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7 Attorneys for Plaintiff,
DANIEL A. BURGOYNE
8

9 **SUPERIOR COURT OF THE STATE OF CALIFORNIA**
10 **FOR THE COUNTY OF LOS ANGELES**
11

12 DANIEL A. BURGOYNE,

13 Plaintiff,

14 vs.

15 ROLLING HILLS COVENANT
CHURCH, a California domestic
16 entity; CLYDE LAGUE, an individual;
SAM TABARI, an individual; CRAIG
17 KNICKERBOCKER, an individual;
SAM EVANS, an individual; JOHN
18 THILL, an individual, and DOES 1
through 100, inclusive,
19

20 Defendants.
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Case No.: 23STCV21002

**PLAINTIFF DANIEL A. BURGOYNE'S
APPENDIX OF EVIDENCE IN
SUPPORT OF HIS COMPLAINT FOR
DAMAGES**

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2	A January 2021 Email Chain Between Pastor Dan Burgoyne and the Agora Search Group
3	A May 3, 2021 Email from Sam Evans Confirming that Pastor Dan Burgoyne Had Been Voted in As Senior Pastor By the Congregation
4	A May 2021 email from Craig Knickerbocker to Various RHCC Elder Members Regarding a Potential Sale of the RHCC Community Center
5	Rolling Hills Covenant Church (“RHCC”) Quarterly Congregational Business Meeting APPROVED Minutes: Sunday – May 5, 2019
6	A May 30, 2021 Email From Mark Fredrickson Resigning His Position as RHCC Council Member
7	A June 1, 2021 Email From Pastor Dan Burgoyne Regarding Concerns He Had Regarding Audits, Church Financials, Organization, and Moral
8	A Redlined Copy of The RHCC Constitution with Proposed Changes Distributed at an Elder Meeting on or Around August 22, 2021
9	A June 2022 Email from Clyde LaGue Transmitting a Contract for Seating (Signed by LaGue) Related to the Sanctuary Remodel
10	Rolling Hills Covenant Church Treasurer’s Report / Attendance Averages (as of 1/31/22) With Handwritten Notes by Bob Cubillos
11	An August / September 2022 Timeline Provided to Pastor Dan Burgoyne Regarding “Diploma Gate”

No.	Exhibits
12	“Non-Disclosure” Agreement Pastor Dan Burgoyne was Forced to Sign
13	A Document Entitled – “Path Forward for Pastor Dan Burgoyne”
14	Pastor Dan Burgoyne’s Letter Rescinding His Signature on the “Path Forward for Pastor Dan Burgoyne” Document
15	RHCC’s September 16, 2022 Letter Accepting Pastor Dan Burgoyne’s Resignation (That Burgoyne Never Tendered)
16	A September 20, 2022 Email from the RHCC Elders to The “Blast” Email List Circulating a Video By Pastor John Thill Defaming Pastor Dan Burgoyne and Distributing “Frequently Asked Questions” Regarding Burgoyne and His Character
17	A September 15, 2020 Email from the RHCC Elders to The “Blast” Email List Circulating a Letter Containing Defamatory Remarks About Pastor Dan Burgoyne [The Letter was Also Posted to the RHCC Website.]
18	A transcript of RHCC Elder / Chairman Clyde LaGue’s September 18, 2022 Speech to the Congregation (Also Posted Online For the Entire World to See), Containing Defamatory Remarks About Pastor Dan Burgoyne
19	A transcript of RHCC Pastor Sam Evans’ October 2, 2022 (9:00 a.m.) Speech to the Congregation (Also Posted Online for the Entire World to See), Containing Defamatory Remarks About Pastor Dan Burgoyne
20	A transcript of RHCC Pastor Sam Evans’ October 2, 2022 (11:00 a.m.) Speech to the Congregation (Also Posted Online for the Entire World to See), Containing Defamatory Remarks About Pastor Dan Burgoyne
21	A transcript of RHCC Pastor John Thill’s September 20, 2022 Video Posted Online on the RHCC Website for the Entire World to See, Containing Defamatory Remarks About Pastor Dan Burgoyne

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Dated: August 30, 2023

SHEGERIAN & ASSOCIATES, INC.

By: 

William Reed, Esq.
Attorneys for Plaintiff,
DANIEL A. BURGOYNE

EXHIBIT 1



ROLLING HILLS COVENANT CHURCH
Quarterly Congregational Business Meeting
DRAFT Minutes
Sunday – September 20, 2020

Present: 305

WORSHIP MUSIC

Dr. David Halverson and Michael Barker presented a music devotional and worship at 3:00 pm as people gathered in the tent.

PRAYER & MEETING RESPONSIBILITIES

Chairman Mike Cochrane opened the meeting with prayer for the church at 3:07 pm. He appointed Myron Steeves as the meeting's Parliamentarian and assigned Tina Phillips, Janine Murray and Jack Murray as tellers.

MEETING AGENDA

Chairman Cochrane stated that the Membership Update would be moved up before the Devotional. He then asked that the meeting agenda be adopted, which it was by unanimous consent.

ADOPT MINUTES

Minutes from Quarterly Congregational Business Meeting of March 1, 2020, were approved by acclamation. (NOTE: Due to COVID-19, we were unable to have our May Annual CBM.)

MEMBERSHIP UPDATE

Donna Artino presented this update on behalf of Jerry Rilling, Elder for the Connect & Equip Commission. [The process of sending out ballots to members for voting in the late spring, making phone calls, and sending letters led to a culling of our member list. This culling is about halfway complete and is reflected in the update. There will likely be more adjustments at the November CBM when the process is complete.] Donna reported the membership updates, which includes new members added, members reinstated, and members removed. Total membership after tonight's meeting is 1629. Details of the membership changes are as follows:

Members Added (or Reinstated)

1. Adams, Abigail
2. Agonia, Kyle R.
3. Barsam, Heidi
4. Barsam, Reagan
5. Chorley, Jan Lacey
6. Figueroa, Walter
7. Hinckley, David
8. Hinckley, Laura
9. Magaña, Carlos
10. Manning, Reed
11. Massey, Matthew
12. Okamoto, Terri A.
13. Park, Laurence (Larry)
14. Park, Pamela (Pam)
15. Scotto, Lisa
16. Scotto, Tony
17. Stuler, Jerry
18. Stuler, Karen

Members Removed (Due to requests, transfers, or inactivity)

- | | |
|-----------------------|-------------------------------|
| 1. Abramowski, Jim | 4. Allen, Thomas P. III (Tom) |
| 2. Ackerman, Nancy L. | 5. Altstatt, Cathy |
| 3. Aldrich, Lynne D. | 6. Altstatt, Steve |

7. Anderson, Cristina
8. Anderson, Penny
9. Anderson, Todd
10. Argueta, Barbara
11. Argueta, Rolando
12. Aslay, Sahra
13. Ausbourne, James R. (Jim)
14. Avila, Rick
15. Bailey, Donna M.
16. Bailey, Susan (L. Susan)
17. Bailey, Philip G. (Phil)
18. Barez, Brad
19. Barrett, Patricia Z. (Pat)
20. Bell, Christopher (Chris)
21. Benkoil, Joan
22. Bennett, Patricia (Pat)
23. Berglund, Kay E.
24. Boettcher, Frederick H. R. (Fred)
25. Bonesteele, Barbara A.
26. Bonesteele, Raymond G.
27. Booty, Michelle Marie
28. Booty, Sharon A.
29. Booty, Sidney L. (Sid)
30. Bouma, Jason
31. Brashear, Brittany
32. Brookman, Kevin
33. Brookman, Lisa
34. Brown, Greg M.
35. Brown, Kurt
36. Browning, Jodi R. (Jody)
37. Brozenec, Thomas F. (Tom)
38. Bunnell, Loren Michael (Mike)
39. Burns, Carolyn A.
40. Cabunoc, Alexandra
41. Calvert, Mike
42. Camello, Jacob
43. Campbell, Beverly (Bev)
44. Campbell, Kenneth R. (Ken)
45. Campbell, Ruth A.
46. Carpenter, Suzanne
47. Castro, Cynthia L. (Cindy)
48. Castro, John A.
49. Chambers, James (Jim)
50. Chambers, Ruth
51. Chappelle, Matthew R., Sr. (Matt)
52. Charpentier, John
53. Charpentier, Laura
54. Chaw, Khin Khin
55. Chico-Corson, Maria Lourdes
56. Cho, Soyoung
57. Cho, Yung
58. Classen, Pandora
59. Classen, Thomas R. (Tom)
60. Clover, Rebecca
61. Clover, Steven R. (Steve)
62. Collins, Elizabeth A. (Liz)
63. Collins, Robert M. (Bob)
64. Cook, Erin G.
65. Cooper, Cynthia (Cindy)
66. Cooper, David L. (Dave)
67. Coulter, Cameron
68. Coulter, Frederick D. (Rick)
69. Courtney, David J. (Dave)
70. Courtney, Karen E.
71. Crawford, Audelina (Lina)
72. Crawford, Scott
73. Cross-Cruz, Erlinda (Linda)
74. Crutchfield, Linda K.
75. Culling, Cathy A.
76. Davidson, Emily Grace
77. Davis, Scott L.
78. Day, Cynthia
79. Deaflad, Michael
80. Dessel, Carole M.
81. Dietz, Courtney A.
82. Dorman, Ami M.
83. Dorman, Barbara R.
84. Dorman, Jenny J.
85. Dorr, Dianne
86. Dorr, Robert (Rob)
87. Eastburn, Chris D.
88. Eastburn, Denise M
89. Ellis, Nancy L.
90. Ely, Cheryl
91. Engeln, Michelle
92. England, Carrol Sue (Sue)
93. Erikson, Marie Louise (Mary Lou)
94. Fisher, Paula C.
95. Fleming, Betty
96. Fleming, R. Bruce (Bruce)
97. Forbes, Foresteen
98. Fort, William G. Jr.
99. Freels, Christi
100. Garcia, Ismael Alejandro
101. Gardiner, Denise
102. Garlipp, Thomas F. (Tom)
103. Gartland, Craig J.
104. Gemme, Arthur (Art)
105. Genova, Anthony J. (Tony)
106. Gibbs, Carol A.
107. Gibbs, Marvin A. (Marv)
108. Glascock, Rhonda
109. Gonzales, David P.
110. Goodrich, Marilyn
111. Gracia, Alex
112. Gracia, Amy C.
113. Graham, Vicki
114. Graver, Curtis (Curt)
115. Groce, Dean
116. Groce, Myra
117. Gustafson, Audrey
118. Guzowski, Michael
119. Hall, Yvonne L.
120. Haq, Stephanie Alia
121. Harden, Lisa Morley
122. Henry, Jessica
123. Herrera, Brenda
124. Hindman, Tom
125. Hixson, Stephen (Steve)
126. Hopper, Charles (Chuck)
127. Hopper, Janell
128. Hopper, John

129. Hopper, Kimberly (Kim)
130. Houston, Dawna
131. Howden, Trixie Elise
132. Hudson, Jimmie David, Jr. (Dave)
133. Hunley, Leslie
134. Hunley, Stephen E. (Steve)
135. Hutchison, Kristin
136. Iida, Taku
137. Jacobson, Janet K.
138. Jacobson, John J.
139. Jones, Sharon
140. Joy, James S. (Jim)
141. Justis, Barbara J.
142. Kennedy, Matthew
143. Kennedy, Renae
144. Kennon, Nancy J.
145. Kennon, Richard A.
146. Kim, Hongpil
147. Kim, Josh Joonyoung
148. Kinder, Eric
149. Kinder, Sara S. (Sally)
150. Kocher, Megan Donovan
151. Kocher, Ryan Matthew
152. Krall, David
153. Krall, Kelsey
154. Kroon, Sarah F.
155. Kudrave, Kristin
156. Kufus, Edward F.
157. Lasswell, Jennifer L.
158. Lawson, Michael (Mike)
159. Lee, Brandon L.
160. Lee, Irene K.
161. Lester, Wayne
162. Lewis, Jason
163. Lewis, Milton R.
164. Lopez, Robert J. (Bob)
165. Lopez, Teresa C.
166. Lowe, Gary
167. Lowe, Micki J.
168. MacPhee, William (Bill)
169. Madera, Frank
170. Madera, Megan
171. Markley, Brian B.
172. Mason, Danna B.
173. Mason, Richard J. (Dick)
174. Mayfield, Dina
175. McDonald, Bonnie L.
176. McDonald, Jay B.
177. McFarland, James Christian (Chris)
178. Mellinger, Lisa
179. Mellinger, Paxton
180. Melton, Lorraine J.
181. Melton, Michael J. (Mike)
182. Mendivil-Graham, Christina (Tina)
183. Merritt, Mark
184. Michaelian, David J. (Dave)
185. Michaelian, Heidi
186. Mohr, Gregory E. (Greg)
187. Monroe, June A.
188. Moore, Andrea Anita
189. Moy, Andrew
190. Moy, Mei
191. Nauman, Kathleen (Kathy)
192. Neumeyer, Joseph M.
193. Newfer, Carol Jean
194. Nichols, Raymond E. (Ray)
195. Nichols, Terry
196. Nichols, William C. III (Bill)
197. Noch, Andrew John (Andy)
198. Noch, Sarah
199. Noch, Suzannah (Suz)
200. Noxon, Kimbra
201. Nygren, Katrin M. (Katy)
202. Nygren, Todd
203. Packwood, John Jr.
204. Parkhill, Barbara A.
205. Parkins, Daniel James (Dan)
206. Parkins, Kelly Marie
207. Passmore, Franklyn Paul III
208. Patay, Christopher H. (Chris)
209. Patay, Jessica K.
210. Perez, Teri
211. Peters, Herbert G. (Herb)
212. Peterson, Brian C.
213. Peterson, Honor Anne
214. Peterson, Jennifer Anne
215. Pike, James V. (Jim)
216. Pike, M. Sue (Sue)
217. Potter, Gary
218. Poveda, J. P. (J.P.)
219. Pukini, Ruth
220. Renard, Guy
221. Renard, Karen G.
222. Robbins, Linda
223. Robinson, Diane
224. Rodilitz, Patricia A. (P.J.)
225. Roszhart, Jason
226. Roszhart, Nandi
227. Ruby, J. Evelyn (Evvy)
228. Ruiz, Heidi
229. Sandelius, Brad
230. Sandelius, Pamela (Pam)
231. Schmidt, Karl A.
232. Schutzenberger, Sue
233. Scott, Carol F.
234. Scott, David Randolph (Dave)
235. Scott, Judith Elaine (Judy)
236. Sears, Katie
237. Shifter, Nikki Marie
238. Shifter, Barton R. (Rob)
239. Shin, Sally
240. Sian-Nunag, Amelia
241. Silveira, Emilia
242. Silveira, James (Jim)
243. Simkins, George H.
244. Simkins, Geraldine L. (Geri)
245. Skillen, Andrew
246. Skillen, Susana
247. Smoot, Adam
248. Soady, Lucille Marie (Lucy)
249. Stayboldt, Joanie
250. Stock, Kathryn Jenette (Kathy)

251. Stratford, Allan G.
252. Stratford, Nancy
253. Stringer, Dorothy
254. Sullivan, Suzanne (Suzy)
255. Tatro, Al
256. Taylor, Arthur
257. Taylor, Michelle
258. Tiffany, Lori
259. Tiffany, Scott
260. Trimm, Christopher J. (Chris)
261. Tuskui, Tsuneo
262. Tussing, Richard E. (Rick)
263. Tyler, Paula
264. Uno, Sumie
265. Uno, Yuji
266. Upegui, George A.

267. Valla, Jolene
268. Van Cleve-Schmidt, Heidi
269. Van den Oeuvre, Jennifer C.
270. Varela, Pilar
271. Vroom, Denise
272. Vroom, Kenneth B. (Ken)
273. Warren, Gregory P. (Greg)
274. Weller, Richard Charles (Chuck)
275. Wentz, George A.
276. Wentz, Kristine M.
277. Winterrowd, Gary L.
278. Winterrowd, Peggy J.
279. Withers, Dolores
280. Withers, Jerry S.
281. Woolley, James Morton (Jim)
282. Youtsey, Eric J.

Members Removed (Through home going)

1. Harvey, Marjorie Maxine
2. Helvey, Lu
3. MacPhee, Cynthia
4. Mellert, Shirley W.
5. Niere, Romeo C. Sr.
6. Owens, Judith Luella (Judy)
7. Schmidt, Dennis George

Donna moved to accept the new members and members removed by request or homegoing. The motion was seconded and Chairman Cochrane called for the vote. The new members were welcomed by acclamation and Chairman Mike prayed for them.

DEVOTIONAL

Pastor Sam Evans, Interim Senior Pastor, opened the devotional with the statement, "A house divided cannot stand" and reminded us that it was not Abraham Lincoln that said this first, but Jesus. Sam asked everyone to turn to Ephesians 4, stating that this is a call to the body of Christ to be united. We will begin with verses 1-3:

"I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, ² with all humility and gentleness, with patience, bearing with one another in love, ³ eager to maintain the unity of the Spirit in the bond of peace." (ESV)

First, Paul does not ask us to become something, but to be who we are – to walk in the manner worthy of your calling. To "walk" in Scripture means to "live your life." We should pattern our lives after God's Son, Jesus. God called us – not because we are so awesome, but because HE is so Awesome! And we responded to that call. Paul reminds us that God has blessed us with every spiritual blessing and sealed us with the Holy Spirit. Not only did God raise His Son Jesus Christ from the dead and seat Him at His right hand in the heavenly realms (Eph. 1:20), but God also raised us up with Christ and seated us with His Son in the heavenly realms (Eph. 2:6). We are Jesus' representatives here on earth. We have been saved from the punishment that our sins deserved. We are God's handiwork, His masterpiece, created in Christ Jesus to do good works. All the blessings that we have from God - they are our rights – our inheritance. In a society that is consumed by rights, we have the greatest right, found in John 1:12 –

"But to all who did receive him, who believed in his name, he gave the right to become children of God." (ESV)

With those rights come responsibilities. We must walk in a manner that is worthy of our calling, with total humility and gentleness toward one another – the opposite of pride or spite. The best example of humility is in Philippians 2:8 –

"And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross." (ESV)

The anti-humility drug of our era is Facebook. It's a place where we can tell everybody what a great person we are – or tear down anybody that disagrees with us. We must also be gentle – or *mEEK* in some translations – which is defined as 'power under control.' It conveys a tempered spirit, the opposite of being vindictive or vengeful. We have the capacity to be gentle, because we have the full power of God within us. We don't have to be angry, spiteful, slanderous, or vengeful. Gentleness leads to patience – patience with one another. The patient person can endure negative circumstances without becoming irritated, angry, upset, or striking back. In this moment, it is

easy to be humble and gentle. As we move into the “meat” of this meeting, let us maintain that attitude. We are patient when we bear with one another in love. “Bearing with one another” is really the idea of “putting up with one another” – in their weaknesses and failings. It’s not always easy to allow for other points of view or the actions of others. We will have different points of view within our church body; we must make “room” for them and bear one another’s burdens. As Pastor Garrick said in his sermon, we must earnestly desire to love one another deeply. Humility and gentleness together leads to unity – unity of the Spirit in the bond of peace. We must pursue unity with zeal – the unity of the Spirit, God in us! Unity is exhibited in the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, and self-control. We aim to live and walk in the Spirit. And our passage says peace binds them all together. There should be no division over non-essentials. Unity is built on the 7 “ones” in Ephesians 4:4-6 –

“⁴ There is one body and one Spirit—just as you were called to the one hope that belongs to your call—⁵ one Lord, one faith, one baptism, ⁶ one God and Father of all, who is over all and through all and in all.” (ESV)

The church is described in Scripture as one body with different parts that function together; we have one Spirit who lives in us! Moreover, we have one hope – a confident expectation! This confidence is seen in Philippians 1:6 –

“being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.” (NIV)

God is over all. This is a capstone statement. The Godhead is united – Father, Son, and Holy Spirit. The church also is united. In closing, here is wisdom I learned from Pastor Byron years ago. In a situation where we don’t understand everything or have all the facts, we must always assume the best! We naturally assume the worst; and in the absence of information, we supply our own. Let’s assume the best as we go through this process today. I ask that we trust our leaders and the process. Everyone is invited to participate. You are free to express your thoughts, ideas, and questions, being mindful of how we speak. This is not *my* church; it is not Byron’s church; it is not anybody’s church. This church belongs to Jesus Christ. Let’s ask ourselves, “Where is God in this?” God is in all of our circumstances. Let’s continually look to Him.

Pastor Sam closed by praying the 7 “ones” over the church and the rest of the meeting.

[Chairman Cochrane invited the Search Committee to come up on the stage. As they were doing so, he asked that each person limit their speaking time to 1 minute or less in order to get to the other business of the meeting in a timely manner.]

SENIOR PASTOR SEARCH COMMITTEE UPDATE

Rod Lenders, Elder of Student Ministries and Chairman of the Senior Pastor Search Committee, opened by recognizing the other members of the Sr. Pastor Search Committee: Bill Duncan, Anne Dokko, Mike Cochrane, Emily Tabari, Tom Miller, Jill Mori, and Mike DiLustro. Pastor Sam joined the team on stage as moderator.

Rod shared that he has spent a lot of time and meals with the team members over the past several months. In that time, they got to know each other, trust each other, love each other – and have become friends and have become united. He thanked them for their hours and hours of sacrifice and service away from their families and away from work. They have actually spent 100’s of hours each individually in this process. Rod turned the floor over to Bill Duncan for the update.

Bill began the update saying that it is a huge responsibility the committee was given to find a new senior pastor. They do not take this lightly and they count it a privilege to be chosen by you to serve in this capacity. We know how important this is and we have come to a very difficult decision that we are sharing with you today. Bill reminded the congregation that the charge of the team is to find the very best Senior Pastor for RHCC for this time. From the very beginning, the team petitioned the congregation to be in prayer for them in this process – and they ask that those prayers continue for them as they diligently carry out this charge. As you have already read or heard, we have decided along with the search firm that our internal candidate, Executive Preaching Pastor Shawn Hurley, will not move forward as a candidate for the next senior pastor. We realize that for many this is an unpopular decision. We were charged to make the right decision, no matter how difficult or painful it might be, for the long-term greatness of God’s church here at Rolling Hills and the achievement of its mission. You have charged us to find the very best candidate to serve as our next senior pastor. My personal definition of the best candidate would be the right leader to navigate our course from where we are to where we want to be.

Let me start with where we are. Throughout this process, we began by seeking the wisdom of many counselors – and continue to do so. We interviewed church leaders, and we had fourteen different focus groups from different areas of our church (choir, Sunday school classes, global outreach, children’s, etc.) to cover every facet of our church. We also reviewed surveys done by the congregation, the elders, and the staff. The results were not good, showing a lack of inspirational leadership, poor communication, lack of shared vision, a low level of trust, and a lack of unity. The BCWI (survey company) ranked our church in the lower 10%. These are sobering results and, hopefully, will be taken to heart by our church leadership. Nevertheless, our committee was asked where we *want*

to be. Stating his thoughts, Bill said we desire a church with restored trust that is united among staff, elders, and congregation in both heart and action so to fulfill God's vision for RHCC. We need a leader that exhibits not only the biblical qualifications, but who has also been equipped with all the tools that can unite and mobilize the staff, elders, and congregation to that end.

So the team again reached out for help and guidance as to how to get to where we want to go. We talked to many different people and churches. One was King's Harbor Church, which had a 4-year search for a senior pastor. Theirs was a particularly difficult situation, because their entire elder council resigned. They acquired a good deal of outside help just to get healthy enough to begin a pastoral search. They have had a senior pastor now for well over a year and their attendance is back up to their previous levels. We also interviewed folks in the Covenant – Paul Wilson/Superintendent of the PSWC, and ECC President Ray Johnson. We spoke to Mariners Church, who had recently gone through a senior pastor search, and to Jack Hamilton, a pastor out in the high desert. All these sources pointed us to get a pastoral search firm for two reasons: 1) to get the breadth and scope of a nationwide search through their networking connections, and 2) *especially because we are considering an internal candidate, Pastor Shawn*. This would help us to be fair and objective in considering him, since we all have had many personal links and experiences with him over many years. This was personally very important to me. I, like many in the church, love Shawn and consider him to be an excellent preacher and shepherd; but I also have a lot of personal history with Shawn, as do others on the Search Committee. So, being fair and objective for Shawn was of utmost importance. Therefore, we determined to get help from a search firm to find the best possible candidate.

While Agora (the search firm we chose) took the lead and advised us, the Committee is responsible for the final decision regarding Shawn. As the search firm went about their process of learning who we were and speaking with staff, elders, and the search committee, they also developed a sketch of who we are as a church and the condition we find ourselves in. Initially, Agora wanted us to treat Shawn as any other candidate, but after talking with him and getting to know our church better, they and we decided it was best to move Shawn up in the process, giving him preferential treatment. They had him complete the large interview questionnaire, put his name in the candidacy, moved him forward to complete a formal application, and took a longer and more intense second interview. However, after doing all of that, the results were not favorable to Shawn. Agora said that it was "clear and evident that Shawn should not be moved forward in the process." Personally, this tells me more about where we are as a church than it does about Shawn as a pastor and a leader. RHCC needs union, healing, and growth – and a new leader with an outside perspective, which will provide us with the best opportunity for success as a church going forward.

The status of our church right now is that we are going through a healing process. I'm grieving for Shawn, Melinda, and their family, as are many of you. And that's okay. As a committee, we are reaching out. We'll take any question you have here today, and we'll give you the best answer we can. There are some confidentiality and discussions that we can't comment on, but we'll do our best. You deserve answers to your questions. Rod has reached out to Shawn and spent some time with him. I've spoken with Shawn on the phone more than once and I'm hoping to meet with him in person. We know this has been tough for Shawn and know that he needs a little space, but we hope to be able to help him and help us all as we go through the grief of him not being chosen. The committee met with the staff last Tuesday to share our hearts and answer their questions. Please be in prayer for the staff as many of them are grieving. All of us are willing to meet with anyone to address concerns; we have already met with many here today. Moving forward, at this time Agora has several candidates at various stages in the process. Currently your Search Committee has three candidates who have provided their resumes and sermons for us to review and listen to, which we will be busy doing before our next CBM. I assure you that we will be diligent to do as we have been charged – to find the very best senior pastor for RHCC at this time. We do covet your prayers – and please be praying for our next senior pastor even now – that God would prepare the heart of the man He has chosen for us and that we have been charged to find.

Bill concluded with an encouragement to the congregation by relating the story of another church with a similar situation to ours (an internal candidate who was not chosen). Fast forward, this church has now had a senior pastor for well over a year. Their church health has improved dramatically; they have experienced increased attendance, growth, and have had good biblical messages. Everyone is happy with the new senior pastor. Bill also spoke with the Senior Pastor. He, too, is happy and sees that this is where God called him to fulfill the charge to bring healing and unity to the church. He believes that God has a similar story for RHCC and asks that we pray with him to that end.

Bill yielded the floor for questions from the congregation:

Ed Lassiter thanked the Search Committee and Elder Council for all the countless hours they have put into serving our church and asked the congregation to join in expressing their thanks for them as well. His first question or concern is about what is contained in the current job description and job responsibilities for pastor that is being given to the candidates. He hopes they are in accordance with the By-Laws [each Pastor is called (hired) by the Congregation; each Pastor shall be acceptable to the Covenant Ministerium; and the Pastors shall, both in work and precept, work in harmony with the Evangelical Covenant Church]. Whoever is called as pastor has to agree with everything in both – and we the congregation need to “buy off on” what is written in them as well. He asked to have them made available for the congregation to read. Secondly, he asked if the Elder Council would lay out future strategies and a vision, as well as future policies that the EC thinks are important for our church. He thinks that the sooner we could hear from the EC on these things with regard to our relationship with the Evangelical Covenant Church would be a help to us all.

Clyde LaGue stated that he, his wife and family have attended RHCC for over 25 years. Currently he is privileged to work as Elder alongside a very talented staff in Children’s Ministries. He affirmed that our church constitution and by-laws, and the authority they represent, are the foundational and functional pillars of our church under our highest authority, the Lord Jesus Christ. Through faithful servant leaders following His Word and His will, our Lord put these pillars in place. They define a process for Rolling Hills that reflects biblical church governance and stand as guards against the pain that comes from not following directions, as was illustrated in Pastor Garrick’s sermon this morning. The Search Team is made up of some of the most trusted, faithful, respected servants and followers of our Lord and of His will. Each one has been selected by God through our congregation to represent Him and His path for RHCC. Each one is devoted to the Word and to God. Each one has put aside his/her own personal dispositions and seeks to do God’s will. Each one knows to Whom they must answer and that they are held to a much higher level of accountability. The search firm was chosen because it, too, reflects these same qualities. As an external entity, they are able to be unbiased and are equal to the search team in devotion to God to find the best pastor for our church. God is more than able to work through these godly men and women to give us the senior pastor we need to accomplish His perfect will. Let each one of us take refuge in our Heavenly Father and rest in Him, knowing that He will provide a senior pastor for us in His timing. Let us not fall into fear or be anxious and thereby allow the enemy to divide us. To quote Martin L. Jones, “faith is a refusal to panic.” Let us each be patient; let us each submit to our godly authorities; let us reflect the image of Jesus to each other and the world around us. Our God is a mighty God. He is still in control. He is still on the throne.

Safy Jacob asked Rod and Chairman Cochrane to affirm that RHCC belongs to the ECC, which they did. She asked why the Agora group changed the phrase “ordained by the Covenant Church” to just, “ordained.” Safy shared another Scripture on unity – 1 Corinthians 1:10 – “I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought.” She also thanked Pastor Shawn for his leadership and shepherding over the years. (**Rod answered** Safy’s question stating that he didn’t know exactly how the phrase was changed, but the team didn’t want to eliminate anybody from consideration. He also noted that pastoral searches in the past have included candidates outside the ECC, including Byron MacDonald. He also stated that the search committee has not been instructed one way or another as to searching for ECC candidates only. To this point, they don’t even know if the candidates are or are not Covenant.)

Mary Nygren stated that she and her husband Mel filed the charter that began this church! She noted that, historically and constitutionally, RHCC is linked to the ECC. She thinks it would be good to affirm who we are constitutionally, as well as our identity in the ECC. She said it might help to unravel some of the threads that led us to where we are now. She also suggested that, while external eyes are good, we should look within to determine what we can do to bring unity. Lastly, she agrees that it is very important that the job description being given to the candidates lines up with the Constitution. (**Chairman Cochrane stated** that the job description can be found on our website.)

Jessie Austin asked which of the elders present have been elders in the last 20 years, because she thinks that might tell something about the disunity in our church. She made several statements about her family’s history at RHCC, which gives her a sense of “ownership” and of family in the church. She feels there has been dysfunction in RHCC for a long time. In her opinion, whenever she asked for clarification about a serious church matter (i.e., Pastor Byron’s discipline, the departure of associate pastors and staff, etc.), she felt accused of gossip and not submitting to the elders. When, for the sake of confidentiality, the answer was minimal and the elders asked her to “just trust”, she felt like they were keeping “family secrets.” In many other statements, she linked the elders to the dysfunction in the church. Because of that, she said she has questions about the fact that there are a lot of elders

on the Search Committee. Therefore, she feels that this dysfunction is shown in not choosing Shawn. When she asked the Search Team to explain their reasoning, she heard them say that other churches told them 'it's an easier way of doing it; it's harder to hire internally when you have conflict; so, let's just go with a new guy.' She also feels that our church conflict and division lies with the Elder board, although she doesn't know why.

Jenna Bucklew read the Titus 1 passage that outlines the qualifications of elder, stating that Pastor Shawn meets and exceeds all those qualifications. She shamed the Search Committee and the Elder Council for failing to recognize this. She finds it shocking to have hired an "outside corporation" and likened it to going "outside the Word of God." She feels it allows the world and human preference to creep in. She questioned the Search Team about who they represent – the whole church? Or just a few? She said she doesn't know who could be a better Sr. Pastor than Shawn could.

Sam Van Wagner thanked the Elders and the Sr. Pastor Search Committee for their work. He expressed agreement with the previous two sisters' statements. He dislikes what Bill Duncan said about the condition of our church and feels that blame for the problem was laid at the feet of one man – Shawn. He feels sad that we are in this position and wonders, "where were you?" and "what have our leaders been doing?" (**Bill Duncan replied** that the results of the survey were sobering indeed. He said that all levels of leadership should take them to heart. The Search Committee has been charged with finding a senior pastor, not with fixing the disunity.)

Seri Wheeler spoke of her connection with Shawn over the years. She expressed disappointment and disagreement that he doesn't 'fit' with what our church needs at this time. She feels the decision brings more disunity, discord, and pain. She accused the Elder Council of the disunity and discord we are experiencing as coming from "within the boardroom walls – not from the pulpit and not from the pews." She asked that the decision about Shawn be reconsidered, stating who better to lead us in restoration than the very person we've 'wronged' in the process.

Andrew Faris expressed sincere thanks to the Search Committee. He commented on the letter about Shawn, in particular the statement about the need for unity. He believes that disunity is a massive sin problem, and he implied that the problem is in the core of our leadership. He cited confession, repentance, and forgiveness as the "cure" of sin. Then he questioned the elders' ability to follow that process, saying that any that cannot should step away from their position. He feels that no 'external' pastor can walk in repentance for us. Stating that Ephesians 4 is clear on how to obtain unity, he asked if the Elder Council and the Search Team have adhered to those things. Have they been humble, gentle, patient, etc. in order to bring the unity needed? Finally, he asked that the Search Committee reinstate Shawn as a candidate in the process.

Kirk Lantz affirmed that Pastor Shawn is loved by the church. He related his own experience of not being promoted two different times at his job of 20+ years. He was very disappointed and grieved over not being chosen. But he finally realized it was God's will and he would have missed out on blessings for himself, his wife, and his kids if he had been promoted to those positions. He reminded everyone that we, the congregation, elected the members of the Search Committee and put our trust in them. We gave them the authority on our behalf to seek God's will while searching for a senior pastor. We stood behind them as they were elected. Six months ago, we stood by them as the process continued. One month ago, we stood by them. We must continue to stand with them as they continue to seek God's will. Any backlash or attack is not God-honoring at all. This is wrong on so many levels. These individuals are serving us, the congregation, and, more importantly, the Lord. They do not deserve any divisiveness. We must submit ourselves to their authority as they submit themselves to God's authority.

Rosemary Campbell stated that she has been hearing blame and accusations being thrown around, but wants to put blame where it belongs – on the enemy! He is the one who wants dissension and division in our body. That distracts us from the advancement of the Gospel. Rather, we must be patient to find the pastor who will lead us through these unprecedented times.

James Pratty said he felt the choosing of the Search Committee was a popularity contest. (He was one of the nominees.) He believes that the elders on the committee had already made a decision before the process even started, and that makes them unfit to continue in the pastoral search. He finds it audacious to say that Shawn is not fit to be a leader in the church in which he grew up. This has caused him to lose faith in the Elder board. He claimed that the elders have some lofty desire to destroy Shawn's spirit and kill his soul. The elders are elected by the congregation and are not to hold preconceived agendas. He thinks we need to suspend the Elder board and the Search Committee and turn to the greater CC to assist us in this process, and move forward in appointing Shawn as pastor. (**First, Emily Tabari responded** to him, stating that she has never been on a team that has had such unity among vastly different people, not always at first, but always after praying and seeking the Lord. It is at the church business meetings that she has seen the most disunity. Having been in church her whole life, she has

never heard questions put forth that have such vague accusations without people being able to stand and process. It is very stressful and it is the disunity that she has noticed the most. As far as the team goes, our great unity must be a direct act of God. Also, the team anticipated those who would bring into question their biases and possible preconceived agendas. It was for this very reason the team hired Agora – to help them be above reproach. Following Providence, the team sought the counsel of many, who all said to get outside help. The decision about Pastor Shawn was even painful to many on the committee, but we all know that God has directed us. I did not make this decision out of a desire to please man – I certainly am not pleasing a lot of men with this. But I can say before God that I am right with Him. And because of the unity that we've had, I can say that every member has acted with integrity in this process. **Anne Dokko also responded** thanking everyone for their emails and their questions, because they asked some of the very same questions with which they struggled. When we first met, we all agreed 100% to seek God's will. The easiest route would have been to choose Shawn – 100% yes, if that was God's will. But we followed the process to find God's will. The church she grew up in had a senior pastor that abruptly left, which caused many to leave the church as well, including some new believers who never went back to church. She grieves over those souls. The committee's decision does not change the fact that Shawn is an excellent pastor. **We were charged to find the best senior pastor for the entire congregation** – including families who speak Spanish and families who speak Japanese. We are not saying Pastor Shawn is not qualified, but in this season for the entire congregation, as we followed the process, Pastor Shawn is not moving forward.)

[At this point, Rod Lenders interjected, speaking as an Elder – (loosely quoted) “Do me a favor. If you see me in sin, or if you have some accusation against me, please come to me. Can you do that for me? And not do it publicly? Could you do the same for our brothers and sisters in Christ? A public session like this is not the right place for accusations against an elder. If you come to me personally, I welcome correction, because I'm a sinner saved by grace just like you. As an elder, I have some portion of responsibility of the dysfunction in the church. Every one of us – even you – has some portion of responsibility in it – in what we hear, what we say, how we love people, how we don't love people. Again, please come to me personally. I will welcome it and I won't shut you down. But this public forum is not the place for accusations against elders.”]

Jan Lacey-Chorley asked whether the final decision is from the congregation only. (**Rod Lenders** answered, explaining that the committee presents the final candidate to the congregation to vote on.)

Ingrid Liu expressed confidence in the Elder Council – that they are godly men who really love the Lord. We all love Shawn and know he is a very gifted preacher. The question is not whether he is qualified. Rather, is he God's man for senior pastor right now? As a person of color in a Covenant church, where there are a lot more blonds than at some other churches around, there tends to be an “in crowd” and an “out crowd.” So, she thinks it is good to “look outside” RHCC to help change some things we haven't perhaps considered. So let us leave the past behind and press on toward the mark for the prize of the high-calling of God in Christ Jesus.

Ginger Thompson reminded us that God chooses those who serve and stated that the team has been doing a good job. She respects them and thanks them. She prayed, ‘may God's will be done – not ours.’ God knows the one He has chosen for our senior pastor and we must give the team time to find him. If they have their hearts turned toward and tuned into God's heart, He will lead them to and show them the one.

Greg Muse, commented on the matter of unity. If we were actually voting today, would everyone stay, even if the vote didn't go “their way?” Or would we walk out the door? He pointed out that each one of us needs to examine his own heart for his motives and prepare his heart, so that when it comes time to vote, we can all be united, no matter who the candidate is and no matter the outcome.

Monika Bittner indicated that all the pastors at RHCC have fed her for over 40 years. She did not know there was this level of disunity in the church and is grieved by it. She likened our dysfunction to a civil war. She encouraged us to stop fighting against one another, and get back to being servants to one another, just as Jesus served us. She reminded us that, in the end, we each will stand and answer for what we have done with Jesus. God needs a church who looks like Him.

Britt Faris said she has been blessed in many ways from several different groups at RHCC over the years. She is grieved that Shawn was not chosen. She asked the Search Committee what they specifically meant by the “need for unity.” She also asked them to address the phrase “to avoid bias” and why that is so important. She asked the Elders what is planned to address the disunity, as it still feels so deep and grievous. (**Jill Mori** responded that, as a Search Committee, they were not tasked to deal with unity in the church. Regarding Shawn, their decision was not anything about his character nor about him being a good pastor. Rather, our task was to seek God and His will and I think we've done that. **Bill Duncan** explained that, while an outside party has helped the church determine where the problems are and the need for relational healing, the committee has put no blame

on Shawn for the church being in this condition. What we are looking for in a senior pastor candidate is a man who has seen a healthy church in action, so he can take that experience and apply it to how to communicate and how to inspire leadership and how to mobilize a congregation, so we can all pull as one. **Chairman Cochrane and Clyde LaGue** explained further that the study done by the outside firm identified 6 key areas to work on to heal and create healthy relationships with staff and elders. These projects are all underway with some that began in 2019.)

Reagan Cohen thanked Pastor Shawn for all he has done in his life over the years. He also thanked the Search Team for their work. He was shocked to hear that our church rated so low on the study that was done. He asked for some tangible ways to make our church more unified. (**Pastor Sam** stated that the problems didn't happen last week, but rather over a long time. So it will take time to make things right. As Clyde shared, the EC is being proactive with the projects that have been created. Also, the interim vision and mission statement were created to guide us while we work on the different issues. **Vice Chairman Mike DiLustro** reminded us that unity is all about the little things we do for one another. It's in how we walk in a manner worthy of the calling with which we have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace, as Paul says in Ephesians. What is this walk? It doesn't just happen one day and we check the box. It's a daily conduct. We each need to ask ourselves, "What am I doing to create that unity?")

Garrick Hanger, referring to the letter, took issue with the statement that the process with Shawn had been "thorough." He claimed Agora never had a conversation with him about Shawn, finding fault with that, since he has had a close, long-term relationship with Shawn. Next, he referred to the BCWI report, where our score was so low that it moved the team to look outside the church to find a new pastor. In his opinion, church polity makes it hard for church staff to lead unless one is the Senior Pastor. He questioned whether the team did everything they needed to do looking inside the church before going to look outside the church. He argued that Shawn was never given the authority nor the opportunity to show what he could do to lead RHCC out of its current problems. He accused the search team of not interviewing Shawn thoroughly. He asked the Search Committee to reinstate Shawn as a candidate. (**Anne Dokko responded** to Garrick explaining that whether they have one candidate or several, they go through the same process. Our interview is to determine the final three. And from the final three, we will eliminate two to get to the one for the congregational vote. From the 25-page questionnaire and the two interviews, Agora decided Pastor Shawn would not move forward. To say that now we, the search team, will interview him would be saying we are going to interview hundreds of candidates. However, we need to follow the process, trusting in God and in the Bible. We seek God in every step. We are more than aware of every decision we make as a group and we seek the Lord earnestly in it. She thanked Garrick for raising those concerns, noting that the team has discussed them extensively. **Bill Duncan added** that we have interviewed and met with Agora almost on a weekly basis. Members of the Search Team have confidence in Agora, from the process Agora uses to the testimonies of other churches who have used them. Referring to his notes, Bill found that *Agora said they had interviewed elders, search team members, and staff – and it shows Garrick's name being a part of the SLT Staff meeting.* The Agora President and Vice President gave the staff department leaders their emails and personal cell phones asking the staff members to contact them if they wanted to speak more about Shawn's candidacy for Senior Pastor. Therefore, Bill was not aware that Garrick or any staff leader would feel they didn't have enough opportunity for input. Agora also interviewed Pastor Sam as the pastor to whom Shawn reports. Again, Bill said the team finds Agora to be experienced and professional, having done this process hundreds of times.)

Greg Muse returned to ask what a "turn-around pastor" means. Is he a pastor who comes in for 2–3 years to "fix" things? (**Bill Duncan explained** that we need someone to change the culture in our church and none of us had the thought that that person would be with us for less time than it took the Search Team to find him!)

Brian Austin asked for more clarity on the projects that are being done by the Elder Council to create unity. Also, he thinks that pastors have left here feeling demoralized and having lost the joy of serving the Lord. He asked the Elder Council to respond to that. (**Chairman Cochrane stated** that the EC will have the Projects "nailed down" by the next EC meeting and can publish them in the next minutes. Regarding his second question, Chairman Mike said he would meet with him over coffee to discuss, as he does not agree with Brian's assessment.)

Benjamin Wallin stated that men will always fail us, because we are all sinners saved by grace. He reminisced that he grew up with Pastors Shawn and Garrick and they both helped him grow in the Lord. He reminded us that God will not fail us. Let's be patient, wait on the Lord, and be more like Jesus as the Search Team does the process of finding our new pastor.

Chairman Cochrane concluded this time by praying over the Sr. Pastor Search Team.

TREASURER'S REPORT – CURRENT FINANCIAL STATUS

Peter Knickerbocker, Treasurer, presented the Treasurer's Report. As of August 31, 2020, the revenues are \$1,577,500 and the expenses are \$1,768,300, which results in a difference of (\$190,800.00). This is very normal for this time of year, as summer giving is always down. We are looking at attendance in a different way these days. We are averaging 650 – 750 people in the tent each week and about 750 'devices' are watching the livestream, online and on the app. Each device may represent more than one person watching.

CONGREGATION VOTE ON 2020/2021 RHCC ANNUAL BUDGET

Gene Chou, Elder for the Finance & Property Commission, stated that, although recent forecast projections suggest that congregational giving may be around \$6.4M for this fiscal year, the Elders and the Finance & Property Commission recommend the adoption of the \$7.8M proposed budget, while we closely monitor giving and expenses. Covid has had an effect on our church ministries, on our efforts to return to worship in the tent, as well as return to fellowship in Life Groups, youth and other ministries makes us hopeful in God's faithfulness through giving toward year end. Historically, our church has done a fantastic job of reducing expenses when needed, so the Business Office, F&P, and the Elders will continue to closely monitor our financial situation. Gene explained that if a dire situation presents itself, the church has options (expense reduction by staff, trust account, cash management account, HES, etc.). Prayer leads us under God's authority in all trials. So we ask the congregation to pray for RHCC and for God's provision. Please review pages 1 and 2; the remaining pages are the details.

Gene opened the floor for questions:

Mel Nygren noted the increase in Personnel budget even though pastor positions have been vacated and the Missions budget has gone down. In the Personnel budget, are we setting aside money for 5 new pastors? And are we filling all those positions? (**Bob Cubillos, Business Administrator**, explained that the increase is because of the lack of a Senior Pastor, and answered that we will not fill a position unless and until we see the need to do so. **Craig Knickerbocker** interposed that \$200, 000 had been given for Covid relief to our missionaries. So we've had a good time blessing people around the world.)

Dwight Hanger noting that the back south parking lot is in disrepair, asked if it would be repaved. (**Bob Cubillos** answered yes, stating that there are funds set aside for that. And we are in negotiations with MWD.)

Emily Wandland asked how we manage to the shortfall. (**Bob Cubillos** explained that we have the HE and Cash Management accounts; we keep a close watch weekly; and the staff helps with decreasing expenditures.)

Margaret Grieco asked why some ministry budgets increased, while others decreased. (**Marcia Trani, Director of Local Outreach**, explained that funds were shifted around because the whole budget decreased. We formed a set of criteria to make the shifts (i.e. do they present the Gospel, do they lead people to Christ, can RHCC members serve with them, do they do community development, etc.).

Gene moved that the recommended budget for FY 2020-21 be adopted.

The motion was seconded. Chairman Mike called for the vote and the FY 2020-21 Budget was adopted unanimously.

RESIGNATIONS AND APPOINTMENTS


Chairman Cochrane cited the resignations of Linda Cochrane, Bob Lopez, Brad Barez, Jason Roszhart, and David Krall.

PRAYER & RECESS

At 6:39 pm, Pastor Sam adjourned the meeting with prayer.

s/Jane Wallin
Church Secretary

EXHIBIT 2

From: dan burgoyne danburgoyne@sbcglobal.net 
Subject: Fwd: Questionnaire and Portfolio confirmation
Date: August 29, 2023 at 5:26 AM
To:



Begin forwarded message:

From: Malcolm Schaad <malcolm@agorasearchgroup.com>
Subject: RE: Questionnaire and Portfolio confirmation
Date: January 6, 2021 at 10:58:50 PM PST
To: dan burgoyne <danburgoyne@sbcglobal.net>

Dan!

I look forward to the conversation with Sam and Rod in the morning at 10:30 AM. Here's the link again for reference: <https://us02web.zoom.us/j/88642852859?from=addon>

I've attached a document that asks and answers some key questions of the leadership at RHCC. Hopefully, these will help you learn more about RHCC and help inform other questions you may have during the conversation. Please let me know if you have any questions about the document and please keep in mind that this is a confidential document designed only for this purpose.

This conversation will provide you an opportunity to ask Sam and Rod questions that help you in your discernment process before an official introduction to the Search Team.

Talk soon,

Malcolm Schaad

VP of Recruiting & Operations

AGORA Search Group

Office: 719.219.0360

Cell: 720.939.5776

www.AgoraSearchGroup.com



On Dec 30, 2020, at 8:42 AM, Malcolm Schaad
<malcolm@agorasearchgroup.com> wrote:

Thanks, Dan!

I'm trying to confirm a couple of dates with them now.

So, this is actually an “extra conversation” in the process. So, no, they will not have read your questionnaire by then and this conversation is not with the Search Team. This conversation was requested by a couple of other candidates that are hesitant about moving too quickly into the process because of all the unrest at RHCC over the last few months. These candidates wanted to have a conversation with a couple of leaders to ask questions about current morale, decisions about the church plant for the two former staff members, how the Elders currently make decisions, etc.

I included you in this round of conversations because you’ve been reviewed by the Search Team and approved to move forward in the process. I want to give you the opportunity to speak to the same leaders the other candidates are speaking with so that you have ask frank questions and have the same access they have. Make sense?

After this conversation, the next step would be interviewing the Search Team which would include questions about the questionnaire, etc.

Thanks, Dan – Happy New Year!

Malcolm Schaad

VP of Recruiting & Operations

AGORA Search Group

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www.AgoraSearchGroup.com

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Leadership
Questi...C.docx

Search Committee Questions

1. Recent congregational meetings have demonstrated disunity within the congregation. How is general morale within the congregation currently? Within the staff? **Sam Evans**
 - a. Although we have nothing other than anecdotal evidence, it seems that morale in the congregation is higher than it has been. Much of the morale issues were centered upon the internal candidate not moving forward in the process. Since he and several others have moved on to the church plant, there is the sense that we can now move forward together.
 - b. Again, this is anecdotal – staff morale is greatly improved. There is an openness and excitement about moving forward. People are thinking and dreaming again about the great things that God has planned for RHCC. It should be noted that this is not universally true. As always, there will be those who are not content, but that number is very small and they are not being contentious.

2. Are Shawn, Garrick, and other staff leaving with them, bound contractually or via agreement to support RHCC's leadership through this process? **Bob Cubillos**
 - a. Yes, RHCC's standard confidential separation agreement contains a clause requiring separating Pastors and Directors to support and to promote unity and peace in the Church. This is a signed, legal document. We have also agreed to speak well of one another through and after the process.

3. How much financial support has been promised to Shawn and the church plant? Non-financial? What percentage of the 2021 budget does this represent? **Bob Cubillos**
 - a. The combined severance total for Pastors Shawn and Garrick, Michael and Hunter, and the start-up funds for the church plant amounts to \$1,026,000. These funds are paid out of our Trust Funds without any impact to the annual church budget. If those funds were budget related, it would be 13.2% of the \$7.8MM budget. Temporary use of office space on the North Church Campus where they will have no contact with church staff is the only short-term non-financial commitment made.

4. What will the relationship between the church plant and RHCC look like moving forward? Is this considered an RHCC church plant or a denominational plant? **Mike Cochran**
 - a. RHCC has a history of doing church plants as a way to enable young pastors to spread their wings, to care for God's people, and to grow the kingdom of God. Our 14 successful church plants have all been a part of the Evangelical Covenant Church's Church Planting organization. We have mostly planted churches with founding pastors unknown to our church, but shepherded by the ECC Church Planting leadership. However, in the past we also planted churches with founding pastors known to RHCC. There is a church in Torrance, CA with our former Young Families Pastor Jim Stuart as the lead and Chris Hushaw whose wife, Linda, grew up at RHCC leads Cornerstone Covenant Church in Palm Desert, CA.
 - b. While RHCC has supported our church plants financially according to the ECC Church Plant Program, we have maintained a "hands off" approach with all of our church plants.

All the church plants are directly connected to the denominational Church Planting organization.

- c. Our former Executive Preaching Pastor, Shawn Hurley, and our former Adult Discipleship Pastor, Garrick Hanger, are founding our latest church plant, Coastline Covenant Church. This is an ECC church plant. We are helping them financially, both individually and as a church, governed by separation agreements and a church plant agreement. We will continue our practice of maintaining a “hands off” approach with Coastline Covenant. We are also sending out with Coastline our former Contemporary Worship Pastor, Michael Barker, and our former High School Pastor, Hunter Babcock.
5. How has COVID affected the finances of the church? Does the church have any significant debt?
Bob Cubillos
- a. The weekly giving has been impacted between 17% to 20%. RHCC is debt-free, PTL...!
6. Are there concerns about the financial landscape of 2021? For instance, any projected reductions in staff, programs, or giving that are known now? **Bob Cubillos**
- a. With the separation of the above four individuals, a couple of planned retirements, some planned reorganization in a couple of departments, and a few part-time resignations, the size of our personnel budget (currently 61% of the entire budget) will be reduced. Our policy is to not immediately backfill these positions, but to assess the needs of the congregation and the ministry programs and to allocate the work among the remaining staff to the greatest degree possible. If the recent vacancies and other expense reductions enable our total expenses to meet the projected income (we’re currently working on our annual forecasting models), further staff and expense reductions may not be necessary.
7. With a decision made regarding Shawn and the church plant, how unified are the Elders generally about the direction of the church moving forward? **Mike DiLustro**
- a. Generally speaking, the Elders are very unified about the direction of RHCC moving forward. Since many of the issues we struggled with involved Shawn and those joining the church plant, it was difficult for the Elders to be totally unified. Even though the Elders wanted to be unified, typically there was one or two who could not. Now the direction from the Elder Council - and day-to-day leadership from the Interim Senior Pastor - is clearer and more unified.
8. The work of the new Senior Pastor will be challenging to say the least, how much latitude will he be granted to do this work? Given the leadership vacuum and the low level of trust currently, is it possible for the new leader to lead well? **Sam Evans**
- a. There has been much internal discussion about the lack of trust between the Elder Council (EC) and the staff. In my view, that rift was caused by those who have now departed. While they were here there was a constant pressure to pull RHCC in a direction that was contrary to our beliefs and culture. Specifically, they wanted to see an expanded role for women in ministry, including preaching opportunities, to pursue social justice, and finally employing some aspects of “spiritual formation” that were,

again, contrary to our history and culture. I recognize that spiritual formation is a broad term and in fact all humans are spiritually formed. The issue here is that there was a teaching coming into the church that: The Bible is not sufficient for all things in light and life. Other things are necessary such as psychology and practices which we might classify as “mysticism.”

- b. It would also be fair to state that there is a perception among the congregation that the EC is domineering and seeking to make us more conservative. In point of fact, this is the result of a whisper campaign. There is no evidence for this theory and when questioned as individuals, not a person that I have spoken with can clearly articulate the specifics of what the EC has done, what problems a given elder has, or how they have tried to pull us in a conservative direction. When confronted with the facts, I have found, without exception, that those misperceptions are turned around. Communication has been the key here.
 - c. The relationship that I have with the EC has been stellar. There is a deep level of trust that goes both ways. This trust is based upon a confidence that we have the same goals and objectives and can therefore, pull in the same direction.
9. Has there been any discussion previously about RHCC parting ways with the Evangelical Covenant Church denomination? **Mike Cochran**
- a. People from Torrance and San Pedro that wanted to be a part of the ECC denomination founded RHCC as a Covenant church over 63 years. Their goal was to become a Bible-teaching church with a discipleship and a mission mindset. These remain as the hallmarks of RHCC to this day. We are proud to say that we have several founding members of RHCC who remain active at our church.
 - b. RHCC was founded as a congregationally lead church with strong Senior Pastor leadership. In the 1980’s we changed our constitution to become an Elder lead church with continuing partnership with Senior Staff and the congregation (the Senior Pastor and 2 senior staff members sit on the Elder Council).
 - c. RHCC has always been a complementarian church. In 1976, the ECC switched from its historical complementarian theological position to an egalitarian position. There is great freedom between the denomination and its member churches, so the ECC has not pressured RHCC to change its biblically based complementarian position.
 - d. Up to the date of this writing there has never been an official item on either an Elder Council or Congregational Business Meeting agenda to discuss parting ways with the ECC. We are certain that there have been multiple informal discussions of this topic.
10. How are important decisions made at RHCC? Does the Senior Pastor and other senior staff have the freedom to lead the day-to-day operations of the church as they see fit? What decisions are required at the Elder level? **Sam Evans**
- a. Honestly speaking this is one of our current challenges. A strict reading of our church Constitution clearly states that the elders are responsible for the operation of the church. From Article VI, 2: **The general administration of the Church shall be vested in a body known as the Church Council (Council of Elders). The Council is the primary**

planning and control body for the Church, responsible for overseeing and directing its activities.

- b. However, it wasn't until recently that a stricter implementation of this has occurred. Here history would be an important teacher. For much of the last Senior Pastor's term, he was considered "first among equals." He brought the vision, set the agenda, and ran the church top-to-bottom on a daily basis. This relationship worked fairly well when the church was growing, maintaining and continuing to pursue our core vision of evangelism and discipleship. It was not until the recent past (last few years) that the Senior Pastor began to expand his dictatorial style into areas that were in direct conflict with the Constitution that issues developed. To their credit, the EC forced him to roll back those changes. Two examples: an attempt was made to name the Executive Pastor the "Co-Senior Pastor" in an obvious attempt to make him the heir apparent. Also, he assigned himself to be Senior Pastor 75% of the time and Global Outreach Pastor 25% of the time. Both of these moves (along with others) were unconstitutional and so were stopped by the EC. This deepened the developing rift between the Senior Pastor. Arguably these were the seeds of discontent between the EC and staff that grew over time.
 - c. As of this writing we are returning somewhat to our earlier model. The Senior Pastor has set the vision and the EC contributes to the accomplishment of those goals. There is still work that needs to be done in this area. The lines of responsibility are not always clear. And as we have elections every year, one-third of the EC rotates out every year. We often find that one elder's approach differs from others. We are currently in the process of publishing an elder onboarding document that will help standardize the responsibilities and expectations of our elders.
 - d. In sum: decisions are arrived at by consensus. There need not be 100% agreement but generally speaking we do not move forward without an overwhelming majority voting in favor.
11. Is RHCC sufficiently staffed, under-staffed, or over-staffed (other than retiring Worship Pastor, Shawn, Garrick's exits)? **Sam Evans / Sam Tabari**
- a. The general consensus among leadership is that RHCC is overstaffed. Our previous Senior Pastor's desire was to meet the needs of as many people as possible. This is why RHCC has an extensive amount of ministries, events, and programs, but this also comes at the cost of needing nearly 90 staff which consumes over 60% of our total annual budget. RHCC has a lot more ministries, events, and programs compared to other churches of our size (even churches larger than us) and there's definitely a lot of areas where we can either simplify or stop certain ministries to decrease the amount of staff and expenses.
 - b. Ironically, between COVID-19 and the church plant we have been gifted with an opportunity to reevaluate every ministry in terms of how they support, or do not support as the case may be, our vision. That vision, simply stated is, returning to the core things that Jesus called the church to: evangelism and discipleship (Acts 1:8, Matthew 28:18-20).

12. What are the greatest needs of RHCC for the next 1-3 years? What are the greatest obstacles and challenges to meeting those needs? **Sam Evans**

- a. I believe that our greatest need in the next few years is a vision from God, brought by a new Senior Pastor. We need a vision that will excite our people into action. Furthermore we need that Senior Pastor to be someone committed to the task with enough energy, stamina and commitment to see us through that vision.
- b. Along those lines we need a leader for our staff. Candidly, our previous Senior Pastor was a better teacher than a shepherd. The staff has been without both vision and shepherding. They are committed people who love the Lord and deep down want to be loved and led.

EXHIBIT 3

From: Sam Evans SEvans@rhcc.net

Subject: The Votes Are In!

Date: May 3, 2021 at 6:29 AM

To: Bob Alley BALLEY@rhcc.net, Brian Johnson BJohnson@rhcc.net, Christensen, Esther EChristensen@rhcc.net, Christina Dake CDake@rhcc.net, Christine Boysen CBoysen@rhcc.net, Crew Maintenance MAINT@rhcc.net, Daryl Quan dquan@rhcc.net, David Halverson DHalverson@rhcc.net, Donna Artino DARTINO@rhcc.net, Dorritt Pearson dpearson@rhcc.net, Ed Montour emontour@rhcc.net, Emily Estrada eestrada@rhcc.net, Hannah de la Pena hdelaPena@rhcc.net, Heidi Barsam hbarsam@rhcc.net, Jack Murray JMURRAY@rhcc.net, Jackie Morgan JMORGAN@rhcc.net, Janet Orr JOrr@rhcc.net, Jenny Kottke jkottke@rhcc.net, Jimmy Applewhite japplewhite@rhcc.net, Judy Smith JSmith@rhcc.net, Karen O'Bryan KOBRYAN@rhcc.net, Kathy Gage kgage@rhcc.net, Kathy Gloyd kgloyd@rhcc.net, Katie Stager krobertson@rhcc.net, Ken Bouma KBOUMA@rhcc.net, Kim McLennan kmclennan@rhcc.net, Lilah Burger lburger@rhcc.net, Lloyd Gilbert LGILBERT@rhcc.net, Marcia Trani MTrani@rhcc.net, Maria Ibarra MIbarra@rhcc.net, Mark Cramer MCRAMER@rhcc.net, Melvin Ardon mardon@rhcc.net, Michele Scott MSCOTT@rhcc.net, Michelle Stout MStout@rhcc.net, Misty Williams MEpps@rhcc.net, Musette Tarvin MTarvin@rhcc.net, Nancy Kutlesa NKUTLESA@rhcc.net, Naomi Wise Nwise@rhcc.net, Nate Aanderud NAanderud@rhcc.net, Nikki Hernandez NHernandez@rhcc.net, Noah Lantz nlantz@rhcc.net, Nori Terashima NTerashima@rhcc.net, Patty Shearing PShearing@rhcc.net, Reagan Cohen rcohen@rhcc.net, Reed Manning rmanning@rhcc.net, Robert Cubillos BCubillos@rhcc.net, Roberta Anderson RAnderson@rhcc.net, Sam Evans SEvans@rhcc.net, Sam Tabari Stabari@rhcc.net, Samantha Sardisco ssardisco@rhcc.net, Sandra Flowers SFLOWERS@rhcc.net, Sandy Martizia SMartizia@rhcc.net, Shannon Magaña SMagana@rhcc.net, Susan Johnson SJOHNSON@rhcc.net, Suzanne Largoza slargoza@rhcc.net, Tammy Ruano truano@rhcc.net, Taylor Adams tayloradams@rhcc.net, Ted Holdeman THoldeman@rhcc.net, Terri Okamoto tokamoto@rhcc.net, Theresa Cochran tcochran@rhcc.net, Tiffany Adams TAdams@rhcc.net, Trent Mitchell tmitchell@rhcc.net

Dear Fellow Servants,

As you know the CBM was conducted last night and one of the main items up for vote was to affirm Pastor Dan Burgoyne as Senior Pastor. The results were overwhelming! The final count showed a 97.5% approval - in a word it was a landslide!

I am personally delighted to welcome Pastor Dan. You may remember that I shared with you and the congregation that I have spent a significant amount of time with Pastor Dan as well as with his family - his wife Joy and children: Caleb, Joshua, Grace, and Hannah (I have not met his oldest, Daniel who is away at college). They are a delightful, Jesus loving people who hold fast to the truths of Scripture. We are truly blessed to have them all as part of our family and to have Pastor Dan leading us into the next chapter for RHCC.


Pastor Dan will be starting employment today! He will be jumping right into the life of the church. As a staff we will have the opportunity to welcome him at Staff Chapel tomorrow. During his first week please take the opportunity, as you are able, to welcome him.

Finally, I offer my personal thanks to all of you for your help, support, and prayers during this past year. It has been difficult for all of us, but together we have persevered and overcome. Let us continue to offer our help, support and prayers to Pastor Dan, keeping in mind that he has been placed here not by the Congregation but by the Lord Jesus Christ.

God bless you my friends,

Sam

EXHIBIT 4

From: dan burgoyne danburgoyne@sbcglobal.net 
Subject: Fwd: Sale of Community Center to Calvary
Date: August 29, 2023 at 5:33 AM
To:



Begin forwarded message:

From: Craig Knickerbocker <cknickerbocker@knickassoc.com>
Subject: Sale of Community Center to Calvary
Date: May 5, 2021 at 9:52:21 AM PDT
To: danburgoyne@sbcglobal.net, Sam Evans <SEvans@rhcc.net>
Cc: Mike Cochrane <mikercochrane@gmail.com>, Sam Tabari <Stabari@rhcc.net>

Hello Pastor Dan and Pastor Sam,
Attached is an offer from Calvary Chapel Palos Verdes (Rob Orr) for our Community Center in which they are currently leasing. Before we go to F&P and the EC, I thought we should discuss a bit. This is an offer that fits what we had indicated would be a market price. We would get a \$1m cash down payment and the income from a \$4m note and deed of trust. The vision has been to use the \$1m cash as a down payment on a community outreach center that would include Reignite Hope, plus other Local Outreach uses, plus a Sunday Church for the people to meet. They could live stream RHCC and Steve Bunyard can Shepherd. There would be about \$20,000 per month in interest income that we would use to pay for the new loan on the Local Outreach Center.

If we did not want buy an outreach center we could still sell and use the funds in trust to keep our campus in good condition always. The funds were given originally for property usage so likely best to stay that way.

Mike C has been in the discussions for about two years on this so we were thinking maybe pursue it now. Let us know if you have thoughts or want to discuss?

Thank you and sorry to bombard you.

Craig

Ck



Memorandum of
Unders...g.docx

Memorandum of Understanding

This Memorandum of Understanding is entered into on _____ by and between Rolling Hills Covenant Church (RHCC) and Calvary Chapel Palos Verdes (CCPV) with regard to that certain real property (the Property) at 735 Silver Spur Rd., Rolling Hills Estates, CA 90274.

Whereas RHCC is the Owner of the Property, and CCPV is the Lessee of the Property, as a successor-in-interest to Life On The Hill Church under a written Lease which expires in 2025;

Whereas the Property has a Conditional Use Permit (CUP) which allows it to be used for church purposes, which will cease to exist if the Property is ever not continuously being used for church purposes, and the parties hereto desire to preserve the Property for church purposes for the advancement of the Gospel;

Whereas Life On The Hill was originally a church plant of RHCC, and there is a long history of friendship and cooperation between the leadership of Life On The Hill (now CCPV) and RHCC;

Whereas RHCC is interested in selling the property to fund other ministries for the advancement of the Gospel, and CCPV is interested in purchasing the property and using it to conduct church services and otherwise advance the Gospel;

The parties hereby agree as follows:

1. This Memorandum is intended to be a non-binding good faith statement of intent.
2. Subject to RHCC and CCPV each obtaining approval from all required persons and bodies under their respective governing documents, RHCC intends to sell the Property to CCPV, and CCPV intends to purchase the Property from RHCC, on the following terms and conditions, as well as on such further terms and conditions as the parties may later agree are necessary and appropriate:
 - a. A total purchase price of \$5 Million.
 - b. A down payment of \$1 Million, to be paid by 9/15/21. The parties agree to negotiate in good faith a reasonable extension of the due date for the down payment, not to exceed (6) months, if CCPV can demonstrate to the reasonable satisfaction of RHCC that it has at least 50% of the down payment amount on hand by 9/15/21 and has a reasonable expectation that it will be able to raise the remaining 50% by the extended due date.
 - c. Since the terms of the existing Lease for the Property provide that in the event RHCC elects to sell the property prior to the expiration of the Lease, it will refund (7) month's worth of rent, which is approximately \$50,000, CCPV may apply this amount towards the required amount of the down payment.
 - d. The balance of the purchase price (\$4 Million) will be paid by CCPV to RHCC by way of a Promissory Note, bearing interest on the unpaid principal at the rate of 4.5% per annum, secured by a Deed of Trust recorded against title to the Property with payment terms of interest only for the first (2) years, and then monthly payments for 30 years equivalent to the monthly amount due on a 30 year fully amortized Note. There shall be a right of prepayment of the Note without any pre-payment penalty.
 - e. The purchase of the property by CCPV shall be "AS-IS."

RHCC _____

CCPV _____

EXHIBIT 5



ROLLING HILLS COVENANT CHURCH
Annual Congregational Business Meeting
APPROVED Minutes
Sunday – May 5, 2019

Present: 322

WORSHIP MUSIC

Tavia Grubbs opened the meeting with the music devotional and worship at 6:34 pm.

DEVOTIONAL

Chairman Mike Cochrane opened the meeting at 6:45 pm by looking at “Our Season Ahead for RHCC.” With Senior Pastor Byron MacDonald retiring, our church will enter a season of transition. Change is often a challenge for many people and churches. Being pushed out of your comfort zone can feel like a trial. RHCC has had 4 seasons of major change in the transition between Senior Pastors, listed as follows with their years and length of service: Allen Wickman (1958–1962 /4 yrs.) to Robert Honnette (1962–1969 /7 yrs.) to Burt Swardstrom (1971–1981 /10 yrs.) to Gordon Kirk (1983–1991 /8 yrs.) to Byron MacDonald (1992–2019 /27 yrs.). We are grateful for God’s faithful provision and preservation throughout RHCC’s history. In this season of change and transition, your church leadership believes that God has something for us to do. The Bible provides us with great reminders about the experience of God’s people in transitional times.

First, we know from James 1:2-8 that we are to be joyful and trust God in times of trial. James gives us four key ways to respond: Joy, Trust, Pray, and Receive Wisdom.

1) Choose Joy. Control your attitude.

While happiness is a feeling, joy is an attitude. Joy is not dependent on having or not having things. It is an attitude of the heart. Habakkuk says it well at the end of his prophetic book:

*Though the cherry trees don't blossom
and the strawberries don't ripen,
Though the apples are worm-eaten
and the wheat fields stunted,
Though the sheep pens are sheepless
and the cattle barns empty,
I'm singing joyful praise to GOD.
I'm turning cartwheels of joy to my Savior God.
Counting on GOD's Rule to prevail,
I take heart and gain strength.*

His kingdom is not at risk. He is in control and will provide for us, RHCC, His church.

2) Guard your heart. Choose to trust God and His provision.

God wants us to look at the trial we are in the midst of as an opportunity for growth. Every trial comes through the gracious and loving hands of our God who is in control of His universe and sits on His throne in heaven. In the trial, we simply need to say, “God’s got this!” So, let us guard our hearts and choose to be expectant and genuinely anxious to see what God is going to do next in our church.

3) Pray. Ask and choose to believe that He will provide.

Ask God to show you His purpose in the trial and how He is going to mature you in this experience. What is He going to build into *your* character and behavior that He wants to use for His kingdom? How is he going to build *RHCC* so that it is a better instrument for His kingdom work in the South Bay?

4) Receive Wisdom. Ask in faith believing that He will give you wisdom in the midst of your trial.

James assumes that we all need more of God's wisdom, because he states that God "gives generously to all without finding fault." And this is one prayer that God is always guaranteed to answer, "Yes." James says that if you pray and ask God for wisdom with a heart believing that He will give, "it will be given." Paul, in 1 Corinthians 1 & 2 clearly tells us that God's wisdom is very different from the world's wisdom. Fundamentally, the divided Corinthians needed a renewing of their minds. They were trying to live their Christian lives on the basis of unsanctified common sense that has self-preservation as its ultimate goal. This kind of life is self-seeking, self-serving, and, ultimately, self-destructive. The message of the cross is God's ultimate wisdom and cuts to the heart of self-centeredness. God's plan was for His righteous Son to humbly suffer and die as a substitute, the just for the unjust, that we might have eternal life and relationship with a holy God. The message of the cross for us is the way of self-giving and self-renunciation. We give our lives away in love. And, in losing our lives for Jesus' sake, we find our life again (Matthew 10:39).

So, in this transition time that is a trial we will all face together, **we will choose joy as we trust God; and we will pray for and receive His wisdom to act according to His way of self-giving love, and not the world's way.**

Second, we learned from my devotional at the last CBM from the story of the Rich Young Ruler that God demands our reliance be on Him alone and that we find our identity in him.

Jesus wanted the Rich Young Ruler (Mark 10:17-22) to take his eyes off of his wealth, possessions, and position and place his full trust in God alone. Jesus wanted him to give up his worldly identity that was wrapped up in his wealthy position and find his identity in God alone. Of course, finding our identity in Christ alone is a key theme in several of Paul's letters. Paul also talks about finding our identity in the church. He talks about how the Holy Spirit gifts each one of us and places us into the church body exactly according to His will. And each of us is vital to the church's healthy operation. But what imagery does Paul most often use when he speaks about the saint's role in the church? Family. Our identity in the church is to be a brother or a sister. I am your brother. You are my sister. You are my brother. We are family.

We simply must choose hope and love and family - and care for each other.

We cannot be like the Israelites coming out of Egypt and beyond. The Israelites kept choosing fear, blaming and trying to take control. We must believe the best about our brother's heart. We must see into the future how God is going to use our sister in a mighty kingdom way. We can't write off a brother or sister and hope they don't stay on the journey with us to the Promised Land. We must reach out to others in the church and build relationships. We cannot trust or respect someone we do not know. Again, you cannot trust or respect someone you do not know. We must force ourselves out of our *friend comfort zone* at church. I suggest that each of us take on an assignment to reach out to someone new each month and have breakfast or coffee or lunch. Get to know someone different from you. Get out of your comfort zone. We must look past people's skin or style, and our hang-ups. We must look into our brothers' and sisters' hearts for God. We must begin to see each other as siblings at the foot of the Cross. I believe this is the only way we get to unity.

And while I'm on the subject of looking past the skin of my brother or sister, I've got to report that we've experienced some very foolish behavior by some at RHCC. It is so embarrassing and hurtful that someone at our church would make comments or say something in jest about someone's ethnicity or nationality. I thought we left that all behind in Alabama in the 60's. We don't tolerate that behavior in our church body. Would everyone please redouble your efforts to speak the truth in love by the power of the Holy Spirit and never hurt your sibling because he or she is different from you?

Third, who knows a little bit about Matthew 18?

As you may or may not know, the key thought in Matthew 18:15-17 is that **we have a motive of love and repairing of relational damage when we go to a brother or sister who has fallen into sin.** Our purpose must be to restore our brother or sister relationship by helping them to see something in their blind spot and repent of it. In the Spirit's wisdom and strength, we gently meet with our brother or sister to restore them in their walk with

God (Galatians 6:1). We want to help our sibling to reconcile with God. We want to reconcile with each other and move forward together in God's forgiving and cleansing love. Isn't that what a high-functioning, loving family of God is all about? Caring about each other and helping each other when they need it, so that we can move on forward together?

Fourth, I would like to be transparent with you because this is family time at RHCC.

You may or may not be aware that we've had a rough couple of years as a church. We've had struggles; some people have been hurt; some people have left the church. We have not always led well among senior staff and elders. For that we want to apologize.

We want you to know that we are all—staff & elders as a united team—committed to doing better in leading this church in the Lord's strength, courage, and wisdom.

I ask and encourage each of you to join us in following the Lord and helping this church to become all it can be.

Fifth, I want to give you a practical step in how you can help your church leadership and make RHCC the best it can be.

When you see an issue with a person or persons at RHCC and, meaning well, you want to talk *about* that person at the church. Please don't. You are dead wrong and you are killing your church. You are gossiping; you are spreading rumors; and you are slandering your brothers and sisters. Here is a chilling quote I got from Steve Bunyard this week:

"I am more deadly than the screaming shell from the howitzer. I win without killing. I tear down homes, break hearts, and wreck lives. I travel on the wings of the wind. No innocence is strong enough to intimidate me; no purity pure enough to daunt me. I have no regard for the truth, no respect for justice, no mercy for the defenseless. My victims are as numerous as the sands of the sea, and often as innocent. I never forget and seldom forgive. My name is gossip." (Morgan Blake)

So, the next time you see an issue with a person or persons at RHCC and you are well meaning, you must *go and speak with that person* instead of about them. Choose to speak with people, not about them.

The church needs everyone's help and participation in talking *with* each other. This is what family love is all about. Please join me in stamping out gossip, rumors, and slander at RHCC.

In closing, Pastor Steve is going to come up later in this meeting and describe the next steps we as Staff and Elders are going to take to build unity and trusting relationships, so we can lead you in the way you deserve.

MEETING RESPONSIBILITIES

Chairman Cochrane appointed Mike Curtis, Richard Smith, Andy Grieco, and Carlos Brito as tellers.

Chairman Cochrane appointed Myron Steves as the meeting's guest Parliamentarian.

MEETING AGENDA

The meeting agenda was adopted.

MINUTES

Minutes from the Quarterly Congregational Business Meeting of February 10, 2019, were approved by acclamation.

MEMBERSHIP UPDATE

Pam Seide, deaconness on the Connect & Equip Commission, first invited those in attendance that were not yet members to become members, explaining that the forms are now available on the RHCC website. Also, she invited the new members from tonight's meeting and from the February meeting to pick up their 'new member's gift' in the foyer. Pam then reported on the membership updates (new members added and members removed by request or home-going). Total membership after tonight's meeting is 1849. Details of the membership changes are as follows:

Members to be added

1. Abel, Necole
2. Bombback, Daniel James
3. Bowman, Ashley
4. Bowman, Tyler Michael
5. Boyd, Jocelyn
6. Brown-Hallet, Stephanie
7. Chai, Yongjun
8. Cohen, Reagan
9. Curtis, Tracy L.
10. de la Peña, Hannah
11. de la Peña, Lianne
12. Edmiston, John
13. Edmiston, Minda
14. Fletcher, Julie
15. Fletcher, Keith
16. George, Jeff
17. Hallet, Chris
18. Hawkins, Diane
19. Hawkins, James
20. Hipkins, Chip
21. Jones, Jean
22. Ke, Huirong
23. Lee, Alice
24. Lee, Timothy
25. Lum, Jill G.
26. Lum, King P.
27. Nuzzolese, Diane
28. O'Brien, Patricia
29. Robles, Humberto (Bert)
30. Robles, Mary Jo
31. Shearing, Patricia
32. Snead, Robin
33. Wang, Yiting
34. Wheeler, Austan
35. Wolff, Christy

Members to be reinstated:

1. Stucker, Bruce
2. Stucker, Juanita

Members to be removed due to requests, transfers, or inactivity:

1. Baklenko, Aleah
2. Baklenko, Brian
3. Cook, Carol A.
4. Schroeder, Linda

Members to be removed (through home-going)

1. Anderson, Violet M. (Vi)
2. Carnegis, George A.
3. Hathaway, Lori
4. Leonard, Paul J.
5. Prophet, Verlin E. (Gene)
6. Schutzenberger, Louis F. (Lou)

Chairman Cochrane called for a vote, and the new members were welcomed by acclamation.

CONFIRMATION COMMITTEE UPDATE

Pastor Lloyd Gilbert reported that, since its formation in February, this committee walked with Hunter, met with him, and vetted him – all of which further affirmed their choice. Lloyd then moved that we extend the call to Hunter for Pastor of High School Ministries. Chairman Mike asked for affirmation of this confirmation and call; the ayes have it. Hunter and his wife Meagan were invited onstage for prayer.

CHILDREN'S MINISTRIES UPDATE

Richelle Bergley, Children's Ministry Director, gave an update on what the Children's Commission has been working on for the past 6 months in finding a new curriculum. It had been found that the current curriculum was not serving Children's Ministries in the way they had hoped. It had caused division, rather than unity. Therefore, it was important to find a curriculum that would be unifying. She reported on the process and considerations in selecting new curriculum. Of particular note were two of the six non-negotiable points: that the curricula have a strong gospel connection with a Christ-centered presentation in the OT, and that it be a chronological study through the Bible, instead of topical. A desired preference was that it have enough content to be used for both weekends and Tuesday Night Live. Five programs were considered. With feedback from the weekend volunteers, the CM staff, and the Tuesday Night Live volunteers, along with input from Emily Tabari, the 5 were narrowed to one – the Gospel Project. This curriculum was then presented to the Children's Commission, which gave their 100% approval. The Gospel Project goes through the Bible – Genesis to Revelation – in 3 years, so that children could potentially have gone through the Bible 3 – 4 times by the time they get to Pastor Lloyd. Besides having enough material to be used for both Sundays and Tuesdays, it lends itself to use in the small group model; the 4th grade teachers especially liked that the discussion questions dive deeper than the current curriculum; and families will find it easy to talk about the lessons at home with their children.

NOMINATION OF CHURCH LEADERS

Matt Butler, Nominating Committee Chairman, confirmed the slate of Nominees for Church Leadership for the 2019-2020 church year:

Chairman –	Mike Cochrane (Incumbent)
Elders –	Gene Chou, Clyde LaGue, Terry Wheeler, Jim Walter (Incumbent)
Children's Commission –	Emily Tabari, Joyce Wagner, Desi Webster, Kristen Michaelian (floor nomination)
Congregational Care Commission –	Barb Rankin
Connect & Equip Commission –	Lily Tsau (Incumbent), Brooke Lykins
Finance & Property Commission –	David Wallin (Incumbent), Peter Knickerbocker
Global Outreach Commission –	Ted Holdeman (Incumbent), Rosie Chia, Cathy Smith (floor nomination), Alice Barsegian
Life Group Commission –	Jamie Houck (Incumbent), Julio Sical (floor nomination)
Local Outreach Commission –	Ron Kong (Incumbent), Richard Tamble (Incumbent)
Personnel Commission –	Don Lanzinger (Incumbent), Phil Hodges, Jr.
Stewardship Commission –	Tracy Curtis
Student Commission –	Necole Abel
Worship Arts Commission –	Brian Smith (Incumbent), Steve Keith

Ballots will be available beginning Tuesday, May 7, 2019; and voting will close promptly at 4 pm on Tuesday, May 21, 2019.

CURRENT FINANCIAL STATUS – TREASURER'S REPORT

Garth Edwards, Church Treasurer, presented the Treasurer's Report. As of April 30, 2019, the revenues are \$7,189,000 and the expenses are \$7,004,000 – which results in a difference of \$185,000. Staff and ministries were asked to cut back on spending and expenses, which will help to close the gap. Garth happily reported that attendance is up 1.7%!

Richard Smith, Elder to the Stewardship Commission, reported on the projected income. The \$7,930,000 budget amount for this fiscal year was kept without change for next year. They felt that no change was important and that would make it easier for staff to budget. Although we may not reach this amount by the end of this fiscal year, we anticipate that we will in 2019 – 2020. In 4 to 6 weeks we will have the new website, which will generate

new folks coming, and in turn, increase giving. We will also make needs known to the congregation, so that all will have the opportunity to respond.

2019-2020 MINISTRY VISION AND SUPPORTING BUDGET

Pastor Byron, Senior Pastor, began this presentation by stating that back in 1989 there were still 18,000 people groups yet to be reached; now, in 2019, there are only 500 left! RHCC has taken part in that achievement over the years with goals to reach people in the South Bay, Jerusalem, the 10/40 window, and to the ends of the earth. These remain the church's goals and are represented in this budget. As Richard just pointed out, the budget amount will remain the same, with the only "change" being my (Byron's) leaving. The \$7.93 million is a very robust budget to meet our stated goals. The money will be used to continue providing excellence in music (Michael and Tavia have developed 4 new songs for our REVIVE series), in discipling children (it's exciting to anticipate what this new curriculum as presented by Richelle will do in the growth of the children), students (Lloyd has been and continues to be such a seasoned teacher and leader to our students), and adults (Support Groups have ministered to so many niche groups - divorce, cancer, grief, etc.; Life Groups are providing relationship and discipleship through the excellent and stunning Revive series developed by David and Vance, as well as partnering with Local Outreach for groups to minister/serve together). Within Global Outreach we've been shifting monies to help those who are sharing the gospel and developing churches. Relgnite Hope has become a profoundly transformative ministry, taking gang members and others off the streets, giving them a skill and teaching them the gospel which really makes a life-change possible. What if this were expanded? That is not in this budget, but shades of things to come. Also, communications have been elevated with help from Sam Tabari, Patty Shearing, videos, etc.

Pastor Byron made the following motion, seconded by Craig Kelford:

"I move, based on the recommendation of the Elder Council, that the Ministry Plan and Budget for Fiscal Year 2019-2020 be adopted."

The floor was then opened for discussion. It was noted -

- that there seems to be a significant increase in Pension and Retirement. Byron said that number comes directly from ECC.
- that while Camilla Croxton has retired from ministry in Romania, she will be supported through the summer in her transition.
- that the reason Gateway is no longer on the budget is that it didn't bear the fruit we had hoped. The community was not truly engaged and it ended up being more of a transfer of people from RHCC main to Gateway. Also the facility expenses increased and could only handle 80 people, so there was no room for growth. It is truly a hard loss.
- that the funding for Grants was increased from \$75,000 to \$125,000. This fund was increased because of retirements of those on the field.
- that the maintenance and repair budget may need bolstering to adequately address current and future issues. Byron said that besides the \$90,000 from LOTH going towards this part of the budget, they are paying attention to these issues. Perhaps some special stewardship campaign will be needed in the future. In general, over the next 12 months there will be more robust discussion around capital funds.
- that CEF is supported in Los Angeles, but not in the South Bay. Byron said that this switch will be considered.
- that there was a major reduction in the Outreach budget. Pastor Byron said that this won't eliminate anything; everything will be covered.
- that for the Contemporary Worship, we had been spending, not budgeting. So this budget reflects what we've actually been spending. Having 2 bands per weekend has increased the money paid to hired musicians.
- that the amount under Children's sends about 30 counselors to camp in the summer.

Chairman Mike then called for the vote to pass the budget. The motion passed by unanimous acclamation.

DISCIPLESHIP PATHWAY AND REVIVE UPDATE

David Krall, Life Groups and Young Adults Pastor, reported on the beginning of the Revive series: 955 people signed up to participate; 19 new Revive groups began, which totals over 80 groups doing Revive; over 750 people attended the kick-off. This really shows God is at work!

Pastor Vance shared that he had prayed for 14 years for someone like David Krall to have the vision and passion to do something like this. He and David wanted to do a follow up to Rooted; they asked at Saddleback if they had developed anything, but found they had not. So last summer, Vance and David decided to write their own. Their desire is to move from being a church “with” small groups to a church “of” small groups.

LOCAL OUTREACH REPORT

Pastor Steve Bunyard, Associate Pastor of Outreach, reported on Reignite Hope. It was birthed on Skid Row 8 years ago with just five men, with the focus – then and now – on Careers and Christ. Although they moved to a bigger facility in Gardena to accommodate larger classes, they still have to turn people away. Approximately 250 will go through the program this year. Similar facilities were begun in Philadelphia and the Philippines – and perhaps another will open in Orange County soon. In three weeks, the first class of veterans will begin!!

The hope is to take this model of Reignite Hope and train people in other types of vocations, creating a new San Pedro Job Training & Community Center. Pastor Steve showed some buildings that are being considered for this new facility.

(Pastor Byron earlier gave an update on Gateway during the Vision and Budget presentation, so Pastor Steve did not repeat it here.)

CONGREGATIONAL CARE MINISTRIES UPDATE

Susan Johnson, Director of Care Ministries, gave the Care Ministries update using a “Medical Care Model.” The “First Responders” consist of the Prayer team, the Connect Cards, and the Life Group leaders. They are the ones that “identify the need.” The “Primary Care Physicians” consist of the Pastors and the LG leaders. They are the ones who provide biblical support and referrals. The “Specialists” consist of the leaders of all the different Care Ministries – Celebrate Recovery, Career/Job Support, Divorce Care, Grief Share, Faith & Finances, Widows Support, Kidbridge, Cancer Support, and Christian Grandparenting). The Congregational Care philosophy is to give Christ-centered care provided in community, to be proactive and preventative, to be provided by all members of the church by listening to and praying for each other, to have respect for limits (for example, we cannot as a church provide medicine or on-going transportation, etc., but we do partner with agencies that do), and to include both giving and receiving.

REPORT ON PERSONNEL ISSUES

Bob Cubillos, Business Administrator, began the report on the HR investigations by stating that we need to be mindful of the right of privacy that extends to all persons involved in the investigations mentioned by our Chairman at our last meeting. Therefore, we must maintain a high degree of confidentiality for any person who asserts a claim and any person who is the subject of that claim. We cannot go into any of the details. When a Christian attorney helped us update our Employee Handbook and policies in March 2007, we included all the applicable labor law changes made since the prior revision. The handbook lists all the types of unlawful harassment and it encourages all employees “to report any incidents of harassment forbidden by this policy immediately so that complaints can be quickly and fairly resolved.” During the last five (5) months, the Human Resources Department within the Business Office received three (3) complaints. Each contained words that alleged a hostile work environment at RHCC and contained words alleging harassment from staff or from elders. To be clear, there were no claims of sexual harassment, nor any type of physical or verbal harassment or types of harassment listed in the RHCC Employee Handbook. Nonetheless, these allegations were taken very seriously. A meeting with select members of the elder council and the personnel commission agreed that there were both biblical and legal issues involved here, and both needed investigation. While some of the members at the meeting worked on the biblical side toward reconciliation of the parties, the Business Office and Personnel Commission elder contacted the Christian attorney. He recommended RHCC consult with another attorney who is expert in these matters.

Christina Dake, Human Resources Director, continued the report informing that the attorney guided them through the process he uses to investigate allegations of harassment and hostile work environments. It involved using specific questions for the claimants, the persons who were the subject of the claims, the eyewitnesses, and everyone mentioned in the claims. After using the questions to interview everyone involved, I sent all my transcribed notes of the responses to him for his review and for him to render a final determination. At the time of this meeting, we have received his determination on two of the three cases. He found that no facts were

presented to support the claim of harassment or a hostile work environment other than feeling hurt or distraught. He said that the problems experienced appear to have been related to poor communication between the individuals and misunderstandings, including of one another's roles and responsibilities. In order to ensure that these types of misunderstandings do not occur in the future, I have outlined the following HR Action Items for the Business Office and Personnel Commission:

1. Determine if our policies relating to these issues need to be updated in our employee handbook and have a mandatory policy review meeting with all staff
2. Conduct the mandatory all-staff training program in June/July 2019 to comply with California harassment prevention training requirements

In addition to these action items, the Elders have charged Elder Mike DiLustro and Pastor Steve Bunyard to work with Elders and Staff to bring relational healing to our leadership body. In a moment, Elder Jim Walter will present how we plan to use the services of the Best Christian Workplaces Institute to also help us grow closer as staff and elder ministry partners.

In closing, Bob stated that these matters should have been brought to the attention of our Human Resources Director, Christina Dake, or the Personnel Commission much sooner. Doing so could have resulted in a much better outcome. Speaking on behalf of the church leadership, he stated that, "We are grieved that we were unaware of what was going on. We also believe that the reconciliation process outlined in Matt. 18 should have occurred much sooner, preferably even before having to involve our outside legal counsel. A new policy is being reviewed that requires church leaders to become involved much sooner and to decide next steps in the reconciliation or investigation process. We know these events have brought much heartache to all involved. We, too, are burdened with that heartache. Our hearts go out to the staff and to the elders involved in these investigations. We are sorry for the many sleepless nights this has caused you and for the disruption this has brought to your families. I especially apologize to those directly involved and to their spouses. We are consoled, however, by the fact that, in the cases where reconciliation has taken place or where we have been told that there was not a spiritual need for the parties to meet, God's Spirit has been at work. This has been beautiful to see. Brothers and sisters have been able to forgive one another because they know that God has forgiven them of their sins. Since God's love absolves us of all guilt and restores us to right relations that are integral to the gospel and kingdom living, we believe that the staff and elders are absolved and remain above reproach."

Finally, Bob recommended to Chairman Cochrane that "we keep the church body informed of these and other similar matters to the extent required by Scripture, referring specifically to Matt. 18:17 – 'and if a brother or sister sins and they refuse to listen to you, tell it to the church.' We are told that such things are to be brought to the congregation only when the other steps have failed; and that otherwise, such matters will be handled as the Scriptures and law requires."

Jim Walter, Elder to the Personnel Commission, reported on the staff and elder surveys conducted by the "Best Christian Workplace." These surveys were done, because we have our congregants and our communities in our hands to bring the gospel to in the best way possible, and because we desire to make RHCC the best work environment possible. We are doing well for both; but we have our issues, so we can do things better. These surveys help us see how we are doing related to other comparable places, as well as revealing areas where we can improve. These improvements will happen over the next months.

RHCC TRANSITION SURVEY RESULTS SUMMARY

The RHCC Elder Council engaged the services of one of the most sought-after Pastoral Search firms in the U.S. Two primary purposes are to help with communications to the church during the transition and to perform an all-church survey. Bob Cubillos reported on some of the results of the survey. He began by thanking Sam Tabari, Director of Communications, and Christina Dake, Director of Human Resources, for their work on their respective parts of the analysis of the survey. Sam is diligently working to produce an Executive Summary of the contents and comments from the open-ended questions, while Christina will look at the responses relating to RHCC staff. Also, currently, the Elders are reading through all the comments to obtain a sense of where, or on what issues, the congregation is concerned, where they are thankful, and what they, as the Elder Council, may need to work on, or assist with, during this interim time.

RHCC Transition Survey Results:

- 2,836 email invitations sent
- 1,399 invitations opened (49%)
- 1,042 responded (75%)
- 25 Questions
 - Qs 1 – 21 selected responses
 - Qs 22 – 25 open-ended responses

Bob divided the 1,042 congregational responses into four tiers.

- Tier 1 ≈ 75% responded similarly on –
 - Q8, 76% (768) grew up in a church setting
 - Q2, 74% (754) have attended RHCC 10+ years
 - Q5, 73% (739) attend a service 4X per month

As you look at the high percentages in this tier, we conclude that the respondents (1) share a strong loyalty to RHCC, (2) have a long-term commitment to the ministry, and (3) are heavily invested here. Therefore, this tier of information tells us that we ought to carefully assess what those of you who responded to the survey are saying.

- Tier 2 ≈ 66% responded similarly on –
 - Q1, 67% (702) feel thankful / grateful
 - Q3, 65% (656) are age 55 and over
 - Q4, 63% (641) are female

This second tier revealed some demographic data and the general disposition of this large segment of the congregation. Question 1 (Q1) asks respondents to select up to 6 words that best represent how he or she feels about RHCC today. Two thirds of you feel thankful and/or grateful.

- Tier 3 ≈ 50% of respondents –
 - Q10, 57% (572) love the teaching
 - Q 1, 56% (591) feel hopeful / optimistic
 - Q10, 50% (494) like the worship experience
 - Q 1, 47% (372) feel concerned / sad
 - Q10, 46% (461) like the fellowship / community
 - Q 7, 44% (449) are involved in a small group

Tier 3 represents approximately one-half of the respondents' similar sentiments or views.

Q10 received high enough responses from the respondents to place it in this tier three times.

Q10 asks, "Why do you attend RHCC (choose top 3)." This question goes to what motivates the respondents to attend and what attracts and retains them.

Q7 appears only once and asks, "Are you involved in either Sunday school classes or in a Small Group?"

Q1 appears twice. While we are thankful for the fact that 56% are hopeful / optimistic, we need to work on the fact that 47%, that is, 372 of you are concerned and / or sad about your church. I am certain this will be prayed about and looked into by the Elder Council during the interim time.

- Tier 4 ≈ 33% of respondents –
 - Q16, 37% (293) expect increased / renewed vision for RHCC
 - Q12, 29% (291) improvement in building community

Q16 reflects the hopeful expectation of the new pastor in his first 12 months and expect that the church vision /focus will be increased or renewed by him within his first year.

Q12 relates to where the respondents feel RHCC could use the most improvement.

On Q17 (New Pastor Leadership Qualities) –

- 86% (680) of respondents desire an Inspiring & Challenging Preacher and Teacher
- 43% (338) of respondents desire a Mentor & Intentional Discipler
- 40% (318) of respondents desire a Well-loved Leader / Vision-caster

Q17 represents the highest percentage of similar responses of all the questions on the survey; it is something on which respondents agreed. Therefore, it is statistically significant. The question asks, "What are the most important leadership qualities our new pastor must possess? (Choose your top 3.)"

While 86% similar responses are statistically noteworthy, it is also not that surprising, since RHCC has always had a strong pulpit ministry in its history.

Next in importance (and notice that it is half of the 86% of respondents) are the Pastoral qualities of being a mentor and an intentional discipler.

The significance of your responses to Q17 is that you, the RHCC congregation, are telling us what leadership qualities you expect in the next Senior Pastor. This congregational data will be of tremendous importance to the Senior Pastor Search Committee and their questionnaire for candidates to the position. A detailed questionnaire will undoubtedly be given to the final 10 or 5 or 3 candidates. It is especially important to assess how the candidates respond to the questions we design for them based upon your expectations, which were identified in the congregational survey.

For example, our questionnaire will probably have a section on Pastoral Leadership. Some of the questions appearing there should be similar to the following:

1. Explain how do you inspire and challenge people as a preacher and teacher. (We need to ask this because 86% (680) expect him to be an inspiring and challenging preacher and teacher.)

2. Describe how you mentor and intentionally disciple people. (This ought to be asked because almost half of the respondents expect mentoring and intentional discipling.)

3. What are the specific indicators on which you and other church leaders at your church rely to indicate you are a well-loved leader and vision-caster? (The previous rationale applies to asking this question, since 40% expect this of the next senior pastor.)

On Q18, which asked what the New Pastor should spend his Energy / Time Focus / and Management on –

- 77% (610) of respondents chose Teaching & the Weekend Experience
- 43% (342) of respondents chose Implementing Vision
- 43% (339) of respondents chose Pastoral Care

Again, the candidates that answer the questions on the Sr. Pastor Search Committee's Candidate Questionnaire in ways that affirm that they spend their energy, time focus, and management on the above will align more closely with the RHCC congregation's expectations.

On Q19, which asked what Sermon Components are Most Important –

- 74% (583) of respondents chose Strong Biblical Knowledge / References
- 68% (535) of respondents chose Application to Everyday Life
- 58% (459) of respondents chose Spiritual Nourishment

Again, we will need to ask pastoral candidates specific questions that tie back to the RHCC congregation's expectations for the next Sr. Pastor. If our next Senior Pastor focused instead on being humorous or providing innumerable illustrations, or only focused on challenging our intellect, he *will not* "fit" with our expectations identified by the survey that he provide strong biblical knowledge & references, that his sermons provide us with applications to everyday living, and that they provide us with spiritual nourishment.

On Q14 (Desired Pastoral Character Traits) –

- 72% (569) of respondents chose Prayerful and Wise
- 66% (523) of respondents chose Honest and Trustworthy
- 57% (449) of respondents chose Faithful and Steadfast

If we do not require the above traits in our new Senior Pastor, and rather have someone who is a very Godly, gifted man who instead prefers to focus on entrepreneurial and new visionary initiatives, we may feel as if there is not as good a fit as we had hoped.

On Q13 (Desired Pastoral Strengths) –

- 56% (440) of respondents chose Teacher
- 52% (412) of respondents chose Pastor
- 37% (291) of respondents chose Relational

As you see, you are expecting that your next Sr. Pastor possess the strengths of being a teacher, a pastor, and relational.

In closing, we believe that, in addition to our diligent prayer and preparation for our next Senior Pastor, the RHCC congregation will be well served if the Sr. Pastor Search Committee makes diligent use of this important

survey data. By using this data in the Search Committee's questionnaire for Senior Pastor Candidates, it will:

- increase the likelihood of a good pastoral and leadership "fit" with the RHCC congregation, and
- increase the degree to which he is respected and valued, because he will reflect your pastoral expectations.

Finally, Bob concluded his report by saying that the Elders will not ignore the responses and that the funds used to collect this valuable information was money well spent. Chairman Mike concurred, stating that all elders read the survey responses and are paying close attention.

NEW BUSINESS

Chairman Mike Cochrane stated that we want to make a choice together to open up time for prayer and relationship building by moving the selection of the Senior Pastor Search Committee to the September 22, 2019 CBM for the following reasons:

- This will better honor Pastor Byron and Lynda
- This plan is also in accord with our RHCC By-Laws
- Most importantly, we want to take time to go before the Lord and seek His will in prayer before we start this important process.

Steve Bunyard, Associate Pastor of Outreach, presented a plan for prayer and relationship building. He expressed that we want to get better at working harmoniously. Yes, we have people who have been hurt, but we are going to work to find areas that need to be strengthened, repaired, etc. Mike DiLustro is meeting with the Elders and Pastor Steve is meeting with staff, in order to find those areas. He reminded us that Jesus chose 12 disciples, all of whom failed Him. But, when He arose and appeared to His disciples, He chose them again. We all will experience people who fail us, but we can choose to work things out with them, following Jesus' example.

OPEN FORUM

Roy Barile posed a question regarding Local Outreach. He is on the Board of Beacon Light Mission and asked if the church would please consider redirecting funds to them for expansion, because they are a local ministry.

Mike Mandel came up to pray.

Susan Johnson adjourned the meeting 9:15 PM, praying through a Psalm over the church.

s/Jane Wallin
Church Secretary

EXHIBIT 6

Begin forwarded message:

From: markafred@cox.net

Date: May 30, 2021 at 3:15:24 PM PDT

To: Mike Cochrane <mikercochrane@gmail.com>

Cc: Donna Artino <DARTINO@rhcc.net>, Patty Shearing <PShearing@rhcc.net>, "Bob (Elder Council) Cubillos" <BCUBILLO@rhcc.net>, Clyde LaGue <crlague5@gmail.com>, Craig Knickerbocker <cknickerbocker@knickassoc.com>, Dan Murdoch <dan.murdoch@dot.ca.gov>, Jane Wallin <jane.wallin123@gmail.com>, Gene Chou <Gchou1@yahoo.com>, Jerry Rilling <jrilling.76@aol.com>, Mark Fredrickson <markafred@cox.net>, Mike Curtis <mcurtis84@gmail.com>, Mike DiLustro <Mikedilustro@gmail.com>, Rich Tamble <jodine552@sbcglobal.net>, Rod Lenders <rod@pvloans.com>, Sam Evans <SEvans@rhcc.net>, Sam Tabari <Stabari@rhcc.net>, Steve Bunyard <steve@reignitehope.com>, Dan Burgoyne <DARTINO@rhcc.net>

Subject: RHCC Elder Resignation - Mark Fredrickson

As an Elder of the RHCC, I submit my resignation to the Church Chairman through this written letter.

Dear Congregation (and Elder Council Chair),

With a heavy heart and after extended prayer and careful consideration, I am formally submitting my resignation from the Elder Council, per the RHCC Bylaws, ARTICLE IV, Church Council, Council of Elders, Section 5, Vacancies, which is as follows:

A. "A resignation by any of the Elders of the Church Council shall be submitted in writing to the Church Chairman. The Chairman shall inform the Council of the vacancy and the letter of resignation shall be read to and acted upon by the Congregation at the next regular Congregational Business Meeting."

I am resigning out of a desire to work toward furthering the Kingdom and to share my ethical concerns, which are based upon my observations during these past 11 months. I hope to have carried out your assignment, to the best of my ability, looking to prayer and the Holy Spirit for guidance. I have outlined some of my ethical concerns below also. I believe the RHCC Constitution and Bylaws were inspired and guided by God's will through strong, godly men after thorough discussion and prayer over our entire history.

I was elected by the Congregation in July 2020 for a period through the end of May 2021. By taking this action now, I hope to both complete the assignment you elected me and to serve RHCC's best interests as God wills. I believe we have failed to completely communicate information and actions that should have been more fully shared with the Congregation. I believe we have failed to allow the Congregation to know, understand and be part of actions taken on their behalf: "Under Christ's direction, the Congregation is the final authority in all matters concerning the operation of this Church." I believe that we have failed the Congregation by taking actions that violate our collective ethics but strongly hold that everyone involved believes they personally have acted within God's will with a single focus on furthering the Kingdom.

My bottom line is God has put in place clear guidance to us to follow. We should follow his guidance until He makes changes through the Congregation. I do not believe the Elder Council and Leadership Team 'know better' than the 'Congregation under Christ's direction' and earnestly worked to honor the RHCC Constitution, ARTICLE VI, Church Organization, Section 1. Scriptural Basis, which reads as follows:

- A. Jesus Christ is the Head of the Church universal of which this Church is a part. The Body of believers which constitute this Church herein is called the Congregation. The Church (Congregation) seeks Christ's will in all church matters and submits itself to His authority as revealed in the Scriptures.
- B. Under Christ's direction, the Congregation is the final authority in all matters concerning the operation of this Church.
- C. The Congregation selects its leaders from its membership.

My Ethical Concerns:

The Leadership Team, without the involvement of all the Elders, effectively changed and restated the RHCC teaching position by publicly stating: "RHCC leadership wants to have theological alignment on major issues as well as minor issues to minimize disagreement in the church".

Elders elected by the Congregation have been removed from the Elder Council by the Chair and Interim Senior Pastor. The authority to remove Elected Elders is resides only with you, the Congregation.

The Bylaws demand that written Elder resignations are to be read to the Congregation at the next Congregational Business Meeting. A number of written Resignation Letters have been withheld from you. The first I specifically know of was submitted on 9 Jan 2021.

The Elder Council added expenditures and commitments for additional expenditures of RHCC resources well beyond those approved by the Congregation and did not communicate to and obtain the Congregation's concurrence as a part of the 2021 Church Plant.

The Elder Council commissioned at least one Minister I know of outside of the structure and requirements of the Bylaws. A formalized ceremony to announce this special celebration of a future leader in God's Kingdom was never carried out in front of the Congregation. The Bylaws provide clear guidelines on how to evaluate, assess and qualify an individual for Commissioning by RHCC. The Leadership Team decided to sidestep the Bylaws without assessing if the candidate is qualified.

An individual, knowingly not a Pastor, was designated by the Interim Senior Pastor as an unelected voting "Pastor Elder" for much of 2021.

The Elder Commission used a process to make changes to the Bylaws outside the requirements of the Constitution.

The Elder Council directed ½ a million dollars from 'Trust Funds' to meet the 2020-2021 budget shortfall without obtaining the concurrence of the Congregation.

Sincerely, your brother in Christ,

Mark Fredrickson

EXHIBIT 7

From: Dan Burgoyne <dburgoyne@rhcc.net>

Date: June 1, 2021 at 6:34:35 AM PDT

To: Craig Knickerbocker <cknickerbocker@knickassoc.com>, Sam Evans <SEvans@rhcc.net>

Cc: Rod Lenders <rod@pvloans.com>

Subject: Operational Recommendations

Hi guys,

I am about to leave the house for our breakfast meeting. I thought it wise to send a few recommendations. The desire is our goals would be clear, actionable and measurable. Here are a few as I observe, evaluate and recommend:

1) Full financial and best practices audit. Now that the books have closed I believe it wise to have a separate CPA firm do a full year or two quarter audit on both items listed above. The certified CPA firm should be chosen by CFO and the elders with a verbal as well as written review to CFO, Senior Pastor and Elder Chair. The desire would be:

- Auditors available to leaders for questions and review (What accounts reviewed and what practices chosen.)
- Recommendations for best practices
- Recommendations for internal controls
- Findings for minutes

2) Practical reorganization of business office and direct reports

- Change of responsiveness to directives from Chairman, Executive Director, Senior Pastor. New working relationship or change of structure and direct reporting.
- Review of legal, H.R., payroll and business operations including direct reports. I have been informed by the business office of possible legal and auditing implications to new hires, my hire and outgoing hires. "Salary Bands," IRS audits and implications" "California Law," "Staff investigations" and "legal implications" are the many significant terms used in my short tenure. I need further understanding.
- Business office and direct reports (IT, facilities, HR) respond in real time to Executive Director.
- Integrate business office and team into admin building and reissue directive attending church elsewhere.

3) -Staff Moral. If the senior pastor, chairman and executive director are within the scope of responsibilities, the directive should be executed. We are not two heads operating one church. The CFO, Chairman and Senior pastor must address the perception and demonstration of this challenge.

Love ya men. See you soon.

Pd

EXHIBIT 8

Rolling Hills Covenant Church

Constitution and By-Laws PREAMBLE

(Historical Statement adopted by Covenant Annual Meeting 1957)

The Evangelical Covenant Church has its roots in historical Christianity as it emerged in the Protestant Reformation, in the biblical instruction of the Lutheran State Church of Sweden, and in the great spiritual awakenings of the nineteenth century. These three influences have in large measure shaped its development and are to be borne in mind in seeking to understand its distinctive spirit.

The Covenant Church adheres to the affirmations of the Protestant Reformation regarding the Holy Scriptures, the Old and the New Testament, as the Word of God and the only perfect rule for faith, doctrine, and conduct. It has traditionally valued the historic confessions of the Christian Church, particularly the Apostles' Creed, while at the same time it has emphasized the sovereignty of the Word over all creedal interpretations. It has especially cherished the pietistic restatement of the doctrine of justification by faith as basic to its dual task of evangelism and Christian nurture, the New Testament emphasis upon personal faith in Jesus Christ as Savior and Lord, the reality of a fellowship of believers which recognizes but transcends theological differences, and the belief in baptism and the Lord's Supper as divinely ordained sacraments of the church. While the denomination has its principle of freedom, it has given room to divergent views. The principle of personal freedom so highly esteemed by the Covenant, is to be distinguished from the individualism that disregards the centrality of the Word of God and the mutual responsibilities and disciplines of the spiritual community.

The Covenant Church in order to accomplish its objectives, has formulated and adopted a Constitution and By-laws. This document seeks to clarify and interpret the derivation of rights and responsibilities and the proper exercise thereof, and sets forth the name, confession, membership, objectives, officers, administration, and meetings of the Covenant. The Constitution recognizes that the highest constituted authority of the Covenant is the general assembly known as the Annual Meeting of the Covenant, which assembly alone can adopt and amend the Constitution and By-Laws. Together, the Articles of Incorporation of the Covenant, the laws of the State of Illinois, and the Constitution and By-Laws of the Covenant shall constitute the law governing The Evangelical Covenant Church.

CONSTITUTION

ARTICLE I

Name

The name of this Church shall be the Rolling Hills Covenant Church.

ARTICLE II

Affiliation

This Church is affiliated with The Evangelical Covenant Church and its Pacific Southwest Conference and is pledged to support the program, policies and institutions in this fellowship.

ARTICLE III

Confession of Faith

This Church believes that the Bible, the Old and New Testaments, is the inspired Word of God and the only perfect rule for faith, doctrine and conduct.

ARTICLE IV

Objectives

The purpose of this Church is to unite believers in Christ in fellowship for spiritual development, to persuade others through the life, work and testimony of our fellowship to accept Christ as Savior and Lord, to propagate the Gospel of Jesus Christ through the preaching of the Word of God and the program of Christian Education, Home and World Missions as carried on through The Evangelical Covenant Church at home and abroad. In order to realize these objectives, this Church, in the unity of the Spirit, shall use the gifts and talents that God has bestowed, and the means of grace which God has placed at its disposal, namely, the Word of God, Baptism and the Holy Communion.

ARTICLE V

Membership

Membership in this Church is granted to anyone who through faith in God's Son, our Lord Jesus Christ, has been born anew to a living hope, desires to live a Christian life according to the Holy Scriptures, promises to support the total ministry of this Church, and to share its fellowship and obligations. It is recommended that each be baptized.

ARTICLE VI

Church Organization

Section 1. Scriptural Basis

- A. Jesus Christ is the Head of the Church universal of which this Church is a part. The Body of believers which constitute this Church herein is called the Congregation. The Church (Congregation) seeks Christ's will in all church matters and submits itself to His authority as revealed in the Scriptures (Romans 12:4-5; Ephesians 1:22-23; 5:23; Colossians 1:15-20).
- B. Under Christ's direction, the Congregation is the final authority in all matters concerning the operation of this Church.
- C. The Congregation selects its leaders from its membership (Acts 6:2-6).
 - (1) The leaders of this Church who are primarily responsible for overseeing its operation are called Elders. Elders shall meet the New Testament expectations for their office (Acts 14:23; 1 Timothy 3:1-7; 5:17; Titus 1:4-9; 1 Peter 5:1-11).
 - (2) The leaders of this Church who are primarily responsible for rendering service and/or ministering to the needs of others are called the Diaconate. The Diaconate consists of Deacons and Deaconesses who shall meet the New Testament expectations for their office (John 12:26; Acts 6:1-7; Romans 16:1-2; 1 Timothy 3:8-13).
- D. The Elders and the Diaconate shall possess and exhibit spiritual character qualities consistent with the Scriptures (Matthew 22:37-40; Romans 12:1-21; Galatians 5:22-23; Ephesians 5:18-21).
- E. The Congregation submits itself to the leadership of the Elders and Diaconate in the spirit of 1 Thessalonians 5:12-15 and Hebrews 13:17.

Section 2. General Administration

The general administration of the Church shall be vested in a body known as the Church Council (Council of Elders). The Council is the primary planning and control body for the Church, responsible for overseeing and directing its activities. In circumstances where the civil law requires action(s) by "Trustees", the Church Council shall be known as the "Board of Trustees" and the Elders shall be known as "Trustees".

Section 3. Church Council (Council of Elders)

Members of the Church Council shall be known as the Elders of the Church. The Church Council shall be comprised of:

- A. The Chairman and Vice-Chairman of the Church elected by the Congregation.
- B. The Senior Pastor, and additional Pastors called (hired) by the Congregation and designated in the By- Laws.
- C. Additional members of the Congregation specified in the By-Laws, elected to the office of Elder. The Council shall have at least ten (10) Elders and no more than 24. No more than 20% of the Council shall be Pastors of the Church. The Council shall organize itself in a manner specified in the By-Laws.

Section 4. Commissions

The Church Council delegates authority and responsibility for particular Church ministries to working bodies known as Commissions. The Commissions are to design and implement policy and programs for their own particular area of responsibility, but are accountable to the Church Council.

Section 5. Commission Organization

Each Commission shall consist of the Elder Chairman and at least three (3) other members elected from the Congregation who shall be known as Deacons and Deaconesses of the Church. Additional working members may be appointed for specific duties by the Chairman of each Commission with the approval of the Church Council but shall not be voting members of the Commission.

Section 6. Membership Requirement

Elected or called (hired) members of the Church Council and the Commissions shall be members of Rolling Hills Covenant Church.

ARTICLE VII

Congregational Business Meeting

Regular business meetings shall be held once each quarter. Only members who are eighteen years of age and over shall be eligible to vote. The annual business meeting shall be held as near the first of the fiscal year as feasible. Written reports shall be submitted by the Pastor and each organization of the Church. Audited financial reports shall be submitted by the Treasurer of

the Church and each of its organizations. Officers for the ensuing year shall be elected by secret ballot.

ARTICLE VIII

Property

In case of dissension and/or schism, from which we pray the Lord to spare us, the title to all church property, real and personal, shall remain with those members who uphold and adhere to this Constitution. In the event of dissolution, the property and all assets of the Church shall become the property of the Pacific Southwest Conference of the Evangelical Covenant Church. In the event of the dissolution of the Pacific Southwest Conference, the property, and all assets of the church shall become the property of the Evangelical Covenant Church with headquarters in Chicago, Illinois.

ARTICLE IX

Amendments

Amendments to this Constitution may be adopted by a two-thirds vote of those members present and voting in an annual business meeting of the Church, providing the proposed amendment was presented in written form at the preceding annual meeting. Articles II, III, VIII, and IX cannot be changed.

ARTICLE X

By-Laws

By-Laws not in conflict with this Constitution may be adopted at any Quarterly Business Meeting by a two-thirds majority of those members present and voting provided that such By-Laws shall have been presented in writing to the Congregation at a preceding Quarterly Business Meeting.

BY-LAWS

ARTICLE I

Membership

Section 1. Admission into Membership

- A. Application for membership shall be submitted for consideration to ~~placed with a Pastor, or a member of the Church~~ Elder Council. ~~The applicant shall meet with two or more representatives of either the Pastoral Staff or Council to give a confession of faith according to ARTICLES III, IV AND V of this Constitution.~~ A member of the Elder Council ~~Pastoral Staff~~ may, ~~at his discretion,~~ meet alone with an applicant who is known to have demonstrated the required faith. If the ~~Pastoral Staff and~~ Elder Council ~~has have~~ reviewed the application and received the applicant's testimony favorably, then, the applicant shall be granted membership by the Elder Council. ~~recommended to the next Congregational Business Meeting for membership. A unanimous vote of those members present and voting shall be required for acceptance into membership, except as noted in Section 1., paragraph B. The vote of acceptance shall be taken in the absence of the applicant.~~
- B. ~~If one or more votes are cast against an applicant, it becomes the duty of the member bringing the objection to retire immediately with the Pastoral Staff and Elder Council and give reason for the objection. In the event that the Pastoral Staff and Elder Council members present (including the Elder Chairman) unanimously decide that the reason is not valid, they shall so report to the Church Chairman who shall then declare the applicant a member.~~
- C. ~~It is recommended that all applicants attend the Church Information Class which presents the tenets of the Christian faith, the opportunities for, responsibilities of, and governing policies of Church membership; and presents the history of Rolling Hills Covenant Church and the Evangelical Covenant Church.~~
- D. ~~Applicants from other Christian Churches shall submit letters of transfer, when available, to a Pastor or a member of the Elder Council. This Council shall act upon the application according to the requirements of paragraph A. of this section.~~
- E. ~~Applicants who are voted into membership shall be welcomed at a regular worship service.~~

Section 2. Minimum Age for Membership

~~It is recommended that membership is be~~ restricted to those who are 18 ~~12~~ years of age or older. ~~When that member reaches age 18, he shall become eligible to vote. Applicants between the ages of 12 and 18 are encouraged to attend the Confirmation Class.~~

Section 3. Associate Membership

- A. ~~Associate membership is available to applicants who desire to retain membership in another Christian Church while temporarily residing in this community for reasons such as study, employment, or health. Applicants shall qualify for membership under ARTICLES III, IV and V of the Constitution and ARTICLE I, Section 1, of these By-Laws. These members shall be accorded all privileges of membership except that of voting.~~
- B. ~~Any member who moves to another community and desires to maintain an official relationship with Rolling Hills Covenant Church may request a change from regular membership to associate membership.~~

Section 4. Responsibilities of Membership

All members shall assume the responsibilities and obligations placed upon them by the Word of God. They shall, through their witness by life and word, consecrated service, submitting to the authority of the Elder Council, prayer and financial support, further the cause of Christ ~~in this Church and the Evangelical Covenant Church.~~

Section 5. Discipline

A. Negligent Members

Any member who willfully ceases to attend regular worship services at a consistent basis, financially give, or serve within the church shall, ~~after a period of one (1) year,~~ be considered a negligent member. ~~A Pastor or Elder shall be vested with the responsibility of investigating the status of that member and bringing its recommendation to the Congregation for action.~~

B. Erring Members

A member known to err in doctrine or conduct shall be admonished according to the procedure outlined in Matthew 18:15-18 ~~and~~ Galatians 6:1, Titus 3:10 and 1 Corinthians 5. Any member having knowledge of such error shall, in the spirit of Christian love, seek to restore the erring member. If this counsel is rejected, the matter shall be brought to the attention of the Elder Council which will ~~a Pastor and Elder, who shall send two (2) or more representatives, in meekness and gentleness, to seek to restore the erring one. If he fails to heed the admonition of the representatives, his response shall be reported to the Church Council who shall also seek to restore him.~~ If he fails to heed this admonition, the Council may ~~report the matter to the Congregation and may recommend~~ move forward with disciplinary action. ~~Appropriate discipline shall then be administered in the spirit of Christ with due regard for the welfare of the individual as well as the Church.~~

C. Forms of Discipline

Discipline of a negligent or erring members may take a variety of forms. The most drastic discipline is dismissal from membership in this Church. Dismissal of members ~~under paragraphs A. and B. of this section must~~ may be acted upon by the Elder Council ~~Congregation~~ which alone has that authority. ~~A two-thirds vote of those present and voting at a regular Congregational business meeting is necessary for such action. Other forms of discipline shall be the province of the Church Council.~~

Section 6. Transfer of ~~Members~~ Membership

When a member in good standing wishes to transfer his/her membership to another Church, application for transfer of membership shall be made in writing to ~~a Pastor and~~ the Elder Council who shall issue the transfer to the Church with which the member is uniting. ~~Withdrawal of said membership shall be reported through a pastoral staff representative at the next regular Congregational Business Meeting where it shall be made a matter of record.~~

Section 7. Removal of Membership

Request for withdrawal from membership shall be made in writing to ~~a Staff Pastor or~~ the Elder Council. ~~The Pastor or Council shall present a recommendation concerning withdrawal to a regular Congregational Business Meeting.~~

~~Section 8. Non-member Friends~~

~~Non-member friends who participate regularly in the Church activities shall be considered a part of its total constituency. The Church and its Ministerial Staff shall serve these friends in their spiritual needs. They shall be encouraged to consider Rolling Hills Covenant Church as their Church home.~~

Section 9. Instruction for Children

~~Children within the fellowship of the Church shall be nurtured under its spiritual care. When they have reached age 12, they shall be encouraged to attend the Confirmation Class to receive special instruction in the Word of God, Christian doctrine, and the history of the Church.~~

ARTICLE II

~~The Ministerial Staff~~ The Senior Pastor

~~The Congregation shall call (hire) the Ministerial Staff (Pastors) to perform the duties contained herein and in the job descriptions maintained by the Personnel Commission.~~

Section 1. Definition Selection of the Senior Pastor

~~Each Pastor is called (hired) by the Congregation. Assisting the Pastors on the~~

~~Ministerial Staff are others who may be known as: Directors, Interns, Assistants, or other appropriate titles.~~

When the Senior pastorate of this church becomes vacant, it shall be the duty of the Elder Council, after prayerful consideration, to provide for the filling of the pulpit ad interim, and to nominate for Senior Pastor one who possesses the qualifications as given in scripture (1 Tim. 3:1-15; 5:19-25; 2 Tim. 2:24-25; Titus 1:5-9; Acts 6:3-6). In carrying out this process, the Elder Council shall directly, or through a search committee of their choosing, communicate to the congregation regularly, and at reasonable intervals. We encourage that all church members who desire to suggest the name of an individual for consideration as Senior Pastor do so in writing to the Elder Council.

When the Elder Council intends to nominate a Senior Pastor they shall notify the membership in writing at least ten business days in advance. The notice shall include the name of the individual being considered for nomination. We encourage all church members desiring to submit questions, comments or suggestions concerning the individual being considered for nomination to do so in writing at least three business days before the meeting of the Elder Council at which they intend to nominate an individual as Senior Pastor for the church.

The Elder Council shall then call a Congregational Business meeting which shall be announced at least two Sundays in advance from the pulpit, and which shall be announced in writing to the congregation at least ten business days in advance of said meeting. We encourage all comments be submitted to the Elder Council, signed and in writing, at least three business days prior to this meeting for the election. Voting shall be by secret ballot. Only one person eligible to become Senior Pastor shall be considered or voted upon at a meeting. The election and its returns shall be conducted and announced publicly at the election meeting. A two-thirds majority of all votes cast shall be required for an election.

After the Senior Pastor has been duly elected a written call shall be tendered to him, signed by the Elder Council. In this written call the Elders shall specify the financial support. A copy of this Constitution and By-Laws shall accompany the letter of call.

Section 2. Qualifications

~~The Pastors of the Church shall meet the New Testament expectations of this office including these spiritual qualifications enumerated in ARTICLE VI, Section 1 of this Constitution. Each Pastor shall be acceptable to the Covenant Ministerium, and by virtue of the office the Pastor (and spouse) shall be members of this Church.~~ The Senior Pastor shall meet the qualifications as given in scripture (1 Tim. 3:1-15; 5:19-25; 2 Tim. 2:24-25; Titus 1:5-9; Acts 6:3-6) and adheres to the teaching/doctrinal statement of this church.

Section 3. Duties

~~The Pastors shall be devoted to the service of the Church, preaching and teaching the Word of God, administering the Sacraments, and faithfully giving themselves to pastoral work. Each Pastor shall perform his responsibilities in accordance with his letter of call~~

~~and job description. Any significant revisions of the job description shall be submitted by the Church Council to the Congregation for action. The Senior Pastor and additional Pastors designated in ARTICLE IV of these By Laws shall be members of the Church Council. The Senior Pastor or his designee(s) shall be ex officio members of all Commissions, Committees and Organizations within the Church.~~

As an Elder of this church, the Senior Pastor shall:

- A. Give himself to prayer and the study of the Word of God
- B. Preach and expound the Word of God
- C. Administer the Ordinances (Baptism & Communion) in accordance with the Word of God
- D. Share in the pastoral care of the congregation along with the other Elders and members of the pastoral staff
- E. Perform the marriage ceremony at his discretion in accordance with the laws of God and the State
- F. Officiate at funerals of members of the church and non-members at his discretion
- G. Together with the other Elders maintain church discipline
- H. Participate in the installation of newly designated Elders
- I. Act as an ex-officio member of all committees, commissions, and boards
- J. Perform other constitutional, Scriptural, and general pastoral duties

~~Section 4. Cooperation~~

~~The Pastors shall, both in work and precept, work in harmony with the Evangelical Covenant Church.~~

~~Section 5. Call~~

~~Each Pastor shall be recommended by a Ministerial Search Committee or a Ministerial Confirmation Committee when the Church Council recommends a current staff member be considered for a Pastoral call, and shall be called at a regular or special Congregational Business Meeting, the purpose of which shall be announced two (2) Sundays in advance. The Pastor shall be chosen by secret ballot with a two thirds vote required for a call. Unless otherwise stated the call for each Pastor shall be for an indefinite period.~~

~~Section 6. Charges Against a Pastor~~

~~Charges against a Pastor shall be submitted to the Personnel Commission and shall not be considered unless supported by the testimony of two (2) or more witnesses. The Personnel Commission shall meet with the Pastor in question to discuss and evaluate~~

~~the charges in the spirit of Christian love. If, in the judgment of the Personnel Commission, the Pastor has erred in doctrine or conduct, the case shall be reported to the Church Council who in meekness and gentleness shall admonish and seek to restore the erring one according to the procedure outlined in Matthew 18:15-18 and Galatians 6:1. If the Pastor continues in error, the Council shall refer the charges to either the Committee on Ministerial Standing and Discipline of the Pacific Southwest Conference or the Ordination and Commissioning Committee prior to further action. If in the judgment of this Committee, the Pastor is indeed in error, the matter shall be reported to the Congregation by the Church Council for disciplinary action (1 Timothy 5:20). Appropriate discipline shall be administered in the spirit of Christ with due regard for the welfare of the individual as well as the Church.~~

Section 7. Termination of the Senior Pastor

~~Each Pastor shall retain the office as long as the Congregation desires, or until the Pastor wishes to leave, but not without one (1) month written notice from either party. The Pastor will be given at least thirty (30) days severance pay in addition to accrued vacation pay. In the case of disciplinary action, however, severance pay may be withheld and termination may be immediate.~~

The Senior Pastor shall serve until removed by the Lord, by two thirds of all votes cast at a congregational business meeting called for the exclusive purpose of removing the Senior Pastor from the church pulpit, or by resignation. In the event a congregational business meeting is called for the exclusive purpose of removing the Senior Pastor from the pulpit, the Elder Council shall notify the congregation in writing at least ten business days in advance of said meeting. We encourage all members desiring to make a comment or suggestion as concerns the removal of the Senior Pastor from the pulpit of the church do so in writing to the Elder Council at least three business days in advance of said meeting.

When the Senior Pastor resigns to accept another call, or for reasons of his own choosing, he shall give the church at least three months notice in writing of his intention to do so.

ARTICLE III

Officers

The ~~Congregation~~ Elder Council shall ~~elect~~ select Officers and the congregation shall vote to affirm those selections at a Congregational Business Meeting. Officers are to perform the specific duties contained herein and in the job descriptions maintained by the Elder Council. ~~Personnel Commission. Officers are elected for specified terms.~~

Section 1. Church Chairman

- A. The Church Chairman shall be a member and the ~~Chairman~~ representative of the Church Council (Council of Elders), and the President of the Church Corporation.
- B. The Chairman shall preside at all business meetings of the Congregation and of the Church Council. ~~He will work closely with the Senior Pastor in Church matters, including the preparation of agendas for business and council meetings.~~
- C. ~~The Chairman shall be responsible for convening the Church Council to determine the leadership for Worship services when the Senior Pastor is unable to do so. When the position of Senior Pastor is vacant, the Church Chairman, with the concurrence of the Church Council shall appoint the Pastors that serve on the Council.~~
- D. ~~The Chairman shall be an ex-officio member of each Commission and Committee of the Church, with the exception of the Nominating Committee.~~
- E. ~~The Chairman shall convene special Church Council meetings at his discretion.~~
- F. The Chairman shall serve for a term of two (2) years and may succeed himself twice, i.e., a maximum continuous term of six (6) years.

Section 2. Church Vice-Chairman

- A. The Church Vice-Chairman shall assume the duties of the Church Chairman in his absence and assist him in his duties. He shall be a member and the Vice-Chairman of the Church Council (Council of Elders), and a Vice-President of the Church Corporation.
- B. The Vice-Chairman shall assume special assignments given him by the Church Council.
- C. ~~The Vice-Chairman becomes Church Chairman in the event that office becomes vacant. The Nominating Committee shall convene within two (2) weeks to select a ballot of candidates for the office of Vice-Chairman. The Congregation shall elect a new Vice-Chairman at a regular or special business meeting within three (3) months.~~
- D. The Vice-Chairman shall serve for a term of two (2) years and may succeed himself twice, i.e., a maximum continuous term of six (6) years.

Section 3. Chief Financial Officer

- A. ~~The Chairman (Elder) of the Finance and Property Commission shall be, by virtue of his office, the Chief Financial Officer of the Church. He shall be a member of the Church Council (Council of Elders) and is a Vice President of the Church Corporation.~~
- B. ~~The Financial Secretary and the Treasurer of the Church shall be accountable to the Chief Financial Officer.~~
- C. ~~His term of office shall be in accordance with the requirements established for all Elders in ARTICLE IV of these By-Laws.~~

Section 4. Financial Secretary

- A. ~~The Financial Secretary shall have the standing of Deacon/Deaconess and be an elected member of the Finance and Property Commission. He shall be accountable to the Chief Financial Officer. He shall serve for a term of two (2) years, and may succeed himself twice.~~
- B. ~~The Financial Secretary shall receive, record, and transfer to the Church Treasurer all funds contributed to the Church. At the close of each fiscal year, he shall report to the Treasurer the total contributions for that year.~~
- C. ~~He shall maintain confidential records for each identifiable regular donor. At the end of each calendar quarter he shall inform each donor of his total contributions for that quarter and year.~~

Section 5. Treasurer

- A. ~~The Treasurer shall have the standing of Deacon/Deaconess and be an elected member of the Finance and Property Commission. He shall be accountable to the Chief Financial Officer.~~
- B. The Treasurer shall be responsible as a fiduciary for all funds committed to him and shall make disbursements as authorized by the **Congregation** Elder Council, operating through the Elder Council or a Committee of their choosing. ~~Finance and Property Commission.~~ He may delegate the making of disbursements to the Business Administrator up to a limit established by the **Finance and Property Commission** and ~~as approved~~ by the Church Council.
- C. The Treasurer shall present a written report of the receipts and disbursements to each regular meeting of the Church Council, and to each regular Congregation Business Meeting.

D. He shall serve for a term of two (2) years and may succeed himself twice.

~~Section 6. Business Administrator~~

A. ~~The Business Administrator shall be hired by the Church Council to administer the daily business operations of the Church. He shall report to the Finance and Property Commission and work closely with the Ministerial Staff and Personnel Commission in all business matters, and manage staff members to assist him with his responsibilities.~~

Section 7. Secretary to the Council

A. The Secretary shall be selected by the Elder Council and ~~to the Council~~ shall record and distribute minutes of all business meetings of the Congregation and of the Church Council and shall transmit such minutes ~~to the Business Administrator~~ for preservation.

B. The Secretary to the Council shall serve for a term of two (2) years and may succeed himself twice. ~~If he is absent or that office becomes vacant, the Church Chairman shall appoint a suitable replacement to conduct his duties. He is a non-voting member of the Council.~~

Section 8. Board of Directors of the Church Corporation

The Church Chairman, the Church Vice-Chairman, the Executive Director/Pastor, ~~the Chief Financial Officer,~~ and ~~the~~ a Business Administrator Office representative as selected by the Elder Council shall constitute the Board of Directors of the Church Corporation.

ARTICLE IV

~~Church Council~~ Elder Council

~~(Council of Elders)~~

The ~~Church~~ Elder Council ~~(Council of Elders)~~ is the ~~primary~~ planning and control body for the Church and is responsible for overseeing its operation and directing its activities. Elders are appointed to exercise spiritual oversight for the flock entrusted to them. ~~The Council delegates authority and responsibility for particular Church ministries to~~

~~working bodies known as Commissions, which are in turn accountable to the Council. The Ministerial Staff is also accountable to the Church Council for the performance of their duties (See ARTICLE II of these By Laws).~~

Section 1. Organization of the Elder Council

- A. ~~Members of the Elder Council shall be known as the Elders of the Church. The Church Council shall consist of the Church Chairman, Church Vice Chairman and the Chairmen of the Commissions specified in ARTICLE V of these By Laws. These Elders shall be duly nominated and elected selected and trained by the Elder Council, followed by an affirmation vote at a Congregational Business Meeting prior to being installed as an Elder. from the membership of the Church. The Senior Pastor and the Executive Director/Pastor, and additional Pastor(s) designated by the Senior Pastor according to the number of commissions specified in ARTICLE V of these By Laws and the following table, shall serve as members of the Elder Council.~~
- | | |
|------------------------------|--|
| 6-10 Commissions | the Senior Pastor plus one (1) additional Pastor |
| 11-15 Commissions | the Senior Pastor plus two (2) additional Pastors |
| 16-18 Commissions | the Senior Pastor plus three (3) additional Pastors |
- B. ~~Elders elected to the Council shall serve for terms of three (3) years in such a manner that the terms of approximately one third of the members shall expire each year. They may succeed themselves only once, i.e., a maximum continuous term of six (6) years.~~
- C. ~~Following the annual meeting of the Congregation, the Church Chairman in consultation with the Senior Pastor shall recommend the appointment of the Elders to chair specific Commissions. The Church Council for the coming year shall convene within two (2) weeks to act on approving the appointment of persons to any positions that the Council, the Congregation, or these By Laws may specify.~~
- D. ~~Until the newly elected Officers and Elders are duly installed, the current Church Council shall be responsible for the on-going operation and activities of the Church.~~
- E. ~~Adding or deleting individual Commissions shall be accomplished by amending these By Laws in accordance with ARTICLE VIII.~~

Section 2. Qualifications of Elders Council Members

~~The Elders shall meet the New Testament expectations for their office including the spiritual qualifications enumerated in ARTICLE VI, Section 1. of this Constitution. Each individual Elder shall meet the qualifications as given in scripture (1 Tim. 3:1-15; 5:19-25; 2 Tim. 2:24-25; Titus 1:5-9; Acts 6:3-6) and adheres to the teaching statement of this church.~~

Section 3. Responsibilities of the Elder Council

- A. ~~Oversees Commissions that conduct the work of the Church and reviews their policies and programs to assure conformity with the directives of the Congregation, and the spirit of the Church Constitution. Takes corrective action when necessary.~~

- ~~B. Assists the Pastor in nurturing the spiritual life of the Church.~~
- ~~C. Supervises Church membership through delegation to appropriate Commission(s), including recommendations relative to reception or removal of members.~~
- ~~D. Evaluates the total Church program on a continuing basis, and develops long range goals and strategies for ministry as well as major policies. Short term plans and policies relating to particular ministries are the responsibility of the individual Commissions and Ministerial Staff.~~
- ~~E. Recommends to the Congregation, at the annual business meeting, a plan of ministry and the budget for the ensuing year. This plan is based on the consolidation of proposed activities and budgetary requirements submitted to the Council by the individual Commissions.~~
- ~~F. Reviews and approves the annual Church calendar, and resolves conflicts in scheduled activities.~~
- ~~G. Upon recommendation of the Personnel Commission, reviews and approves performance evaluations, salary adjustments and any job descriptions as deemed necessary. Has the responsibility for identifying any changes in Ministerial Staff job descriptions that need to be taken to the Congregation for approval.~~
- ~~H. Approves the appointments of Elders to chair specific Commissions.~~
- ~~I. Approves the appointments of non-elected Commission members to serve specific Commissions.~~
- ~~J. Has the authority to request reports from the Ministerial Staff, the Church Officers, and the Commissions.~~
- ~~K. Approves policies for the use of Church facilities.~~
- ~~L. Takes such action on behalf of the Congregation as deemed necessary in cases of emergency.~~
- ~~M. Attempts to resolve any conflicts that may arise between Commissions and/or staff/lay leadership that cannot be resolved by the parties involved. Brings unresolved conflicts to the Personnel Commission and ultimately to the Congregation for resolution.~~
- A. To be devoted to prayer and the study of God's Word and sustain a caring ministry for the flock, which involves:
 1. Serving as partners with the Pastor(s) for the church's spiritual growth.
 2. Praying for the sick and visiting the congregation.

B. To teach and exhort as well as refute those who contradict the truth, which involves:

1. Insuring that instructors, Bible study leaders and youth leaders are properly qualified.
2. Arranging for pulpit supply during the Senior Pastor's absence.

C. To lead by Christ-like example, which involves:

1. Consistently modeling spiritual character, attitudes, values, and behavior among the congregation.
2. Providing and inviting the opportunity for frequent and ongoing contact with members of the congregation.
3. Conducting the affairs of the church in an atmosphere of openness and mutual sensitivity, focusing as much on nurturing one another as on decision making.

D. To oversee the affairs of the church, which involves:

1. Being responsible for the employment, terms of employment, direction, and termination of employment of pastoral staff, with the exception of the Senior Pastor.
2. Installing the duly elected Pastor and/or Pastors.
3. Approving all subordinate organizations of the church.
4. Approving all applicants for church membership.
5. Maintaining the legal status of the church.
6. Being responsible for securing funds necessary to meet the current expenses of the church.
7. Conducting the Annual and special business meetings of the church.
8. Submitting the approved budget to the congregation at the Annual Business Meeting of the church.
9. Communicating to the congregation on a regular basis concerning the activities and concerns of the Elders.

E. To perform other constitutional, Scriptural, and general duties of oversight.

Section 4. Meetings

~~Council members are to attend both their individual Commission meetings and Council meetings. Attendance records shall be maintained. Members are responsible to notify the Church Chairman in advance of an expected absence. If absence from any three (3) consecutive regularly scheduled Council meetings, or any four (4) meetings during the year, occurs without reasonable notification or explanation, the Council shall review the matter with the individual and has the right to declare the office vacated. The Elder Council will meet, if possible, monthly.~~

Section 5. ~~Vacancies~~ Resignation, Termination, and Sabbatical

- ~~A. A resignation by any of the Elders of the Church Council shall be submitted in writing to the Church Chairman. The Chairman shall inform the Council of the vacancy and the letter of resignation shall be read to and acted upon by the Congregation at the next regular Congregational Business Meeting.~~
- ~~B. If a vacancy is created by any other reason, and there is no letter of resignation, the Church Chairman shall inform the Council of the vacancy and notify the Congregation at the next Congregational Business Meeting.~~
- ~~C. The Church Chairman, with the approval of the Council, shall appoint a member of the Congregation to serve the vacated position for the remainder of the fiscal year.~~
- ~~D. In the event the vacancy covers a period longer than the remainder of the current fiscal year, the Nominating Committee shall include the unexpired term as a nomination on the next Annual Ballot.~~

An Elder may resign his office without prejudice if for good and valid reasons he finds he is no longer able to discharge the duties required.

In recognition that the task of Eldership is significant and is accomplished while continuing care of family and work responsibilities, we understand that individual Elders may need to take leave of some of the responsibilities of Eldership for periods of time. Such sabbatical times will be arranged through mutual consent of the Elders.

A process of mutual accountability among the Elders safeguards against the continuation in office of an Elder who has rendered himself unqualified for future participation.

Section 6. ~~Charges Against An Elder~~

~~Charges against an Elder shall be submitted to the Church Council and shall not be considered unless supported by the testimony of two (2) or more witnesses. The Council shall meet with the elder in question to discuss and evaluate the charges in the spirit of Christian love. If, in the judgment of the Church Council, the Elder has erred in doctrine or conduct, the Council shall in meekness and gentleness admonish and seek to restore the erring one according to the procedure outlined in Matthew 18:15-18 and~~

~~Galatians 6:1. Appropriate discipline shall be administered in the spirit of Christ with due regard for the welfare of the individual as well as the Church. If the Elder continues in error, the Council shall submit its recommendation for discipline to the Congregation for action at the next business meeting (1 Timothy 5:20).~~

ARTICLE V

Commissions

The Commissions are the working bodies through which particular Church ministries are designed and implemented. The Commissions are accountable to the Church Council ~~which delegates authority and responsibility to the Commissions.~~

Section 1. Commission Organization

- A. Each Commission shall consist of ~~the Chairman who is an~~ at least one Elder ~~on the Church Council, at least three (3) elected Deacons/Deaconesses,~~ and as many appointed ~~members~~ Deacons by the Elder Council as may be determined necessary to fulfill its responsibilities.
- B. Each Commission shall consist of ~~the Chairman who is an~~ at least one Elder ~~on the Church Council,~~ and at least three (3) elected Deacons/Deaconesses, ~~and as many appointed members as may be determined necessary to fulfill its responsibilities.~~
- C. ~~Elders shall be appointed annually to chair each Commission.~~
- D. ~~Deacons/Deaconesses elected to each Commission shall serve for terms of three (3) years in such a manner that the term of approximately one third of the elected members shall expire each year. An elected Deacon/Deaconess may succeed himself only once, i.e., a maximum continuous term of six (6) years.~~
- E. ~~Each Commission may make as many appointments as deemed necessary to perform its function. Appointments to the Commissions shall be approved initially, and reviewed annually, by the Church Council. Each Commission shall recommend the addition or deletion of members at any time according to need. There shall be no limit as to the number of years a member may be reappointed to serve on a Commission.~~
- F. ~~Each Commission Chairman shall convene its respective elected Deacons/Deaconesses within two (2) weeks after the Annual Organizational Meeting of the Church Council for the purpose of recommending additions or deletions of appointed members.~~

- G. ~~Adding or deleting individual Commissions shall be accomplished by amending these By Laws in accordance with ARTICLE VIII.~~

Section 2. Qualifications of Commission Members

All Commission members ~~(elected and/or appointed)~~ shall meet the New Testament expectations for their office including the spiritual qualifications enumerated in ARTICLE VI, Section 1. of this Constitution.

Section 3. ~~Number and~~ Purposes of the Commissions

~~There shall be eleven (11) Commissions with scope and purpose as enumerated below.~~

A. ~~WORSHIP ARTS COMMISSION~~

~~To serve Jesus Christ through His Body at Rolling Hills Covenant Church by planning, developing and conducting regular and special worship services and music/arts programs that support worship and other ministries of the Church.~~

B. LOCAL OUTREACH COMMISSION

To serve Jesus Christ through His Body at Rolling Hills Covenant Church by planning, developing and conducting outreach events and methodologies designed to bring the love and truth of Jesus to those outside the community of faith in the local area. To encourage those who come into the faith, or the unchurched, to make Rolling Hills Covenant their home.

C. ~~DISCIPLESHIP COMMISSION~~

~~To serve Jesus Christ through His body at Rolling Hills Covenant Church by raising up followers of Jesus through participation in Life Groups. Overseeing the selection, administration, training and spiritual growth of the leaders of these groups. Equipping the Life Group members and the general congregation to participate in the life of the church through service. To oversee the care ministries such that our people have pastoral care resources available to them.~~

D. GLOBAL OUTREACH COMMISSION

To serve Jesus Christ through His Body at Rolling Hills Covenant Church by planning, developing and overseeing the Church's foreign missionary programs.

E. FINANCE, PROPERTY AND STEWARDSHIP COMMISSION

To serve Jesus Christ through His Body at Rolling Hills Covenant Church by encouraging congregational giving, thus providing resources for ministry, the management of all financial matters in accordance with the annual budget, financial policies of the Church, and other fiscal decision made by the Congregation. To plan for, maintain and supervise all Church buildings, grounds, vehicles and equipment.

F. ~~PERSONNEL COMMISSION~~

~~To serve Jesus Christ through His Body at Rolling Hills Covenant Church by ministering to the needs of all employees, and overseeing all employment-related concerns. To ensure that job descriptions are developed and maintained for all~~

~~employees, to oversee the establishing of job performance objectives, and to oversee the establishing of appropriate compensation.~~

G. STUDENT COMMISSION

~~To serve Jesus Christ through His Body at Rolling Hills Covenant Church by planning, developing and overseeing the Spiritual Formation and small group ministries designed for Junior High, High School and College students, and young adults.~~

H. CHILDREN'S COMMISSION

~~To serve Jesus Christ through His Body at Rolling Hills Covenant Church by planning, developing, and overseeing Christian Education programs and small group ministries designed for children from birth through sixth grade.~~

Section 4. Meetings

~~Commission members are expected to attend their meetings. Attendance records shall be maintained. Members are responsible to notify the Commission Chairman in advance of an expected absence. If absence from any three (3) consecutive regularly scheduled Commission, or any four (4) meetings during the year, occurs without reasonable notification or explanation, the Chairman shall review the matter with the individual, with the approval of the Church Council. Each Commission will meet, if possible, monthly.~~

Section 5. Vacancies (Deacon/Deaconess)

- A. A resignation by a Deacon/Deaconess from a Commission shall be submitted in writing to the Elder Council ~~Church Chairman with a copy to the Chairman of that Commission. The Church Chairman shall inform the Council and the Commission Chairman shall inform the Commission. The letter of resignation shall be read to and acted upon by the Congregation at the next regular Congregational Business Meeting.~~
- B. If a vacancy is created the Elder Council shall select member(s) to fill the vacancy. The final selection by the Elder Council shall be affirmed through a vote by the Congregation at a Congregational Business Meeting. ~~by any other reason, and there is no letter of resignation, the Church Chairman shall inform the Council and the appropriate Commission of the vacancy, and notify the Congregation in the next Congregational Business Meeting.~~
- C. ~~The Church Chairman, with the approval of the Council, shall appoint a member of the Congregation to serve the vacated position for the remainder of the fiscal year.~~
- D. ~~In the event the vacancy covers a period longer than the remainder of the current fiscal year, the Nominating Committee shall include that unexpired term as a nomination on the next Annual Ballot.~~

Section 6. Vacancies (Appointed Members)

~~The resignation by an appointed member of a Commission shall be submitted in writing~~

~~to the Chairman of that Commission who shall, in turn, notify the Church Council. Vacancies for other reasons shall be reported to the Church Council by the Chairman of the Commission. The position may be left vacant or filled by another appointee depending on the need.~~

Section 7. Charges Against Commission Members

- A. ~~Charges against a Deacon/Deaconess shall be submitted to the Church Council and shall not be considered unless supported by the testimony of two (2) or more witnesses. The Council shall meet with the Deacon/Deaconess in question to discuss and evaluate the charges in the spirit of Christian love. If, in the judgment of the Church Council, the Deacon/Deaconess has erred in doctrine or conduct, the Council shall in meekness and gentleness admonish and seek to restore the erring one according to the procedure outlined in Matthew 18:15-18 and Galatians 6:1. Appropriate discipline shall be administered in the individual as well as the Church. If the Deacon/Deaconess continues in error, the Council shall submit its recommendation for discipline to the Congregation for action at the next business meeting (1 Timothy 5:20).~~
- B. ~~Charges against an appointed member shall be submitted to the Commission Chairman and shall not be considered unless supported by the testimony of two (2) or more witnesses. If, in the judgment of the Chairman, the member has erred in doctrine or conduct, the Chairman shall refer the matter to the Church Council for action in accordance with the spirit of paragraph A. above.~~

ARTICLE VI

Committees

Section 1. Nominating Committee

~~A Nominating Committee of seven (7) members will prepare and present at the Congregational Business Meeting prior to the Annual Business Meeting a ballot for each elected office with provisions for candidates to be nominated from the floor. This will allow the Nominating Committee time to review the candidates nominated from the floor prior to the election. This Committee shall consist of three (3) members elected by the Church Council and four (4) members elected by the Congregation at the first Quarterly Business Meeting of the Congregation. Within one (1) month of the election, the Church Chairman shall convene this committee at which time the committee will organize itself and select its own Chairman.~~

Section 2. Ministerial Search Committee

~~Whenever a need for a full-time Ministerial staff member exists, a Ministerial Search Committee or a Ministerial Confirmation Committee shall be established to search for or~~

~~evaluate and recommend to the Congregation a person to fill that vacancy. These Committees shall consist of three (3) members elected by the Church Council, and four (4) members elected by the Congregation at the next Congregational Business Meeting.~~

Section 3 1. Special and Standing Committees

~~Special Committees for specific purposes, other than those enumerated in Sections 1. and 2. above, may be appointed by the Elder Council at any time. Church Chairman at any duly constituted business meeting of the Congregation, or by the Church Council according to need. The Church Chairman may appoint annual standing Committees with the concurrence of the Church Council. Typical Committees shall consist of from three (3) to seven (7) members.~~

ARTICLE VII

Meetings and Activities

Section 1.

- A. Public services shall be conducted regularly on Sundays ~~and on designated weekdays~~ for worship, the preaching and teaching of God's Word, prayer and fellowship.

- B. The Sacrament of Holy Communion shall be conducted regularly as determined by the Elder Council ~~Worship Commission~~. The Sacrament of Baptism shall be conducted ~~in~~ as commanded of all believers in the New Testament (Rom. 6:3,4; Acts 18:8; 1 Peter 3:21). ~~keeping with Covenant principles and according to the needs of the constituency.~~

Section 2.

Congregational Business Meetings will be held regularly as stipulated in this Constitution, ARTICLE VII. Special Congregational Business Meetings shall be called by the ~~Church Chairman at his own discretion, or at the request of the Church~~ Elder Council. ~~The Congregation shall be notified at the weekend worship services on two (2) consecutive weekends prior to the meeting.~~ The congregation will be informed of the Congregational Business meeting at least 10 business days prior to the meeting.

Section 3.

The ~~Church~~ Elder Council ~~and each Commission,~~ will meet monthly, if possible, ~~but at least ten (10) times each year.~~

Section 4.

An auxiliary organization is one that represents itself as part of the ministry of Rolling Hills Covenant Church. The leader of each auxiliary organization shall be a member of

the Church. Activities of any auxiliary organization not in harmony with the aims and objectives of the ~~Congregation~~ church may be suspended by the ~~Church~~ Elder Council.

Section 5.

- A. ~~Quorum. A quorum for any Congregational Business Meeting which has been properly called, with each agenda item properly publicized at the weekend worship services on two (2) consecutive weekends prior to the meeting, shall consist of those members present and eligible to vote. In the event that an item of new business is raised, it may be acted on at that meeting. If any concern is expressed from those in attendance concerning the item of new business, it will then be postponed to the next Congregational business meeting. The quorum for all Council, Commission, and Committee meetings shall be fifty (50) percent of its elected members.~~
- B. ~~Rules of Order. All business meetings of the Congregation, the Council, the Commissions and Committees of the Church shall be conducted according to Robert's Rules of Order when not governed by this Constitution or these By Laws.~~

ARTICLE VIII

Amendments

Amendments to these By-Laws, not in conflict with this Constitution, may be adopted at any Quarterly Business Meeting by a two-thirds vote of the members present and voting provided that such amendments have been presented in writing to the Congregation at a preceding Quarterly Business Meeting.

ARTICLE IX

Ordination and Commissioning of Ministers

Section 1. Authority.

The authority to determine whether a candidate for ordination or commissioning shall be ordained or commissioned as a minister of the Gospel of Jesus Christ shall be held by the Church Council.

Section 2. Ordination and Commissioning Committee.

A committee shall be appointed by the Church Council of this corporation which shall be

known as the "Ordination and Commissioning Committee" (hereinafter "Committee"). Application for ordination or commissioning as a minister of the Gospel of Jesus Christ shall be made to said Committee by the candidate.

Section 3. Approval or Disapproval of Candidate for Ordination or Commissioning.
The candidate's application shall be reviewed by the Committee and the decision of the Committee with regard to the application, either affirmative or negative, shall be presented to the Church Council. The Church Council shall approve or disapprove the recommendation of the Committee concerning the ordination or commissioning of the candidate.

Section 4. Written Notification.

Following the approval or disapproval of the candidate's application for ordination or commissioning by the Church Council, the candidate shall be notified of the Church Council's decision by means of a Letter of Call or a letter informing the candidate of disapproval of ordination or commissioning.


Section 5. Ordination.

Following the approval by the Church Council of the candidate's application for ordination or commissioning, the candidate shall be ordained or commissioned as a minister of the Gospel of Jesus Christ by way of a formalized ceremony. The ordination or commissioning of the candidate by way of said ceremony shall be memorialized by the presentation of a letter to the candidate by the Church Council evidencing formal status as a minister of the Gospel of Jesus Christ; a copy of this letter shall be retained by the corporation for inclusion in its corporate records.

Section 6. Authorization.

Subject to the control of, and discipline by, the Church Council, an individual ordained or commissioned by this corporation shall be authorized to preach and teach the Gospel of Jesus Christ, to administer the rites, ceremonies and ordinances of public worship and to perform the sacerdotal and other religious functions as outlined in the Letter of Call as a minister of the Gospel of Jesus Christ. The only distinction between an ordained and a commissioned minister is that an ordained minister has completed a formal ordination examination process.

EXHIBIT 9

From: Pastor Dan Pastordanburgoyne@gmail.com 
Subject: Fwd: SERIES Seating - FINAL PROPOSAL FOR CONTRACT - Rolling Hills-CA
Date: August 29, 2023 at 5:40 AM
To:

PD

From: Clyde LaGue <clague@rhcc.net>
Date: June 1, 2022 at 8:17:47 AM PDT
To: Ryan Rollefson <rollefson@seriesseating.com>
Cc: Alexander James <alex@seriesseating.com>
Subject: Re: SERIES Seating - FINAL PROPOSAL FOR CONTRACT - Rolling Hills-CA



Hi Ryan;
Please find attached the signed draft proposal documentation
Please let me know if you have any questions
I did make small tweaks in the layout identified in red.
Also please let me know the next steps and if you need anything further.
Thank You Ryan

Clyde R. LaGue
RHCC Church Chairman




Office: 310-521-2505
Mobil: 310-486-3303
www.rhcc.com

This email is intended exclusively for the use of the person(s) to whom or entity to which it is addressed. It may contain information that is privileged, confidential and exempt from disclosure under law. If you are not an intended recipient, any dissemination, distribution or copying of this communication is prohibited. Should you inadvertently receive this e-mail, please notify me immediately by return e-mail or by telephone.



DESIGN, MANUFACTURING, AND OTHER
CONDITIONS OF PUBLIC SEATING, WITH
EMPHASIS ON AUDITORIUM, CHURCH,
RECREATION, PROGRAMMING, AND OFFICE
RESTAURANT CHAIRS INCLUDING TABLES,
RECEPTION AREAS AND OFFICES.



Project: Rolling Hills Covenant-Rolling Hills Estates CA
Ref: SERIES Fixed & Loose auditorium seating – UPDATED FINAL PROPOSAL
Contact: ryan@seriesseating.com
Date: May 27, 2022

Fixed Seating: IDEA35 Reveal BSW AW Lift-Up L50 by SERIES Seating.....936 total fixed seats

- BACKS:
 - 35" Back height – BW: Full Wood Outer-back 9'16" with 1" Reveal at top of back & NO center pleat
- SEATS: SW: Wood Underseat
- Telescopic seat system – all the same seat/back size throughout
- SUPPORTS: Floor Mount
- SEAT LIFT: Patented gravity lift
- END PANELS: Custom Full Wood Panel (see product drawing)
- ARMS: Flat Wood Armrests on End Panels and Intermediate Lift-Up Wood Arms
- ACCESSORIES/OPTIONS:
 - Side mount card-pen holders (every other support average)
 - Aisle Letter Plates for ticketed seating
 - Seat Number Plates for ticketed seating
 - Rear Mount steel coffee cupholders on intermediate supports
- FINISHES:
 - Fabric: Arte' – Avana, - Color Ref: 130907
 - Wood Specie: MAPLE plain sawn
 - Wood Grain: Custom Grain Match – SERIES Reference: 710575.00

- ATTIC STOCK:
 - 19 Full Backs & 19 Full seat cushions
- WARRANTY: 10-year warranty on overall product - Fabric warranty directly from mill

Loose Seating: IDEA 20" Reveal BW Armless Stacker by SERIES Seating.....142 total chairs

- Matching Loose Stacking-Ganging Chair with theater seat back - NO center pleat
- BACKS: 35" Back height - Full Wood Outer-back 9/16" with 1" Reveal at top of back
- GANGER - allows for straight or radius layout configurations
- FINISHES:
 - Fabric: Arte' - Avana, - Color Ref: 139907
 - Wood Specie: MAPLE plain sawn
 - Wood Stain: Custom Stain Match - SERIES Reference: 210522-00
- WARRANTY: 10-year warranty on overall product - Fabric warranty directly from mill

TOTAL PRODUCT+DELIVERY+INSTALLATION: \$ 501,840.00 (1,078 total seats)

- NO Taxes included - Sales Tax may be applicable and need to be added to order
- Product Contract with SERIES LLC - Installation Contract with SERIES USA LLC
- Non-union, non-prevailing wage Installation by SERIES Certified Installers included - all seats installed in 1 trip
- Onsite field check by SERIES installer included
- Average Lead time from order placement (with all selections, approvals, & contract & deposit received) is 20-22 weeks to delivery
- Payment Terms: Product Contract: 35% Deposit due with order, 35% due prior to shipping, 30% due ON delivery prior to start of installation
- Installation Contract: Installation Payment 100% due on substantial completion & walk-thru with SERIES installer prior to departure of jobsite
- NOTE: Customer may be required to assist in unloading the loose chairs
- Pricing good for 7 days for order - Final shipping rates will be UPDATED at time of shipment
- Product Details Drawings: For product details & dimensions please see PRODUCT DRAWINGS submitted

DEPOSIT PAYMENT DUE NOW WITH ORDER: \$ 162,769.25

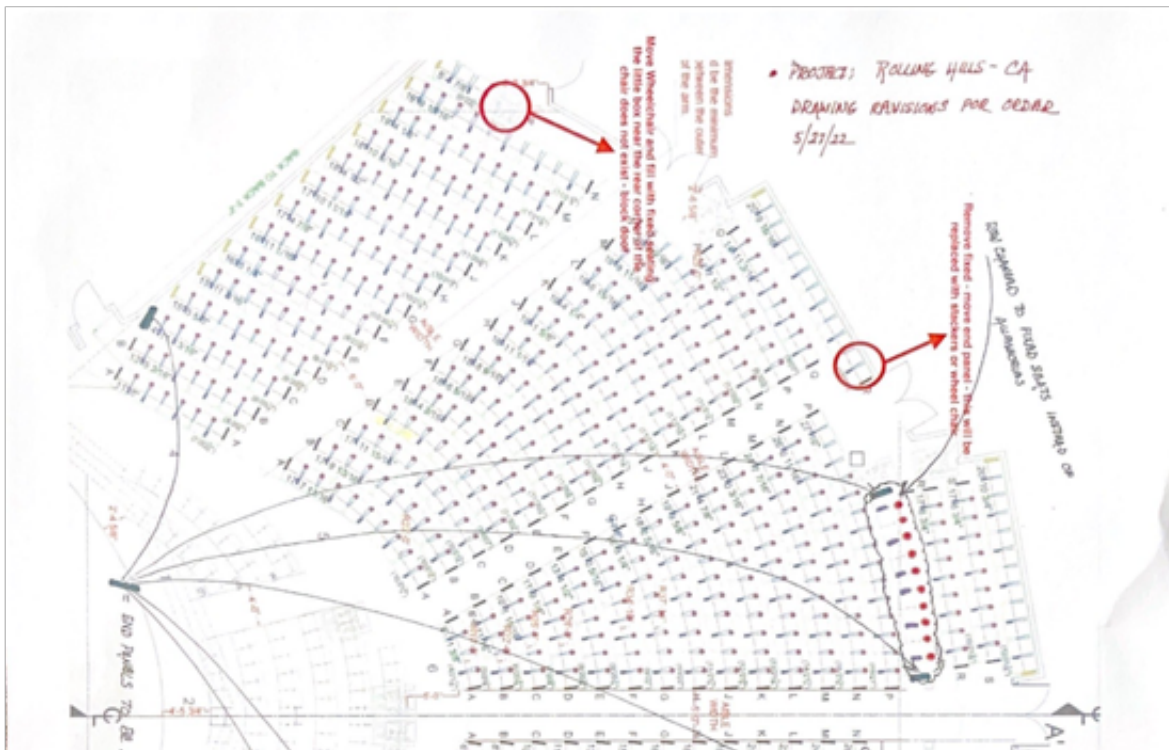
- Deposit value due with order (no taxes included - taxes may be applicable & required)
- payable to SERIES LLC (see wire transfer info for processing)

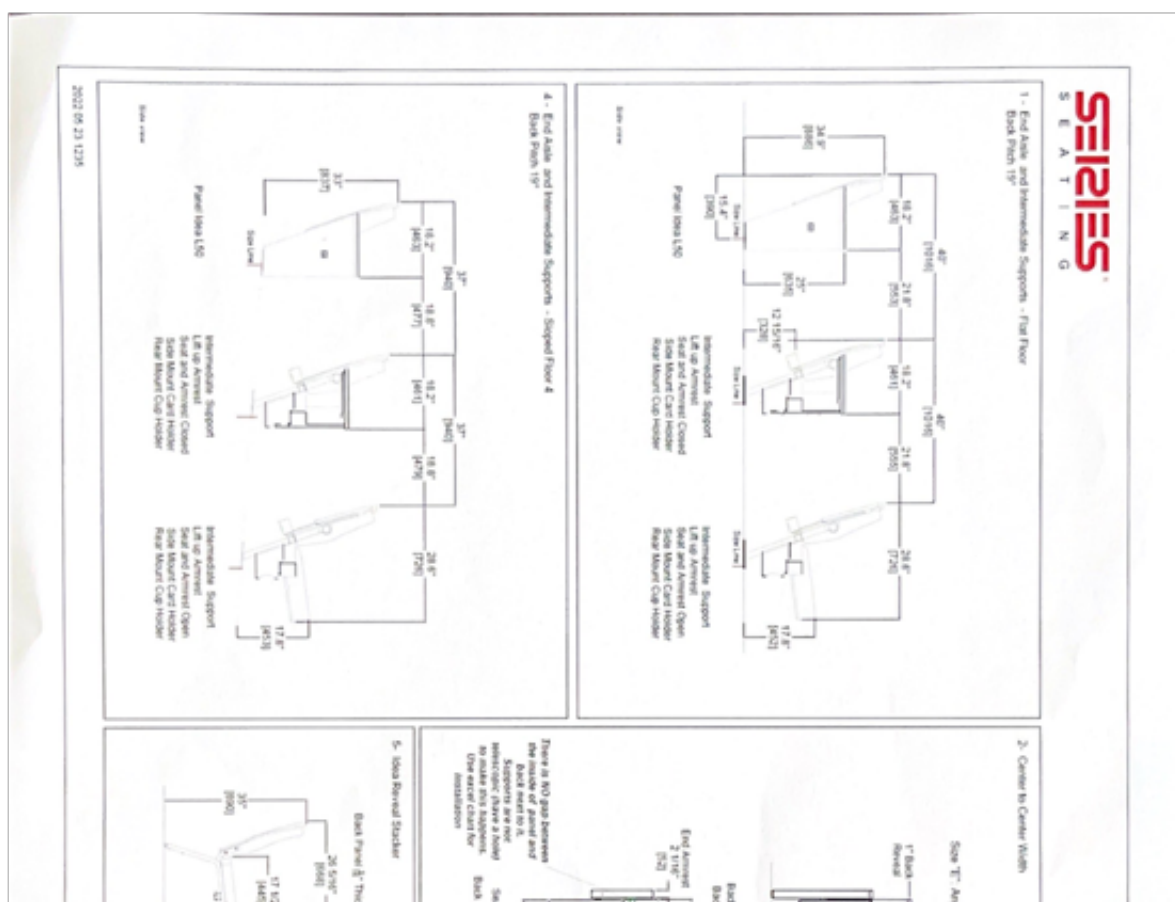
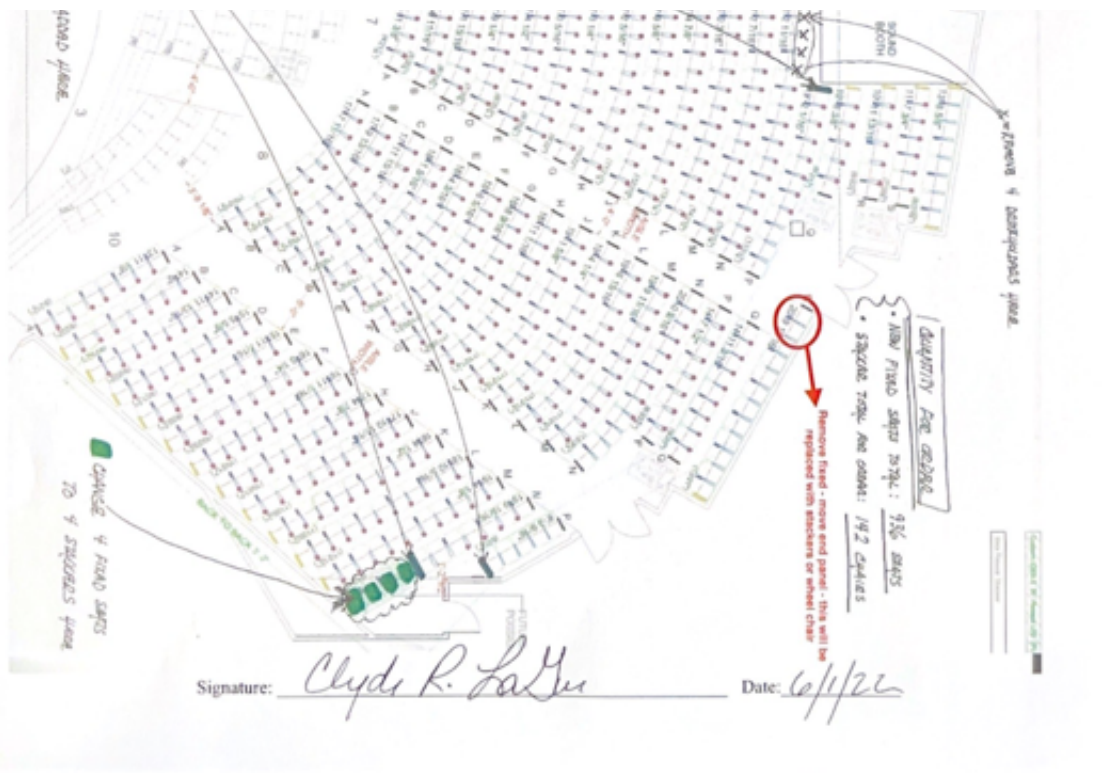
PROPOSAL APPROVAL TO PROCEED

NAME (PRINT): Clyde R. Lague Date: 06/01/22

SIGNATURE: Clyde R. Lague TITLE: Church Chairman

- SERIES Seating will email contract docs for signature after receipt of proposal approval for full order submission with deposit





Rolling Hills Covenant CA
 Custom IDEA 35" Reveal L50

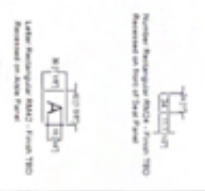


Y Chair width dimension between 20" to 22 1/2"



1 Panel A Thickness
 2 Custom Width
 3 17 1/2" Intermittent Adjust
 4 1 1/2" (2x)
 5 1 1/2" (2x)
 6 1 1/2" (2x)
 7 1 1/2" (2x)
 8 Custom Width
 9 Panel B Thickness

3 - Signage



Acrylic Backing 1/8" x 1/8" x 1/8" (3/16" thick)
 Mounted on top of 3/16" Panel

Label Backing 1/8" x 1/8" x 1/8" (3/16" thick)
 Mounted on back Panel

Notes



Signature: Clyde R. La Due Date: 6/1/22



Signature: Clyde R. La Due Date: 6/1/22



WOOD DETAIL DESCRIPTION FOR HARDWOOD EDGE BANDING & VENEER SURF.

Hardwood edge banding 1/8" thick and 1/8" wide
 and 1/8" wide
 and 1/8" wide

Soft Wood Veneer

Veneer

Hardwood 1/8" thick and 1/8" wide

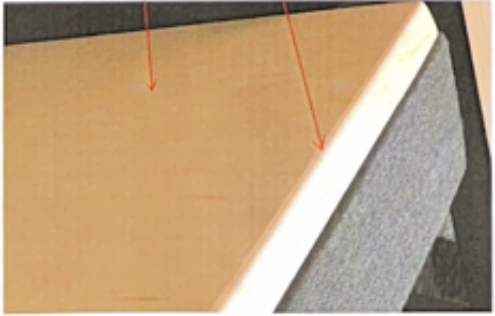
Veneer

Veneer



the leading
or grain
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the edge of the



the edge of the

ACES

EXHIBIT 10

Rolling Hills Covenant Church

Treasurer's Report

Attendance Averages (as of 1/31/2022)

Month	2015	2016	2017	2018	2019	2020	2021	2022	Increase
Jan.	2285	2135	2124	2149	2135	2134	1495	1798	303
Feb	2235	2054	2176	2077	2035	1953	1484		(82)
Mar	2126	2695	2116	2088	2000	0	2014		(88)
Apr	2457	2135	2474	2329	2358	0	2240		29
May	2128	2214	2080	2048	2096	0	1806		48
Jun	2334	2236	2112	2090	2102	0	1850		12
Jul	2217	2124	2192	2076	1918	0	1852		(158)
Aug	2138	2179	2124	2033	1857	1529	2337		(176)
Sep	2308	2229	2170	2087	1949	1376	2125		(138)
Oct	2105	2188	2147	1985	1984	1527	1836		(1)
Nov	2174	2245	2134	2087	2228	1529	1831		141
Dec	2112	2577	2423	2141	1970	1627	1724		(171)
YTD Avg.	2,218	2,251	2,189	2,099	2,053	1,668	2,259		
% Increase	-3.6%	1.5%	-2.7%	-4.1%	-2.2%	-18.8%	+35.4%		


Wow! PTL! A 35.4% attendance increase over last year. An excellent accomplishment in your first year Brother Dan...!

Rolling Hills Covenant Church

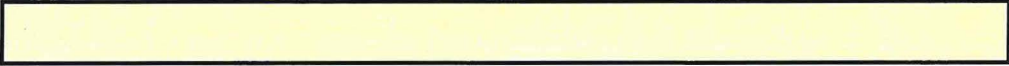
Treasurer's Report

BUDGET SUMMARY

As of January 31, 2022

YTD	Revenue (Giving + Misc.)	Expenses	Diff.
Budgeted	\$ 4,365,854	\$ 4,125,573	\$ 240,281
Actual	\$ 4,771,536	\$ 3,794,540	\$ 976,996 
Diff.	\$ 405,682	\$ (331,033)	

As of January 31, 2022



* Excellent Year-End Giving ... !
• Positive cash flow to support ministry through the remainder of the fiscal year with along with regular weekly giving

EXHIBIT 11

Conversation Sunday 1:15 pm

In greeting a church member after service, member states that there is a rumor going around that someone may have called the seminary questioning Pastor Dan's Doctorate, and that since I was on the search team, I should probably check it out just in case. I thought that would be wise to confirm his degree and squelch any rumor before it got to any further.

Text Sunday 4:16 pm- Rob Lauer, Malcolm Shaad, Agora Search Firm

"Hey Rob and Malcolm.

Hope you guys are doing well. I have to ask you for a favor as there is a rumor running at church that Pastor Dan does not actually have his Doctorate. I would like to kill this rumor before it gets to Dan. Can you provide me with any documents to prove his doctorate degree?"

Monday morning text approx. 9:00 am from same church member that approached me Sunday

"Here is part of the email from registrar@covenantseminary.edu

'I've spoken with the Registrar to get a clearer picture of Dan Burgoyne's status. At this point, he has completed all the coursework, and are awaiting completion of his dissertation to confer his degree.'

Maybe this is all a non issue. If so sorry for bringing it to your attention. "

Text Monday 12:39 Rob Lauer

"Hello Rod. Acknowledging receipt of your text. Malcolm and I are working to respond to your text later this afternoon or early tomorrow."

At this point I have yet to inform any Elder of this information.

Monday 7:06 pm - Phone Call from Rob Lauer, Agora Search Firm

Rob tells me that he called the Registrar at Covenant Theological Seminary and was informed that Dan had not completed dissertation.

I ask Rob to type up his findings for me.

Monday 7:31 pm -

At this point I am compelled to Call Clyde to make him aware.

Clyde conferences in Sam T. Sam T states that we must verify this ourselves tomorrow to be certain.

Tuesday 1:04 pm Sam T calls me in on a conference call with registrar at Seminary

Quotes from Conversation from Registrars Offices:

“He had an oral defense and passed it, but the written dissertation had not been finalized yet and that is needed for completion.”

“I followed up with him immediately (after the email of the advisor saying congratulations Dr Dan Burgoyne) with an email as I was on the email chain, saying we still need to get the signature page, and everything finalized with the written dissertation to award the degree. That part has not been done yet”

“We’ve reached out multiple time over the two years, saying hey where are you at with this, it still needs to get completed”

“There was some confusion on the seminaries end, which is why I don’t want to lay this all on Dan, but there was follow up on his end that was not done”

“Official email communication between the seminary and Dan can be shared if you get Dan to sign a letter authorizing this to be distributed to the church”

Tuesday 4:06 pm Rob Lauer sends me his timeline and Malcolm’s timeline along with communication from Dean Joel Hathaway:

- The first resume received by AGORA from Dan was in February 2020 and was dated December 2019
- Resume, by way of standard format indicated intent to receive doctorate in 2020
- June of 2020 received updated resume indicating doctorate received including a phone call to Malcolm indicating the same
- Dan interviewed by RHCC in March/April of 2021
- Dan hired in May of 2021
- Received text from Rod asking for documentation regarding Dan’s doctorate Sunday evening
- Responded with acknowledgement of having received email Monday
- Called Covenant Theological Seminary’s Registrar on Monday and was informed that Dan had not completed dissertation
- Monday evening informed Rod of call with Registrar
- Tuesday afternoon received call and email from Dr. Joel Hathaway, Director of Alumni & Career Services stating Dan completed doctoral course work and defended dissertation

Malcolm Schaad's timeline of engagement with Dan Burgoyne:

I first engaged Dan Burgoyne in early 2020 about a Senior Pastor search AGORA was conducting for a church in northern California. Malcolm first interviewed Dan on March 19th, 2020. Dan's resume was

dated December 2019 and stated an anticipated completion date of 2020 for his DMin. Dan participated in that search eventually becoming a finalist but ultimately was not chosen.

Dan sent me an email on June 16th, 2020 in reference to a different search that we had previously discussed. He informed me in that email that he had just completed his DMin and included an updated resume (without the anticipated completion dates). We connected for a call and engaged briefly in regards to that search. I failed to update our records with that resume.

I connected again in November of 2020 to schedule a call in regards to the Rolling Hills Senior Pastor search. Dan became a candidate for that search ultimately becoming a final candidate and then accepting a call to be their Senior Pastor. Dan's official portfolio did not have his updated resume.

From: Joel Hathaway

August 30, 2022

Subject: RE: Dan Burgoyne

Dear Mr. Lauer and Mr. LaGue,

Thank you for your inquiry regarding Dr. Dan Burgoyne. Upon further internal review...

In the spring of 2020, after his successful defense, we communicated to Dan that he was a graduate of the DMin program and could begin to use the title "Dr."

1. When someone passes a defense, we typically sign the "signature page" of their dissertation in their presence; the signing of that page then signals to the registrar that the student is a graduate.
2. In Dan's case, Covid had just hit and we conducted his defense online. We did not have a copy of his signature page with us and neglected to sign it afterwards. Covid threw normal processes off track, and the signing of Dan's page fell off our radar (and the registrar was thus never informed that Dan was a graduate of the school).
3. We are now correcting that error so that the registrar will have the official documentation to support what we already communicated to Dan in 2020, namely, that he is a DMin graduate of Covenant Theological Seminary.

Your servant,

Dr. Joel D. Hathaway

Director of Alumni & Career Services

Director of the Doctor of Ministry Program

EXHIBIT 12

I agree that the discussions that have taken place tonight Wednesday August 31st, 2022 before the elder council is confidential and will not be shared with anyone other than your spouse. Any other disclosure of information from tonight's meeting shall be deemed as your immediate resignation.



Pastor Dan Burgoyne

8-31-22

Date

EXHIBIT 13

Path Forward for Pastor Dan Burgoyne

Pastor Dan, this board comes to you collectively. What we share is not a product of one or a few, but a product of this entire board collectively. All of us are 100% behind and support what is presented below. Pastor Dan, this board Loves You. This board wants you to be, the best representative of Christ you can be. The best Husband you can be. The best Father you can be. The best Preacher you can be. The best pastor you can be. The best shepherd you can be. Why? Because we love you as a brother in Christ and in order that you not disqualify yourself from the calling that God has set you apart for, for His special purposes. Following the Matthew 18 process of discipline, we are bring the following items before you.

1. Prioritize Your Family over the Ministry of the Church

Your first and foremost ministry is to your family. This year has been a huge transition for all of you. In less than a year and a half, your kids have transitioned to 3 different schools, you have moved to a new home and began building a new community at a new church. Over the past year we have heard numerous reports from you in having to miss commitments with your kids and how you have not had enough time to invest in their lives. It's troubling to hear your consideration of possibly sending one or more of your kids to Ohio to live with their grandparents to finish off school due to all the challenges and everything else that comes with making a transition like this. Scripture is clear that kids need their parents and a wife needs her husband to be present to shepherd and lead. We are grateful for you dedicating so many hours to meeting with congregants, staying late hours to strategize ministry and to deal with issues. The meetings will never end and the need to plan and strategize will always be needed, and new issues and conflicts will always come up. What you will never get back is the precious time with your family, especially as your kids get older and leave the home. If family is not prioritized, there is a scary reality that a pastor may disqualify himself from ministry, based off of 1 Timothy 3 which states "He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church?." We do not want this for you and our role as elders is to keep one another accountable.

2. Take Responsibility and Don't Shift the Blame to Others

We understand that this has been a difficult year, one that has required a lot of change and difficult decisions to be made. There has been one area though that has become apparent over the past year. There has been a trend that has been noticed by staff, congregants, and elders that we feel the conviction to address in regards to taking personal responsibility. A mark of a great leader is accepting responsibility over their decisions. We understand that no one thrives off of criticism but it will always exist and when it is valid we must not shift the responsibility to others. Below are some examples that we have seen over the past year that we feel need to be addressed:

Example 1 - Purchasing Your Home in Rolling Hills for \$3million: We admit that there could not have been a worse time to move with one of the worst housing shortages in history, but there have been public comments that have been made by you that are not truthful. Examples of this are when you have stated one of the reasons for having to live in Rolling Hills is due to "the elders forcing me to move." Other comments such as "The average home price in the South Bay is \$3 million" and telling others how much you paid per sq. ft. for your home in Ohio

compared to what you "had to pay here because of the ridiculous prices". This is not meant to shame you, but we do want to remind you that you could have purchased a similar size home in Palos Verdes for much less. An elder advised you not to purchase a home in Rolling Hills because of the optics of a Senior Pastor living behind "the gates" in a multi-million dollar home, but it was a decision that Joy and you still decided to make. It is only a matter of time that staff and congregants find out where the Senior Pastor lives, and while it's no one's business as to where you have decided to purchase a home, it is also not acceptable to use the excuses above to defend your purchase. You live in Rolling Hills because you desired and chose to live in Rolling Hills. We ask that you take responsibility for that decision.

Example 2 - Misrepresenting the Neighbors to the Congregation: We are grateful for your leadership and desire to stand up for our right to still have a tent on our property during the remodel. While some congregants do not like that we challenged the city, the elders still fully back and support this decision. However, another issue came up with congregants and staff telling us while they support the decision to challenge the city, they felt that you misrepresented the neighbors after watching the recorded city council meeting. In your sermon following the decision from the city to not extend our permit, you made remarks, such as: "The neighbor said, I can hear the preaching and I don't like what the preacher is saying." There were a number of these remarks that were either highly embellished or proven to be inaccurate, which is why the sermon was edited to remove these quotes to protect you and the church. You were privately and gently approached regarding this shortly after the sermon after elders and staff had received many complaints. It was mentioned to you that the intent of bringing this to you was ultimately to protect you, by sharing with you what the concerns of the congregation and staff were and to inform you of what was actually said during the city council meeting, so that you no longer share something that can be deemed as misrepresentation of the neighbors. Your response to this information was shocking to say the least. Instead of accepting what you had said, you responded with "I know what I heard" and "we've now crossed into the territory of character assassination". Furthermore, you threatened to resign over what was shared with you. We are grateful that the next day you repented for threatening to resign, but sadly you never repented for misrepresenting the neighbors publicly to the congregation and to the staff. This was brought up again recently, and even after time had passed, you still said "I know what I heard" and refused to apologize and accept responsibility for misrepresenting the neighbors.

Example 3 - Worship Center Remodel: The Worship Center remodel has been a huge focus and desire of yours over this past year. The elder council unanimously backed your vision for a \$4 million remodel within just months of your hire. Originally, Craig Knickerbocker was brought on to oversee this project as he had done multiple building projects around the campus. Later, due to complications you asked Craig to step away from the project and consider a sabbatical from the elder council. Clyde and Sam stepped in to assist with the project at that point. Over the last 9 months, the three of you have done the best to complete this remodel project. Over the last several months you have been warned numerous times that the scope of the project is getting too big and we are running out of money. Clyde and Sam were assured numerous times that "we are not going over the original \$4 million budget". Yet recently, you approached the elder council with a desire to increase the budget to \$7 million. The option of a loan was not supported due to us not being able to service a loan of that size. The other option you presented was for you to approach individual donors to see if we can achieve a \$7 million remodel, and this motion was passed by the elders. Throughout this process and even recently, you have mentioned privately to others and publicly to the elders that the reasons we have gotten to a \$7 million dollar budget is partially due to Craig, due to inflation, due to AVL equipment costing \$3+ million, that the numbers Craig and you presented originally were not real numbers, etc. While there may be some truth to a couple of the points, the reality is that this project has gotten to \$7 million due to you continually increasing the original scope of the project in order to fulfill your vision. If the Lord provides the funds, you have the backing of the

elders for a \$7 million remodel, but we ask that you take responsibility for how this project got to where it is and not shift the responsibility on other people and other factors.

Example 4 - Discussing Confidential Elder Discussions and Decisions with Others: Recently an incident became known where you met with two staff members where discussions were had about how the elders have decided not to take a loan to complete the worship center remodel for \$7million and how others have shared with you that the position you've been placed in is a "dangerous position". One staff member left very troubled and was accusatory of the elders, stating that the elders have "painted a target on your back" because they believed that the elders underfunded the remodel. They also shared that you disclosed the private decision and discussions of the elders to not take a loan. You later found out about this and claimed that you never brought up the loan and that you never made any disparaging remarks about the elders. We trust that you did not make disparaging remarks regarding the elders, however it is still troubling that confidential discussions and decisions of the elders are being discussed with staff, especially something as delicate as a \$3million loan and going into debt. You claimed that one of those staff member was the one who brought up the idea of a loan, but later we were told that the staff member said that they never brought up the idea of a loan and that would not be something that would have ever crossed their mind, but that you were the one who brought it up. As we've mentioned in the elder meetings numerous times, our discussions must remain completely confidential, regardless of if you or the staff member brought up the idea of a loan. There should not be discussions of decisions the elders have made outside the elder council and when this was brought up to you it was dismissed. Our hope would also be that staff would not leave your office with the impression that you are not supported by the elder council.

3. Preaching

Dan, we love your bold and unapologetic preaching of the gospel and your desire to hold firm to sound doctrine. As you well know, the role of the Senior Pastor first and foremost is to preach and teach the word of God and nothing should get in the way of people hearing the gospel message. There are two areas we would like to address with you in regard preaching: (1) give yourself more time to study and prepare, and (2) cease with certain jokes and comments.

In terms of the first point, much like the issue of setting proper boundaries to spend time with your family, we see a similar pattern with your study and preparation for Sunday's message. Over the last year you have come in to the church for meetings or had outside meetings with others during the days that you should be dedicated for sermon preparation. Once again, there will always be meetings and things that seem more urgent, but we want you to start drawing proper boundaries.

In regards to the second point, there is a growing concern within the congregation and the elders regarding the necessity to make certain comments and jokes. We have heard from numerous congregants who are either hurt or disheartened that you would make such comments, and even many who have left the church due to it. We feel that these words, phrases and jokes do not add to the message and at times are offensive, demeaning, are not helpful to the hearer, or have any Kingdom value. One example is the racial remarks and jokes. Calling a black worship leader "Michael Jordan" or stating how white individuals need to learn from African American individuals on how to dance. These comments can be and are being viewed as being racially incentive. Another is the constant comments on looks. We have heard this from pointing out "cool shoes" and constant remarks or jokes about weight and appearance. Finally, we don't feel it's necessary to any longer mention where the "exits" are. During your first few months, it was a strong reminder to the church about who we are and

where we are going, but at this point, the people who have stayed at the church are here because they want to be at RHCC. These jokes and comments do nothing to bring people closer to Christ, and in fact, they may be harming people from hearing the word of God. You mention almost every week how you have run out of time to preach and many times you aren't able to get through all your main points. We encourage you to view every moment preaching as sacred. It may be the last sermon someone hears. Taking up 5-10 minutes in stories and jokes may not be the wisest use of the short time we have every week to preach God's word.

4. Cast the Vision and Allow the Staff to Execute

One role of the Pastor is to delegate duties that may take them away from the preparation of preaching and teaching of God's word. As mentioned above, there are so many meetings that you are personally involved in that are taking away your time to prepare for the message on Sundays. You have a great staff. One that is committed to your vision, dedicated to the church and wants to please and serve the Lord through their gifts. Over this last year you have dedicated hundreds if not thousands of hours to every detail of this remodel when you have had men like Craig and Clyde that you could have entrusted it to. You have spent similar hours in meetings with the worship band, sound engineers, tech consultants, and AVL salesmen that you could have entrusted to Brian Johnson and Sam Tabari. These are just two examples of a potential unhealthy pattern that is developing which one person cannot sustain. Additionally, decisions are being made that impact pastors/directors and because of this, they are feeling as if they are being stepped over. Finally, there are many staff members and congregants who feel they cannot share their thoughts and concerns openly with you out of fear of retaliation.

5. Contemporary Worship

There have been a lot of changes to the contemporary worship team. We are grateful for your desire to choose songs that are doctrinally correct, but our concern that we are seeing and hearing from others is rooted in the philosophy of our worship leaders/band. Last year you communicated that your vision and intention was to hire a full-time worship pastor/leader within a year, but it may seem now that your intentions of this have changed. After a year of this new approach to worship, it is concerning that not all of the worship team still attends even one full service. All band members and vocalists, other than one who has been at the church before you arrived, are from outside of our church. We see no intent from any to become a part of the life of our church, such as joining a Life Group, become a member, etc. We also are aware that many of them hold to theology, doctrine and other views that directly oppose that of our church. It is also troubling to us and many congregants that the worship team is called "artists" or "professionals" instead of "worship leaders" and "worship band".

6. Poor Financial Stewardship

We are not owners of the church but as elders we are called to be stewards of His church and the resources entrusted to us. There are a number of alarming areas we have witnessed regarding poor financial stewardship and a lack of accountability:

Example 1 - Contemporary Worship: The elder team approved a \$300,000 contemporary worship budget but was not provided details of how this would be spent. Certain worship leaders are making thousands of dollars per weekend and band members are making more than 2x what they made a year ago due to either your personal negotiations and/or

commitments . About a month ago, one worship leader was allowed and approved by you to have their babysitting fees covered by the church. When recommended to have less vocalists or band members to reduce cost, you have continued to add more and increase the budget. At the current burn rate we will overspend the \$300,000 approved budget.

Example 2 - Events: You continue to task individuals on staff to put on events, some of which cost thousands of dollars, without once asking if we have the budget to support and maintain our current burn rate of the budget. We want to support your vision, but as these costly attraction focused events have increased, our attendance, livestream viewership, and giving have continued to decrease.

Example 3 - Worship Center Remodel: We already mentioned this one under the section of taking responsibility for your actions, but a reminder that the remodel was increased to \$7million dollars due to your desire to have such a massive remodel and excessive AVL equipment. This project can still be completed for \$4 million but you have refused to listen to those around you. You originally took the AVL responsibility on by yourself, bringing your personal friend who you have worked with in the past that you said you trusted to be provide an honest bid. The ordering process was delayed due to this individual not providing us a quote for months. When this was brought to you it was dismissed. Through God's divine intervention, the day we were to sign the contract we found out that your personal friend was overcharging the church by \$600,000-\$800,000 because another vendor brought in for LED and lighting provided a lower quote. Furthermore, you have continued to disregard the warnings of Clyde and Sam over the last few months that we are going over budget and dozens of times have said "we aren't going to spend over \$4million". You desired and supported the idea to take a loan, putting the church in debt and risk, without any insight as to the financial impact. Since then you have been in discussions privately with the AVL vendor, discussing a \$2.5million contract by yourself.

Next Steps

Pastor Dan, as we mentioned in the beginning, we love you and desire for you to be the best shepherd you can be. We believe it would be a benefit to you personally and to the Kingdom to offer the opportunity of confession, repentance, reconciliation and change. We have come up with some mandatory next steps in which the plurality of elders support:

1. A team of men from outside RHCC who are experienced in Pastoral Restoration will work through the above character and leadership issues with you. You will submit to the Team's authority without reservation or hesitation. The Restoration Team will report to the elder council on the progress on a regular and frequent basis. The process is complete at the discretion of the Restoration Team and Elder Council, who will offer their full confidence that restoration and a change of heart has indeed occurred.
2. Upon your confession and apology for your behavior to the congregation, staff and elder council, you will be allowed to continue your preaching responsibilities. The format and content must be approved by the elder council prior to being shared to the congregation and staff.
3. Effective immediately, you will no longer have any Senior Pastor duties outside of preaching.

4. Effective immediately, you will no longer contribute to the worship center remodel or future remodels and building projects.
5. Effective immediately, the Executive Director will report directly to the Elder Council to prevent any conflict of interest and for better accountability. The Executive Director will still support the Senior Pastor in functional execution of church operations.
6. During the restoration process, we ask that you do not talk or meet with elders one-on-one but with at least 2 or more elders present.
7. Agreement to Post-Restoration Requirements:
 - A. Upon return - We will require you to make every effort to maintain two days a week off where you will dedicate that time solely to your Joy and the kids. This means that during those two days there will be no meetings with congregants, coming into the church office for meetings, working from home, answering work related emails or calls, etc. We understand that there is always exceptions, such as an emergency hospital visit or a memorial, but other than these special requirements, we are asking you to dedicate those two days to your family. Once you have determined which two days of the week will be your consistent days off each week, please let Clyde know. We will also inform the staff to not ask you to perform any church functions, to call you, or email you on your days off.
 - B. We will require you to take two uninterrupted days of sermon preparation. This means no meetings at the church or off campus. Obviously, there are exceptions when an emergency comes up, but other than that, we want to protect your time by asking that you maintain two days of your week for sermon preparation. Furthermore, we require that you no longer make any racial jokes and jokes about looks and appearances, as well as tell the congregation where the "exits" are.
 - C. We ask that you make every effort to trust the staff the Lord has provided at RHCC to complete the work of ministry. Work directly with the Executive Director to oversee and distribute necessary work to the staff. We ask that you set the vision and allow the staff to execute.
 - D. We ask that if anyone is to be part of the contemporary worship team at RHCC that they commit to attending at least one service, and if they cannot maintain this, that they are no longer contracted to play at RHCC. We ask that band members and vocalists be vetted for doctrine and theology to ensure that they align with RHCC as they do talk with congregants at the end of the services and are a representation of RHCC. We would greatly desire that those who are on the stage would be part of the life of our church, meaning they are part of a Life Group and are members of our church. And finally, we ask that we do not use terms that can be off-putting to our congregation such as "professionals" and "artists" but refer to them as "worship leaders" and the "worship band".
 - E. Due to the financial escalation of the worship center remodel and demonstrating poor stewardship of the church's finances, you will no longer be allowed to make any decisions that financially impact the budget without prior approval from Clyde LaGue.

By signing this document, you are agreeing to terms and conditions held within and submit to the process and the authority of the elder council. We ask that this document be reviewed, signed and returned by 9am Thursday September 1, 2022. If you have questions, a group of elders will be available to meet with you from 7am-9am Thursday, September 1, 2022.

All items contained within this document and other discussions are confidential and are only to be shared between the Elder Council and yourself. You may share this document with your spouse, any other disclosure to staff, congregants, or others shall be deemed as your immediate resignation.

Pastor Dan Burgoyne

Date

EXHIBIT 14

As the Senior Pastor of Rolling Hills Covenant Church, I rescind my signature and assent to the attached document entitled: *Path Forward for Pastor Dan Burgoyne*, signed September 1, 2022.

Upon prayer this document and its process is unbiblical under Matthew 18, and unconstitutional under the Constitution and Bylaws of the church.

It was presented to me under coercive and menacing threat of my resignation being assumed if I did not immediately sign it, if I questioned any aspect of it, or if I sought any counsel. With insufficient time to consider and pray on the document and under a forced cone of silence my signature was extracted under extreme and undue duress and influence.

As a servant answerable to God and the entirety of the congregational body, I cannot yield and am not yielding my responsibilities to the body to serve as Senior Pastor of Rolling Hills Covenant Church, and I do not resign my position.



Pastor Dan Burgoyne

9-4-2022
Date

EXHIBIT 15



2222 PALOS VERDES DRIVE NORTH
ROLLING HILLS ESTATES CA 90274
310.519.9406 • ROLLINGHILLSCOVENANT.COM

September 16, 2022

Pastor Dan Burgoyne,

According to the terms that you signed on August 31, 2022 and on September 1, 2022, Rolling Hills Covenant Church accepts your immediate resignation as Senior Pastor for publicly and privately sharing the confidential information you agreed to not disclose. Your final day of employment at Rolling Hills Covenant Church is Friday, September 16, 2022. Your final check and vacation payout is being mailed to your home in Rolling Hills, CA.

Your office and belongings will be packed up and delivered to your home at a time of your choosing. We ask that you return your church issued laptop, keys and any other church equipment.

If you have any questions, please feel free to email the elder board at elders@rhcc.net. We pray that the Lord blesses you with whatever He has in store for you next.

Thank you,

A handwritten signature in cursive script that reads "Clyde R. LaGue".

Clyde LaGue
Church Chairman (On behalf of the Elder Board)

EXHIBIT 16

From: Pray Email pray@revivalcity.com
Subject: Fwd: Update From Pastor John Thill + FAQs
Date: August 18, 2023 at 8:28 AM
To: Grant Farrell grant@revivalcity.com, Pastordanburgoyne@gmail.com

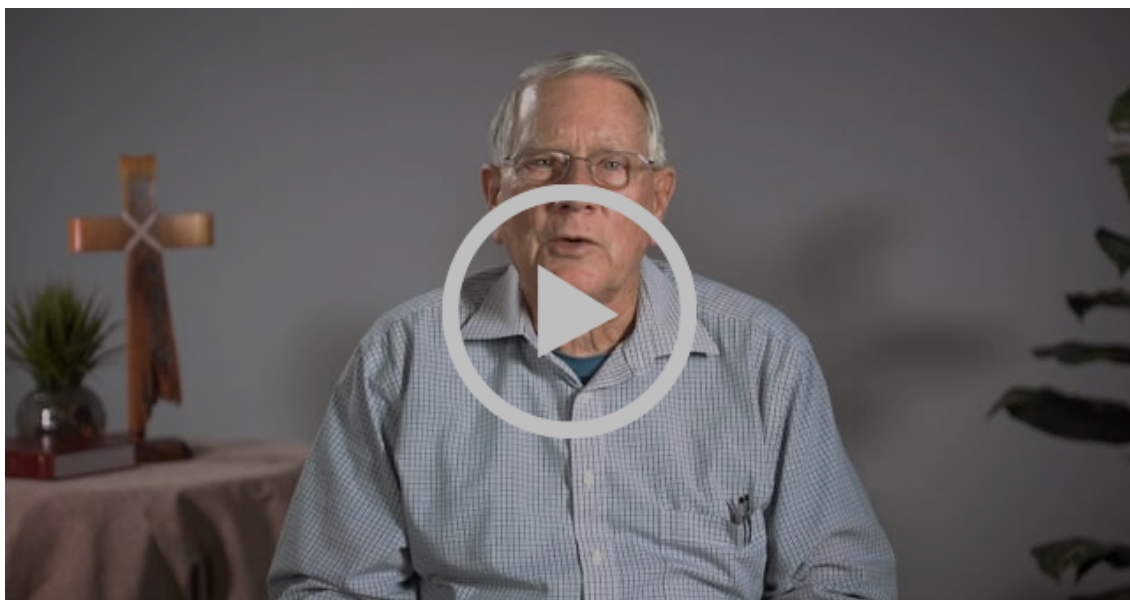


----- Forwarded message -----
From: **Janice** <jankay626@ca.rr.com>
Date: Fri, Aug 18, 2023 at 7:25 AM
Subject: Fwd: Update From Pastor John Thill + FAQs
To: <pray@revivalcity.com>

Sent from my iPhone

Begin forwarded message:

From: Rolling Hills Covenant Church <elders@rhcc.net>
Date: September 20, 2022 at 6:37:20 PM PDT
To: jankay626@ca.rr.com
Subject: Update From Pastor John Thill + FAQs
Reply-To: Rolling Hills Covenant Church <elders@rhcc.net>



Hello church family. Please take a moment to watch this important update from John Thill, our Pastor of Mature Adults, about recent events.

You will also find a link below where we have shared some of your most frequently asked questions.

[FREQUENTLY ASKED QUESTIONS](#)

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[Rolling Hills Estates, CA 90274](#)

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Click here to [unsubscribe from this list](#).

Vertical line on the left side of the page.

EXHIBIT 17

From: Pray Email pray@revivalcity.com
Subject: Fwd: Important Message from the Elders Regarding Pastor Dan
Date: August 18, 2023 at 10:21 AM
To: Grant Farrell grant@revivalcity.com, Pastordanburgoyne@gmail.com



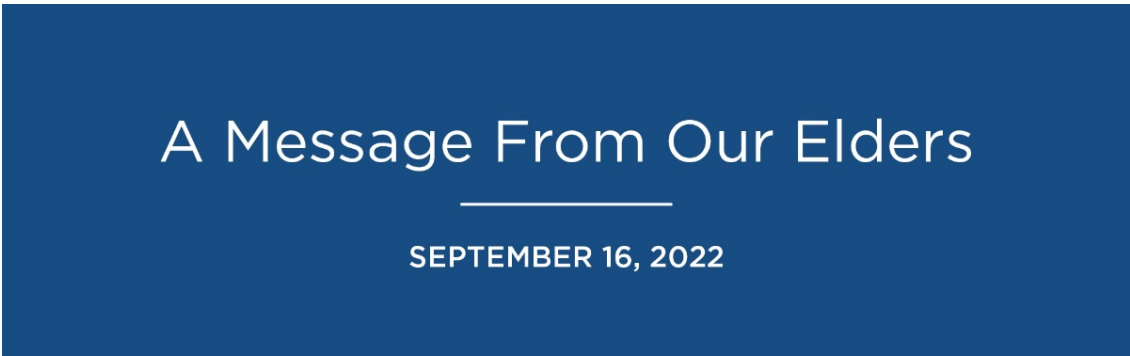
----- Forwarded message -----

From: **Janice** <jankay626@ca.rr.com>
Date: Fri, Aug 18, 2023 at 7:25 AM
Subject: Fwd: Important Message from the Elders Regarding Pastor Dan
To: <pray@revivalcity.com>

Sent from my iPhone

Begin forwarded message:

From: Rolling Hills Covenant Church <elders@rhcc.net>
Date: September 16, 2022 at 8:31:09 PM PDT
To: jankay626@ca.rr.com
Subject: Important Message from the Elders Regarding Pastor Dan
Reply-To: Rolling Hills Covenant Church <elders@rhcc.net>



RHCC Family,

It grieves us to have to send this email to you and we believe it grieves the Lord

as well. Over the last two days you may have heard from Pastor Dan Burgoyne, or others, that the elders have been in a process of correction and restoration for him. Over the past several months, according to Matthew 18, Pastor Dan was approached one-on-one, then by 2-3 individuals. After he dismissed their concerns, the individuals brought their concerns to the elders, who then approached Pastor Dan. These allegations, which were not sexual in nature, were brought forward by multiple pastors, directors, other staff members, congregants, as well as elders. After many hours of prayer, discussion, and outside counsel, the 10 elders of this church unanimously agreed that Pastor Dan was in need of correction and restoration.

Pastor Dan was presented with the evidence and a restoration plan. We informed Pastor Dan that our desire was not to harm or shame him, which is one of the reasons we asked for the contents of the meeting and document to remain confidential to preserve Pastor Dan, his family and the church. Pastor Dan signed a confidentiality agreement that night and the next day signed the agreement to go through the restoration process plan which he also agreed to keep confidential. Days later, he provided us a letter saying he rescinded his signature on the restoration process plan as he believed Matthew 18 was not done, but the elders showed and explained to him numerous times that Matthew 18 had been completed and that this was the final step of the discipline process.

The following week, Pastor Dan came before the elders and presented his perspective. After giving Pastor Dan an hour and a half of uninterrupted time to share, the elders were saddened by the fact that Pastor Dan denied responsibility for almost everything that had been presented to him. Once again, all 10 elders unanimously agreed that correction and restoration was still needed for Pastor Dan. The elders presented to Dan three options: submit to the restoration process, resign, or a congregational vote for removal from his position as Senior Pastor. The elders have wanted to see repentance and restoration but let Dan know that if his conviction doesn't allow him to agree to the restoration process, then he should resign. As we said in an email to Pastor Dan: "We love you and we love your family. We know that it was not easy moving your family here and we don't want to position you in a way that brings harm to yourself, Joy and the kids. For this reason, the elder board has unanimously agreed that if you choose to take the path of resigning, we will provide for you a 1-year severance of pay and medical so that you may provide

for your family and to help you transition to what the Lord has next for you.” The following day (Wednesday, September 14) we received an email from Pastor Dan stating “I believe it best to resign with an appropriate 2-year severance package plus medical insurance...I believe a statement of mutual non-disparagement that the elders and I sign be crafted; honoring our parting of ways.” Pastor Dan also asked for loan forgiveness for money he used for improvements to his home in Rolling Hills. We informed Pastor Dan that the severance package he asked for totaled about \$650,000 which would put staff positions, missionaries and ministries at risk.

After we rejected his desire for a \$650,000 exit package, we heard from congregants that an off-campus meeting was being held for Pastor Dan to address some members of the church. A number of staff members attended the meeting, as representatives of the church, including Pastor John Thill. Here is Pastor John’s experience from last night’s meeting and overall experience of working with Pastor Dan:

“I (Pastor John Thill) have been a pastor for over 55 years, at RHCC since 2009. I join this letter because I can no longer support Pastor Dan’s vision for RHCC or his actions and attitudes with congregants, staff and elders. Dan was insistent on moving us to an elder run church, which I agree is the Biblical model. With this model all of us must submit to the elders ‘as they live under that authority of the Word’ (Hebrews 13:17). Pastor Dan is in rebellion against all 10 of the elders. I have been in numerous elder meetings and can testify that Pastor Dan is not accurately representing either the motives or the actions of the elders. I have been contacted by numerous congregants and staff seeking counsel on how to deal with serious concerns about Dan’s leadership. His continual public repose to those who talk with Him is; “there are many exits at this church, you are free to leave.” This is not the response of a Biblical Pastor. I am his peer professionally, having been a pastor many more years than He, I do not have confidence in the way he deals with congregants, staff or elders. On Thursday night Sept. 15 I attended a public meeting called by some of Pastor Dan’s supporters. I sat through the meeting hearing Dan give inaccurate information, misrepresenting people who he said agreed with him against the elders when I know for certain they do not, inciting the attenders to rise up against the elders, rather than going to them to seek information and express their concern about how they were dealing with Dan. This is not behavior I can support and I call out my peer in ministry for sowing discord

among the body for personal reasons. The most telling part of the meeting was at the end when I raised my hand and requested to ask a question. His response was to deny my yet unidentified question, falsely accuse me and demand I leave the room. This is not the action or attitude I can support in a partner in ministry. I invite any questions you may have of me – 310.521.2546, jthill@rhcc.net. I work part-time and am in the office Monday – Thursday, 6:30am-12:00pm.”

RHCC family, I know that you may be hearing one side of the story from Pastor Dan, and it grieves us to say this, but Pastor Dan is not being truthful in many of the things he’s sharing. Proverbs 6:19 outlines one of the things that the Lord hates: “a false witness who breathes out lies, and one who sows discord among brothers.” Unfortunately, this is the path that Pastor Dan has decided to take instead of submission to the correction brought before him. I encourage you to not cast judgment until you have heard both sides. “The one who states his case first seems right, until the other comes and examines him” (Proverbs 18:17). We know this may come as a shock to many of you and we want you to know that our elders love and care for you and are available to meet with you to address your concerns and share more details that led to this point. To schedule a meeting, please email elders@rhcc.net. Pastor Dan has mentioned that he is “bringing things to light” as if the elders were hiding things in the darkness. The goal of the Matthew 18 process and church discipline is to restore and not harm. Our hope was that this process could have been done in a way to preserve and protect Pastor Dan, his family and the church. Since Pastor Dan has decided to publicly make deceitful claims, we invite you once again to come and meet with your elders to hear from the men who have spent extensive time and effort to protect the church and restore Pastor Dan.

Elders are accountable before the Lord to shepherd and protect the flock, which is why we took seriously the numerous allegations that were brought to us by staff, congregants and elders. The book, *Biblical Eldership*, says “No part of Christian ministry is more difficult than investigating and disciplining sin, especially the sin of a church leader. One can easily think of a thousand clever excuses for evading the discipline of a church leader.” The elders could have taken the easy route by downplaying the allegations and making excuses, but once again, elders are accountable before the Lord for what they choose to do and what they choose not to do. The elders have nothing to gain by doing this, other than knowing that it is the biblical thing to do.

Although Pastor Dan could have refused, he signed a separate agreement on August 31, that he would not share any of the information from that night's meeting with others. The agreement continues by stating that if Pastor Dan chose to share information privately or publicly that it would be considered Pastor Dan's immediate resignation. As of last night, we have witnessed Pastor Dan publicly break this agreement and thus the elder council is accepting Pastor Dan's immediate resignation according to the agreement he willingly signed.

In the days and weeks ahead, we will be speaking with congregants and staff to address any concerns regarding the future. We as an elder board ask that you continue to act in a way that honors the Lord by not slandering or spreading rumors. Please trust and have faith that the elder board is seeking and following the Lord for His wisdom and guidance as we move forward in doing what is best as we continue to shepherd His flock. I would like to remind you that this is not our church but that this is the Lord's church. God has been faithful to Rolling Hills Covenant Church for over 60 years and will continue to do His amazing work for His glory.

RHCC Elder Board

“Yours, O Lord, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O Lord, and you are exalted as head above all” (1 Chronicles 29:11).

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EXHIBIT 18

Audio Transcription Of:

BURGOYNE vs ROLLING HILLS COVENANT CHURCH

Sermon of Pastor Clyde Lague

September 18, 2022

Job No. 10907-A (Audio - Transcript)

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**TRANSCRIPT OF VIDEO-RECORDED
SERMON
PASTOR CLYDE LAGUE
ROLLING HILLS COVENANT
SEPTEMBER 18, 2022**

TRANSCRIBED BY: CHRIS NAADEN, CSR

JOB NO.: 10907-A

1 PASTOR CLYDE LAGUE: Humbly, with a very
2 weighty -- a weighty topic to discuss, Lord, we are
3 grieved that we are here, today. Lord, we -- You
4 knew that this day -- that we were going to be
5 here, before eternity. In Your sovereignty, You
6 knew that every person that was standing on the
7 stage and every person in the congregation would be
8 here today to hear what we're going to share.

9 Lord, the fact that we are here today grieves
10 us because we know it grieves You. We pray, Lord,
11 that our -- that as we gather in Your house, Lord,
12 that our actions, that our words, that our
13 intentions, and that our behavior will be
14 reflective of You and what You did for us, on the
15 Cross.

16 Lord, we pray that we will be glorif- -- that
17 You will be glorified in what we're saying and
18 doing, here. We do not take this lightly. That we
19 come in -- come to Your house, Lord, and we share
20 what we're going to -- what we're going to share,
21 right now.

22 So, forgive us, Lord, for what we're going to
23 share in Your house, Lord. We pray this in Your
24 holy and precious Name. Amen.

25 So, behind me, to my left and my right, is

1 each and every elder -- I'm sorry. My name is Clyde
2 LaGue, and I have the privilege and honor of being
3 allowed to serve you as your church chairman. The
4 men to my left and my right, immediately behind me,
5 are your elders and there are -- there are ten of
6 us and the ones that aren't here are [inaudible].

7 And the ones behind these elders are staff
8 that support what we're about to say. There are
9 more that could not be here, today, but this is a
10 representation of those that faithfully serve our
11 Lord and serve His church, here at Rolling Hills
12 Covenant.

13 And know that what we are about to share
14 before you is hard to hear, is hard to receive, but
15 before the Lord, we cannot stand before Him and not
16 do what is right before Him, as hard as it is.
17 Because each and every elder that is standing
18 before you, today, is going to have to answer, on
19 his day, before the Lord for how have we shepherded
20 the flock that He has entrusted to us. And if we
21 are deficient in those -- in those
22 responsibilities, we will answer for each and every
23 thing.

24 So, I'm about to share a document that this
25 elder board is 200 percent unanimously agreed upon.

1 It was stated all along in this process that if
2 anybody had any conviction and was not 200 percent
3 behind what we were doing that we would stay in the
4 room for hours to negotiate, to talk through it,
5 and get to a position where we were unanimous.

6 Each man here did not flippantly or quickly
7 jump into this. This has been being worked and been
8 in process for months. There have been tons of
9 hours spent, seeking the Lord's Will and guidance
10 in what we're about to share. So, please know that.

11 We are deeply grieved to be standing before
12 you, today, sharing the information that we are
13 about to present. And we know it grieves the Lord.
14 Over the last two days, many of you have heard from
15 Pastor Dan Burgoyne or others that the elders have
16 been in the process of correction and restoration
17 of him.

18 There are those of you, here, or online today
19 that are hearing this for the first time. And it
20 may seem shocking. And we apologize for it and ask
21 that you hear us and please know that the elder
22 board loves each and every one of you and wouldn't
23 pursue or bring this before you if we didn't
24 believe it was deeply necessary.

25 Over the past several months, according to

1 Matthew 18, Pastor Dan was approached one on one
2 and, then, by two to three individuals. After he
3 dismissed their concerns, the individuals brought
4 their concerns to the elders who, then, approached
5 Pastor Dan.

6 These allegations, that were not sexual in
7 nature, were brought forward by multiple pastors,
8 directors, staff members, many congregants, as well
9 as elders, speaking for themselves and for
10 congregants who had approached them.

11 After countless hours of prayer, discussion,
12 and outside pastoral counsel, the ten elders of
13 this church that are on this stage unanimously
14 agreed that Pastor Dan was in need of correction,
15 discipline, and restoration.

16 This is not something that just happened
17 overnight, as it may seem from your vantage point.
18 As one of our pastors stated, character is revealed
19 slowly, over a long period of time and has been a
20 growing concern from shortly after Pastor Dan's
21 hire.

22 To complicate matters, the fact that there are
23 strict laws restricting employers and their ability
24 to communicate and defend themselves against false
25 accusations sharing detailed [crosstalk in

1 foreground] information that can be considered
2 slanderous to the employee.

3 Because of this, from your vantage point, the
4 accusation brought against the church and the elder
5 board, that there is information that is being
6 withheld, and needs to be brought into the light
7 seem valid. But there can be nothing further from
8 the truth.

9 This is a very serious matter and, as the
10 elders of the Church who answer to Christ for
11 shepherding His flock, His congregation, that He
12 has entrusted to this board of elders -- over the
13 last several days, some of you have expressed your
14 disapproval of the elders when, in reality, many
15 have not met with the elders to understand what is
16 happening and to hear evidence and testimony.

17 The elders on this stage and those unable to
18 be here today have spent countless hours on this.
19 Each and every one loves you and loves Pastor Dan
20 and are doing what is right before the Lord and
21 will have to answer to Him for how we shepherded
22 His flock and His church at RHCC.

23 The elders on this stage have been 100 percent
24 unified during the entire process. If you haven't
25 already, we encourage you to read the letter that

1 the elders sent out on Friday and is posted at
2 rhcc.com by clicking "A message from the elders" at
3 the top of the page.

4 Resignation. Pastor Dan was presented a non-
5 disclosure agreement on August 31st. A non-
6 disclosure agreement or NDA is a legally binding
7 contract. The party or parties signing the
8 agreement agree not to share information outside of
9 the parties that participate in the agreement.

10 Pastor Dan could have receiv- -- refused to
11 sign the NDA. He was not coerced or threatened. He
12 freely signed the document and did not ask any
13 questions. By signing this document, he and the
14 church promised that we would not share any
15 information from the night's meeting with others,
16 except for his wife.

17 The agreement continues by stating that if
18 Pastor Dan chose to share information privately or
19 publicly that it would be considered Pastor Dan's
20 immediate resignation. As of Thursday night's
21 meeting and beyond, on his website, we have
22 witnessed Pastor Dan publicly break this agreement
23 and, thus, the elder council accepted Pastor Dan's
24 immediate resignation according to the contract he
25 willingly signed.

1 There have been a lot of slanderous
2 allegations made against the elders. I would like
3 to take a moment to clarify what it means to be an
4 elder pastor. An elder and pastor are
5 interchangeable. They are not different people or
6 roles. In Acts 20:28, "Pay careful attention to
7 yourselves and to all the flock in which the Holy
8 Spirit has made you overseers to care for the
9 church of God which He obtained with His own
10 blood."

11 1 Peter 5:1-2, "So I exhort the elders among
12 you as a fellow elder and a witness of the
13 sufferings of Christ as well as a partaker in the
14 glory that is going to be revealed, shepherd the
15 flock of God that is among you, exercising
16 oversight not under compulsion but willingly as G-
17 -- as God would have you, not for shameful gain but
18 eagerly."

19 In Titus 1:9, "He must hold firm to the
20 trustworthy word as taught so that he may be able
21 to give instruction in sound doctrine and also to
22 rebuke those who contradict it."

23 The qualifications of an elder are found in 1
24 Timothy 3:2-7 and Titus 1:6-8. According to these
25 passages, an elder must be above reproach, the

1 husband of one wife, temperate, prudent,
2 respectable, hospitable, able to teach, not
3 addicted to wine, not pugnacious, gentle,
4 uncontentious, free from the love of money, not
5 found for sordid gain, a good manager of his
6 household, one who has his children under control
7 of dignity, not a new convert, one who has a good
8 reputation outside the church, self-controlled,
9 sensible, able to exhort in sound doctrine and to
10 refute those who contradict, above reproach as
11 God's steward, not self-willed, not quick-tempered,
12 loving what is good, just, and devout.

13 The primary, over-arching qualification of an
14 elder for which the rest are supportive is that he
15 is to be above reproach. That is he -- that he must
16 be a leader who cannot be accused of anything
17 sinful because he has a sustained reputation for
18 blamelessness. An elder is to be above reproach in
19 his marital life, his social life, his business
20 life, his spiritual life. In this way, he is to be
21 a model of godliness so that he can legitimately
22 call the congregation to follow his example.

23 An elder board is made up of a plurality of
24 godly men. Their combined counsel and wisdom help
25 assure that decisions are not self-willing or self-

1 serving to a single individual. If there is a
2 division among the elders in making decisions, all
3 the elders will study, pray, and seek the will of
4 God together until consensus is achieved.

5 In this way, the unity and harmony that the
6 Lord desires for the church will begin with those
7 individuals that He has appointed to shepherd His
8 flock.

9 When a pastor elder is no longer blameless or
10 above reproach as is defined in Timothy and Titus,
11 he then comes under church discipline. The elders
12 are accountable before the Lord to shepherd and
13 protect the flock, which is why we took seriously
14 the numerous allegations that were brought to us by
15 staff, congregants, and elders.

16 [inaudible] Biblical elderships says no part
17 of Christian ministry is more difficult than
18 investigating and disciplining sin, especially the
19 sin of a church leader, and that's a quote. One can
20 easily think of a thousand clever excuses for
21 evading the discipline of a church leader. The
22 elders could have taken the easy route by
23 downplaying the allegations and making excuses but,
24 once again, elders are accountable before the Lord
25 for what they choose to do and what they choose not

1 to do.

2 The elders have nothing to gain by falsely
3 bringing these accusations against Pastor Dan.
4 There is not a single elder before you, right now,
5 or a staff member that is seeking to assume the
6 position of senior pastor, as some have accused.

7 This next item is regarding the accusation of
8 financial fraud. There have been a lot of
9 accusations by Pastor Dan over the last several
10 days. There is one specific one that we feel the
11 need to address publicly. The accusation of
12 financial fraud is a very serious and grievous
13 claim.

14 I as a church chairman made a motion to have a
15 full financial audit performed by the el- -- and
16 the -- performed. The elders voted and approved the
17 motion in March of 2022, just as we have done in
18 years past. This fact is recorded in the March 2022
19 Elder Council Meeting Minutes.

20 Pastor Dan was informed that the audit could
21 not begin until the completion of a data migration
22 from an old accounting system to a new accounting
23 system was completed. It was also communicated to
24 Pastor Dan that the data migration would not be
25 completed and the audit started until October of

1 this year.

2 An outside firm did an initial scan and
3 interim audit this year to investigate and
4 determine if there was anything questionable in
5 regard to the handling of the church's finances as
6 we wait to complete the data migration and per- --
7 perform our annual audit.

8 The conclusion of that audit resulted in the
9 following quote from the firm on May 11, 2022, "We
10 completed our audit work for potential
11 irregularities in financial activity and we do not
12 find any transactions of a concern." Pastor Dan was
13 verbally informed by the executive director and the
14 church chairman, as a witness, of the results.

15 What the elders presented to Pastor Dan in the
16 restoration document were clearly examples of poor
17 financial stewardship that were witnessed by
18 multiple individuals. The elder board has not
19 accused Pastor Dan of fraudulent activities. The
20 fact that Pastor Dan is inferring that something
21 financially malicious is going on is a grievous,
22 misleading, and completely baseless accusation.

23 In closing, the elder board encourages you to
24 email the elders at elders@rhcc.net to make an
25 appointment to come and sit down with us in order

1 that we can share the details, evidence, and
2 testimony that led to this point. In the days and
3 weeks ahead, we will be scheduling meetings and
4 speaking with congregants and staff to address any
5 concerns you may have regarding the future.

6 We as an elder board realize that this is hard
7 to receive and we ask that you continue to trust
8 and have faith that the elder board is seeking and
9 following the Lord for His wisdom and guidance as
10 we move forward in doing what is best as we
11 continue to shepherd His flock.

12 I would like to remind you that this is not
13 our church but that this is the Lord's church. God
14 has been faithful to Rolling Hills Covenant Church
15 for over 60 years and will continue to do His
16 amazing work for His glory.

17 In 1 Chronicles 29:11, "Yours, o Lord, is the
18 greatness and the power and the glory and the
19 victory and the majesty, for all that is in the
20 heavens and the earth is Yours. Yours is the
21 kingdom, o Lord, and You are exalted as head, above
22 all."

23 So, again, please make an appointment to meet
24 with the elders and sit down if you have questions
25 or concerns, moving forward, regarding this -- this

1 sensitive topic.

2 I would like, at this time, to ask, Steve, if
3 you'd be willing to close us in prayer?

4 Steve: Father in heaven, I know as Clyde's
5 openly saying, this is hard to hear, hard to say,
6 hard to receive. Lord, I pray for a heart of trust
7 throughout the church. Pray that everyone here
8 would know that the elders love this church. The
9 elders would die for this church. And we love
10 Pastor Dan.

11 It's just the last possible outcome that we
12 wanted. We wanted restoration. We wanted Pastor Dan
13 to remain our senior pastor. And, Lord, You know we
14 tried everything. Everything.

15 But, Father, this is Your church and Jesus
16 promised to build it, so we just lay this before
17 You and ask You to lead us, ask You to guide us.
18 Help us all to have soft hearts in this. As Paul
19 often said, above all, put on love. Help us to do
20 that.

21 When You find us often on our knees, praying
22 and beseeching You, Lord, for guidance in this,
23 protect our church, protect its reputation, protect
24 our witness to the community around us. May we make
25 this church in every way the light You want it to

1 be. Help us all to do that, together. We ask in
2 Jesus' name. Amen.

3 Hope you all have a blessed week.

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I, Chris Naaden, a transcriber, hereby declare under penalty of perjury that to the best of my ability the above 15 pages contain a full, true and transcription of English on the audio-recording that I received regarding the event listed on the caption on page 1.

I further declare that I have no interest in the event of the action.

July 27th, 2023.

Chris Naaden

Chris Naaden

(10907 - Clyde LaGue, RHCC)

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EXHIBIT 19

Audio Transcription Of:

BURGOYNE vs ROLLING HILLS COVENANT CHURCH

Facebook Live on Sunday with Pastor Clyde LaGue

October 02, 2022

Job No. 11192 (Audio - Transcript)

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**TRANSCRIPT OF VIDEO-RECORDED
FACEBOOK LIVE ON SUNDAY
OCTOBER 2, 2022
PASTOR CLYDE LAGUE
ROLLING HILLS COVENANT CHURCH**

TRANSCRIBED BY: CHRIS NAADEN, CSR

JOB NO.: 11192

1 FEMALE VOCALIST: Good morning. Good morning,
2 everyone. So wonderful to see you all here. Let's
3 find our seats. We're going to begin in worship.
4 Would you all stand with us as we sing these songs
5 to the Lord?

6 When all I see is the battle, you see my
7 victory. When all I see is the mountain, you see
8 mountain moved. And as I walk through the shadow,
9 your love surrounds me. There's nothing to fear.
10 There's nothing to fear now for I am safe with you.
11 Let this be the cry [inaudible] this morning.

12 So, when I fight on -- fight on my knees with
13 my hands lifted high. Oh, God, the battle belongs
14 to you. And every fear I lay at your feet. I'll
15 sing through the night. Oh, God, the battle belongs
16 to you. Amen.

17 And if you are for me -- sing this with us.
18 And if you are for me, who can be against me? Oh,
19 no one. For Jesus, there's nothing impossible for
20 you. Yeah. When all I see are the ashes, Lord, you
21 see the beauty. Thank you, God.

22 When all I see is the cross, God, you see the
23 empty tomb. Halleluiah. When I fight -- so, when
24 I'm fighting, I'll fight on my knees, with my hands
25 lifted high. Oh, God. The battle belongs to you.

1 And every fear I lay at your feet. I'll sing
2 through the night, oh, God, the battle belongs to
3 you. Yes, it does.

4 Almighty fortress, you go before us. Sing this
5 out. Nothing can stand against the power of our
6 God. You shine in the shadows. You win every
7 battle. Come on. Nothing can stand against the
8 power of our God.

9 Almighty fortress, you go before us. Oh,
10 nothing can stand against the power of our God. You
11 shine in the shadows. You win every battle. Nothing
12 can stand against the power of our God. One more
13 time. Almighty fortress, you go before us. Nothing
14 -- nothing can stand against the power of our God.

15 You shine in the shadows. And you win every
16 battle. Nothing can stand against the power of our
17 God. No, nothing. When I fight -- so, when I fight,
18 I'll fight on my knees with my hands lifted high.
19 Oh, God, the battle belongs to you. And every fear
20 I lay at your feet. I'll sing through the night.
21 Oh, God, the battle belongs to you.

22 Oh, yes it does. Oh, God, the battle belongs
23 to you. You along are in charge of the battle,
24 Jesus. Amen. Amen.

25 Oh, you led me out of the desert, brought me

1 into the streams, river of living water. He turned
2 my bitter into sweet. All my burdens are lifted. He
3 took the shackles off my feet. And there's no sound
4 louder than a captive set free.

5 So, let the redeemed of the Lord say so, sing
6 of his promises evermore. Pour out your
7 thankfulness. Let it overflow. Let the redeemed of
8 the Lord say so. Oh, there's joy in the morning,
9 springing up in my soul. There's life worth living
10 because he calls me his own. There's a halleluiah
11 after sweet victory. There's no sound louder than a
12 captive set free. Sing it again.

13 There's no sound louder than a captive set
14 free. So let the redeemed of the Lord say so. Sing
15 of his promises evermore. Pour out your
16 thankfulness. Let it overflow. Let the redeemed of
17 the Lord say so.

18 Let's sing this together. You are my
19 deliverer. Oh, you are my deliverer. The freedom
20 I'm living in. You are my deliverer. You are my
21 promised land. Oh, you are my deliverer. The
22 freedom I'm living in. Oh, you are my deliverer.
23 You are my promised land.

24 So, let the redeemed of the Lord say so. Sing
25 of His promises evermore. Pour out your

1 thankfulness. Let it overflow. Let the redeemed of
2 the Lord say so. Sing it again. Let the redeemed of
3 the Lord say so. Sing of His promises evermore.
4 Pour out your thankfulness. Let it overflow. Let
5 the redeemed of the Lord say so.

6 Pour out -- pour out your thankfulness. Let it
7 overflow. Let the redeemed of the Lord say so. Oh,
8 I'll never be alone anymore. Why should my voice be
9 quiet. You are my deliverer. Yeah. Oh, so let the
10 redeemed of the Lord say so. Amen. Amen.

11 Let's sing this song together. How great the
12 chasm that lay between us. How high the mountain I
13 could not climb. In desperation, I turned to heaven
14 and spoke your name into the night. Then through
15 the darkness your loving kindness tore through the
16 shadows of my soul. The work is finished. The end
17 is written. Jesus Christ my living hope. Amen.

18 My living Lord Jesus. Who could imagine so
19 great a mercy? What heart could fathom such
20 boundless grace. The God of ages stepped down from
21 glory to wear my sin and bear my shame.

22 The cross has spoken. I am forgiven. The king
23 of kings calls me His own. Beautiful savior I'm
24 yours forever. Jesus Christ my living hope. Sing
25 Hallelujah. Hallelujah, praise the one who set me

1 free. Hallelujah, death has lost its grip on me.

2 You have broken every chain. There's salvation
3 in your name. Jesus Christ, my living hope.

4 Hallelujah. Praise the one who set me free.

5 Hallelujah, death has lost its grip on me. You have
6 broken every chain. There's salvation in your name.
7 Jesus Christ, my living hope.

8 Our God's not dead. He's alive. My living
9 hope. Then came the morning that sealed the
10 promise. Your buried body began to breathe. Out of
11 the silence, the roaring lion declared the grave
12 has no claim on me. Amen.

13 Then came the morning. Sing it out. That
14 sealed the promise. Your very body began to
15 breathe. And out of the silence the roaring lion
16 declared the grave has no claim on me. Jesus.
17 Jesus, yours is the victory. Hallelujah.
18 Hallelujah.

19 Praise the one who set me free. Hallelujah.
20 Death has lost its grip on me. You have broken
21 every chain. There's salvation in your name. Jesus
22 Christ, my living hope. Hallelujah. Hallelujah.
23 Praise the one who set me free.

24 Hallelujah. Death has lost its grip on me. You
25 have broken every chain. There's salvation in your

1 name. Jesus Christ, my living hope. Jesus Christ,
2 my living hope. Oh, my God, you are my living hope.
3 Amen.

4 Oh, Jesus, help us never to forget the fact
5 that you are not dead. You are alive. And you are
6 here in this tent right now. You are waiting for us
7 with open arms. You're just waiting for us. Would
8 you impress upon our hearts the desire to come to
9 you.

10 Because in you we find peace. We find joy. We
11 find purpose and we find life. We love you. You are
12 why we're here. I pray that you would be honored
13 and glorified throughout the rest of this service,
14 Jesus. In your name we pray. Amen. Amen. We are so
15 glad you joined us today. Would you take a quick
16 moment -- yeah, amen. Give it up for the Lord. He
17 deserves our praise. Amen?

18 Well, we are so grateful that you've joined us
19 today. And those of you online, we want to welcome
20 you. Would you take a very quick moment and turn
21 around and say hello to someone standing next to
22 you. Then grab a seat.

23 MR. LAGUE: All right everybody. Let's find
24 our seats, please. Welcome to Rolling Hills
25 Covenant Church. Yes. That's beautiful. To everyone

1 joining us online, in the north campus and here in
2 the tent, we are so thankful that you have chosen
3 to join us here today to worship and praise our
4 Lord and savior, Jesus Christ.

5 My name is Clyde LaGue and I have the honor
6 and pleasure of being allowed to serve you as one
7 of your elders and your chairman. As you came in,
8 hopefully you received a worship folder.

9 And we would ask if you are new, in the back
10 there's a connect card. And if you would fill that
11 out, please, and either place it in the offering
12 plates as they go around. You can place it in the
13 blue boxes at either end of the tent.

14 Or, better yet, take it to the blue welcome
15 tents at each end and there's people there that can
16 answer questions and help you get connected into
17 the life of the church. Okay. We would like to
18 welcome a new addition to our church family, baby
19 Krikac.

20 This past -- past week, as you can see, we're
21 excited that Koby, our high school and discipleship
22 pastor, Koby Krikac and his wife Eden welcomed
23 their new boy, Everest Wilder Krikac to their
24 family on Monday.

25 All are doing well. The baby is healthy. Eden

1 There are many things that bring joy to a
2 pastor and elder. But there is no greater joy than
3 to see God's people walking in truth. In our next
4 section we will see how love and truth work
5 together in the church.

6 Let's look at verses five through eight.
7 Beloved, it is a faithful thing you do in all your
8 efforts for these brothers, strangers they are who
9 testified to your love before the church. You will
10 do well to send them on their way in a journey in a
11 manner worthy of God.

12 For they have gone out for the sake of the
13 name. According -- excuse me -- accepting nothing
14 from the Gentiles. Therefore, we ought to support
15 people like these that we may be fellow workers in
16 the truth. There is great joy in showing welcoming,
17 loving, hospitality to others in the church.

18 John mentions, I received a good report from
19 the brothers in verse three. There are positive
20 actions that Gaius is doing. And listen, love is a
21 verb not a feeling. Love in the church expresses
22 itself in actions. And here that action is offering
23 hospitality.

24 Gaius has faithfully passed the test for love.
25 He has welcomed brothers. Brothers, listen to me.

1 is doing great and Koby is doing great as well.
2 He's using this time to catch up on all of his -- I
3 mean to help Eden with all those important tasks.
4 So, he's a busy -- busy as well.

5 And as you can see his brother, Hadden [ph],
6 oh, he's gone, is -- is happy as well. So, okay,
7 this Tuesday is the first Tuesday of the month and
8 it's a meaningful time of prayer and worship. So,
9 it's first Tuesday prayer and worship.

10 It's when we come together as a church family
11 and we cast our concerns, challenges, praises at
12 the feet of our Lord and we worship. We invite you
13 to join us Tuesday from 6:30 to 7:30 in the 290s.
14 If your kids are already signed up for Tuesday
15 Night Live -- or, I'm sorry, if your kids are not
16 signed up for Tuesday Night Live, then you can go
17 to rhccevents.com and you can sign up for
18 childcare, if needed.

19 Okay. Harvest Festival 2022. We have not had
20 Harvest Festival since 2019. This is a great time
21 where we gather as a church body, a family, and
22 it's a wonderful outreach. So, pick up some
23 postcards. We have postcards at the tents on either
24 side. Invite your family, your neighbors, your co-
25 workers, friends, and join us Saturday, October

1 29th from noon to 3:00.

2 We have lots of games, candy, inflatables. I
3 don't know what those are but inflatables, pizza,
4 taco truck and more. But we definitely need your
5 help. It takes over 100 volunteers to put together
6 this Harvest Festival. We need your help with
7 games, food, parking, set up, clean up and more.
8 So, please, please, sign up to volunteer at
9 rhcc.com/harvest.

10 We also, desperately, need candy. So, while
11 you're out picking up candy, please grab an extra
12 bag and we'll have drop off containers around the
13 campus for Sundays. And then during the week if you
14 drop off, you can do that at the welcome center.

15 Giving. We want to always take a moment to
16 express how grateful and thankful we are for your
17 faithful, obedient and your generosity at RHCC.
18 Your gifts and offerings make all the ministries
19 that happen here possible. Harvest Festivals,
20 children's ministry, Reignite Hope, Celebrate
21 Recovery. The list goes on and on. So, we thank you
22 for that.

23 At this time, I'd like to invite the ushers
24 forward. And there are many different ways to give
25 as you can see behind me, including the offering

1 plates, which will come by shortly. After I pray,
2 the worship team will lead us in praise, our ushers
3 will come by for an opportunity for you to give.
4 And please remain seated until the worship leader
5 asks us to stand.

6 Would you please join me in prayer? Heavenly
7 Father, we thank you for the blessings you have
8 provided to each and every one of us. We thank you
9 for this beautiful day where we can freely gather
10 and worship you. We thank you, Lord, for the
11 message that you have given Pastor Sam for us today
12 and his faithfulness, dedication and love for you.

13 We pray that today, through his voice, you
14 will speak to each and every one of us. Convict us
15 of our need for and dependence upon you. When
16 Pastor Sam is finished, we pray that we will not
17 see a man, but we will see you. That as we leave
18 here, we will radiate similar to Moses when he came
19 down from Mount Sinai after being in the presence
20 of and talking with God.

21 We are blessed by all the faithful servants
22 who worship you, Lord, through their precious gifts
23 and offerings. May you multiply and use them for
24 your glory. We lay these prayers all at your feet,
25 Lord, and we pray them, Lord Jesus, in your holy

1 and precious name. Amen.

2 FEMALE: Jesus, what a friend we have in
3 Jesus. Sing what a friend. What a friend we have in
4 Jesus. All our sins and griefs you bear. What a
5 privilege to carry everything to God in prayer.

6 Oh, what peace we often forfeit. Oh, what
7 needless pain we bear. All because we do not carry
8 everything to God in prayer. Would you all stand
9 with us as we sing this song? Let's sing it
10 together.

11 Have we trials and temptations -- Have we
12 trials and temptations? Is there trouble anywhere?
13 We should never be discouraged. Take it to the Lord
14 in prayer. Can we find a friend so faithful who
15 will all our sorrows share? Jesus knows our every
16 weakness. Take it to the Lord in prayer.

17 Are we weak and heavy laden, cumbered with the
18 load of care? Precious Savior, still our refuge,
19 take it to the Lord in prayer. Do my friends
20 despise, forsake me? Take it to the Lord in prayer.
21 In His arms He'll take and shield me. I will find a
22 solace there. Oh. Let's sing what a friend we have
23 in Jesus.

24 What a friend in Jesus. All our sins and
25 griefs you bear. What a privilege to carry

1 everything to God in prayer. Amen.

2 MR. EVANS: Thank you. Got my water. Got my
3 bible but not my Kleenex. For those of you who
4 don't know me, I'm Sam Evans. I always like to give
5 my official title. My official title is this. I am
6 a slave of Jesus Christ and a servant to his
7 people. And I pray that the same is true for you.
8 Amen?

9 CONGREGATION: Amen.

10 MR. EVANS: It's truly, truly a joy to be here
11 today. My wife Karen and I just love you and I'm so
12 glad that she's here today because my coat is
13 covered in makeup and -- and she's been a witness.
14 I've been a good boy.

15 It is a joy to be here, but I will say this.
16 The circumstances bring us no joy. My hope today,
17 my prayer, and I've been praying. Many people have
18 been praying for me and for this church is this,
19 that we will leave here today with a richer
20 understanding of our circumstances but more
21 importantly that we will leave here today with a
22 hope for the future.

23 Understanding and hope is what I want to
24 bring. I want to illustrate -- start off with
25 something Pastor Byron said years ago. Do we love

1 him? That's a great man. And -- and the things he
2 said stuck in my mind.

3 One of the things I remember, he -- he gave an
4 illustration once that someone came up to him after
5 the service and they said, why can't we be like a
6 New Testament church? And he said, well, which one
7 would you like to be like? The Corinthian church?
8 The Galatian church? The churches that were not so
9 good in Revelation. We know this. There are no
10 perfect churches.

11 That has been said many times by many others.
12 If you find one, don't join it -- then it won't be
13 perfect. If you know me, you know that I love the
14 Bible. I know you do too.

15 And one of the things we love about Scripture
16 is every issue of live in church and your personal
17 life is covered. Every situation the -- that is in
18 the Bible and how we deal with those situations is
19 also in the Bible.

20 If you have a Bible, and I pray that you do,
21 please open to John -- Third John -- Third John.
22 Little book in the back of the book. Yeah. Third
23 John, Jude, Revelation. It's hardly a book. It's
24 more of a postcard. It's just one chapter. We're
25 going to cover the whole book today.

1 This is written by the apostle John. He was
2 one of the original apostles, a disciple of Jesus.
3 He wrote the gospel of John, first, second, Third,
4 John and he wrote the book of Revelation.

5 He's writing at the end of his life. He is now
6 off of the Island of Patmos. He is writing from
7 Ephesus. He's in his late 90s. This is the last
8 letter that we know that we have from him.

9 This is an un-named church. It's in Asia Minor
10 someway -- somewhere, we believe, because the names
11 kind of line up with that area of the world. There
12 are three principal players in this little passion
13 play.

14 The first is Gaius. He has a stellar
15 reputation amongst the church. One of the things
16 that stands out is every visiting missionary or
17 pastor he makes a home for. He finds a way to show
18 them hospitality.

19 Another player we're going to see is
20 Diotrephes. He is a leader in the church, and he
21 refuses to welcome visitors. The Third player is
22 Demetrius. Demetrius is likely the person who is
23 bringing this letter to Gaius, to whom the letter
24 is addressed. And he has also a stellar reputation.

25 There are four sections to this letter. I'll

1 point to these. The joy of walking in the truth --
2 the joy of walking in the truth. The joy of
3 welcoming other believers into our home and showing
4 them hospitality. How a bad leader can rob a church
5 of its joy. And fourth, how we can turn this around
6 and bring it to a conclusion.

7 Number one, verses one through four, John
8 chapter 3. Let's see it. Starting at verse one. The
9 elder, this is John writing as the elder, to the
10 beloved Gaius, I -- whom I love in the truth. And I
11 -- behold, beloved, and I pray that all may go well
12 with you and that you may be in good health as it
13 goes well with your soul.

14 For I rejoice greatly when the brothers came
15 and testified to your truth as, indeed, you are
16 walking in the truth. I have no greater joy than to
17 hear my children are walking in the truth. If you
18 have a Bible as we go through this, I'm going to
19 encourage you, every place you see the word truth
20 or true, highlight it, underline it, circle it
21 because that tells you something important.

22 This is what this passage is about. It is
23 about truth. It is six times and once as true. And
24 it is notice in the truth. The definite article is
25 there. He is writing as a pastor. He establishes

1 his authority. He says, I am an elder and
2 therefore, you are to listen to this. And he says
3 though I love you -- you are my beloved and you are
4 in the truth.

5 Some versions have verse two as this, that you
6 would be prosper and be in good health. We see that
7 in the King James as well as the New American
8 Standard. Oral Roberts, the famous health and
9 wealth preacher one day randomly opened his Bible
10 to that verse, and this is where from which sprang
11 the health and wealth gospel.

12 That God wants you to prosper and he never
13 wants you to get sick. Oral Roberts died on
14 December 15, 2009. He did leave behind a \$117
15 million fortune. The health and wealth gospel is a
16 false gospel. He missed the point of the passage.
17 The point is truth. It is the truth.

18 John has received, he says, a good report
19 regarding Gaius. And he takes great joy in this but
20 even more importantly to me, this is what he says.
21 I find no greater joy than to hear my children are
22 walking in the truth.

23 We see the heart of a pastor here. These are
24 my children. We see the tenderness with which he
25 cares for God's people. And he finds great joy that

1 the church is walking in the truth. When the Bible
2 uses the word walking in this way, it is not
3 referencing getting from here to there on foot. It
4 is referencing the way we live our lives, the
5 regular pattern.

6 We would say today, that's the way he is. He
7 walks this way. We find truth four times in four
8 verses. You see how important the truth is to John.
9 It's important to him. So important that he
10 highlights this in the Gospel. Just three quick
11 references.

12 John 1:14, he tells us that Jesus came full of
13 grace and truth. In the upper room discourse, he
14 quotes Jesus Christ as saying this. Jesus says, I
15 am the way, the truth and the life and nobody comes
16 to the father except through me. And finally in
17 John 17:17, sanctify them in the truth. Your word
18 is the truth.

19 Walking in truth. How do we sum all that up? I
20 would propose that we use the words of Jesus in
21 Mark 12 versus 30 and 31 he says this. You shall
22 love the Lord your God with all of your heart, with
23 all of your soul, with all of your mind and with
24 all of your strength. And you shall love your
25 neighbor as yourself.

1 If we truly love God, we will be walking in
2 obedience to him and to his commandments. And if we
3 truly love others, we will value them and we will
4 uphold them and we will care for them as our fellow
5 neighbors.

6 Truth. We are a nation of liars. Psalm 12:2,
7 everyone utters lies to his neighbor with
8 flattering lips and a double heart they speak. In
9 the world out there are many lies today, and you
10 know them. Lies about what marriage is. Lies about
11 gender issues. Lies about crime. Lies about what
12 defines success.

13 Here's a hint, it's not money. We can not say
14 we love others and not tell them the truth. Worldly
15 lies, in some cases, have invaded churches. When we
16 walk in the truth, we walk in all of God's truth
17 all of the time. And God's truth is found in the
18 scripture.

19 Our personal lives will be a reflection of
20 that truth that is within us. You can't walk in
21 half a truth. It's either true or it's not. And let
22 me suggest to you a half truth is worse than a lie
23 because it is a lie wearing the robes of a truth.
24 And until that robe is stripped away, the lie can
25 not be revealed.

1 He doesn't even know them. They're just sent there,
2 and they show up and say, we need food, clothing
3 and shelter. And they offer that.

4 He says, you would do well to send them on
5 their way in a worthy manner. This is a -- this is
6 an idiom of the first century that basically means
7 this. Please send them on their way. The key is, in
8 a manner worthy of God. And the text gives us three
9 motivations for Gaius to send them on their way in
10 a manner worthy.

11 The first is this. They went out for the sake
12 of the name. Who is the name? Jesus. Philippians
13 2:9, He is the name that is above every name. The
14 second motivation we find is they receive nothing
15 from the Gentiles. Ethnos in the Greek,
16 ethnicities. This is pagans in NIV. Basically,
17 this means anybody outside of the Christian faith.
18 Now this makes sense. Who outside of the faith is
19 going to give them something? And positively, who's
20 going to help them if the church doesn't. And so,
21 the church helps out.

22 Thirdly, the church supports the mission. So,
23 therefore, in effect, they're working right
24 alongside the truth of Jesus. Not everyone's a
25 missionary. But everyone can send one. You know, I

1 wonder, and perhaps you have as well, how many
2 people we will meet in heaven that we don't even
3 know, that will come up to us and say you're tithe
4 to Rolling Hills Covenant Church supported the
5 missions. A missionary came to our village, and
6 everyone was saved.

7 How many people will say, I was in L.A. County
8 Jail and your church sent people and they gave me
9 the gospel and I'm here because of you. How many
10 people will say my parents brought me here to
11 Sunday school. We left after a year and in my 30s I
12 got into trouble, and I remembered Jesus and I
13 called upon His name. It's about Jesus and working
14 alongside the truth.

15 So far, so good. There's a lot of love going
16 on in the church. But there's a problem and the
17 problem is found in a person. Let's look at verses
18 nine and 10. I have written something to the church
19 but Diotrephes, who likes to put himself first,
20 does not acknowledge our authority.

21 So, if I come, I will bring up what he's
22 doing, talking wicked nonsense against us and not
23 content with that, he refuses to welcome the
24 brother and stops those who want to and puts them
25 out of the church. A poor leader can rob the church

1 of its joy.

2 You know, Gaius and Demetrius are found
3 several times in the New Testament. In fact,
4 they're found together in Acts 29 in the city of
5 Ephesus. There's a lot of good reports about these
6 two men. Diotrephes name has been lost to the dust
7 of history. Nobody exalts Diotrephes.

8 He is some sort of leader in the church. The
9 text is silent. But in that position, he exercises
10 authority over the church. And people will either
11 submit to that authority or they will be thrown out
12 of the church. There's nothing commendable about
13 Diotrephes.

14 And as we look in the text, there are five
15 keys to his life, five road signs of bad
16 leadership. This is not a comprehensive list. But
17 this is a list where leaders can fall short. Notice
18 the switch in person, though.

19 It's starts with I, the elder. And he goes I.
20 Did you notice that? Who likes to put himself
21 first, he does not acknowledge out authority. He
22 speaks badly about us. He's refusing to submit to
23 those over him.

24 Rather than -- and the text tells us why. Look
25 at this. Rather than submit to the leader, what

1 does it say? He likes to put himself first. In
2 fact, the Greek is more specifically. The Greek is
3 Filos Protos. He loves to be first. Has to be
4 first. What does Jesus say about first? The first
5 will be --

6 CONGREGATION: Last.

7 MR. EVANS: And the last will be --

8 CONGREGATION: First.

9 MR. EVANS: Amen. And so, church leaders who
10 put themselves as the ultimate authority in the
11 church will not submit to authority. They cannot.
12 There's no mutual submission as the Bible commands.

13 God has not designed the church like a
14 corporation. There is no CEO in the church where
15 everyone submits to him. God has designed the
16 church to be under the authority of the pastors and
17 elders. It's the same office but as you read the
18 scriptures, I want you to take note, they're never
19 in the singular. Ever. It's always pastors and
20 teachers. There is a mutual submission and a
21 plurality of leadership.

22 Two. He speaks wickedly against those who are
23 over him in authority. He slanders them. Now, we
24 might ask ourselves where's Matthew 18 in this
25 process? What word do they go to one on one? Where

1 do they go to on one? The text is silent. There's
2 no evidence.

3 What there's evidence of is he sent a letter
4 to the church, but apparently, the church has not
5 read it. It is also a matter of historical order.
6 And what I mean by that, how did the events happen?
7 The text tells us. He defied the elders. He made it
8 public. He slandered them. He refused to obey them
9 and put the elders in a position to call this out.

10 Number three, not welcoming those endorsed by
11 the leaders. Unlike Gaius, when -- when strangers
12 come, he turns them away. We don't know why that
13 is, but we know the motivation. He's in charge. You
14 don't tell me what to do. This is my church. And he
15 puts them out.

16 Number four, he stops those who wants to
17 welcome others. Bad leaders stop others from doing
18 good. They build alliances. They bully. They use
19 personal power, and they use force to exert their
20 will. The church wants to do right but some are
21 intimidated and so they bend to Diotrephes' will.

22 Number five, those who disagree he puts out of
23 the church. When confronted over abuse of power, he
24 invites them to leave. This may come as a shock to
25 you, but the pastor is not always right. I know,

1 it's strange. The elders are not always right. But
2 when elders and those authority -- in authority
3 over us all agree there's a problem, we have to
4 look at that problem. We are duty bound to do it.

5 You may have seen the letter that Pastor Byron
6 sent to this church on the issue that I'm
7 discussing. If you haven't, I strongly encourage
8 you to read it. If you've read it, read it again
9 carefully because it's a very important letter.

10 You may have seen John Phills [ph] video. I
11 encourage you to watch that. This is truth. We need
12 to understand the truth. Byron -- Pastor Byron
13 brought up something in his letter that I think was
14 so important. Listen.

15 Ten godly men have arrived at a conclusion.
16 They can not all be wrong. And when called to
17 account, we must acknowledge their authority. It
18 wasn't done in secret. But there was efforts to
19 save shame and embarrassment. But that wasn't --
20 not going to be allowed by this person.

21 I have a senior position here, as you know. I
22 made hundreds of decisions every week. One
23 particular time, I made a decision and it had to do
24 with logistics of the church. And I was immediately
25 bombarded by letters from the elders telling me

1 this was a bad idea. And so, I did the only thing
2 that you -- you would naturally do. I wrote them
3 back, said no, you're wrong.

4 And I -- we're going back and forth. I went
5 home and I prayed about it and -- and this is the
6 conclusion I came to. If ten godly men agree that
7 this was a bad idea, it's a bad idea. And let me
8 tell you something, I'm not sharing this because I
9 -- I want to be the hero of the story. I'm not.

10 Here's why I'm telling it to you. We are in
11 submission to the elders, even when we think every
12 one of them is wrong. We submit. As a church leader
13 I have found that eating crow for dinner and humble
14 pie for dessert goes down hard but is very
15 nourishing for the soul.

16 When we look at these five issues, none of
17 them -- listen, this is important. Listen to me.
18 None of the issues cover doctrine. There not saying
19 he's a bad preacher. They're not saying you got the
20 gospel all wrong. It's not doctrine. He may be a
21 fantastic preacher. That's not the issue here.
22 There are character flaws that have to be
23 addressed. This bad example ought not to be
24 emulated.

25 Let's look at verses 11 and 12. Beloved, do

1 not imitate evil but imitate good. Whoever does
2 good is from God. Whoever does evil has not seen
3 God. Demetrius has received a good testimony from
4 everyone and from the truth itself and we add our
5 testimony. You know that our testimony is true.

6 Demetrius, you're coming with this letter.
7 He's a good guy. Take him in. But the more thing --
8 important part is what he's saying at the
9 beginning. Do not imitate evil. Imitate is
10 "mimeisthai" in the Greek. It's where we get the
11 English word mimic.

12 When you see evil, don't imitate it. And it's
13 pointing us back to the verses above. And it's
14 saying, don't be like that. That's not who you are.
15 You walk in the truth. Continue to walk in the
16 truth. Do good. This is not a workspace salvation.

17 We are saved by grace, through faith, not by
18 works. Ephesians 2:8-9. We know that. What does
19 2:10 say? You are God's workmanship, created in
20 Christ Jesus to do good works that he has prepared
21 in advance for you to do.

22 Demetrius is the bearer of this letter. They
23 encourage the church to welcome him because he
24 walks in the truth. Can you see the -- the dilemma
25 that Gaius is in? He's in a tough spot. He can

1 either submit to Diotrephes or he can tear up the
2 letter and go away. What -- what will he do? That's
3 a tough spot to be in.

4 Matthew 5:9, in the Sermon on the Mount, Jesus
5 says this. Blessed are the peacemakers for theirs
6 is the kingdom of heaven. There is a difference
7 between a peacekeeper and a peacemaker. There is a
8 difference between a peacemaker and a peacekeeper.

9 Peacemakers -- Jesus peacemakers find a path
10 to peace without ever sacrificing their values.
11 Peacekeepers will sacrifice their values to keep
12 the peace. If you know your history, Neville
13 Chamberlain, peacekeeper. I have achieved peace in
14 our time. And Hitler invaded months later, Poland.
15 A peacemaker, Churchill. Found the path to peace
16 but did not sacrifice his values.

17 Let's look at our final verses. Verses 13 --
18 13 and 15. I had much to write to you, but I'd
19 rather not write with pen and ink. I hope to see
20 you soon and talk to you face to face. Peace be to
21 you. The friends greet you. Greet the friends each
22 by name.

23 There are some things that need to be said in
24 person, face to face. The letter that the elders
25 originally sent out with the issues, I was asked to

1 participate in it. But I also knew that one day, in
2 the coming weeks I would be preaching and so I
3 refrained from the letter because I want to talk to
4 you face to face.

5 I have no desire to discuss this publicly. But
6 the church is struggling, and I felt it was
7 imperative that if I could help, I would. As I said
8 at the beginning of the sermon, I hope this helps.

9 Previously here, as publicly stated more than
10 once, the elders are doing to me what they did to
11 Dan -- to Sam. Let me tell you something. That's
12 false. That is false. The elders never attacked me.
13 I love these men. I trust these men. I submitted to
14 these men because they're good and godly men that
15 ought to be submitted to.

16 The public reasons that I gave for leaving
17 Rolling Hills Covenant are and were true. Pastor
18 Byron in his way kind of affirmed the same thinking
19 if you read his letter. It just simply was not wise
20 to have the former leader in a position of
21 authority and power. It could lead to divided
22 loyalties.

23 And this man who came, came with his vision
24 and I didn't want to get in the way of that vision.
25 What I have not said until recently, the last

1 couple of weeks, and I now say publicly and sadly,
2 I knew that I would not be able to submit to his
3 leadership.

4 I want to be clear. Listen carefully. These
5 were not sin issues. These were not sin issues.
6 These were issues of leadership that I found would
7 make it impossible for me to submit. And so, I
8 separated myself from the church physically, we
9 moved to Beaumont, and emotionally.

10 And I'll tell you why right now. But first you
11 might ask me, if you knew why didn't you say?
12 Because they're not sin issues. I had an opinion
13 and I had hoped my opinion was wrong. I did not
14 want to be right. And Thirdly, I did not want -- I
15 refused to let that opinion burn down the church.

16 There's people, if they saw the same thing,
17 come to me and ask, I would have to be a what? A
18 truth teller. And I would not do that. People
19 needed to come to their own conclusions. This is
20 the man God brought. We'll discuss that in just a
21 moment.

22 Succinctly stated, my personal philosophy --
23 and I encourage everyone here listening, if you're
24 watching online. This is important. When it comes
25 to submission in authority, we have two choices and

1 only two. Submit or quit. We don't have the right
2 to argue, back bite, tear down, go after our
3 leaders. If you find you can not submit, you are
4 duty bound to go somewhere where you can submit.

5 There are two final issues I would like to
6 address. First, you may be asking how did we get
7 here? Raise your hand thinking that. Every hand.
8 Right. Here's how. You ready? I don't know. Here's
9 some things that I do know. This is the man God
10 brought. He brought him for his own sovereign
11 reasons that today are veiled.

12 There's going to be a forensics file on this
13 and we're going to figure out what happened. We got
14 to trust our leaders as they go through, and they
15 discern how we got here so they don't get here
16 again. Trust that.

17 But there's a deeper reason. One that we can
18 know and it's this. I'm going to illustrate it. One
19 of the musical groups that I liked growing up was
20 the Beach Boys. Google it when you get home.

21 So, and I would -- John, you're a musician. I
22 would listen to their songs, and this is, you know,
23 a two-minute song that was just wonderful. I really
24 -- it was just beautiful. I'd listen to those 45s
25 until I wore them out. And then I saw them in

1 concert. And they were horrible. But anyone can
2 have a night -- a bad night. So, I went again. They
3 were still horrible.

4 Then somebody gave me a free ticket and I
5 finally got my money's worth. How could that be?
6 Here's the answer. The documentary -- the wrecking
7 crew -- we discover the Beach Boys didn't play any
8 of those instruments. They were all studio
9 musicians. You had one group in the studio, and you
10 had somebody else on stage. They weren't the same
11 person.

12 The person on stage is not always the person
13 off stage. There are 1440 minutes in every day.
14 There are 10,080 in every week. Let us exercise
15 extreme caution that we don't judge a man by the 40
16 minutes we see him on Sunday.

17 There is an entire person who has spent much
18 more time with the elders than many of you sitting
19 here today. The combination of time and heat and
20 pressure will form us and show who we are. Those
21 elements on a lump of coal will make a diamond.
22 Those elements on a block of ice will cause it to
23 evaporate and go away.

24 Where do we go from here? What are our next
25 steps? I don't have the complete answers, but I

1 have four things that I want to leave you with.
2 Number one, there are very few certainties in life,
3 but one thing is certain. Change.

4 There is a natural human resistance to change.
5 That's why most people don't come to Christ. They
6 know -- they know they have to change. Change is
7 difficult. But again, God brought this. He brought
8 it for a reason. He is sovereign. Nothing happens
9 where God says, what? He brought this. Let us trust
10 in the process and let us act in the dignity that
11 we have in Jesus Christ. Walk in the truth.

12 Number two, this is a very emotional issue.
13 This stirs up very powerful feelings within us. Be
14 careful. Be careful that we do not base our
15 decisions on our feelings. Let us make our
16 decisions based on the facts. Take the time.

17 Understand the facts. Make your evaluations on
18 that, never on your feelings. The one exception is
19 Karen, of course but let us agree -- mutual agree
20 by a holy covenant that we will look to no man but
21 Jesus Christ.

22 And finally, let us trust in the words of
23 Jesus. In Matthew 16:18 he says this. I tell you
24 this, you are Peter but, on this rock, I will build
25 my church. This is His church. Trust Him that He

1 will care for His church. Amen?

2 CONGREGATION: Amen.

3 MR. EVANS: Well, let's pray. Heavenly Father,
4 thank you so much. I love your word, if it's not
5 obvious, and it's such a delight to look into it.
6 How often we have come to struggles and
7 difficulties and problems in our lives and then we
8 realize the answers are found in your holy word.

9 We are grateful for that. And we pray not only
10 today, but as we look through your word that it
11 would enlighten our hearts. That it would
12 strengthen us in our calling. That we would walk in
13 the truth as Jesus walked in the truth. That we
14 walk with Him. We walk in the light.

15 And as we walk in that light, we get closer to
16 Jesus. And the closer we get to Jesus the brighter
17 that line shines -- light shines. Let it illuminate
18 within all of our hearts. Show us the ways that we
19 need to be more like Jesus. That we would be an
20 accurate reflection of the truth and the light and
21 the life and the Holy Spirit that lives in us. We
22 pray in His name. Amen. Thank you.

23 FEMALE VOCALIST: I hear the Savior say thy
24 strength indeed is small. Child of weakness, watch
25 and pray. Find in me thy all in all. Sing Jesus.

1 Jesus paid it all. All to Him I owe. Sin has left a
2 crimson stain.

3 He washed it white as snow. Oh. Washed away.
4 But now indeed I find my power in God alone. Can't
5 change the leper's spots and it melt a heart of
6 stone. Jesus paid it all. All to Him I owe. Sin had
7 left a crimson stain, but he washed it white as
8 snow.

9 Oh, you washed away all my stains. Thank you,
10 Jesus. And when before the throne I stand in him
11 complete, Jesus died my soul to save. My lips shall
12 still repeat. Jesus paid it all. All to him I owe.
13 Sin had left a crimson stain. He washed it white as
14 snow.

15 Jesus paid -- Jesus paid it all. All to him I
16 owe. Sin had left a crimson stain. He washed it
17 white as snow. He washed it white as snow. Oh, He
18 washed it white as snow. He washed it white as
19 snow. No more guilt. No more shame.

20 Oh, praise the one who paid my debt and rises
21 life up from the dead. Oh, praise the one who paid
22 my debt and rises life up from the dead. Oh, praise
23 the one who paid my debt and rises life up from the
24 dead.

25 Oh, praise the one who paid my debt and rises

1 life up from the dead. Oh, praise the one who paid
2 my debt and rises life up from the dead. Oh, praise
3 the one who paid my debt and rises life up from the
4 dead. Yeah. Thank you, Jesus. You washed us white
5 as snow.

6 Washed away -- let's sing it out one more
7 time. All praise -- All praise the one who paid my
8 debt and rises life up from the dead. Oh, praise
9 the one who paid my debt and rises life up from the
10 dead.

11 MR. EVANS: Please be seated. When you came
12 this morning, you should have received the elements
13 as we were going to celebrate communion this
14 morning. If you did not have a element given to
15 you, please raise your hand and the ushers will
16 bring it to you.

17 I want to talk to you about communion. The
18 apostle Paul gives a really complete teaching on
19 that in First Corinthians, chapter 11. And it
20 begins the teaching on it in this manner. But in
21 the following instructions I do not commend you
22 because when you come together it's not for the
23 better but for the worse.

24 For in the first place, when you come together
25 as a church, I hear there are divisions among you.

1 And I believe it. Then he teaches on communion, and
2 he says this. Whoever, therefore, eats the bread or
3 drinks the cup of the Lord in an unworthy manner,
4 will be guilty concerning the body and the blood of
5 the Lord.

6 Let a person examine himself and then eat the
7 bread and drink the cup. For anyone who eats and
8 drinks without discerning the body eats and drinks
9 judgement on himself. That is why some of you are
10 ill and have died.

11 This is often taught. That we should examine
12 our hearts before we come to scripture. And I think
13 that's true. But we can not ignore the larger
14 context. The apostle is writing to a divided church
15 where there are divisions and factions.

16 He says, when you do this in an unworthy
17 manner, it's against the body. I think he's talking
18 about the body of Christ. And he's saying, if you
19 have divisions, if you have factions, if you have
20 heartaches, go take care of that first. Don't take
21 this cup.

22 If God is convicting you of that today,
23 confess it, take it, and go be reconciled. Before
24 we do anything more, here's what I want to do. I
25 want to take just a minute to bow our heads and to

1 pray. Let us search our hearts and if there's
2 anything we need to release, we need to let it go.
3 Let's pray.

4 Father, we pray the words of King David in
5 Psalm 139. Test our hearts. Examine us. See if
6 there be any wicked way in us. And lead us in the
7 way everlasting. Amen. If you open the top, you'll
8 find your bread elements.

9 This bread represents the punishment that
10 Jesus took for our sins. Every sin must be punished
11 by God. And either we will pay it, or we trust in
12 the truth that at the cross Jesus paid it all. The
13 scriptures tell us, on the night he was betrayed,
14 the Lord Jesus took bread and after giving thanks
15 he broke it and said this is my body, which is for
16 you. Do this in remembrance of me. Let's take
17 together.

18 Jesus teaches us that the cup that we hold in
19 our hands is the cup of the new covenant. The new
20 covenant is found in Jeremiah 31, especially verse
21 34. I will forgive their iniquity and remember
22 their sin no more. All of us in the covenant, God
23 has forgot our sins because of the precious blood
24 of Christ.

25 In the same manner, after supper, he took the

1 cup, saying this cup is the new covenant in my
2 blood. Do this in remembrance of me. Let's take
3 together.

4 Father as we leave here, we do pray that we
5 would find great joy in walking in your truth. Help
6 us to be a people that you have called us to be.
7 Father, we pray for our church trusting that you
8 are guiding it and that you never fail. Amen.

9 I'm going to leave you with this closing
10 benediction if you please stand. This is from the
11 next book over from Third John. It's Jude, the half
12 brother of Jesus. And he ends this way.

13 Now to him who is able to keep you, plural,
14 from stumbling and to present you blameless in the
15 presence of his glory, with great joy, to our God,
16 our savior through Jesus Christ, our Lord, be
17 glory, majesty, dominion and authority for all
18 time, now and for evermore. Amen.

19 God bless you. Have a good week.

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I, Chris Naaden, a transcriber, hereby declare under penalty of perjury that to the best of my ability the above 40 pages contain a full, true and transcription of English on the audio-recording that I received regarding the event listed on the caption on page 1.

I further declare that I have no interest in the event of the action.

August 21st, 2023.

Chris Naaden
Chris Naaden

(11192 - Clyde LaGue, RHCC, 10-2-22)

<p>\$</p> <hr/> <p>\$117 17:14</p> <hr/> <p>1</p> <p>10 22:18</p> <p>10,080 33:14</p> <p>100 10:5</p> <p>11 27:25</p> <p>12 18:21 27:25</p> <p>12:2 19:6</p> <p>13 29:17,18</p> <p>1440 33:13</p> <p>15 17:14 29:18</p> <p>16:18 34:23</p> <p>17:17 18:17</p> <p>18 24:24</p> <p>1:14 18:12</p> <hr/> <p>2</p> <p>2009 17:14</p> <p>2019 9:20</p>	<p>2022 9:19</p> <p>29 23:4</p> <p>290s 9:13</p> <p>29th 10:1</p> <p>2:10 28:19</p> <p>2:8-9 28:18</p> <p>2:9 21:13</p> <hr/> <p>3</p> <p>3 16:8</p> <p>30 18:21</p> <p>30s 22:11</p> <p>31 18:21</p> <p>3:00 10:1</p> <hr/> <p>4</p> <p>40 33:15</p> <p>45s 32:24</p> <hr/> <p>5</p> <p>5:9 29:4</p>	<p>6</p> <p>6:30 9:13</p> <hr/> <p>7</p> <p>7:30 9:13</p> <hr/> <p>9</p> <p>90s 15:7</p> <hr/> <p>A</p> <p>abuse 25:23</p> <p>accepting 20:13</p> <p>account 26:17</p> <p>accurate 35:20</p> <p>achieved 29:13</p> <p>acknowledge 22:20 23:21 26:17</p> <p>act 34:10</p> <p>action 20:22</p> <p>actions 20:20,22</p> <p>Acts 23:4</p> <p>add 28:4</p>	<p>addition 8:18</p> <p>address 32:6</p> <p>addressed 15:24 27:23</p> <p>advance 28:21</p> <p>affirmed 30:18</p> <p>ages 5:20</p> <p>agree 26:3 27:6 34:19</p> <p>alive 6:8 7:5</p> <p>alliances 25:18</p> <p>allowed 8:6 26:20</p> <p>Almighty 3:4,9,13</p> <p>alongside 21:24 22:14</p> <p>amen 2:16 3:24 5:10,17 6:12 7:3,14,16,17 12:1 13:1,8,9 24:9 35:1,2,22</p> <p>American 17:7</p> <p>answers 33:25 35:8</p> <p>anymore 5:8</p> <p>apostle 15:1</p>	<p>apostles 15:2</p> <p>apparently 25:4</p> <p>area 15:11</p> <p>argue 32:2</p> <p>arms 7:7 12:21</p> <p>arrived 26:15</p> <p>article 16:24</p> <p>ashes 2:20</p> <p>Asia 15:9</p> <p>asks 11:5</p> <p>attached 30:12</p> <p>authority 17:1 22:20 23:10,11,21 24:10,11,16, 23 26:2,17 30:21 31:25</p> <hr/> <p>B</p> <p>baby 8:18,25</p> <p>back 8:9 14:22 27:3,4 28:13 32:2</p> <p>bad 16:4 23:15 25:17 27:1,7, 19,23 33:2</p>
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EXHIBIT 20

ORIGINAL

Audio Transcription Of:

BURGOYNE vs ROLLING HILLS COVENANT CHURCH

Sermon of Pastor Sam Evans

October 02, 2022

Job No. 10907-C (Audio - Transcript)

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**TRANSCRIPT OF VIDEO-RECORDED
SERMON
PASTOR SAM EVANS
ROLLING HILLS COVENANT
OCTOBER 2, 2022**

**TRANSCRIBED BY: CHRIS NAADEN, CSR
JOB NO.: 10907-C**

1 PASTOR SAM EVANS: Well, good morning, Church.
2 Good morning. [Applause].

3 PASTOR SAM EVANS: Thank you. Stop it. And
4 here I am without Kleenex.

5 For those of you who don't know me, my name is
6 Sam Evans. I always like to give my title. I am a
7 slave of Jesus Christ and a servant to his people.
8 And it's a delight to be with you today. My wife is
9 here with me, and I'm glad she is so that she can
10 attest that this makeup all over my suit is from
11 the many hugs that I've received. It is truly a joy
12 to see you today. It's an honor to bring God's word
13 to you.

14 And I want to tell you, it is not so joyful,
15 the reason that I am here. But I want to tell you
16 something. I hope that this message will help you
17 as a church to move forward. And I hope it will
18 help is as a church to bring understanding of our
19 current circumstances. One of the men that raised
20 me up in my church life was Pastor Byron. And he
21 has just a stickiness. You know, he says things,
22 and you remember them.

23 And I remember once he shared a story of
24 someone coming up to him after service and saying,
25 "Why can't we be more like a New Testament Church?"

1 And he wisely said, "Which one do you have in mind?
2 The Corinthian Church? The Galatian Church?
3 Ephesus? Pergamum? What church do you have in
4 mind?" You see, from the formation of the church,
5 there are no perfect churches.

6 And as the old joke goes, if you find a
7 perfect church, don't join it because then it won't
8 be perfect. If you know me, you know one of the
9 things that I uphold in great value is the word of
10 God. And one of the things that all of us
11 appreciate about scripture is this. Every situation
12 in life and the life of the church is in here.
13 Everything we will ever face, we will see it in the
14 scriptures. And we will see and understand how we
15 are to address it.

16 If you have your bibles, I encourage you to
17 turn to 3 John. 3 John is towards the end of the
18 bible. It's just before Jude and Revelation, 3
19 John. This is written by the Apostle John. He is
20 apostle. He's a disciple of Jesus. He is, as we
21 see, an elder in the church. He wrote the Gospel of
22 John. He wrote 1, 2, 3 John. He wrote the book of
23 Revelation. He's the last man standing. He's the
24 last apostle. Judas committed suicide after
25 betraying our Lord.

1 All the rest, according to church tradition,
2 had been killed for their faith. And here he is in
3 his last 90s writing what we believe is the last
4 letter he wrote. He's writing to an unnamed church
5 in Asia Minor. We believe it's Asia Minor because
6 of the names of the players and correspond with
7 that area of the world. It's a passion play. It's a
8 story. And this story has three players. We will
9 first meet Gaius, a faithful man of God.

10 We will meet Diotrephes, who is a problem in
11 the church. And then we will meet Demetrius.
12 Demetrius is likely one of the visitors coming to
13 the church. And he likely brought this letter with
14 him. There are four sections that we want to cove
15 this morning. First, the joy of walking in the
16 truth, the joy of loving others, the churches that
17 can be robbed when we have a Diotrephes or a bad
18 leader in it. And the joy of being obedient to what
19 we're called to do by the elders.

20 Let's begin by seeing there is great joy in
21 living the truth. Let's look at, I was going to say
22 Chapter 1. It's one book. It's a postcard. Verse 1.
23 "To the elder, to the beloved Gaius whom I love in
24 truth, beloved, I pray that all may go well with
25 you. And that you may be in good health as it goes

1 well with your soul. For I rejoice greatly when the
2 brothers came and testified to your truth.

3 As indeed, you are walking in the truth. I
4 have no greater joy than to hear that my children
5 are walking in the truth." One of the great joys in
6 life is when we are walking in God's truth. As we
7 go through the entire text, if you have a bible and
8 a pen or a highlighter, every time you see "truth"
9 or "true", I want to highlight it, underline it, or
10 circle it. Why? Because it tells you that's what
11 this is about. It is about truth.

12 You will find it six times in the passage,
13 "the truth," including also, "true." John
14 establishes his authority right off. He says, "I'm
15 an elder, and I'm writing to you. You are my
16 beloved. And I'm writing to you in the truth." He
17 has a spiritual responsibility over the church as
18 an elder. In some version, the New King James, the
19 New American Standard, Verse 2 reads like this, "I
20 pray that you may prosper and be in good health."

21 You might remember Oral Roberts, a health and
22 wealth preacher. One day, he opened his bible
23 randomly and came to that verse, "I Hope you may
24 prosper and have good health." And from that sprang
25 the health and wealth gospel. You're never supposed

1 to get sick. And you're supposed to be rich. He
2 died on December 15, 2009 of pneumonia, didn't
3 work. Everyone who lives dies. But he did have \$117
4 million. That stayed here.

5 The health and wealth gospel is not the
6 gospel. He missed the point. The point is about
7 truth. He missed it. John says, "I have received a
8 good report that Gaius, you're walking in the
9 truth. And this brings me great joy." But then he
10 says this. "I find no greater joy, nothing brings
11 me more happiness and excitement and joy than to
12 see my children walking in the truth." Do you see
13 the pastor heart? What does he tell? My children.

14 This is someone that looks at the church, puts
15 his arms around them, treats them as children,
16 loves them and grows them up in the truth. "Walking
17 in the truth." When you see it used this way in the
18 bible, it is not an expression of how we get from
19 here to there on foot. It is the bible's way of
20 saying, "This is the regular pattern of this
21 person's life. " Translated, the regular pattern is
22 they're in the truth, walking in truth.

23 Truth is an essential part of John's
24 understanding of Jesus Christ. John 114, he
25 describes Jesus this way. "He came from the Father

1 full of grace and truth." In John 14:6 in the upper
2 room discourse, he quotes Jesus this way. Jesus
3 says, "I am the way, the truth, and the life, and
4 no one comes to the Father except through me." And
5 in his high priestly prayer, Jesus phrased this in
6 John 17:17, "Sanctify them in your truth. Your word
7 is truth." Walking in the truth.

8 What does that look like? How does it express
9 itself in the life of the believer? I believe Jesus
10 sums it up for us in Mark Chapter 12 Verse 30 and
11 31. "You shall love the Lord your God with all of
12 your heart, with all of your soul, with all of your
13 mind, and with all of your strength. And you shall
14 love your neighbor as yourself." Those who love God
15 will be obedient to Him. Those who love their
16 neighbor will express the love of Christ to them in
17 every way possible.

18 They will uphold them and love them. We cannot
19 say that we love others and walk and talk and live
20 a lie. We, as a nation, are a nation of liars,
21 outside of the faith, obviously. David says this,
22 Psalm 12:2, "Everyone utters lies to his neighbor
23 with flattery lips and a double tongue." The world
24 has many lies about today. I'm not going to cover
25 them all, but you know them.

1 The sanctity of marriage and what marriage
2 means in terms of scripture, gender issues, crime
3 and how we deal with it, the definition of success.
4 I'll give you a hint. It's not money. Success is
5 following Jesus Christ. We cannot say we love
6 others and lie and fall into these lies. When we
7 walk in truth, we walk in all of the truths that we
8 find in scripture.

9 And our personal lives will be an outward
10 expression of that inward reality of the truth that
11 lives in us, the truth, the whole truth, and
12 nothing but the truth. And listen, a half-truth is
13 worse than a lie. Because it has a lie wearing the
14 robes of the truth. And you have to strip away that
15 robe in order to expose the lie. There are many
16 things that can bring joy to a pastor or an elder,
17 same office. Nothing brings greater joy than to see
18 God's people walking in truth.

19 Next, we see there's great joy in hospitality,
20 in sharing, and in loving the church. Let's look at
21 Versus 5 through 8. "Beloved, it is a faithful
22 thing you do in all your efforts for these
23 brothers, strangers as they are, who testify to
24 your love before the church. You will do well to
25 send them on their journey in a manner worthy of

1 God. For they have gone out for the sake of the
2 name accepting nothing from the Gentiles.

3 Therefore, we ought to support people like
4 these that we may be fellow workers for the truth."
5 Some brothers apparently had experienced the
6 hospitality of Gaius. They have gone back and told
7 John. And John is commending him for his
8 faithfulness in sharing God's love with these
9 travelers. He's been faithful in the past. And so,
10 he's saying -- the rest is this. "Be faithful in
11 the future. I'm sending people to you. I want you
12 to open up your home to them."

13 Now, this might seem not mere much to us. But
14 to them, for a century, they don't know these
15 people. Houses are small. And he said, "I want you
16 to open up your home." And he says, "Send them on
17 their way in a manner worthy of God." And then John
18 gives him three motivations for sending them on
19 their way in a manner worthy of God. Number One
20 they went out for the sake of the Name. Who is the
21 Name? Starts with a J.

22 Jesus.

23 PASTOR SAM EVANS: Very good. Jesus.
24 Philippians 2:9, "He is the name that is above
25 every name." When you see, "name," like this, it's

1 always Jesus Christ. "They accepting nothing from
2 the Gentiles." The NIV has Pagans. That's probably
3 a better understanding. The Greek is ethnos, other
4 people. It is people that are outside of the
5 Christian faith. Makes sense. Why would a Pagan
6 contribute? And so, they're relying upon the
7 generosity of the church.

8 Number Three, the church supports the mission.
9 And so, they are working right alongside the truth
10 of Jesus when they offer hospitality to people who
11 are supporting that mission and going out. Not
12 everyone can go on a mission. But all of us can
13 send. All of us can pray. And perhaps, God is
14 calling you to that. If you've never been on a
15 mission, that doesn't mean you haven't helped.

16 We wonder when we get to Heaven, how many
17 people we never met will come up to us and say,
18 "You tithed to Rolling Hills Covenant Church." And
19 they sent a missionary to our village. And the
20 entire village was converted. We are here because
21 you gave. How many people will say, "Your church
22 sent people to the towers and the jails to minister
23 to prisoners. And I found Christ in jail. And I'm
24 here because of your church."?

25 How many people will say, "I came as a child.

1 We stayed here for two years. My parents moved
2 away. We never went to church again. But I got in
3 trouble in my 30s. And I remember to call on the
4 name of Jesus."? Friends, what we do matters here.
5 And it matters for eternity. So far, so good. But
6 now, the story turns. Look with me in Versus 9 and
7 10. "I have written something to the church, but
8 Diotrephes, who likes to put himself first, does
9 not acknowledge our authority.

10 So, if I come, I will bring up what he's
11 doing, talking wicked nonsense against us." And not
12 content with that. He refuses to welcome the
13 brothers. And he also stopped those who want to
14 and puts them out of the church. A bad leader and
15 robbed the church of its joy. You know, it's
16 interesting. Gaius and Demetrius were mentioned
17 three or four times in the book of Acts. They are
18 here. In the book of Acts, Chapter 29, they're
19 actually together. They may know each other.

20 There may be some kind of connection there.
21 They live on in history as two righteous and
22 faithful men. Diotrephes is faded into the dustpan
23 of history. We don't know his specific position in
24 the church. The text does not tell us. But he
25 exercises authority over that church. And the

1 people in that church can only do one of two things
2 under his leadership. Submit or he throws them out.
3 Those are your choices.

4 There is nothing commendable found about
5 Diotrephes in the bible. We all have issues, every
6 one of us. But it never ends well, particularly for
7 leaders, who refuse to acknowledge those issues.
8 You noticed the switch in the text. John began with
9 saying, "Beloved, I pray." Notice now he says he
10 does not acknowledge our authority, wicked nonsense
11 against us. He goes to the plural. Now, he is
12 bringing the entire leadership into it. There are
13 five issues that he brings up.

14 Number One, he refuses to acknowledge the
15 leadership of the church. Rather than submit, the
16 text tells us he likes to put himself first. The
17 Greek is literally this. "Philos protas." He loves
18 to be first. People who love to be first will not
19 submit to others. That's the way that works. Church
20 leaders who believe they are the ultimate authority
21 in the church and everyone submit to them is not
22 the biblical model. The church is not a
23 corporation. The church has no CEO.

24 God designed the church such that pastors and
25 elders are over the church. And when you read your

1 New Testament, here's what you find. "Pastor" and
2 "elder" are never singular. They're always in the
3 plural. You will not find "senior pastor" in the
4 bible. The closest you come is "archaea poiema."
5 You know what that mean? Chief shepherd. That's the
6 only position. Number Two, speaking wickedly
7 against church leaders. This is obviously tied to
8 Number One.

9 Rather than submit, he actually tears them
10 down. And we might be asking ourselves, why isn't
11 John writing about Matthew 18? going one on one,
12 going with two. What's going on here. Why is he
13 bringing the whole church into it in Verse 1? I
14 would say this. It's a matter of historical order.
15 Diotrefes started it by refusing to submit. He's
16 to defy them. He made it public. He slandered them.
17 He refused to obey them. And then he threw people
18 out.

19 Number Three, not welcoming those endorsed by
20 the leaders. The leaders have sent people, said, "I
21 want you to care for them." And he says no. The
22 text is silensable [ph] about why. But we can infer
23 why. "I run this church, not you. I'm not
24 submitting to your authority." Number Four, he
25 stops others from welcoming those endorsed by the

1 church. There are people in church that want to do
2 the right thing. But they are blocked by this man.

3 He exerts his power and his authority,
4 whatever that is. And he won't let them do it. And
5 Number Five, anyone who disagrees with them, he
6 puts them out of the church. "You don't like it?
7 Get out." He's confronted, and his answer is, "Get
8 out." I'm going to tell you something that might
9 come as a shock to you. The pastor is not always
10 right. Ask me how I know? The elders aren't always
11 right. We are human beings.

12 But when that authority confronts us, we need
13 to look at that. And we need to examine our hearts.
14 We need to examine the facts. If you saw Pastor
15 Byron's letter and read it, it's very helpful to
16 the situation. If you haven't, I encourage you to
17 read it. Pastor Byron said something that is so
18 critical to our current situation. "We are led by
19 ten good trustworthy, godly, men who are walking in
20 the truth. That is my testimony. I've seen them. I
21 know them. Yes."

22 Ten men who didn't fabricate something, who
23 didn't do it in secret, who attempted to save the
24 church from shame and embarrassment. I once held a
25 senior position here at this church. In that

1 position, I made hundreds of decisions every week,
2 literally hundreds of decisions. I made one
3 decision that was an operational issue. And I was
4 immediately bombarded with letters from every elder
5 telling me what a bad idea that was.

6 And so, I did the only reasonable thing you
7 can do when you're confronted like that. I wrote
8 them back and said, "You're wrong." It's very
9 powerful, right, because I've thought about it and
10 let me explain to you why I'm doing it. And we back
11 and forth. And then I went home. And I got up the
12 next morning. And I prayed, and I said to myself.
13 And I'm serious. These are ten godly men. If
14 they're all telling me it's a bad decision, it's a
15 bad idea.

16 And so, I didn't do what I planned to do. Can
17 I tell you something? They were right. I looked
18 back on that decision and think, "What a disaster
19 that would have been for the church." And so, I had
20 found in leadership that eating crow is delicious
21 washing it down with a big thick slice of humble
22 pie. And it goes down hard. It does, but it is so
23 nourishing for the soul. The five issues we looked
24 at, did you notice not one of them had to do with
25 doctrine?

1 Not one of them said he's a false teacher. He
2 might be, for all we know, a powerful preacher. But
3 he's not exhibiting the characteristics that are
4 required of a good leader. If we want to
5 encapsulate it, what is his sin? Pride. Pride said,
6 "I will ascend to the most High. I will be like the
7 most High. I am in charge." He's a bad example and
8 one that should not be followed. Let's look at
9 Versus 11 and 12. "Beloved, do not imitate evil.
10 But imitate good.

11 Whoever does good is from God. Whoever dose
12 evil has not seen God. Demetrius have received a
13 good testimony from everyone and from the truth
14 itself." We also had our testimony. And you know
15 that our testimony is true. "Don't imitate evil,
16 imitate good." Imitate is "mimethai" in the Greek.
17 And here's what it mean, "mimic." That's where we
18 get that word, "mimic." If you see anything evil,
19 don't be like that. Be like the good example.
20 Follow Christ. Follow good.

21 Don't be like Diotrefes. He's pointing to the
22 verses above. Don't follow that. Watch out. Don't
23 do evil, do good. He's saying you do good, you seen
24 God. You haven't, you haven't seen Him. This is not
25 a works-based theology. We are saved by grace, not

1 by works. But remember Ephesians 2:10, "For you are
2 God's workmanship created in Christ Jesus to do?

3 Good works.

4 PASTOR SAM EVANS: Good works which He
5 prepared in advance for us to go. Works don't save
6 us. But saved people have good works. Demetrius is
7 the bearer of this letter. He has a good reputation
8 according to Verse 12. His testimony is true. Now,
9 can you see the dilemma that Gaius is in? He's got
10 a problem. He can either welcome the brother
11 knowing it will cause conflict and difficulty and
12 hardship.

13 Or he can tear up the letter and pretend it
14 never existed and go on with his life and be at
15 peace. In Matthew 5:8, Jesus says this, "Blessed
16 are the peacemakers. For theirs is the kingdom of
17 heaven." There is a difference between a
18 peacekeeper and a peacemaker. We area called to be
19 peacemakers. Peacemakers will find the path to
20 peace no matter how painful it is. But they will
21 not sacrifice their Christian values.

22 A peacekeeper will sacrifice their values for
23 a temporary peace, which is no peace at all. How
24 did it end? What did he do? Well, the text is
25 silent. But may I submit to you, we have this

1 letter. He probably did it. That's why we have the
2 letter. Some things need to be said in person.
3 Let's look at Verses 13 through 15.

4 "I had much to write to you. But I would
5 rather not write in pen and ink. I hope to see you
6 soon. And we will talk face to face. Peace be to
7 you. The friends greet you. Greet the friends each
8 by name." You may have seen -- and if you haven't,
9 I encouraged you to read the letter that the elders
10 published. I was asked to contribute to that
11 letter. But knowing that I was going to come here,
12 I wanted to talk to you face to face. I wanted you
13 to hear from me.

14 I find no joy in bringing my testimony. But
15 the person in question invoked my name twice
16 publicly saying, "The elders are doing to me what
17 they did to Sam." That is not true. These are ten
18 good, godly, trustworthy men that I know and love
19 and trust with my very life. They did nothing
20 uncalled for. When I left Rolling Hills Covenant, I
21 gave my reasons publicly. And they're in line with
22 what Pastor Byron wrote in his letter.

23 It just isn't wise for the previous leader to
24 hold a position of leadership. It creates divided
25 loyalties. It creates difficulty with vision. What

1 I didn't say, and I now bring to you, is after
2 observing him, I found that I would not be able to
3 submit to his leadership. I want to be clear about
4 something. Listen carefully. I'm going to say it
5 twice. It was not a sin issue. It was not sin. It
6 was character issues. It was my hope and my fervent
7 prayer that I was wrong.

8 We make value judgments, and we make mistakes.
9 And so, I separately myself physically and
10 emotionally so that the church could move forward
11 and discover themselves. Some might say if you
12 knew, why didn't you stay. I'm going to give you
13 three reasons. One, they're not sin issues. Number
14 Two, I had an opinion, but I held off the hope that
15 my opinion was wrong. I wanted to be wrong. Number
16 Three, because of my former position, it isn't
17 right, but it's a fact.

18 My voice would carry more weight. And if
19 people asked me, I'd have to tell the truth. And I
20 didn't want to burn down the church with my words.
21 Succinctly, this is my view of church submission
22 and church leadership. And I encourage you to
23 consider it was well. In the church led by godly
24 leaders, we either submit or quit.

25 If you find that you cannot submit to the

1 leaders, that does not give us the freedom to tear
2 down, back fight, throw gas in the fire and destroy
3 the leadership. We're not free to do that. There
4 are two final issues I'd like to address. First,
5 you ma be asking, "How did this happen?" And I have
6 the answer. You're ready? I don't know. I have no
7 idea. I will tell you this. Those in authority are
8 going to look at it very carefully. They'll do the
9 forensics. They'll figure it out.

10 But I do know this. God is sovereign. He is
11 sovereign over very molecule of the universe. He
12 allowed this. We got to look at ourselves as a
13 church. And we got to look at our hearts. We got to
14 look at the process. But we to look to God as well.
15 But there's a deeper reason. And I'd like to use an
16 illustration. When someone comes to us, we only
17 know what they share. One of the groups that I
18 really liked as child -- let's see. Some of the
19 young people, just Google it.

20 The Beach Boys. Some of you have heard of
21 them. I would put on the headphones. And I would
22 listen to a two-minute song and just be captivated.
23 It's beautiful. Some of it's genius. And the
24 harmonies are just wonderful. And so, I scraped
25 money together to go to a concert. And they were

1 awful. I mean, they were out of tune, out of time.
2 But anybody can have an off day. And so, later on,
3 I went to a second concert. They were just as bad.
4 It was terrible.

5 And then about five years ago, somebody gave
6 me a ticket to a free concert. Finally, I got my
7 money's worth. I could never figure it out. And
8 then a couple years ago, there was a documentary
9 called, "The Wrecking Crew."

10 The Wrecking Crew was a group of studio
11 musicians, classically trained, excellent who
12 actually made all those records we loved to listen
13 to here in California, The Monkees, the Beach Boys.
14 Here's the point of the illustration.

15 The two minutes we have here, beautiful. The
16 two hours over here, not so good. Why? Because
17 they're not the same people. There's a different
18 set of people, a different person inside even.
19 Every day, there are 1,440 minutes in a day.

20 In a week, there are 10,080 minutes. Let us
21 exercise caution that we don't take the 40 minutes
22 on stage on Sunday and translate that to the other
23 10,040 minutes. The combination of heat, time, and
24 pressure reveals who we are.

25 Those elements can take coal and make it into

1 a diamond. Those same elements can take a block of
2 ice and make it evaporate. Where do we go from
3 here? I have four things that I hope help. I don't
4 have the answers. I'm not the answer man. But four
5 things that I hope will help us as a church. Call
6 to prayer. One of the few certainties in life is
7 this, change. There is a natural human resistance
8 to change. We don't like it.

9 That's why is when most people won't come to
10 Jesus because they know they have to change. Change
11 is uncomfortable Remember, this change is brought
12 about by God. He is sovereign. And let us as a
13 church, with the dignity, befitting those who bear
14 the name.

15 Number Two, this is a very highly emotionally
16 charged time. It stirs up powerful feelings within
17 us. Let us exercise caution that we don't make our
18 decisions based on our feelings but based upon the
19 facts.

20 Research it, look at it, compare and analyze.
21 And you will come to a right decision based on the
22 facts. Let us agree corporately. Let us make a
23 covenant amongst ourselves. We will worship no man
24 but the Lord and Savior, Jesus Christ.

25 [Applause].

1 PASTOR SAM EVANS: Amen. I'm going to leave
2 you with this. I can leave you with nothing better
3 than the words of Jesus Christ. "I tell you, you
4 are Peter, but on this rock, I will build my
5 church." Amen?

6 Amen. [Applause].

7 PASTOR SAM EVANS: Let's pray. Father, how
8 grateful we are for the word of God that you have
9 given us. All scripture is God breathe and useful
10 for teaching, for correcting, for rebuking, for
11 training in righteousness so that the people of God
12 will be fully equipped for every good work. We
13 don't have all the answers in life, but the
14 scriptures do.

15 Help us, Lord, as we review the scriptures, as
16 we consider them, as we meditate upon them, that
17 they will illuminate our hearts, inspiring us and
18 taking us for those next steps. That we would find
19 great joy as we walk in your truth. Amen. Thank
20 you.

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I, Chris Naaden, a transcriber, hereby declare under penalty of perjury that to the best of my ability the above 23 pages contain a full, true and transcription of English on the audio-recording that I received regarding the event listed on the caption on page 1.

I further declare that I have no interest in the event of the action.

July 27th, 2023.

Chris Naaden

Chris Naaden

(10907 - Sam Evans, RHCC)

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EXHIBIT 21

**Audio Transcription Of:
BURGOYNE vs ROLLING HILLS COVENANT CHURCH**

Sermon of Pastor John Thill

September 22, 2022

Job No. 10907-B (Audio - Transcript)

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**TRANSCRIPT OF VIDEO-RECORDED
SERMON
PASTOR JOHN THILL
ROLLING HILLS COVENANT
SEPTEMBER 22, 2022**

**TRANSCRIBED BY: CHRIS NAADEN, CSR
JOB NO.: 10907-B**

1 PASTOR JOHN THILL: Hello, church family. I'm
2 Pastor John Thill. I've been at RHCC since 2009 and
3 a pastor since 1963. My ministry area, here, is
4 mature adults. Before I begin, I'd like to pray.

5 Heavenly Father, this is a pretty important
6 video in the life of Rolling Hills Church. Pray
7 that You'd help me as I attempt to address some of
8 the questions that have arisen since the weekend.
9 Pray that You'd be honored in what I say and it
10 would be helpful. So, I commit this time to You and
11 I do it in Christ's name. Amen.

12 In my ministry area, we've had a theme verse
13 from Deuteronomy 32:2-4 and it says, "Let my
14 teaching fall like rain and my words descend like
15 dew, like showers on tender, new grass, like
16 abundant rain on tender plants. I will proclaim the
17 name of the Lord. Praise the greatness of our God.
18 He is the rock. His works are perfect. And all He
19 does is just, a faithful God who does no wrong.
20 Upright and just is He."

21 As an older Christian, that is a really
22 important passage for me. And I wonder, do you
23 believe it? Are His works perfect? Is He a faithful
24 God who does no wrong, even in the midst of the
25 turmoil we're in as a congregation?

1 One of the most important phrases in
2 Scripture, as I've lived with the Bible my whole
3 life, is, "You have heard it said, but I say." It
4 was Jesus, contrasting His truth with the truth of
5 His day. So, the question is, what is our
6 authority? In times like this, where is truth?
7 Whose side are we on? What happened? How did we get
8 here? Was this really a car accident?

9 For a few minutes, I would like us to bring
10 charity and truth to the table. My authority is the
11 Word of God. It's not opinion. It's not conjecture.
12 It's not uninformed gossip.

13 1 Timothy 5:19-20 puts it this way, "Do not
14 entertain an accusation against an elder unless it
15 is brought by two or three witnesses. But those
16 elders who are sinning you are to reprove before
17 everyone so that others may take warning."

18 So, what is Dan's sin? It has played out over
19 the last few weeks. When the elders first called
20 Dan in, there were six things that they shared with
21 him that they were concerned that need to be
22 examined and corrected. And it was appropriate for
23 el- -- fellow elders were bringing him to task.

24 It was at that meeting where I was that they
25 lovingly expressed concern in areas where

1 congregants, staff, and the elders themselves saw
2 things that violated what God said elders should
3 be, do, and not do. There were clean examples given
4 in each area. They asked Dan to submit to
5 examination and correction. That would involve
6 professional counselors who work with pastors.

7 I personally have been through such a process.
8 Dan refused to entertain that process or even work
9 with the elders to define it.

10 The next discussion was resignation with a
11 one-year severance package. Dan refused that option
12 and presented another with unacceptable demands
13 that would have hurt the church and the ministry,
14 here.

15 Upon rejection of that step, the discussion
16 went to a congregational meeting. Before any plans
17 could be discussed about that step, Dan has gone
18 into full-blown rebellion against the elders in a
19 public meeting. I attended that meeting, off-
20 campus, ca-called by people that have met with Dan,
21 where he wrongly accused the elders of having
22 abused him.

23 In the meeting itself, I sat quietly, taking
24 notes. At the end or conclusion of that meeting, I
25 raised my hand and asked Dan if I could ask a

1 question. He said no, falsely accused me, and
2 shouted in anger, "You get out of here."

3 It's interesting that the question I was going
4 to ask is, "Would it be better, Dan, to talk to the
5 elders first, before rebellion is encouraged among
6 the people?"

7 So, what is Dan's sin? Well, originally, it
8 was behavior not befitting a senior pastor, dealing
9 with hurtful attitudes and actions, poor
10 stewardship of church resources, overbearing
11 leadership, creating a spirit of fear in the staff,
12 not taking responsibility for actions, telling
13 half-truths in support of his narrative, and an
14 unwilling spirit to receive and accept correction.

15 The only reason I can share those things with
16 you is Dan has posted all of that on his website.
17 Otherwise, I would not be able to speak to it at
18 all. It was these issues that the elders wanted to
19 address, please understand, privately,
20 professionally, and correctively.

21 In his response, the real sin has surfaced.
22 Dan is in prideful, arrogant rebellion against the
23 elders. He is defensive and in denial.

24 In his August 29, 2021 sermon, he stated that
25 the job of the elders is to bring correction and

1 discipline where necessary. You can go to the
2 church website, look up that August 29, 2021 sermon
3 and hear what he said about it. He said the elder-
4 run church that he pushed so hard to establish is
5 supposed to bring correction. And that's what's
6 happened here. The elders that he worked so hard to
7 put into place have lovingly, caringly brought
8 correction to Dan. I stake my professional
9 reputation on that statement.

10 And he has pridefully rebelled in the August
11 15th public meeting and in his videos, and has
12 misrepresented the elders and said that the people
13 who support him have not supported him. And, so, he
14 has misrepresented the truth, publicly. He has
15 called for rebellion against the elders. I was
16 there. I heard him say it. It was ugly.

17 Hebrews 13:17 says that we are to have
18 confidence in our elders and submit to their
19 authority. What's that authority? It's the word of
20 God. It's not the men. "Because they keep watch
21 over you as men who must give an account." That's
22 my fear and prayer for Dan and for all of us who
23 are elders. We must give an account to God.

24 And then it says that we should work with them
25 in such a way that their work would be a joy and

1 not a hindrance because that would be of no benefit
2 to us. Dan has violated all of that, having called
3 the church to be an elder-run church.

4 But it's worse than that, really. Dan has been
5 doing what God says He hates. Proverbs 6:16-19,
6 "There are six things the Lord hates, seven that
7 are detestable to Him. Haughty eyes, a lying
8 tongue, hands that shed innocent blood, a heart
9 that deceives wicked schemes, feet that are quick
10 to rush to innocent evil, a false witness who pours
11 out lies, and a person who stirs up conflict in the
12 community."

13 In his videos, the public meeting on August
14 15th, and in contact with people since, he is
15 bearing false witness against the elders and
16 stirring up conflict in the body. God says He hates
17 that.

18 Dan has said he doesn't know what to do. Yes,
19 he does. Let me say that again. Dan has frequently
20 said, "I don't know what to do." Yes, he does. If
21 any of us would have gone to Dan for counsel, and
22 we were in a situation similar to him, you know
23 what he would have done? He would have taken us to
24 Scripture. He knows the Word. That's why I love
25 him. But he's violating the very Word he knows.

1 If you are believing what Dan is putting in
2 his videos, you are believing his lies and
3 deception. If you join him in his attacks against
4 the elders, you are joining him in his sin. I am
5 Dan's peer and Dan is a good communicator, but I am
6 saying that he is not a good pastor.

7 The elders began the process of helping him
8 but he rebelled against the very elders he worked
9 so hard to put in place. All of the elders, the
10 majority of the staff -- and, by the way, some have
11 said they were forced to go on stage on Sunday. No,
12 they were not. All of us are elder -- uh, as staff,
13 -- are in agreement with the elders.

14 And the majority of the search committee agree
15 that Dan's sinful behavior needed examination,
16 correction, and counsel. And, in those early steps,
17 that's what was being called for, examination and
18 counsel, not exposure at all.

19 But he would have none of it. And now, in
20 rebellion, he blames the elders and is sowing
21 discord and confusion in the congregation.

22 So, what do we do now? Well, number one, we
23 would need to pray that Dan would come under
24 conviction. All the elders, the staff, and most of
25 the search committee stand together. Dan is

1 deceived. He says the problem is the elders and the
2 church. It is not.

3 The prayer that God would bring -- we need to
4 pray together that God would bring him repentance.
5 Scripture says it's a gift. It doesn't come to us
6 naturally. We would rather be defensive and dodge
7 things. God says, when He gives the gift of
8 repentance, we see our sin and we come to Him for
9 cleansing.

10 Pray that Dan has so effectively deceived will
11 see the deception. More and more evidence is coming
12 to light that will vindicate the elders. You will
13 see it. There will be absolutely no doubt that they
14 are right. That, however, is not the focus. Dan has
15 disqualified himself to be an elder of the church.
16 I'm saying that as his peer with profound
17 experience in ministry.

18 I'm deeply saddened. I returned from
19 retirement to serve with Dan at RHCC. I was excited
20 and expectant. So, let me come back to where I
21 started. I want my teaching to fall like rain and
22 my words to descend like dew. But some of you will
23 say, "No, John. You are doing character
24 assassination." I'll tell you, "No, I'm not. I'm
25 doing character revelation."

1 I'm telling you that an elder in our church
2 has sinned, is an unqualified to be in this
3 position. God tells us in 1 Timothy 5:19-20 that I
4 read earlier that such a sinning elder must be
5 exposed, and that's exactly what the elders have
6 done. The standards for an elder are given in 1
7 Timothy 3 and Titus 1. Hebrews 13:17 says we elders
8 -- I am one of them -- must give an account to God.
9 A godly elder submits to his fellow elders.

10 Secondly, this passage I shared with you early
11 on says that God's ways are just. A faithful God
12 who does no wrong, upright and just is He. He is
13 the rock. His way is perfect. Do not despair, dear
14 congregation. He will reveal everything to light,
15 as Dan has called for, and will bring glory to
16 Himself and good to His church.

17 God is not finished with Dan and He's not
18 finished with Rolling Hills Covenant.

19 Now, I asked for there to be a cross in this
20 picture behind me because we are all under the
21 cross, here. First, it examines us and, secondly,
22 it cleanses us. The death of Christ paid for our
23 sin, for Dan's sin, for all of our sin. The
24 resurrection, on top of that, has given us the
25 power to be the new creation Christians that Christ

1 died to redeem us for.

2 I've been teaching through the Beatitudes with
3 the voyagers in recent days and I want to read you
4 one portion of that from Matthew 5. You have heard
5 it said -- there's the phrase I talked about,
6 earlier -- love your neighbor and hate your enemy.
7 But Jesus says, "I tell you love your enemy and
8 pray for those who persecute you."

9 Dan feels like he's being persecuted. It
10 should call for him to love the enemy. I would be
11 very slow to judge Dan, here, because this is a
12 very big stumbling block for me.

13 How do I love my enemy? It does not come easy.
14 It does not come from the flesh. It only comes from
15 God.

16 So, all of us involved in this need to
17 recognize that, Dan, the elders are not the enemy.
18 Scripture says we wrestle not against flesh and
19 blood but against principalities and powers.

20 So, whatever enemies there be identified, we
21 must love them. But then he goes on and he talks
22 about it.

23 "Pray for those who persecute you that they
24 may be children of God in heaven." He caused His
25 sun to shine on the evil and the good. He sends

1 rain on the righteous and the unrighteous.

2 If you love those who love you, what reward
3 will you have? If you greet only your own people,
4 what are you doing more than others? Do not even
5 the pagans do that?

6 And then here's the kicker. It says, "Be
7 perfect as your heavenly Father is perfect." That's
8 the standard and it is the highest for the elders.

9 I think we can summarize it, here, in
10 Philippians chapter two. It says, "Therefore, if
11 you have any encouragement, being -- from being
12 united in Christ, any comfort from His love, any
13 common sharing in the Spirit, any tenderness in
14 compassion, make my joy complete by being of the
15 same mind. Do nothing out of selfish ambition or
16 vain conceit. For, rather, in humility, value
17 others above yourself. Do not look out for your own
18 interest but also for the interest of others."

19 Why do we need to pray for Dan? That God would
20 bring him humility. That he would recognize what
21 all of these people are saying to him. "In your
22 relationships within one another, have the same
23 mindset of Christ, who being in very nature God did
24 not consider equality as something to be grasped
25 but, rather, He made Himself nothing."

1 There's a book I've come to love -- I
2 recommend it to your reading -- called "Embracing
3 Obscurity," author anonymous. Strange name for an
4 author, isn't it?

5 How could you write a book about embracing
6 obscurity if you put your name on it? If you want
7 to read a life-changing book, that's it. It really
8 speaks to the issues we're dealing with, here.

9 "Taking the very nature of a servant, He made
10 Himself in human likeness. Being found in
11 appearance as a man, He humbled Himself and became
12 obedient to death, even death on a cross." There
13 the cross is, behind me, again. We all live under
14 the cross.

15 But notice what Je- -- God did for Jesus.
16 "Therefore, God exalted Him to the highest place
17 and gave Him a name that's above every name." When
18 we humble ourselves, God exalts us and glorifies
19 Himself.

20 Dear brothers and sisters, I encourage you to
21 realize what's gone on. I have boldly tried to
22 state the question that many of you have asked:
23 what is Dan's sin?

24 I addressed it to the best I knew how. I think
25 you'll be getting more details as the days come out

1 and things unfold.

2 The elders are right in what they've done. You
3 should applaud what they've done. If you're
4 confused, come and ask.

5 We'll give you information. But if you're
6 rebellious like Dan is, you're participating in his
7 sin and you will not help him. We need to pray that
8 God will reveal his deception, deception he has
9 with himself. He's in denial.

10 Let me pray again together for us as we close.
11 Heavenly Father, I've said strong things, today. I
12 am a sinful man.

13 The only authority I have to say these things
14 is the Word of God and I feel before You and with
15 the cross behind me I have declared the truth,
16 clearly and without compromise.

17 Some would say I don't love Dan. That is not
18 true. I love him profoundly. I long for him to be
19 restored. I would love to have a day, sometime in a
20 future ministry, when I could stand together with
21 him, arm in arm, loving what God has done for both
22 of us.

23 But, for now, Lord, Dan needs to be under
24 discipline. And I pray that you give the
25 congregation the ability to see it and that you

1 would protect us as a church that we would not
2 disintegrate in factions.

3 If Dan is sowing that, it's one of the things
4 that God hates. So, help us not to sow it, either.
5 Thank you, Lord, that we can trust you for these --
6 [audio ends abruptly]

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I, Chris Naaden, a transcriber, hereby declare under penalty of perjury that to the best of my ability the above 15 pages contain a full, true and transcription of English on the audio-recording that I received regarding the event listed on the caption on page 1.

I further declare that I have no interest in the event of the action.

July 27th, 2023.

Chris Naaden

Chris Naaden

(10907 - John Thill, RHCC)

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