported in the Statement of Activities as net assets released from restrictions.

Expense Allocation - The costs of providing various programs and other activities have been summarized on a functional basis in the Statement of Activities and in the Statement of Functional Expenses.
Income Tax Status - The Seminary is a not-for-profit organization that is exempt from income taxes under Section 501(c)(3) of the Internal Revenue Code.

Estimates - The preparation of financial statements in conformity with generally accepted accounting principles requires management to make estimates and assumptions that affect certain reported amounts and disclosures. Accordingly, actual results could differ from those estimates.

Reclassification - Certain amounts in the prior years’ financial statements have been reclassified to conform to the current year presentation. Such reclassifications had no effect on the Seminary’s reported net assets or changes in net assets.

NOTE 2 - PROPERTY AND EQUIPMENT

The components of property and equipment are as follows:

<table>
<thead>
<tr>
<th></th>
<th>December 31, 2010</th>
<th>December 31, 2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buildings and improvements</td>
<td>$2,216,562</td>
<td>$2,019,433</td>
</tr>
<tr>
<td>Furniture, fixtures and equipment</td>
<td>428,515</td>
<td>428,515</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,645,077</strong></td>
<td><strong>2,447,948</strong></td>
</tr>
<tr>
<td>Less: Accumulated depreciation</td>
<td>(1,064,228)</td>
<td>(987,217)</td>
</tr>
<tr>
<td><strong>Property and Equipment, net</strong></td>
<td><strong>$1,580,849</strong></td>
<td><strong>$1,460,731</strong></td>
</tr>
</tbody>
</table>

Depreciation expense for the years ended December 31, 2010 and 2009, was $81,015 and $74,018, respectively.

NOTE 3 - FAIR VALUE MEASUREMENTS

The Trustees report investments at fair value. Market price observability is impacted by a number of factors, including the type of investment, the characteristics specific to the investment, and the state of the marketplace (including the existence and transparency of transactions between market participants). Investments with readily-available actively quoted prices or for which fair value can be measured from actively-quoted prices in an orderly market will generally have a higher degree of market price observability and a lesser degree of judgment used in measuring fair value.

Investments measured and reported at fair value are classified and disclosed in one of the following categories based on inputs:

- Level 1 - Quoted prices are available in active markets for identical investments as of the reporting date. The type of investments which would generally be included in Level 1 include listed equity securities and listed derivatives. As required by FASB, the Trustees, to the extent that it holds such investments, does not adjust the quoted price for these investments, even in situations where the Trustees hold a large position and a sale could reasonably impact the quoted price.
• Level II - Pricing inputs are observable for the investments, either directly or indirectly, as of the reporting date, but are not the same as those used in Level I. Fair value is determined through the use of models or other valuation methodologies. The types of investments which would generally be included in this category include publicly-traded securities with restrictions on disposition.

• Level III - Pricing inputs are unobservable for the investment and include situations where there is little, if any, market activity for the investment. The inputs into the determination of fair value require significant judgment or estimation by the Trustees. The types of investments which would generally be included in this category include debt and equity securities issued by private entities.

In certain cases, the inputs used to measure fair value may fall into different levels of the fair value hierarchy. In such cases, the determination of which category within the fair value hierarchy is appropriate for any given investment is based on the lowest level of input that is significant to the fair value measurement. The Trustees’ assessment of the significance of a particular input to the fair value measurement in its entirety requires judgment and considers factors specific to the investment.

The following table sets forth by level, within the fair value hierarchy, the Trustees’ assets at fair value:

<table>
<thead>
<tr>
<th>Date</th>
<th>Total</th>
<th>Level I</th>
<th>Level II</th>
<th>Level III</th>
</tr>
</thead>
<tbody>
<tr>
<td>As of December 31, 2010:</td>
<td>$1,601,530</td>
<td>$1,601,530</td>
<td>$-</td>
<td>$-</td>
</tr>
<tr>
<td>Seminary Portion</td>
<td>$1,601,530</td>
<td>$1,601,530</td>
<td>$-</td>
<td>$-</td>
</tr>
<tr>
<td>As of December 31, 2009:</td>
<td>$1,558,666</td>
<td>$1,558,666</td>
<td>$-</td>
<td>$-</td>
</tr>
</tbody>
</table>

NOTE 4 - TEMPORARILY RESTRICTED NET ASSETS

Temporarily restricted net assets were received as contributions whose use by the Seminary is limited by donor imposed stipulations that either expire by the passage of time or can be fulfilled and removed by actions of the Seminary pursuant to the stipulation. All such stipulations were fulfilled and released as of December 31, 2010.

NOTE 5 - BEQUESTS

During the years ended December 31, 2010 and 2009, the Seminary received unrestricted bequests of $192,681 and $2,010, respectively.

NOTE 6 - ENDOWMENTS

The Trustees’ endowments consist of approximately 100 individual funds established for a variety of purposes. The endowments include both donor-restricted funds and funds designated by the Board of Trustees to function as
endowments. As required by FASB ASC, net assets associated with endowment funds, including funds designated by the Board of Trustees to function as endowments, are classified and reported based upon the existence or absence of donor-imposed restrictions.

Endowment Net Asset Composition by Type of Fund as of December 31, 2010:

<table>
<thead>
<tr>
<th>Total Endowment Net Assets</th>
<th>Unrestricted Net Assets</th>
<th>Temporarily Restricted Net Assets</th>
<th>Permanently Restricted Net Assets</th>
</tr>
</thead>
<tbody>
<tr>
<td>Donor-restricted endowment funds</td>
<td>$1,616,093</td>
<td>$ -</td>
<td>$ -</td>
</tr>
<tr>
<td>Board-designated endowment funds</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total funds</strong></td>
<td><strong>$1,616,093</strong></td>
<td><strong>$ -</strong></td>
<td><strong>$ -</strong></td>
</tr>
</tbody>
</table>

Endowment Net Asset Composition by Type of Fund as of December 31, 2009:

<table>
<thead>
<tr>
<th>Total Endowment Net Assets</th>
<th>Unrestricted Net Assets</th>
<th>Temporarily Restricted Net Assets</th>
<th>Permanently Restricted Net Assets</th>
</tr>
</thead>
<tbody>
<tr>
<td>Donor-restricted endowment funds</td>
<td>$1,568,529</td>
<td>$ -</td>
<td>$ -</td>
</tr>
<tr>
<td>Board-designated endowment funds</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total funds</strong></td>
<td><strong>$1,568,529</strong></td>
<td><strong>$ -</strong></td>
<td><strong>$ -</strong></td>
</tr>
</tbody>
</table>

Changes in endowment net assets as of December 31, 2010 are as follows:

<table>
<thead>
<tr>
<th>Total Endowment Net Assets</th>
<th>Unrestricted Net Assets</th>
<th>Temporarily Restricted Net Assets</th>
<th>Permanently Restricted Net Assets</th>
</tr>
</thead>
<tbody>
<tr>
<td>Endowment net assets, beginning of year</td>
<td>$1,568,529</td>
<td>$ -</td>
<td>$ -</td>
</tr>
<tr>
<td>Contributions</td>
<td>92,300</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Dividend income</td>
<td>7,778</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Amounts appropriated for expenditure</td>
<td>(52,514)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Endowment net assets, end of year</strong></td>
<td><strong>$1,616,093</strong></td>
<td><strong>$ -</strong></td>
<td><strong>$ -</strong></td>
</tr>
</tbody>
</table>
Changes in endowment net assets as of December 31, 2009 are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Total Endowment Net Assets</th>
<th>Unrestricted Net Assets</th>
<th>Temporarily Restricted Net Assets</th>
<th>Permanently Restricted Net Assets</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Endowment net assets, beginning of year</strong></td>
<td>$1,451,521</td>
<td>-</td>
<td>-</td>
<td>$1,451,521</td>
</tr>
<tr>
<td>Contributions</td>
<td>76,205</td>
<td>-</td>
<td>-</td>
<td>76,205</td>
</tr>
<tr>
<td>Dividend income</td>
<td>73,941</td>
<td>-</td>
<td>-</td>
<td>73,941</td>
</tr>
<tr>
<td>Amounts appropriated for expenditure</td>
<td>(33,138)</td>
<td>-</td>
<td>-</td>
<td>(33,138)</td>
</tr>
<tr>
<td><strong>Endowment net assets, end of year</strong></td>
<td>$1,568,529</td>
<td>-</td>
<td>-</td>
<td>$1,568,529</td>
</tr>
</tbody>
</table>

Under FASB ASC the Seminary is required to disclose a reconciliation of the beginning and ending balance of the organization’s endowment in total and by net asset class.

Investment Return Objectives, Risk Parameters and Strategies - The Trustees have adopted investment and spending policies for endowment assets that attempt to provide a predictable stream of funding to programs supported by its endowment funds while also maintaining the purchasing power of those endowment assets over the long-term. Accordingly, the investment process seeks to achieve an aftercost total real rate of return, including investment income as well as capital appreciation, which exceeds the annual distribution with acceptable levels of risk. Endowment assets are invested in a diversified asset mix, which includes equity and debt securities, that is intended to result in a consistent inflation-protected rate of return that has sufficient liquidity to make an annual distribution while growing the funds if possible. Therefore, the Trustees expect its endowment assets, over time, to produce an average rate of return of approximately 8% annually. Actual returns in any given year may vary from this amount. Investment risk is measured in terms of the total endowment fund; investment assets and allocation between asset classes and strategies are managed to not expose the fund to unacceptable levels of risk.

Spending Policy - The Trustees have a policy of appropriating for distribution each year 5 1/2% of its endowment fund’s average fair value of the prior 12 quarters through the calendar year end preceding the fiscal year in which the distribution is planned. In establishing this policy, the Trustees considered the long-term expected return on its investment assets, the nature and duration of the individual endowment funds, many of which must be maintained in perpetuity because of donor-restrictions, and the possible effects of inflation. The Trustees expect thee current spending policy to allow its endowment funds to grow at a nominal average rate of 3% annually, which is consistent with the Trustees’ objective to maintain the purchasing power of the endowment assets as well as to provide additional real growth through investment return.
NOTE 7 - CONCENTRATIONS

The Seminary maintains much of their assets in the form of investments which are not on deposit with an insured financial institution. The value of these investments are subject to market fluctuation, and may lose value. The Seminary’s assets could be materially affected by changes to the financial markets.

NOTE 8 - SUBSEQUENT EVENTS

Management has evaluated subsequent events through May 31, 2011, the date the financial statements are available to be issued and determined that no material subsequent events have occurred.

In keeping with item 12 of the report of the Committee on Finance, David Merkel led in prayer.

Bruce Martin again presented the report of the Interchurch Committee. The report as a whole was approved and is as follows:

Report of the Interchurch Committee

Dear Fathers and Brothers,

The Interchurch Committee met in Ridgefield Park, New Jersey on November 15, 2010 just prior to the annual meeting of NAPARC where four members of our committee are seated as delegates. This is the first year in a long time for us to have an executive secretary and Ian Wise’s work in that capacity has proved valuable.

NAPARC (North American Presbyterian and Reformed Council)

The annual meeting of NAPARC was hosted by the Free Reformed Churches of North America in Pompton Plains, New Jersey on November 16-17, 2010. The member churches of NAPARC are:

- Associate Reformed Presbyterian Church (ARP)
- Canadian Reformed Churches (CanRC)
- Eglise reformee du Quebec (ERQ)
- Free Reformed Churches of North America (FRCNA)
- Heritage Reformed Congregations (HRC)
- Korean American Presbyterian Church (KAPC)
- Orthodox Presbyterian Church (OPC)
- Presbyterian Reformed Church (PRC)
- Presbyterian Church in America (PCA)
- Reformed Church in the United States (RCUS)
- Reformed Presbyterian Church of North America (RPCNA)
- United Reformed Churches of North America (URCNA)

It should be noted that membership in NAPARC does not automatically place us in fraternal relations with each of the other denominations. In fact, each church
designates its own levels of ecclesiastical fellowship and there is no uniformity to these designations among the member churches. For some, fraternal relationship means involvement in active talks toward unifying the two churches.

Our delegation met with the delegation from the CanRC. Their equivalent to our committee had recommended that we be received into ecclesiastical fellowship with them but that recommendation was defeated. The main sticking point is that we allow for women to be ordained as deacons. Their committee has requested a response from us.

We continue to meet also with the ARP delegates and to enjoy rich fellowship with them. They are still interested in seeing our two churches move closer together but their energy in this direction has been depleted with issues involving Erskine College and Seminary. The new ARP Psalter, which features an entire Psalter from *The Book of Psalms for Worship*, is published by Crown and Covenant Publications. The *Reformed Presbyterian Witness* has published articles about the ARP Church to help us become acquainted with them and they have spoken to us about reciprocating with articles in their denominational paper to acquaint their membership with us.

We note that this year the OPC is celebrating 75 years as a denomination at their annual General Assembly meeting. The RPCI has also just reached a significant milestone with the meeting of their 200th Synod.

The next annual meeting of NAPARC is to be hosted by the PCA in Atlanta, Georgia, November 15-16, 2011.

**Fraternal Delegates**

We have made the following fraternal delegate appointments:

- ARPC – Bruce Martin
- OPC – John Edgar
- RPCI – David Reese
- Free Church of Scotland – James Faris, Jerry Milroy

In light of the significant anniversary of the RPCI Synod and in order to assist our brothers and sisters in the RPCS, we are requesting that Synod provide for the transportation overseas of David Reese where he is also on a pulpit exchange with Pastor Andrew Quigley.

**Churches seeking membership in the RPCNA**

It has come to our attention that there have been more churches than usual seeking to join the RPCNA in recent years. Although this was not what the Home Mission Board envisioned for the 20/20 Vision, God is bringing in whole congregations this way. Your committee has taken the position that since a single congregation wishing to join us is to enter into talks with the appropriate presbytery, the same would be true when a small denomination is located within the region of a single presbytery. The only caveat to this is that when special allowances are to be granted (such as in the uniting of the Associate Presbyterian Church with the RPCNA in 1969) that the Synod will need to be involved.

**Committee Matters**

The terms of Drew Gordon and Jerry Milroy end with this meeting of Synod.
Jerry Milroy has served just one year to fill an unexpired term and is eligible to be elected to a first-term. Drew Gordon is also eligible for re-election.

Recommendations:
1. That Jerry Milroy and Drew Gordon be nominated to fill the class of 2014.
2. That the Interchurch Committee be granted $10,000 for fraternal delegate and committee expenses.
3. That travel expenses for going overseas be paid for David Reese in attending the RPCI Synod. This could be above the annual committee budget.
4. That the RPCNA participate in an RP Global Consultative Committee.
5. That David Reese and Matt Filbert be appointed to serve on the RP Global Consultative Committee.

Respectfully submitted,
Drew Gordon, Jerry Milroy Class of 2011
Bruce Martin, Ch., David Reese Class of 2012
Matt Kingswood, Bruce Parnell Class of 2013
Ian Wise, Executive Secretary Class of 2013

The oral report of the Sudan Commission was again taken up. The Assistant Clerk, Ray Morton, noted that the minutes of the Commission have been read and that other than that the minutes have not been signed, a matter made difficult by the logistical difficulties involved, nothing was found contrary to the law and order of the church. The minutes of the Commission were ordered spread on the Minutes of Synod and the Commission was dismissed with our thanks. The minutes are as follows:

Minutes of the Commission of Synod for the oversight of the church work in Southern Sudan

Members of the Commission: Pastor Andrew Stringer (Moderator); Pastor Vincent Ward (Clerk); Pastor David Hanson
Date: 26/10/08

Court was constituted with prayer at the Parot, South Sudan Mission Station. Pastor Andrew Stringer and Pastor Vincent Ward were present; Pastor David Hanson, though absent, had been consulted. The following actions were taken:
• Motion carried to establish the work at Mangar Akuac as a Mission Church of the Reformed Presbyterian Church of Southern Sudan.
• The following people at Mangar Akuac Mission Church, having given assent to the Covenant of Church Membership after a period of instruction and examination, and already being baptized, were received into membership:
  1/. Thomas Deng
  2/. Karlo Majok
  3/. Keribino Hol Dut
• The following people at Mangar Akuac Mission Church, having been
instructed in the basics of the Christian faith and examined as to the credibility of their profession, gave public assent to the Covenant of Church Membership, were baptized, added to the roll of membership and declared to be in communicant membership:

1/. Rebecca Akuoc Dut
2/. Teresa Agom Garang
3/. Sara Ayak Bol
4/. Mary Abuk Manyuol

• The following children at Mangar Akuac Mission Church, in consequence of their covenant relationship, received the sacrament of baptism, their parents affirming the Covenant of Baptism in relation to them and pledging the faithful performance of their duties as Christian parents.

1/. Peter Yai Dut (son of Sara Ayak Bol)
2/. Santino Lual Dut (son of Sara Ayak Bol)
3/. Marko Thik Dut (son of Sara Ayak Bol)
4/. Joseph Mayol Deng (son of Thomas Deng)
5/. Mary Apio Deng (daughter of Thomas Deng)
6/. Peter Garang Deng (son of Thomas Deng)
7/. Peter Yak Yel (son of Mary Abuk Manyuol)
8/. Santino Aleu Yel (son of Mary Abuk Manyuol)
9/. Josephina Aweng Yel (son of Mary Abuk Manyuol)
10/. Peter Akot Majok (son of Karlo Majok)

• Court was adjourned with prayer.

Pastor Andrew Stringer  (Moderator)
Pastor Vincent Ward  (Clerk)
Pastor David Hanson

Minutes of the Commission of Synod for the oversight of the church work in Southern Sudan

Members of the Commission:  Pastor Andrew Stringer (Moderator); Pastor Vincent Ward (Clerk); Pastor David Hanson

Date: Sept. 14/09

Court was constituted with prayer at the Parot, South Sudan Mission Station. Pastor Andrew Stringer and Pastor Vincent Ward were present; Pastor David Hanson, though absent, had been consulted. The following actions were taken:

• Motion carried to adopt the following queries as the Covenant of Church Membership for the Reformed Presbyterian Church of Southern Sudan:

1/. Do you believe the Bible is the Word of God?
2/. Do you believe there is only one true God: Father, Son and Holy Spirit?
3/. Do you renounce the devil and his works?
4/. Do you repent of your sin?
5/. Do you trust in Jesus as your Lord and Saviour?
6/. Do you promise to follow/obey the Word of God?
7/. Do you promise to pray regularly?
8/. Do you promise to witness to your family and friends?
9/. Do you promise to participate in the ministries of the church, and to respect your leaders?
10/. Do you promise to love God with all your heart and others as yourself?

- Motion carried to adopt the following queries as the Covenant of Baptism for the Reformed Presbyterian Church of Southern Sudan:
  1/. Do you believe your child is a gift of God?
  2/. Do you promise to provide for his/her physical and spiritual needs?
  3/. Do you promise to teach him/her about his/her sin against God and his/her need for salvation through faith in Jesus Christ alone?
  4/. Do you promise to pray for him/her and teach him/her how to follow Jesus?
  5/. Do you promise to train your child to participate in the ministries of the Church?
  6/. Do you promise to be a godly example to your child and to discipline him/her in love?
  7/. Do you promise to teach him/her to love God and others?
  8/. Do you make these promises in the presence of God by His grace?

- Motion carried to establish the work in Parot as a Mission Church of the Reformed Presbyterian Church of Southern Sudan.

- The following person at Parot Mission Church, having given assent to the Covenant of Church Membership after a period of instruction and examination, and already being baptized, was received into membership:
  1/. Angelina Acol Deng

- The following people at Parot Mission Church, having been instructed in the basics of the Christian faith and examined as to the credibility of their profession, gave public assent to the Covenant of Church Membership, were baptized, added to the roll of membership and declared to be in communicant membership:
  1/. Asunta Aluel Kuol
  2/. Rebecca Atong Morter
  3/. Rebecca Ajok Makuei
  4/. Abraham Kur Dut

- The following children at Parot Mission Church, in consequence of their covenant relationship, received the sacrament of baptism, their parents affirming the Covenant of Baptism in relation to them and pledging the faithful performance of their duties as Christian parents.
1/. Peter Teng Deng (son of Angelina Acol Deng)
2/. Joseph Kur Deng (son of Angelina Acol Deng)
3/. Mary Ajik Deng (daughter of Angelina Acol Deng)
4/. Abraham Mawien Deng (son of Angelina Acol Deng)
5/. Jacob Akec Deng (son of Angelina Acol Deng)
6/. Angelina Acol Deng (daughter of Angelina Acol Deng)
7/. Joseph Kur Alou (son of Asunta Aluel Kuol)
8/. Rebecca Alek Teng (daughter of Asunta Aluel Kuol)
9/. William Acuil Deng (son of Rebecca Atong Morter)

- The following people at Mangar Akuac Mission Church, having been instructed in the basics of the Christian faith and examined as to the credibility of their profession, gave public assent to the Covenant of Church Membership, were baptized, added to the roll of membership and declared to be in communicant membership:
  1/. Marko Yai Yei
  2/. Amel Yai Hol
  3/. Deobora Abuk Akoon
  4/. Paulino Mareng Akuei
  5/. Amonica Adut Majok
  6/. Sara Adher Agor
  7/. Mary Ayei Mawien
  8/. Jacob Theil Achiech
  9/. Lino Chier Akuei
  10/. Rebecca Abuk Theip
  11/. Bakita Aweng Akuei
  12/. Josephina Abuk Akot
  13/. Peter Achuil Athain
  14/. Mary Aweit Atak
  15/. Santino Kuol Deng
  16/. Joseph Mayok Deng
  17/. Mary Puk Yat
  18/. Mary Aluk Mawien
  19/. Mary Abuk Kuol
  20/. Elizabeth Akuol Adiith

- The following children at Mangar Akuac Mission Church, in consequence of their covenant relationship, received the sacrament of baptism, their parents affirming the Covenant of Baptism in relation to them and pledging the faithful performance of their duties as Christian parents.
  1/. Elizabeth Amel Yom (daughter of Deobora Abuk Akoon)
  2/. Peter Garang Mareng (son of Paulino Mareng Akuei)
  3/. Regina Abuk Mareng (daughter of Paulino Mareng Akuei)
  4/. Mary Amou Mareng (daughter of Paulino Mareng Akuei)
  5/. Elizabeth Adhei Mareng (daughter of Paulino Mareng Akuei)
  6/. Rebekka Akech Deng (daughter of Amonica Adut Majok)
7/. Angelina Arek Deng (daughter of Mary Adut Majok)
8/. Regina Apteu Deng (daughter of Mary Adut Majok)
9/. Peter Kuot Ayii (son of Mary Ayei Mawien)
10/. Varonica Arek Ayii (daughter of Mary Ayei Mawien)
11/. Peter Cheir Cheir (son of Rebecca Abuk Theip)
12/. Santino Malong Cheir (son of Rebecca Abuk Theip)
13/. Marko Ajou Cheir (son of Rebecca Abuk Theip)
14/. Asunta Amiir Deng (daughter of Bakita Aweng Akuei)
15/. Peter Dut Machar (son of Bakita Aweng Akuei)
16/. Bon Kuol Atang (son of Mary Aweit Atak)
17/. Mary Adut Nyang (son of Mary Aweit Atak)
18/. James Akol Dut (son of Mary Aweit Atak)
19/. Thomas Deng Achiech (son of Thomas Deng)
20/. James Anei Deng (son of Thomas Deng)
21/. Thomas Chau Aluong (son of Mary Aluk Mawien)
22/. Simon Ngor Aluong (son of Mary Aluk Mawien)
23/. Abraham Yak Deng (son of Mary Abuk Kuol)
24/. Rebecca Aluet Majok (daughter of Elizabeth Akuol Adiith)

- Court was adjourned with prayer.
  Pastor Andrew Stringer (Moderator)
  Pastor Vincent Ward (Clerk)
  Pastor David Hanson

Minutes of the Commission of Synod for the Oversight of the Church Work in Southern Sudan

Members of the Commission: Pastor Andrew Stringer (Moderator); Pastor Vincent Ward (Clerk); Pastor David Hanson

Date: Oct. 11/09

Court was constituted with prayer at the Parot, South Sudan Mission Station. Pastor Andrew Stringer and Pastor Vincent Ward were present; Pastor David Hanson, though absent, had been consulted. The following actions were taken:

- The following people at Parot Mission Church, having been instructed in the basics of the Christian faith and examined as to the credibility of their profession, gave public assent to the Covenant of Church Membership, were baptized, added to the roll of membership and declared to be in communicant membership:
  1/. Angelina Anek Mawien
  2/. Rebecca Atak Bul
  3/. Mary Aluk Mawien
  4/. Rebecca Anok Teng
  5/. Elizabeth Akec Deng
  6/. Angelina Arac Akol
  7/. Elizabeth Adut Bol
8/. Mary Aduot Nuoi
9/. Asunta Athiep Kuol

- The following children at Parot Mission Church, in consequence of their covenant relationship, received the sacrament of baptism, their parents affirming the Covenant of Baptism in relation to them and pledging the faithful performance of their duties as Christian parents.
  1/. Thomas Chan Aluong (son of Mary Aluk Mawien)
  2/. Simon Ngor Aluong (son of Mary Aluk Mawien)
  3/. Bakhita Abak Acuil (daughter of Elizabeth Akec Deng)
  4/. Rejina Akuc Acuil (daughter of Elizabeth Akec Deng)
  5/. Asunta Akuol Acuil (daughter of Elizabeth Akec Deng)
  6/. Rebecca Abuk Lual (daughter of Angelina Arac Akol)
  7/. Santino Lual Lual (son of Angelina Arac Akol)
  8/. Marian Aliai Lual (daughter of Angelina Arac Akol)
  9/. Rebecca Abuk Kur (daughter of Elizabeth Adut Bol)
 10/. Peter Wieu Matiok (son of Mary Aduot Nuoi)
11/. Susanna Agur Matiok (daughter of Mary Aduot Nuoi)
12/. Mary Abuk Matiok (daughter of Mary Aduot Nuoi)
13/. Bakhita Athiep Kuol (daughter of Asunta Abuk Dut)

- Court was adjourned with prayer.

Pastor Andrew Stringer  (Moderator)
Pastor Vincent Ward  (Clerk)
Pastor David Hanson

Minutes of the Commission of Synod for the Oversight of the Church Work in Southern Sudan

Members of the Commission:  Pastor Andrew Stringer (Moderator); Pastor Vincent Ward (Clerk); Pastor David Hanson
Date: Nov. 16/09

Court was constituted with prayer at the Parot, South Sudan Mission Station. Pastor Andrew Stringer and Pastor Vincent Ward were present; Pastor David Hanson, though absent, had been consulted. The following actions were taken:

- Motion carried to adopt the following queries for the ordination of teaching elders for the Reformed Presbyterian Church of Southern Sudan:
  1/. Do you believe the Bible is the Word of God, perfect and powerful?
  2/. Do you believe that Jesus is the only Redeemer of mankind, and do you confess Him as your own Lord and Saviour?
  3/. Do you agree with the teachings and government of this church as they are taught in the Constitution of the Reformed Presbyterian Church of Southern Sudan?
  4/. As far as you know, have you been called by God to be an elder in Christ’s church?
  5/. Is your motivation for becoming an elder the glory of God and the well-
being of His church?

6/. Do you promise to shepherd God’s people, not because you must, but because you are willing; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being a good example to the flock?

7/. Do you promise to feed, lead and protect the flock of God under your care as one who will give account to God?

8/. Do you promise to seek God’s face in prayer and read His Word regularly so that you can perform all your duties well?

9/. Do you promise to submit in the Lord to the courts of His church, to promote peace and unity; and do you promise to listen carefully to any counsel you are given in the Lord?

- Motion carried to ordain Thomas Deng, Karlo Majok and Keribino Hol as ministers of the Gospel for the Aweil-area congregations by virtue of their having completed the training curriculum as set forth in The 5 Steps of the Church Planter; and by virtue of their having been sustained in their examinations for the ordination of a teaching elder in the following areas: qualities of an elder; soundness in the faith; ministry skills and commitment to the Constitution of the Reformed Presbyterian Church of Southern Sudan.

- Motion carried to ordain Thomas Deng, Karlo Majok and Keribino Hol on December 5th /09 at the Parot Mission Church.

- Court was adjourned with prayer.

  
  Pastor Andrew Stringer  (Moderator)
  Pastor Vincent Ward  (Clerk)
  Pastor David Hanson

Minutes of the Commission of Synod for the Oversight of the Church Work in Southern Sudan

Members of the Commission:  Pastor Andrew Stringer (Moderator); Pastor Vincent Ward (Clerk); Pastor David Hanson

Date: Dec. 2/09

Court was constituted with prayer at the Parot, South Sudan Mission Station. Pastor Andrew Stringer and Pastor Vincent Ward were present; Pastor David Hanson, though absent, had been consulted. The following actions were taken:

- Motion carried to establish the work in Majang Ajoung as a Mission Church of the Reformed Presbyterian Church of Southern Sudan.

- The following people at Parot Mission Church, having given assent to the Covenant of Church Membership after a period of instruction and examination, and already being baptized, were received into membership:
  1/. Rebecca Akon
  2/. Rebecca Nyanut Kuol
3/. Bakita Adut Pakak  
4/. John Akol Akol  
5/. John Wieu Bol

- The following people at Majang Ajoung Mission Church, having been instructed in the basics of the Christian faith and examined as to the credibility of their profession, gave public assent to the Covenant of Church Membership, were baptized, added to the roll of membership and declared to be in communicant membership:
  1/. Maria Abuk Agany  
  2/. Satino Garang Deng  
  3/. Angelo Dut Aluol  
  4/. Maria Ajok Deng  
  5/. Gabriel Garang Deng  
  6/. Mary Atong Anei  
  7/. Mary Abuk Majok  
  8/. William Majok Manut  
  9/. William Lual Ngor

- The following children at Majang Ajoung Mission Church, in consequence of their covenant relationship, received the sacrament of baptism, their parents affirming the Covenant of Baptism in relation to them and pledging the faithful performance of their duties as Christian parents.
  1/. Regina Akon Diing (daughter of Maria Abuk Agany)  
  2/. James Arol Diing (son of Maria Abuk Agany)  
  3/. Bakita Agol Diing (daughter of Maria Abuk Agany)  
  4/. Angelo Malong Garang (son of Rebecca Akon)  
  5/. Silva Akot Garang (son of Rebecca Akon)  
  6/. Paul Geng Garang (son of Rebecca Akon)  
  7/. Simon Mading Arol (son of Rebecca Nyanut Kuol)  
  8/. James Wieu Akol (son of Maria Ajok Deng)  
  9/. John Akol Akol (son of Maria Ajok Deng)  
 10/. Santino Agany Akol (son of Maria Ajok Deng)  
 11/. Daniel Agok Akol (son of Maria Ajok Deng)  
 12/. Bakita Garang Deng (daughter of Bakita Adut Pakak)  
 13/. Santino Tong Lual (son of Mary Atong Anei)  
 14/. Marko Mel Lual (son of Mary Atong Anei)  
 15/. Paul Agok Akol (son of John Akol Akol)  
 16/. Asunta Ator Kuol (daughter of Rebecca Nyanut Kuol)

- The following person at Mangar Akuach Mission Church, having given assent to the Covenant of Church Membership after a period of instruction and examination, and already being baptized, was received into membership:
  1/. Jacob Dut

- Court was adjourned with prayer.

Pastor Andrew Stringer  (Moderator)
Minutes of the Commission of Synod for the Oversight of the Church Work in Southern Sudan

Members of the Commission: Pastor Andrew Stringer (Moderator); Pastor Vincent Ward (Clerk); Pastor David Hanson
Date: Dec. 5/09

Court was constituted with prayer by Pastor Andrew at the Parot Mission Church. Pastor Andrew Stringer and Pastor Vincent Ward were present; Pastor David Hanson, though absent, had been consulted.

The nature of the ordination service was explained to the assembled mission churches and fellowships.

After a time of worship, Pastor Vince preached a message on “The Healthy Church,” based on several texts.

The candidates (Thomas Deng, Karlo Majok and Keribino Hol) came forward and answered the prescribed questions for ordination.

The candidates knelt for the laying on of hands. Pastor Andrew prayed the prayer of ordination for each of the men in succession.

Pastor Andrew gave a special charge to the newly ordained pastors on “Being Faithful Pastors,” based on Ephesians 4:11,12.

The ordination service was concluded with prayer, and the court was adjourned.

Each of the newly ordained pastors participated in pronouncing the benediction (2 Corinthians 13:14).

Minutes of the Commission of Synod for the Oversight of the Church Work in Southern Sudan

Members of the Commission: Pastor Andrew Stringer (Moderator); Pastor Vincent Ward (Clerk); Pastor David Hanson
Date: Jan. 24/10

Court was constituted with prayer at the Parot, South Sudan Mission Station. Pastor Andrew Stringer and Pastor Vincent Ward were present; Pastor David Hanson, though absent, had been consulted. The following actions were taken:

• Motion carried to establish the work in Lol Mading as a Mission Church of the Reformed Presbyterian Church of Southern Sudan.
• The following people at Lol Mading Mission Church, having been instructed in the basics of the Christian faith and examined as to the credibility of their profession, gave public assent to the Covenant of Church Membership, were baptized, added to the roll of membership and
declared to be in communicant membership:
1/. Angelina Ayak Diing
2/. Marco Ngor Akot
3/. Mary Nyanut Bol
4/. Mary Atong Hol
5/. Rebecca Amou Achol
6/. Angelina Arop Amer
7/. Bakita Atong Tiek
8/. Mary Ayok Dut
9/. James Deng Kuer
10/. Samson Akot Garang
11/. John Akot Akot
12/. John Kon Kuc
13/. Tito Tit Achot
14/. James Diing Hol
15/. James Kur Achot
16/. Mary Atong Diing
17/. Mary Nyidur Garang
18/. Rebecca Awien Akot
19/. Rebecca Atoc Kuer
20/. Mary Adok Malong
21/. Mary Aker Mou
22/. Peter Hal Diing
23/. Angelina Alek Achot

• The following children at Majang Ajoung Mission Church, in consequence of their covenant relationship, received the sacrament of baptism, their parents affirming the Covenant of Baptism in relation to them and pledging the faithful performance of their duties as Christian parents.
  1/. Peter Hal Diing (son of Bakita Atong Tiek)

• Court was adjourned with prayer.
  Pastor Andrew Stringer  (Moderator)
  Pastor Vincent Ward  (Clerk)
  Pastor David Hanson

Minutes of the Commission of Synod for the Oversight of the Church Work in Southern Sudan

Members of the Commission:  Pastor Andrew Stringer (Moderator); Pastor Vincent Ward (Clerk); Pastor David Hanson
Date: Mar. 7/10

Court was constituted with prayer at the Parot, South Sudan Mission Station. Pastor Andrew Stringer and Pastor Vincent Ward were present; Pastor David Hanson, though absent, had been consulted. The following actions were taken:
• The following people at Mangar Akuac Mission Church, having been
instructed in the basics of the Christian faith and examined as to the credibility of their profession, gave public assent to the Covenant of Church Membership, were baptized, added to the roll of membership and declared to be in communicant membership:

1/. Josephina Nyanut Mawien (parent)
2/. Anjelina Achol Kuol (youth)
3/. Monica Aker Garang (youth)
4/. Mary Alek Maduok (parent)
5/. Machel Tong Kuol (youth)
6/. Rebecca Alek Wol (youth)
7/. Alisebath Nyankiir Mathiang (youth)
8/. Asusanta Anger Ruol (parent)
9/. Monica Akolkiir Kuol (youth)
10/. Abraham Achiec Kuol (youth)
11/. Santino Kuol Deng (youth)
12/. Josephina Abuk Maduok (youth)
13/. Mary Abuk Akuei (parent)
14/. Joseph Mayol Yel (youth)
15/. Mary Alek Yel (parent)
16/. Tresa Abuk Liai (parent)
17/. Abraham Mayar Akol (youth)
18/. Mary Ayak Akuei (youth)
19/. Alisabeth Achan Week (parent)
20/. Anjelo Thiep Akoon (youth)
21/. Santino Mayol Kuol (youth)
22/. Anjelina Arek Wol (youth)
23/. Josephina Awit Atak (parent)
24/. William Dut Lual (youth)
25/. Rejina Nyibol Deng (parent)
26/. Mary Atiu Deng (youth)

The following children at Mangar Akuac Mission Church, in consequence of their covenant relationship, received the sacrament of baptism, their parents affirming the Covenant of Baptism in relation to them and pledging the faithful performance of their duties as Christian parents.

1/. William Tong Bol (son of Josephina Nyanut)
2/. Jacob Tong Bol (son go Josephina Nyanut)
3/. Mary Aluet Tong (daughter of Josephina Nyanut)
4/. Anjelo Yom Yai (son of Mary Alek)
5/. Maria Akuet Yai (daughter of Mary Alek)
6/. John Garang Yai (son of Mary Alek)
7/. Mary Aluel Majok (daughter of Karlo Majok)
8/. Jacob Bluo Garang (son of Asusanta Anger)
9/. Thomas Gai Atak (son of Mary Abuk)
10/. Nyibol Atak Anjelina (daughter of Mary Abuk)
11/. Alisebath Achol Garang (daughter of Akuoc)
12/. Alisebath Akec Dut (daughter of Mary Alek)
13/. Anjelo Dut Mayar (son of Abuk)
14/. Mary Aluoth Mayar (daughter of Abuk)
15/. Rebecca Lou Mayar (daughter of Abuk)
16/. Josephina Awien Mayar (daughter of Abuk)
17/. Joseph Thiel Garang (son of Achan)
18/. Rejina Abiam Garang (daughter of Achan)
19/. Anjelina Agop Garang (daughter of Achan)
20/. Tresa Akon Deng (daughter of Abraham Deng)
21/. Mary Adut Nyeng (daughter of Josephina Awit)
22/. Bona Nyeng Nyeng (son of Josephina Awit)
23/. Lino Yai Deng (son of Santino Deng)
24/. John Thiep Deng (son of Nyibol)
25/. Moses Garang Garang (son of John Garang)

- Court was adjourned with prayer.

Pastor Andrew Stringer (Moderator)
Pastor Vincent Ward (Clerk)
Pastor David Hanson

Minutes of the Commission of Synod for the Oversight of the Church Work in Southern Sudan

Members of the Commission: Pastor Andrew Stringer (Moderator); Pastor Vincent Ward (Clerk); Pastor David Hanson

Date: Mar. 14/10

Court was constituted with prayer at the Parot, South Sudan Mission Station. Pastor Andrew Stringer and Pastor Vincent Ward were present; Pastor David Hanson, though absent, had been consulted. The following actions were taken:

- The following people at Mangar Akuac Mission Church, having given assent to the Covenant of Church Membership after a period of instruction and examination, and already being baptized, were received into membership:
  1/. Rebecca Nyanut
  2/. Teresa Nyang Deng
  3/. Arol Mayien
  4/. Sussanna Acol Kuol
  5/. Abuk Agany

- The following people at Majang Ajuong Mission Church, having been instructed in the basics of the Christian faith and examined as to the credibility of their profession, gave public assent to the Covenant of Church Membership, were baptized, added to the roll of membership and declared to be in communicant membership:
  1/. Adut Manyuol
2/. Mary Amir Geng
3/. Bakita Nyanut Akuei
4/. Rosa Arok Mayien
5/. Mary Aguil Akok
6/. Rejina Abuong Maduok
7/. Asunta Ajek Lual
8/. Bakita Arek Deng
9/. Jacob Agany Agok
10/. Mary Athieng Athuat
11/. Rebecca Ayen Ngor
12/. Mary Ayak Lual
13/. Abraham Uyai Kuek
14/. Mary Adhel Angok
15/. Bakita Awien Khon
16/. Mary Abul Akot
17/. Mary Atak Akuei
18/. Asunta Amir Mayuol
19/. James Wek Wek
20/. Akon Diing Tong
21/. Marko Kon Puol
22/. Mary Adut Wieu
23/. James Aguer Deng
24/. Angelina Ajak Garang
25/. Santino Garang Diing
26/. Rejina Akuc Majut
27/. Luka Wieu Akok
28/. Santino Kuek Wieu
29/. William Acuil Garang
30/. Mary Adhel Angok
31/. John Kuek Kuek
32/. Veronica Abuk Athian
33/. Rebecca Adut Garang
34/. Elizabeth Awien Kuol
35/. Angelina Alek Chan
36/. Elizabeth Awol Maduok
37/. Rebecca Awien Agoth
38/. Mary Nyanot Lual
39/. Abraham Diing Deng
40/. Angelina Adut Deng
41/. Rebecca Abuk Ngor
42/. Maria Arek Anei
43/. Mary Angong Malong
44/. John Ohet Ngor
45/. Rejina Nyibiol Ngor
46/. Veronica Abuk Chan

47/. James Biar Garang

- The following children at Majang Ajuong Mission Church, in consequence of their covenant relationship, received the sacrament of baptism, their parents affirming the Covenant of Baptism in relation to them and pledging the faithful performance of their duties as Christian parents.

1/. Marko Atak Arol (son of Rebecca Nyanut)

2/. Joseph Ngor Akol (son of Mary Amir Geng)

3/. Asunta Ahok Akol (daughter of Mary Amir Geng)

4/. Rebecca Anek Akol (daughter of Mary Amir Geng)

5/. Martha Atong Akol (daughter of Mary Amir Geng)

6/. Mary Awut Akol (daughter of Mary Amir Geng)

7/. Rebecca Ayen Nganut (daughter of Rosa Arok Mayien)

8/. Rebecca Awien Garang (daughter of Mary Aguil Akok)

9/. Rebecca Ayen Akot (daughter of Mary Aguil Akok)

10/. Santino Kuot Maduok (son of Asunta Ajek Lual)

11/. Jeremiah Aguer Maduok (son of Asunta Ajek Lual)

12/. John Majak Maduok (son of Asunta Ajek Lual)

13/. John Mabior Akol (son of Bakita Arek Deng)

14/. James Agany Akol (son of Jacob Agany Agok)

15/. Simon Akol Agany (son of Jacob Agany Agok)

16/. Rebecca Awut Agany (son of Jacob Agany Agok)

17/. Daniel Agany Agany (son of Jacob Agany Agok)

18/. Joseph Akok Lual (son of Mary Ayak Lual)

19/. Peter Akot Lual (son of Mary Ayak Lual)

20/. Anjelo Wieu Lual (son of Mary Ayak Lual)

21/. Rebecca Achok Uyat (daughter of Abraham Uyai Kuek)

22/. Rejina Achok Uyat (daughter of Abraham Uyai Kuek)

23/. Bakita Awien Uyat (daughter of Abraham Uyai Kuek)

24/. Jospeh Kuek Uyat (son of Abraham Uyai Kuek)

25/. Asunta Amin Uyat (daughter of Abraham Uyai Kuek)

26/. Elizabeth Abul Uyat (daughter of Abraham Uyai Kuek)

27/. Mary Ajok Bak (daughter of Bakita Awien Khon)

28/. Asunta Adior Bak (daughter of Bakita Awien Khon)

29/. James Mawien Bak (daughter of Bakita Awien Khon)

30/. Joseph Bol Bak (daughter of Bakita Awien Khon)

31/. Regina Arek Deng (daughter of Mary Abul Akot)

32/. James Agat Deng (son of Mary Abul Akot)

33/. Maria Akuol Deng (daughter of Mary Abul Akot)

34/. Magaret Atap Deng (daughter of Mary Abul Akot)

35/. Simon Kor Wieu (son of Mary Atak Akuei)

36/. Peter Akok Wieu (son of Mary Atak Akuei)

37/. Rebecca Ajak Wieu (daughter of Mary Atak Akuei)

39/. John Uyat Kuek (son of John Kuek Kuek)
40/. Margaret Awien Akot (daughter of Teresa Nyang Deng)
41/. Elizabeth Abul Garang (daughter of Arok Mayien)
42/. Rebecca Akuac Garang (daughter of Arok Mayien)
43/. Daniel Kuek Dut Uyai (son of Susanna Acol Kuol)
44/. Daniel Akol Wieu (son of Mary Nyanot Lual)
45/. Paul Wieu Wieu (son of Mary Nyanot Lual)
46/. Asunta Akec Wieu (daughter of Mary Nyanot Lual)
47/. Margaret Awut Wieu (son of Mary Nyanot Lual)
48/. Jeremiah Ngong Diing (son of Abraham Diing Deng)
49/. Peter Deng Diing (son of Abraham Diing Deng)
50/. Angelina Akuol Ngor (daughter of Angelina Adut Deng)

- Court was adjourned with prayer.

Pastor Andrew Stringer  (Moderator)
Pastor Vincent Ward  (Clerk)
Pastor David Hanson

**Minutes of the Commission of Synod for the Oversight of the Church Work in Southern Sudan**

Members of the Commission: Pastor Andrew Stringer (Moderator); Pastor Vincent Ward (Clerk); Pastor David Hanson

Date: May 9/10

Court was constituted with prayer at the Parot, South Sudan Mission Station. Pastor Andrew Stringer and Pastor Vincent Ward were present; Pastor David Hanson, though absent, had been consulted. The following actions were taken:

- The following people at Mangar Akuac Mission Church, having given assent to the Covenant of Church Membership after a period of instruction and examination, and already being baptized, were received into membership:
  1/. Mary Akuoch Mayien
  2/. Peter Akuei Dut
  3/. Anguet Ngor Ngong
  4/. Arek Liai Ango
  5/. Awien Akuei Dut
  6/. Peter Dut Yuot
  7/. James Wol Yuot
  8/. Mary Abuk Deng

- Court was adjourned with prayer.

Pastor Andrew Stringer  (Moderator)
Pastor Vincent Ward  (Clerk)
Pastor David Hanson
Minutes of the Commission of Synod for the Oversight of the Church Work in Southern Sudan

Members of the Commission: Pastor Andrew Stringer (Moderator); Pastor Vincent Ward (Clerk); Pastor David Hanson
Date: May 15/10

Court was constituted with prayer at the Parot, South Sudan Mission Station. Pastor Andrew Stringer and Pastor Vincent Ward were present; Pastor David Hanson, though absent, had been consulted. The following actions were taken:

• In anticipation of the organization of Mangar Akuac Mission Church, Peter Akuei was examined for the office of ruling elder in the following areas: qualities of an elder, soundness in the faith and commitment to the Constitution of the Reformed Presbyterian Church of Southern Sudan. Peter Akuei was sustained in his examination.
• In anticipation of the organization of Majang Ajuong Mission Church, John Akol Akol and John Wieu Bol were examined for the office of ruling elder in the following areas: qualities of an elder, soundness in the faith and commitment to the Constitution of the Reformed Presbyterian Church of Southern Sudan. John Akol and John Wieu were sustained in their examinations.
• Court was adjourned with prayer.

Minutes of the Commission of Synod for the Oversight of the Church Work in Southern Sudan

Members of the Commission: Pastor Andrew Stringer (Moderator); Pastor Vincent Ward (Clerk); Pastor David Hanson
Date: May 23/10

Court was constituted with prayer by Pastor Andrew at the Mangar Akuac Mission Church. Pastor Andrew Stringer and Pastor Vincent Ward were present; Pastor David Hanson, though absent, had been consulted.

After a time of worship, Pastor Thomas preached a message based on Matthew 5:21-26 – “How to be a Church of Peace.”

The election for ruling elders was conducted. Peter Akuei and Keribino Hol were elected by the congregation to serve as ruling elders. Both men accepted the call of the congregation.

Having been previously examined by the commission, Peter Akuei came forward and answered the questions for ordination. He then knelt for the laying on of hands. Pastor Vince prayed the prayer of ordination and installation.

Pastor Andrew gave a charge to the ruling elders based on 1 Timothy 4:12:
“Be an Example to All the Believers.”

The organization of the congregation proceeded as follows:
The communicant members stood to give assent to the Covenant of Church Membership, read by Pastor Thomas Deng, along with the following pledge:

“Do you promise before God to live together in love as an organized congregation that is based on the Constitution of The Reformed Presbyterian Church of Southern Sudan?
“Do you promise to obey the leaders of the church, to follow Jesus with all your heart, and to promote the peace and unity of the church?”

The congregation was declared ‘organized’ by Pastor Andrew.
The service was concluded with prayer by Pastor Keribino Hol.
The benediction was pronounced by Pastor Thomas Deng.
Court was adjourned by Pastor Andrew.

Pastor Andrew Stringer  (Moderator)
Pastor Vincent Ward  (Clerk)
Pastor David Hanson

Minutes of the Commission of Synod for the Oversight of the Church Work in Southern Sudan

Members of the Commission:  Pastor Andrew Stringer (Moderator); Pastor Vincent Ward (Clerk); Pastor David Hanson
Date: May 30/10

The Court was constituted with prayer by Pastor Andrew at the Majak Ajuong Mission Church. Pastor Andrew Stringer and Pastor Vincent Ward were present; Pastor David Hanson, though absent, had been consulted.

After a time of worship, Pastor Karlo preached a message based on Matthew 16:13-20: “Jesus will Build His Church”.

The election for ruling elders was conducted. John Akol Akol and John Wieu Bol were elected by the congregation to serve as ruling elders. Both men accepted the call of the congregation.

Ruling-elders elect, John Akol and John Wieu, having been previously examined by the commission, came forward and answered the questions for ordination. They then knelt for the laying on of hands. Pastor Vince prayed the prayer of ordination and installation.

Pastor Vince gave a charge to the newly ordained ruling elder based on 1 Timothy 4:16: “Watch your Lives and your Doctrine Closely.”

The organization of the congregation proceeded as follows:
The communicant members stood to give assent to the Covenant of Church Membership, read by Pastor Karlo Majok, along with the following pledge:

“Do you promise before God to live together in love as an organized
congregation that is based on the Constitution of The Reformed Presbyterian Church of Southern Sudan?

“Do you promise to obey the leaders of the church, to follow Jesus with all your heart, and to promote the peace and unity of the church?”

The congregation was declared ‘organized’ by Pastor Andrew.

The service was concluded with prayer and the benediction by Pastor Karlo Majok.

Court was adjourned by Pastor Andrew.

Pastor Andrew Stringer  (Moderator)
Pastor Vincent Ward  (Clerk)
Pastor David Hanson

Minutes of the Commission of Synod for the Oversight of the Church Work in Southern Sudan

Members of the Commission:  Pastor Andrew Stringer (Moderator); Pastor Vincent Ward (Clerk); Pastor David Hanson

Date: June 13/11

Court was constituted with prayer over Skype Internet phone service. Pastor Andrew Stringer in Canada, Pastor Vincent Ward in Kenya, and Pastor David Hanson in the United States were present. The following actions were taken:

• The minutes of the Commission from October 26, 2008; September 14, 2009; October 11, 2009; November 16, 2009; December 2, 2009; December 5, 2009; January 24, 2010; March 7, 2010; March 14, 2010; May 9, 2010; May 15, 2010; May 23, 2010; and May 30, 2010 were approved with minor corrections as recommended by the minute review committee at the 2010 Reformed Presbyterian Synod. (We note that these minutes had been previously circulated right after the particular meetings in a timely fashion to all the members of the commission and had been implicitly approved as accurate by the entire commission. We had just failed to formally approve the minutes, so this meeting was held to rectify the situation.)

• The minutes of the Commission from June 13, 2011 were approved.

• Court was adjourned with prayer.

Pastor Andrew Stringer  (Moderator)
Pastor Vincent Ward  (Clerk)
Pastor David Hanson

Rick Gamble presented the report of the Committee to address Communication 11-2. The communication was referred to the Business of Synod Committee for the consideration of the Synod of 2013.

Jon Maginn presented the report of the Travel Agent. Mr. Maginn was given an ovation for his work as travel agent over the past six years. The report as a whole was approved and is as follows:
Report of the Synod Travel Agent for the 180th Synod, 2011

The cost of travel for this year is $34,364.09 with all the vouchers we have in at this time. This cost is slightly more than last year’s total at Synod of $34,356.24. Although this year’s total is only slightly more, it is important to remember that 2010’s cost was substantially more than 2009’s total of $28,146.55. That increase was due to the increase in delegates for the 200th Anniversary Celebration of RPTS. We would have expected the total travel cost to decrease without the celebration. What the increase this year shows us is that it is less expensive to travel to Pittsburgh than Indianapolis. It should be pointed out that once all the vouchers were in the total cost for 2010 was $40,324.

As always, you are asked to remember that although funds are supplied by Synod for the travel of all delegates it is your duty to take care not to waste the Lord’s funds which might also be used for other ministries. Please be sure to purchase your airline tickets at least two months in advance to help alleviate the cost. Also, remember to check various modes of travel (flying vs. driving). Synod will reimburse the least expensive option even if you choose the more expensive one.

For the second year checks will not be given to you at the end of Synod, but will instead be mailed to you soon afterward. This process allows the Denominational Controller, Heather Pinkerton, time to record all of this information and look into the receipts given to her as various laws require. If you do not have your receipts with you, then please send them to the treasurer’s office as soon as you return home. You are supposed to have them attached to your travel voucher. Please send all your receipts at the same time. One of the benefits of buying your airline tickets early is that you can send your receipts to the treasurer’s office and have a reimbursement check sent to you before Synod.

Thank you again for the opportunity to serve you as your travel agent.

Jon Maginn
Ryan Hemphill

Jared Olivetti presented the report of the Nominating Committee. The report as a whole was approved and is as follows:

Report of the Nominating Committee

Boards:
- RP Global Missions (2015): David Long (Teaching Elder), Paul Ledwell (Ruling Elder)
- Board of Pension Trustees (2013): William Edgar, Dean O’Neill
- Board of Corporators: Steve McMahan
- Synod Trustees (2014): Paul Finley, Cheryl Hemphill
(Treasurer & Trustee of Synod): James McFarland
Home Mission Board (Women’s Synodical): Rachel Roberts

Committees:
Business of Synod Committee (2014): Paul Brace, Scott Wilkinson
Committee for Vital Churches (2017): Jerry Porter
Committee on Finance: Lorrie Meneely (2013), David Merkel (2014)
Graduate Study Committee: Courtney Miller
Interchurch Committee (2013): Jerry Milroy, Drew Gordon
Int’l Conference Advisory Committee: Andy McCracken
RP Global Consultative Committee: Matt Filbert, David Reese
Committee on Understanding the Times (2013): Lucas Hanna

Other:
Parliamentarian: Martin Blocki

Ray Morton presented his report as Assistant Clerk on the Records of Presbyteries. The report as a whole was approved and is as follows:

Report of the Records of Presbyteries

The Assistant Clerk would respectfully report that the Minutes of six Presbyteries in North America, the one Presbytery in Japan, under the care of the Synod of the Reformed Presbyterian Church of North America were read and approved. Nothing substantial was found contrary to the law and order of the church although some minor matters were indicated to the appropriate presbyteries. Among these minor matters are: minutes not signed by either the Moderator and/or the Clerk of the meeting, and some spelling or editorial errors.

The Assistant Clerk renews the request that the St. Lawrence Presbytery procure a Minute book for the long-term keeping of its records. Such books are available and used by all other North American presbyteries.

Respectfully submitted,
Raymond E. Morton,
Assistant Clerk of Synod

Bruce Parnell presented the report of the Resolution of Thanks Committee. The report as a whole was approved and is as follows:

Resolution of Thanks

Whereas the LORD has created the heavens and the earth and all that is in them; whereas God the Father and the Son have covenanted from all eternity to save a people to Himself and has effected the same by the incarnation, perfect life, sacrificial death and resurrection of the Lord Jesus Christ; whereas the LORD has established and sustained the RPCNA and brought us together safely
this week of 27 June, 2011 to administer the work of the RPCNA; whereas the LORD has poured out his grace upon us in the planning and execution of the meetings and the deliberations; whereas it is recognized that the Business of Synod Committee has done an exceptional job of planning for the meetings and providing for the needs of the members of the Synod; whereas the moderator and clerks have ably guided us through the agenda; whereas the LORD has endowed Indiana Wesleyan University with exceptional facilities and her staff with great hospitality; whereas the LORD has blessed the RPCNA with adequate resources to support her ministries; and whereas the LORD has blessed the presbyters of the Synod with reasonable health during the week.

Therefore be it resolved that the 180th Synod of the Reformed Presbyterian Church of North America does thank and praise the one living and true God, Father, Son and Holy Spirit for His abundant blessings upon His Creation, His Church and all of those who have served this Synod. Further that we extend our thanks and prayers to the Business of Synod Committee for their diligence and care in tending to the logistics of operating the Synod and to the staff of Indiana Wesleyan University for their wonderful hospitality in meeting our physical needs.

Brian Panichelle
Bruce Parnell
William Pihl

The minutes of this session were read, corrected and approved as read.

Pastor Takiura directed Synod in the evening prayer time. Following the reading of Jude 20-21, Synod sang the first verse of Psalm 107 in Japanese, then those present gathered in small groups to pray and concluded the prayer time singing Psalm 98B.

Ruth Vos was given a rising vote of thanks for her work as Synod secretary. Following announcements, David Willson was given a rising vote of thanks for his work as Synod Registrar. The clerks were thanked for their work.

The Moderator read Proverbs 4:23 and called us to be diligent in our service to Christ. Synod adjourned at 9:00 p.m. singing Psalm 133A being led in prayer of adjournment by Bruce Martin who also pronounced the benediction.

Respectfully submitted,
J. Bruce Martin, Clerk
Raymond E. Morton, Assistant Clerk
Appendix
Reformation Translation Fellowship

Dear Fathers and Brothers,

The Reformation Translation Fellowship is thankful for the continued opportunities for ministry that the Lord has given to us. The end of 2010 saw the death of Dr. Charles Chao, the last member of the “founding fathers” of the RTF. We are thankful for his tireless efforts to translate and produce solid Reformed works for Chinese readers. Only eternity will be able to measure the full extent of Dr. Chao’s influence for the cause of Christianity, but we can already see in part the profound impact his life and ministry has had on countless people. Charles married Pearl on March 4, 1932, and thus they were married for nearly 79 years. Please pray for Pearl as she mourns his loss.

We continue to have contact with believers in Mainland China. We were able to have one book Competent to Counsel by Jay Adams, printed legally. By the meeting of Synod, a second book, a children’s Bible story book, should also have been printed in China. During the year a PCA pastor, along with an RTF Board member as translator, went to China to teach at a seminary there. We also printed and distributed 50,000 copies of 5 booklets of J. G. Vos’ Search the Scripture series (all five in one volume). Please pray for wide distribution of materials that are legally available throughout Mainland China.

Efforts continue in Taiwan to revise and update some of the previously translated books but especially to translate new titles. During 2010, they were able to produce the following titles:

- The Rare Jewel of Christian Contentment by Burroughs
- The Teaching of Jesus Concerning the Kingdom of God by G. Vos
- Ephesians by Ferguson (in the Let’s Study the Bible series)
- The Courage to be Protestant by Wells
- Sovereign Grace Sermons by Spurgeon
- Finally Alive by Piper
- Designed for Dignity by Pratt
- Speaking the Truth in Love by Powlison
- Galatians by Thomas (in the Let’s Study the Bible series)

The goal is to produce about 10 new titles each year. For 2011, the books that are projected to be done are:

- To the Ends of the Earth by C. Chao (memorial edition)
- The Unfolding Mystery: Discovering Christ in the Old Testament by Clowney
- The Doctrines of Grace in the Gospel of John by Steward
- With Awe and Reverence by Hart and Muether
- Written in Stone by Ryken
- Gospel of John by Johnston (in the Let’s Study the Bible series)
- Mystery of the Holy Spirit by Sproul
- The Doctrine of Repentance by Watson
Let the Reader Understand by McCartney and Clayton
Competent to Counsel by Adams

The first three titles have already been done in the first part of 2011.
Like many non-profits, donations have been down for the RTF the last couple of years. We had been able to rely on some savings that were the result of some special gifts to the RTF in previous years. These funds have now been exhausted and we are dependent upon donations to fund the various projects. The RTF office has been moved to Terre Haute, Indiana. Donations and book orders can be sent to:

Reformation Translation Fellowship
PO Box 2345
Terre Haute, IN 47802-0345

An RTF web site in English can be found at: www.rtf-usa.com
It gives basic information about the RTF and also has a listing of RTF titles (in English only at this time) and their U.S. prices. For orders outside North America, books can be ordered online from the Taiwan office at: www.crtsbooks.net Also on the web site, Chinese readers will find certain titles (such as Finally Alive by Piper) available for downloading anywhere in the world.

Special thanks also go to all the various individuals, families, and congregations that have supported us in prayer and financially through the years. God has been and is continuing to do some marvelous things in China, and your support helps to make possible the RTF’s involvement in what is happening. Please pray that God would use the materials translated and published to strengthen believers throughout the world.

Respectfully submitted
William L. Roberts, treasurer
Reformed Presbyterian Woman’s Association
Report of the Administrator

Every year I seem to preface my report with the statement that this has truly been a year of change! One of the harder changes this year was the implementation of the financial management plan which included a reduction in employee wages, planned overtime and individual department expenses.

Program Changes
In March we changed our contract pharmacy from RxPartners-LTC, to OnSiteRx of Western Pennsylvania. With this change we acquired a new software program for order entry. We are now comfortable with the use of this program but it was a painful few months working through the learning curve. The change in pharmacies has proven to be a fiscally positive change. The amount of money that we have saved over the remainder of this year has been significant.

MDS Director, an additional resource from the company that provided us with the Care Tracker program, was added to help us document the care given our residents and then analyze that documentation for areas in which we can increase our accuracy in order to maximize the payment we are entitled to receive for the work we have done.

On October 1, 2010, we were mandated by the government to change our resident assessment instrument from the Minimum Data Set 2.0 to MDS 3.0. This required intense concentration as we learned a new system of documentation. The system has increased the amount of work involved by at least 33% for the staff involved in the documentation of the care we deliver so that we can be paid.

Early in the year we implemented a plan for live preaching in our Sabbath morning service. Three very faithful men are providing that preaching on a regular rotation. They are: Tim McClain (First RPC, Beaver Falls), and Paul Martin and Peter Smith (Covenant Fellowship RPC, Wilkinsburg). Each has involved his session in the acceptance of this responsibility.

The Upper Rooms Inc. is fully occupied at the present time. We have had several tenant changes throughout the year, but Tom Price, Community Manager has been able to fill the empty apartments within a short amount of time utilizing his waiting list.

Four of the nine apartments in Upper Rooms Vista were occupied this past year. Two new tenants will be moving in during June. Since we are licensed by the Commonwealth of Pennsylvania as a Continuing Care Retirement Community and provide services such as housekeeping and transportation, we were required to obtain licensure as a Home Care Agency. This licensure also requires another annual survey!

We had some major employee retirements in the end of 2010 and the beginning of 2011. Our Assistant Director of Nursing and our full-time Ward Secretary retired. Linda Long, the Director of Nursing, has hired a new daylight Nursing Supervisor and a full-time Ward Secretary. Also, our 11pm-7am Nursing
Supervisor had to resign suddenly due to health reasons so Linda hired a new RN to cover that time slot. In the Environmental Services Department a housekeeper who had been employed at the Home for 36 years had to resign due to health issues. Bill Gillies has hired two part-time employees to take her place.

Building/Equipment Repairs

The care of an aging building requires attention to upkeep issues that arise unexpectedly. Some of the issues we have dealt with in the past year include:

• The bulkhead in the residential dining room was damaged by leaking water. It had to be removed and repaired and the bricks in the northwest corner of the building re-pointed. This required the removal of the railing of the 4th floor deck which put the deck out of commission for almost a year.

• A major addition (Manifold Re-circulating System) had to be added to our domestic hot water boiler to prevent the growth of Legionella bacteria in the water system.

• Early in 2011 we made repairs to the boiler system and to the generator.

• Equipment in the kitchen that had been in use for many years needed replacing.

• A gas leak in the kitchen required hours of searching for the leak and in the process finding several that were repaired.

• In McKee Place two rooms were redesigned to be a two-room apartment and currently we are creating two semi-private rooms to take advantage of a market for personal care accommodations; the corner of the large dining room was repaired and the railing around the fourth floor deck was replaced.

God has again brought us through a very difficult year in the operation of the Home. He has again proven to be a faithful Heavenly Father for which we praise Him. We continue to be challenged to look for ways to reduce our spending without reducing our ability to give quality care to the residents who have been entrusted to us.

Respectfully Submitted,
Margaret Hemphill, Administrator
Reformed Presbyterian Woman’s Association

Report of the Chief Executive Officer

My first days as CEO were very enlightening. I learned much from the RP Home’s staff, and felt integrated into the fabric of the community. The Christmas programs and New Years activities were an added blessing as they gave me natural opportunities to meet many of the residents. Many wonderful things have happened here, and our story must be told to new members of the RPCNA and the wider Northside Pittsburgh community.

The Home is operating in a shifting regulatory and financial landscape, so our future remains fragile. Our costs are not met by our largest payer, medical assistance, and our benevolent care nearly exceeded $1 million. Our care for the elderly of the RPCNA has not waned—the $95,000 of benevolent care given to retired workers of the church is part of our call given by the Lord in Matthew 25:40. The 2011 allocation from RPM&M was enormously valuable, moving our cash flow into positive territory for the year. Donations from the public were invaluable as well; we pray that the generosity of the church on both counts is sustained.

Operationally, the RP Home hit the ground running for the first quarter of 2011, maneuvering through various seasonal activities while initiating new programs within the aforementioned goals, such as strengthening our referral retention process to raise occupancy, monitoring and reacting to trends versus budget, and seeking partnerships with local community hospitals to increase skilled nursing residents. By highlighting our ‘Hallmarks of Excellence’ in nursing, we can forge deeper relationships with hospitals. This will also help in our preparation for healthcare reform. To manage more effectively our supply spend (our second largest expense and cash outflow), we have signed a contract to pilot an inventory management system which collects our purchasing data. This information will help us reduce our supply costs through the continued group purchasing efforts of the Faith Based Network. We hired Rebecca King as our new Director of Marketing and Public Relations. She brings experience to help us increase the effectiveness of our external communications. I look forward to seeing her efforts raise occupancy rates and community donor support. Robin’s Nest, our daycare program, is seeking its second star in the Keystone Star program by summer of this year and increased enrollment throughout the year.

The RPWA gave a lovely good-bye to Faith Martin at a Retirement Brunch in late March. Many people came to celebrate her storied career at the Home, and even more sent their greetings. The program was a lovely testament to the staff’s love and affection for her. The Therapeutic Garden was renamed the Garden of Faith in her honor. $38,360 has been raised for the capital project, yet our total cost equals $107,000. We will develop fund sources for this project and other capital projects that must occur to maintain the campus. From the fullness of the Lord’s grace, the RPWA has seen one blessing after another!

Respectfully submitted,
Laura C. Duncan, CEO
Reformed Presbyterian Woman’s Association  
Report of the Chief Financial Officer  

**Overall Financial Picture**  
The overall financial picture of the Reformed Presbyterian Woman’s Association remains fragile. However, significant steps have been taken and continue to be taken to chart the course through choppy waters that come with operating a small senior living facility in today’s health care reform climate. The total operating losses were lowered by $328,955 in 2010, and our total contributions and investment income and gains brought our consolidated bottom line to just shy of breaking even. In addition, we were extremely thankful for a combined positive operating cash flow for the year. We were able to pay $168,853 towards our outstanding debt. Only capitalized expenditures that enhanced occupancy or are critical to operations were completed.

**Management Course of Action**  
When it became clear that our annual Medical Assistance payments would decrease by approximately $180,000 beginning in April, 2010, the Home Administration recommended to the Board of Directors that employee wages be reduced. This action was approved and became effective in mid-April. In addition, the Home terminated its contract with an outside provider and now directly employs the Director of Environmental Services. Staffing patterns in every department were reviewed and overtime pay has been minimized. A change in pharmacy arrangements took place in March, 2010. These steps and more made it possible to improve our financial operations and meet our payroll obligations throughout the year.

**Critical Points**  
As in any healthcare facility, there are at least four critical points to maintaining financial solvency:

1. Healthy occupancy rates  
2. Proper documentation of all care and assessments to achieve the highest possible level of third party per diem payments  
3. Diligent and careful attention to operating costs  
4. Cultivation of and prayer for sufficient non-operating revenue to offset loss from operations

The RP Home is engaging with other members of our Faith Based Network to move to the “next level” for enhancing group purchasing of supplies with the goal of reducing costs. We are thankful that significant savings have been realized in bulk buying of gas and electricity.

Marketing efforts are being increased to open the lines of communication with hospital discharge planners so that they know that the RP Home is a place where quality short term rehabilitation is provided. Our recently hired Director of
Marketing desires to see that the RP Home is clearly seen by both the Reformed Presbyterian Church family and the local Pittsburgh community as a delightful place to come and live one’s senior years.

**Lord’s Provision**

The careful steps that we take to ensure financial stability of our organization pales in comparison to the Lord’s provision and protection of our ministry. During 2010 we made our need for financial contributions known, and individuals, churches, and Synod have responded for which we are extremely grateful. Beyond our control is the health of the economy as it affects our financial investment values and interest and dividends that are so important to our financial health. The promise from Matthew 6 is extremely helpful: “Look at the birds of the air...are you not of more value than they? Consider the lilies of the field...will He not much more clothe you? Therefore do not worry. But seek first the kingdom of God and his righteousness, and all these things will be added to you.”

Respectfully submitted,
William J. Weir, Corporate Administrator & Chief Financial Officer
Regarding COMMUNICATIONS #11-1 and 11-2

a) To the Synod of the Reformed Presbyterian Church of North America meeting at Indiana Wesleyan University on June 20

b) This Communication consists of two papers.

c) The subject matter of one communication is asking for modifications in the new Directory for Worship. The second is asking for modifications regarding the handling of some examinations of students under care.

d) Procedural history: The first communication is Paper S2011-1 and came to the Presbytery of the Alleghenies (POA) from the North Hills Session. The second communication is Paper S2011-2 from the Candidates Committee. The presbytery at its meeting on April 8 ordered that this communication be transferred to the Synod.


f) History of the study done on the question by the original authors, or the session involved or the presbytery. Paper S2011-1 was studied in some detail by the North Hills Session and Paper S2011-2 was studied in detail by the Candidates Committee. Both papers were referred to the Judicial Committee at the above stated meeting. Paper S2011-1 was ordered transferred to Synod without endorsement while Paper S2011-2 was sent on with endorsement.

g) We would not anticipate any costs other than those of a study committee (s) should Synod appoint one.

h) The two papers are attached to this e-mail along with the report of the Judicial Committee.

i) The signature of the POA Clerk is attached electronically.
   Ralph E. Joseph, Clerk
   Presbytery of the Alleghenies

Judicial Committee Report
Presbytery of the Alleghenies
April 8, 2011

Fathers and Brethren,

Your committee was given the task of recommending how the presbytery should dispose two papers, S2011-1 from the North Hills session and S2011-2 from the Candidates Committee.

S2011-1 seeks constitutional amendments clarifying the status of wedding and funeral services as being distinct from regular services of worship. We believe this is a matter worth pursuing, yet the proposed wording seems to raise further questions regarding the basis of such a distinction. Further study will likely be proposed at the synod level, however, since this paper raises a constitutional matter and requests a constitutional change, we think it best to forward the paper to synod and allow that court to decide if further study is needed and how it should
be done.

S2011-2 seeks a constitutional change that would explicitly allow written exams to be given to theological students in the areas of English Bible and Church History, outside of stated presbytery meetings, if such exams are proctored by a member of the court. We think this is a desirable change which the presbytery should pass on to synod with presbytery endorsement.

Therefore, we bring the following recommendations:
1) That presbytery forward paper S2011-1 to synod.
2) That presbytery forward paper S2011-2 to synod with presbytery’s endorsement.
3) That this committee be dismissed.

Respectfully submitted,
Dean McHenry
Bruce Backensto
CJ Williams

Communication 11-1
Paper S2011-1

March 10, 2011
Dear Fathers and Brothers,

The new Directory for Worship is primarily a document that governs aspects of public corporate worship. In fact, it is titled as such: The Directory of Public Worship. However, Chapter 5 of the directory specifically relates to two ceremonies that are not public worship: weddings and funerals.

The session of the Reformed Presbyterian Church of North Hills (RPCNH) believes that this lack of consistency causes unnecessary confusion. Particularly in future years when new elders and members read the document for the first time, it would be beneficial to have the document more clearly elucidate the fact that Chapter 5 does not distinctly “fit” the previous 4 chapters. However, we also believe that it is important to have the content of Chapter 5 included in our documents and that this directory is the most logical place to include it.

Therefore, the RPCNH session suggests the following modifications to the directory:

- The title of the directory should be changed to “Directory for Public Worship and Related Ceremonies”.
- The preamble should be expanded to read, “The primary purpose of this directory is to guide the public worship of the church according to the Scriptures as summarized in the standards of the Reformed Presbyterian Church of North America. In addition, Chapter 5 addresses ceremonies of the church other than worship services and is given as a guide to facilitate these public functions.”
- An introduction to Chapter 5 should be added: “This chapter provides guidelines for other public ceremonies that are integral to the life of the church. While the aim of these services is to bring glory to God, they are not considered to
be public worship and, therefore, are not governed by the same standards as those applying to Chapters 1-4.”

The RPCNH session asks the Presbytery of the Alleghenies to endorse to the Synod these changes to the Directory of Public Worship.

Grace and Peace,
The Session of the Reformed Presbyterian Church of North Hills

Communication 11-2
Paper S2011—2

The Candidates Committee of the Presbytery of the Alleghenies respectfully proposes the following change to the Directory of Church Government:

**Location and current wording:**
Chapter 3 – The Officers of the Church
Section II – Elders: Teaching Elders
Paragraph C – Preparation

Point 2 – Eligibility to Preach (First step for Licensure)

Sub-point c. The candidate shall be examined by his presbytery in constituted court in the following areas:

1) Personal godliness
2) English Bible
3) Systematic Theology and Distinctive Principles
4) The preaching of an expository sermon
5) The presentation of a paper on church history (Presbytery is responsible to make these assignments which may correspond to assignments fulfilled in seminary.)

Point 3 – Eligibility for a Call (Final Step for Licensure)

Sub-point c. The candidate shall be examined by his presbytery in constituted court in the following areas:

1) Evidence of pastoral and evangelistic gifts
2) Systematic Theology and Distinctive Principles
3) Church History
4) The preaching of an expository sermon on an assigned topic
5) The presentation of an exegesis paper (Presbytery is responsible to make these assignments which may correspond to assignments fulfilled in seminary.)
Proposed changes to both Point 2, subpoint c and Point 3, subpoint c:
The addition of the following language:

“The administration of written exams (English Bible or Church History) may occur outside of the called meeting of Presbytery, provided that the exam is proctored by a Teaching or Ruling Elder.”

Rationales for the proposed changes:
1) The current practice of presbyteries regarding church history papers and exegesis papers is to either assign a special committee to review the papers or to have the credentials committee review them, and report back to Presbytery with a recommendation as to whether said papers are of sufficient quality to be acceptable evidence of competency in their respective areas of study.
2) The current practice for the administration of the English Bible Exam in at least a couple of our presbyteries is to administer the test during the stated meeting or Presbytery and to grade it following its administration. This requires:
   a. the absence of a presbyter from the proceedings of the larger court.
   b. Grading under time pressure
3) Presbyteries and their respective “candidates” committees have seen the necessity and wisdom in administering written exams at times other than stated meetings of Presbytery.
4) The adoption of the proposed language would:
   a. Keep presbyters in stated meetings, which is their obligation to the church.
   b. Speed up examination and reporting process. Tests would be graded in advance, all that would be required would be a pass/fail report on the floor of Presbytery.
   c. In the case of written church history exams, it would allow an objective focus for follow up questions from the floor during the subsequent verbal exam. This would fit the paradigm of written exams followed by oral exam in most graduate programs around the country.

Respectfully submitted,
Candidates Committee of the Presbytery of the Alleghenies
Rut Etheridge, Chairman
Martin Blocki
Steve Bradley
Marlin Klingensmith
Paul Martin
Vince Scavo
Born on August 2, 1916 in Chung-Ku, Manchuria, China, Charles Chung-Hui Chao was the youngest son in a family of six(1). His father was originally a farmer and later became a merchant and land owner. Although his father was not a Christian, his mother became a devout Christian in her early adulthood. It was through her godly influence that Charles first began to understand Christianity. In 1935 at the age of 19, Charles became a Christian under the preaching of well-known Chinese evangelist Wang Ming Tao.

Charles married Pearl Li Yu-Chen on March 4, 1932, sharing over 78 years of loving marriage together(2). To this union were born ten children, five boys and five girls: Ted, Jonathan, Helen, Jean, Samuel, Harry, Bill, Grace, Ai, and Rose. Although raised Buddhist, Pearl became a Christian early in their married life and was a faithful companion and helper to Charles over the years.

Charles attended the Newchuang Bible Seminary in Yingkou where he met Dr. J.G. Vos. God used Dr. Vos to deepen Charles’ understanding of the Reformed faith. Dr. Vos introduced some of Loraine Boettner’s books to Charles who was then eager to translate them into Chinese. Charles demonstrated skill as a linguist.

The years of 1942-1948 were politically and physically perilous. Between the incoming tide of Communist forces and the Russian occupation of Manchuria, Charles was literally on the run evading Communist army recruitment but returning home whenever possible. He was unable to complete his theological training at that time.

During these harrowing times, Dr. Boettner continued to correspond with Charles to encourage him. Later, Dr. Boettner introduced him to Samuel Boyle, a Reformed Presbyterian (RPCNA) missionary in South China. Dr. Boyle saw the need for Chinese translation of Reformed literature in light of the threat of liberal theology spreading among mainline denominations and the impending Communist threat.

In 1948, by God’s grace and after many failed attempts to retrieve his family from Communist-occupied Manchuria, Charles, Pearl and the children were reunited in Shanghai. At about this time, Dr. Boyle invited Charles and the family to follow him and other missionaries to Hong Kong. In 1949, Dr. Boyle and Charles founded the Reformation Translation Fellowship (RTF). The friendship between the two men and their families has lasted a lifetime as they shared the same vision to translate Reformed literature into Chinese.

From 1949 until his retirement in 1992, Charles translated and edited over 60 books. He also published various theological articles for the quarterly magazine Reformed Faith and Life. He also wrote five books, including a comprehensive dictionary of theological terms and an autobiography entitled Out of the Tiger’s Mouth.

In 1950, the Chao and Boyle families moved to Kobe, Japan, where Charles and Sam worked side by side for six years. Charles was licensed to preach in
December of that same year. On May 13, 1954, he was ordained as a minister in the RPCNA by the Far East Commission of the R. P. Church. In 1956, he went to the United States to pursue his dream of continuing his study of theology, attending the Reformed Presbyterian Theological Seminary in Pittsburgh, PA, and later doing graduate work at Westminster Theological Seminary in Philadelphia, PA. The rest of the Chao family moved to the US in 1958 and lived in Los Angeles, CA.

Between the years of 1958-1967, Charles worked out of his home in Los Angeles, translating and sending manuscripts to Hong Kong for publication. Then in 1968, he and the family moved to Taiwan to set up the RTF office in Taipei. They lived there for the next 24 years until his retirement in 1992, when they returned to Southern California permanently. Charles continued to work on various translation projects until 2004. In 1997 and 2005, Charles received honorary doctorate degrees from Geneva College and Westminster Theological Seminary, respectively.

Charles died December 16, 2010 with a memorial service for him being held on January 8, 2011. Only now are affects of Dr. Chao’s life and ministry being seen more clearly. Literally tens of thousands of people in his native China and elsewhere have been profoundly impacted by the books that he has written and by those he has translated. Some of his children and their spouses have also had powerful and effective ministries in the land of their father’s birth.

“...but the word of God is not bound.: -- II Timothy 2:9b

“I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. -- II Timothy 4:7,8

Respectfully submitted,
William Roberts

(1) Both Covenantant Ministers 1930-1963 by Alvin Smith and Reformed Presbyterian Ministers 1950-1993 by Charles McBurney give the date of Charles Chao’s birth as June 6, 1916, but in his autobiography Out of the Tiger’s Mouth, Dr. Chao beings the second chapter with the sentence “I was born on the second of August 1916,...”.

(2) Reformed Presbyterian Ministers 1950-1993 lists the date of Dr. Chao’s wedding as 1935, but Out of the Tiger’s Mouth and Covenantant Ministers 1930-1963 both give the date as March 4, 1932. Charles was 16 years old at the time. (See Out of the Tiger’s Mouth, p.27)
Memorial for Dr. David M. Carson

On August 9, 2010, in a moving memorial service, Geneva College bade farewell to Dr. David Carson, longtime professor of Political Science. In that service the compelling evidence of his legendary influence on scores of students who sat under him in his classes was overwhelmingly evident. For those who shared their memories of Dr. Carson and his classes, Geneva College without him would never be the same.

David Melville Carson was born January 30, 1922 in Sparta, Illinois, to the Reverend Melville and Faith Coleman Carson. His secondary education was received in Sparta, Quinter, Kansas, and Seattle, Washington. In 1942 he received an A. B. in English from Yale University. He was a graduate of the Reformed Presbyterian Theological Seminary in 1945. Having been licensed to preach by the Pacific Coast Presbytery in 1944, he was ordained by the Pittsburgh Presbytery in 1945 and installed as pastor of the Eastvale congregation. In 1950 he received a Master of Arts degree and in 1964 a Doctor of Philosophy degree in history, both from the University of Pennsylvania.

Following three years as the Eastvale pastor, David came to Geneva College as Assistant Professor of Political Science and by 1966 was appointed chairman of the department of Political Science, a role that he held until his retirement in 1992.

In August, 1957 he married Margaret Ewing Weir, daughter of Dr. W. W. and Elizabeth Ewing Weir, longtime missionaries on the island of Cyprus. God blessed this marriage with two children: Elizabeth Faith and Christina Grace.

Dr. Carson served the Reformed Presbyterian Church in other capacities as well: the Witness Committee, the Oath Committee, the Education and Publication Committee, the Stewardship Committee, the Board of the Reformed Presbyterian Seminary, and the Church History Committee. His publications include From the Study Window (1971), a collection of essays published in the Christian Statesmen between 1956 and 1965; Transplanted to America: a popular history of the American Covenanters to 1871 (1979); and Pro Christo et Patria: a history of Geneva College (1997).

David Carson will be remembered for many reasons, chief among them his gentle and magnanimous spirit, even to those with whom he disagreed. Furthermore, in his Great Issues in Politics class, he displayed a wonderful talent of taking a student’s bizarre, often totally off base, answer to a question and gently leading the bewildered student to an approximation of the correct answer. The class, a graduation requirement for all students and one to be feared, often became one of the most pleasant memories for Geneva alumni.

David Carson’s interests were wide ranging. As an accomplished pianist, he was endeared by countless performers for whom he rendered meticulous accompaniment, and he often opened up his home for memorable evenings of musical pleasure. He never forgot his undergraduate major—English—and for years he joined other faculty members in leading insightful student discussions of literary treasures.
His love for the Eastvale congregation never waned, and he served with quiet grace and wisdom as a ruling elder in that congregation from 1980 until shortly before his death. Nicholas Wolterstorff once wrote, “We are all profoundly historical creatures.” Dr. David Carson was a premier example of that fact, both in the Eastvale congregation and Geneva College.

David Carson passed into the presence of his savior on August 5, 2010. There he met face to face the King of Kings and Lord of Nations whom he had faithfully introduced to so many throughout his life.

Who is the man who shall ascend into the hill of God?
Or who within His holy place shall have a firm abode?
Whose hands are clean, whose heart is pure, and unto vanity
Who has not lifted up his soul, nor sworn deceitfully.
This is the man who shall receive the blessing from the LORD,
The God of his salvation shall him righteousness accord.
—Psalm 24: 3-5

—Prepared by Dr. Norman M. Carson
Memorial for Ken Hoffman

I first came to know Ken Hoffman after his graduation from RPTS when he served as a summer intern at both the College Hill and Geneva congregations. His undergraduate degree was earned from the University of Pittsburgh. While he was a freshman at Pitt, his father died from cancer and Ken took time away from his studies to help support his widowed mother. While pursuing his Masters degree at Purdue University he was teaching an undergraduate class in Freudian psychology.

After completing his Masters degree at Purdue Ken became very ill, bleeding internally. He was rushed to Allegheny General Hospital in Pittsburgh in very serious condition. The doctors said surgery might kill him, but he would certainly die without it. His older brother, who was a Christian, urged Ken to ask Jesus to forgive his sins. He responded that he was an atheist and he didn’t want to be a hypocrite as well. He survived the 14-hour operation. His doctor said “He was one in a billion”.

Later a nurse gave him a Gideon Bible which included the plan of salvation. Ken understood and trusted Christ and his sins were forgiven. He became a Christian on July 25, 1974, although he liked to name the date of his conversion July 4, Independence Day when he was freed from the bondage and penalty of his sin.

He attended RPTS from 1977 to 1981 and served for a time as a student pastor at the First Presbyterian Church in Pittsburgh, the same congregation pastored by Clarence MacCartney several years before. He received his M.Div. degree from RPTS in 1981 and was called to the pastorate of the Tusca Reformed Presbyterian Church, outside of Beaver, PA, in 1982 where he served until his death last November 2010.

He was married to Janice Hoffman on May 31, 1985, the same night a tornado struck the outskirts of Beaver Falls. Ken claimed that the tornado had no connection to his wedding. Their daughter, Elizabeth, was born in October 1986 and is presently pursuing a Doctoral degree at Indiana University of Pennsylvania. Ken and Jan presented a great example of hospitality as multitudes of students and others enjoyed meals around their dining room table.

From 1981 to 1985 Ken was a part-time instructor in the Psychology Department of Geneva College. He transferred to the Bible Department and for 28 years he served as an adjunct assistant professor of Bible. He had a special gift in relating to non-Christian students and led many of them to Christ. During those years he received high student evaluations. He was once named “Teacher of the Year”, but because he was part-time he was unable to accept this honor.

For most of his adult life Ken was afflicted with health problems and had a number of admissions to the local hospital. As he grew weaker during the last weeks of his life he was dependent upon sources of oxygen. In spite of his limitations he was able to continue with occasional preaching at Tusca, sometimes preaching while seated.

Ken had a unique sense of humor which was well known and appreciated
by most who knew him. In one of his classes he asked the students to stand and applaud. They did after which Ken claimed to be the only professor at Geneva who received a standing ovation from his class. I was the recipient of his humor when, on occasion, we would eat lunch together at a fast food restaurant. Pointing to me he would say to the person behind the counter “He is only allowed out of the institution for an hour. Give him plastic utensils so he won’t hurt himself”.

Ken was a godly man who had a wide influence among college students, members and adherents of the Tusca Congregation, and all who knew him. He is greatly missed and I am fortunate to be able to have called him my friend.

He could say with the apostle Paul, “I have fought the good fight, I have finished the race, I have kept the faith. Finally there is laid up for me the crown of righteousness which the righteous Judge will give me on that Day; and not to me only but to all who have loved His appearing”. (II Timothy 4:7,8)

Respectfully submitted,

John Tweed
Memorial for Garland Kincaid

Garland was born Nov. 6, 1935, at Lebanon, IN to Fred and Charlotte Kincaid. They lived in Lizton, IN. He became a communicant member of the Christian church in Lizton and became a baptized member of the Baptist church in 1963.

He attended grade school and high school at Lizton, IN. He attended Indiana University 1953-57 with B.S. in Education. He was a teacher in the Indianapolis school system, 1957-58.

He married Uree M. Fox, August 30, 1958. They have two children: Mark E. born 1963 and Denise E. born 1964.


Garland was a teacher at Northwest Hendricks Schools 1975-77; Pulpit Supply, Columbus, IN, 1978-79; received into Ohio-Illinois Presbytery Nov. 9, 1979; Interim Pastor at Columbus IN, 1979-81 and Southside, Indianapolis, IN, 1980-81. Served as Stated Supply for Covenant Fellowship of Indianapolis, IN, 1981-April 26, 1992, until it was disorganized.

Ephesians 4:11 “It was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers.”

Knowing Garland I would say his strongest gift was a true evangelist. He shared the gospel wherever he went whether in Mexico or in the States. Garland published a tract dated Sept. 12, 2009, entitled, “How I Came to Know I Have Eternal Life.” He shared very well how he came to faith in Christ and he was looking forward to eternal life with the Lord. He died June 25, 2010. It is told that on his last stay in the hospital he led a nurse to the Lord Jesus Christ.

I was a member of the Presbytery when Garland was received into the RPCNA. He was already an ordained minister with his credentials, and he was examined well before he was received. He appeared very down to earth and I sensed his gift for missionary work as an evangelist.

I was the Moderator of the Presbytery Ad Interim Commission when Covenant Fellowship was established. It was not approved by all, yet I saw Garland doing his best to bridge the gap. They had pulled elders and members from Second Indianapolis Congregation. When they were disorganized Garland and his family were involved with Second Indianapolis. This shows me the real character of the man. I understand that all the elders were called from Second Indianapolis Session to pray with him at his last illness. Garland was asking that God would be gracious to him and not let him suffer long. God granted him his request.

Respectfully written by
Rev. Robert W. Morrow
The Great Lakes - Gulf (GLG) Presbytery has submitted a paper calling for changes to and removal of certain selections of The Book of Psalms for Worship. The session in which the paper originated sent this Committee a copy of their draft. We were not able to obtain a copy of the final Presbytery version, so we can only interact with the draft version. We recognize that their final version differs somewhat from their draft. We assume its essence is the same. We here interact with the substance of the paper to help Synod and to give the Committee’s underlying thoughts relative to the disputed versions of the new Psalter and re our Committee’s first recommendation above.

Some general concerns about the GLG Presbytery’s proposed recommendations for removal of some selections and material change of other selections ought to be duly weighed beforehand should Synod adopt the paper’s recommendations. They pertain to:

- the intermingling of later revisions with former versions in a congregation’s past and continued purchase and use of the Psalter
- the ensuing financial scenario for Crown & Covenant for another engraving process
- the motions not being clearly worded so as to limit revision to specified numerical selections
- whether there is another alternative to fulfill the paper’s recommendations, in essence
- humbly stated, whether another committee of Synod other than the current Psalter Revision Committee would be sufficiently and efficiently knowledgeable of the intricacies and complexities of the total task(s) involved
- how the timetable for accomplishing the Presbytery’s recommendations relates to the real-life and continued demand, sale, order, and use of the first 4 (and continuing) printings of the Book of Psalms for Worship

In the opinion of the Committee, these serve as circumstantial but real reasons for denying change to The Book of Psalms for Worship. Further, we believe there is biblical support for keeping The Book of Psalms for Worship as it has been published. Thus we here interact with the (draft) paper’s recommendations more specifically. Even so, this Psalter Revision Committee would strongly urge that The Book of Psalms for Worship be left as it has been published, and that Synod avoid for itself the numerous and likely tedious issues that would otherwise arise in taking up the Presbytery’s recommendations.

GLG (Draft) Paper Recommendation 1:
That the Synod establish a committee to immediately remove or replace those Psalm settings in The Book of Psalms for Worship which use choruses, refrains, or other obviously unnecessary repetition. This would include the
removal, replacement, or modification of Psalms 19C, 24B, 47C, 150C, and 150D.

We do not know what is being referred to as a ‘chorus’. The new Psalter speaks of ‘refrain’ at selection 19 C. We gather, additionally, that the (draft) paper is referring to selection 47 C (v. 6 in particular) as a ‘refrain’, and the final repeat ‘Hallelujahs’ and ‘Amen’ of 24 B also as a ‘refrain’, though it does not repeat, as refrains do. We understand that the (draft) paper would probably group all selections mentioned in its recommendation as ‘unnecessary repetition’.

Underneath our work, the Committee was guided by the account of Matthew 21:1-16 in terms of the phenomena of repeat and the material sense of a verse. In the account, as Jesus entered Jerusalem, the joyful crowds ‘were shouting’ the words of Psa. 118:25-26, ‘Hosanna to the Son of David; Blessed is He who comes in the name of the LORD, Hosanna in the highest!’ (v. 9) Again, in the temple the children ‘were shouting’ the words ‘Hosanna to the Son of David’ (v. 15). (Perhaps they shouted the subsequent lines as previously.) We note that in both instances the verb ‘were shouting’ (as an Imperfect tense) is set in a customary sense; the shouting of the verse was something of an ongoing and reoccurring practice (i.e., repetition). And we can reasonably consider that they repeated the words of the Psalm much more than once or twice.

We also note that the wording of the verse they shouted differs between OT versions and NT versions. The Hebrew text is well rendered by the LXX. Yet, the citation of the OT passage by the crowd and children differs noticeably.

Psalm 118:25-26 (NASB)
25 O LORD, do save, we beseech You; O LORD, we beseech You, do send prosperity!
26 Blessed is the one who comes in the name of the LORD; We have blessed you from the house of the LORD.

Psalm 118:25-26 (LXX)
25 ὁ κύριος σῶσον δή ἡ κύριος εὐλογήσωσιν δή
26 εὐλογημένος ὁ ἐρχόμενος ἐν ὄνοματι κυρίου εὐλογηκαμεν ὡς εξ σῶκου κυρίου

Matthew 21:9 (NASB)
Hosanna to the Son of David!
Blessed is He who comes in the name of the LORD; Hosanna in the highest!

Matthew 21:9 (GNT)
ὡσαναν τῷ υἱῷ Δαυίδ·
eυλογημένος ὁ ἐρχόμενος ἐν ὄνοματι κυρίου· ὡσαναν ἐν τοῖς ψήφιστοις.

Psalm 118:25-26

The phrases ‘to the Son of David’ and ‘in the highest’ (Matt. 21:9, 15) are found neither in word nor word order in both the Hebrew and LXX. The crowd ‘adds’ them. Yet, their ‘addition’ is the material essence of the Psalm. Additionally, they retain the ‘Hosanna’ (‘O Lord, save, we pray!’) of the OT text (Psa. 118:25), yet add ‘to the Son of David’. Then after citing ‘Blessed is He who comes in the name of the LORD’, they insert another ‘Hosanna’ (absent from the OT text), and
continue with ‘in the highest’ (again, absent from both the Hebrew and LXX). They have not only added words (‘to the Son of David...in the highest’), but also repeated them (‘Hosanna’), and even omitted others (‘We have blessed you from the house of the LORD’) - all while retaining the true sense.

We also note that in the use of Psa. 118:25-26, though shouted somewhat differently than both the Hebrew and LXX text, the verse/Psalm is yet very recognizable. We recognize it as Psa. 118:25-26. We do not find ourselves wondering what Psalm portion it is.

It appears, to this Psalter Revision Committee at least, that Jesus is accepting of all these nuances, even in the context of praise being given Him publicly and heartily. Does Jesus, then, forbid a reasonable and reasoned use of repetition with the Psalms? We find that He did not admonish either the crowd outside Jerusalem or the children in the temple when they repeated the words of Psa. 118:25-26 as they did at Matt. 21:9, 15. Indeed He seems to approve and vindicate them as they joyfully used the Psalm, even with their repetition of an inspired phrase, omission of inspired text, and insertion of (yet) biblical vocabulary. The chief priests and scribes, indignant with this praise of the crowd and children (v. 15), and thus asking Jesus ‘Do you hear what these are saying?’ (v. 16), are answered from the Lord in His characteristic manner of disagreement-refutation, ‘Yes. Have you never read: Out of the mouths of infants and nursing babies You have prepared praise for Yourself’? (Psa. 8:2) He appears inclined to accept what might be called ‘chorus, refrain, and unnecessary repetition’.

Thus the Committee has seen in our Lord’s words to the chanting crowds at Bethphage and Jerusalem an acceptable and reasoned use of the repeat phenomenon and the informed addition of biblical phraseology (e.g., Hallelujah, Amen) in regard to our work.¹

In terms of the selections in question by the GLG paper, and the incident of our Lord with the crowds and children at Jerusalem, then, we offer the following summary comments to the Synod:

Psalm 19 C - If the presence of the refrain has occasioned scruple, the selection can also be sung without the refrain, i.e., stanza 1 (v. 7), stanza 2 (v. 8), stanza 3 (v. 9), then sing the remaining material (vv. 10-11). It would make for a sequential singing of the Psalm portion for those who are concerned to preserve its order. Given the various use of the tune throughout modern churches over the past

¹ In regard to this incident, and the Psalm selections under consideration, other reasonable questions arise: Are we forbidden to sing briefer Psalm selections twice in a row (e.g., Psa. 117)? May we repeat the doxological statements of the Psalter, and sing them, say, 2 or 3 times in a row? From another perspective, must we insert Psa. 72:20 into our versions so as to sing it (for a first time)? Are our versions defective for omitting this inspired statement from our Psalters? Is the Lord displeased with us, since we have? Is the Lord unaccepting when we repeat the biblical and commanded words ‘Hallelujah’ in a Psalm, especially if they are the very drive of the psalm itself?
generation, this is reasonable and brings no difficulty. In that the 19 C selection is an alternate selection, it does not force a person to sing it should he have a scruple against it. It could simply be left as is in the Psalter.

Psalm 24 B - This selection was one of the historic, old-style language selections initially planned to be included in an appendix. Given that several comments of Synod disfavored an appendix, and other comments showed a clear desire that historic tunes/versions be included, it was placed where it is. Given the lasting presence of this selection in other Reformed, Scottish, and Irish Psalters for generations up to and including the current generation, we considered it an acceptable decision in harmony with other Psalm-singing bodies. Also, in that the 24 B selection is an alternate selection to two others, it does not force a person to sing it should he have a scruple against it. It could simply be left as is in the Psalter, with its Hallelujahs and Amens unsung by those who take issue with these added phrases. This selection has been used this way before.

Psalm 47 C - Alongside our earlier comments on the repeated use of a specific line of a Psalm, and in that the phrase ‘Sing praise’ (v. 6) is there repeated several times by the Spirit Himself in view of the Psalm’s subject matter of the kingship of Christ, the repetition of that verse is in harmony with the spirit and sense of the Psalm; that is, it fosters our greater readiness to ‘Sing praise’. Also, in that the 47 C selection is an alternate selection to two others, it does not force a person to sing it should he have a scruple against it. It could simply be left as is in the Psalter.

Psalm 150 C - The repeated ‘Hallelujahs’ stem from and are controlled by the music. They do not come from a desire to render the text loosely or in a contemporary or free ‘chorus style’. In other words, the music has a repeat at the stated places. Ironically, and somewhat incidentally, the repeated text commonly attached to these tunes uses the biblical expressions, ‘Hallelujah’ and/or ‘O praise Him’. (That a repeat phrase/line is governed by the music has been the case with numerous other selections both in the new Psalter and previous Psalters of the RPCNA.)

The Committee judged that although the phrase ‘Hallelujah’ is not found at the precise Hebrew text of v. 2, it is a reasonable padding based on the very theme/drive of the Psalm as a whole. As for the ‘Hallelujah’ at v. 5, it is not so much an unwarranted insertion as it is an inversion from the conclusion of the next verse (v. 6). Yet in both cases the ‘Hallelujah’ (repeated on account of the music) accords with and ‘objectivizes’ the several ‘Praise Him’ statements of the Psalm stemming from the initial Object presented at v. 1. In that the 150 C selection is an alternate selection to others, it does not force a person to sing it should he have a scruple against it. It could simply be left as is in the Psalter.

We note that the Reformed Presbyterian Church of North America has added ‘Hallelujah’ to various selections before this new version in The Book of Psalms.

ESV Psalm 150
1 Praise the LORD!
2 Praise him in his mighty heavens!
3 Praise him with trumpet sound;
4 Praise him with tambourine and dance;
5 Praise him with sounding cymbals;
6 Let everything that has breath praise the LORD!
Praise him according to his excellent greatness!

The Book of Psalms for Worship
1 Praise the LORD, to God give praises;
2 Praise Him in His holy place.
3 Praise with harp and lyre and trumpet;
4 Praise from strings and pipes be poured.
5 With loud cymbals, praise accord.
6 Hallelujah (Hallelujah, Hallelujah) All with breath, O praise the LORD.

Psalm 150 D - The comments made in the above selection would pertain in essence to the repeated phrases of 150 D, ‘O praise Him’ and ‘Alleluia’ (Latin equivalent of the Hebrew ‘Hallelujah’). Their repetition stems from the music. In that the 150 D selection is an alternate selection to others, it does not force a person to sing it should he have a scruple against it. It could simply be left as is in the Psalter.

So the Committee would encourage the Synod that, if it hears the GLG communication, to consider these underlying thoughts as they relate to the Committee’s attention to our Lord’s example and its relevance to the issues of repeated text, ‘additional’ biblical vocabulary in a given selection, and even reasonable but sparing omission of biblical text while still retaining its sense.

GLG (Draft) Paper Recommendation 2:
That the Synod establish a committee to immediately retranslate and reset those selections of The Book of Psalms for Worship that invert or intermingle verses of the Scripture. This would include the retranslating and resetting (or possibly the removal) of Psalms 6B, 8A, 8C, 22C, 34B, 44A, 77B, 105B, 136A, 136B, and 136C.

IF the Synod is indeed persuaded that the very sense of the Hebrew text has not been reflected (or worse, has been distorted) in the above selections of The Book of Psalms for Worship by means of line/verse-inversion or intermingling of thoughts within verses, then the Committee offers these revised renderings as possible replacements. But we do not advocate the cause. In that the GLG (draft) paper offers no replacement versions for those it removes, we see this revision-gesture as appropriate and (hopefully) helpful to the Synod, should it adopt the desires of the GLG paper.
Psalm 6 B
10.10.10.10 [Morecambe]

1. LORD, do not chasten nor rebuke in wrath.
2 To me be gracious, LORD, I waste away;
Heal me; my bones and soul are troubled, LORD!
3 Such anguish! LORD, how long will You delay?

4. All evildoers, go, depart from me!
The LORD has heard my sad and weeping plea.
9 The LORD has heard; the LORD receives my cries.
10 Troubled and shamed, my foes leave suddenly.

* The rationale for the word inversion/intermingling at vv. 8-9 in the current Book of Psalms for Worship is to bring out the cause-and-effect of the cry to God.

Psalm 8 A, C
CM [Dunfermline, Stroudwater]

7. All sheep, the ox, field beasts, 8 and birds,
Seas’ fish, and paths they claim.
9 O LORD, our Lord, in all the earth
How glorious is Your name!

Psalm 22 C
88.88.88 [Wavertree]

6. vv. 14-15

8. vv. 20-21

* The Committee, realizing the underlying difficulty of the selection’s verse division and rhyme scheme, sought to improve the 1973 version where possible. The 1973 version, too, intermingled verse order at these places in light of the difficulty of the selection. We have no further revision to offer, nor do we believe it necessary, as thought the 1973 Psalter Revision Committee.
Psalm 34 B
LM [Winchester New]

5.
9 Saints, fear the LORD, you’ll have no want;
Young lions lack and long for food,
10 But everyone who seeks the LORD,
They will not lack for any good.

* The rationale for the word inversion/intermingling at vv. 9-10 in the current Book of Psalms for Worship was on account of the length of v. 10b.

Psalm 44 A
11.11.11.11 [Foundation]

4.
6 No trust will I place in my sword or my bow.
7 Since You are the One who has saved from the foe,
All those hating us You have brought down in shame;
8 In God we now boast, always thanking Your name.

Psalm 77 B
LM [Wareham]

7.
17 From clouds the rain in torrents poured,
Across the sky great noises roared.
Both here and there Your arrows flashed.
18 And with these things Your thunder crashed.

8.
Yes, in the whirlwind there was found,
Your thunder in its crashing sound;
The world was lit with lightning’s flash,
The earth then shook with trembling crash.

Make the current (BOPFW) 8th stanza be a 9th stanza (vv. 19-20).

Psalm 105 B
10.10.11.11 [Houghton]

8.
Lest the thought (vv. 10-12) be lost over the course of 2 stanzas, the Committee deems it more helpful to grasp the thought of vv. 11-12 by its rendering in The Book of Psalms for Worship.
Psalm 136 A
77.77 D [Easter Hymn]

*Italicized portions* are proposed revisions of text to accomplish a complete use of the 26x refrain.

Current

1. 1 Thank the LORD for good is He, For His steadfast love endures.  
2 To the God of gods, thanks be, For His steadfast love endures.  
3 Praises give the King of kings, For His steadfast love endures.  
4 He alone does wondrous things, For His steadfast love endures.  

2. 5 He with skill has made the skies, For His steadfast love endures.  
6 From the seas made land arise, For His steadfast love endures.  
7 He has made great shining lights, For His steadfast love endures.  
8-9 Sun rules day; moon, stars rule night, For His steadfast love endures.  

3. 10 Egypt’s firstborn He did smite For His steadfast love endures.  
11-12 Brought out Isr’el by His might, For His steadfast love endures.  
13 He the Red Sea split in two, For His steadfast love endures.  
14 He made Isr’el pass on through, For His steadfast love endures.  

4. 15 He drowned Pharaoh and his men For His steadfast love endures.  
16 Led His own through deserts then, For His steadfast love endures.  
17 Kings of splendor then He slew, For His steadfast love endures.  
18 Mighty kings He overthrew: For His steadfast love endures.  

5. 19 Sihon, king of Amorites, For His steadfast love endures,  
20 Og, the king of Bashanites; For His steadfast love endures.  
21 He willed Israel their land, For His steadfast love endures.  
22 As His servant, heirs they stand, 

Revised

1. Keep as is

2. 7 He has made great shining lights,  
8 Sun rules day by shining bright,

3. 9 Moon and stars rule through the night,  
10 Egypt’s firstborn He did smite,  
11 He brought Is’rel from their land,  
12 With a strong outstretched arm’s hand,

4. 13 He the Red Sea split in two,  
14 He made Isr’el pass on through,  
15 He drowned Pharaoh and his men,  
16 Led His own through deserts then,

5. 17 Kings of splendor then He slew,  
18 Mighty kings He overthrew:  
19 Sihon, king of Amorites,  
20 Og, the king of Bashanites;
For His steadfast love endures.

6. 23 He remembered us when low, 21 He willed Israel their land, For His steadfast love endures. 22 As His servant, heirs they stand, For His steadfast love endures. 23 He remembered us when low, For His steadfast love endures. 24 Gave deliv’rance from our foe, For His steadfast love endures. 25 He gives food to all that live, 24 Gave deliv’rance from our foe, For His steadfast love endures. 26 Thanks to God of heaven give, For His steadfast love endures. ½ stanza (hereby created):

25 He gives food to all that live, For His steadfast love endures. 26 Thanks to God of heaven give, For His steadfast love endures.

* The rationale for The Book of Psalms for Worship’s version is the awkwardness of ‘splitting’ the Psalm between vv. 8, 9 in relation to stanza creation. Verse 9 does not occasion the best place. Thus the current conflation at vv. 7-8, that v. 10 be a more clear ‘thematic break’ for another stanza to begin. The reasonable compression at vv. 11-12 is suitable to avoid the creation of a half-stanza with remaining text. To the Committee this seemed a very reasonable and modest compression rather than the contrasting approach of padding and adding necessarily more refrains. Both the sense and antiphony of the Psalm are clear and sustained throughout in The Book of Psalms for Worship.

Psalm 136 B
vv. 1-8
87.87 D, Iambic [Constance]

Italicized portions are proposed revisions of text to accomplish a complete use of the 26x refrain.

<table>
<thead>
<tr>
<th>Current</th>
<th>Revised</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. O thank the LORD for he is good,</td>
<td>1. Keep as is</td>
</tr>
<tr>
<td>His love endures forever!</td>
<td></td>
</tr>
<tr>
<td>2. Thanks offer to the God of gods,</td>
<td></td>
</tr>
<tr>
<td>His love endures forever!</td>
<td></td>
</tr>
<tr>
<td>3. Give thanks unto the Lord of lords,</td>
<td></td>
</tr>
<tr>
<td>His love endures forever!</td>
<td></td>
</tr>
<tr>
<td>4. Great wonders He alone performs,</td>
<td></td>
</tr>
<tr>
<td>His love endures forever!</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>5. With skillfulness He made the skies,</td>
<td></td>
</tr>
<tr>
<td>His love endures forever!</td>
<td></td>
</tr>
<tr>
<td>6. From water He made land arise,</td>
<td></td>
</tr>
<tr>
<td>His love endures forever!</td>
<td></td>
</tr>
</tbody>
</table>
7 Great lights He made - 8 the sun rules day 
His love endures forever! 
9 The moon and stars make night obey, 
His love endures forever!

* Again, the rationale for *The Book of Psalms for Worship*’s version (as in the previous selection) is the awkwardness of ‘splitting’ the Psalm between vv. 8, 9. Verse 9 does not occasion the best place. Thus the current conflation at vv. 7-8, that v. 10 might be a more clear ‘break’ for another selection to focus on Israel’s deliverance. This is a reasonable compression, given that the sense and antiphony are sustained.

**Psalm 136 C**

vv. 9-26
87.87 D, Iambic [Shining Shore]

*Italicized portions* are proposed revisions of text to accomplish a complete use of the 26x refrain.

<table>
<thead>
<tr>
<th>Current</th>
<th>Revised</th>
</tr>
</thead>
</table>
| 3. 10 All Egypt’s eldest sons He struck 
His love endures forever! | 3. 9 The moon and stars rule through the night, 
10 And Egypt’s firstborn He did smite, 
11 And from their midst He Is’rel took, 
His love endures forever! |
| 11 and from their midst He Is’rel took, 
His love endures forever! | 11 He brought out Is’rel from their land, 
12 With mighty hand and arm stretched wide, 
His love endures forever! |
| 12 This by a strong outstretched arm’s hand, 
His love endures forever! | 
| 13 The Sea of Reeds He did divide, 
His love endures forever! | 12 |
| 4. 14 He brought all Is’rel through the Sea, 
His love endures forever! | 4. 13 And He the Red Sea split in two, 
14 Yes, He made Isr’el pass on through, 
15 Struck Pharaoh’s army violently, 
His love endures forever! |
| 15 But He drowned Pharaoh and his men, 
16 Through deserts He His people led, 
His love endures forever! | 
| 17,18 Kings great and mighty He struck dead, 
His love endures forever! | 16 He led His own through deserts then, |
| 5. 19 First, Sihon of the Amorites, 
His love endures forever! | 17 And Kings of splendor then He slew, 
18 Majestic kings He overthrew: |
| 20 Then Og who ruled the Bashanites, 
His love endures forever! | 
| 19 Yes, Sihon, king of Amorites, 
21 To Is’rel He bequeathed their lands, 
His love endures forever! | 18 |
| 22 His servant’s owninheritance, 
His love endures forever! | 20 And Og, the king of Bashanites; |
6.
23 He thought of us when we were low,
His love endures forever!
24 And rescued us from ev’ry foe,
His love endures forever!
25 He food provides for all that live,
His love endures forever!
26 Thanks to the God of heaven give,
His love endures forever!

21 And He willed Israel their land,
22 Yes, as His servant, heirs they stand,
23 How He remembered us when low!
24 He rescued us from ev’ry foe,

½ stanza (hereby created):
25 And He gives food to all that live,
His love endures forever!
26 O thanks to God of heaven give!
His love endures forever!

Once again, this Psalter Revision Committee would strongly urge that The Book of Psalms for Worship be left as it has been published.

GLG (Draft) Paper Recommendation 3: That the Synod direct the Board of Education and Publication to provide suitable replacement material for changed selections for copies of The Book of Psalms for Worship already in print as provided to them by the committee(s) established in the first two recommendations.

The Psalter Revision Committee hopes that the above work, as it pertains to the GLG Presbytery’s 1st and 2nd recommendations, satisfies all parties of the Presbytery and Synod, IF in fact Synod deems the GLG recommendations worthy of consideration and adoption.
Women’s Synodical Missionary Fellowship of the RPCNA

Statement of Receipts and Disbursements - Combined Funds
January 1 to December 31, 2010

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<th>RECEIPTS</th>
<th>INTEREST</th>
<th>DISBURSEMENTS</th>
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</tbody>
</table>

**Total**                                                                 $13,488.88  $17,703.30  $73.68  -$16,811.30  $14,454.56

**DISBURSEMENTS**

Thankoffering Fund 7,659.30

Special Projects Fund
Patricia Boyle 3,167.00  3,167.00

Designated Funds
Home Missions 600.00
Global Missions 1,041.00
Geneva College 597.00
Ref. Pres. Theological Seminary 560.00
Reformation Translation Fellowship 620.00
Andrew Stringer family 1,730.00
Disability Board 487.00
Reformed Presbyterian Home 350.00  5,985.00

**Total** 16,811.30
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Reformed Presbyterian Church

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Phone: 412-321-4139 or 1-800-RPHello. Fax: 412-321-4661.
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PO Box 2345, Terre Haute, IN 47802-0345
Phone: 812-339-1922. E-mail: Bill4RTF@AOL.COM

Woman’s Association
2344 Perrysville Ave., Pittsburgh, PA 15214.
Phone: 412-321-4139 or 1-800-RPHELLO or 1-800-774-3556. FAX: 412-321-4661. E-mail: rphome@rphome.org.
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OFFICERS OF SYNOD
Moderator: Elder Steven C. McMahan, 412 Lincoln Ave., Clay Center, KS, 67432. E-mail: smcmahan@kansas.net. Phone: 785-632-2177 x232.
Clerk: Pastor J. Bruce Martin, 310 Main Street, Ridgefield Park, NJ 07660. Phone: 201-440-5993 (O) or 201-837-0202 (H). Fax: 210-440-8586 E-mail: JBruMar@aol.com
Assistant Clerk: Pastor Raymond E. Morton, 411 N. Vine St., Sparta, IL 62286. Phone: 618-443-3419. E-mail: revmorton@verizon.net
Corresponding Clerk: Bruce C. Stewart, DD. 7959 Remington Drive, Pittsburgh, PA 15237. Phone: 412-366-5028. E-mail: bstewartsl@verizon.net.

BOARDS OF SYNOD
Board of Corporators of Geneva College

<table>
<thead>
<tr>
<th>Members Chosen by Synod</th>
<th>Term Expires</th>
</tr>
</thead>
<tbody>
<tr>
<td>Josh Lamont</td>
<td>2012</td>
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<tr>
<td>Calvin Troup</td>
<td>2013</td>
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<tr>
<td>Phil Pockras</td>
<td>2014</td>
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<tr>
<td>Steven McMahan</td>
<td>2015</td>
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<table>
<thead>
<tr>
<th>Members Chosen by the Corporators</th>
<th>Term Expires</th>
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<tbody>
<tr>
<td>Herbert McCracken, James Tweed, Dennis Wing</td>
<td>2012</td>
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<tr>
<td>Phil Duguid, Christopher Huggins, Ralph Joseph</td>
<td>2013</td>
</tr>
<tr>
<td>Matt Filbert, Shana Milroy, William Weir</td>
<td>2014</td>
</tr>
<tr>
<td>William Edgar, Samuel Spear</td>
<td>2015</td>
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<table>
<thead>
<tr>
<th>Members Chosen by Presbyteries</th>
<th>Term Expires</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andy McCracken, Great Lakes-Gulf; Ron Graham, Midwest</td>
<td>2012</td>
</tr>
<tr>
<td>Brian Panachelle, Alleghenies</td>
<td>2013</td>
</tr>
<tr>
<td>Peter Howe, St. Lawrence; Don Piper, Pacific Coast; Bonnie Weir, Atlantic</td>
<td>2014</td>
</tr>
<tr>
<td>Chairman: Bonnie Weir, Ph.D., 18 Midland Avenue, Bronxville, NY 10708.</td>
<td></td>
</tr>
</tbody>
</table>
Phone: 914-337-2833.

**Board of Education and Publication**

Members | Term Expires
--- | ---
Mark England, Brad Johnston | 2013
Nathan Eshelman, Linda Parker, John Pershe | 2014
Jared Olivetti, Jim Ritchart, Russ Pulliam | 2015
Chairman: Jared Olivetti.

**Board of RP Global Missions**

Members | Term Expires
--- | ---
John McFarland, Carol Wright (WSMS Rep) | 2012
Boni Piper, Ed Schisler | 2013
John Kim, David Hanson | 2014
Paul Ledwell, David Long | 2011
Executive Secretary: Jonathan Watt, 2907 5th Avenue, Beaver Falls, PA 15010.
Phone: 724-846-5430.

**Board of Home Missions**

Members | Term Expires
--- | ---
Steve Bradley, Alleghenies, Ian Wise, Great Lakes-Gulf; Bruce Parnell, Midwest | 2012
John D. Edgar, Atlantic; Tim McCracken, Pacific Coast | 2013
Matthew Dyck, St. Lawrence; Rachel Roberts, WSMS | 2014
President: John D. Edgar [Evnik], 8344 Cadwalader Avenue, Elkins Park, PA 19027.
Phone: 215-782-9849. E-mail: johnevnik@verizon.net

**Board of Pension Trustees of Synod**

Members | Term Expires
--- | ---
Curt Porter, Bob Shapiro | 2013
William Edgar, Dean O’Neill | 2014
Secretary: A. Wayne Duffield, P.O. Box 373, New Alexandria, PA 15670.
Phone: 412-668-7506.

**Board of Trustees of Geneva College**

Trustees Emeriti: Wendell F. McBurney, Ph.D., Kenneth G. Smith, D.D., Joseph Lamont

**Members of the R.P. Church** | Term Expires
--- | ---
Bruce Backensto, Matt Filbert | 2012
John P. Edgar, Joye Huston, Keith Wing | 2013
Phil Duguid, William J. Edgar, Steven McMahan | 2014
Melville Adams, Don Piper, Siarhei Spirydovich, Calvin Troup | 2015
At Large Members
Katharine Dennis, Alan Rose, Thomas Yancy 2012
Andrew Bernard, Jr., William Kriner 2013
G. Reynolds Clark, Charles Pockras, James Roy 2014
Virginia Badger 2015
Chairman: William J. Edgar, Ph.D., 332 Riverview Avenue, Drexel Hill, PA 19026. Phone: 610-623-0117. E-mail: b.edgar@verizon.net

Board of Trustees of Synod
Members Term Expires
David Ayer, Don Lamont, Lorrie Meneely 2012
John P. Edgar, Bill Roberts, Marcia Siebring 2013
Paul Finley, Sheryl Hemphill, James McFarland 2014
Secretary-Treasurer: James K. McFarland, 7408 Penn Ave., Pittsburgh, PA 15208.

Board of Trustees of the Theological Seminary
Members Term Expires
Harry Metzger, Richard Holdeman 2012
David Ashleigh, Robert Koch 2013
Jonathan Schaefer, Martin Wilsey 2014
Michael LeFebvre, Bob Hemphill 2015
Keith Wing, Barry York 2016
David Weir, Don Reed 2017
President: Rich Holdeman, 2634 E. Spicewood Ct., Bloomington, IN 47401. Office Phone: 812-339-3887, Home Phone: 812-334-7899. E-mail: rholdema@indiana.edu.

PERMANENT COMMITTEES OF SYNOD

Business of Synod Committee
Jerry Porter, Dave Willson 2012
Dave Carroll, Harry Metzger 2013
Paul Brace, Scott Wilkinson 2014
Steve McMahan, J. Bruce Martin Ex officio
Chairman: Jerry Porter (Sharon). E-mail: jerry.l.porter@sbcglobal.com

Church History Committee
Members Term Expires
Ralph Joseph 2012
Phil Pockras 2014
Tony Gazo 2016
Chairman:

Committee on Finance
Members Term Expires
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA 263

Dennis Wing, at large 2012
David Schaefer, Alleghenies; Larry Gladfelter, Atlantic; 
______________________, at large 2013
Keith Magill, Great Lakes - Gulf; Jonathan Parnell, Midwest; 
  Lorrie Meneely, David Merkel, at large 2014
Jerry Porter, Business of Synod, Chairman Ex officio
John Duke, President, Board of Synod’s Trustees Ex officio
James K. McFarland, Denominational Treasurer Ex officio
Chairman: David Merkel, 3505 N. Chatham Road, Ellicott City, MD, 21042.
  Phone: 410-750-7894. E-mail: djmerkel@verizon.net.

Graduate Study Committee
Committee Members Term Expires
Jerry O’Neill, President of the Seminary
Kenneth A. Smith, President of Geneva College
Alan Noell, at large 2012
Courtney Miller, at large 2014
Chairman: Alan Noell, 2723 N. Monroe St., Stillwater, OK 74075. Phone: 405-377-0634.

Interchurch Committee
Members Term Expires
Bruce Martin, David Reese 2012
Matt Kingswood, Bruce Parnell 2013
Drew Gordon, Jerry Milroy 2014
Executive Secretary: Ian Wise [Deanna], 13612 Durant Road, Raleigh, NC 27614.
  Phone: 919-844-5255. Cell: 919-740-9553. E-mail: trianglerpc@nc.rr.com.

International Conference Advisory Committee for 2012 Conference
James Faris, Robert Hemphill, Andy McCracken, Robert McFarland, Sam Spear
Chairman: Robert L. Hemphill, 1867 North 15th Street, Laramie, WY 82072.
  Home: (307) 745-8721. Cell: (307) 399-8710. E-mail: BobHemp@juno.com

Nominating Committee
Members Term Expires
Rutledge Etheridge, Jared Olivetti 2011

Parliamentarians
Members Term Expires
Ralph Joseph 2012
Brian Coombs 2016
Representatives to the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel
Members
Don Prichard
Bill Pihl, Erich Braum

Term Expires
2012
2016

Committee on Understanding the Times
Members
Katsunori Endo
Lucas Hanna
Zachary Kail

Term Expires
2012
2013
2014

Vital Churches Committee
Wendell McBurney, Kenneth G. Smith
Harry Metzger, Jerry Porter

2012
2013

Coordinator of Youth Ministries
David Whitla [June]. 7206 Chimney Rock Court, Indianapolis, IN 46217. Phone: 317-884-3453. E-mail: whitlaboy@hotmail.com.

CHURCHES IN ECCLESIASTICAL FELLOWSHIP

REFORMED PRESBYTERIAN CHURCHES

Reformed Presbytery of Australia
Rev. Andrew Stewart
12 Fenwick Street
Geelong
Victoria, AUSTRALIA 3220

Reformed Presbytery of Scotland
Rev. S. Andrew Quigley
15 Mavisbank Street
Airdrie, ML6 0JA
SCOTLAND

Reformed Presbyterian Church of Ireland
Rev. E. M. McCollum
21 Croft Hill, Cairnshill Road
Belfast, BT8 6GX
NO. IRELAND
Trinity Christian Community Fellowship
Mr. Adam Mastris
16 Chlois Street, CY 6301
Larnaca, CYPRUS

OTHER CHURCHES IN FRATERNAL RELATIONS
(* Members of NAPARC)

Associate Reformed Presbyterian Church *
Rev. Donald Beard, Principal Clerk
3132 Grace Hill Road
Columbia, SC 29204

Free Church of Scotland, Synod of North America
Rev. Kent Compton, Clerk of Synod
Box 4907 Crapaud, P. E. I.
CANADA

Korean American Presbyterian Church *
Rev. David Ho Yuhan, Stated Clerk
25522 El Conejo Lane
Laguna Hills, CA 92653

L’Église reformée du Quebec *
Rev. Bernard Westerveld
844, rue de Contrecœur
Ste-Foy (Quebec) G1X 2X8
CANADA

Orthodox Presbyterian Church *
Rev. George Cottenden, Stated Clerk
607 N. Easton Road, Bldg. E, Box P
Willow Grove, PA 19090

Presbyterian Church in America *
Dr. L. Roy Taylor, Stated Clerk
1700 North Brown Road, Suite 105
Lawrenceville, GA 30043

Reformed Church in the United States *
Rev. David Fagrey, Clerk of Synod
5626 Haines Avenue
Rapid City, SD 57701
United Reformed Churches in North America
Rev. John Bouwers
P. O. Box 279
Jordan Station
ON L0R 1S0 CANADA

OBSERVER CHURCHES

Canadian Reformed Churches
Rev. Klaas Jonker
207 Rougeau Ave.
Winnipeg, Manitoba R2C 3Z9
CANADA

Evangelical Presbyterian Church
Rev. Michael J. Glodo, Stated Clerk
17197 N. Laurel park Drive, Suite 567
Livonia, MI 48152
FORM OF BEQUEST

“I do bequeath and bequest to the Trustees of the Synod of the Reformed Presbyterian Church of North America the following: __________________________
______________________________________________________________.

If one wishes, he may specify where he desires the bequest to go. In making out a will, it is advisable to get legal advice.
Key to Accessibility Services
The accessibility of church buildings is noted following each congregation’s name and address using the following key.
BF - Barrier Free (includes restrooms)
PA - Partially accessible (call the church)
SS - Services accompanied by signing
HA - Special Hearing Aids available
PM - Programs available for people with mental impairments

ROSTER OF PRESBYTERY OF THE ALLEGHENIES
Moderator.................................................................Martin Blocki
Clerk.................................................................Ralph Joseph
Assistant Clerk.........................................................Charles Brown
Treasurer ..............................................................Cyrus Biesel
Assistant Treasurer..............................................David Hanson
Ad Interim Commission........................................North Hills Session

College Hill—3217 College Avenue, Beaver Falls, PA 15010. Phone: 724-843-4840. (PA)

Pastor: Titus Martin [Alyssa]. 416 30th Street, Beaver Falls, PA 15010. Phone: 412-251-4290. E-mail: titusknox@gmail.com. Installed: August, 2006

Church Administrator: David Willson [Bonnie]. 175 Harpers Ferry Rd., Beaver Falls, PA 15010. Phone: 724-622-4073. E-mail: dwillson@geneva.edu.

Clerk: Cliff Glovier, 3218 6th Ave., Beaver Falls, PA 15010. Phone: 724-847-4403. E-mail: chrpclerk@comcast.net.

Elders: Bob Copeland, E-mail: rmc@geneva.edu; Donnie Hicks, E-mail: dlhkh@comcast.net; Rick Mason, E-mail: richarddmason@gmail.com; Herb McCracken, E-mail: hmccracken9@hotmail.com; Richard Morris, E-mail: richard.morris@servicetoservants.com; Dean Smith, E-mail: drsmith@geneva.edu; John Stahl, E-mail: jwstahl@geneva.edu; Dave Willson, E-mail: dwillson@geneva.edu; Keith Wing, E-mail: wing@thekeysourc.com

Elders Emeriti: Lawrence Coon, Norman M. Carson, Karl Cunningham, Roy M. McDonald, Stanley R. Reyle, Doug Carson, E-mail: djcarson@gmail.com

Deacon Chair: Leo Salgado [Morelia]. 3508 8th Ave., Beaver Falls, PA 15010. Phone: 412-513-5932. E-mail: lsalgado@lightoflife.org.

Treasurer: (Same as above)

Covenant (Aurora, Ohio)—Currently meeting at Mario’s International Hotel, 35 East Garfield Rd., Aurora, OH 44202. Please address all mail to the Clerk.

Pastor: Vacant.

Moderator of Session: Dr. John Bower
Clerk: Bob Concoby, 3766 Fishcreek Rd #277, Stow, OH 44224. Cell phone: 330-554-4260. E-mail: bob@nouthetics.com

Elders: John Bower, Bob Concoby, Ron Grissett

Deacon Chair. and Treasurer: Jerry Bridge [Paulette]. E-mail: bridge8140@roadrunner.com

Covenant (Meadville)—740 North Main St. Ext. Meadville, Pa. 16335.
Pastor: Lucas Hanna [Melissa]. 14409 Foster Road, Conneautville, Pa. 16406. Phone: 814 587-2125. Cell: 913 484 4598. E-mail: pastorhanna@windstream.net

Clerk: Robert Stivason [Sandy]. 180 South Smith Street, Cochranton, Pa. 16314. Phone: 814-425-2252. E-mail: restivason@zoominternet.net


Treasurer: Laura Cummings [Matt]. 3398 County Line Road, Cochranton, Pa. 16314. Phone: 814-425-1895.

Covenant Fellowship—1300 Swissvale Avenue, Pittsburgh, PA 15221-1836. Phone: 412-371-6118. E-mail: covenantfellowshiprpcna@gmail.com

Pastor: Bruce Hemphill [Margie]. 935 Limecrest Road, Pittsburgh, PA 15221-2507. Phone: 412-244-0605. E-mail: brucehempl@verizon.net, 1995.

Associate Pastor for Community Ministries: Peter Smith [Vicki]. 1427 Penn Ave., Wilkinsburg, PA 15221. Phone: 412-246-9720 or 240-210-1539 (cell). E-mail: perwsmith@gmail.com. Installed 2011.

Clerk: Louis Beatty [Lorraine]. 135 Dennis Drive, Pittsburgh, PA 15116-3003. Phone: 412-487-7055. E-mail: Ifba1@comcast.net

Elders: Drew Gordon [Lynne], Christian Hallstein [Shirley], Joel Butler [Autumn].

Deacon Chr: Lois Claerbaut [Dale]. 137 Betty Jane Court, Pittsburgh, PA 15235. Phone: 412-241-1594. E-mail: lois@crownandcovenant.com.

Treasurer: Faith Martin [Fred]. 100 Denniston St. #48, Pittsburgh, PA 15206. Phone: 412-362-3677. E-mail: faith_martin@yahoo.com

Eastvale—504 Second Avenue, Eastvale, Beaver Falls, PA 15010. Phone: 412-847-2080. (PA)

Pastor: Micah A. Ramsey [Leslie]. 180 James St., Beaver Falls, PA 15010. E-mail: pastor_micah@comcast.net. Phone: Cell: 724-312-9969. Installed 2007.

Clerk: John H. Schaefcr [Lois]. 149 Dillon St., Beaver Falls, PA 15010. Phone: 724:846-4441. E-mail: lolyshep@earthlink.net.

Elders: Joseph M. Caskey, James Robb [Sheila].
Deacon Chr.: James Dymond. 415 March St, Ellwood City, PA 16117. Phone: 724-752-1207.
Treasurer: Robert Garvin, 2855 River Road, Ellwood City, PA 16117. Phone: 724-752-1180.

First R.P. Church of Beaver Falls—209 Darlington Road, Beaver Falls, PA 15010. Phone: 724-846-6877 (PA)
Pastor: Bruce Backensto [Kim]. 3303 Seventh Avenue, Beaver Falls, PA 15010. Phone: 724-843-4696. E-mail: bruce.backensto@gmail.com. Installed 1995.
Clerk: Matt Filbert [Heidi]. 3004 Fifth Avenue, Beaver Falls, PA 15010. Phone: 412-901-3553 (cell phone). E-mail: proclaimchrist@rpmissions.org.
Elders: Glenn Aley, Matt Filbert [Heidi], Kenneth A. McBurney [Virginia], Tim McClain [Bonnie], David Schaefer [Joy], David Tweed [Melissa].
Elders Emeritus: Robert M. Hemphill.
Deacon Chr.: Matt Thompson [Emily]. 1106 Highland Avenue, Beaver Falls, PA 15010. Phone: 724-843-2327. E-mail: thompson.a.matthew@gmail.com.
Treasurer: Matt Thompson [Emily]. 1106 Highland Avenue, Beaver Falls, PA 15010. Phone: 724-843-2327. E-mail: thompson.a.matthew@gmail.com
Director of C.E.: Tim McClain [Bonnie]. 299 Route 68, Rochester, PA 15074. Phone: 724-728-8275. E-mail: timbonniemclain@verizon.net.

Grace (Gibsonia)—3916 Bakerstown Rd, Gibsonia, PA 15044. Phone: 724-449-6363.
Pastor: Jeff Stivason. 3914 Bakerstown Rd Gibsonia, PA 15044. Phone: 724-444-4430. E-mail: reformed@consolidated.net. Installed 2009
Clerk: Calvin Troup [Amy]. 3959 Auld Avenue. Allison Park, PA 15101. Phone: 412-492-2025. E-mail: cltroup@verizon.net
Elders: Bernie Zimmovan; Wayne Spear, 3940 Bakerstown Road, Gibsonia, PA 15044. E-mail: wrspear@consolidated.net
Treasurer: Tim Kelly. 6074 Morrow Lane. Gibsonia, PA 15044. Phone: 724-444-1912. E-mail: kellyrac@connecttime.net

Pastor: David Hanson [Ruth]. 628 Devonshire Dr., State College, PA 16803. Phone: 814-235-0410. E-mail: davidrpts@hotmail.com. Installed 2005.
Clerk: John C. Pershe [Barb]. 102 Ridgewood Circle, State College, PA 16803. Phone: 814-235-1664. E-mail: jcpershe@yahoo.com.
Elders: Jonathan D. Adams [Kathy]. E-mail jxa25@psu.edu; Dean McHenry [Ellen]. E-mail: demchenry@comcast.net; David Eiseman [Pat]. E-mail: deisemann@embarqmail.com
Treasurer: Cyrus Beisel, P.O. Box 5892, Belleville, PA 17004. Phone: 717-935-5335. E-mail: accuratech@localnet.com


Clerk: Brian Panichelle. 516 Spring Street, Latrobe, PA 15650. Phone: 724-537-2790, 724-238-2148 (w). E-mail: brian@panichellegency.com.

Elders: Marlin Klingensmith, E-mail: knilram@knilram.org; Doug Comin, E-mail: dcomin311@comcast.net.

Deacon Chr.: Ed Panichelle, 209 Beverly Drive., Lower Burrell, PA 15068. Phone: 724-339-2949 (h). E-mail: paniche@nationwide.com.

Treasurer: Dorey Panichelle, 209 Beverly Drive., Lower Burrell PA 15068. Phone: 724-339-2949. E-mail: paniche@nationwide.com.

North Hills—606 Thompson Run Road, Pittsburgh, PA 15237. Phone: 412-486-1167. (BF, PM)

Pastor: Harry Metzger [Catherine]. 1049 Balmoral, Pittsburgh, PA 15237. Phone: 412-366-1231. E-mail: RevHMetz@aol.com. Installed 2000.

Associate Pastor: Martin Blocki [Kathryn]. 5368 Hardt Road, Gibsonia. PA 15044. Cell Phone: 412-901-3008. E-mail: mblocki1@consolidated.net. Installed 2003.

Clerk: William J (Bill) Weir [Rose]. 114 Virginia Rd., Pittsburgh, PA 15237. Phone: 412-635-8175. E-mail: wjweir@juno.com.


Deacon Chr.: Jeff Hall, 111 Richmond Circle, Pittsburgh, PA 15237. Phone 412-358-8532. E-mail: corridor111@verizon.net.

Treasurer: Rose Weir, 114 Virginia Rd., Pittsburgh, PA 15237. Phone: 412-635-8175. E-mail: wjweir@juno.com.

Youth Dir.: Jeff & Ruth Hall (see above).

Co-Chair. of C.E.: Martin Blocki (see above), and Ann O’Neill [Jerry], 505 Fox Dr., Pittsburgh, PA 15237. Phone: 412-635-7391. E-mail: aoneill@rpts.edu.

Providence—2001 Pioneer Ave., Pittsburgh, PA 15226. Phone: 412-388-1099. E-mail: providencerpchurch@gmail.com.


Clerk: James McFarland, 11867 Quarter Horse Dr., North Huntingdon, PA 15642. Phone: 412-378-6428.

Elders: C.J. Williams, Jay Strunk.

Treasurer: Barbara Friend, 836 Rosbury Place, Pittsburgh, PA 15243.
Rimersburg—Box 419, North Main Street, Rimersburg, PA 16248. Phone: 814-473-3510. Web Site: www.rpcrimersburgpa.com

Stated Supply: John Monger [Donna], 4 Barber Street, Clarion, PA 16214. Phone: 814-229-9670 (cell). E-mail: johnwmonger@gmail.com.

Clerk: Bill Douthett [Sara], PO Box 225, Rimersburg, PA 16248. Phone: 814-473-3760. E-mail: bsdouthett@windstream.net.

Elder: Ralph Joseph (Provisional).

Treasurer: Mrs. Carrie Engro, P.O. Box 762, Rimersburg, PA 16248. Phone: 814-473-6499

Rose Point—468 Rose Point Road, New Castle, PA 16001 (PA). Phone: 724-924-9519. Web Site: www.rosepointrpc.org. (PA)

Pastor: Charles Brown [Miriam]. 468 Rose Point Road, New Castle, PA 16101. Phone: 724-924-0012. E-mail: modernreformation@yahoo.com. Installed 2008.

Clerk: John M. Mitchell, 1072 Golf Course Road, Volant, PA 16156. Phone: 724-530-2305. E-mail: jmitchell@ztrain.com.

Elders: Steven Wilson, Roy Bessell.

Deacon Chairman: John Hanninen, 106 Simpson Lane, Utica, PA 16802. Phone: 814-425-2784. E-mail: jhmohair@windstream.net.

Treasurer: John M. Mitchell. (See above).

CE Committee Chair: Steven Wilson, 4301 Old Route 422, New Castle, PA 16101. Phone: 724-924-9146. E-mail: sprwilson@verizon.net.

Trinity—Meeting at Francis R. Fuchs Special Center, 11011 Cherry Hill Rd., Beltsville, MD 20705. Web Site: www.trinityrpc.org.

Pastor: Steve Bradley [Julie]. 2757 Pinecrest Dr., Riva, MD 21140. Phone: Home: 410-956-3944; Cell: 301-351-2314. E-mail: bygracealone@verizon.net. Installed 2002.

Clerk: David Merkel, 3505 N Chatham Rd., Ellicott City, MD 21042. Phone: 410-750-7894. E-mail: david.merkel@gmail.com.

Elders: Anthony Gazo, Brad Stewart

Deacon Chairman: David Handermann. 2506 Amber Orchard Ct W, Unit 203, Odenton, MD 21113. Phone: 703-431-1746. E-mail: dhandermann@gmail.com.

Treasurer: Amy Ward, 13121 Oriole Dr., Beltsville, MD 20705. Phone: 301-937-8024. E-mail: alward6@verizon.net.

Tusca—Comer of Darlington and Chapel Roads, Brighton Twp., Box 526, Beaver, PA 15009. Phone: 724-495-6811

Pastor: Jonathan Watt (Interim Moderator)

Clerk: Fred Nahas, 416 Jefferson St., Vanport, PA 15009.


Treasurer: Glen Detwiler, 870 Canal Street, Beaver, PA 15009. Phone: 724-
Ministers Serving at Geneva College

Dean R. Smith, D. Min. [Nancy]. 3600 36th Street Place, Beaver Falls, 15010. Phone: 724-846-9694. E-mail: drsmith@geneva.edu.
Jonathan M. Watt, Ph. D. [June]. 2907 5th Avenue, Beaver Falls, PA Phone: 724-846-5430. E-mail: jwatt@geneva.edu

Ministers Serving The R.P. Seminary

Richard C. Gamble, Ph.D. [Janice]. 2828 4th Ave, Beaver Falls, PA 15010. Phone: 724-831-7564. E-mail: rgamble@rpts.edu.
Jerry F. O’Neill, D.D. [Ann]. 505 Fox Drive, Pittsburgh, PA 15237. Phone: 412-635-7391. E-mail: joneill@rpts.edu.
C.J. Williams [Sherri]. 748 Lafayette Dr., Clairton, PA 15025. Phone: 412-233-0603. E-mail: providencerpc@juno.com.
Paul M. Martin, [Janet]. P.O. Box 81747, Pittsburgh, PA 15217. Phone: 412-731-6190: Cell Phone: 412-370-9960. E-mail: pmartin@rpts.edu.

Ministers serving on the mission field

Chaplain Kelly J. Moore [Judy]. 162 Gold Ct, Broadway, NC 27505. Home phone: 919-499-6035, cell: 910-728-6612. E-mail: kelly.jon.moore@us.army.mil.
Chaplain Brent England [Meg]. 1400 Martin St., Apt. 2111, State College, PA 16803. Phone: 814-933-7381, E-mail: brentski76@yahoo.com. Serving in Federal Bureau of Prisons.

Ministers Retired

James D. Carson, 143 Crosswynds Drive, Beaver Falls, PA 15010. Phone: 724-494-5688. E-mail: jdcarson143@gmail.com.
Norman M. Carson, Ph.D. [Beverly]. 1310 Fox Avenue, Beaver Falls, PA 15010. Phone: 724-846-3469. E-mail: norm.bev.pa@gmail.com
Joseph M. Caskey, 2818 5th Ave., Beaver Falls, PA 15010-3612. Phone: 724-847-2543. E-mail: jobern.caskey@juno.com.
Clark Copeland, Th.D., D.D., 2344 Perrysville Ave., Pittsburgh, PA 15214. Phone: 412-224-6805. E-mail: eccope42@yahoo.com.
Robert R. Fullerton, 118 Maple Lane, Lake Helen, FL 32744. Phone: 386-218-4043. Cell: 386-416-9811. E-mail: rfullerton001@cfl.rr.com.
Ralph E. Joseph [Joday]. 225 N. Main St., Slippery Rock, PA 16057. Phone 724-794-1429. Cell: 724-968-8800. E-mail: Slipperyrockrprev@zoominternet.net.
G. Duncan Lowe [Carol]. 2513 Holly Drive, Pittsburgh, PA 15235. Phone: 412-731-5768. E-mail: gd88ilowe@yahoo.com.
Kenneth A. McBurney [Virginia]. 149 Patricia Drive, Beaver Falls, PA 15010. Phone: 724-827-8548.
John M. McMillan [Marion]. 121 New Galilee Road, Darlington, PA 16115. Phone: 724-827-8134.
Leverne Rosenberger [Shirley]. 130 Coralberry Drive, Beaver Falls, PA 15010. Phone: 724-846-7054. E-mail: Psalmsinger@comcast.net.
Kenneth G. Smith [Floy]. 429 Fourth Ave., Patterson Heights, Beaver Falls, PA 15010. Phone: 724-846-3839. E-mail: revkgs@gmail.com.
Wayne R. Spear, Ph.D. [Mary]. 3940 Bakerstown Road, Gibsonia, PA 15044. Phone: 724-443-3591. E-mail: wrspear@consolidated.net.
William Sterrett [Kalli]. 1126 4th Street, Beaver, PA 15009. Cell: 724-312-7366. E-mail: bksterrett@gmail.com.
Bruce C. Stewart, D.D. 7959 Remington Drive, Pittsburgh, PA. 15237. Phone: 412-366-5028. E-mail: bstewarts1@verizon.net.
John H. White, D.Min. [Norma]. 110 Klitch St, Beaver Falls, PA 15010. Phone: 724-581-4488. E-mail: jhwhite@geneva.edu.

Ministers without pastorates
Kent Butterfield [Rosaria]. 17372 Hilltop Drive, Purcellville, VA 20132. Phone: 540-338-3265. E-mail: kentbutterfield@yahoo.com.
Doug Comin [Amy]. 311 Walnut St., Latrobe, PA 15650. Phone: 724-537-3050. E-mail: dcomin311@comcast.net.
Wayne Duffield [Nancy]. P.O. Box 373, 311 Church Street, New Alexandria, PA 15670. Phone: 724-668-7506. E-mail: awd70@windstream.net.
Randy Johovich [Priscilla]. 4729 Valleyfield Drive, Allison Park, PA 15101. Phone: 724-443-0082. E-mail: Johovich.rf@mellon.com.

Ruling Elders On Presbytery Roll
Adam Mastris, 16 Chlois St, CY 6301 Larnaca, Cyprus. Phones: +357-24-658068 (home): +357-24-533683 (work): +357-99-630683 (Cell): Fax: +357-24-531594; E-mail: personal@mastris.com

ROSTER OF ATLANTIC PRESBYTERY
Moderator.................................................................Paul Brace
Clerk.................................................................J. Bruce Martin
Treasurer ..............................................................Joseph Comanda
Ad Interim Commission..........................Elkins Park Session
Young Adult Secretary.................................Paul Brace

Broomall—25 Lawrence Road, Broomall, PA 19008. Phone: 610-353-1371.
Pastor: William J. Edgar, Ph.D. [Gretchen]. 332 Riverview Avenue, Drexel Hill, PA 19026. Phone: 610-623-0117. E-mail: b.edgar@verizon.net.
Installed 1981.

**Associate Pastor:** Zachary Kail [Liesl]. 27 Lawrence Road, Broomall, PA, 19008. Phone: 412-508-1937 (c). E-mail: zkail77@yahoo.com. Installed 2008.

**Clerk:** George W. Jackson, 3997 Vernon Road, Drexel Hill, PA 19026. Phone: 610-259-2753. E-mail: gwjack3@gmail.com

**Elders:** Michael Lydon [Linda]. E-mail: mllydon@verizon.net.

**Treasurer:** Joseph Comanda [Jan]. 629 Tennis Ave., Ardsley, PA 19038. Phone: 215-884-7685. E-mail: jcomanda@concentric.net.

**S.S. Supt.:** Laura Rizzo, 7800 Arlington Ave., Upper Darby, PA. Phone: 610-609-9536(c). E-mail: psalm.of.ascent@gmail.com.

**Cambridge—**53 Antrim Street, Cambridge, MA 02139. Phone: 617-864-3185. Web Site: reformedprescambridge.com

**Pastor:** Stephen Michaud [Sheryl]. 106 Antrim Street, Cambridge, MA 02139. E-mail: pastorreformedprescambridge@gmail.com. Installed 2011.

**Clerk:** Christopher Wright, Ph.D. [Carol]. 32 Glen Ave., Arlington, MA 02474. Phone: 781-641-9820. E-mail: wri.chr@gmail.com

**Elders:** Thomas A. Fisher [Martha]. E-mail: tafisher@post.harvard.edu; Daniel Kim [Minji]. E-mail: dkiwon@gmail.com; Tim Montgomery [Arianna]. E-mail: TMMontgomery@sgh.com.

**Treasurer:** David McKinney, First Reformed Presbyterian Church, 53 Antrim Street, Cambridge, MA 02139. Phone 781-307-5012. E-mail: singindave@gmail.com.

**S.S. Supt.:** Kyle & Violet Finley, First Reformed Presbyterian Church, Cambridge, MA 02139, Phone: 617-460-7554. E-mail: violet.finley@gmail.com.

**Christ Church—**Meeting at 81 Warren Avenue, E. Providence, RI. Send mail to PO Box 14168, East Providence, RI 02914.

**Pastor:** Daniel M. Howe [Esther]. 61 Ring St, Providence RI 02909. Phone: 401-709-4678. E-mail: pastor@christrpc.com.

**Clerk:** David Robson [Deryl]. 336 Sea View Ave, Riverside, RI 02915. E-mail: drobson@Ximedica.com. Phone: 401-413-8783.

**S.S. Coordinators:** Anthony and Shawon Davis.

**Coldenham-Newburgh—**469 Coldenham Road, Walden, NY 12586. Phone: 845-564-3924. (BF)

**Pastor:** Charles W. Leach [Susan]. 25 Browns Rd., Walden, NY 12586. Phone: 845-713-4335. E-mail: cwleachjr@gmail.com. Installed 1995.

**Clerk:** Phillip Shafer [Lesesne]. 394 Lake Osiris Road, Walden, NY 12586. Phone: 845-778-5088. E-mail: pashafer@gmail.com.

**Elders:** Moderator and Clerk only

**Treasurer:** Ernie Johnson [Becky]. 467 Coldenham Road, Walden, NY 12586.
Phone: 845-567-6922. E-mail: etj718@aol.com.

**S.S. Supt.**: Susan Leach [Charles]. 25 Browns Rd., Walden, NY 12586. Phone: 845-778-3704. E-mail: cwleach@frontiernet.net.

**Elkins Park**—901 Cypress Avenue, Elkins Park, PA 19027. Phone: 215-887-9188. Web address: elkinsparkchurch.com

**Pastor**: John D. Edgar [Evniki]. 8344 Cadwalader Avenue, Elkins Park, PA 19027. Phone: 215-782-9849. E-mail: johnneviki@verizon.net

**Clerk**: Michael Jessop [Anna Li]. 2629 Susquehanna Rd., Roslyn, PA 19001. Phone: 215-576-0348. E-mail: jmjessop@hotmail.com

**Elder**: Duran Perkins [Betsy]. Phone: 215-481-0494. E-mail: duran.perkins@gmail.com.

**Deacons**: Bob Allmond, Clara McClay, Emil Nahm

**Treasurer**: Anna Li Jessop [Michael]. 2629 Susquehanna Rd. Roslyn, PA 19001.

**S.S. Supt.**: none

**Hazleton Area**—680 Roosevelt Street, Hazleton, PA 18201. Phone: 570-450-0148. Web Site: www.hazletonrpc.com

**Pastor**: Paul Brace [Jennifer]. 376 Pond Hill Mt. Rd, Wapwallopen, PA 18660. Phone: 570-379-2148. E-mail: ps110_1@hotmail.com. Installed 2009.

**Clerk**: Evert ‘Andy’ Anderson [Della]. 43 Heckman St., Quakake, PA 18245-0128. Cell Phone: 570-401-8819. E-mail: andela@ptd.net

**Elders**: Philip Urie.

**Deacons**: Seth Olivieri, Joe Davidovich.

**Treasurer**: Della Anderson, 43 Heckman St., Quakake, PA 18245-0128. Phone: 570-401-4957. E-mail: andela@ptd.net


**Pastor**: J. Bruce Martin [JoAnne]. 947 Alpine Drive, Teaneck, NJ 07666. Phone: 201-837-0202. E-mail: JBruMar@aol.com. Installed 1997.

**Clerk**: Richard B. Weir, Ph.D., 262 Pondfield Road West, Bronxville, NY 10708. Phone: 914-793-7741. E-mail: Diggerdoc@aol.com.

**Elders**: Glen A. Chin [Jewel], David A. Weir [Bonnie], Ph. D.

**Deacon Chr.**: Mary Jane Park, 2 Godfrey Road, Upper Montclair, NJ 07043-1310. Phone: 973-744-3179.

**Treasurer**: Miss Francis Chao, 102 Oak St., Teaneck, NJ 07666. Phone: 201-530-9644.

**S.S. Supt.**: J. Bruce Martin [JoAnne]. 947 Alpine Drive, Teaneck, NJ 07666. Phone: 201-837-0202. E-mail: JBruMar@aol.com.
White Lake—Rt. 17B and Mattison Rd. (P.O. Box 208), White Lake, NY 12786. Web Address: whitelakechurch.com  
**Pastor:** David C. Coon [Cathy]. P.O. Box 208, White Lake, NY 12786. Phone: 845-583-7082. Mobile: 914-799-5425. E-mail: dcoon2@hvc.rr.com. Installed 1980. 
**Clerk:** Mike Tabon [Beth]. 16 Courtney Ave., Newburgh, NY 12550. Phone: 845-562-9052. E-mail: mtsinger101@hotmail.com. 
**Elders:** Mike DeSocio, Mike Klussman, Mike Tabon. 
**Treasurer:** Judy Klussman, 1416 County Rt. 56, Mountaindale, NY 12763-5118. E-mail: judithklussman@yahoo.com 
**Chr. Deacon Board:** Marc Mendelsohn, 91 Perry Road, Cochecton, NY 12726. Phone: 845-583-7040. E-mail: marcjoym@gmail.com 

Wyoming Valley—(Meeting at Stella Presbyterian Church Building), 1700 Wyoming Avenue, Forty Fort, Pa. 18704. Phone: 570-693-1918  
**Pastor:** Rev. Raymond F. Dymond [Cathrine]. 105 Ninth St., Wyoming, PA 18644. Phone: 570-693-1918. E-mail: rfd1apc@verizon.net 
**Clerk:** Jeremy Nelson, [Deborah]. 127 Ninth St., Wyoming, PA 18644. Phone: 570-693-1072. E-mail: jeremywyoming@verizon.net  
**Elder:** Michael Baloga [Mary]. 65 Shulde Lane, Wyoming, PA 18644. Phone: 570-693-1709. E-mail: balogajm@yahoo.com 

Ministers Without Pastorates  
Philip L. Coon, 19 Cedar Avenue, Gettysburg, PA 17325-8531. Phone: 717-752-0185. 
Mauro Silva, 12 B Sunflower Road, Maple Shade, NJ 08052. Phone: 856-330-4303(h); 814-934-3843(c). E-mail: revmauros@hotmail.com. 

**ROSTER OF GREAT LAKES-GULF PRESBYTERY**

Moderator................................................................. Dave Long  
Clerk ..........................................................Raymond Morton  
Assistant Clerk ..................................................Jack Rhoda  
Treasurer ..............................................................James Bishop 
.................................1541 Connemara Road, Indianapolis, IN 46217 Phone: 317-884-0116 
.......................................................... E-mail: jbishop@iquest.net  
Assistant Treasurer..................................................George Shopp  
Moderator, Ad Interim Commission.......................... Dave Long  
Covfamikoi Conference Director.............................Jonathan Schaefer  
Covfamikoi Conference Business Manager...............Shane Shoop  
Youth Coordinator...................................................Richard Johnston 

Alpharetta, GA – Northminster RPC - meeting at Hampton Inn and Suites, 16785 Old Morris Road, Alpharetta, GA 30004. Phone: 770-241-3946. Web Site: www.northminster-church.com
Pastor: Dr. Frank J. Smith [Penny]. 5830 Millstone Drive, Cumming, GA 30028. Phone: 770-241-3946. E-mail: franksmith76@gmail.com. Installed 2010.

Clerk: Robert Shapiro, 6470 Bentley Trail, Cumming, GA 30040. Phone: 770-714-1008. E-mail: a.bob.shapiro@gmail.com.

Elder: Mr. Robert Shapiro (See above).

Treasurer: Mr. Robert Shapiro, (See above).

Belle Center, OH—Rt. 273 and Center, PO Box 365, Belle Center, OH 43310. Web Site: www.bcrpchurch.org; www.sermonaudio.com/bc-rpca (PA)

Pastor: Philip Pockras [Judy]. 403 N. Elizabeth Street, PO Box 365, Belle Center, OH 43310. Phone: 937-464-6851. E-mail: covvie@columbus.rr.com. Installed 1985.

Clerk: Larry Bump [Gloria]. 493 C.R. 111 East, Rushsylvania, OH 43347. Phone: 937-468-2992. E-mail: lbump@embarqmail.com

Treasurer: Greg Probst [Laura]. 3468 OH 103, Bluffton, OH 45817. Phone: 419-358-7514. E-mail: glprobst8@earthlink.net

Deacon Chr.: Paul McDonald [Jocele]. 6404 R.R. 55, Bellefontaine, OH 43311. Phone: 937-593-1190. E-mail: prmd@2access.net.

S.S. Supt.: Larry Bump (See above).

Bloomington, IN—302 East First Street, Bloomington, IN 47401. Phone: 812-339-1922. Web Site: www.bloomingtonrpchurch.com (SS)


Clerk: Wendell Faris McBurney [Jean]. 4648 Winterstill Road, Zionsville, IN 46077. Phone: 317-873-5000

Elders: Wes Archer [Angie]. 4207 Morgan Circle, Ellettsville, IN 47429. Cell: 812-325-8262. E-mail: jwesarcher@hotmail.com; Eric Cosens [Rachel]. 3364 W. Sekiu Court, Bloomington, IN 47404. Phone: 812-876-0481. E-mail: ecosens@iu.edu.; Kenneth De Jong [Carolyn]. 3613 Brownridge Rd., Bloomington, IN 47401 Phone: 812-334-0069.

Treasurer: JoAnn Moore, c/o of the church. Phone: 812-824-4540.

C.E. Chairman: Kenneth de Jong (see above).

Brownsburg, IN—Christ Church RP — (Send all correspondence to Pastor’s home address.)

Pastor: Michael LeFebvre, PhD [Heather]. 5881 Skyward Lane, Indianapolis, IN 46234. Phone: 317-626-6178. E-mail: mlefebvre@ChristChurchRP.org. Installed 2006.

Clerk: Duane Judd [Anne]. 8944 Log Run S., Drive, Indianapolis, IN 46234. Phone: 317-329-0023. E-mail: d.joseph.judd@gmail.com.

Elder: Duane Judd (See above).
Treasurer: Nathan Enas [Ginny]. 4560 Crooked Creek Ridge Drive, Indianapolis, IN 46228. Phone: 317-290-9092. E-mail: nate@lilly.com.

Columbus, IN—550 N. National Road, Columbus, IN 47201. Phone: 812-378-3003 (PA)
Pastor: Andy McCracken [Susan]. 632 Ridgeview Lane, Columbus, IN 47201. Phone: 812-342-3711. E-mail: andymccrpc@cleaninter.net. Installed 2004.
Clerk: Jeff Jones [Kathy]. 1401 Parkside Dr., Columbus, IN 47203. E-mail: jeffreydj69@sbcglobal.net
Elders: Edmund Schisler [Lynn]. 5770 Treeline Dr., Columbus, IN 47201. Phone: 812-342-1989. E-mail: schisler.edmund@sbcglobal.net; Butch Shoop [Paula]. 11850 West 525 South, Columbus, IN 47201. Phone: 812-342-1909. E-mail: butchshoop@yahoo.com; Robert McCracken [Lynn]. 541 Ridgeview Court, Columbus, IN 47201. Phone: 812-342-6375. E-mail: bobmccrpc@juno.com; Harold Jones [Laura]. 4714 29th Street, Columbus, IN 47203. Phone: 812-418-3730. E-mail: jharoldj@comcast.net
Treasurer: Lynn Schisler, 5770 Treeline Dr., Columbus, IN 47201. Phone: 812-342-1989. E-mail: schisler.edmund@sbcglobal.net.
C.E. Chairman: Harold Jones, 4714 29th St., Columbus, IN 47203. Phone: 812-418-3730.

Durham, NC—First RPC. 1316 Watts Street, Durham, NC 27701. Phone: 919-844-5255. Web Site: firstrpcdurham.org (PA)
Pastor: Ian Wise [Deanna], 13612 Durant Road, Raleigh, NC 27614. Phone: 919-844-5255. Cell: 919-740-9553. E-mail: iwiserpc@gmail.com. Installed 2005.
Clerk: Provisional Elder Jon Hughes [Wendy]. 4495 Harold Dr. Troy, MI 48085. Phone: 248-680-1959. E-mail: jon@reformed.com
Elders: Charles Saunders [Carolyn]. E-mail: saunders@nc.rr.com.
Provisional Elder: David Carr [Karen]. E-mail: david@davidkarencarr.net.
Deacon Chm.: Don Wallace [Karen]. 1209 Caribou Crossing, Durham, NC 27713. Phone: 919-600-4345. E-mail: donald_wallace7@yahoo.com.
Treasurer: Mrs. Kathie Boone, 7505 Inglewood Road, Burlington, NC 27215. Phone 336-449-6512. E-mail: kathieboone@yahoo.com.

Elkhart, IN—2323 17th Street, Elkhart, IN 46517-1431. Phone: 574-293-1772. Web Site: www.elkhartrpc.org
Pastor: Keith Magill [Becky]. 23220 Orchard Ridge Drive, Elkhart, IN 46516-9099. Phone: 574-875-4688. E-mail: Keith@Magill.com. Installed 2005.
Clerk: Fikre Menbere [Ritva]. 57100 Bluff Crest Drive, Elkhart, IN 46516. Phone: 574-875-8665. E-mail: FikMenbere@cleaninter.net.
Deacon: Joe Moore [Rochelle]. 62373 CR 17, Goshen, IN 46526. Phone: 574-533-9721. E-mail: joeromoore@verison.net.
Inactive Elder: Joe Moore [Rochelle]. 62373 CR 17, Goshen, IN 46526.
Phone: 574-533-9721. E-mail: joeromoore@verison.net.

**Treasurer:** Jennifer Herron [Clint]. c/o ERPC 2323 17th Street, Elkhart, IN 46517-9099. Phone: 574-293-1772. E-mail: Treasurer@elkhartrpc.org

**Grand Rapids, MI - First RPC**—Meeting at: Puritan Reformed Theological Seminary, 2965 Leonard St. NE, Grand Rapids MI 49525. Phone: 616-459-9530.

**Pastor:** Vacant (Interim-moderator: James Faris - see Second RPC).

**Clerk:** Kent Van Timmeren [Cheryl]. 5017, Chickering Road, Belding, MI 48809. Phone: 616-490-0931. E-mail: kentvant@gmail.com.

**Elders:** Richard Bonner [Rieta], Doug Nadeau [Barbara], Doug Sikma [Connie], Kent Van Timmeren [Cheryl].

**Treasurer:** Jeffrey Wykstra, 4209 Michael Avenue SW, Wyoming, MI 49509. Phone: 616-534-7706. E-mail: jeff.wykstra@gmail.com.

**Hetherton, MI**—(All mail to Milton Harrington).

**Stated Supply:** Lic. Daniel Drost [Abigail].

**Moderator and Clerk:** Milton Harrington [Cordelia]. PO Box 294, Rose City, MI 48654. Phone: 989-685-2707. E-mail: miltandcor@yahoo.com.

**Provisional Elder:** Ed Roby.

**Treasurer:** Cordelia Harrington, PO Box 294, Rose City, MI 48654. Phone: 989-685-2707.

**S.S. Supt.**: Sonja F. Hoy, PO Box 555, Johannesburg, MI 49751. Phone: 989-732-5651.

**Indianapolis, IN—Second RP** — 4800 N. Michigan Road, Indianapolis, IN 46228 Phone: 317-255-7557. (BF, HA)

**Pastor:** Richard Johnston [Beckie]. 1701 W. 51st Street, Indianapolis, IN 46228. E-mail: johnston@secondrpc.org. Phone: 317-475-0339. Fax: 317-255-7097. Installed 1993.

**Associate Pastor:** James Faris [Elizabeth]. 4134 Sunmeadow Lane, Indianapolis, IN 46228. E-mail: jas.faris@gmail.com. Phone: 317-347-0373. Installed 2011.

**Assistant to the Pastor:** Dean Filson [Pam]. E-mail: filson@secondrpc.org.

**Clerk:** Russ Pulliam [Ruth]. Indianapolis Star, 1025 W. 52nd St., Indianapolis, IN 46228. Phone: 317-444-6001. E-mail: russell.pulliam@indystar.com.

**Elders:** Donald Cassell, Jr. [Choi-Ha]. E-mail: thecasselfamily@gmail.com; Dean Filson [Pam]; Ram Rao [Asha]. E-mail: Drramrao@gmail.com; Terry Magnuson [Debbie]. E-mail: magnuson81@sbcglobal.net.

**Inactive Elders:** Karl Stoicheff [Joan]. E-mail: stoich@gmail.net; Don Fulk, Bob Heimburger; Walt Zebrun.

**Treasurer:** Jim Bright [Cindy]. 4219 Sunshine Ave. Indianapolis, IN 46228. Phone: 317-329-1618. E-mail: sunshinebrights@sbcglobal.net.

**Deacon Chr.:** David Neel, Phone: 317-733-0335.
S.S. Supt.: Terry Magnuson, 35 Monticello Drive, Greenwood, In. 46142. Phone: 317-889-1740. E-mail: magnuson81@sbcglobal.net.

  Associate Pastor: David G. Whitla [June]. 7206 Chimney Rock Court, Indianapolis, IN 46217. Phone: 317-884-3453. E-mail: whitlaboy@hotmail.com. Installed 2008.
  Clerk: James Bishop [Peg]. 1541 Connemara Road, Indianapolis, IN 46217. Phone: 317-884-0116. E-mail: jbishop@iquest.net.
  Elders: Rick Ahlgrim [Rebecca]. E-mail: rwahlgrim@comcast.net; John Hanson [Pam]. E-mail: johnhanson@att.net; George Shopp [Bonnie]. E-mail: gbshop@yahoo.com; Jerry Porter [Sharon]. E-mail: jerry.l.porter@sbcglobal.net; Steve Sturm [Nancy]. E-mail: stevesturm@pobox.com; Phone: 317-784-8462; Don Prichard [Stephanie]. E-mail: pdon@sbcglobal.net.
  Treasurer: Mark Hart [Susanne]. 8720 Royal Meadow Drive, Indianapolis, IN 46217. Phone: 317-885-2277.
  Deacons: Bob Burchfield [Sandy]; Gary Burris [Nancy]; Mark Cavill [Patty]; Greg Cerbus [Elaine]; Phil Edwards [Barb]; Mark Hart [Susanne]; John Mauser [Pat]; Nick Ritenour. Chm: Bob Burchfield. Phone: 317-887-1812. E-mail: burch1812@sbcglobal.net.

Kokomo, IN—Sycamore RPC - 300 E. Mulberry St., Kokomo, IN 46901. Phone: 765-854-0850.
  Associate Pastor: Jason Camery [Jenny]. 1015 Springwater Road, Kokomo, IN 46902. Phone: 765-219-2700. E-mail: jcamery@hotmail.com. Installed 2009.
  Clerk: Greg Fisher [Pam]. 1388 S. 200 E., Kokomo, IN, 46902. Phone: 765-868-9774. E-mail: gregfisher5557@gmail.com.
  Elders: Tom Dinkledine [Susan]. Phone: (765) 566-3602. E-mail: TomDink@aol.com; Robert McKissick [Sharon]. Phone: (574) 753-0569. E-mail: rammd51@gmail.com
  Treasurer: Scott Hunt [Allison]. 916 W. 5th St., Marion, IN, 46953. Phone: 765-664-5246. E-mail: scott.hunt@netzero.com.
Lafayette, IN—1723 S. 9th Street, Lafayette, IN 47905. Phone: 765-474-3307. (PA, HA)
PASTOR: David W. Long [Jenny]. 401 N. Brookfield Dr., Lafayette, IN 47905. Phone: 765-412-6060. E-mail: dlongrpc@reformedlafayette.com. Installed 1984.
CLERK: Dan Webb [Joanne]. 1445 Warren Place, Lafayette, IN 47905. Phone: 765-474-5429. E-mail: dan_rpc@thewebbsite.com.
ELDERS: Jeff Kessler [Karla]. 7695 W 650 S, Rossville, IN 46065. Phone: 765-379-2229. E-mail: jeffkessler@ffni.com; Robert Bibby [Marlene]. Phone: 765-296-8223. Cell: 765-427-3183. E-mail: rwbibby@mintel.net; Jack Rhoda [Karen]. 1227 Catula Avenue, Lafayette, IN 47905. Phone: 765-477-0240. E-mail: jack rhoda@comcast.net.
DEACON CHR.: Chris Stockwell. E-mail: cmstocks@gmail.com.
FINANCIAL SECRETARY: Janet Wagner (Buck), 5216 E. 600 South, Lafayette, IN 47909. Phone: 765-296-2521.
S.S. SUPT.: Jack Rhoda [Karen]. 1227 Catula Avenue, Lafayette, IN 47905. Phone: 765-477-0240. E-mail: jack rhoda@comcast.net.

Orlando, FL—324 East Livingston Street, Orlando, FL 32801. Phone: 407-843-4361.
PASTOR: Vacant (Interim-moderator: James Pennington 14553 Bluebird Park Road, Windermere, FL 34786. Phone: 407-654-1801. Cell: 407-227-2447. E-mail: jcpenn73@gmail.com).
ELDERS: Ed Forest (emeritus), Joe Worsham, James Pennington (Moderator Pro Tem)
TREASURER: Robert Terry [Peggy]. 2047 Howell Branch Road, Maitland, FL 32751. Phone: 407-648-0877.
DEACON CHR.: David Tacey [Kim]. 3156 Touraine Ave., Orlando, FL 32812. Phone: 407-888-3408.
S.S. SUPT.: Robert Terry, (see above).

PASTOR: Vacant
INTERIM PASTOR: Steve Rhoda [Mary]. 16648 Easton Ave., Prairie View, IL 60069. Phone: 847-634-3333. E-mail: smrhoda@mac.com.
TREASURER: Richard Kairelis, 22158 Concorde Court, Kildeer, IL 60047. Phone: 847-337-7936. E-mail: rkairelis@aol.com
PROVISIONAL MODERATOR: Keith Magill. E-mail: Keith@Magill.com.
ELDERS: Robert Koch [Pam], 103 Hamilton Place, Vernon Hills, IL 60061. Phone: 847-367-9188. E-mail: rkoch9188@aol.com; (Provisional) Jim
Ritchhart [Connie]. E-mail: jritchhart@comcast.net

Clerk: Robert Koch (Pam) (See above).

Selma, AL—627 Jeff Davis Avenue, Selma, AL 36701-5576. Phone: 334-875-7692. (All mail to church address.)
Pastor: Tom Gray [Caramel]. 815 King Street, Selma AL 36701. Phone: 334-875-9817. E-mail: Tom.gray3@gmail.com.
Clerk: George P. Evans [Jeannie]. 328 Kingsley Drive, Selma, AL 36701. Phone: 334-875-1583. E-mail: gevans44@bellsouth.net.
Elders: Greg Woodson [Aretha]. 1420 Pollard Street, Selma, AL 36701. Phone: 334-875-2937.
Treasurer: Ruth J. Brooks, 810 Minter Avenue, Selma, AL 36701. Phone: 334-872-1885. E-mail: gregory.woodsom@att.com.
Assist. Treas.: Juanita Jones, 2504 Parkway Dr., Selma, AL 36701. E-mail: J2504J@aol.com
Deacon Chr.: Greg Woodson [Aretha] (See above). Bertrand Woodson [Regina]. 1420 Pollard Street, Selma, AL 36701. Phone 334-875-2937.
S.S. Supt.: Ruth J. Brooks, 810 Minter Avenue, Selma, AL 36701. Phone: 334-872-1885. E-mail: gregory.woodsom@att.com.

Southfield, MI—26550 Evergreen Road, Southfield, MI 48076. Phone: 248-356-3932. Web Site: reformed.com and srpc.sermonaudio.com. (PA)
Pastor: Vacant (Interim-moderator: Philip Pockras - see Belle Center, OH)
Clerk: Jon Hughes [Wendy]. 4495 Harold Dr. Troy, MI 48085. Phone: 248-680-1959. E-mail: jon@reformed.com.
Elders: John Kim [Laura]. E-mail: jkim50@sbcglobal.net.
Elders Emeriti: J. Raymond Stevenson [Ruth]; Bruce Adams, D.O. [Charlotte].
Treasurer: Wendy Hughes [Jon]. 4495 Harold Dr., Troy, MI 48085. Phone: 248-680-1959. E-mail: wendyhughes@reformed.com.
Deacon Chm.: Jeff Manring [Becky]. 13287 Grand Haven Dr., Sterling Heights, MI 48312. Phone: 586-978-1847. E-mail: jeffmanring@reformed.com.
S.S. Supt.: Laura Kim [John]. 25756 Cheyenne Dr., Novi, MI 48374. Phone: 248-374-0618. E-mail: lkim50@sbcglobal.net.

Sparta, IL—605 North Market Street, Sparta, IL 62286. Phone: 618-443-4435. Church Office is in the parsonage, Phone: 618-443-3419. (BF).
Pastor: Raymond E. Morton. 411 N. Vine St., Sparta, IL 62286. Phone: 618-443-3419. Cell: 618-317-6157 E-mail: revmorton@frontier.net. Installed 1989.
Clerk: Robert Morrow [Shirley]. 414 N. Vine St., Sparta, IL 62286. Phone: 618-443-3133. Cell: 618-317-4180. E-mail: rwmorrow@egyptian.net.
Treasurer: Eric Morrow, 414 N. Vine St., Sparta, IL 62286. Phone: 618-443-3133.
Terre Haute, IN – Mission Church – 1400 S. Sixth Street, Terre Haute, IN 47802. Phone: 812-229-4980. Web Site: terrehauterpchurch.org

Pastor: Bill Roberts [Rachel]. 2936 Terri Lee Ct., Terre Haute, IN 47805. Phone: 812-327-5296. E-mail: Bill4RTF@gmail.com.

Provisional Clerk: Jerry Porter [Sharon]. E-mail: jerry.l.porter@sbcglobal.net


Pastor: Jared P. Olivetti [Lisa]. 2103 Old Oak Drive, West Lafayette, IN 47906. Phone: 765-477-7025. E-mail: jared@immanuelrpc.com. Installed 2007.

Clerk: David Carr [Karen]. 103 Elvernan Drive, West Lafayette, IN 47906. Phone: 765-583-4494. E-mail: david@davidkarencarr.net.

Elders: Benjamin Larson [Anna]. 325 Smiley Street, West Lafayette, IN 47906. Phone: 765-743-2644. E-mail: larsons@realemail.net.

Minister Serving the R. P. Seminary
Tom Reid [Genevieve]. 110 Ivy Street, Pittsburgh, PA 15218-1618. Phone: 412-731-3818 (home), 412-731-8690 (work). Fax: 412-731-4834. E-mail: treid@rpts.edu or tgreidjr@aol.com.

Retired Ministers
Robert A. Henning [Esther]. 5059 Countess Drive, Columbus, IN 47203. Phone: 812-378-4190 E-mail: 74114.1513@compuserve.com

Robert W. Morrow [Shirley]. 414 N. Vine, Sparta, IL 62286. Phone: 618-443-3133. E-mail: rwmorrow@egyptian.net.

Robert B. McCracken [Lynn]. 541 Ridgeview Ct., Columbus, IN 47201. Phone: 812-342-6375. E-mail: bobmccrpc@aol.com.

M. L. McFarland, D. Min. [Shirley]. 850 East Gallagher Rd., West Branch, MI 48661. Phone: 989-345-8839. E-mail: msmcfarland1@juno.com.

Jim Pennington [Ruth]. 14553 Bluebird Park Road, Windermere, FL 34786. Phone: 407-654-1801. Cell: 407-227-2447. E-mail: jcpenn73@gmail.com

James M. Wright, 9813 White Road, Ocoee, FL 34761. Phone: 407-291-2300. E-mail: jimbojhawk@gmail.com

Ministers without Pastorates
Roger Adams [Joann]. 4795 Minden Rd, Ruth, MI 48470. Phone: 989-864-3756. E-mail: rogio@echoicemi.com.

Roy Blackwood, Ph.D. [Margie]. 2460 Glebe Street, Apt. 175 Carmel, IN 46032. Phone: 317-873-4775. Fax: 317-873-0328. E-mail: Blackwood@secondrpc.org.

Greg Cumbee [Rebekah]. 1741 Philadelphia Avenue SE, Grand Rapids, MI 49507. E-Mail: GregCumbee@gmail.com

Godfrey Franklin, Ph.D. [Barbara]. 3590 Momaree Drive, Pensacola, FL 32503-0143. Phone: 850-434-8818 (home), 850-225-9100 (cell). E-mail:
Roster of Japan Presbytery

**Moderator** ................................................................. Sumito Sakai

**Clerk** ........................................................................... Katsunori Endo

**English Clerk** ......................................................... vacant (Assistant: Yuko Shiotsu)

**Treasurer** ...................................................................... Hirokazu Enomoto

**Auditor** .......................................................................... Hiroyuki Kanamori

**Young People’s Secretary** ........................................... Katsunori Endo

Secretaries for the presbytery’s website (http://www.rpjapan.org) ....................

............................................... Manabu Torii. E-mail: manabu.torii@gmail.com

............................................... Yuko Shiotsu. E-mail: yshiotsu@yahoo.com

Higashisuma — 4-2-26, Oote-cho, Suma-Ku, Kobe 654-0013, Japan. (SS, HA) Phone & Fax: 078-731-5702 [From USA: 011-81-78-731-5702]. E-mail: rpkp99124@maia.eonet.ne.jp

**Pastor**: Sumito Sakai [Reiko]. 2-7-3, Takakuradai, Suma-ku, Kobe, 654-0081 Japan. Phone: 078-732-0405 [from USA: 81-78-732-0405]. E-mail: srsakai9161@hera.eonet.ne.jp. Installed 1995.

**Clerk (Elder)**: Akira Funahashi [Yoko], 6-1-33 Nishi Maiko, Tarumi-Ku, Kobe 655-0048, Japan. Phone & Fax: 078-783-3989 [From USA: 011-81-78-783-3989].

**Elder**: Kazuo Ishii

**Treasurer**: Yoko Funahashi, 6-1-33 Nishi Maiko, Tarumi-Ku, Kobe 655-0048, Japan. Phone & Fax: 078-783-3989 [From USA: 011-81-78-783-3989]

**S.S. Superintendent**: Kazuo Ishii, 1-26-4, Takakura-dai, Suma-ku, Kobe, 654-1181. Phone: 078-733-8941 [From USA: 011-78-733-3989]

**Youth Leader**: Takashi Sato, #302, 1-1-22, Tobimatsu-cho, Suma-Ku, Kobe 654-0012, Japan. Phone: 078-734-7474 [From USA: 011-81-78-734-7474]

Kasumigaoka — 6-8-10, Kasumigaoka, Tarumi-Ku, Kobe 655-0039, Japan. (BF, SS, HA) Phone/Fax: 078-707-2155. [From USA: 011-81-78-707-2155]

**Pastor**: vacant

**Clerk (Elder)**: Kozo Kato [Yoshiko]. 1-4-15, Midorigaoka Higashi, Miki 673-0533 Japan. Phone & Fax: 079-485-0592 [From USA: 011-81-79-485-0592]. E-mail: kkato@hi-net.zaq.ne.jp

**Elders**: Seigo Kitani. E-mail: kitani-s2720@hi-net.zaq.ne.jp; Hikoshi Yamaguchi, M.D.
Treasurer: Toyoki Hamada. (Assistant: Yoshiko Kato)
S.S. Supt.: Yoshiko Kato [Kozo]
Youth Leader: Yusuke Hirata.

Clerk (Elder): Hirokazu Enomoto [Chie]. Okamoto Century Mansion 316, 4-9-30 Okamoto, Higashinada-ku, Kobe 658-0072, Japan. Phone & Fax: 078-431-2613 [From USA: 011-81-78-431-2613]
Treasurer: Hajime Nakamura [Hiroko]. 1-9-2 Daiwa-Higashi, Kawanishi, 666-0111, Japan. Phone & Fax: 0727-95-[From USA: 011-81-727-95-0182]
Youth Leader: Dempei Takiura

Kita-Suzurandai (Mission Church)— 1-4-10, Izumi-dai, Kita-Ku, Kobe 651-1141, Japan. Phone/Fax: 078-592-6519 [From USA: 011-81-78-592-6519]
Web Site: http://www.geocities.co.jp/kitasuzurpc/
Pastor: Katsunori Endo [Yuko]. #204, Hapinesu Plaza Kitamachi, 10-5 Desakayama, Yamadacho-Obu, Kita-ku, Kobe, 651-1101 JAPAN. Phone 078-592-5086 [From USA: 011-81-78-592-5086] E-mail: katsu_rpts@hotmail.com. Installed 2005
Provisional Session (Kita-Suzurandai Commission) Moderator: Katsunori Endo (domestic missionary)
Provisional Clerk: Hiroyuki Kanamori (pastor, Mukonoso RPC)
Provisional Elder: Sumito Sakai (pastor, Higashisuma RPC)
Treasurer: Akira Sato

Mukonoso—3-26-5, Mukonoso Honmachi, Amagasaki 661-0031 Japan Phone & Fax: 06-6432-5343 [From USA: 011-81-6-6432-5343]
Pastor: Hiroyuki Kanamori [Junko]. E-mail: hkgenapomuko512@yahoo.co.jp. Installed 2001.
Clerk (Elder): Youichiro Fukuya [Atsuko], 9-33-9, Mukonoso, Amagasaki 661-0035
Treasurer: M. Patricia Boyle, Ph.D.

Chairman of the Faculty: Hiroyuki Kanamori, S.T.M.
Representative: Shigeru Takiura, D.D.
Other Faculty Members: Sumito Sakai, Katsunori Endo, M. Patricia Boyle, Ph.D.
Librarian: (vacant)
Treasurer: Yuko Shiotsu
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Board Members: Youichiro Fukuya (board representative), Shigeru Takiura, D.D.; Toyoki Hamada (manager of the bookstore); Shigeru Yamaguchi; M. Patricia Boyle, Ph.D.
Staff: Jung-Im Park

ROSTER OF MIDWEST PRESBYTERY [updated 06/17/2011]
Moderator ............................................................... David Reese
Clerk & Asst. Clerk ................................................ John McFarland & Noah Bailey
Treasurer ................................................................. Barry VanHorn
.................................................................12407 W. 52nd St., Shawnee, KS 66216.
.................................................................Phone: (913) 488-6644. E-mail: mwptreasurer@gmail.com
Ad Interim Commission Moderator ................................ Adam King
Iowa Conference Secretary ........................................ John W. Smith
Kansas Conference Secretary ................................. Jack Baumgardner
Western Conference Secretary ....... Keith Mann. E-mail: kjmann7@gmail.com
Youth Leaders ...................................................... Keith & Jill Mann

Christ Covenant Church – 2312 Harvard Road, Lawrence, KS 66049. Phone: 785-842-5797.
Clerk: Carl Mathews [Sharon]. 818 Missouri St., Lawrence, KS 66044. Phone: 785-843-7537. Cell: 785-218-3085. E-mail: cmathews72@hotmail.com.
Elders: Phil Beard [Eileen]. Phone: 785-842-9262. E-mail: epbeard@gmail.com; Ron Stegall [Kathy].
Treasurer: John More, Eudora. Phone: 785-542-1193. E-mail: johnmore@sprintmail.com
C.E.: Christie Stegall [Micah]. 1005 College Blvd., Lawrence, KS 66049. Phone: 785-843-8895. E-mail: MCStegall@netzero.com
Clarinda – 2702 250th Street, Clarinda, IA 51632. Phone: 712-542-3257.
**Clerk:** Steve Falk [Ruth]. 2045 Willow Ave., Clarinda, IA 51632. Phone: 712-542-2486. E-mail: refalk@iowatelecom.net
**Elder:** Renwick Adams [Norma]. Phone: 712-542-5841. E-mail: renwicka@mchsi.com
**Treasurer:** Norma Adams [Renwick]. 600 West Main Street, Clarinda, IA 51632. Phone: 712-542-5841.

Denison – 702 7th Street, P. O. Box 76, Denison, KS 66419-0076. Phone: 785-935-2348. (HA)
**Pastor:** J. Edward Hindman [Cindy]. P. O. Box 76, Denison, KS 66419-0076. Phone: 785-935-2394. E-mail: echindman@embarqmail.com. Installed 1977.
**Clerk:** Steve VanHorn [Mitzie]. 19166 W. Road, Denison, KS 66416-9626. Phone: 785-935-2372. E-mail: mitzie.vanhorn@gmail.com
**Elders:** Dale Blackwood; Lloyd Copeland; James Scoby, E-mail: jim.scoby@gmail.com
**Deacon Chm.:** Theodore Hamer [Yvonne]. 306 Highland Avenue, Denison, KS 66419. Phone: 785-935-2305.
**Treasurer:** Lisa Haverkamp [Francis]. 19600 K-16 Highway, Holton, KS 66436. Phone: 785-935-2302.
**S.S. Supt.:** Eric Scoby. 226 K 246 Highway, Sabetha, KS 66534. Phone: 785-285-1995. E-mail: escoby@gmail.com

**Pastor:** Noah Bailey [Lydia]. 1009 Ramona Dr., Enid, OK 73703. Phone: 580-484-2160. E-mail: pastor@enidreformed.org. Inst. 2010.
**Clerk:** William Wagner [Jeanne]. 725 Morningside Place. Enid, OK 73701. Phone: 580-242-6684. E-mail: billwagner79@att.net
**Treasurer:** Brent Drown (Kimber-Leigh). 5002 Deerfield Ave., Enid, OK 73703. Phone: 580-237-7301. E-mail: badrown@gmail.com

Hebron – 1328 Goodin Drive, Clay Center, KS 67432. Phone: 785-632-5861. (PA)
**Pastor:** Ron Graham [Gay]. 825 Court Street, Clay Center, KS 67432. Phone: 785-632-6490. E-mail: hebronrp@kansas.net. Installed 1998.
**Clerk:** Harold Milligan [Margaret]. 1214 Hackberry Road, Clay Center, KS 67432. Phone: 785-632-2009. E-mail: hlmill@twinvalley.net
**Elder:** Steven McMahan [Sheryl]. E-mail: smcmahan@kansas.net. Elder
Emeritus: Russell James.


Treasurer: Bessie Van Kirk. 1038 Huntress Street, Clay Center, KS 67432. Phone: 785-632-3794.

C.E. Chairman: Steven McMahan [Sheryl]. 1807 Pogue Road, Clay Center, KS 67432. Phone: 785-632-3043.

Laramie Mission — meeting at 1416 Boswell (mail: 1867 N. 15th Street, Laramie, WY 82072). Phone: 307-745-8721. Web Site: www.laramierpc.org


Prov. Elders: Dick Mueller [Susan]. Phone: 303-460-7067. E-mail: dick.mueller@juno.com; Rev. Shane Sapp [Kelly].

Treasurer: Jeff Adams. 7621 Pierce St., Arvada, CO 80003. Cell: 720-290-1895. E-mail: adamsjeff01@gmail.com

Minneola — (405 W. Locust; & Maple) P. O. Box 197, Minneola, KS 67865-0197. Phone: 620-885-4346. (BF)


Clerk: Wayne D. Curry [Anita]. 497 CR G, Minneola, KS 67865. Phone: 620-885-4553. E-mail: currywd75@yahoo.com

Elder Emeritus: Reed Hindman [Carol]. E-mail: scrhind@unitedwireless.com

Deacons: Bruce McKissick (Chairman), Carol Hindman.

Treasurer: Bruce McKissick.

Quinter — 719 Gove Street, P. O. Box 280, Quinter, KS 67752. Phone: 785-754-3406.

Pastor: Steven Work [Jeannie]. 711 Gove Street, P. O. Box 280, Quinter, KS 67752. Phone: 785-754-3406. E-mail: sework@ruraltel.net. Installed 1999.

Clerk: Max Mann [Fran]. 2551 Castle Rock Rd., Quinter, KS 67752. Phone: 785-754-3925. E-mail: memplain@ruraltel.net

Elders: Fred Irwin [Suzanne]. E-mail: sfirm@ruraltel.net; Joe Copeland [Edie]. E-mail: joe.edie@gmail.com.

Deacon Chm.: Sam Chestnut [Norma]. P. O. Box 313, Quinter, KS 67752. Phone: 785-754-2315.

Treasurer: Suzanne Irwin [Fred]. P.O.Box 414, Quinter, KS 67752. Cell: 785-
Salt & Light — 9498 Anhawa Avenue, Longmont, CO 80503. Phone: 303-485-6463. Web Site: www.longmontrpchurch.org
Clerk: Mike McDaniel [Alice]. 1273 Brookfield Drive, Longmont, CO 80501. Phone: 303-775-2059. E-mail: mfmcdaniel@gmail.com
Elders: Dick Mueller [Susan]. Phone: 303-460-7067. E-mail: dick.mueller@juno.com; Jeff Bechtold [Eileen]. 636 Sandpoint Drive, Longmont, CO 80501. Cell: 303-817-6168. E-mail: jeffbechtold123@gmail.com
Deacon Chm.: John Hindman [Angi]. 211 Grant St., Longmont, CO 80501. Phone: 303-682-9829. E-mail: jongicon@juno.com
Treasurer: Greg Ball [Sandy]. 3205 W. 13th St., Greeley, CO 80634. Phone: 970-356-2740. E-mail: gregball@hotmail.com

Sharon — P. O. Box 483, Morning Sun, IA 52640. Phone: 319-394-3382. (BF)
Pastor: Vacant since June of 2010.
Clerk: John W. Smith [Roselea]. 11573 Northview Drive, Burlington, IA 52601-8611. Phone: 319-754-8720. E-mail: johnroseleas@q.com
Elders: James Pilling [Sharon]. E-mail: iowafarmer@gmail.com
Deacon Chm.: Robert McElhinney. P. O. Box 131, 301 N. W. 1st, Morning Sun, IA 52640. Phone: 319-868-7865.
Treasurer: Kim Robb [Christy]. R. R. #2, Morning Sun, IA 52640. Phone: 319-868-7852.
S.S. Supt.: Roselea Smith [John]. 11573 Northview Drive, Burlington, IA 52601-8611.

Shawnee — 6835 Pflumm Road, P. O. Box 3427, Shawnee, KS 66203. Phone: 913-631-1991. Web Site: www.shawneerpc.org (BF)
Pastor: Wade R. Mann [Barbara]. 8826 Park Street, Lenexa, KS 66215. Phone: 913-599-4427. E-mail: wrmann_srpc@msn.com. Installed 2002.
Clerk: Ron Patterson [Mary Lou]. 4815 Perry Lane, Merriam, KS 66203. Phone: 913-722-5474. E-mail: Ronald.Patterson@aonbenfield.com
Elders: William Boyle [Carol]. E-mail: bcboyle76@gmail.com; Joe Paul [Marla]. E-mail: jcpaul88@yahoo.com; Greg Stiner [Janis]. E-mail: gdstiner@gmail.com; Dennis Wing [Debbie]. E-mail: dwingkc@hotmail.com. Emeritus: Harold Faris [Margaret].
Deacon Chm.: Barry VanHorn [Jenia]. 12407 West 52nd Street, Shawnee, KS 66216. Phone: 913-488-6644. E-mail: vanhornba@gmail.com.
Treasurer: Anthony Nicholl [Gretchen]. 1211 North 131st Terrace, Kansas City, KS 66109. Phone: 913-710-3890. E-mail: aknicholl@hotmail.com.
C. E. Chairman: Dennis Wing. 6104 Hallet, Shawnee, KS 66216. Phone: 913-
Youth Leaders: Joe & Marla Paul. 7537 McCoy St., Shawnee, KS 66227. Phone: 913-745-4724. E-mail: jcpaul88@yahoo.com.

Springs Reformed Church (RPCNA) — 229 South Weber, Colorado Springs, CO 80903. Phone: 719-577-4157. E-mail: office@springsreformed.org. Web Site: www.springsreformed.org (PA)
Office Manager / Pastoral Assistant / Clerk / Treasurer: Shawn Stickel [Cindy]. 1420 Catamaran Lane, Monument, CO 80132. Phone: 719-494-8288. E-mail: shawn.stickel@springsreformed.org
Pastor Emeritus: J. Paul McCracken [Frances]. c/o R. P. Home, 2334 Perrysville Avenue, #305, Pittsburgh, PA 15214. E-mail: francesmccracken@gmail.com
Elders: Dean Chaney [Shirley], Andy Leong [Amy], Craig Milroy [Shana], Tom Pinson [Jacqueline], Jim Ritchhart [Connie], Shawn Stickel. Emeritus: Robert J. Mann [Ruth].
Deacon Chairman: Will Carter [Tammy]. Phone: 719-591-2056. E-mail: wtccarter@msn.com
C. E. Chairman: Jim Ritchhart. E-mail: jim.ritchhart@springsreformed.org

Sterling – 421 North 8th St., P. O. Box 153, Sterling, KS 67579. Phone: 620-278-3507. Web Site: www.SterlingChurch.org (BF)
Pastor: Joel Wood [Emily]. 510 North Broadway Avenue, Sterling, KS 67579. Phone: 620) 204-0222. E-mail: joelenochwood@gmail.com. Installed 2009.
Clerk: Don Reed [Linda]. 425 North 7th St., Sterling, KS 67579. Cell: 620-204-0699. E-mail: dreed@sterling.edu
Elders: David Klaassen [Margaret]. E-mail: drklaassen@ks-usa.net; John Wilkey [Phyllis]. Phone: 620-278-3182. E-mail: wfarms4@lrmutual.com; Sam Wilkey [Sue]. Phone: 316-729-4643. E-mail: sswilkey@gmail.com
Treasurer: Pat Smith [Ralph]. 404 North 6th Street, Sterling, KS 67579. Phone: 620-278-3243.

Stillwater – P. O. Box 531, Stillwater, OK 74076-0531. Phone: 405-377-1689. Meeting at: 9th & Duck (Stillwater Community Center). Web site: www.stillwaterpc.org
Pastor: R. Bruce Parnell [Vicky]. 1011 South Duncan, Stillwater, OK 74074. Phone: 405-372-4910. E-mail: pastor@stillwaterpc.org. Installed 1991.
Clerk: Alan Noell [Liz]. 2723 North Monroe St., Stillwater, OK 74075. Phone: 405-377-0634. E-mail: avnoell@gmail.com
Elders:  David Carroll [Margaret], Jeff Spitler [Melody].
Treasurer:  Logan West, 834 South Hall Street, Stillwater, OK 74074. E-mail: west.logan@gmail.com

Topeka – 8345 S. W. 33rd Street (33rd & Auburn Road), Topeka, KS 66614. Phone: 785-272-1940. (BF)
Pastor:  Brad Johnston [Sue]. 7203 SW 23rd, Topeka, KS 66614. E-mail: brjusa@gmail.com. Installed 09/2010.
Clerk:  Dean O’Neill [Debby]. 7732 SW Huntoon St., Topeka, KS 66615. Phone: 785-478-1689. E-mail: doneill3@cox.net.
Elders:  Larry Copeland [Karen]; Philip Duguid [Eleanor]; William McFarland; Darrell Parnell [Esther].
Deacon Chm.:  Gene Schott [Jean].135 N. Main St., Rossville, KS 66553. Phone: 785-584-6369. E-mail: khawks3@juno.com.
Treasurer:  Duzel Yates. 4355 SW Twilight Drive, Topeka, KS 66614. Phone: 785-273-4012.

Clerk:  Eric Lamp [Michelle]. 11101 West 31st St. South, Wichita, KS 67215. Phone: 316-773-3755. E-mail: ELamp@wwfoks.com
Elders:  Rob Haynes [Kerry]. Cell: 316-393-6238. E-mail: robhaynes1165@hotmail.com
Treasurer:  Jeff Bartel. 1210 Aksarben, Wichita, KS 67235. Phone: 316-304-1119. E-mail: jeffbartel@hotmail.com

Pastor:  Vacant since July of 2010.
Clerk:  Michael Todd, MD [Lana]. 103 Hickory Street, Columbus Junction, IA 52738. Phone: 319-728-7718. E-mail: louisavet@iowatelecom.net
Elders:  George F. Masson, Jr. E-mail: georgem1917@yahoo.com; Donald Wilson [Judy].
Deacon Chm.:  Greg Skubal [Nancy]. 3189 223rd Street, Ainsworth, IA 52201. Phone: 319-657-2315.
Treasurer:  Dorcas Jarrard [Rob]. Phone: 319-653-3481. E-mail: andre@lisco.com
S.S. Supt.:  Donald Wilson [Judy]. Phone: 319-728-2081.
Reformed Presbyterian Church of North America


Clerk: Bill Van Sciver [Vicki]. 11748 Grant Street, Northglenn, CO 80233. Phone: 303-853-9315. E-mail: bill@unitedbuildersservice.com

Elders: John Duke [Kathy]. E-mail: jduke2@comcast.net

Deacon Chm.: Jeff Adams [Rebecca]. 7621 Pierce Street, Arvada, CO 80003. Phone: 720-290-1895.

Treasurer: Eric Martinez [Shannon]. 9697 Ironton Street, Commerce City, CO 80022. Phone: 303-286-3816. E-mail: martinez9299@q.com

C. E. Chairman: Jason Castro [Jen]. 10073 Vine Court, Thornton, CO 80229. Phone: 303-551-3384. E-mail: jasonandjencastro@gmail.com

Winchester – 306 Delaware Street, Winchester, KS 66097. (PA) Send all mail to 308 Delaware.

Pastor: Paul W. Finley [Elizabeth]. 308 Delaware Street, Winchester, KS 66097. Phone: 913) 774-4585. E-mail: pefinley78@gmail.com. Installed 1993.

Clerk: Jay O’Neill [Cindy]. 16657 150th Street, Winchester, KS 66097. Phone: 913-774-8791. E-mail: joneill@usd339.net

Elders: David Huston [Joye]; Bob Lyon [Rita]; James Tweed [Jill]. E-mail: tweedj378@yahoo.com

Deacon Chm.: Gail O’Neill [Sheila]. 14439 Wellman Road, Winchester, KS 66097. Phone: 913-774-2030.


C. E. Chairman: Jay O’Neill (see above).

Ordained Men Without Pastorates

Stan Copeland [Marilyn]. in Germany … CMR 411 Box 3198, APO AE 09112. Phone: (011 49) 9662 330 2181. E-mail: Stanley.Copeland@eur.army.mil or Stanley.Copeland@gmail.com


Jonathan Leach, Colonel [Mary Lou]. 9567 Autumn Shade, San Antonio, TX 78254. Cell: (210) 347-5116. E-mail: jonathan.leach@us.army.mil

Robert H. McFarland [Georgia]. MWP Regional Home Missionary, 5460 SW 53rd Street, Topeka, KS 66610. Phone: 785-862-1835. E-mail: BGMcF58@aol.com

Jerrold S. Milroy [Saundy]. 2028 Downing Drive, Colorado Springs, CO 80909. Phone: 719-694-9081. Cell: 913-488-0005. E-mail: jsmilroy@gmail.com
Joe Paul [Marla]. 7537 McCoy Street, Shawnee, KS 66227. Phone: 913-745-4724. E-mail: jcpaul88@yahoo.com
Dennis Prutow, Dr. [Erma], RPTS Prof. of Homiletics & Pastoral Theology, & Dean of Faculty, 113 Overdale Road, Pittsburgh, PA 15221-4431. Phone: 412-901-2608. E-mail: djprutow@verizon.net & dprutow@rts.edu
David R. Smith [Joann]. 10855 W. 77th Ave., Arvada, CO 80005. Cell: 303-557-8259. E-mail: drsmith@kw.com
Gene W. Spear [Ruth]. 714 S. Church Terr., Olathe, KS 66061. Phone: 913-390-5817. E-mail: genespear11@comcast.net
Ronald H. Stegall [Kathy]. 3386 Linn Rd., Perry, KS 66073. Phone: 785-597-5382. E-mail: rkstegall@gmail.com
John H. Tweed [Alta]. 300 Poplar, P. O. Box 237, Winchester, KS 66097. Phone: 913-774-2529. E-mail: jhtweed@yahoo.com
Jeffrey Yelton [Susan]. 903 E. Benton St., Linn, MO 65051. Phone: 573-897-2292. E-mail: reformthechurch@yahoo.com

Ministerial Students Under Care

2011 Roster of the Pacific Coast Presbytery

Moderator...............................................................Hal Reyburn
Clerk.................................................................Nathan Eshelman
Assistant Clerk..................................................Ryan Hemphill
Treasurer .............................................................Aaron Piper
Assistant Treasurer...........................................Don Lamont
Conference Coordinator.................................Dennis Olson
Young People’s Co-Secretaries.........................Paul and Megan Hemphill
Moderator of the Ad Interim Commission...............Tim McCracken

Fresno Reformed Presbyterian Church — 380 North Maple Ave., Fresno, CA 93702. Web Site: www.fresnorpchurch.org (BF)
Pastor: Timothy McCracken [Lori]. 4614 East Grant Avenue, Fresno, CA 93702. Phone: 559-456-9554. E-mail: FresnoMcC@sbcglobal.net. Installed 1988.
Ruling Elders: Bus Archer [Cheryl] E-mail: Carcher00@aol.com and the buzzard00@aol.com; James Holly [Nancy]. E-mail: jfholly@gmail.com
Clerk: Danny Gathright [Kathy]. 1073 North Filbert Avenue, Clovis, CA 93611. Phone: 559-298-5902. Cell: 559-779-8549. E-mail: dg@lpw.cc
Elder Emeritus: Bill Copeland [Willa]; Lewis Keys [Lorena]; Donald Gouge
Treasurer: Paul Hemphill [Megan]. E-mail: hemphill.paul@gmail.com
Los Angeles Reformed Presbyterian Church — 3557 Fletcher Drive, Los Angeles, CA 90065. Phone: 323-255-8757. Web Site: www.rpcla.org (BF)
**Pastor:** Nathan Eshelman [Lydia]. 3252 Shasta Circle North, Los Angeles, CA 90065. Phone: 323-356-5717. E-mail: n.p.eshelman@gmail.com. Installed 2009.

**Ruling Elders:** Howard Huizing [Irene]. E-mail: houseguardorange@yahoo.com; Hector Pino [Dottiann]. E-mail: hcpino@aol.com.

**Clerk:** David Ashleigh [Sarah]. 1130 Magnolia Street, South Pasadena, CA 91030. Phone: 626-639-0730. E-mail: ashfam6@hotmail.com

**Treasurer:** Priscilla Luther-Heft [Mike]. 4576 Rockland Place, La Cañada, CA 91011. Phone: 818-957-0427. E-mail: plutherheftlarpc@gmail.com

**Assistant Treasurer:** Joel Chairez [Maria]. 8971 Dearborn Avenue, South Gate, CA 90280. Phone: 323-563-2746. E-mail: joelmaria.chairez@gmail.com

First Reformed Presbyterian Church of Phoenix — 1117 East Devonshire, Phoenix, AZ 85014. Phone: 602-277-3497. E-mail: www.psalms4phoenix.com (BF)
**Pastor:** Jon Maginn [Bonnie]. 3827 North 73rd Drive, Phoenix, AZ. Phone: 623-846-5987. E-mail: PastorJonMaginn@msn.com. Installed 2000.

**Ruling Elders:** Nathan Anseth [Jenifer]. E-mail: nathana@arizonabiltmore.com; Jason Walsh [Holly]. E-mail: jwalsh@cbrinfo.org

**Clerk:** Harold Reyburn [Dawn]. 106 West Camino Vista, Phoenix, AZ 85021. Phone: 602-906-9769. E-mail: DawnReyburn@hotmail.com

**Treasurer:** Wade Borg [Karen]. 4125 North 41st Place, Phoenix, AZ 85018. Phone: 602-957-2588. E-mail: WSBorg@hotmail.com

San Diego Reformed Presbyterian Church — 3495 College Avenue, San Diego, CA 92115. Phone: 619-582-0940. Web Site: www.sandiegorpc.org (PA)
**Pastor:** Mark England. 2519 Camino de Las Palmas, Lemon Grove, CA 92115. Phone: 619-463-4271. E-mail: dme2810@gmail.com. Installed 2003.

**Provisional Clerk:** Nathan Eshelman (see Los Angeles)

**Provisional Elder:** Jon Maginn (see Phoenix)

**Treasurer:** Kelli Sullivan [Bill]. 3248 Atlas Street, San Diego, CA 92111. Phone: 858-569-8454. E-mail: kellijo@san.rr.com

Seattle Reformed Presbyterian Church — 6554 20th Avenue North East, Seattle, WA 98115. Phone: 206-522-3187. Web Site: www.seattlerpchurch.org (BF)
**Pastor:** Ryan Hemphill [Alicia]. 1915 North East 68th Street, Seattle, WA 98115. Phone: 206-715-0988. E-mail: pastorrmchemp@gmail.com. Installed 2009.

**Elders:** Dennis Olson [Karen]. E-mail:olson1de@aol.com; Paul Perkins [Pat]. E-mail: perkins48@q.com; Richard Buck [Leah]. E-mail: SeattleBucks@
Clay: Don Lamont [Karen]. 5636 North East 200th Place, Kenmore, WA 98028. Phone: 425-483-6588. E-mail: dmlamont@aol.com

Elders Emeritus: John B. Lamont [Mary]. Phone: 206-632-6886; Joseph Lamont, Jr. [Beth]. Phone: 206-524-2052. E-mail: jll4233@aol.com

Treasurer: Aaron Piper. 19209 1st Avenue West, Bothell, WA 98012. Phone: 425-670-0830. E-mail: AaronPiper@juno.com

Ministers Without Charge:
Kenneth Orr [Michelle]. 2231 Mira Vista Avenue, Montrose, CA 91020. Phone: 818-957-1501. E-mail: KenOrr7@gmail.com
Donald Piper [Boni]. 2529 Elm Drive, Brier, WA 98036. Phone: 425-778-1981. E-mail: dwpiper@aol.com

St. Lawrence Presbytery
Moderator: E. Matthew Kingswood
Clerk: Brian E. Coombs
Treasurer, United States: Ev Wood
RR 3 Box 2042, Lafayette, NY 13084
Phone: 315-677-3711. E-mail: evwood1@aol.com
Also: andycurranjr@gmail.com
Treasurer, Canada: David Ayer
31 Henfield Ave, Nepean, Ontario, Canada K2J 1K1
Phone: 613-825-6281. E-mail: ayerguard@gmail.com
Ad Interim Commission: contact Clerk, if needed
Presbytery Youth: Chris Goerner, see Christ Church
Mike Kelly, E-mail: kellyilion@aol.com

Almonte – 273 Almonte St. Almonte, Ontario, Canada K0A 1A0. Phone: 613-256-2816
Clerk: Gerry deHaan. E-mail: gndehaan@xplornet.com
Treasurer: Tony Welk. Phone: 613-256-0842. E-mail: tntwelk@aol.com

Christ Church – 121 Main St., Whitesboro, NY 13492. Web Site: www.christchurchreformed.com
Clerk: George Goerner, 1 Huntington Pl., New Hartford, NY 13413. Phone: 315-738-1385. E-mail: GGoerner@mvcc.edu
Treasurer: Deacon Chris Goerner, 9269 Mallory Rd., New Hartford, NY
Christian Heritage – send mail to Pastor, below
Phone: 607-748-0924. E-mail: aefawthrop@stny.rr.com. Installed 1993.

Crown & Covenant – 28 Main St. Owego, NY 13827
Teaching Elder: Harold Harrington. E-mail: hhcmt1@dishmail.com
Clerk: Vernon Hockenberry, 215 Baker Hill Rd. Vestal, NY 13850 Phone:
607-748-2917. E-mail: hockyb@stny.rr.com
Treasurer: Mrs. Carol Visscher, 1400 South Main St. Nichols, New York
13812. Phone: 607-699-7250. E-mail: wvisscher1@stny.rr.com

Phone: 315-402-8727
Pastor: Nick Iamaio [Kathleen]. 162 County Route 24, Oswego, NY 13126.
Phone: 315-343-1976. E-mail: niamaio1@twcny.rr.com. Installed 1994.
Clerk: Don Pastor, 15080 US Rt. 11, Adams Center, NY 13606. Phone: 315-
771-7457. E-mail: dpastor2@twcny.rr.com
Treasurer: Rachel Tumbry, 118 Batavia Ave, Fulton NY 13069. Phone: 315-
593-6691. E-mail: hit3forme@yahoo.com

Hudson – St. Lazare
Pastor: Courtney Miller [Barb]. 2693 Appaloosa, St. Lazare Quebec, Canada,
J7T 2B1. Phone: 450-458-2975. Cell: 514-618-4216. E-mail: cjmiller80@
Clerk: Brian Brodie, 22265 Brodie Rd., Dalkeith, Ontario K0B 1E0. Phone:
613-874-2989. E-mail: uplook@xplornet.ca
Treasurer: Gwen Brodie (see Clerk address, above)

Lisbon – Cemetery & Tuck Roads, PO Box 88 Lisbon, NY 13658. Web Site: http://lisbonrpc.org
Pastor: Steve Rockhill [Maria]. Phone: 315-393-9041. E-mail: revrock@
Clerk: Don Smith, 420 Dezell Road, Lisbon, NY 13658. Phone: 315-393-
2179. E-mail: donsmith18@verizon.net
Elders: Webster Fields; Donald Smith; Brian Bond. E-mail: brianbond@juno.
com
Treasurer: Doreen Sweeney, 1594 Old DeKalb Rd., Canton NY 13617. Phone:
315-386-1489

Web Site: www.messiahschurch.org
Pastor: Brian E. Coombs [Dorian], 6068 Rose Arbor Ln, Cicero, NY, 13039.
Study: 315-288-5344. Home: 315-451-4032. E-mail: bcoombs@twcny.

**Clerk:** David McCune, 3956 Pawnee Dr., Liverpool, NY, 13090. Phone: 315-652-1787. E-mail: davidmccune@twcny.rr.com

**Elders:** George Hueber. E-mail: ghueber@twcny.rr.com. Phone: 315-498-6204; Peter Howe. E-mail: pehowe@twcny.rr.com. Phone: 315-458-0829

**Treasurer:** Gerard Beckhusen. 7925 Haddon Hall Way, Baldwinsville NY 13027

**New Creation** (send mail to Pastor, below). Web Site: www.newcreationrpc.net


**Clerk:** Rob Somers, 301-350 Regina St. North, Waterloo, Ontario, Canada, N2J 3B7. Phone: 519-880-0593. E-mail: uberkermit@gmail.com


**Pastor:** Walter “Kit” Swartz [Karen]. 119 East Third St., Oswego NY 13126. Phone: 315-343-0581. E-mail: oswegorpc@hotmail.com. Installed 1980.

**Clerk:** John W. McGrath, 216 Duer St., Oswego, NY 13126. Phone: 315-342-1682. E-mail: jmcgrath@twcny.rr.com

**Elders:** Kevin Plummer. E-mail: mplummer@twcny.rr.com. Phone: 315-343-0109; John O’Brien. E-mail: JOBRIENOSW@aol.com. Phone: 315-342-0302.

**Treasurer:** Billy Bock, 14 North Division St., Oswego, NY 13126. Phone: 315-342-6574. E-mail: bbock@twcny.rr.com

**Ottawa** — Box 23139, Ottawa, Ontario K2A 4E2. Phone: 613-596-5566. Web Site: www.rpcottawa.org

**Pastor:** Dr. Richard L. Ganz [Nancy], PO Box 23139, Ottawa, Ontario, Canada K2A 4E2. Phone: 613-257-1650. Fax: 613-257-4900. E-mail: richganz@xplornet.com. Installed 1981.

**Clerk:** Paul Ledwell. 111 Sunnymede Ave., Ottawa, ON, K1Y 2L6. Phone: 613-729-4743. E-mail: pledwell@magma.ca

**Elders:** Iain Campbell. E-mail: iandw@sympatico.ca; Aubrey Ayer. E-mail: ayermail@rogers.com

**Treasurer:** Dr. Pieter Trouborst, 1 Midpark Way, Nepean, ON, K2G 6M9

**Rochester** — 115 East Avenue, East Rochester NY 14445. Web Site: www.rpcrochester.org

**Pastor:** vacant

**Clerk:** Greg Moberg, 186 Ashbourne Road, Rochester, NY 14618-1702. Phone: 585-256-1069. E-mail: gmoberg@frontiernet.net

**Elders:** William Pihl - Moderator of Session, 123 Brentwood Lane Fairport,
Reformed Presbyterian Church of North America 299

NY 14450. Phone: 585-377-0875. E-mail: whpihl@earthlink.net; Peter Robson. E-mail: peter_robson@boces.monroe.edu; Geoff Shaw. E-mail: gshaw@pharos.com

Treasurer: David Ladwig, 117 East Avenue, East Rochester, NY 14445. Phone: 585-899-9609. E-mail: dladwig@frontiernet.net

Russell - Concession Street, Russell, Ontario, Canada K4R 1C9. Mail address: P.O. Box 222, Russell, ON, Canada K4R 1C9. Web Site: www.russellrpc.org


Clerk: Ernst van der Meer. E-mail: ecvandermeer@gmail.com

Elder: Hank Vedder. E-mail: hrvedder@rogers.com

Shelter – # 121, 11033 127 Street, Edmonton, AB T5M 0T3. E-mail: shelterRchurch@gmail.com. Web Site: www.shelterchurch.com

Pastor: (Bob Hackett) [Tobi]. # 121, 11033 127 Street, Edmonton, AB T5M 0T3. Phone: 780-278-8778. E-mail: hackettsalive@gmail.com

Clerk: Kevin Neumann, 9809-101 Street, Morinville, Alberta, Canada, T8R 1G2. Phone: 780-939-0330. E-mail: neumannk@telus.net

Syracuse – 2517 South Salina St., Syracuse, NY 13205. Phone: 315-476-5618. E-mail: syracuseuserpc@verizon.net. Web Site: www.syracuserpc.org

Pastor: Andrew Schep [Joanna]. 312 Goodrich Ave., Syracuse NY 13210. Phone: 315-422-8319. E-mail: andrewschep@verizon.net. Installed 2003.

Clerk: Robert Pinkerton, 4705 Gee Brook Rd. Cincinatus, NY 13040. Phone: 607-849-3391. E-mail: pinkertonfamily@frontiernet.net

Elders: Bruce Trexler. E-mail: btrexle@twny.rr.com; Robert Rice. E-mail: rgrice1947@verizon.net; Jonathan Wright. E-mail: wrightj@upstate.edu; Jeff Bulow. E-mail: jbulow@twny.rr.com

Treasurer: Shari Huggins, c/o church addresses above. Phone: 315-696-6451

Walton – 34 Bruce St., Walton, NY 13856 (no mail). Phone: 607-865-6481. Web Site: www.waltonrpc.org

Pastor: Vacant

Clerk: Jack McCready, 495 Munn Rd., Walton, NY 13856. Phone: 607-865-5966. E-mail: mcreadyjb@hotmail.com

Elders: Bruce Henderson. E-mail: beh25@hotmail.com; Karl Meeker; Hartley Russell. E-mail: (mhrussell@frontiernet.net)

Treasurer: Renwick Russell, 4919 County Highway 21, Walton, NY 13856. E-mail: renrussell@frontiernet.net

Ottawa Theological Hall – 466 Woodland Ave. Ottawa, Ontario, Canada. Mailing address: PO Box 23139, Ottawa, Ontario, Canada K2A 4E2. Phone:
613-596-5566. Web Site: http://www.rpcottawa.org/oth

Retired Ministers
Pastor Edward A. Robson, Th.M., Ph.D. Professor Emeritus, RPTS [Gretchen].
5370 Richland Rd. Gibsonia, PA 15044. Phone: 724-444-6705. E-mail: egrobson@ consolidated.net
Harold B. Harrington [Ena]. R.D.1, Box 29, New Albany, PA 18833. Phone: 570-363-2637. E-mail: hhcmtl@dishmail.com

Ministers Serving in Various Occupations
Jim McMahon [Laura]. 255 Ox Bow Hollow Rd. Walton, NY 13856. Phone: 607-865-4901 or, 267-625-8520 (Indiana). E-mail: jimlaumc@peoplepc.com
William H. Pihl [Beverly]. 123 Brentwood Lane Fairport, NY 14450. Phone: 585-377-0875. E-mail: whpihl@earthlink.net
Robert G. Rice [Vivian]. 416 Crawford Ave., Syracuse NY 13224. Phone: 315-446-0768. E-mail: rgrice1947@verizon.net
Anthony Selvaggio [Michele]. 4 Grouse Pt., Webster, NY 14580. E-mail: atselvaggio@gmail.com
Andrew Stringer [Beth]. Installed 1997. E-mail: cush4christ@yahoo.com
Vince Ward [Julie]. 854 Melfa, Ottawa, Ontario, Canada K2C 0P3. Phone: 613-225-7557. E-mail: cush4christ@yahoo.com

Students under Presbytery’s Care
Greg Alexander [Melanie]. 48 Promenade de la Rive, Embrun, ON, K0A 1W0. Phone: 613-443-0808. E-mail: gha@sympatico.ca
Scott Doherty [Andrea]. 105 Carnegie Place, Pittsburgh, PA 15208. Phone: Cell: 447-3099. E-mail: scott@doxologypress.org
Mark Goerner [Debra]. 7504 Alvord Rd. Stittville, NY 13469. Phone: 315-737-0524 (h); 315-404-6499 (c). E-mail: mgoerner@twcny.rr.com
Bob Hackett - See Shelter, under churches
Jason Keuning. E-mail: jpekening@gmail.com
Steve Zink [Kimberly]. 5 Emily St. Carleton Place, ONT K7C 1R9. Phone: 613-250-0325. E-mail: rom9_16@yahoo.ca
## MEMBERSHIP STATISTICS FOR CALENDAR YEAR 2010

### INCREASE

<table>
<thead>
<tr>
<th>CONGREGATION</th>
<th>Total Membership 12/31/09</th>
<th>Total Membership 12/31/10</th>
<th>Average Worship Attendance</th>
<th>Communicant Members</th>
<th>Baptized Members</th>
<th>Baptized Children Professing Faith</th>
<th>By Baptism</th>
<th>By Profession of Faith</th>
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### ATLANTIC:

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<th>CONGREGATION</th>
<th>Total Membership 12/31/09</th>
<th>Total Membership 12/31/10</th>
<th>Average Worship Attendance</th>
<th>Communicant Members</th>
<th>Baptized Members</th>
<th>Baptized Children Professing Faith</th>
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MEMBERSHIP STATISTICS FOR CALENDAR YEAR 2010

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<th>From RP Churches</th>
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<th>TOTAL</th>
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<th>To Other Denominations</th>
<th>Final Removal</th>
<th>Other</th>
<th>Total</th>
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Total Home Field 6,426 6,555 5,506 4,692 1,863 119 152 123
Japan Presbytery 241 244 126 189 55 0 1 0
GRAND TOTAL 6,667 6,799 5,632 4,881 1,918 119 153 123
MEMBERSHIP STATISTICS FOR CALENDAR YEAR 2010

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## FINANCIAL STATISTICS FOR CALENDAR YEAR 2010

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### FINANCIAL STATISTICS FOR CALENDAR YEAR 2010

#### DISBURSEMENTS

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4 97,151 157,953 50,302 959,685 2,230,332 1,124,652 1,383,489 1,034,504

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| Y 5,259   | 15,557 | 559            | 84,334              | 108,871| 162,121             | 3,106             | 46,600       |                      |
| N 0       | 4,220  | 2,328          | 30,046              | 112,634| 138,751             | 0                 | 81,886       |                      |
| N 260     | 3,440  | 553            | 18,000              | 71,510 | 4,132               | 0                 | 49,380       |                      |
| Y 1,500   | 3,275  | 200            | 15,390              | 66,533 | 12,763              | 8,450             | 49,983       |                      |
| N 1,775   | 2,900  | 300            | 10,357              | 65,532 | 72,477              | 0                 | 50,300       |                      |
| N 3,468   | 13,964 | 810            | 84,385              | 177,811| (24,944)            | 399,266           | 76,178       |                      |
| N 1,800   | 7,425  | 500            | 48,846              | 102,971| 5,244               | 0                 | 45,200       |                      |

3 19,062 59,725 13,334 322,243 827,656 396,642 430,120 472,727
## FINANCIAL STATISTICS FOR CALENDAR YEAR 2010

### RECEIPTS

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<th>Other</th>
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**FINANCIAL STATISTICS FOR CALENDAR YEAR 2010**

**RECEIPTS**

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## FINANCIAL STATISTICS FOR CALENDAR YEAR 2010

### DISBURSEMENTS

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<th>Other</th>
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# FINANCIAL STATISTICS FOR CALENDAR YEAR 2010

## RECEIPTS

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<th>Other</th>
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### FINANCIAL STATISTICS FOR CALENDAR YEAR 2010

#### DISBURSEMENTS

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<th>External Ministries</th>
<th>Other</th>
<th>TOTAL DISBURSEMENTS</th>
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### Financial Statistics for Calendar Year 2010

#### Receipts

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<th>Other</th>
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## FINANCIAL STATISTICS FOR CALENDAR YEAR 2010

### DISBURSEMENTS

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<th>Parsonage</th>
<th>RPM&amp;M</th>
<th>Other RP Works</th>
<th>External Ministries</th>
<th>Other</th>
<th>TOTAL DISBURSEMENTS</th>
<th>Balance 12/31/10</th>
<th>Other Assets</th>
<th>Pastor’s Salary 2011</th>
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| N         | 0     | 7,299          | 32,212              | 41,217| 149,751             | 38,330           | 115,079      | 73,142              |
| N         | 750   | 3,921          | 0                   | 14,045| 93,199              | 28,759           | 9,086        | 73,142              |
| N         | 815   | 3,536          | 0                   | 17,275| 21,626              | 37,607           | 43,570       | 73,142              |
| N         | 0     | 0              | 100                 | 14,435| 68,518              | 4,015            | 54,482       | 73,142              |
| N         | 0     | 0              | 0                   | 40,180| 100,079             | (49,454)         | 39,877       | 73,142              |
| Y         | 2,000 | 6,193          | 1,347               | 14,584| 75,794              | 8,871            | 23,257       | 73,142              |
| N         | 0     | 5,400          | 0                   | 66,515| 142,582             | 38,296           | 77,600       | 73,142              |
| N         | 917   | 48,000         | 2,400               | 251,502| 367,408             | 20,290           | 219,708      | 56,892              |
| N         | 475   | 23,296         | 1,415               | 54,323| 169,860             | 33,729           | 60,000       | 92,490              |
| N         | 1,100 | 26,000         | 6,500               | 128,000| 281,600             | 140,058          | 80,000       | 124,000             |
| N         | 0     | 2,200          | 1,770               | 100,291| 104,261             | 39,126           | 0            | 73,142              |
| N         | 2,000 | 0              | 18,015              | 42,996| 145,511             | 500,640          | 0            | 85,500              |
| N         | 0     | 0              | 0                   | 0      | 0                   | 0                | 0            | 0                   |
| Y         | 8,000 | 20,500         | 1,000               | 111,293| 220,972             | 88,494           | 19,783       | 0                   |
| Y         | 9,477 | 21,232         | 5,200               | 19,995| 99,962              | 16,727           | 40,600       | 47,504              |
| N         | 0     | 235            | 0                   | 14,459| 38,552              | 27,517           | 0            | 24,000              |

3 25,534 167,812 69,959 931,110 2,079,675 973,005 650,960 686,610
FINANCIAL STATISTICS FOR CALENDAR YEAR 2010

RECEIPTS

### CONGREGATION

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<th>Other</th>
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<th>Pastor’s Total Compensation</th>
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### PRESBYTERY TOTALS

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<td>2,232,721</td>
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<tr>
<td>Atlantic</td>
<td>363,827</td>
<td>765,180</td>
</tr>
<tr>
<td>Great Lakes/Gulf</td>
<td>1,109,062</td>
<td>2,581,799</td>
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<tr>
<td>Midwest</td>
<td>592,883</td>
<td>1,939,607</td>
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<tr>
<td>Pacific Coast</td>
<td>320,312</td>
<td>482,214</td>
</tr>
<tr>
<td>St. Lawrence</td>
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<td>1,771,599</td>
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<tr>
<td>Total Home Field</td>
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<td>9,773,120</td>
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<td>Total Japan</td>
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GRAND TOTAL

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<td>363,827</td>
<td>765,180</td>
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<tr>
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<td>1,771,599</td>
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<td>9,773,120</td>
</tr>
<tr>
<td>Japan Presbytery</td>
<td>245,337</td>
<td>333,902</td>
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<tr>
<td>Total Japan</td>
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<td>10,107,022</td>
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GRAND TOTAL

<table>
<thead>
<tr>
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<th>TOTAL RECEIPTS</th>
<th>Pastor’s Total Compensation</th>
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<tr>
<td>Alleghenies</td>
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<td>2,232,721</td>
</tr>
<tr>
<td>Atlantic</td>
<td>363,827</td>
<td>765,180</td>
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<tr>
<td>Great Lakes/Gulf</td>
<td>1,109,062</td>
<td>2,581,799</td>
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<tr>
<td>Midwest</td>
<td>592,883</td>
<td>1,939,607</td>
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<tr>
<td>Pacific Coast</td>
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<tr>
<td>St. Lawrence</td>
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<td>1,771,599</td>
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<td>Total Home Field</td>
<td>4,336,477</td>
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GRAND TOTAL
## FINANCIAL STATISTICS FOR CALENDAR YEAR 2010

### DISBURSEMENTS

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<th>Parsonage</th>
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<th>Other RP Works</th>
<th>External Ministries</th>
<th>Other</th>
<th>TOTAL DISBURSEMENTS</th>
<th>Balance 12/31/10</th>
<th>Other Assets</th>
<th>Pastor’s Salary 2011</th>
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</thead>
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<td>549</td>
<td>5,793</td>
<td>4,586</td>
<td>267,275</td>
<td>278,202</td>
<td>15,991</td>
<td>258,903</td>
<td>0</td>
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<tr>
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| N         | 0     | 2,195          | 610                 | 9,262  | 25,725              | 8,575            | 37,018       | 10,976              |
| 3         | 2,061 | 26,121         | 15,842              | 354,049| 544,966             | 46,377           | 610,573      | 122,047             |

| 4         | 97,151 | 157,953       | 50,302              | 959,685| 2,230,332           | 1,124,652        | 1,383,489    | 1,034,504           |
| 3         | 19,062 | 59,725        | 13,334              | 322,243| 827,656             | 396,642          | 430,120      | 472,727             |
| 5         | 82,341 | 138,080       | 94,714              | 1,300,056| 3,041,630         | 1,059,698        | 981,133      | 1,352,091           |
| 8         | 102,805| 114,768       | 67,433              | 779,133| 2,142,197           | 654,848          | 1,041,089    | 1,065,503           |
| 3         | 24,150 | 39,900        | 0                   | 302,338| 635,850             | 214,714          | 116,633      | 276,508             |
| 3         | 25,534 | 167,812       | 69,959              | 931,110| 2,079,675           | 973,005          | 650,960      | 686,610             |

26        | 351,043| 678,238       | 295,742             | 4,594,565| 10,957,340       | 4,423,559        | 4,603,424    | 4,887,943           |

| 3         | 2,061  | 26,121        | 15,842              | 354,049| 544,966            | 46,377           | 610,573      | 122,047             |

| 29        | 353,104| 704,359       | 311,584             | 4,948,614| 11,502,306      | 4,469,935        | 5,213,997    | 5,009,990            |
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