FOREWORD

The three sections of this volume are the following:

MINUTES – the record of the daily sessions of the Assembly. Although the Minutes do not contain the documents that appear in the second section (Appendix), they do contain the recommendations made in those documents; those recommendations appear in the Minutes at the point where they were considered. For ease of reference and cross-reference, the Minutes are divided into articles, denoted by the symbol §. In the Index that symbol, in boldface type, indicates reference to articles in the Minutes; page numbers refer to the Appendix and the Yearbook.

APPENDIX – the documents submitted to the Assembly by presbyteries, committees of the Church, and by other bodies, for the Assembly’s consideration. With the exception of overtures, communications, and complaints, the several documents appear in the Appendix in the order in which they are normally presented to the Assembly. All references to documents in the Appendix are by page number, in both the Minutes and the Index.

YEARBOOK – general information about the denomination. References to items in this section are by page number.

ABBREVIATIONS

used in this volume for the Standards of the Church

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Name</th>
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<tbody>
<tr>
<td>BCO</td>
<td>The Book of Church Order</td>
</tr>
<tr>
<td>FG</td>
<td>Form of Government</td>
</tr>
<tr>
<td>BD</td>
<td>Book of Discipline</td>
</tr>
<tr>
<td>SR</td>
<td>Standing Rules</td>
</tr>
<tr>
<td>WCF</td>
<td>Westminster Confession of Faith</td>
</tr>
<tr>
<td>WLC</td>
<td>Westminster Larger Catechism</td>
</tr>
<tr>
<td>WSC</td>
<td>Westminster Shorter Catechism</td>
</tr>
</tbody>
</table>

The Clerk welcomes suggestions for the improvement of these annual volumes.
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MINUTES
of the
EIGHTY-SECOND GENERAL ASSEMBLY
of the
ORTHODOX PRESBYTERIAN CHURCH

Meeting at
Dordt College
Sioux Center, Iowa
June 3–9, 2015

Wednesday Evening, June 3, 2015

1. OPENING WORSHIP. The 82nd General Assembly of The Orthodox Presbyterian Church was called to order in the De Yager Activity Center of Dordt College at 7:00 p.m. by the Rev. A. Craig Troxel, Moderator of the 81st General Assembly. He constituted the meeting with prayer and led a worship service. He delivered a sermon on the subject, “Washed by Jesus,” based on John 13:1–20.

The sacrament of the Lord’s Supper was administered by the Rev. James T. Hoekstra, assisted by Ruling Elders Darryl G. Hart, Keith A. LeMahieu, John D. Mazunik, William A. Muether, David C. Noe, Michael Nop, Bruce A. Stahl, and Larry G. Wieberdink.

The offering, which was designated for the Obadiah Fund, amounted to $1,788.14.

2. RECESS AND RECONVENE. The Assembly recessed at 8:03 p.m. and reconvened at 8:15 p.m. in the B. J. Haan Auditorium. The Moderator led in prayer.

3. COMMISSIONERS ROLL.
[Nos. (x/x) are (number listed/number apportioned).]

Presbytery of Central Pennsylvania (CPA)
Ministers (3/3) – Arthur J. Fox, Jeremiah W. Montgomery, John D. Van Meerbeke
Ruling Elders (2/2) – David J. Gregg (Middletown), Thomas N. Jackson (State College)

Presbytery of the Central United States (CUS)
Minister (1/1) – Jim G. Stevenson
Ruling Elder (1/1) – Jerold W. Barnett (Bartlesville, OK)

Presbytery of Connecticut and Southern New York (C&SNY)
Ministers (2/2) – Jonathan Holst, John W. Mallin III
Ruling Elder (1/1) – Michael F. Montemarano* (Franklin Square, NY)

Presbytery of the Dakotas (DK)
Ministers (3/3) – Archibald A. Allison, Bradley J. Irick, Philip B. Strong
Ruling Elders (2/2) – Michael J. Chapa (Castle Rock, CO), Donald W. King (Ogden, UT)

Presbytery of Michigan and Ontario (M&O)
Ruling Elders (4/5) – Darryl G. Hart (Hillsdale, MI), Lynne F. Hunter (Wyoming, MI), Donald J. McCrory (Wyoming, MI), David C. Noe (Ada, MI)

**Presbytery of the Mid-Atlantic (MA)**
Ministers (5/6) – Clark H. Brooking, Stephen D. Doe*, Mark A. Green, Michael A. McCabe, Andrew J. Miller*
Ruling Elders (2/4) – Kenneth F. Barnes (Charlottesville, VA), Jeffrey W. Dronenburg (Saint Mary’s County, MD)

**Presbytery of the Midwest (MW)**
Ministers (10/10) – James L. Bosgraf, Brian L. De Jong, John M. Fikkert, James T. Hoekstra, Bruce H. Hollister, David W. King, Kim M. Kuhfuss, Charles A. Muether, Alan D. Strange, David M. VanDrunen
Ruling Elders (5/7) – Keith A. LeMahieu (Joliet, IL), William A. Muether (Janesville, WI), Michael Nop (Des Moines, IA), Bruce A. Stahl (St. Louis, MO), Larry G. Wieberdink (Cedar Grove, WI)

**Presbytery of New Jersey (NJ)**
Ministers (2/6) – Carl S. McDaniel, Jr., Travis A. Yonkman
Ruling Elders (4/4) – Robert A. Freeman (Harmony), Todd E. Smith (Brick), Jonathan W. Stevenson (North Wildwood), Mark J. Williams (West Collingswood)

**Presbytery of New York and New England (NY&NE)**
Ministers (4/7) – David A. Booth, Gerald P. Malkus, Mark A. Marquis, Stephen L. Phillips
Ruling Elders (2/5) – Hayo Jager (North Andover, MA), W. Wayne Mortensen (Schenectady, NY)

**Presbytery of Northern California and Nevada (NC&NV)**
Ministers (4/4) – J. Glenn Ferrell, Kevin L. Medcalf, Robert A. Starke, Timothy G. Walker
Ruling Elders (2/3) – Donald G. Jamieson (San Jose, CA), Greg J. Moeck (San Francisco, CA)

**Presbytery of the Northwest (NW)**
Ministers (5/5) – Randall A. Bergquist, Daniel J. Dillard, John W. Mahaffy, Marcus J. Renkema, Robert C. Van Kooten
Ruling Elder (1/4) – Robert J. Johnson* (Lynnwood, WA)

**Presbytery of Ohio (OH)**
Ministers (6/6) – Jonathan E. Hutchison, Jeremy C. Jones, Christopher A. Malamisuro, Ken B. Montgomery, Danny E. Olinger, Bradley M. Peppo
Ruling Elders (4/4) – James H. Berry (Morgantown, WV), J. Thomas Dizer (Dayton, OH), James S. Gidley (Sewickley, PA), Daniel J. Powell (Morgantown, WV)

**Presbytery of Philadelphia (PH)**
Ministers (6/6) – George R. Cottenden*, Donald J. Duff, David W. Landow, J. Mark Sallade, Douglas A. Watson, Larry J. Westerveld
Ruling Elders (4/4) – Cris A. Dickason (Hatboro, PA), Joseph B. Olliff III (Easton, PA),
Drew E. Van Dyk (Wilmington, DE), Charles B. Williams (Ambler, PA)

Presbytery of the South (SO)
Ruling Elders (2/3) – John R. Muether (Oviedo, FL), William M. Watson (Ft. Lauderdale, FL)

Presbytery of the Southeast (SE)
Ruling Elders (4/4) – Wallace B. King (Marietta, GA), John D. Mazunik (Atlanta, GA), Michael K. Shields (Mt. Airy, NC), Benjamin A. Stahl (Atlanta, GA)

Presbytery of Southern California (SC)
Ruling Elders (4/5) – Robert M. Coie (Westminster), Archibald M. Laurie (Goleta), David L. Thibault (Costa Mesa), David Winslow, Jr. (Westminster)

Presbytery of the Southwest (SW)
Ministers (4/4) – Philip D. Hodson, John H. Johnson, Jr., Joseph A. Keller, F. Allan Story, Jr.,
Ruling Elders (2/2) – Jeffrey B. Levy (Austin, TX), Kerry B. Rice (Amarillo, TX)

Ex-Officio:
Ministers – Ross W. Graham (NJ), A. Craig Troxel (MW)

Committee Representatives:
Commissioners: Robert M. Coie (Chaplains), L. Anthony Curto (Ecumenicity), James S. Gidley (Christian Education), Mark A. Green (Foreign Missions), John W. Mallin III (Appeals and Complaints), John D. Mazunik (Coordination), John R. Muether (Historian), Stephen J. Oharek (Coordination, Visit PNW), Danny E. Olinger (Christian Education, Historian), Stephen L. Phillips (Trustees), Jack W. Sawyer (Ecumenicity), Alan D. Strange (Appeals and Complaints), A. Craig Troxel (Republication), Dale A. Van Dyke (Visit PNW), John D. Van Meerbek (Foreign Missions), Douglas L. Watson (Care of Ministers, Pensions), S. Scott Willet (Appeals and Complaints), David Winslow Jr. (Care of Ministers, Christian Education)
Corresponding Members: Mark T. Bube (Foreign Missions), Douglas B. Clawson (Foreign Missions), David E. Haney (Care of Ministers, Coordination, Trustees), John R. Hilbelink (Home Missions), Roger W. Huibregtse (Pensions), David T. Mahaffy (Arrangements), Robert M. Meeker (Arrangements), Alan W. Montgomery (Arrangements), Charles A. Muether (Ecumenicity), David P. Nakhla (Diaconal Ministries), John S. Shaw (Home Missions), Lendall H. Smith (Care of Ministers, Diaconal Ministries), Robert E. Tarullo (Arrangements), Edward K. Tress (Arrangements, Trustees)

Fraternal Delegates:
Kevin M. Backus (Bible Presbyterian Church), Peter Bakker (Reformed Churches of the Netherlands Liberated), Kim Batteau (Reformed Churches of the Netherlands Liberated),
Kyle M. Borg (Reformed Presbyterian Church of North America), Todd De Rooy (United Reformed Churches of North America), Davi Charles Gomes (Presbyterian Church of Brazil), Robert J. Groeneweg (Heritage Reformed Churches), Maynard Koerner (Reformed Church in the U.S.), Mike McGee (Reformed Church in the U.S.), Kent M. Moorlach (Associate Reformed Presbyterian Church), Patrick J. Morgan (Presbyterian Church in America), Bradd Nymeyer (United Reformed Churches of North America), F. Solano Portela (Presbyterian Church of Brazil), Kurt Vetterli (Evangelical Reformed Church Westminster Confession), Wim Wullschleger (Christian Reformed Churches in the Netherlands)

*Enrolling later (see §19)

4. SEATING OF CORRESPONDING MEMBERS. On motion committee representatives who were not commissioners were seated as corresponding members.

5. INTRODUCTION OF FRATERNAL DELEGATES. Mr. Sawyer introduced the following fraternal delegates present as the Assembly opened: Kevin M. Backus (Bible Presbyterian Church), Peter Bakker (Reformed Churches of the Netherlands Liberated), Kim Batteau (Reformed Churches of the Netherlands Liberated), Kyle M. Borg (Reformed Presbyterian Church of North America), Davi Charles Gomes (Presbyterian Church of Brazil), Maynard Koerner (Reformed Church in the U.S.), Kent M. Moorlach (Associated Reformed Presbyterian Church), Patrick J. Morgan (Presbyterian Church in America), Bradd Nymeyer (United Reformed Churches of North America), F. Solano Portela (Presbyterian Church of Brazil), Kurt Vetterli (Evangelical Reformed Church Westminster Confession). On motion they were seated as corresponding members.

6. APPOINTMENT OF COMMISSIONERS TO 82nd GA. The apportionment of commissioners to the 82nd General Assembly, in accordance with Chapter I of the Standing Rules of the General Assembly, and enrollment are as follows:

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Ministers</th>
<th>Ruling Elders</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Apport’d</td>
<td>Enrolled</td>
</tr>
<tr>
<td>Central Pennsylvania</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Central United States</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Connecticut and So. N.Y.</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Dakotas</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Michigan and Ontario</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Mid-Atlantic</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Midwest</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>New Jersey</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>New York and New England</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>Northern California &amp; Nevada</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Northwest</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Ohio</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>South</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Southeast</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Southern California</td>
<td>8</td>
<td>5</td>
</tr>
</tbody>
</table>
Southwest    4  4  2  2
Moderator, 81st GA    1  1  0  0
Stated Clerk, 81st GA    1  1  0  0
Totals    92  81  60  46

7. COMMITTEE ON ARRANGEMENTS GRANTED PRIVILEGES OF FLOOR. The recommendation of the Stated Clerk was adopted that the five members of the Committee on Arrangements (all of whom were present at the Assembly but none of whom were commissioners) be granted privileges of floor for making various announcements and reports throughout the Assembly.

8. COMMITTEE ON ARRANGEMENTS. Mr. Tress reported for the Committee on Arrangements at this time and at other times during the Assembly (see §179). He introduced the members of the Committee on Arrangements.

9. MINUTES OF THE EIGHTY-FIRST GENERAL ASSEMBLY. The Stated Clerk presented the Minutes of the Eighty-first General Assembly.

10. ELECTION OF MODERATOR. The floor was declared open for nominations to the office of Moderator. Mr. Allison was nominated. In the absence of other nominations Mr. Allison was declared elected. Mr. Olinger escorted Mr. Allison to the chair. Mr. Troxel welcomed Mr. Allison to the chair. Mr. Olinger led in prayer.

11. OVERTURES, COMMUNICATIONS, AND APPEALS. The Stated Clerk presented overtures and communications addressed to the Assembly. They were referred as indicated in §14.

See: OVERTURES, pp. 52–53
COMMUNICATIONS, pp. 54–67
APPEALS, pp. 68–115

12. DAILY SCHEDULE. On motion the times for convening, recessing, and reconvening were adopted as follows:

<table>
<thead>
<tr>
<th>Time</th>
<th>Morning</th>
<th>Afternoon</th>
<th>Evening</th>
</tr>
</thead>
<tbody>
<tr>
<td>Convene</td>
<td>8:30 a.m.</td>
<td>1:15 p.m.</td>
<td>6:45 p.m.</td>
</tr>
<tr>
<td>Recess</td>
<td>10:00–10:20 a.m.</td>
<td>3:15–3:35 p.m.</td>
<td>9:00 p.m.</td>
</tr>
<tr>
<td>Recess (Meals)</td>
<td>12:00 p.m.</td>
<td>5:15 p.m.*</td>
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</table>

Exceptions:

a. Recess Wednesday 6/3, after item 12
b. Reconvene Thursday 6/4 at 3:35 p.m. or at the call of the Moderator.
   [Note: Advisory committees to meet during the day and to observe times for convening, recessing, reconvening, and daily devotional service]
c. Consideration of Appeal 1 at 1:15 p.m., Friday
d. *No evening session Saturday.

All sessions of the Assembly open with the singing of a hymn and prayer.

Daily devotional service: 11:40 a.m. to 12:00 p.m., Thursday through Monday

LEADERS: Thursday, June 4 (MION) – Dale A. Van Dyke
Friday, June 5 (MA) – Stephen D. Doe
Saturday, June 6 (MW) – Brian L. De Jong
Monday, June 8 (NJ) – Travis A. Yonkman
13. **DOCKET.** The docket up to this point was as follows:

1. Assembly convenes 7:00 p.m., Wednesday, June 3, 2015
2. Worship and Communion Service conducted by the session of Mission Orthodox Presbyterian Church of Saint Paul, Minnesota, and led by the Rev. A. Craig Troxel, Moderator of the Eighty-first General Assembly
3. Roll call
4. Seating of corresponding members
5. Preliminary report of the Committee on Arrangements (Reports given throughout the Assembly as needed)
6. Presentation of the Minutes of the Eighty-first General Assembly
7. Election of Moderator
8. Presentation of overtures, communications, complaints, and appeals
9. Set times for convening, recessing, and reconvening
10. Adoption of docket
11. Assignment of items of business to Advisory Committees
    On motion the remainder of the docket was adopted as follows:
12. Election of Advisory and Temporary Committees
    a. Advisory Committees in accordance with Standing Rule Chapter IX, Sec. 5.b.
    b. Temporary Committee on Arrangements, four members
    c. Temporary Committee to Examine Presbyterial Records, twelve members
    d. Temporary Committee to Examine Standing Committee Records, eight members
       (none to be a member of any Standing Committee)
13. Report of Stated Clerk
    a. Amendments to Standing Rules proposed by the 81st General Assembly
    b. Amendments to Standing Rules and Instruments for proposal to the 83rd General Assembly
    c. Appointment of Assistant Clerk
16. Election of Statistician
17. Greetings and addresses by Fraternal Delegates from other bodies at times agreeable to them and to the Moderator
18. Report of the Committee on Foreign Missions
19. Report of the Committee on Christian Education
20. Report of the Committee on Home Missions and Church Extension
21. Report of the Committee on Coordination following item 33 or 8:30 a.m., Monday, June 8, 2015, whichever is later
22. Report of the Committee on Diaconal Ministries
23. Report of the Committee on Pensions
24. Report of the Committee on Ecumenicity and Interchurch Relations
25. Report of the Committee on Appeals and Complaints, with consideration of Appeal 1 at 1:15 p.m., Friday
26. Report of the Committee on Chaplains 9:00 a.m., Tuesday
27. Report of the Historian
29. Report of the Temporary Committee to Study the Care for the Ministers of the Church following item 21
30. Report of the Special Committee to Study Republication
31. Report of the Special Committee to Visit the Presbytery of the Northwest
32. Temporary Committees other than Presbyterial Records, Standing Committee Records, and those already completed in connection with earlier reports

33. Consideration of all Overtures not already acted upon, 8:30 a.m., Monday, June 8, 2015

34. Report of the Committee to Examine Presbyterial Records, 6:45 p.m., Monday, June 8, 2015 [including suspending Standing Rule VI.C and requiring the Committee to Examine Presbyterial Records and the Committee to Examine Standing Committee Records to have their written reports ready for distribution at the morning break on Monday, June 8]

35. Report of the Committee to Examine Standing Committee Records, following item 34

36. Report of the Committee on Arrangements

37. Set Budgets for General Assembly purposes

38. Resolution of thanks

39. Unfinished Advisory Committee business

40. Miscellaneous business

41. Reading and approval of Minutes (Note: Minutes are presented for approval following the lunch recess beginning on Friday, June 5, 2015)

42. Dissolution of the Assembly (not later than 12:00 p.m., Tuesday, June 9, 2015)

14. TEMPORARY COMMITTEES ERECTED. On motion it was determined that the following temporary committees be erected, with reports, overtures, communications, and complaints referred to them as indicated (see §11). On motion it was determined that the commissioners and corresponding members named below be appointed to these committees and the name given in italics be the convener of the committee:

Advisory Committee 1 Total—9
Members: Borg, Fesko, Fox, Hart, Miller, Powell, J. G. Stevenson, Strong, Van Kooten
Report of the Committee on Foreign Missions

Advisory Committee 2 Total—9
Members: J. Bennett, Dillard, Ferrell, Gorrell, Jerrell, J. Johnson, Jones, David King, Olliff
Report of the Committee on Christian Education
Communications 6, 7

Advisory Committee 3 Total—9
Members: Belfield, Fikkert, Holst, J. Keller, Pontier, T. Smith, Thole, Walker, Westerveld
Report of the Committee on Home Missions and Church Extension
Report of the Special Committee to Visit the Presbytery of the Northwest

Advisory Committee 4 Total—9
Members: Booth, Fowler, Irick, Renkema, Shields, Thibault, VanDrunen, Van Dyk, K. Montgomery
Report of the Committee on Coordination

Advisory Committee 5 Total—9
Members: Doe, Hollister, Igo, Kuhfuss, McCabe, Medcalf, Peppo, C. Williams, Yonkman
Report of the Committee on Diaconal Ministries
Report of the Committee on Pensions
Report of the Committee to Study the Care for the Ministers of the Church
Advisory Committee 6  Total—9  
 Members: Bergquist, Bosgraf, Currie, Hartshorn, C. Keller, Montemarano, Malamisuro, Sallade, M. Williams  
 Report of the Committee on Ecumenicity and Interchurch Relations  
 Overture 1, Communications 1–5, 8, 10

Advisory Committee 7  Total—8  
 Members: Duff, Hunter, R. King, Mortensen, Rice, Bruce Stahl, Story, Withington  
 Report of the Committee on Chaplains and Military Personnel

Advisory Committee 8  Total—8  
 Members: W. Bennett, De Jong, Dronenburg, R. Johnson, Donald King, McCrory, Moeck, D. A. Watson  
 Report of the Historian  
 Report of the Committee for the Historian  
 Report of the Statistician  
 Report of the Committee to Study Republication

Advisory Committee 9  Total—9  
 Members: Dizer, Jamieson, Landow, Laurie, J. Montgomery, Noe, Nop, Benjamin Stahl, Wieberdink  
 Report of the Committee on Arrangements  
 Report of the Stated Clerk (including Standing Rule amendments)  
 Report of the Trustees of the Orthodox Presbyterian Church  
 General Assembly Operation Fund Budget

Advisory Committee 10  Total—11  
 Members: Barnes, Cottenden, Gregg, Hutchison, LeMahieu, Malkus, Mallin, McDaniel, J. W. Stevenson, Strange, Willet  
 Report of the Committee on Appeals and Complaints  
 Appeal 1, Appeal 2

Committee on Arrangements 11  Total—2  
 Members: Graham, J. Muether

Temporary Committee to Examine Presbyterial Records 12  Total—11  
 Members: Barnett, Boer, Brooking, Chapa, Collison, Freeman, Hodson, Jackson, W. King, Marquis, W. Muether  
 Communication 9

Temporary Committee to Examine Standing Committee Records 13  Total—7  
 Members: Berry, Dickason, Hoekstra, Jager, Levy, Starke, W. Watson

15. RECESS. The Assembly recessed for advisory committee meetings at 9:17 p.m. after Mr. Phillips led in prayer.

Thursday Morning, June 4, 2015

16. DEVOTIONS. The order of the day having arrived, the Assembly reconvened at 11:40
a.m. The Assembly sang “Come, We That Love the Lord.” Mr. Van Dyke read Luke 9:10–17, delivered a message entitled “Disciple Training” and led in prayer.

17. **RECESS.** The Assembly recessed at 12:03 p.m. after Mr. Laurie led in prayer.

**Thursday Evening, June 4, 2015**

18. **RECONVENE.** The Assembly reconvened at 6:45 p.m. and sang “Not unto Us, O Lord of Heaven.” The Moderator led in prayer. The Moderator had announced during the afternoon that the Assembly would reconvene at 6:45 p.m. due to time needed by advisory committees still in session.

19. **ENROLLING OF COMMISSIONERS.** The Moderator reported the enrollment of the following commissioners, whose arrival had been delayed by travel complications: at the beginning of the Thursday morning session—Messrs. Cottenden, Montemarano, Oharek, and R. Johnson; and following the Thursday devotions—Messrs. Doe and Miller.

20. **INTRODUCTION OF FRATERNAL DELEGATES.** Mr. Sawyer introduced Todd De Rooy, fraternal delegate of the United Reformed Churches of North America and Patrick J. Morgan, fraternal delegate of the Presbyterian Church in America. On motion they were seated as corresponding members.

21. **FRATERNAL ADDRESS.** Mr. Sawyer introduced the Rev. Kent M. Moorlach, fraternal delegate of the Associate Reformed Presbyterian Church. Mr. Moorlach addressed the Assembly. Mr. Sawyer led in prayer for the Associate Reformed Presbyterian Church.

22. **APPOINTMENT OF PARLIAMENTARIAN.** The Moderator reported that he had appointed Mr. Gidley as Parliamentarian.

23. **STATED CLERK’S REPORT.** The Stated Clerk presented his report (see pp. 118–122), including the following recommendations:

1. That the 82nd General Assembly propose to the 83rd General Assembly the following amendment to the Standing Rules V.:

   That the chapter title be amended to read as follows—
   Chapter V. OF REPORTS, OVERTURES, APPEALS, AND COMPLAINTS
   —and that a new section 6 be inserted (and the succeeding sections be renumbered accordingly), to read as follows (and renumbering the succeeding sections accordingly):

   6. When an overture has been brought to the floor, the following order and time allocations shall be followed:
   a. Presentation of the overture by the presbytery’s representatives for up to 30 minutes
   b. Presentation of the report of the Advisory Committee for up to 15 minutes
   c. Presentation of the minority report(s) of the Advisory Committee for up to 10 minutes each
   d. Following the presentation of the overture and all reports, commissioners may, for up to 30 minutes, ask questions about the overture and the report(s)
   e. Debate and action on all pending recommendations in the following order:
(1) Procedural recommendation(s) of the Advisory Committee or its minority(s)

(2) Petition(s) of the overture, which shall be the main motion(s). With regard to such, the Advisory Committee (or minority(s) thereof) may report its advice regarding whether the overture, either as a whole or in part, should be adopted or denied, or the Advisory Committee (or minority(s) thereof) may propose an amendment(s) or substitute(s) to the main motion(s).

(3) Other recommendation(s) of the Advisory Committee

(4) Other recommendation(s) of the minority(s) of the Advisory Committee

Grounds

1. An overture is a vehicle by which a presbytery, for the maintenance of good order in the government of the church, may petition the General Assembly to propose amendments to the secondary or tertiary standards of the church (or the Assembly’s rules or instruments), or to initiate other action regarding matters over which the General Assembly has jurisdiction (as distinguished from the mere seeking of the Assembly’s advice as required by FG XXI.6, XXIII.3, and XXIII.18).

2. A presbytery is a judicatory of the church, and the petition(s) of its overture to the Assembly, in the form in which the presbytery chose to bring it/them, should have first place (i.e., be the main motion(s)) over a recommendation from a committee regarding it, when the matter comes to the floor for consideration by the Assembly.

3. Several times over the past decade, when consideration of an overture has come to the floor, there has been a degree of confusion in the Assembly regarding both what is the main motion and in what form it should be put. The proposed amendment makes it clear that the petition(s) in the overture is the main motion(s).

24. ADVISORY COMMITTEE 9 (Stated Clerk). Mr. J. Montgomery presented the report of Advisory Committee 9 with respect to the report of the Stated Clerk as follows:

1. Advisory Committee 9 met with Mr. Ross Graham regarding the work of the Stated Clerk and the issues that he has faced in his first year of tenure. Mr. Graham discussed his work arrangements, his staff, his use of technology, publications, and the newly created position of clerk observer. Mr. Graham freely discussed the challenges facing him in his new position. Mr. Graham and his labs should be regularly included in the prayers of the church.

2. With respect to Recommendation 1 of the Stated Clerk’s Report on page 204, Advisory Committee #9 is silent.

3. The Advisory Committee recommends an amendment to Recommendation 2 of the Stated Clerk’s report as follows:

That the Assembly instruct the Stated Clerk to request each recipient of the Minutes to consider:

1. a digital delivery format, or

2. a voluntary contribution to offset the cost of production and distribution of a hard copy, with the suggested amount to be set annually by the Stated Clerk in consultation with the Trustees.

4. The committee expresses its thanks for Mr. Graham’s report and his faithful and conscientious labors to the church.

25. AMENDMENTS PROPOSED TO STANDING RULES. The recommendation of the
Stated Clerk was adopted that the Assembly propose to the 83rd General Assembly amendments to the Standing Rules (Recommendation 1 of the Stated Clerk, §23).

26. ACTION ON RECOMMENDATION 2. Recommendation 2 was adopted in the amended form as proposed by Advisory Committee 9 as follows: that the Assembly instruct the Stated Clerk to request each recipient of the Minutes to consider a digital delivery format, or a voluntary contribution to offset the cost of production and distribution of a hard copy, with the suggested amount to be set annually by the Stated Clerk in consultation with the Trustees.

27. STATED CLERK (Amendments to Instruments). The Moderator received general consent to adopt the amendments to the Instruments proposed by the 81st General Assembly as follows:

Instrument F

4. In proposing the assignment of matters and commissioners to temporary and advisory committees the Stated Clerk, in consultation with the Moderator of the previous Assembly, shall observe the following:

a. Commissioners shall not be assigned to advisory committees that are to review reports of standing or special committees on which they serve or of which they are employees, except for members of the Committee on Appeals and Complaints, as provided in the Standing Rules of the General Assembly, X,2.b.

b. Not more than two commissioners from the same presbytery shall normally be assigned to the same temporary or advisory committee. However, each member of the Committee to Examine Presbyterial Records shall be drawn from a different presbytery.

28. STATED CLERK (Amendments to Standing Rules). The Assembly adopted the amendments to the Standing Rules proposed to it by the 81st General Assembly as follows:

S.R. I.9. Any standing or special committee of the Assembly may send not more than three presbyters to sit as corresponding members of the Assembly in order to present its report. Such corresponding members shall be entitled to the privilege of the floor in all matters concerning their respective committees, and shall also be entitled to travel, room, and board compensation on the same basis as a voting commissioner. If members of such committees are elected as commissioners to the Assembly, the committees should avoid unnecessary appointment of corresponding members of the Assembly.

S.R. III.B.5.k. Strike Standing Rule III.B.5.k. and renumber the following paragraphs.

To request annually of all calling bodies (congregations, committees) the submission of the forms of the Committee on Pensions for reporting all calls issued (prior to presentation of the call to the presbytery); and to request annually of all presbyteries the submission of the proper forms of the Committee on Pensions immediately upon the reception of a minister.

S.R. III.A.11 11. The Moderator shall speak to points of order in preference to other members; and shall decide questions of order, subject to an appeal to the judicatory by any two members. When in doubt on a point of order, the Moderator may submit the question to the Assembly for decision. The Moderator may appoint a parliamentarian to assist him in arriving at these decisions.

S.R. III.B.5.d. To receive reports of Standing and Special Committees, overtures, papers, requests, complaints, appeals, and any other communications intended for the next Assembly,
for inclusion in a printed Agenda and presentation to the Assembly. Individuals may bring matters to the Assembly only by way of a presbytery, unless they concern a responsibility assigned the individual by the Assembly.

S.R. XI.2.f. Review on a regular basis General Assembly Operation Fund receipts and expenditures and authorize, in conjunction with the Stated Clerk, any over-expenditures of more than ten percent, according to the provisions of Instrument H.2.b.

29. **APPOINTMENT OF ASSISTANT CLERK.** Mr. Graham, the Stated Clerk, reported briefly on his labors in that office. He reported that he had appointed Mr. J. Mahaffy to serve as the Assistant Clerk. He also indicated his appointment of Mr. K. Montgomery as Clerk-observer. Mr. J. Montgomery led in prayer for the work of the clerks.

30. **TRUSTEES.** Mr. Phillips presented the report of the Trustees (see pp. 123–125), including the following recommendation: The Trustees in accordance with the Standing Rules XI.2.e. (“propose to the General Assembly a budget for the General Assembly Operation Fund, and suggest a per capita contribution for payment of the Assembly expenses”) recommend the following budget for the General Assembly Operation Fund for 2016 and request the churches of the denomination to contribute $20 per communicant member to the General Assembly Operation Fund in 2016.

(For action on the request for giving from the churches and adoption of the GAOF, see §184.)

31. **ADVISORY COMMITTEE 9 (Trustees).** Mr. J. Montgomery reported the silence of Advisory Committee 9 with respect to the work of the Trustees.

32. **TRUSTEES ELECTION.** The floor was opened for nominations for elections for the Trustees for the class of 2018. Messrs. Samuel H. Bacon, David E. Haney (Bridgeton, NJ) were nominated. In the absence of other nominations they were declared elected. The floor was opened for nominations to fill the vacancy in the class of 2016. The Rev. Richard N. Ellis was nominated. In the absence of other nominations he was declared elected. The floor was opened for nominations for the vacancy in the class of 2017. Mr. Stephen L. Chong (Orlando, FL) was nominated. In the absence of other nominations he was declared elected.

33. **STATISTICIAN.** Mr. Luke E. Brown presented his report as Statistician (see pp. 126–130).

34. **ADVISORY COMMITTEE 8 (Statistician).** Mr. De Jong reported the silence of Advisory Committee 8 with respect to the work of the Statistician.


36. **ELECTION OF STATISTICIAN.** The floor was opened for nominations for Statistician. Mr. Brown was nominated. In the absence of other nominations he was declared elected. Mr. De Jong led in prayer for the Statistician and the work of the whole church.

37. **FOREIGN MISSIONS.** Mr. Van Meerbeke, Vice-president of the Committee on Foreign Missions, introduced Mr. Bube, the General Secretary of the Committee, who presented
the report of the Committee (see pp. 131–214). On motion the Rev. L. Charles Jackson was
granted the privilege of the floor for the purposes of the report of the Committee. Mr. Bube
introduced Mr. M., who reported on his work in Asia. Mr. Bube also introduced Mr. Jackson,
who reported on preparations for his upcoming work on a mission field. Mr. Clawson led in
prayer for the family and their work. Mr. Curto reported on his part-time work on two fields.
During the report the order of the day was extended until the end of the report.

38. RECESS. The Assembly recessed at 9:07 p.m. Mr. Chapa led in prayer.

Friday Morning, June 5, 2015

39. RECONVENE. The Assembly reconvened at 8:30 a.m. and sang “Bow Down Thine
Ear, O Lord, and Hear.” Mr. Ferrell led in prayer.

40. FRATERNAL ADDRESS. Mr. Sawyer introduced the Rev. Davi Charles Gomes, fra-
ternal delegate of the Presbyterian Church of Brazil. Mr. Gomes addressed the Assembly and
led in prayer for the Orthodox Presbyterian Church. Mr. Curto led in prayer for the Presbyte-
rian Church of Brazil.

41. ADVISORY COMMITTEE 1. Mr. Fesko reported the silence of Advisory Committee
1 with respect to the report of the Committee on Foreign Missions.

42. FOREIGN MISSIONS (continued). Questions were asked of the representatives of
the Committee on Foreign Missions (§37).

43. FOREIGN MISSIONS ELECTION. The floor was opened for nominations to the
class of 2018. The following were nominated: Ministers: Paul N. Browne, Jerrell, and M. Scott
Johnson; Ruling elders: D. Miguel Flower (Reformada, San Juan, PR) and Benjamin Stahl. In
the absence of other nominations they were declared elected. Mr. Fesko led in prayer for the
work of the Committee.

44. CHRISTIAN EDUCATION. Mr. Gidley, President of the Committee on Christian
Education, presented the report of the Committee on Christian Education (see pp. 215–247).
He introduced Mr. Olinger, the General Secretary of the Committee. Mr. Olinger reported and
introduced Mr. Yonkman, who reported on the Internship Program. Mr. Olinger introduced
Mr. Noe, who reported on the Ministerial Training Program. The Rev. E. Marvin Padgett, the
Executive Director of Great Commission Publications, and the Rev. Mark L. Lowrey, Associa-
te Executive Director, were granted the privilege of the floor. They addressed the Assembly
on behalf of Great Commission Publications. Mr. Olinger introduced Mr. Troxel, who reported
on the Committee’s work in helping the church deal with cultural issues facing the church. Mr.
Strange reported on progress in the production of the Psalter-Hymnal.

45. RECESS AND RECONVENE. The Assembly recessed at 10:00 a.m. and reconvened
at 10:21 a.m. The Assembly sang “O Lord, Be Thou My Helper True” and Mr. Bosgraf led in
prayer.

46. ADVISORY COMMITTEE 2 (Christian Education). At the Moderator’s request Mr.
Phillips assumed the chair. Mr. J. Johnson presented the report of Advisory Committee 2 with
respect to Christian Education as follows: The Advisory Committee met with Rev. Marvin
Padgett, Executive Director, and Rev. Mark Lowry, Associate Executive Director, of Great Commission Publications; and with the Rev. Danny Olinger, General Secretary on Christian Education. Dr. Gidley, the Rev. Dr. Troxel, and Mr. Winslow were also present. The Committee heard reports on various aspects of the work of the committee, including Great Commissions Publications, the Psalter-Hymnal development, Internet Ministries, the Internship Program, the Ministerial Training Institute, the Timothy Conference, the Seminary Visitation Program, and one potentially developing need to be addressed by the Committee. The advisory committee commends the Committee on Christian Education for its diligent and faithful labors for the Kingdom.

Concerning the report of the Committee on Christian Education, Advisory Committee 2 is silent.

47. CHRISTIAN EDUCATION COMMITTEE ELECTION. The floor was opened for nominations for the Subcommittee on Ministerial Training. The following were nominated: Ministers: Zachery R. Keele, Daniel F. Patterson, and Adam A. York; Ruling elders: Hart and Winslow. On motion, due to technical difficulties with the electronic voting, a paper ballot was cast for the ministerial members. At a later time the Moderator announced the election of Messrs. Patterson and Winslow to the class of 2018. (See §89 for the continuation of the election.)

48. HOME MISSIONS AND CHURCH EXTENSION. The Moderator, Mr. Allison, resumed the chair. By general consent the Assembly moved to the Report of the Committee on Home Missions and Church Extension. Mr. J. Hilbelink, President of the Committee on Home Missions and Church Extension, presented the report of the Committee (see pp. 248–264). He introduced Committee members and church planters present. He also introduced Mr. Shaw, the General Secretary of the Committee, who continued the report of the Committee. Mr. Shaw introduced Mr. Hartshorn, who reported on his home mission work in Anaheim Hills, California. Mr. Shaw introduced Mr. Doe, who reported on his work as a regional home missionary. Mr. Shaw introduced Mr. Peppo, who reported on his church planting work in Springfield, Ohio. Mr. Shaw reported that Mr. Brown had indicated his desire not to be re-elected to the Committee.

49. ADVISORY COMMITTEE 3. Mr. Belfield reported the silence of Advisory Committee 3 with respect to the report of the Committee on Home Missions and Church Extension.


51. RECESS. The Assembly recessed at 12:07 p.m. after the Moderator led in prayer.

Friday Afternoon, June 5, 2015

52. RECONVENE. The Assembly reconvened at 1:15 p.m. The Assembly sang “A Mighty Fortress Is Our God.” Mr. Shields led in prayer.

53. FRATERNAL ADDRESS. Mr. Sawyer introduced the Rev. Kim Batteau, fraternal delegate of the Reformed Churches of the Netherlands Liberated. Mr. Batteau addressed the Assembly. Mr. M. Williams led in prayer for the Reformed Churches of the Netherlands Liberated.
54. **SURVEY OF COMMISSIONERS’ LENGTH OF SERVICE.** A survey of commissioners and corresponding members present yielded the following information as to their dates of ordination:

<table>
<thead>
<tr>
<th>Dates of Ordination</th>
<th>No. of Presbyters Responding</th>
</tr>
</thead>
<tbody>
<tr>
<td>Since Jan. 1, 2010</td>
<td>20</td>
</tr>
<tr>
<td>Jan. 1, 2000 through Dec. 31, 2009</td>
<td>26</td>
</tr>
<tr>
<td>Jan. 1, 1990 through Dec. 31, 1999</td>
<td>29</td>
</tr>
<tr>
<td>Jan. 1, 1970 through Dec. 31, 1979</td>
<td>17</td>
</tr>
<tr>
<td>Jan. 1, 1950 through Dec. 31, 1959</td>
<td>1</td>
</tr>
</tbody>
</table>

*Those attending the General Assembly for the first time: 27*

55. **APPEALS AND COMPLAINTS (Appeal 1).** Mr. Strange presented the report of the Committee on Appeals and Complaints, with respect to Appeal 1 (see pp. 358–371), including the following recommendation: That the complaint on appeal be found in order and properly before the Assembly.

56. **ADVISORY COMMITTEE 10 (Appeal 1).** Mr. Cottenden presented the report of Advisory Committee 10 with respect to Appeal 1 as follows:

I. APPEAL 1

Concerning Appeal 1, the Committee heard from Mr. Strange, a member of the Committee on Appeals and Complaints; from William Dennison, counsel to the defense; from Mr. R. King, representing the Presbytery of the Southeast; and from Mr. Willet, a member of the Presbytery of the Southeast. It was noted that Mr. Willet did not vote on matters pertaining to Appeal 1 in meetings of the Committee on Appeals and Complaints or in meetings of Advisory Committee 10.

With respect to the recommendation of the Committee on Appeals and Complaints that Appeal 1 be found in order, Advisory Committee 10 concurs.

II. RECOMMENDATIONS

A. Procedural recommendation

That the following procedure be adopted for consideration of Appeal 1:

1. Presentation by the appellant for up to 30 minutes.
2. Presentation by the Presbytery of the Southeast for up to 30 minutes.
3. Questions of clarification regarding the preceding presentations for up to 30 minutes.
4. Final remarks by the Presbytery of the Southeast for up to 15 minutes.
5. Final remarks by the appellant for up to 15 minutes.

B. Recommendation regarding the disposition of Appeal 1

That the Assembly sustain specifications of error 1–8 as listed below (in whole or in part); and that the Assembly determine that the errors are of such importance as to require a reversal of the judgment (BD VII, 6):

[1] The PSE of The OPC erred with respect to charge #1, Specification #2 by finding Dr. Carrick guilty of impugning the motives of fellow presbyters when he wrote: “I want to emphasize that I do not feel that I have had a fair, just, and impartial hearing from the Visitation Committee with regard to the crucial issue of my wife’s health. Indeed, from
the very beginning, I believe, the Visitation Committee has approached the matter of my wife’s health with significant prejudice.”

[2] The PSE of The OPC erred with respect to charge #1, Specification #3 by finding Dr. Carrick guilty by impugning the motives of fellow presbyters when he wrote: “From the very outset the Visitation Committee began to adopt, I believe, a negative, indeed, dismissive attitude to my wife’s health problems... It is, I believe, a rather lamentable piece of...pastoral prejudice.”

[3] The PSE of The OPC erred with respect to charge #1, Specification #5 by finding Dr. Carrick guilty of impugning the motives of fellow presbyters when he wrote: “The Visitation Committee is, in my judgment, characterized by a bullying spirit and tendency.” (See Judicial Documents Concerning Dr. Carrick PSE, October 2013, Letter from R. Carrick to Visitation Committee, April 16, 2012, p. 27).

[4] Concerning Charge #1 and Specifications #2, #3, #5, Dr. Carrick, in his letter to the Visitation Committee on April 16, 2012, is responding to their interaction: words, statements, reactions, attitudes, and actions. He is not impugning their motives. Remember the broader context of Dr. Carrick’s letter and comments; he is informing the Visitation Committee that he is proceeding to appeal to the PSE concerning their recommendation to return to CCPC (see Judicial Documents Concerning Dr. Carrick PSE, October 2013, Letter from Dr. Carrick to Visitation Committee, April 16, 2012, p. 29, final sentence). He is merely voicing his opinion of the Commission’s recommendation; in this, he is sensing that the Commission is not grasping the gravity of the psychological trauma experienced by Mrs. Carrick in connection with CCPC. In fact, as the Presbytery heard the Commission’s Report in the context of Dr. Carrick’s appeal on April 27, 2012, some presbyters concurred that the Carricks should be able to attend a PCA church and should not be required to carry out the recommendation of the Commission’s Report to return to CCPC. In fact, the permission to attend a PCA church and not have to return to CCPC was upheld by the action of Presbytery on April 27, 2012 (doc #2).

[5] Hence, the PSE has erred because the defense believes that charge #1 is not a legitimate charge since Dr. Carrick was merely giving those involved his perceptions and opinions which eventually caused him to appeal to the Presbytery on April 27–28, 2012, in which the Presbytery decided not to exercise #7 and, thus, concluded the matter in support of Dr. Carrick’s appeal (doc #2). The Presbytery had its opportunity to react to Dr. Carrick’s letter written on April 16, 2012, as part of the Commission’s Report at the April 27–28, 2012, stated Presbytery meeting. Instead, the Presbytery has erred in reviving the content of the letter a year later (April 26, 2013) and issuing a charge against Dr. Carrick in light of an investigation initiated by the action of GPTS in not renewing his contract as a Professor at the institution.

[6] The defense believes that it is not a sin to say that the Visitation Committee’s behavior gave the appearance of “significant prejudice,” “pastoral prejudice,” and a “bullying spirit and tendency.” If I have reason to think someone is treating me with “prejudice,” there is nothing wrong with saying, “I think you are being prejudiced.” If I think someone is bullying me, there is nothing wrong with saying, “I think you are bullying me.” Challenging a committee or commission with these concerns does not constitute sin. After all, these are the kind of things equals are allowed to say to each other. Brothers can talk to each other with a level of frankness and openness that is not appropriate among superiors and inferiors.

[7] The PSE of the OPC erred in finding Dr. John Carrick guilty of Charge #2, which states “The PSE of the OPC charges Dr. John Carrick with violating the Fifth Commandment with respect to his inferiors, by failing to manage his own household.”
The appeal sets forth the following specifications of error:
Specification #1: “Dr. Carrick has shown delinquency in the management of his household by the regular absence of his wife and daughter from the public means of grace in the corporate worship of the visible church.”

Grounds for the Appeal:
1. “Evidence must be factual in nature. It may be direct or circumstantial. Caution should be exercised in giving weight to evidence which is purely circumstantial” (BOD IV.B.1).

[8] The PSE of The OPC erred in finding Dr. John Carrick guilty of Charge #2, which states “The PSE of the OPC charges Dr. John Carrick with violating the Fifth Commandment with respect to his inferiors, by failing to manage his own household.”

Specification #2: “Dr. Carrick has hindered members of his household from receiving pastoral oversight and spiritual care from the Session having ecclesiastical jurisdiction over them.”

Reminder: “Evidence must be factual in nature. It may be direct or circumstantial. Caution should be exercised in giving weight to evidence which is purely circumstantial” (BOD IV.B.1).

The appeal sets forth the following specifications of error:
A. The PSE erred in that she did not present one factual piece of evidence from its witnesses (formal records or an incident) that Dr. Carrick hindered the Session of CCPC from exercising “pastoral oversight and spiritual care over his family.” On the other hand, Dr. Carrick responded, “I know for a fact that I never hindered them at all” (see Minutes of PSE January 30, 2015, p. 284.i).

C. With respect to such reversal, Advisory Committee 10 additionally recommends the following:
1. That the Appeal with respect to Charge One be sustained;

   Grounds:
   a. The charge itself does not clearly set forth an offense (BD III, 3). A charge must contain that which, if proven true, is inarguably an offense. “Impugning motives” is ambiguous and lacks the kind of clarity ordinarily found in judicial charges (e.g., “committed adultery, stole money, lied”—all have such clarity and are immediately understood to be an offense). The charge as presented lacks such faci perspicuity.
   b. It particularly lacks such perspicuity, because, while impugning motives is potentially sinful, a proper charge would have to be one of falsely doing so: it is quite possible for one to speak of another’s motives in a negative fashion without thereby speaking sinfully. The charge seems to assume that to address the motives of another and to make a negative assessment of such motives is thereby a sinful act.
   c. All of that having been said, the charge and specifications do not make clear that the appellant ever, in fact, addressed the motives of the specified presbyters. None of the five specifications instance any address of motive at all at any time on the part of the appellant. The specifications, in other words, do not contain any clear reference to the motives of the presbyters in question. Thus the appellant is convicted of impugning motives when the specifications offered do not allege a single instance of such.
   d. The specifications, even if proved true, do not support the charge (BD III, 8.b.(5)). The alleged offending statements are the expression of sharp differences between brethren in the Lord and do not constitute an offense.
   e. No argument other than assertion is set forth in establishing that the alleged offense is serious enough to warrant trial (BD III, 3; BD III, 8.b.(6)).
2. That the Appeal with respect to Charge Two be sustained; 

   **Grounds:**

   a. Specification #1 alleges “delinquency in the management of his household by the regular absence of his wife and daughter from the public means of grace in the corporate worship of the visible church.” This necessarily assumes both that such absence was sinful and that the appellant was complicit with or cavalier about such absence (assuming its sinfulness). With respect to the first, the Presbytery is not the judicatory of original jurisdiction for the appellant’s wife and daughter and thus is not competent to make such a determination. With respect to the second, no such offer of proof was ever made in the trial.

   b. Specification #2 alleges that the appellant “has hindered members of his household from receiving pastoral oversight and spiritual care from the Session having ecclesiastical jurisdiction over them.” No factual evidence (BD IV, B.1) is offered to substantiate this claim.

   c. Furthermore, the Session, upon request, duly transferred the members of the appellant’s household to another local NAPARC congregation, which church received them as members in good and regular standing.

3. And that the General Assembly note that, in sustaining the Appeal, it does hereby reverse the verdicts of the trial (BD VII, 6) and vacate the judgment of the Presbytery of the Southeast (PSE).

57. **APPEAL FOUND IN ORDER.** The recommendation of the Committee on Appeals and Complaints (§55) was adopted that the complaint on appeal be found in order and properly before the Assembly.

58. **PROCEDURAL RECOMMENDATION.** The procedural recommendation of Advisory Committee 10 (§56) was adopted.

59. **PRESENTATION BY APPELLANT.** By general consent the appellant, the Rev. John Carrick, and his counsel, the Rev. William D. Dennison, were granted the privileges of the floor. Mr. Dennison gave a presentation on behalf of Mr. Carrick. Mr. Carrick spoke concerning his appeal.

60. **PRESENTATION BY THE PRESBYTERY.** Messrs. R. King and Willett delivered a presentation on behalf of the Presbytery of the Southeast.

61. **RECESS AND RECONVENE.** The Assembly recessed at 3:13 p.m. and reconvened at 3:34 p.m. The Assembly sang “We Have Not Known Thee as We Ought.” Mr. Jamieson led in prayer.

62. **FRATERNAL ADDRESS.** Mr. Sawyer introduced the Rev. Kyle M. Borg, fraternal delegate of the Reformed Presbyterian Church of North America. Mr. Borg addressed the Assembly. Mr. Sawyer led in prayer for the Reformed Presbyterian Church of North America. Mr. J. Montgomery led in prayer for the Rev. Steven Miller, formerly a minister in the Orthodox Presbyterian Church, but now in the Reformed Presbyterian Church of North America, who was diagnosed with ALS disease.

63. **APPEAL 1, QUESTIONS.** Commissioners asked questions of the appellant and of the presbytery. On motion the time of questioning was extended for 15 minutes.

64. **FINAL REMARKS BY THE PRESBYTERY.** Messrs. R. King and Willett presented
final remarks by the Presbytery of the Southeast.

65. **FINAL REMARKS BY THE APPELLANT.** Mr. Dennison presented final remarks by the appellant.

66. **RECESS.** By general consent the Assembly recessed at 5:11 p.m. after Mr. McCabe led in prayer.

**Friday Evening, June 5, 2015**

67. **RECONVENE.** The Assembly reconvened at 6:40 p.m. and sang “To You, O Lord, I Fly.” The Moderator led in prayer.

68. **INTRODUCTION OF FRATERNAL DELEGATE.** Mr. Sawyer introduced Wim Wullschleger, fraternal delegate of the Christian Reformed Churches in the Netherlands. On motion he was seated as a corresponding member.

69. **FRATERNAL ADDRESS.** Mr. Sawyer introduced the Rev. Patrick J. Morgan, fraternal delegate of the Presbyterian Church in America. Mr. Morgan addressed the Assembly. Mr. W. Bennett led in prayer for the Presbyterian Church in America.

70. **APPROVAL OF MINUTES.** The Assistant Clerk presented the Minutes of Wednesday and Thursday (§1-24), which were approved as corrected.

71. **ECUMENICITY AND INTERCHURCH RELATIONS.** By general consent the Assembly took up recommendation 1 of the Committee on Ecumenicity and Interchurch Relations. Mr. Sawyer presented the recommendation:

1) That the 82nd (2015) General Assembly accept the invitation extended by the 2014 General Assembly (Supremo Concílio) of the Igreja Presbiteriana do Brasil (Presbyterian Church of Brazil—IPB) to enter into a Sister Church Relationship (i.e., Ecclesiastical Fellowship).

**Grounds:**

1. The confessional standards of the IPB are the Westminster Standards (including the 1903 revisions).
2. The CEIR continues to be much encouraged by the general direction of the IPB, by the seriousness with which the IPB goes about the work the Lord has given to it, and by the multiple opportunities for working together to advance the cause of Christ that continue to develop.
3. The IPB has roughly one million members in 4,200 congregations in 270 presbyteries in sixty-five synods. Its general assembly meets every four years; in other years, an executive committee meets annually to conduct (on a limited basis) the work of the church. It has an annual budget of approximately $15 million. It has eight denominational seminaries, one seminary extension, three official Bible institutes, and one theological postgraduate center (Andrew Jumper in São Paulo). It is sending approximately 130 missionary families to foreign mission fields in thirty countries. It has approximately 115 church-planting projects and 200 home missionary fields. It has its own publishing house to produce solid Reformed materials in the Portuguese language. It is a founding member of the World Reformed Fellowship.
4. The IPB has been in Corresponding Relations with the OPC since 2008, and a detailed description of the development of our relationship with the IPB is included in the Committee’s report to that Assembly (cf. Minutes of the 75th [2008] General Assembly, pages
Since then, the IPB has sent fraternal delegates to our 2009, 2011, 2012, and 2013 General Assemblies, and those who were present at the 2011 Assembly may still recall the moving greetings brought by their delegate on the occasion of the 75th anniversary of the founding of the OPC. The OPC has sent fraternal delegates to the celebration of the 150th anniversary of IPB’s founding in 2009, to one of their Executive Committee meetings, and to their 2014 General Assembly, where on all occasions they have been warmly received.

5. For several years, OP missionaries to Uruguay have been working cooperatively on an informal basis with an IPB missionary family in Montevideo, and the CFM is working to formalize that relationship with its IPB counterpart. And in March 2013, the CFM was thankful to be able to respond to a request for assistance from the IPB regarding one of their missionaries who had been held for more than four months in a filthy and overcrowded prison in Senegal. Across the OPC, our people held up the Rev. José Dilson and his family in their prayers as they responded to the “front page” article on OPC.ORG and the request in Telenews.

72. ADVISORY COMMITTEE 6 (Ecumenicity). Mr. Currie reported the silence of Advisory Committee 6 with respect to the report of the Committee on Ecumenicity and Interchurch Relations.

73. PRESBYTERIAN CHURCH OF BRAZIL. Recommendation 1 of the Committee was adopted without dissent. Mr. Portela addressed the Assembly briefly. Mr. Curto led in prayer.

74. RECOMMENDATION OF ADVISORY COMMITTEE 10 (Appeal 1). Mr. Cotten-den presented the recommendation of the Advisory Committee as a unit, including both parts B and C (§56).

75. RECESS. The Assembly recessed at 9:00 p.m. after Mr. T. Smith led in prayer.

Saturday Morning, June 6, 2015

76. RECONVENE. The Assembly reconvened at 8:30 a.m. and sang “O God We Praise Thee.” Mr. Fox led in prayer.

77. FRATERNAL ADDRESS. Mr. Sawyer introduced the Rev. Todd De Rooy, fraternal delegate of the United Reformed Churches of North America. Mr. De Rooy addressed the Assembly. Mr. LeMahieu led in prayer for the United Reformed Churches of North America.

78. APPEAL 1 (continued). Debate continued on the recommendation of Advisory Committee 1 (§56 and §74).

79. RECESS AND RECONVENE. The Assembly recessed at 9:51 a.m. and reconvened at 10:21 a.m. It sang “O God, Most Holy Are Your Ways” and Mr. Jackson led in prayer.

80. INTRODUCTION OF FRATERNAL DELEGATE. Mr. Sawyer introduced the Rev. Robert J. Groeneweg, fraternal delegate of the Heritage Reformed Churches. On motion he was seated as a corresponding member.

81. FRATERNAL ADDRESS. Mr. Sawyer introduced the Rev. Kevin M. Backus, fraternal delegate of the Bible Presbyterian Church. Mr. Backus addressed the Assembly. Mr. Sawyer
led in prayer for the Bible Presbyterian Church.

82. **APPEAL 1 (continued).** Debate continued on the recommendation concerning Appeal 1.


84. **RECESS.** The Assembly recessed at 12:02 p.m. after Mr. Rice led in prayer.

**Saturday Afternoon, June 6, 2015**

85. **RECONVENE.** The Assembly reconvened at 1:15 p.m. and sang “We Praise You, O God.” Mr. Donald King led in prayer.

86. **FRATERNAL ADDRESS.** Mr. Sawyer introduced the Rev. Kurt Vetterli, fraternal delegate of the Evangelical Reformed Church Westminster Confession. Mr. Vetterli addressed the Assembly. Mr. Curto led in prayer for the Evangelical Reformed Church Westminster Confession.

87. **INTRODUCTION OF FRATERNAL DELEGATE.** Mr. Sawyer introduced the Rev. Mike McGee, fraternal delegate of the Reformed Church in the U.S. On motion he was seated as a corresponding member.

88. **APPEAL 1 (continued).** The recommendation of Advisory Committee 10 (§56) was adopted and the appeal was sustained. Mr. Van Dyk requested that his abstention from voting be recorded. Mr. Cottenden led in prayer for the parties involved in the case.

89. **CHRISTIAN EDUCATION COMMITTEE ELECTION (continued).** At the request of the Moderator, Mr. Phillips assumed the chair. The floor was opened for nominations for remaining members of the Committee on Christian Education (see §47). The following were nominated: **Ministers:** Allison, Sidney D. Dyer, and Adam A. York; **Ruling elders:** Hart and McCrory. Messrs. Allison, Dyer, and Hart were elected. Mr. J. Johnson led in prayer for the work of the Committee on Christian Education. The Moderator resumed the chair.

90. **HOME MISSIONS AND CHURCH EXTENSION ELECTION.** The floor was opened for nominations for the Committee on Home Missions and Church Extension for the class of 2018. The following were nominated: **Ministers:** Bergquist, Hilbelink, Jim Stevenson, Van Dyke, and Eric B. Watkins. Messrs. Hilbelink, Van Dyke and Watkins were elected. **Ruling elders:** Barnett and John M. Mauldin (Matthews, NC). There being no other nominations, they were declared elected.

91. **THANKS FOR MARK BROWN.** On motion the Assembly adopted the following:

> Whereas Pastor Mark R. Brown has served faithfully on the Committee on Home Missions and Church Extension for twenty-five years (1989–2014),

> Therefore, be it resolved, that the 82nd General Assembly offer our thanksgiving and praise to Almighty God for the gifts of Pastor Mark R. Brown, who with faith, wisdom, and gentleness offered dedicated service to the Committee on Home Missions and Church Extension and to the entire Orthodox Presbyterian Church, and to Jesus Christ, the only King
and Head of the Church, who in His sovereign goodness has employed His servant for the growth of His kingdom.

Mr. Belfield led in prayer for the work of the Committee on Home Missions and Church Extension.

92. **DIACONAL MINISTRIES.** Mr. L. Smith, President of the Committee on Diaconal Ministries, presented the report of the Committee (see pp. 285–306), including the recommendation below. He introduced Mr. Nakhla, the Administrator of the Committee, who reported for the Committee, including a report on Short-Term Missions and Disaster Response.

Recommendation: That for the year 2015 the General Assembly request the churches of the OPC to support the work of this Committee at the suggested rate of $25.00 per communicant member.

93. **RECESS AND RECONVENE.** The Assembly recessed at 3:15 p.m. and reconvened at 3:35 p.m. The Assembly sang “God Is Our Refuge and Our Strength” and Mr. Powell led in prayer.

94. **FRATERNAL ADDRESS.** Mr. Sawyer introduced the Rev. Maynard Koerner, fraternal delegate of the Reformed Church in the U.S. Mr. Koerner addressed the Assembly. The Moderator led in prayer for the Reformed Church in the U.S.

95. **DIACONAL MINISTRIES (continued).** Mr. Nakhla continued the report of the Committee. He presented a slide show of short-term missions teams in action.

96. **ADVISORY COMMITTEE 5 (Diaconal Committee).** Mr. Hollister presented the report of Advisory Committee 5 with respect to the Committee on Diaconal Ministries as follows:

The Advisory Committee reviewed the report of the Committee on Diaconal Ministries and met with Mr. David Nakhla and Mr. Lendall Smith of the Committee on Diaconal Ministries. Mr. Nakhla presented a slideshow on short-term missions work facilitated by the Committee.

a) Regarding the report, the Advisory Committee would like to commend the Committee on Diaconal Ministries for their fine work this past year and the excellent report they have presented to the General Assembly. With public thanksgiving to God, the Advisory Committee takes special note of the highly engaged involvement of each committee member, the excellent leadership of their administrator, the enhanced organization evident in their new Operating Manual, and their zealous ministry to show forth the compassion of Christ through the ministry of mercy toward those (a) in need within the OPC, (b) in need internationally, (c) those affected by disasters, (d) to our local deacons, (e) to our ministers and their widows, and (f) through our short-term mission trips. We thank God for this agency of the OPC General Assembly; to Him be the glory forever.

b) Regarding Recommendation 1, the Advisory Committee is silent.

97. **RECOMMENDATION ADOPTED.** The recommendation of the Committee on Diaconal Ministries was adopted.

98. **DIACONAL MINISTRIES ELECTION.** The floor was opened for nominations for election to the Committee on Diaconal Ministries for the class of 2018. Mr. L. Smith was nominated. In the absence of other nominations he was declared elected. The following were
nominated: *Deacons*: Matthew Avery (Bradenton, FL), Ronald De Ru (Oak Harbor, WA), Robert J. Wright, Jr. (Pole Tavern, NJ). Messrs. De Ru and Wright were elected. Mr. Hollister led in prayer for the work of the Committee.

99. **PENSIONS.** Mr. Huibregtse, President of the Committee on Pensions, presented the report of the Committee (see pp. 307–320), and reported further on the work of the Committee.

100. **ADVISORY COMMITTEE 5 (Pensions).** Mr. Hollister presented the report of Advisory Committee 5 with respect to the report of the Committee on Pensions as follows:

   The Advisory Committee reviewed the report of the Committee on Pensions and met with Mr. Roger W. Huibregtse and Mr. Douglas L. Watson of the Committee on Pensions. Mr. Huibregtse gave a PowerPoint presentation on the work of the Committee.

   Regarding the report, the Advisory Committee would like to commend the Committee on Pensions for their fine work this past year and the excellent report they have presented to the General Assembly. With public thanksgiving to God, the Advisory Committee takes special note of (a) the remarkable growth God has granted to our pension fund since its beginning on December 31, 1964; (b) the steady, reliable, and positive investment results of our pension fund, consistent with long term market performance; (c) the strategic partnership the Committee has formed with a professional financial advisory group; (d) the attention being paid to socially responsible investing; and e) the conscientious care being paid to supplement the pension of several key ministers and their widows. The Advisory Committee would also encourage the Assembly to remember with gratitude (a) the automatic $20,000 life insurance policy every participant in the OPC Pension Plan enjoys until their retirement, and (b) the $1,600.00 monthly pension payment that retirees currently receive that is actually tax sheltered when properly claimed as a housing allowance. What a blessing this pension fund is to the Orthodox Presbyterian Church. We thank God for this agency of the OPC General Assembly; to Him be the glory forever.

101. **QUESTIONS.** Messrs. Huibregtse and Douglas L. Watson responded to questions from commissioners.

102. **PENSIONS ELECTION.** The floor was opened for nominations for the Committee on Pensions for the class of 2018. The following were nominated: *Ministers*: Hutchison, McGowan; *Ruling elders*: David E. Haney, Huibregtse (Green Bay, WI), Vander Ploeg (Green Bay, WI). Messrs. Huibregtse, McGowan, and Vander Ploeg were elected. During the election the order of the day was extended to allow for the completion of the election and prayer for the work of the Committee. The floor was opened for nominations for the vacancy in the class of 2016. The following were nominated: Messrs. Brian Gesch (Oostburg, WI), Haney, Hutchison, and Bruce Stahl. Mr. Hutchison was elected.

103. **RECESS.** The Assembly recessed at 5:24 p.m. after Mr. Hollister led in prayer for the Committee on Pensions and to close the session of the Assembly.

   **Monday Morning, June 8, 2015**

104. **RECONVENE.** The Assembly reconvened at 8:30 a.m. and sang “Hallelujah! Raise, O Raise.” Mr. Gorrell led in prayer.

105. **FRATERNAL ADDRESS.** Mr. Sawyer introduced the Rev. Wim Wullschleger, fraternal
delegate of the Christian Reformed Churches in the Netherlands. Mr. Wullschleger addressed the Assembly. Mr. Sawyer led in prayer for the Christian Reformed Churches in the Netherlands.

106. ORDER OF DAY AMENDED. By general consent the order of the day was amended so that following consideration of Overture 1, the Assembly would take up the reports of the Committee on Ecumenicity and Interchurch Relations, the Committee on Coordination, and Committee on Appeals and Complaints (including consideration of Appeal 2).

107. OVERTURE 1. By general consent the Assembly adopted the following procedure for the overture:
   a. Presentation of the overture by the presbytery’s representatives for up to 30 minutes.
   b. Presentation of the report of the Advisory Committee for up to 15 minutes.
   c. Presentation of the minority report(s) of the Advisory Committee for up to 10 minutes each.
   d. Following the presentation of the overture and all reports, commissioners may, for up to 30 minutes, ask questions about the overture and the report(s).

108. PRESENTATION BY PRESBYTERY OF THE NORTHWEST. Mr. Van Kooten presented the overture on behalf of the Presbytery of the Northwest.

109. ADVISORY COMMITTEE 6 (Overture 1). Mr. Currie presented the report of the Advisory Committee 6 regarding the overture, “Concerning Overture 1, we recommend that the assembly take no action” (see §123).

110. QUESTIONS. The floor was opened for a time of questions for the representatives of the Presbytery of the Northwest (Messrs. Van Kooten and J. Mahaffy) and Advisory Committee 6. By general consent Messrs. Bube and Haney were granted privileges of the floor.

111. CONSIDERATION OF OVERTURE 1. Discussion began on granting Overture 1.

112. RECESS AND RECONVENE. The Assembly recessed at 10:00 a.m. and reconvened at 10:20 a.m. The Assembly sang “Praise to the Lord, the Almighty” and Mr. Gidley led in prayer.

113. FRATERNAL ADDRESS. Mr. Sawyer introduced Mr. Robert J. Groeneweg, fraternal delegate of the Heritage Reformed Churches. Mr. Groeneweg addressed the Assembly. Mr. Igo led in prayer for the Heritage Reformed Churches.

114. ECUMENICITY AND INTERCHURCH RELATIONS. By general consent the order of the day was further amended to allow for the completion of the report of the Committee on Ecumenicity and Interchurch Relations before the time of Mr. Sawyer’s necessary departure. Mr. Curto, President of the Committee on Ecumenicity and Interchurch Relations, presented the remainder (see §71) of the report of the Committee (see pp. 321–357) including the recommendations below. He introduced Mr. Sawyer, the Committee’s Administrator, who reported further for the Committee.

2) That the 82nd (2015) General Assembly accept the invitation of the Iglesia Presbiteriana de la Reforma de Colombia (Presbyterian Church of the Reformation in Colombia—PCRC) to enter into Corresponding Relations with the Orthodox Presbyterian Church.
Grounds:
1. The constitutional documents of the PCRC are the Westminster Standards (same edition as the OPC) and the Spanish-language edition of the OPC Book of Church Order (2011 edition).

2. The PCRC has 170 communicant and 50 baptized non-communicant members in five congregations and five mission works, in one presbytery that meets three times a year, and is served by seven ministers, five ruling elders, and one deacon.

3. In 2005 the Rev. Stephen A. Larson visited believers at La Paz Presbyterian Church, in Barranquilla, Colombia, and encouraged them to reach out to like-minded brethren in the nation. The Orthodox Presbyterian Church of Colombia began with the La Paz congregation (and its pastor) and a project to establish San Augustine Theological Seminary to prepare men for the ministry. Over the next couple of years, the work expanded into other parts of Barranquilla, and into the cities of Cartagena, Medellin, and Bogota. In 2007 one man was ordained to the gospel ministry, and in 2009 three more men were likewise ordained. In 2010 a mission work in Cuba was established. In 2011 the church finally obtained legal status from the government under the name of the Presbyterian Church of the Reformation of Colombia (the government would not allow them to include the word “Orthodox” in their name).

4. In 2006 the Presbytery of Gran Colombia of the Orthodox Presbyterian Church in Colombia applied to the General Assembly to be received into the OPC (cf. Minutes of the 73rd [2006] General Assembly, Communication 8, page 71), which was referred to the CEIR and led to the formation of a four-way consultation among representatives of the CCE, CEIR, CFM, and CHMCE to consider the matter (the report of which may be found in the Minutes of the 75th [2008] General Assembly, pages 172–182), which in turn led to the establishment of the Mobile Theological Mentoring Corps by the CFM (cf. Minutes of the 77th [2010] General Assembly, pages 200–201 and 223–225). The PCRC was one of the first three churches which the CFM determined to assist in making/perfecting their applications for MTMC assistance. In 2012 the CFM added the PCRC to the list of qualified churches officially eligible to receive MTMC assistance.

5. For the past half-dozen years, the CFM has sent OP (and other Spanish-speaking NAPARC) ministers once or twice a year to minister the Word and offer instruction to the men in the PCRC Presbytery, and a warm working relationship with the brothers has developed. In transmitting the PCRC’s invitation to the CEIR, the CFM included the text of the following resolution: “That the Committee communicate to the Committee on Ecumenicity and Interchurch Relations the Committee’s thankfulness to the Lord for the request of the Iglesia Presbiteriana de la Reforma de Colombia (Presbyterian Church of the Reformation of Colombia) to enter into Corresponding Relations with the Orthodox Presbyterian Church.”

3) That, taking note of the action of the 69th (2014) General Assembly of the Reformed Church in Japan (RCJ) to amend its Polity by replacing the word “men” in (the English language translation of) the eligibility requirements for the special offices of both minister and ruling elder in the church with the word “ones”—which is contrary to the Scriptural requirement that the holders of such offices are to be faithful men who are chosen according to the rule prescribed by St. Paul in his Epistle to Timothy (cf., Belgic Confession, Article 30)—effective, without requiring further action, in October 2015, the 82nd (2015) General Assembly:
   a. Plead with the 70th (2015) General Assembly of the RCJ to repent of this action of the previous General Assembly and rescind it, and to reaffirm the Scriptural teaching which restricts the special offices of minister and ruling elder to qualified men (cf. 1 Timothy 2:12–14);
b. In the event the above amendments to the RCJ *Polity* go into effect, suspend the relationship of Ecclesiastical Fellowship with the Reformed Church in Japan, which the OPC has enjoyed since 1993 (having previously enjoyed a mission cooperation relationship since 1956), effective upon the date on which such amendments take effect, such that:

i) the element of “exchange of fraternal delegates at major assemblies” in our relationship of Ecclesiastical Fellowship with the Reformed Church in Japan shall be restricted as follows: the 82nd (2015) General Assembly advises the presbyteries of the Orthodox Presbyterian Church that they should no longer assume, by virtue of our previous unrestricted relationship, that the Reformed Church in Japan is a church of like practice for the purpose of the seating of corresponding members at presbytery (*Form of Government* XIV.9);

ii) the element of “occasional pulpit fellowship” in our relationship of Ecclesiastical Fellowship with the Reformed Church in Japan shall be discontinued, except at the discretion of the sessions;

iii) the element of “intercommunion” in our relationship of Ecclesiastical Fellowship with the Reformed Church in Japan shall be restricted as follows: the 82nd (2015) General Assembly advises the lower judicatories of the Orthodox Presbyterian Church that they should no longer assume, by virtue of our previous unrestricted relationship, that the Reformed Church in Japan is a church of like practice for purposes of the reception of members (*Book of Discipline* II.B.2), the removal of members (*Book of Discipline* II.B.3), and erasure (*Book of Discipline* V.2);

c. Determine that, in the event the above amendments to the RCJ *Polity* go into effect and unless the 83rd (2016) General Assembly determines that intervening actions of the General Assembly of the Reformed Church in Japan warrant a reversal of this action, or a continuation of the period of suspension, the relationship of Ecclesiastical Fellowship with the Reformed Church in Japan shall be terminated with the close of the 83rd (2016) General Assembly;

d. Communicate this action, together with the grounds, to the 70th (2015) General Assembly of the RCJ.

*Grounds:*

1. On October 16, 2014, the 69th General Assembly of the RCJ adopted, by an overwhelming majority vote, the recommendations of its Special Committee on the Ecclesiastical Order and Offices to amend the RCJ Church *Polity* to replace the word “men” in (the English language translation of) the eligibility requirements for the special offices of both minister (Article 44—approximately 116 votes in favor and 36 against) and ruling elder (Article 54—approximately 121 votes in favor and 31 against) in the church with the word “ones,” effective, without requiring further action, in October 2015.

2. The efforts by both the CEIR and the OPC Japan Mission over the course of several years to dissuade the RCJ brethren from pursuing this course have not resulted in the desired end. No substantive official response to the CEIR’s two letters to the Foreign Church Liaison Committee (dated October 10, 2007, and September 28, 2009) has ever been received; on October 8, 2015, the chairman of the 1st Subcommittee of the Constitutional Committee of the RCJ sent a personal five-page response, “RCJ’s reply to OPC’s question on the women-in-office issue,” in which he apologized for the delay in responding to the earlier letters, and laid out “my own confident thinking” on the matter that included (page 2):

Fifthly, the Scriptures’ authors did not foresee the society of 2,000 years later, nor was there a need for them to do so. The entire Scripture is the Word of God addressing all of human life; however, the individual authors are directing their writings concerning the will of God to specific churches (or members) with particular issues and needs, and are
not giving instructions concerning the issues and needs of the churches of later periods. The Scriptures’ authors do not give yes or no instructions about things like women in church offices, nuclear power, and casinos. It is the duty and privilege of the churches of the 21st Century to search for biblical answers for today regarding these things. Caution must be exercised so that we don’t simply apply patent answers to contemporary issues we face today.

[There was some discussion at the 69th (2014) General Assembly of the RCJ regarding the possibility of that Assembly’s adopting this letter as its response to the letter from the 81st (2014) General Assembly of the OPC, but neither the members of the CEIR nor of the OPC Japan Mission have been able to confirm the outcome of that discussion (and the Minutes of that Assembly are not yet available).]

3. The letter that was adopted by the 81st (2014) General Assembly of the OPC on June 6, 2014, and sent (with its translation into the Japanese language) to the 69th (2014) General Assembly of the RCJ on July 2, 2014, pleading with the RCJ brethren not to proceed with adopting the proposal (cf. Minutes of the 81st [2014] General Assembly, Articles 79 [recommendation 3] and 84, pages 24–28), was not included in the docket materials that were distributed to the members of the RCJ General Assembly. After our fraternal delegate discovered such to be the case, members of the OPC Japan Mission made arrangements overnight to have the letter (with both the original English and the Japanese-language translation) copied and distributed to each of the members of the Assembly. The moderator and stated clerk apologized, indicating that they had not understood the letter to be a communication from the OPC General Assembly to the RCJ General Assembly.

4. “[T]he Scriptures are wholly sufficient, either in what is expressly set down in Scripture or in what by good and necessary consequence may be deduced from Scripture, concerning all things necessary for God’s own glory, man’s salvation, faith, and life (cf. WCF I.6), including the qualifications for special office in Christ’s church. Christ’s Apostle, Paul, writing under the inspiration of the Holy Spirit, devotes much of the First Epistle to Timothy to instruction on ‘how one is to behave in the household of God, which is the church of the living God’ (1 Timothy 3:15). Just before detailing the qualifications for each of the special offices, Christ’s Spirit, speaking in His Word, declares, ‘I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet’ (1 Timothy 2:12). The good and necessary consequence of this Scripture is that, since teaching and exercising authority over men is a necessary biblical function of the special offices of minister and elder, women are barred from them. The reasons supplied by the Holy Spirit for this prohibition are given in the next two verses: ‘For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor’ (1 Timothy 2:13–14). These are events that occurred in the account of creation and the fall. Accordingly, by thus grounding its disqualification of women for these special offices so early in the creation order of events, the Scripture further distinguishes this abiding command from things which may be thought of as merely temporal or culturally conditioned. Rather, this Scriptural prohibition remains as an abiding requirement in the church of the Lord Jesus Christ until He comes again” (Letter, dated June 6, 2014, from the 81st [2014] General Assembly of the OPC to the 69th [2014] General Assembly of the RCJ).

5. The reasoning in the report of the RCJ committee proposing the amendments to the RCJ Polity “is fundamentally flawed in that it fails to distinguish properly between the elemental and the circumstantial with respect to the biblical qualifications for special office in Christ’s church (cf. Westminster Confession of Faith [WCF] I.6). There are no common circumstances regarding the qualifications for office in any other human society that are
parallel to the qualifications for office in the government which the Lord Jesus, as King and Head of His Church, has appointed, in the hand of Church officers (cf. WCF XXX.1), and to which the keys to the kingdom of heaven are committed (cf. WCF XXX.2). The divine calling of biblically qualified men to the special offices of minister and elder occurs only within Christ’s church. Therefore, it is erroneous to seek to discern the qualifications for those who would hold special office in the Church beyond that which is expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture (cf. WCF I.6)” (Letter, dated June 6, 2014, from the 81st [2014] General Assembly of the OPC to the 69th [2014] General Assembly of the RCJ).

6. As with other actions that violate a clear command of Scripture, the action of the 69th (2014) General Assembly of the RCJ to relegate an elemental matter (like qualification for special office in Christ’s church) to a circumstantial detail is inherently destabilizing and unworkable, and ultimately proves divisive to the body of Christ. When a duly ordained minister of the Word enters the pulpit, is he there by divine appointment? But what if one is biblically disqualified (or prohibited) from holding that office, is that one still to be considered as being divinely appointed to such? Should that one be received by those in the congregation as such? Does the King and Head of the church entrust the exercise of the keys of the kingdom of heaven to persons whom He has previously barred from holding the office to which the exercise of such keys has been committed? The action of the 69th (2014) General Assembly of the RCJ, by corrupting the biblical qualifications for special office in the church, insinuates itself into the three areas of the church’s life (preaching, sacraments, and discipline) that have been cataloged as the marks by which a true church is known (cf. Belgic Confession XXIX “…The marks by which the true Church is known are these: If the pure doctrine of the gospel is preached therein; if she maintains the pure administration of the sacraments as instituted by Christ; if church discipline is exercised in punishing sin; in short, if all things are managed according to the pure Word of God, all things contrary thereto rejected, and Jesus Christ acknowledged as the only Head of the Church….”).

7. The Preamble to the Confessional Standards adopted by the RCJ on April 29, 1946, included the following (unofficial translation):

Among these thirty or more creeds, we are confident that the Westminster Standards are the most complete with regard to the system of doctrine taught in Scripture. While we of the Reformed Church in Japan pray for and seek the coming of the day when we can formulate a more superior creed in our own words, (in the meantime) we are confident that this standard of faith is the most appropriate as our own standard of faith today, and so with praise and thanksgiving we adopt it as our church’s standards of faith.

The 63rd (2008) General Assembly of the RCJ adopted the following finding: “(1) The recognition of female officers (ministers and elders) does not conflict with the system of doctrine of the standards of faith of our church. …”

Acknowledging receipt of the CEIR’s letter, dated February 22, 2012, which sought to follow up on the earlier two letters, the chairman of the 1st Subcommittee of the Constitutional Committee went on to explain:

The GA’s mandate—hence, the committee’s report—is NOT whether admission of women to the teaching and ruling offices is contrary to the Westminster Rule of Faith as such But [sic] to the RCJ’s Rule of Faith which [is] the WRF with the preamble. In other words, when we understand and use the WRF strictly in accordance with the preamble—NOT without the preamble—is such an admission allowed? To put it more broadly, how can and should we rightly deal in the spirit of, and on the principle of, the WRF (with
On July 25, 2014, the chairperson of the International Ecumenism and Mission Cooperation Committee in the Reformed Church in Japan, responded to the letter from the stated clerk of the OPC General Assembly and attached a copy of the Report of the Special Committee on the Ecclesiastical Order and Office, which included the following section on the Westminster Standards—

b. The Westminster Standards

- It seems difficult to apply the so-called “Regulative Principle” of the Westminster Confession of Faith 1:6 to the issue.
- The said issue is not contrary to the Standards as a constitution of the Reformed Church in Japan, based upon the understanding suggested in the “Preface to the Standards of Faith” (Act of the 63rd GA).

—which seems to be a form of special pleading that would either invite equivocation or mental reservation in the taking of ordination vows (cf. WCF 22.4), or suggest that, in reality, the RCJ and the OPC no longer share a common confession.

8. “Ecclesiastical Fellowship is a relationship in which the churches involved are Reformed in their confessional standards, church order, and life though there may be such differences between them that union is not possible at this time and there might be considerable need for mutual concern and admonition” (Rules for Ecclesiastical Relationships of the Orthodox Presbyterian Church, Article B.1). The action of the 69th (2014) General Assembly of the RCJ to open the special offices of minister and elder to biblically disqualified persons, together with the reasons tendered therefor, makes it no longer possible for the OPC General Assembly to affirm, without reservation, that the RCJ is still Reformed in its confessional standards, church order, and life.

115. ADVISORY COMMITTEE 6 (Ecumenicity). 
Mr. Currie presented the report of Advisory Committee 6 with respect to Ecumenicity as follows:

The Advisory Committee met with Messrs. Sawyer and Curto from the Committee on Ecumenicity and Interchurch Relations. We also heard from various fraternal delegates. We give thanks to the Lord for the tireless work of the Committee members. Their love for Christ and His beloved church is infectious and has been, and continues to be, a great encouragement to the brethren in our sister churches. We rejoice with them in the blessed unity of the body of Christ around the world.

Recommendations:

1. Concerning the report of the Committee, Advisory Committee 6 is silent on the report and its recommendations.
2. That the General Assembly receive communications 1, 2, 3, 4, 5 and 8 for information (see §188).

116. ACTION ON RECOMMENDATION 2 (Presbyterian Church of the Reformation in Colombia). Recommendation 2 of the Committee on Ecumenicity and Interchurch Relations was adopted.

117. ACTION ON RECOMMENDATION 3 (Reformed Church in Japan). Recommendation 3 of the Committee was moved. Mr. Bube read Communication 13, received within the hour, bringing greetings from the Reformed Church in Japan. Recommendation 3 of the
Committee on Ecumenicity and Interchurch Relations was adopted.

**118. ECUMENICITY ELECTION.** The floor was opened for nominations for the Committee on Ecumenicity and Interchurch Relations for the class of 2018. The following were nominated: Messrs. Bube, Everett A. Henes, Strange, Story, M. Williams, and Iain A. M. Wright. Messrs. Bube, Williams, and Wright were elected.

**119. DEVOTIONS.** The Assembly sang “Holy, Holy, Holy!” Mr. Yonkman read Isaiah 53:2, delivered a message entitled “The Beauty of Christ” and led in prayer.

**120. RECESS.** The Assembly recessed at 12:03 p.m. after Mr. Moeck led in prayer.

*Monday Afternoon, June 8, 2015*

**121. RECONVENE.** The Assembly reconvened at 1:15 p.m. The Assembly sang “The Tender Love a Father Has.” Mr. J. W. Stevenson led in prayer.

**122. WRITTEN FRATERNAL GREETINGS.** By general consent the Assembly adopted the recommendation of the Stated Clerk that Communications 10–12, all received during the sessions of the Assembly and conveying fraternal greetings, be included in the Minutes without being read aloud.

**123. OVERTURE 1.** Mr. Currie reported that Advisory Committee 6 had amended its report and that the Advisory Committee now favored the overture (see §110). On amended motion it was determined that the General Assembly establish a special committee of five to be appointed by the moderator to study the issues related to expanding the presence of the OPC in Canada, including ecumenical, financial, and strategic matters, with a budget of $3,000, and report the results of its study to the 83rd General Assembly, and that this action be deemed the response of the General Assembly to the Overture.

**124. COMMITTEE TO CONSIDER CANADIAN MATTERS.** At a later time the Moderator appointed ministers Leonard J. Coppes (convener), Douglas L. Bylsma, Glenn D. Jerrell, and Iain A. M. Wright, and ruling elder David L. Welliver (Saint Paul, Minnesota) to serve on the Committee to Consider Canadian Matters.

**125. APPROVAL OF MINUTES.** The Assistant Clerk presented the Minutes of Thursday–Saturday (§24–76), which were approved as corrected.

**126. COMMITTEE ON COORDINATION.** Messrs. Mazunik and Oharek, members of the Committee on Coordination, presented the report of the Committee (see pp. 265–284), including the following recommendation. Mr. Mazunik introduced Mr. Haney, who continued the report of the Committee.

*Recommendations:*

1. Approval of 2016 Worldwide Outreach Program

The Committee recommends that the 82nd General Assembly approve the following Worldwide Outreach program for 2016 and allocation of undesignated contributions as follows:
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<tr>
<th>Committee</th>
<th>Requested 2016</th>
<th>Proposed 2016</th>
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<td>Christian Education</td>
<td>$480,000</td>
<td>$465,000</td>
</tr>
<tr>
<td>Foreign Missions</td>
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<td>$1,685,000</td>
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<tr>
<td>Home Missions</td>
<td>$1,315,000</td>
<td>$1,300,000</td>
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<tr>
<td>Subtotal</td>
<td>$3,480,000</td>
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<tr>
<td>Coordination</td>
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<tr>
<td>New Horizons</td>
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<td>$630,000</td>
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<tr>
<td>Grand Total</td>
<td>$4,120,000</td>
<td>$4,080,000</td>
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</table>

Increase over 2015 approved 3.0% 2.0%
Increase over 2014 actual 12.4% 11.3%

Allocation of undesignated contributions:
- Christian Education: 15.00%
- Foreign Missions: 42.00%
- Home Missions: 43.00%

2. In reviewing the minutes of its meeting on April 4, 2014, the Committee discovered that it had omitted a component of its recommendation for the program of Worldwide Outreach for 2015 to the 81st (2014) General Assembly, which omission was also carried over into the Committee’s report to that Assembly (cf. Minutes of the 81st [2014] General Assembly, pages 237–238), accordingly:

The Committee recommends to the 82nd (2015) General Assembly that, for the year 2015, in the event the Assembly-approved WWO allocations for the CCE and the CHMCE ($451,500 and $1,275,000, respectively) are fully funded, any excess WWO funds received thereafter would be allocated 100 percent to the CFM.

127. ADVISORY COMMITTEE 4. Mr. K. Montgomery presented the report of Advisory Committee 4 as follows:

Advisory Committee 4 met with Mr. Haney, Mr. Mazunik, and Mr. Oharek regarding their recommendations and Mr. Bruce Stahl regarding his objection to recommendation B.

Advisory Committee 4 commends the Committee on Coordination for its thorough and careful labors in working with Mr. Haney and the General Secretaries of the Committee on Home Missions and Church Extension, the Committee on Foreign Missions, and the Committee on Christian Education. We would like to express our thanksgiving to God for the faithful labors of Mr. David Haney who has served the Committee on Coordination and the church in his various capacities for 26 years, and continues to serve for the glory of God.

With regard to recommendations 1 and 2 of the Committee on Coordination Advisory Committee 4 is silent.

128. QUESTIONS. Mr. Haney and Committee representatives responded to questions from commissioners.

129. ACTION ON RECOMMENDATIONS. The recommendations of the Committee on Coordination were adopted.
130. **COORDINATION ELECTION.** The floor was opened for nominations for the Committee on Coordination for the class of 2018. The following were nominated: *Minister:* Monaghan; *Ruling elder:* W. Muether. In the absence of other nominations they were declared elected. Mr. K. Montgomery led in prayer for the work of the Committee on Coordination.

131. **COMMITTEE TO STUDY THE CARE FOR THE MINISTERS OF THE CHURCH.** Mr. Haney presented the report of the Committee to Study the Care for the Ministers of the Church (see pp. 387–391), including the following recommendation:

That the 82nd General Assembly continue the Temporary Committee to Study the Care for the Ministers of the Church, that the Committee report back its further findings along with any recommendations to a future assembly, and that there be a budget of $4,000.

132. **ADVISORY COMMITTEE 5 (Care for Ministers).** Mr. Hollister presented the report of Advisory Committee 5 with respect to the report of the Committee to Study the Care for the Ministers of the Church as follows:

The Advisory Committee reviewed the report of the Temporary Committee to Study the Care for the Ministers of the Church and met with Mr. David Haney, Mr. Douglas L. Watson, and Mr. David Winslow, Jr. Mr. Haney presented a PowerPoint presentation on the work of the Committee.

a) Regarding the report, the Advisory Committee would like to commend the Temporary Committee for their fine work this past year and the excellent report they have presented to the General Assembly. With public thanksgiving to God, the Advisory Committee takes special note of the (a) highly successful survey sent out to our ministers which enjoyed a 67% response rate, (b) the pressing concerns uncovered about retirement savings, general savings, debt, and non-financial pastoral needs, and (c) the potential solutions currently being explored by our Temporary Committee. We thank God for their service to our OPC General Assembly; to Him be the glory forever.

b) Regarding Recommendation 1, the Advisory Committee is silent.

133. **QUESTIONS.** Committee members responded to questions from commissioners.

134. **ACTION ON RECOMMENDATION.** The recommendation of the Committee was adopted and the budget request was referred to Advisory Committee 9 for inclusion in the GAOF budget.

135. **HISTORIAN AND COMMITTEE FOR THE HISTORIAN.** Mr. J. Muether presented the report of the Historian (see pp. 381–382), and Mr. Olinger presented the report of the Committee for the Historian (see pp. 383–386). The Historian noted that this year was the 50th anniversary of the ordination of Mr. Meeker as a ruling elder. The Assembly gave Mr. Meeker a standing ovation.

136. **ADVISORY COMMITTEE 8 (Historian).** Mr. De Jong presented the following report for Advisory Committee 8 concerning the work of the Historian and the Committee for the Historian as follows:

Advisory Committee 8 expresses general approval of the work of the Committee of the Historian and concurs with its recommendations.

137. **ELECTION OF HISTORIAN.** Mr. J. Muether was nominated for election as Historian for a three-year term. In the absence of other nominations he was declared elected.
138. COMMITTEE FOR HISTORIAN ELECTION. The floor was opened for nominations for the Committee for the Historian for the class of 2018. Mr. Bond was nominated. In the absence of other nominations he was declared elected. The floor was opened for nominations to fill a vacancy in the class of 2016. Messrs. De Jong and Hart were nominated. Mr. De Jong was elected.

139. RECESS AND RECONVENE. The Assembly recessed at 3:15 p.m. and reconvened at 3:35 p.m. The Assembly sang “From out the Depths, I Cry, O Lord to Thee” and Mr. Booth led in prayer.

140. PRAYER. Mr. De Jong led in prayer for the Historian and for the Committee for the Historian.

141. APPEALS AND COMPLAINTS (Appeal 2). Mr. Mallin presented the report of the Committee on Appeals and Complaints (see pp. 358–372). Mr. Willet presented the report of the Committee with respect to Appeal 2 (pp. 371–372), including the following recommendation: That the complaint on appeal be found in order and properly before the Assembly.

142. ADVISORY COMMITTEE 10 (Appeals and Complaints). Mr. Cottenden reported for Advisory Committee 10 with respect to the work of the Committee on Appeals and Complaints, reporting the silence of the Advisory Committee with respect to the report of the Committee.

143. ADVISORY COMMITTEE 10 (Appeal 2). Mr. Cottenden presented the recommendations of Advisory Committee 10 with respect to Appeal 2 as follows:

I. APPEAL 2
   Concerning Appeal 2, the Committee heard from Mr. Willet, a member of the Committee on Appeals and Complaints, from Mr. Renkema, the appellant, from Mr. J. Mahaffy, representing the Presbytery of the Northwest, and from Mr. Bergquist, a member of the Presbytery of the Northwest.
   With respect to the recommendation of the Committee on Appeals and Complaints that Appeal 2 be found in order, Advisory Committee 10 concurs.

II. RECOMMENDATIONS
   A. Procedural recommendation
      That the following procedure be adopted for consideration of Appeal 2:
      1. Presentation by the complainant for up to 20 minutes.
      2. Presentation by the Presbytery of the Northwest for up to 20 minutes.
      3. Questions of clarification regarding the preceding presentations for up to 30 minutes.
      4. Final remarks by the complainant for up to 10 minutes.
      5. Final remarks by the Presbytery of the Northwest for up to 10 minutes.
   B. Recommendation regarding the disposition of Appeal 2
      That the complaint on appeal not be sustained.
      Grounds:
      1. The action of the presbytery to call a special meeting was within its lawful exercise of discretion in accordance with FG XVI, 7.a.
      2. The content of the session’s communication to the presbytery warranted its
consideration at a special meeting (FG XIV, 7), though the date of that meeting was arguably unwise.

144. APPEAL FOUND IN ORDER The recommendation of the Committee on Appeals and Complaints was adopted that the Complaint (Appeal 2) be found in order.

145. PROCEDURAL RECOMMENDATION The procedural recommendation of Advisory Committee 10 was adopted.

146. PRESENTATION BY COMPLAINANT. Mr. Renkema, the complainant, delivered the presentation for the complaint.

147. PRESENTATION BY THE PRESBYTERY Mr. J. Mahaffy gave a presentation on behalf of the Presbytery of the Northwest.

148. QUESTIONS. Commissioners asked questions of the complainant and of the presbytery.

149. FINAL REMARKS BY THE COMPLAINANT. Mr. Renkema presented his final remarks.

150. FINAL REMARKS BY THE PRESBYTERY. Mr. J. Mahaffy presented his final remarks.

151. RECESS. The Assembly recessed at 5:13 p.m. after Mr. Bergquist led in prayer.

Monday Evening, June 8, 2015

152. RECONVENE. The Assembly reconvened at 6:45 p.m. The Assembly sang “I Greet Thee, Who My Sure Redeemer Art.” Mr. Strong led in prayer.

153. PRESBYTERIAL RECORDS. Mr. Marquis presented the report of the Committee on Presbyterial Records which was adopted in the following amended form:

   1. That the responses of the following presbyteries to the exceptions taken by the 81st General Assembly be deemed sufficient:
      a. Central United States
      b. Mid-Atlantic
      c. Philadelphia
      d. Northern California and Nevada
      e. South
      f. Southern California
      g. Southeast
      h. Southwest

   2. That the minutes of the Presbytery of the Central United States be approved through page 14-15 with the notations listed by the Committee and with the following exception:
      a. Page 14-8, line 70. Exceptions taken to sessional minutes not recorded individually, contra Rule 22.

   3. That the minutes of the Presbytery of Central Pennsylvania be approved through page 134 be without exception and without notation.

   4. That the minutes of the Presbytery of Connecticut and Southern New York be approved
through page 2014-22 be without exception and without notation.

5. That the minutes of the Presbytery of the Dakotas be approved through page 2014-18 without exception and without notation.

6. That an exception be taken to the minutes of the Presbytery of Michigan and Ontario since they were not in the hands of the Stated Clerk at the start of the recess for Advisory Committee meetings, and that they be reviewed next year as per instruments of GA, Rule 19, “minutes were not placed in the hands of the Stated Clerk of the Assembly by the start of recess Advisory Committee meetings.”

7. That the minutes of the Presbytery of the Mid-Atlantic be approved through page 144 with the notations listed by the Committee and with the following exceptions:
   a. Page 115 line 27. Exceptions must be listed – Rule 22
   b. Page 126 line 21. Exceptions must be listed – Rule 22

8. That the minutes of the Presbytery of the Midwest be approved through page 220 with the single notation listed by the Committee & with the following exception:
   a. Pages 205-206. Special meeting to install Ken Honken, meeting recessed (#7), but not adjourned.

9. That the minutes of the Presbytery of New Jersey be approved through page 25 with the notations listed by the Committee and without exception.

10. That the minutes of the Presbytery of New York and New England be approved through page 2014-31 with the notations listed by the Committee and without exception.

11. That the minutes of the Presbytery of Northern California and Nevada be approved through page 79 without notation and with the following exception:

12. That the minutes of the Presbytery of the Northwest be approved through page 204 with the single notation listed by the Committee and without exception.

13. That the minutes of the Presbytery of Ohio be approved through page 101 with the notations listed by the Committee and with the following exception:
    a. Page 97 line 22. #6 Clerk pro tem was not specifically named.

14. That the minutes of the Presbytery of Philadelphia be approved through page 1117 with the notations listed by the Committee and with the following exception:
    a. Page 1090, line 12.3. Does not list 4 exceptions to Sessional records Rule 22 and Rule 23 no record of disposition to above exceptions.

15. That the minutes of the Presbytery of the South be approved through page 696 with the single notation listed by the Committee and without exception.

16. That the minutes of the Presbytery of the Southeast be approved through page 309 with the notations listed by the Committee and with the following exception:

17. That the minutes of the Presbytery of Southern California be approved through page 674 with the notations listed by the Committee and without exception.

18. That the minutes of the Presbytery of the Southwest be approved through page 14-74 with the notations listed by the Committee and without exception.

Mr. Marquis led in prayer for the work of the clerks of the presbyteries.

154. STANDING COMMITTEE RECORDS. Mr. Dickason presented the report of the Committee to Review Standing Committee Records, which was adopted in the following amended form:

1. That the following committee minutes be approved without exception and without
notations:
   Committee on Appeals & Complaints
   Committee on Christian Education
   Committee on Coordination
   Trustees of the General Assembly
2. That the following committee minutes be approved without exception and with notation(s):
   Committee on Chaplains and Military Personnel
   Committee on Ecumenicity and Interchurch Relations
   Committee on Foreign Missions
   Committee for the Historian
   Committee on Pensions
3. That the following committee minutes be approved with one exception and with notations:
   Committee on Diaconal Ministries
   Rule C.1 & C.14 – Minutes of Executive Committee of May 1, 2014 were approved but are not included in the minute book (p. 435, item #3).
   Committee on Home Missions and Church Extension
   Rule C.16 & C.22 – The minutes refer to amending the Committee’s Operations Manual, but those adopted amendments in the new version of the Manual (functional by-laws of the committee) are not included with the records; in other words, the records do not include the current Manual (p. 168).
4. That the following committee minutes be approved with two exceptions and with notations:
   Committee on Arrangements
   Rule C.3 – No record of adjournment is recorded (p. 199).
   Rule C.10 – No record of who closed in prayer is recorded (p. 199).
5. That the responses of the committees to the exceptions taken by the 81st General Assembly be deemed satisfactory.

Mr. Dickason led in prayer for the work of the Standing Committees of the Church.

155. APPEAL 2 (continued). Debate continued on appeal 2. The complaint on appeal was denied. Mr. Cottenden led in prayer for the parties in the Presbytery of the Northwest.

156. APPEALS AND COMPLAINTS ELECTION. The floor was opened for nominations for the Committee on Appeals and Complaints for the class of 2018. The following were nominated: Messrs. Thomas C. Crumplar (Wilmington, DE), Stuart R. Jones, and Strange. Mr. Strange was elected. The floor was opened for nominations for the alternate to the Committee on Appeals and Complaints. Messrs. Crumplar and Jones were nominated. Mr. Crumplar was elected.

Mr. Cottenden prayed for the work of the Committee on Appeals and Complaints.

157. CHAPLAINS AND MILITARY PERSONNEL. Mr. Coie presented the report of the Committee on Chaplains and Military Personnel (see pp. 373–380), including the following recommendations:
   1. That the 82nd General Assembly ratify the changes in the PRCCMP CONSTITUTION Article 6 presented (see IV.F.5).
   2. That the Orthodox Presbyterian Church apply to become an Associate Member of
the International Conference of Evangelical Chaplain Endorsers (ICECE).

3. That the 82nd General Assembly accept the resignation of CAPT Bryan J. Weaver, CHC, USN with regrets, which he has submitted due to life-threatening health issues and done on the recommendation of his doctors.

158. ADVISORY COMMITTEE 7. Mr. Withington presented the report of Advisory Committee 7 as follows:

Advisory Committee 7 met with Mr. Robert Coie, secretary of the Committee on Chaplains and Military Personnel. Our CCMP is to be commended for the solicitude and care they have extended to our chaplains and other military personnel, keeping their names before us that we might uphold them in prayer, and making personal contact with many of them, even as the Committee keeps up with a heavy load of administrative duties.

Advisory Committee 7 took note of item IV F 7 on page 1305 of the CCMP report regarding the request by the Presbyterian and Reformed Commission on Chaplains and Military Personnel proposing that a letter be sent to the PRCCMP’s member denominations alerting them of the likelihood of a change in the Selective Service law to include females. Considering that the CCMP has decided not to act upon that request at the present time, Advisory Committee 7 is silent on this matter.

Regarding the remainder of the CCMP’s report and its three recommendations, Advisory Committee 7 is silent.

159. QUESTIONS. Mr. Coie responded to questions from Commissioners.

160. ACTION ON RECOMMENDATION 1. Recommendation 1 of the Committee on Chaplains and Military Personnel was adopted.

161. ELEANOR GARLICK MEEKER. Mr. Bube read a statement of appreciation for the late Mrs. Eleanor Garlick Meeker, July 28, 1930 – April 3, 2015, the wife of Robert Meeker.

162. RECESS. The Assembly recessed at 9:04 p.m. after Mr. Bube led in prayer.

Tuesday Morning, June 9, 2015

163. RECONVENE. The Assembly reconvened at 8:31 a.m. The Assembly sang “My Heart Does Overflow.” The Moderator read Psalm 48 and led in prayer.

164. ACTION ON RECOMMENDATIONS 2 and 3. Recommendation 2 of the Committee on Chaplains and Military Personnel (§157) was referred to the Committee on Chaplains and Military Personnel in consultation with Committee on Ecumenicity and Interchurch Relations. Recommendation 3 was adopted.

165. BRIAN WEAVER RESOLUTION. The Assembly adopted the following resolution:

The 82nd General Assembly of the Orthodox Presbyterian Church hereby resolves to communicate the following to the Rev. Bryan J. Weaver, Captain, Chaplain Corps, United States Navy:

In the name of the Lord Jesus Christ, we are praying for you in your time of need. We thank God for your life and active service as a gospel minister and chaplain for over a quarter of a century as well as your service on the Committee on Chaplains and Military Personnel. Your boldness in sharing the good news of Jesus Christ and your faithful service has enriched
the lives not only of Navy and Marine Corps personnel, but also members of the Orthodox Presbyterian Church. In the light of your health difficulties, we pray that you will find comfort in the gospel of our Lord Jesus Christ, that one alone in whom a living and eternal hope is found.

166. ROBERT NEEDHAM RESOLUTION. The Assembly adopted the following resolution:

Robert B. Needham was licensed to preach the Gospel by the Orthodox Presbyterian Church in 1966, and ordained a Minister of the Gospel on 11 June, 1967, in the Reformed Presbyterian Church, Evangelical Synod. The great- and great-great-grandson of two Scottish clipper captains, he went to sea for a year and a half before he finished high school. He graduated from Reed College, Portland, Oregon, where he was introduced to the Gospel by the son of an OPC ruling elder, met his wife Barbara, and made profession of faith in the First OPC, Portland. After graduation from Westminster Theological Seminary, Philadelphia, PA, he served a mission church in Alabama and an additional pastorate in Pennsylvania, and then was commissioned in the Chaplain Corps of the United States Navy in 1968; called to active duty in 1971. He is a graduate of the Naval Postgraduate School. He returned to serve in the OPC while still on active duty in 1987. He served until his retirement in 1992, when his was “piped off” from his last duty station at the Naval Hospital, Camp Pendleton, CA. Then after serving as a Christian counselor in San Diego along with service as Assistant Pastor at Bayview OPC, he pastored a new congregation, New Hope OPC in Hanford, CA, from 1992 until his retirement in December of 2012. Traveling extensively, he has served numerous sessions as pulpit supply and as an adjunct member of their sessions.

Chaplain Needham was first elected a member of the RPCES Committee on Chaplains in 1976. In 1978, the RPCES, the PCA and the OPC formed the Presbyterian and Reformed Commission on Chaplains and Military Personnel. When the OPC first formed its own Chaplain Committee in 1998, Chaplain Needham was one of the three original members, serving all but one year to date. He has served as Chairman of the CCMP, and for several years as Vice Chairman of the Commission and on many of its committees.

We believe there are few if any who have contributed more succinct, biblical guidance material with a clear military understanding for chaplains and their commanders than Chaplain Needham. At the same time it has provided useful material protective of our various chaplain corps personnel not only within the Reformed community, but also has been used by other church commissions. Chaplain Needham continues to serve as a police chaplain with King’s County Sheriff’s Department, California.

We thank God at every remembrance of his service and give all glory and praise for his service to the Lord Jesus Christ, King of Kings and Lord of Lords, our nation’s various Chaplain Corps, and to the church of Christ for his faithful service. His gracious, wise, gentle, and humble leadership will be sorely missed by the Orthodox Presbyterian Church Committee on Chaplains and Military Personnel.

167. CHAPLAINS ELECTION. The floor was opened for nominations to the Committee on Chaplains and Military Personnel for the class of 2018. The following were nominated: Messrs. Jack Bentley (Mobile, AB), Michael C. Cloy (Gastonia, NC), Richard M. Dickinson, Cornelius Johnson, and Withington. Messrs. Cloy and Johnson were elected. The floor was opened for nominations to vacancy in the class of 2016. The following were nominated: Messrs. Peter Spaulding (California, MD), Withington, and Dickinson. Mr. Dickinson was elected. Mr. Withington prayed for the work of the Committee.
168. **RECESS AND RECONVENE.** The Assembly recessed at 10:03 a.m. and reconvened at 10:20 a.m. The Assembly sang “Father, I Know That All My Life” and Mr. Dillard led in prayer.

169. **DILLARD THANKSGIVING.** Mr. Dillard gave thanks for the prayers of God’s people during his recovery from his severe accident.

170. **COMMITTEE TO STUDY REPUBLICATION.** Mr. Troxel presented the report of the Committee to Study Republication (see p. 392), including the following recommendations:
   1. That the Committee to Study Republication continue its labors and report to the 83rd (2016) General Assembly.
   2. That a budget of $6,000 be approved for the Committee.

171. **ADVISORY COMMITTEE 8 (Republication).** Mr. De Jong reported the silence of Advisory Committee 8 with respect to the report of the Committee to Study Republication.

172. **ACTION ON RECOMMENDATIONS.** Recommendations 1 and 2 of the Committee were adopted and the budget request was referred to Advisory Committee 9 for inclusion in the GAOF budget. Mr. De Jong led in prayer for the Committee.

173. **VISIT THE PRESBYTERY OF THE NORTHWEST.** Mr. Van Dyke and Mr. Oharek presented the report of the Committee to Visit the Presbytery of the Northwest (see pp. 393–394), including the following recommendation:
   That the special Committee to visit the Presbytery of the Northwest be continued, and that the 82nd General Assembly approve a budget of $10,000 for the ongoing work of the Committee, with the understanding that a portion of that amount will serve to cover excess expenditures incurred by the Committee prior to the 82nd General Assembly.

174. **ADVISORY COMMITTEE 3 (Visit the Northwest).** Mr. Belfield presented the report of Advisory Committee 3 with respect to the work of the Committee to Visit the Presbytery of the Northwest as follows:
   1. With regard to the recommendation of the Special Committee to Visit the Presbytery of the Northwest, the Advisory Committee is silent
   2. That the Assembly adopt the following: The Assembly is thankful for the work of the Special Committee and urges the Presbytery of the Northwest to continue to receive its wisdom and counsel and make every effort to be reconciled.

175. **QUESTIONS.** Committee members responded to questions from commissioners.

176. **ACTION ON RECOMMENDATIONS.** The recommendation of the Committee to Visit the Presbytery of the Northwest was adopted and the budget request was referred to Advisory Committee 9 for inclusion in the GAOF budget. The recommendation of Advisory Committee 3 was adopted without dissent. Mr. Hollister led in prayer for the Presbytery and for the work of the Committee.

177. **TYSON RESOLUTION.** The Assembly adopted the following resolution:
   Whereas, Thomas Earl Tyson has served faithfully on the Committee on Christian Education for fifteen years (2000–2015), and
   Whereas he served as General Secretary for the Committee on Christian Education and
Editor of *New Horizons* in the Orthodox Presbyterian Church for eleven years (1989–2000), and

Whereas he served as the first director of the Ministerial Training Institute of the Orthodox Presbyterian Church and continues to serve as an Instructor of the Covenant Nurture course,

Therefore, be it resolved, that the Eighty-second General Assembly offers thanksgiving and praise to Almighty God for Mr. Tyson’s energetic and diligent service to his Lord and his church in the area of Christian education. The Assembly rejoices that the Lord has used Mr. Tyson over the past twenty-six years to further the work of the Committee on Christian Education both as general secretary and as a committee member.

178. **ARRANGEMENTS.** Mr. Tress presented the report of the Committee on Arrangements as follows:

1. That the Assembly approve the following rules for travel compensation:
   a. Those traveling by public conveyance be reimbursed the cost of their airfare as reported to the nearest dollar, with the exception that the cap is $500.00.
   b. Those traveling by private conveyance as drivers be reimbursed to the nearest dollar at the rate of $0.40 per mile for the first 500 miles and $0.20 per mile for the next 1000 miles and thereafter $0.05 per mile, plus $0.10 per mile for each person who is eligible to receive travel compensation, plus tolls and parking fees, with the exception that the driver and passengers not receive a combined amount greater than the combined costs of economy airfares for the driver and his passengers.
   c. Those traveling by private conveyance as passengers be reimbursed at the rate of $0.10 per mile
2. That Kerry Rice be excused from the morning session on Tuesday, June 9, after 10 a.m. without loss of travel compensation (Standing Rule XII.5.a.), due to travel connections and work-related issues.
3. That Jack Sawyer be excused from all sessions of the Assembly after the morning session on Monday, June 8, 2015, to attend the ARP Synod without the loss of travel compensation (Standing Rule XII.5.a.).
4. That George Cottenden, Robert Johnson, Michael Montemarano, and Stephen Oharek be excused from the opening session on Wednesday evening, June 3, 2015, because of unanticipated flight delays without loss of travel compensation (Standing Rule XII.5.a.).
5. That Stephen Doe and Andrew Miller be excused from the opening session on Wednesday evening, June 3, 2015, and the morning session on Thursday, June 4, 2015, because of unanticipated flight delays without loss of travel compensation (Standing rule XII.5.a.).
6. That Clark Brooking be excused from the evening session of Monday, June 8, 2015 and the morning session of Tuesday, June 9, 2015, because of illness without loss of travel compensation (Standing Rule XII.5.a.).
7. That the 83rd General Assembly be held at Sandy Cove Conference Center, North East, MD, beginning on Wednesday, June 8, 2016, at 7:00 PM, with a terminus no later than 12:00 Noon, Tuesday, June 14, 2016.
8. That the General Assembly authorize the Committee on Arrangements to appoint a session or sessions to supervise the worship service(s) during the 83rd General Assembly.
9. That the General Assembly request the churches to contribute to the General Assembly Travel Fund for 2016 at the rate of $12.00 per communicant member.
10. That the General Assembly remind presbyteries and committees to notify the
Stated Clerk of names, addresses, telephone numbers, and email addresses of commissioners to the 83rd General Assembly by March 1, 2016, (Standing Rule X.2.h.3) and that the COA will apply the Standing Rules in terms of travel compensation due related to attendance at all GA sessions. If you know, or even suspect that you will be unable to be present for the whole assembly, please do not seek to be a commissioner to that assembly. Excuses are to be used for unforeseen emergencies. Also, when making air travel arrangements you must arrive and depart within the announced time frame, or discuss your travel arrangements with the designated COA member before booking your travel. If you do not follow these rules and you request an excuse, we will recommend a loss of travel compensation so that you will receive not more than half the amount to which you would otherwise be entitled. (SR XII,5.a)

11. The financial report follows:

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81st General Assembly

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82nd General Assembly

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8,657.45

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Estimated Expenses 82nd GA (125,000.00)

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12. Election: Mr. Meeker’s term expires this year and he has asked that his name not be placed in nomination. The term of Alan Montgomery, Alternate, also expires at this Assembly. The committee recommends that Standing Rule X.2.h. be suspended and that an alternate, with the term of one year, be elected to the committee.

179. ADVISORY COMMITTEE 9 (Arrangements). Mr. J. Montgomery presented the report of Advisory Committee 9 with respect to the work of the Committee on Arrangements as follows:

1. Advisory Committee 9 met with Messrs. Edward K. Tress and Robert E. Tarullo regarding the report of the Committee on Arrangements.

2. Concerning the Recommendations of the Committee on Arrangements Advisory Committee 9 is silent.

3. The Advisory Committee recommends that
   a. The 82nd General Assembly proposes to the 83rd General Assembly that Standing Rule X.2.h be amended as follows:

      The Committee on General Assembly Arrangements shall consist of four elected members in three classes of two, one, and one, respectively. A fifth alternate member shall be elected for a term of one year. In addition, the Stated Clerk shall be a sixth member, ex
officio. If three elected members are not present during the Assembly, temporary members will be assigned by the Assembly. The Committee shall…

b. That the General Assembly express deep gratitude for the ministry of David E. Haney and Robert M. Meeker and for their many years of faithful service on the Committee on Arrangements.

180. QUESTIONS. The Committee responded to questions from commissioners.

181. ACTION ON RECOMMENDATIONS. Recommendations 1–10 of the Committee on Arrangements were adopted seriatim. The suspension of the standing rule was adopted.

182. RECOMMENDATIONS OF ADVISORY COMMITTEE ADOPTED. The recommendations of Advisory Committee 9 were adopted.

183. ARRANGEMENTS ELECTION. The floor was opened for nominations to the Committee on Arrangements for the class of 2018. Mr. A. Montgomery was nominated. In the absence of other nominations he was declared elected. Nominations were opened for an alternate to the Committee. Mr. J. Muether was nominated. In the absence of other nominations he was declared elected.

184. GAOF. Mr. Phillips, speaking on behalf of the Trustees and Advisory Committee 9, presented the following recommendations for the General Assembly Operating Fund and the related request for contributions from the churches (see § 30):

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NOTES

1 Included in previous line for 2011–2015

2 Beginning with the 2015 budget the assessment also includes endorsed civilian chaplains.
185. ADVISORY COMMITTEE 9 (GAOF). Mr. J. Montgomery reported the silence of Advisory Committee 9 with respect to the General Assembly Operating Fund.

186. GAOF ADOPTED. The recommendation of the Trustees was adopted, including adoption of the budget for the General Assembly Operation Fund for 2016 and requesting the churches of the denomination to contribute $20 per communicant member to the General Assembly Operation Fund in 2016:

187. ADVISORY COMMITTEE 2 (Communications 6 & 7). Mr. J. Johnson presented the recommendation of Advisory Committee 2 as follows:
COMMUNICATION 6
The Committee met with BJ Gorrell, representing the Presbytery of the Southern California, to offer background details in the matter of Communication 6.

Recommendation: Advisory Committee 2 recommends that the General Assembly advise the Presbytery of Southern California that it has no objection to their proceeding with the ordaining of candidate David Thibault, in accordance with Form of Government XXI,6.

COMMUNICATION 7
The Committee was not able to meet with Rev. Carl S. McDaniel, Jr., the appointed representative for the Presbytery of New Jersey, as he was serving on Advisory Committee 10.

Recommendation: Advisory Committee 2 recommends that the General Assembly advise the Presbytery of New Jersey that it has no objection to their proceeding with the reception of Rev. Todd Smith, in accordance with the Form of Government XXIII,3.

On separate motions both recommendations were adopted.

188. ADVISORY COMMITTEE 6 (Ecumenicity). Mr. Currie reported for Advisory Committee 6 that it recommended that the General Assembly receive communications 1, 2, 3, 4, 5 and 8 for information. The recommendation was adopted.

189. ADVISORY COMMITTEE 12 (Communication 9). Mr. Marquis reported that Advisory Committee 12 recommended that the Assembly grant the forgiveness requested by the Presbytery of the Southeast in Communication 9. The recommendation was adopted.

190. RESOLUTION OF THANKS. Mr. Bruce Stahl presented the following resolution of thanks, which was adopted:
We, the commissioners of the 82nd General Assembly of the Orthodox Presbyterian Church, thank our Lord Jesus Christ for providing so many individuals to render the work of the Assembly possible and comfortable.
We are very grateful for the labor of the individuals on the Committee on Arrangements. Edward Tress, David Mahaffy, Robert Meeker, Alan Montgomery, and Robert Tarullo all exceeded expectations with arranging the registration, the transportation, the room and board, and the logistics of running the meetings.
We are thankful for the labor of our moderator, Archibald Alexander Allison. He demonstrated precise knowledge with the workings of the Assembly and facilitated smooth transitions from one subject to another. He was patient even when commissioners addressed the moderator at the last moment, allowing all to speak who sought the floor.
We are also thankful for the constructive help that the Clerk of the General Assembly, Ross Graham, provided to various advisory committees and the Assembly itself, as well as for his normal duties.
Similarly, we are thankful for the Assistant Clerk, John Mahaffy who provided inestimable value by compiling the Minutes. We appreciate as well the contributions Ken Montgomery provided as a Clerk-observer, who quickly learned many of John Mahaffy’s activities.

We must not forget Jim Gidley, the parliamentarian, who with kindness and gentleness offered help with motions to commissioners both on and off the floor of the Assembly.

We appreciate the work of the photographers, Mrs. Jim (Tricia) Stevenson and her daughter, Rachel, both of whom quietly captured moments of the Assembly “on film.”

We appreciated the work of the many “pages” who distributed papers, helped with logistics, ran errands, and even transported some commissioners around the campus in a golf cart. Jonathan Moore, Robert Muether, Bethany Stevenson, Jacob Stevenson, Joshua Stevenson, Rachel Stevenson, and Lucius Noe each did their work quietly, with enthusiasm, and with a joyful countenance.

We are also thankful to the Sioux Center United Reformed Church to host many of the commissioners at two worship services on the Sabbath day.

Finally, we appreciate Dordt College, and its staff. Clearly President Erik Hoekstra showed warm hospitality, and we are thankful to the college and its staff not only for the faithful service during our time at the Assembly, but also for serving a very fine dinner on Saturday evening as we looked forward to our rest on Sunday. Sharla Gradart, the Director of Events and Auxiliary Services, organized and coordinated the support services effectively, and we acknowledge the faithful work of her associate, Jill Jacobsma in the Events Office. Similarly, we appreciated the smiling faces of those who served us in the dining hall, housekeeping, and in more technical services, as well as those who constructed the stage. We think of Keith Ashley and Mindi Sneller in Dordt Dining. We think of Kevin Louwerse in the setup and housekeeping at BHJ and Kuyper, as well as Judy Van Roekel, Jeanne Van Roekel, and Stacie Zylstra with housekeeping at the Dorms and Apartments. We think of Stan Oordt and Cindy Groeneweg who helped with transportation, Ralph Goemaat and Mark Steiger at Tech Services, Brian Van Donselaar and Scott DeJong at Computer Services, Phil DeStigter with the locks and keys, and stage construction, and Brian Mellema with the stage electrical wiring. Finally, we recognize Fred Haan and Dee Vander Well who served at the Copy Center and Mail Room.

For all of these individuals and their labor, we give thanks to our Lord Jesus Christ.

191. APPROVAL OF MINUTES. The Assistant Clerk presented the Minutes from §77 (Saturday morning) to this point, which were approved as corrected.

192. MINUTES AS A WHOLE APPROVED. By general consent the Minutes as a whole were approved as corrected.

193. DISSOLUTION AND NEXT ASSEMBLY. By general consent the Assembly was dissolved. The Moderator led in prayer. Mr. Allison made the following declaration: “By virtue of the authority delegated to me by the church, let this general assembly be dissolved, and I do hereby dissolve it, and require another general assembly, chosen in the same manner, to meet at Sandy Cove Conference Center, North East, Maryland, beginning on Wednesday, June 8, 2016.” The Assembly sang the Doxology. Mr. Allison pronounced the Apostolic Benediction. The 82nd General Assembly was dissolved at 11:59 a.m., June 9, 2015.
**APPENDIX**

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OVERTURE

Overture 1

Presbytery of the Northwest
April 27, 2015

Dear Fathers and Brothers:

Greetings in the name of our Lord and Savior Jesus Christ, the Head of his church.

At its stated meeting earlier this month, April 24–25, 2015, the Presbytery of the Northwest determined to communicate with an overture the 82nd General Assembly as follows:

Fathers and Brothers,

Please join us in rejoicing that the Lord has seen fit to see our first Orthodox Presbyterian Church planted and particularized in Western Canada. Since late 2009 we have been overseeing this work in conjunction with the Committee on Home Missions and Church Extension.

We realize that Alberta, Canada, is currently outside the geographic bounds of our presbytery and that normally at this point we would come to you with an overture requesting to expand our boundaries in accord with FG XV, 7. However, some concerns and questions have arisen over whether or not this is the correct path:

1. Canadian law has strict regulations on the sharing of finances with non-Canadian non-profit organizations. What relationship with the OPC would be the most practically beneficial in this circumstance?

2. Given that some Canadians already perceive Americans as being disrespectful of Canadian independence and autonomy, how can we best serve the cause of the gospel in Canada? Do we create an unnecessary offense by subsuming Canadian churches under an American denomination?

3. Have our discussions with churches with whom we have fraternal relations been sufficient for planning how the OPC can best contribute to the cause of the gospel in Canada?

We see a few options before us.

1. The possible expansion of the bounds of the Presbytery to include the congregation of Redeemer OPC therein.

2. Working with the Committee on Foreign Mission toward the possible establishment of a (new) confessional indigenous Presbyterian and Reformed church in Canada (of which Redeemer OPC might be the first congregation).

3. Annex the Alberta work without expanding the borders of our presbytery, in a
fashion similar to what the Presbytery of New Jersey did with Puerto Rico.

Before we move forward, we would like counsel from the General Assembly.

Therefore:

The Presbytery of the Northwest respectfully overtures the 82nd (2015) General Assembly to ask the Committee on Ecumenicity and Interchurch Relations (in consultation with the Committee on Foreign Missions and the Committee on Home Missions and Church Extension) to study these issues related to expanding the presence of the Orthodox Presbyterian Church in Canada (including any concerns of sister denominations in Canada (Phil. 2:1–4)) and to report on the results of its study to both the Presbytery of the Northwest and to the 83rd (2016) General Assembly.

Grounds:
1. Redeemer Orthodox Presbyterian Church of Airdrie, Alberta, was organized and received as a new and separate congregation of the Presbytery of the Northwest of the Orthodox Presbyterian Church on May 23, 2014 (FG XXIX, 4).

2. Authority to organize regional churches is peculiar to the General Assembly (FG XV, 7).

Respectfully yours in Christ,
Donald M. Poundstone
COMMUNICATIONS

Communication 1

Presbyterian Church of the Reformation in Columbia

September 23th 2014, Cartagena, Colombia

Honorable Committee of International Relations of Orthodox Presbyterian Church Case: request of correspondent relationship

“As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all” (Ephesians 4:1–6).

Beloved brothers, mercy, grace and peace have you in Jesus Christ our Lord that live and reign for ever and ever:

My brothers I’m very grateful with God for all the support and help that you have done to our mission since their begins with the advices and guide from the pastors Esteban Larson, Douglas Clawson, and Mark Bube. You have been a big blessing to us, thank you for all the literature, and the excellent books about Theological education, advices and pastoral counseling. We are glad and grateful with our Lord for you. You are brothers willing to help in the extension of the Kingdom of Jesus Christ.

In the last presbyterian meeting, we took the decision to request to the Committee of International Relationship of the Orthodox Presbyterian Church check our request about correspondent relationships, we are thrust in our Lord that its going to be the first step to strengthen fraternal ties and preaching the gospel. We want to thank you for help you can give us; we are at your feet in our Lord to serve you.

God Bless you and save in all. In Christ,

Pastor José Antonio Rios
Moderator

Ancient Edgardo Cerpa
Secretary

Communication 2

Presbyterian Church of Brazil
Commission of Inter-Ecclesiastical Relations

São Paulo, October 16, 2014

Dear Brothers of the OPC, Grace and Peace!

We approach the issue of relationship of our two esteemed denominations on behalf of the
Appendix

Commission on Inter-Ecclesiastical Relations of the Presbyterian Church of Brazil (CRIE/IPB – Igreja Presbiteriana do Brasil), under whose auspices are all international and inter-ecclesiastical relations of our denomination. It is our privilege to write to you on behalf of the Executive Secretary and the President of the General Assembly of the Presbyterian Church of Brazil (respectively, Rev. Juarez Marcondes Filho and Rev. Roberto Brasileiro Silva) to officially inform you of the action taken by our General Assembly (Supremo Concílio) gathered last July (20-25), in the city of Natal, state of Rio Grande do Norte.

Considering our previous contacts; the affinity detected between our denominations, our presence in your General Assemblies from 2010 onward; your decisions to accept corresponding relations with IPB; and your reciprocal presence in our Executive Commission Meetings and in our General Assembly, this year; CRIE/IPB made recommendation, in our Report to our General Assembly that we move forward in our relationship offering you the establishment of full fraternal relations (level 3) between the OPC and IPB. This was approved through its Resolution: RO-SC/IPB-2014, Doc VI, item 2.g, where it is moved that three denominations should have closer relationship with IPB, namely, the INPM (Iglesia Presbiteriana de México), the RCSA (Reformed Churches in South Africa), and the OPC (Orthodox Presbyterian Church).

It is our privilege, therefore, to extend this position of Fraternal Relations, to be considered by your next General Assembly, in which we will warmly welcome a favorable decision, for us to enter into this new phase, as Sister Churches.

At this time we would like thank brothers Mark Bube and Douglas Clawson for being present in our General Assembly, faithfully representing the OPC, then, as well as in other previous Executive Commission meetings that we have held in Brazil.

Looking forward to a profitable relationship between IPB and OPC, especially through cooperation in our joint efforts to spread the Glorious Gospel of Christ Jesus in Uruguay and in other places where we can labor together, and renewing our fellowship and Christian bonds, we are,

Your fellow servants,

Rev. Dr. Davi Charles Gomes Presbyter Solano Portela
President Executive Secretary

Communication 3

Reformed Presbyterian Church of Ireland
Business of Synod Committee

February 17, 2015

Dear Mr Graham,

Thank you for the letter of invitation to visit the Annual Assembly meeting of The Orthodox Presbyterian Church. With this letter I send you greetings on behalf of the Reformed Presbyterian Church of Ireland as we will not be sending a delegate in person. Our own Synod
meets from 8th – 10th June and makes the timing rather difficult.

We rejoice in God’s faithfulness in our own work where there has been blessing in different ways over the past few years. We have had seven men Licensed to preach the gospel and over these months six have received and accepted Calls to service and by mid March will five of them will have taken up their posts. This has been an answer to prayer and we look forward to see what the Lord will do in our midst with this influx of fresh, enthusiastic young men in ministry.

We give thanks to God for every blessing he bestows upon our churches and pray for your continuing work in America. Please convey the greetings and prayerful good wishes of the Reformed Presbyterian Church of Ireland to your Assembly. We continue to pray with you that the Kingdom of God will be built and that our gracious Lord will yet call many to saving faith in Jesus Christ our King and Head. We pray that your meetings will prove of benefit and be spiritually uplifting for all.

May God bless you in all the work of His kingdom and may the name of Jesus Christ be lifted up and magnified.

Yours in Christ,

Edward M. McCollum (Clerk of Synod)

Communication 4

Reformed Churches of New Zealand
Interchurch Relations Committee

March 24, 2015

Dear brothers,

Greetings in the name of our Lord Jesus Christ.

Thank you for your invitation to your 82nd General Assembly, to be held from June 3-9, 2015. At our last Synod our committee was instructed to send a delegate to one of your assemblies in the intersynodical period and your fraternal delegate Rev. Jack Sawyer encouraged us to attend your 83rd General Assembly in 2016, where you also will commemorate the founding of your denomination in 1936.

We are currently planning to send a fraternal delegate to that General Assembly and therefore respectfully decline your present invitation.

Further to the decision to send a fraternal delegate to one of you General Assemblies we also, with thankfulness and joy, agreed to continue our sister-church relationship with your denomination. In the early days of the Reformed Churches of New Zealand we received much encouragement and help form you and we continue to do so now with the occasional assistance a number of your retired pastors give to our vacant churches.
We are deeply thankful for these expressions of your love and for the cooperation the Lord has established between us and pray that these may continue to bear fruit amongst us and you.

We enjoyed hosting your fraternal delegates Jack Sawyer and Mark Bube at our Synod in September 2014. All the delegates and other present enjoyed and were edified by the instructive and enthusiastic presentation by Mr. Bube about the mission work of the OPC and we pray that the Lord will make your work fruitful in the various fields in which you labour.

Brothers, we pray that your upcoming assembly will be a blessed and fruitful occasion, that you may be guided by the Holy Spirit, and all decisions made in accordance with the Word of God and conducive to your and our great task of being faithful to our Lord and vigorous in promoting his truth and saving grace.

May the peace of the Lord be with you.

With sincere Christian greetings,
On behalf of the Interchurch Relations Committee

Pieter van der Wel
Convenor

Communication 5

Canadian Reformed Churches
Committee for Contact with Churches in North America

April 13, 2015

Dear brothers of the 82nd General Assembly of the OPC,

Greetings in the name of our risen Lord and Saviour, Jesus Christ!

On behalf of our inter-church relations committee I thank you for your invitation to attend your General Assembly. Last year we had the honor of being present for your 81st General Assembly. As it is our custom to visit your General Assembly in person every other year we send you this letter of fraternal greeting. We also wish you to know that we have asked the Canadian and American Reformed Churches to pray for the work of your Assembly this week as well as for the ongoing work of the Orthodox Presbyterian Church.

We remain thankful for the opportunities we do have to interact with the OPC. We rejoice in the fact that our inter-church committees continue to meet at NAPARC and the ICRC as well as at our general assemblies. We once again look forward to our meeting with your CEIR at NAPARC this coming November.

Additionally, we would like to express our thanks that Rev. Dr. Lane G. Tipton was present at our Fifth Annual Canadian Reformed Theological Seminary Lecture Series in January of this year. This year’s lecture series focused on Reformed perspective on eschatology and Dr. Tipton presented a stimulating lecture entitled, *Eschatology: The Letter and the Spirit in 11 Corinthians 3:6-18*. We see in this just one evidence of how our relationship as churches
continues to be mutually beneficial.

We can report that under the blessing of the Lord our churches had a net growth of … members in 2014 so that our membership at year-end was…. We recognize that God wants all men to be saved and to come to a knowledge of the truth. Therefore, we seek your prayers that the testimony of the gospel would be heard from our churches and mission posts so that more people might be saved.

May the Head of the Church bless the decisions made by the 82nd General Assembly that the Orthodox Presbyterian Church might be served well and continue to bring glory to the King eternal, immortal, invisible, the only true God!

In Christ,

Rev. Doug Vandeburgt
Secretary

Communication 6

The Presbytery of Southern California
Office of the Stated Clerk

April 17, 2015

Dear Mr. Clerk,

Greetings in our Lord Jesus Christ.

The Presbytery of Southern California is seeking the advice of the 82nd General Assembly regarding our granting an educational exception. Our Presbytery adopted the following:

> On motion it was determined that Presbytery report and ask the advice of the 82nd General Assembly about granting an educational exception to Mr. Thibault for ordination (FOG XXIII.3).

Ruling elder David Thibault possesses an undergraduate degree but has completed only 3/4 of his credits toward a 3 year Master of Divinity degree. Due to his age and experience as well as the need of the church intending on calling him, and with the understanding that he intends on finishing the credits, we are seeking the advice of the Assembly on our waving this requirement in his case. He has passed all his examinations in preparations for ordination.

Several of our Presbyters will be available should the assigned committee desire to bring further questions of this request. The Moderator (Fesko), the Clerk (Gorrell), two long-standing members of the Credentials Committee (Pontier, Watson), and Mr. Thibault himself will be available, Lord willing, to report to the body.

Thank you in advance for your assistance in this matter.

Cordially in Christ,
At its April 28 stated meeting the Presbytery of New Jersey passed the following motion:

That the Presbytery of New Jersey seek the advice of the 82nd General Assembly in accordance with FG XXIII.3 concerning the reception of the Rev. Todd Smith as a ministerial member of presbytery given the fact that Mr. Smith lacks a three-year theological degree and competency in Greek and Hebrew.

Here is a summary of the circumstances of this matter. Mr. Smith and PNJ Candidates and Credentials member Steve McDaniel will be present at the assembly to address any additional questions.

The Unique Circumstances of Rev. Smith

Todd Smith has served as pastor for almost 20 years. He was ordained in the Restoration Movement, Church of Christ (Campbellites) and has faithfully served congregations in Iowa and Wyoming.

In more recent years, Mr. Smith became convinced of Reformed theology and the biblical warrant for Presbyterian church government. He resigned his last pastorate in 2012. He and his family became members of Grace OPC in Lander, Wyoming. He soon went through leadership training and was installed as a ruling elder at the church.

Mr. Smith also worked with the Candidates and Credentials Committee of the Presbytery of the Dakotas. He sustained exams in theology, apologetics, church history, English Bible, Westminster Standards, and the Book of Church order.

In 2014, Mr. Smith candidated at Faith Bible Church (OPC) in Brick, New Jersey and was called to be their pastor. In the fall of 2014, the Presbytery of New Jersey approved the call to Rev. Smith. He also sustained an exam in theology on the floor of presbytery without audible dissent. The presbytery approved Mr. Smith to serve as stated supply of Faith Bible until he could be received as a ministerial member of the Presbytery of New Jersey and installed as pastor of Faith Bible. In 2015, Mr. Smith was elected and installed as a ruling elder of Faith Bible.

Mr. Smith has demonstrated to the PNJ Candidates and Credentials committee that he is humble and willing to work hard to satisfy the wishes of the presbytery. He also comes highly recommended with six different testimonials regarding his personal piety and fruitfulness in the ministry.

The Need for An Educational Exception

Mr. Smith’s educational background is unusual and falls short of the Form of
Eighty-second General Assembly

Sixty

Government’s requirement for a bachelor’s degree and a three-year theological degree. Mr. Smith spent two years at Whitworth College in Spokane, Washington (1987-1989) and two years at Minnesota Bible College (1992-1994). He also did a year’s worth of coursework at Trinity College of the Bible in Newburgh, IN (1996-1997) and another year at Summit Theological Seminary in Peru, IN (2003). Between the four schools Mr. Smith has completed 210 credit hours of study, which is roughly the equivalent of a bachelor’s degree and half of a master’s degree. His studies have included coursework in liberal arts, biblical studies, systematic theology, and practical theology.

Mr. Smith also lacks complete competency in Greek and Hebrew. He did complete a full year Greek (12 credits) at Minnesota Bible College in 1992-1993 but has not been able to complete a review of the material in order to pass presbytery’s exam. He has no formal training in Hebrew.

Mr. Smith is already demonstrated his commitment to further his education. He worked hard to prepare for the exams with the Presbytery of the Dakotas. In recent months, he been working through a Greek course through Whitefield Seminary. He also is enrolled in this summer’s MTIOPC Greek refresher course. Lord willing, the completion of this course will enable him to pass the PNJ’s Greek exam before the September stated meeting of presbytery when the PNJ will review the advice of the General Assembly. Once he passes the PNJ Greek exam, he will begin studies in Hebrew. Mr. Smith has also been accepted at Whitefield Seminary and plans to complete his MDiv.

Thank you in advance for your wise counsel on this matter.

Sincerely in Christ,

Jon Stevenson
Stated Clerk

Communication 8

Evangelical Presbyterian Church
2 Barronstown Court
DROMORE, Co. Down BT25 1FB
N. Ireland

5 May 2015

Dear Brother Graham,

May I thank you on behalf of our Presbytery for your kind invitation to your 82nd General Assembly meeting June 3–9 2015. Our churches have a long and historic relationship and we value very much your continued fellowship and friendship in the Gospel.

In today’s world when the Christian faith is under attack and Christians are being marginalized in society it is good to be reminded of the good and pleasant blessings of brotherly unity. We are to maintain a faithful Gospel witness to a dying world pointing men and women unto Jesus Christ because there is salvation in no other. In his address The Responsibility of the Church in our New Age Gresham Machen concluded with these words, “An unpopular message it is—an impractical message, we are told. But it is the message of the Christian Church. Neglect it, and you will have destruction; heed it, and you will have life”.

May you know the Lord’s rich blessing upon your General Assembly and we send you our warm greetings in Christ’s name.

Yours Sincerely,

Harold Gibson
Clerk of Presbytery

Communication 9

Presbytery of the Southeast
Office of the Stated Clerk
May 28, 2015

Dear Fathers and Brothers of the General Assembly:

The Presbytery of the Southeast wishes to acknowledge to the General Assembly of the OPC the presbytery’s improper procedure in licensing Mr. Lowell Ivey in October 2013 without his meeting all of the educational requirements of Book of Church Order—specifically, that Mr. Ivey lacked a Bachelor of Arts degree, or its academic equivalent, in addition to a seminary degree (F.O.G. XXI.3). In this case, Mr. Ivey had earned a single Bachelor of Divinity degree. Consequently, as is required by F.O.G. XXI.6, the presbytery should have reported the whole matter to the General Assembly and weighed its advice before taking action to license Mr. Ivey.

The presbytery deeply regrets this administrative oversight on our part and wishes to acknowledge its error in failing to follow all the requirements of the Form of Government in this case. Furthermore, the Presbytery of the Southeast humbly asks the forgiveness of the assembly for this improper administrative action and wishes to reassure the assembly that such was not done intentionally. The presbytery continues ready and willing to “weigh such advice as the General Assembly may offer” and will strive to avoid this mistake in the future.

In closing, the Presbytery of the Southeast wishes to assure the assembly of our confidence in Mr. Ivey’s gifts and education, as well as our high esteem for his ongoing ministry as a licentiate within its bounds.

Respectfully submitted on behalf of the presbytery,

Hank L. Belfield

Communication 10

From the Kosin Presbyterian Church in Korea
June 3, 2015

Dear Brothers in our Lord Jesus Christ at the 2015 General Assembly of Orthodox Presbyterian Church,

Greetings in the name of our Lord and Savior.
I greet you warmly in the wonderful name of our Lord, whom we confess with all our hearts as out only Savior, the beginning and end of our common faith.

It is with much thankfulness, gratitude, and pleasure that I am able to be General Assembly to send this letter. We want to attend the 82nd General Assembly of the Orthodox Presbyterian Church but I am afraid that I can’t be there because of some urgent problems which happen in here. We hope that our delegation will be next General Assembly 2016. We have been had the relationship and friendship for a long time between OPC in USA and KPCK (Kosin Presbyterian Church in Korea) in Korea.

Personally I appreciate to Rev. Curto who was a delegate of OPC for National Synod of GKSA in January 2015. We had have fellowship together in Christ.

We have been had the relationship and friendship for a long time between OPC in USA and KPCK in Korea. We couldn’t put out of our mind Missionary Bruce Hunt, Theodore Hard, Yongjun Son etc. with us. We can’t find the words to describe how grace it was. We still feel the same to your Church. We still thank and love to your Church. It is a heartfelt desire for us as deputees for foreign relations to inform each other as churches about how church life is developing. Mutual information can help us to remember each other, to assist each other and to pray for each other.

We thank the Lord that we may live in wealth and peace and in freedom to serve the Lord. We are free to proclaim the gospel, in our Sunday services as well as in diaconal and evangelism programs, for instance among refugees from North Korea. The ministries in our local congregations and our ministries as church federation continued in the Korea as well as our mission work and support in different countries all over the world.

By 2014 KPCK General Assembly’s report, we have 38 local Presbyteries, about 1,800 local churches and 470,000 congregations. We try to make a constant effort for 3,000 local church movements. Our churches are sending 370 overseas missionaries for 50 countries for Evangel to all over the world now. As noted earlier, our churches are preparing to widespread the Gospel to the all of North Korea after a reunified Korea. Now in North Korea, unfortunately there are no real Church, but are some underground churches.

North Korean People has not ordinary human right, only they shrine and serve to Kim’s family as god. All of North Korean Christians hardly suffered persecution by North Korean communist government, please pray for North Korean people and underground Christians. Now there are about 30,000 North Korean refugees in Korea, we thank to God for that many North Korean refugees received the Gospel and have the right to become children of God.

We pray that the 82nd meeting of the General Assembly of the Orthodox Presbyterian Church will be blessed, so that your church may continue to stand firm on the foundation of the gospel of our Lord, Jesus Christ. May all your efforts, discussions and decisions be guided by the power of the Holy Spirit, and may your Church be guided in the light of the Word in order for the joyous message of salvation and hope to be proclaimed in your country and further to the ends of the earth. We are thankful for our continuous unity and we want to confirm that we treasure it deeply and certainly look forward to receive your delegates at our next General Assembly in Cheonan during September of 2015.
Beloved brothers and sisters, may the Lord bless you and keep you, may he make his face shine upon you and be gracious unto you, may He lift up the light of his countenance upon you and give you peace.

Dr. Kwon Kyong Ho
Chairperson of Fraternal Relations Committee of the Kosin Presbyterian Church in Korea (KPCK)

Communication 11

The Independent Reformed Church (in Korea)
Heon Soo Kim, Corresponding Secretary of the IRC(K)

June 6, 2015

Mr. Moderator and Dearly Beloved because of our fellowship in the Gospel,

Warm greetings in the name of our Lord, who gathers and protects his elected churches from all over the world by his Word and Spirit for the true unity in faith.

It was joy to send the IRCK delegates to your 81st General Assembly in 2014 and to be a witness of your decision to offer sister church relationship to the IRCK on June 6, 2014. Your offer was discussed in the Presbyterial Meeting of the IRCK last August, and the delegates accepted your decision unanimously and gave thanks to God who unites two churches together in the unity of the same faith and for the furtherance of His kingdom work.

Thank you again for extending another invitation to your General Assembly which is being held this week. However, this year we decide to send this letter of greeting before your GA, asking God’s blessing upon your assembly.

Let me mention two new developments. First, the first graduates of the Theological Academy of the IRCK are in the process of ordination in three denominations. One of the four graduates was sent by China Missions of the OPC and started Yenbian Reformed Church under the leadership of Yenbian Presbytery. Two of them are permitted to give edifying words as licentiate in the Independent Reformed Presbyterian Church (in Korea), which is related to the second development that I am writing.

Second, we are glad to inform you that the IRCK have another sister church in South Korea: The Independent Reformed Presbyterian Church (in Korea). The IRPC confesses the same confessional standards as the IRCK, and has 12 member churches and 685 members. The IRCK and IRPC have held Bible Conferences together over 20 years to get to know each other in the Lord. And we came to conviction that it is right time to get into the full sister church relationship. Your sister church in Korea, the IRCK offered the full sister church relationship to the IRPC, who accepted our proposal with gratitude to the Lord.

Let me extend two invitations to you. First, the 4th General Synod of the IRCK will be held on August 17, 2015. We would be pleased to have your church send fraternal delegate(s) to attend this coming General Synod. Fraternal delegates will be given the privilege of the floor with the right to speak on matters before the General Synod, and will also be asked to address
the General Synod to bring the greetings of your church.

Secondly, we would be pleased to have your church send delegate(s) to the ICRC-AP conference which will be held in Anyang October 13-16, 2015. The theme of the conference is “Baptism and Lord’s Supper.” The discussion and the fellowship during the conference would be mutually beneficial, we believe.

Someone from your fraternal committee members or from one of your missionaries who are working in Japan or China is hearty welcome for both occasions. Your delegates will be our guests with regard to lodging and meals during the Synod/Conference.

We look forward to hearing from you with respect to your delegate(s) for the both occasions.

Finally, may the Lord continue to bless your General Assembly, your church and the work of Christ’s kingdom for His glory.

Yours in Christ’s service.

Heon Soo Kim
Corresponding Secretary of the IRCK

Communication 12

Église réformée de Québec
Interchurch Committee
844, rue de Contrecœur
Québec (Québec) G1X 2X8
(418) 659-794E

June 2, 2015

Fraternal Greetings to the 82nd General Assembly of the Orthodox Presbyterian Church

Dear brothers in Christ,

We are thankful for this opportunity to extend to you fraternal greetings from your brothers and sister in Quebec, Canada who are members of the ERQ (Église réformée du Québec / Reformed Church of Quebec). We rejoice that together we preach “the faith that was once for all delivered to the saints.” (Jude 3)

By God’s grace and for his glory, the ERQ is doing well. Statistically our churches have grown in the past three years to 238 communicant members (increase of 4 over three years) and 121 non-communicant (increase of 16 over three years). More importantly, we regularly experience the fruit of the faithful ministry of the Word, the sacraments and much prayer. We receive new members, both converts and covenant children who profess faith in Christ. Members of the Church are sanctified in response to pastoral visits, while a few unrepentant souls need to be exhorted and even excommunicated. Our young men and women marry and receive covenant children from the Lord. We rejoice in the communion of the saints through
annual Church retreats as well as words of encouragement and prayer. We thank our gracious heavenly Father for these mercies.

With respect to the ERQ synod, the following significant items should be noted.

i. We continue to wrestle with questions concerning the interpretation of Genesis 1 and the doctrine of creation. While the synod of May 2014 adopted a position that would permit interpretations of Genesis 1 other than six twenty-four hour days, the synod has not yet adopted two motions, “borrowed” from sister churches, which would set confessional limits to acceptable biblical interpretations. Please pray for unity as we seek to articulate a clear, faithful position.

ii. Slow but steady progress is being made on a project to translate and publish Reformed literature into the French language. A biographical sketch of the life and ministry of William Farel, written by Jason Zuidema, has been published. Agreements are being finalized to publish an introduction to apologetics by William Edgar, an introduction to Christian worldview by Albert Wolters, as well as the classic summary of Reformed doctrine by Louis Berkhof. (The translation was furnished by Octavius Delfis, pastor with the OPC Mission in Haiti.) We are also seeking a publisher for works on covenant theology, including A Covenant of Grace by Calvin Cummings and The Christ of the Covenants by O. Palmer Robertson. Funding is still needed for the latter work. Please pray for an eager readership, both within our churches as well as within Evangelical Churches throughout the French-speaking world.

iii. In the past year, three pastors left local pastorates. A PCA missionary returned to the USA for furlough. A second PCA missionary has been called to serve as dean of Farel Reformed Theological Seminary in Montreal. Pray that the Lord would raise up men of God to serve the two local congregations now vacant.

iv. With thanksgiving to the Head of the Church for his spiritual gifts, we ordained David Castonguay as a minister of the Word and sacraments. David will serve as part-time pastor for at least two years before seeking a position as a Canadian army chaplain. We also ordained Normand Bédard as an elder. Two other men are completing elder training.

We continue to enjoy ecumenical relations with the United Reformed Churches, the Canadian Reformed Churches, the Orthodox Presbyterian Church and the Presbyterian Church in America. We are looking forward to hosting the annual NAPARC meeting in Quebec City in November 2015. Each year over sixty brothers and sisters from these fraternal churches serve in Short Term Mission projects of the ERQ, most notably English for Kids, in order to make known the Gospel of truth in word and deed. These fraternal ties and mission trips, as well as the visits by believers on vacation in Quebec, are a source of great encouragement to our congregations as we witness the spread of the Gospel and the coming Christ’s reign amongst all nations.

We close this fraternal greeting with a pray for the Lord’s blessing upon your assembly, your worship and your fellowship. May the reception of various reports encourage you to press on in the good work of the Gospel. May the deliberations enable you to discern the Lord’s will for each decision. May our gracious Lord maintain the OPC as a faithful, vibrant witness in North America and throughout the world.
With brotherly affection,

Ben Westerveld
Pastor
For the Interchurch Committee of the ERQ

Communication 13

[English Translation of Greetings from the RCJ Assembly Moderator to the OPC General Assembly]

Fraternal Greetings to the 79th General Assembly of the Orthodox Presbyterian Church (OPC) and all our brothers and sisters in Christ, from the Moderator of the Reformed Church in Japan, Komine Akira.

We give praise to the Name of the Lord Jesus Christ, the Head of the church. According to the invitation received from your church, I send you these greetings as the representative of the Reformed Church in Japan.

We wish to express our heartfelt gratitude that last year at our 69th General Assembly you sent missionary Calvin Cummings representing the OPC Japan Mission, and Elder Mark T. Bube representing the Committee on Ecumenicity and Interchurch Relations and also the Committee on Foreign Missions, to give us your fraternal greetings.

For more than 60 years your church and our Reformed Church in Japan have labored together in the Lord, cooperating in the proclamation of the gospel. We wish to express our thanks from the heart especially for the specific work you have done with our Tohoku Presbytery in pioneer evangelism and gospel proclamation. Moreover, in regard to the Great East Japan Earthquake, we are grateful for your many gifts and prayers. Further, you sent us many volunteers to do much work in the reconstruction and restoration of our churches.

For our part, we are desirous that this kind of cooperation would continue hereinafter as well. I am sure that you already know this, that at our General Assembly meeting last year, our church approved a revision of our Form of Government which we had been studying for many years. This was a decision to open the gate for women to serve as ministers and elders. This was by no means a compromise with liberal theology, but came out of a judgment that this was needful for church formation hereafter, in the context of Japanese society.

For this reason, we have repeatedly received from your church counsel and explanations of your theological standpoint. Thank you for expressing your views to us so directly. I believe that you have received from the appropriate committee(s) of our church explanations of our church’s views as well. We recognize that your church holds to views that are different from ours in this regard.

However, we are desirous that this fact would not become an obstacle to the cooperative relationship between your church and ours. In relation to Japanese society with its so few Christians, continued cooperative relations between your church and ours would be a great force for gospel proclamation. We earnestly plead that you will take time to give some thought to various possibilities concerning how specific mission cooperation might be done, at least
in the present locations.

We have heard that your church, even in times like these, is sending missionaries to foreign countries such as China, Ethiopia, Haiti, Japan, Canada, Uganda, the Ukraine, zealously serving the Lord Jesus in the overseas proclamation of the gospel. Your church, faithfully obeying the Great Commission of our Lord Jesus Christ, is a model church for our own.

Further, we have heard that next year 2016 will mark the 80th year of the founding of the OPC. It is our prayer that your 80th anniversary General Assembly will be a truly blessed one.

In 2016 our own church will greet its 70th anniversary. We are planning a grand believers’ meeting on that occasion in Sendai City in the Tohoku. At the present time, our church has 93 congregations, 49 chapels, 123 ordained ministers, and a total membership of 9,824 believers. In our pagan society with a government that seems to be moving gradually to the [far] right wing, we are daily striving in prayer for our difficult gospel proclamation [situation] and relying on the living God alone. We would be honored if you would join us in prayer for our church.

Finally, we pray that God would bless you and sustain you and grant you his guidance, beginning with your moderator and clerks and all the members of your Assembly. From the heart we pray that the blessings of the Lord would be upon all your decisions.

Yours in our Lord [Komine Akira, moderator]
Appeal 1

To Rev. Ross Graham, Clerk of the General Assembly of The Orthodox Presbyterian Church:

And now, this 6th day of March , A.D. 2015 (year), comes Rev. Dr. John Carrick and appeals from the judgment of the Presbytery of the Southeast in the case of Rev. Dr. John Carrick, and in support of said appeal sets forth the following specifications of error:

Special Note of Explanation: An explanation will be helpful concerning the reference in the charges and the minutes of the trial to the Carrick’s daughter. Legally, Avi did not become their daughter until May 6, 2014 when the official adoption was finalized and Avalynn Wallace took the Carrick name as her last name. She is a great niece of Dr. and Mrs. Carrick, whom the Carricks brought into their home in 2006 when she was three and half weeks old in light of drug problems in her birth parents. They were able to get temporary legal custody of Avi in 2009 when she was two and half years old. She was subsequently baptized as a covenant child at CCPC. Eventually, the Carricks found themselves in an extensive, expensive, and very stressful adoption battle with Avi’s grandparents. The Carricks won that battle and were awarded Avi on May 6, 2014. She is presently eight years old and attends Greenville Classical Academy where Dr. Carrick serves as a Latin teacher.

Second meeting of the trial: BOD: IV:C.2.a. (p. 107). “At the second meeting of the trial judicatory the accused may interpose objections concerning (1) the regularity of the proceedings up to this point and (2) the form and relevancy of the charge, the form and relevancy of the specifications, the competency of the witnesses named in the specifications, and the authenticity, admissibility, and relevancy of any documents, records, and recordings submitted in support of the charges and specifications.”

I. BOD IV:C.2.a. The “regularities of the proceedings.”

The appeal sets forth the following specifications of error:

A. The Presbytery of the Southeast (PSE) of The Orthodox Presbyterian Church (OPC) erred at the second meeting of the trial by failing to acknowledge that the Preliminary Investigation (PI) was done improperly according to BOD III:8.a-b.

Grounds for the Appeal: (A. 1–3., pp. 1–2).

1. According to BOD IV:A.3.a., “the accused may not sit in judgment on his own case at any stage thereof, including the preliminary investigation.” However, Dr. Carrick did sit in judgment and voted upon each “contemplation of charge.” Hence, according to BOD IV:A.3.a, Dr. Carrick’s voting was out of order. The moderator and chair of the Judicial Matters Committee (JMC) never made this stipulation clear to Dr. Carrick.

2. On October 18, 2013, discussion on the floor of Presbytery about this particular objection revealed that a number of presbyters were confused about whether the PI was actually conducted, or at least, conducted properly. Although the defense became somewhat satisfied with the explanation by the chair of the JMC that he had mapped out to the Presbytery that the judicatory was involved in the PI, some presbyters continued to voice their confusion over whether they understood the PI was actually conducted.

3. Even so, the Presbytery on October 18, 2013 ruled that the error with respect to BOD IV:A.3.a (Dr. Carrick sitting in judgment of his own case) was not significant enough
Appendix

II.  BOD IV.C.2.a. At this point as we proceed, the “regularities of the proceedings” and the “relevancy of …documents, records, and recordings submitted in support of the charges and specifications” will be reviewed together.

The appeal sets forth the following specifications of error:

A. The PSE of The OPC erred at the second meeting of the trial by reviving an issue that had already been “concluded” at the stated meeting of Presbytery on April 27–28, 2012.

  1. On April 27, 2012, the Presbytery decided not to “contemplate bringing a charge of offense against Dr. Carrick” concerning “the orderliness of John Carrick’s home in light of the requirements of a gospel minister (1 Tim 3:4–5)” which was the central issue of the Commission Committee’s Report to the Presbytery concerning the tension that existed between the Carricks and the Session of Covenant Community Presbyterian Church (CCPC) in Taylors, SC (doc #35, p. 5).

    a. On April 27, 2012, note the action of Presbytery that “procedural motion #7 failed,” and the Presbytery ruled that “this matter be concluded.” (doc #2).

    b. What was the “procedural motion #7 [that] failed?” The Presbytery decided not to “instruct the Judicial Matters Committee to consider more fully the Commission Report and, if deemed beneficial, to speak with the members of the Visitation Committee, the Session of Covenant Community OPC, and Dr. and Mrs. Carrick, and to report back to Presbytery with a recommendation whether or not Presbytery should present to itself a charge of an offense against Dr. John Carrick; and if so, to recommend the form of that charge in accord with BD III.3.” (doc #2).

    c. In light of the fact that “procedural motion #7 failed,” “On motion, Presbytery approved procedural motion #6a, namely, that “this matter be concluded.” A clear ring of finality existed about the action (#6a) by Presbytery. (doc #2).

    d. In contrast to the action of Presbytery on April 27, 2012, the Presbytery now decided to ignore its previous action with respect to Dr. Carrick and file charges against him on April 27, 2013. The defense cannot comprehend how a case against Dr. Carrick could now be revived in view of all the relevant events surrounding the Carrick case from April 27, 2012 when procedural motion #7 and procedural motion #6 were acted upon on behalf of Dr. Carrick until the Presbytery voted to sustain charges against Dr. Carrick on April 27, 2013. In the mind of the defense, the Presbytery violated the prohibition of double jeopardy which rests upon of the mandate that dealings between men must be just (Micah 6:8; 2 Sam. 14:4–11) because on April 27, 2012, i.e., judgment had been rendered by the judicatory of Dr. Carrick’s jurisdiction and the matter had been concluded between the parties—Dr. Carrick and the Presbytery.

    i. The prohibitions against double jeopardy are well grounded in Scripture which is the foundation of the common law upon which our system of justice is still largely based. The legal system bestowed upon man by God required that the accused have recourse to higher courts for appeal of a guilty verdict. Likewise, upon acquittal, an accused was not to be pursued again (2 Sam. 14: 4–11). In fact, the continued pursuit of the acquitted was considered a capital crime (Deut. 17:8–13). Examples of legal protections afforded in Scripture can be found in Deut. 22:13–19, Num. 35: 25, 28; and Jos. 20:4–6.

    ii. Indeed, the fact that Scripture demanded punishment of the false accuser following a decision of exoneration of the accused, clearly demonstrates that the intent was to halt immediately the continued slanders of the accusers in protection of the innocent
party who was falsely accused (Deut. 19:18–21). Clearly the prohibitions against double jeopardy are those of God and not merely creatures of secular courts.

iii. One of the reasons that Paul exhorts believers to resolve differences in the church courts is because justice there should be superior than that found in pagan courts (1 Cor. 6: 1–6). To ignore basic and common protections such as the one against double jeopardy is to undermine Paul’s stated purpose for seeking justice through the church.

iv. At the least, given that the matter had already been decided based on the same facts that were used in a previous proceeding of the judicatory with respect to the accused (April 27, 2012; doc #2 & the Visitation/Commission Report), the issue should be barred by the principle of res judicata (the matter has been adjudicated), which bars the retrial of issues that have already been tried to judgment. The principles barring double jeopardy and exclusion of issues judged under res judicata protect the accused and the resources and integrity of the evidence which had been already reviewed in the judicatory of the accused (in this case, on April 27, 2012).

v. With regard to double jeopardy, the defense points out that the biblical texts referenced do not make a distinction between an administrative function and a judicial function of justice. In Scripture, God maintains that the principle of double jeopardy would apply to any decision that is made between image bearers of God. A decision was made between the Presbytery and Dr. Carrick upon the same evidence now entered as charges against Dr. Carrick. Hence, the defense holds that the principle of double jeopardy was violated (Micah 6:8; Matt. 5:37; Rom. 14:13; 12:18; 13:8,10; Gen. 26:31; Jere. 31:23; Ps. 89:14; Prov. 1:3; WCF LC #144).

B. The PSE of The OPC erred at the second meeting of the trial by allowing the action of the Board of Greenville Presbyterian Theological Seminary (GPTS)—an employer and not an ecclesiastical judicatory—to initiate the present state of affairs with respect to reviving a case against Dr. Carrick and, thus, issuing charges against Dr. Carrick.

Grounds for the Appeal: (B.1.-8., pp. 4–8).
1. The action of the Board of GPTS not to renew Dr. Carrick’s contract as a faculty member initiated the stated agenda of a special called Presbytery meeting on January 19, 2013. The defense believes that since the Board of GPTS (Dr. Carrick’s employer) has no ecclesiastical jurisdiction over Dr. Carrick, the “communication” from the Board to the Presbytery on November 27, 2012 should have been received as information that only affects Dr. Carrick’s call at the Presbytery level (doc #19; doc #46; FOG 24:3).
2. The stated agenda of the special called Presbytery meeting on January 19, 2013 had built within it the possibility of obscuring the boundaries between the employer and the ecclesiastical judicatory under point #3 of the stated agenda which read: “To hear a report from the C&C Committee and act upon any Committee recommendations or any other motions related to the communication” (doc #46).
3. In the light of the fact that the Board’s letter of November 27, 2012 is merely a “communication,” the defense holds that the C&C Committee’s recommendations and motions as stated in 4.a-b were sufficient to respond to the Board’s “communication.” These two recommendations and motions received by the Presbytery read as follows: (4.a.) “On motion, Presbytery approved dissolving Dr. John Carrick’s call from the Presbytery as a teacher, because his contract with GPTS was not renewed; noting that this does not affect his credentials as a minister.” (4.b.) “On motion, Presbytery deemed Dr. Carrick’s severance package of one year’s full stipend from GPTS as sufficient financial support (cf. FOG XXIV: 3.)” (doc #46).
4. The defense holds that the C&C Committee was transformed into a preliminary judicial committee of the Presbytery without proper procedure and improperly blurring the lines
of authority between the administrative and judicative functions of the Presbytery. Indeed, the C&C Committee screens candidates for coming under care, licensure, and ordination before recommending such candidates to the floor of the Presbytery, but Dr. Carrick, as an ordained teaching elder in the Presbytery was not such a candidate, nor was he before the Presbytery as a teaching elder in the OPC moving from one Presbytery to another Presbytery. Rather, he was already a teaching elder in “good standing” with the Presbytery, whose status of call needed to be changed. In fact, the Presbytery (his judicatory) had already pronounced that Dr. Carrick was in good standing with respect to the “management of his home” at the Presbytery meeting on April 27, 2012 which decision his employer seemed to ignore. In spite of this ruling, in the judgment of the defense, the C&C Committee functioned as a preliminary judicial committee contrary to FOG XXIV:3.

5. In this light, on the basis of the language of point #3 of the stated agenda which reads, “To hear a report from the C&C Committee and act upon any Committee recommendations or any other motions related to the communication,” the defense believes that the C&C Committee seems to have taken the liberty to receive the communication from the Board of GPTS as if it carried ecclesiastical judicial weight for “contemplation” within Dr. Carrick’s judicatory. Hence, the C&C Committee submitted the following recommendation and motion which was passed by the Presbytery: (4.c.) “On motion, the Presbytery directed the JMC to contemplate whether or not charges should be brought, and if deemed necessary to present a charge (or charges) to the Presbytery for consideration (cf. BOD III.8.a) and report back to the spring 2013 stated meeting” (doc #46).

6. The defense holds that this action taken by the Presbytery was inappropriate for the following reasons: (1) The Presbytery crossed the ecclesiastical judicial boundary in its reaction to a “communication” of information from an employer. FOG XXIV:3 is clear; this section in FOG deals with “presbytery, or an agency of a presbytery or of the general assembly” with respect to a teaching elder serving in the denomination. Herein, FOG does not reference any agency outside the teaching elder’s ecclesiastical jurisdiction such as an employer. (2) The focus on the “communication” (the sole basis of the Special Presbytery meeting) was muted in order to contemplate judicial action against Dr. Carrick which revived issues already dealt with by the Presbytery concerning Dr. Carrick at the April 27–28, 2012 Presbytery meeting. Interestingly, there is not a single reference to the “communication” among Dr. Carrick’s present charges which was the main focus of the January 19, 2013 Presbytery meeting (remember: the “communication” was the basis for any recommendation coming from the C&C Committee). Point #3 of the agenda for the Presbytery meeting on January 19, 2013 cannot be separated from the action of Presbytery at that meeting—4.c. (3) In the eyes of the defense, there was clear evidence of an apparent conflict of interest present because GPTS had inserted itself into the ecclesiastical realm bearing written allegations against the defendant and evidence of action it took upon an employment matter involving the defendant. Such actions are inevitably accompanied by risks of liability as raised in the Report to the Board from the Session of Immanuel Presbyterian Church (see Doc 24). This conflict of interest is further evidenced by the participation of two professors employed by and financially dependent upon the seminary who were on the C&C Committee and who voiced their sympathy for the Commission’s Report against Dr. Carrick at the Presbytery meeting on April 27, 2012 and who then deliberated and voted during the judicatory process. The moderator of the Presbytery, who was also a member of C&C Committee, expressed concerns about Dr. Carrick prior to the deliberative process as well (see Doc #13 & #43). Since the committee was given to make “recommendations” on the basis of the “communication” from the Board, the defense believes that these men should have recused themselves from the committee based on the appearance of conflicts of interest.
i. The defense holds that a clear summary is needed at this point. The evidence clearly demonstrates that there were negative opinions towards Dr. Carrick on the part of some prior to taking up the present affair on January 19, 2013. This includes three of the five members of the C&C Committee, who acted, in the judgment of the defense, outside the parameters of FOG XXIV:3 with respect to Dr. Carrick. Once the C&C Committee recommended (unanimous decision, it was reported at the time) that the Presbytery direct “the JMC to contemplate whether or not charges should be brought” against Dr. Carrick, the defense learned that two members of the C&C Committee were part of the JMC. The defense believes that all these men just referenced should have recused themselves on both committees for the sake of fairness and equity. After all, even in the secular courts these men would have never been chosen to judge the accused. Shall we let it be said that a Christian court is not as fair as a secular court in these matters?

ii. The defense believes that the moderator may be the strongest indication of the appearance of the conflict of interest. The moderator had been elected to the C&C Committee at the stated meeting of Presbytery in October 2012. The moderator and three others called the special meeting on January 19, 2013 to deal with the change of status of Dr. Carrick’s call (doc #46). The moderator, with others who called the meeting, set the agenda for the special meeting with respect to the “communication” from GPTS about Dr. Carrick—transforming the C&C Committee into a type of preliminary judicial committee, contrary to FOG XXIV:3 (doc #46; see II.I.1-2, p. 24 below). The moderator, with others who called the meeting, invited the President of GPTS to the special Presbytery meeting in order to respond to questions about the “communication.” The moderator, serving on the C&C Committee, also served on the JMC. The defense believes that comments shared by the moderator with Dr. Carrick on May 24, 2012 (following the ruling of Presbytery in support of Dr. Carrick’s appeal) are crucial with respect to the moderator’s position on the JMC. The moderator wrote these words to Dr. Carrick: “…I believe your April 16 [2012] letter was out of order because of your willingness to impugn the motives of the members of that Commission—your brothers and colleagues in Presbytery. …Specifically, you accuse them of “significant prejudice,” adding further language which you now admit was intemperate and inflammatory. Indeed, you accuse them of a “bullying spirit” and judge their interaction with you as “unchristian” (doc#43; italics inserted). Herein, one discovers the exact language for the basis of charge #1 against Dr. Carrick and two of the specifications (#2 & #5) in support of the charge. Furthermore, the only evidentiary document used for the charge was Dr. Carrick’s letter on April 16, 2012 as referenced in the moderator’s email to Dr. Carrick (Judicial Documents Concerning Dr. John Carrick, PSE, October 2013, pp. 3-4).

7. With respect to Dr. Carrick’s ecclesiastical judicatory (PSE), at the time of the Board’s decision, Dr. Carrick was in good standing with his judicatory, specifically in relationship to the Board’s central issue. How do we know that? Dr. Carrick’s judicatory (PSE), on April 27, 2012, had already acted on this central issue, i.e., not to pursue the contemplation of charges against Dr. Carrick concerning the management of his home and, thus, the “matter [was] concluded.” (doc #2 & doc #35, p. 5).

8. On the basis of FOG XXIV:3, the defense maintains that the Presbytery acted ultra vires (beyond its powers) by forwarding the “communication” of the Board of GPTS (not an ecclesiastical body or agency of the OPC) to the JMC for the contemplation of charges. Contrary to the well-established principles of Presbyterianism, an institution outside the Presbytery, with apparent conflicts of interest concerning the defendant, was controlling the present state of affairs.

C. The PSE of The OPC erred at the second meeting of the trial by essentially removing the communication from the Board of GPTS, the cause for the special called Presbytery
meeting on January 19, 2013 and, then, in turn revived a case against Dr. Carrick.

Grounds for the Appeal: (C.1.-6., pp. 8–10).

1. Herein, it is important to recall that one of the stated directives of that Presbytery meeting was: “To hear a report from the C&C Committee and act upon any Committee recommendations or any other motions related to the communication” (italics mine) (doc #46). Hence, in response to the communication, the C&C Committee stated: “On motion, Presbytery directed the JMC to contemplate whether or not charges should be brought, and if deemed necessary to present a charge (or charges) to the Presbytery for consideration (cf. BOD III.8.a) and report back to the spring 2013 stated meeting” (doc #46).

2. What was the precise issue in the communication that instigated the C&C Committee to recommend the Presbytery to direct “the JMC to contemplate whether or not charges should be brought” against Dr. Carrick? The Presbytery was never given any specific information relating to this question. A presbyter asked whether there was new information about Dr. Carrick; the answer was yes, but it was not revealed to the Presbytery as to what that information was. Because no such new information or evidence was presented to the Presbytery, the authority of the Presbytery to reopen an already settled matter was contrary to the biblical principle of double jeopardy because, by its own confession, the JMC reviewed the same evidence of a decision already made between two parties—Dr. Carrick and the Presbytery (see doc #45: email on August 1, 2013). Hence, the Presbytery exceeded its authority in this action.

3. On April 26, 2013, as the JMC recommended charges against Dr. Carrick, not one specification of any charge against Dr. Carrick made a reference to the communication from the Board GPTS. In the judgment of the defense, this absence of any reference to the communication verifies a number of issues and problems with the action of Presbytery: (1) The communication from the Board of GPTS, the reason for the special called Presbytery meeting on January 19, 2013, and the basis for the instigation of the C&C Committee to recommend the Presbytery to direct “the JMC to contemplate whether or not charges should be brought” against Dr. Carrick, disappears completely from the judicial process. (2) The JMC seems to acknowledge in its contemplation of charges against Dr. Carrick that the communication provided no ecclesiastical weight or authority for the charges presented to the Presbytery against Dr. Carrick (doc #42). (3) Since the “communication” disappears in view of its lack of any ecclesiastical authority over Dr. Carrick, the defense claims that there was absolutely no reason for the directive to the C&C Committee to review that communication and make “motions related to the communication” (italics inserted) that instigated the present judicial process against Dr. Carrick. This critical observation verifies the defense’s claim that the Presbytery should have received the communication from Board as information, since that is essentially, in the final analysis, how the Presbytery responded to the communication. Furthermore, this observation verifies the defense’s claim that the C&C Committee should not have functioned as a type of preliminary judicial committee (ultra vires) since the communication came to nothing in the judicial process against Dr. Carrick and was utilized only in triggering an investigation and judicial process for which it should never have been used. (4) In light of the failure of the communication of the Board of GPTS to carry any ecclesiastical authority with respect to Dr. Carrick, the defense claims that point #3 of the stated agenda of the Presbytery meeting on January 19, 2013 should never have been mandated to the C&C Committee and, thus, the motion #4c should not have appeared before the Presbytery.

4. In light of the reasons just laid out in #3, the defense maintains that that everything enacted by the Presbytery at its April 27–28, 2012 meeting with respect to Dr. Carrick should have been reaffirmed, i.e., the matter is concluded and Dr. Carrick is a teaching elder in “good standing” in his Presbytery.
5. Nevertheless, the chain of events point to the fact that the Presbytery meeting on January 19, 2013 led to reopening the prior case with respect to Dr. Carrick, and that the communication from the Board of GPTS (his employer and non-ecclesiastical authority) was the key event that initiated an investigation into charges. The defense maintains that this is a clear case of double jeopardy; the significance having been discussed earlier in our appeal at the least (II.A.1.d.i-v, pp.3–4), as to the issue at hand, it is barred from re-opening by the principles of res judicata and collateral estoppel, i.e., which also prevent subsequent re-opening of facts that have already resulted in valid judgments, such as the results of Presbytery on behalf of Dr. Carrick on April 27, 2012. Nothing within the Presbytery initiated this investigation; rather, it was an external non-ecclesiastical institution that sent a communication to the PSE that initiated the investigation—a communication that disappeared in the judicial process.

6. Furthermore, the defense believes it is important to note that there was much discussion throughout the trial that the seminary is not on trial. Dr. Dennison truly understood that fact; however, it was the position of the defense that one could not overlook the major role GPTS had played in view of the present state of affairs of the trial and that this point cannot be ignored as that role is inextricably intertwined into the progression of events leading to what the defense believes is a wrongful reopening of events into an already settled manner between the Presbytery and Dr. Carrick. Moreover, it is the defense’s position that the letter sent by GPTS—which was rife with hearsay and uncorroborated allegations—fatally poisoned the proceedings and the defense was prevented from providing the antidote by being barred from testing the allegations in a full and complete way. The defense asserts that this was violative of the requirements of WFC LC #145 regarding “prejudicing the truth” as the complete truth was not allowed to be heard on matters already seen and heard by the Presbytery on the subject letter. After all, the President of GPTS was invited to the January 19, 2013 special called Presbytery meeting in order to answer questions with regard to the communication from the Board—an invitation that has nothing to do with FOG XXIV:3. In fact, he was given the privilege of the floor and he spoke against Dr. Dennison’s voiced concern that the issue addressed in the communication from the Board about the management of Dr. Carrick’s home had already been settled at the Presbytery meeting on April 27–28, 2012 even though he is not even a member of the OPC and should not have been heard on a polity issue at a Presbytery meeting in which he was not even present.

D. The Presbytery of the Southeast (PSE) of The OPC erred at the second meeting of the trial by not supporting Dr. Carrick with respect to the communication from the Board dated November 27, 2012.

Grounds for the Appeal: (D.1.–6., pp. 10–13).

1. The defense holds that the Presbytery should have acted in support of Dr. Carrick at the special called meeting on January 19, 2013 by pointing out that Presbyterianism was truly at work in the decision of Dr. Carrick’s judicatory on April 27, 2012 with respect to his household, and that this ruling should have been respected and honored by the Board of GPTS.

a. In acknowledging that the seminary was Dr. Carrick’s “employer,” it is also imperative that we note that the Faculty Handbook of GPTS states that the Board, by oath, is clearly committed and accountable to the Presbyterian form of government (special mention is made of the OPC and the PCA). Herein, the defense notes that in light of the Presbytery removing document #3 from the defense’s packet, that the defense is appealing that action and, thus, is now referencing document #3 (Minutes PSE October, 19, 2014, p. 226d).

b. As an employee of the seminary, Dr. Carrick honored his oath to his contract with the seminary as found in the Faculty Handbook with respect to Presbyterianism. Concerning the tension that existed between himself and the Session of CCPC, Dr. Carrick...
appealed to his judicatory with respect to the recommendations of the Presbytery’s Commission Report (doc # 15; Judicial Documents Concerning Dr. John Carrick: PSE: October 2013, p. 29, final line in Dr. Carrick’s letter to the Visitation Committee April 16, 2012). Learning of Dr. Carrick’s intention to appeal, the President of GPTS reacted to Dr. Carrick with these words: “We need not always insist on our rights” (doc #16). Dr. Carrick responded to the President: “…Presbyterianism is, inter alia [among other things], a system of the gradation or subordination of church courts, and if I am profoundly disturbed about the Session or the Commission, as I am, I have the right to appeal. That right is integral to the system of Presbyterianism for which we, as a seminary, stand. I would respectfully request that I not be pressurised endlessly on this” (doc #17).

2. The defense holds that the JMC and the Presbytery failed to consider the erroneous interpretation on the part of the President of GPTS concerning the ruling of Presbytery with respect to Dr. Carrick’s appeal on April 27, 2012. This erroneous interpretation by the President is fundamental to the “communication” from the Board of GPTS on November 27, 2012 to the PSE.

a. The JMC and the Presbytery never seriously considered the President’s (GPTS) incorrect interpretation with respect to the Presbytery’s action concerning Dr. Carrick’s appeal on April 27, 2012. Dr. Carrick’s appeal was upheld by the action of Presbytery. In distinct contrast to the action of Presbytery, the President of GPTS wrote to Dr. Carrick: “I am astonished that you fail to grasp the sin issue. Your Presbytery and the board committee both have said they believe you have a problem managing your home” (doc #14).

b. The defense believes that this incorrect interpretation of the action of Presbytery by the President of GPTS is a pivotal event, if not the pivotal event, in the present state of affairs with respect to Dr. Carrick. There is absolutely no mention in the minutes of the Presbytery meeting of April 27–28, 2012 that the Presbytery stated, contemplated, or found Dr. Carrick guilty to have a “sin issue” with respect to ruling “over his household” (see doc #2). This erroneous interpretation by the President was a fundamental cause of Dr. Carrick’s suspension from his faculty position at GTPS on May 18, 2012 (doc #12), and this erroneous interpretation was used in support of the Board’s action refusing to renew Dr. Carrick’s contract in November 2012 (doc #23, p. 4). Moreover, concerning the stipulations of suspension (May 18, 2012), the Board also bound the conscience of Dr. Carrick in a manner that his ecclesiastical judicatory did not, e.g., that Dr. Carrick must return to CCPC with his family (doc #12). The Presbytery did not enforce this recommendation from the Commission’s Report and, thus, the Carricks were free to exercise their conscience with respect to attending any church of “like mind and practice” (doc #35, p. 3).

3. The defense holds that once the Presbytery had acted as Dr. Carrick’s judicatory with respect to the Commission’s Report on April 27–28, 2012, the Board of GPTS, which claims submission to Presbyterianism, should have been satisfied with the action of Dr. Carrick’s judicatory and should not have pursued suspension or termination of employment from GPTS on the issue of ruling over his household. Herein, the Board acted ultra vires (beyond its powers).

4. The defense strongly maintains that the present state of affairs (reopening of the case against Dr. Carrick) would not have existed but for this erroneous interpretation. It was this erroneous interpretation by the President of GPTS that set in motion the chain of events in the immediate aftermath of the Presbytery meeting on April 27–28, 2012 at which Dr. Carrick’s appeal was upheld.

5. Furthermore, the defense maintains that it is important to note that with respect to Christian conscience there were some odd stipulations/conditions for Dr. and Mrs. Carrick by the Board of GPTS as part of Dr. Carrick’s suspension from employment on May 18,
2012 (document #12). In spite of the Board’s claim that it is “not a church ‘court’” (doc #20), evidence demonstrates here that the Board was acting ultra vires, assuming the rights even higher than a church court to which it is not entitled, overreaching the courts of the church in its use of power with respect to Dr. and Mrs. Carrick [doc #12: see a-f. under the heading “(From the report of the Special Committee)”].

6. Simply put, the defense strongly maintains that the Presbytery should have noted that the President’s interpretation of the actions of Presbytery on April 27, 2012 were incorrect and should have defended the good name of Dr. Carrick and his good standing in the Presbytery when the communication from the Board on November 27, 2012 was placed before the Presbytery at its special called meeting on January 19, 2013 (WCF LC# 144). Further, the Presbytery should have recognized that upon taking the Board’s action against Dr. Carrick, GPTS developed a potential conflict of interest due to possible liability under employment laws. Any information or opinion shared with the Presbytery in writing or through the comments of its President should have been heavily scrutinized in light of that. Instead, the defense was obstructed from testing comments and writings in light of this, despite the fact that the Presbytery looked at and heard evidence and opinions from GPTS.

E. The Presbytery of the Southeast (PSE) of The OPC erred at the second meeting of the trial by claiming that the charges are not double jeopardy against Dr. Carrick—back to April 27–28, 2012.


1. Although the Presbytery claims that it is the body that issued the charges against Dr. Carrick, the defense has attempted on a number of occasions to remind the Presbytery that there would be no charges against Dr. Carrick, nor would the Presbytery be in the present state of affairs with respect to Dr. Carrick, but for the communication from the Board of GPTS on November 27, 2012 (doc # 19) that initiated the special called Presbytery meeting on January 19, 2013. The defense has been constantly frustrated that the Presbytery will not acknowledge the obvious chain of events in terms of the present state of affairs: the communication from the Board of GPTS not to renew Dr. Carrick’s contract, the special called meeting of Presbytery to deal with Dr. Carrick’s change of call, the C&C Committee directive to discuss and make a recommendations with respect to that “communication” to the Presbytery. The Board’s communication is the foundational starting point upon which the Presbytery launched a reopening of the Carrick situation—reviewing information prior to the April 27–28, 2012 Presbytery meeting (on this point see the exchange between Dr. Dennison and a presbyter/Board member of GPTS: Minutes of PSE January 30, 2015, p. 283.g).

2. The defense is fully aware that the Presbytery is claiming that everything was done in proper order by virtue of following BOD III.1: “A charge of an offense may be brought by an injured party, by a person not an injured party, or by a judicatory.” The defense has freely admitted on the floor of Presbytery that if BOD III.1 was enacted from within the Presbytery in response to the action of the Presbytery in upholding Dr. Carrick’s appeal at the April 27-28, 2012 meeting, then the defense would have to acknowledge that such a charge of offense would be within the two year window (BOD III.2). But a careful assessment of the chain of events points to the fact that BOD III.1 was invoked on the foundation of an act by a non-ecclesiastical institution (GPTS) that had no authority from within the Presbytery. Simply put, without the “communication” from the Board of GPTS, the special called Presbytery meeting dealing with the communication on January 19, 2013 would not have reopened that case against Dr. Carrick. The defense believes that this fact cannot be denied and, thus, BOD III.1 cannot be invoked in the Presbytery’s claim to refute double jeopardy.

3. The defense notes that the JMC’s report to the Presbytery in April 26, 2013 contains this paragraph: “The charge to this Committee was to ‘contemplate.’ The Committee
has sought to be faithful to that charge, and has considered only materials in circulation prior to January 19, 2013. The Committee has met with several parties to clarify those materials, not to seek new material. The Committee therefore presents this report based on those materials, together with supporting documents referenced or necessitated by those materials” (doc #42).

4. The defense believes that it is important to note two crucial points with respect to JMC’s description of its task: (1) as previously noted (see II.C. above) there is no reference to the communication from the Board of GPTS which was the reason for the January 19, 2013 Presbytery meeting, and (2) the JMC claims no new evidence was sought (see also doc #45: email from JMC to Carrick/ Dennison 8/1/2013). Remember it was alleged that new material was now available to justify reopening an investigation against Dr. Carrick on the floor of Presbytery during the meeting on January 19, 2013. Remember, there was no reference in that discussion as to what the new material was. The defense notes that, whatever this new material was, it faded out of consideration for the JMC (BOD IV.B.8).

5. Even so, a close examination of Charge #1 and its specifications notes the same document to defend the charge of each specification (a letter from Dr. Carrick to the Visitation Committee on April 16, 2012). There is nothing in Charge #1 that is new. (We were told that there was new material). On April 27, 2012, the Presbytery already dealt with the content of that letter as part of the Commission’s Report and voted procedural #7 down and, thus the Presbytery did not move to recommend charges against Dr. Carrick (doc #2: #7 in the Minutes of April 27-28, 2012).

6. In Charges #2 and #3, the same point can be made with respect to some documents cited for their specifications. The letters of March 2, 2012 and April 16, 2012 to the Visitation Committee were part of the Commission’s Report. The material here is not new. Nevertheless, there are, however, two letters introduced as new in Charges #2 & #3 that did not appear in the Commission’s Report: the letter of March 1, 2011 from Dr. Carrick to the Session of CCPC, and the letter of December 19, 2011 from Mrs. Linda Carrick to the Visitation Commission of the PSE.

7. Moreover, one new document appears solely in the 2nd Charge; it is a letter from the Session of CCPC to the JMC on April 11, 2013. Note: this contradicts the testimony of the JMC: “…The Committee has sought to be faithful to that charge, and has considered only materials in circulation prior to January 19, 2013.” April 11, 2013 is AFTER January 19, 2013.

8. At this point, without going into the serious problems raised by the taping of the CCPC Session meeting with Dr. Carrick on June 14, 2012, only three added documents could be used to justify revisiting Dr. Carrick’s case: Charge #2: Specification #1, document 4, Letter of April 11, 2013; Specification #2, document 1, Letter of March 1, 2011; and document 2, Letter of December 19, 2011. Charge #3: Specification #1, document 1, Letter of March 1, 2011; and document 2, Letter of December 19, 2011.

9. The defense does not believe that these remaining three additional documents were significant for the Presbytery to reconsider and vote upon the events once again surrounding the Commission’s Report and the decision of Presbytery on April 27, 2012. The three documents are basically a rehashing of the same issues that were set forth in the Commission’s Report to which the Presbytery had already responded. In fact, one of main issues that dominated the debate on the floor of that Presbytery meeting (April 2012) was Dr. Carrick’s withdrawal of his family from CCPC and, their subsequent attendance at 2nd Presbyterian Church in Greenville, SC (PCA). Simply put, the defense maintains that the main issue in the March 1, 2011 letter from Dr. Carrick to the Session of CCPC (family withdrawing from CCPC) was thoroughly discussed on the floor of Presbytery on April 27, 2012. Since Dr. Carrick’s appeal was upheld, the action of Presbytery did not bind the conscience of the
Carricks to return to CCPC (doc #2).

10. Perhaps, most significantly, whether by purpose or coincidence, the JMC’s investigation whether to “contemplate charges” against Dr. Carrick followed the prescription found in #7 of the Presbytery meeting in April 27–28, 2012. Here was that motion: “7) Motion: That Presbytery instruct the Judicial Matters Committee to consider more fully the Commission report and, if deemed beneficial, to speak with the members of the Visitation Committee, the Session of Covenant Community OPC, and Dr. and Mrs. Carrick, and to report back to Presbytery with a recommendation whether or not Presbytery should present to itself a charge of an offense against Dr. John Carrick; and if so, to recommend the form of that charge in accord with BD III.3.” (doc #2). The only part of the motion that seems not to have been followed by the JMC was “…to speak with…Dr. and Mrs. Carrick.” The actions of Presbytery are factual: # 7 was voted upon at the April 2012 Presbytery meeting and the Presbytery decided not to enact #7 and, thus, the “matter [was] concluded.”

11. Double jeopardy: the defense believes that the procedural actions of the JMC, as she carried out her investigation, should have found the action of the Presbytery on April 27, 2012 as being sufficient with respect to Dr. Carrick and, hence, that it can be said that the JMC produced nothing really significant to reopen the matter. In fact, by the JMC’s own admission, their evidence against Dr. Carrick was almost exclusively within the timeframe of the action with respect to Dr. Carrick at the April 2012 Presbytery meeting (docs #42 & #45). Hence, all action by the Presbytery from the Presbytery meeting on January 19, 2013 to the present status of the trial is at odds with the action of Presbytery on April 27, 2012 with respect to Dr. Carrick and, hence, there is good reason and evidence that the trial of Dr. Carrick should have ceased as this objection was brought to the minds of the presbyters. Therefore, the judicial principles of res judicata and collateral estoppel find application here.

F. The Presbytery of the Southeast (PSE) of The OPC erred by failing to acknowledge that the JMC did not conduct their investigation according to the mandate of the Presbytery.

Grounds for the Appeal: (F.1.-3.,pp. 16–18).

1. The JMC did not conduct their investigation according to the mandate of the Presbytery. Specifically, two points are relevant: (1) [not appearing in the minutes but clearly attested on the floor of the January 19, 2013 Presbytery meeting] the point was made that new material had become known so that the Presbytery could revisit “the matter,” and (2) [appearing in the minutes] “on motion, Presbytery approved referring all relevant communications to the JMC” (Minutes Jan. 19, 2013, 4.d.; doc #46; italics inserted).

2. Concerning (1): At the January 19, 2013 Presbytery meeting, the moderator came to a standstill, and did not respond to the clerk’s meticulous review from the minutes of the April 27–28, 2012 Presbytery meeting that “the matter [was] concluded” with respect to Dr. Carrick’s situation. It was at this very point that the C & C Committee’s chair was asked from the floor if there was new material. The chair responded in the affirmative although the Presbytery was never informed as to what that new material was. As already pointed out, Drs. Carrick and Dennison find no significant new material being introduced in the chargers and their specifications that required the Presbytery to revisit “the matter” from April 27, 2012. In fact, in quoting the JMC own mandate for itself, the committee has confessed that it did not seek new material and, hence, the defense has been frustrated as to why the Presbytery is at the present state of affairs (docs #42 & 45).

3. Concerning (2): “on motion, Presbytery approved referring all relevant communications to the JMC” (Minutes Jan. 19, 2013, 4.d.; doc #46; italics inserted).

a. Dr. Dennison asked the moderator if this included all communications from the seminary [which were in the possession of Drs. Carrick and Dennison]. The moderator answered in the affirmative. During the second meeting of the trial on October 18,
2013, Dr. Dennison pressed the moderator to remember his statement to the defense at the January 19, 2013 Presbytery meeting. With the aid of a presbytery, the moderator remembered his comment at the January meeting, i.e., that all communications from the seminary were to be incorporated, including documents in the possession of the defense. Hence the moderator reaffirmed this point before the Presbytery on October 18, 2013.

b. Recall that the JMC’s report to the Presbytery in April 2013 contains this paragraph: “The charge to this Committee was to ‘contemplate.’ The Committee has sought to be faithful to that charge, and has considered only materials in circulation prior to January 19, 2013. The Committee has met with several parties to clarify those materials, not to seek new material. The Committee therefore presents this report based on those materials, together with supporting documents referenced or necessitated by those materials” (doc #42). In the eyes of Drs. Carrick and Dennison, this quoted paragraph is a very revealing confession. Instead of collecting “all relevant communications” as mandated by the Presbytery, they confess that they “only considered materials in circulation prior to January 19, 2013” from “several parties” with whom they decided to meet. Their omission to collect “all relevant communications” is underlined by the fact that the JMC had absolutely no contact with Drs. Carrick and Dennison prior to their conclusion that charges should be “contemplated” against Dr. Carrick, revealed to Dr. Carrick on April 4, 2013 (seventy-five days of no contact from Jan. 19–April 4). Moreover, as the Presbytery meeting of January 19, 2013 was adjourned, Dr. Dennison immediately turned around and spoke to the chair of the JMC who was seated right behind Dr. Dennison. The chair remarked to Dr. Dennison, “You will hear from [me/us].” In light of the discussion on the floor of Presbytery, it was understood by Dr. Dennison that the chair was referring to “all relevant communications.” Yet, the defense heard nothing until the decision was reached that charges should be contemplated.

c. The defense is aware that, according to BOD, the JMC is not required to contact the alleged offender as the committee contemplates charges. In this situation, however, the defense underlines the fact that a mandate was issued by the Presbytery, and the JMC failed to follow that mandate, i.e., “on motion, Presbytery approved referring all relevant communications to the JMC” (Minutes Jan. 19, 2013, 4.d.; doc #46; italics inserted). At the second meeting of the trial on October 18, 2013, Dr. Dennison received clarity from the moderator that this included materials from the seminary in the possession of the defense. Even with this point acknowledged to Dr. Dennison on the floor of Presbytery in October 2013, the trial continued as if this admission to the defense meant absolutely nothing.

G. The Presbytery of the Southeast (PSE) of The OPC erred at the second meeting of the trial by receiving a tape-recording of the meeting on June 14, 2012 between the Session of CCPC and Dr. Carrick into evidence.

Grounds for the Appeal: (G.1.-5., pp. 18–23).

1. At this point, the defense returns to “II.E.8, p. 15” above. One evidentiary document that appears after April 27–28, 2012 is the taped CCPC Session meeting with Dr. Carrick on June 14, 2012. Although, by their own admission, the Session has written that there was nothing new in this meeting (doc #6), the defense believes that the circumstances surrounding this piece of evidence are most significant with regard to the present state of affairs.

2. The defense objected against the tape being entered into evidence for a number of reasons: (1) The Session meeting was taped against Dr. Carrick’s concerns and objection, and (2) the Session turned over a tape of a private ecclesiastical Session meeting to Dr. Carrick’s employer (GPTS), who in turn, used material on the tape to justify not renewing Dr. Carrick’s employment (document #23: pg. 8 of Board’s Report & letter from the Session of CCPC to the Board 8/6/2012 appearing right after page 9; that letter also appears in the
documents of the defense #6). This action was taken by the Session without ever informing Dr. Carrick and Dr. Dennison (witness).

3. Concerning (1): There has been some discussion whether the witnesses heard Dr. Carrick’s objection to the taping of the meeting. Interestingly, the chair of the JMC told Dr. Dennison in their phone conversation on April 11, 2013 that he knew that Dr. Carrick had objected to the taping. Dr. Dennison was seated during the meeting at the immediate right to Dr. Carrick. Dr. Dennison heard clearly, yet he admits, that Dr. Carrick spoke softly, that he objected to the taping. (The defense finds it interesting that the JMC listened to the tape knowing of Dr. Carrick’s objection).

a. During debate on this issue at the Presbytery meeting on January 31, 2014, a member of the JMC stated that Dr. Carrick’s concern and objection does not appear in the transcript of the tape (not recorded in the Minutes of PSE January 31–February 1, 2014, pp. 151–152, #15). The reason why Dr. Carrick’s concern and objection does not appear in the transcript is because the suggestion relating to the taping of the meeting was still being decided by the Session before the recording began. One can clearly understand this point on the basis of the opening words of the transcript; the exact situation that the defense is describing is occurring, i.e., Dr. Carrick had voiced his concern and objection to the taping. Dr. Carrick asks twice: “Is it off?”—referring to his hope that the tape is off and that his objection has been honored (Transcript Tape, p. 1, lines 9, 13). The moderator of the Session responds, “It is on apparently. It is on [the tape is recording]. It is not out of order to record the meeting.” The transcript reveals an interchange between Dr. Carrick expressing concern that the tape be off, and the moderator claiming that it is on, and that this is in order.

b. In view of the Dr. Carrick’s concern and objections, the defense believed there are many serious issues surrounding the taping of this ecclesiastical meeting by the Session of CCPC:

i. In 12 states in the USA, this action of taping would be a violation of “all-party consent” laws and could be subject to criminal charges (most likely privacy laws) along with anyone who has listened to the tape in order to charge the accused. South Carolina is not one of those states; rather, South Carolina is a “one-party” consent state. Although South Carolina is not an “all-party consent” state, the defense believes that taping a meeting when an equal had asked that the meeting not to be recorded was contrary to respecting equals (WCF LC#131).

ii. Dr. Dennison feared when he saw the tape that the tape would eventually end up in the hands of the President of GPTS and his special committee who were following the Presbytery’s action with respect to Dr. Carrick. In fact, in view of this suspicion, Dr. Dennison requested, and his request was granted, that the tape be turned off when he asked one question of the Session at the end of the meeting. Although the request was granted, it was stated by the member controlling the tape, “I have the right necessary to turn it back on.” (Dr. Dennison wondered what specific “right” an equal possesses to exercise such power over a fellow teaching elder. WCF LC#131). Anyways, Dr. Dennison’s fear and suspicion turned out to be well placed.

c. The defense stresses the point that the Session of CCPC taped a good faith meeting intended to move towards reconciliation with Dr. Carrick on June 14, 2012 (Transcript Tape: page 3, lines 4–10). As Drs. Carrick and Dennison exited the meeting, Dr. Carrick expressed the view that he thought that the meeting went well, and that it was his best meeting with the Session since the false accusation against his wife with respect to the December 10, 2010 party.

4. Concerning (2): Drs. Carrick and Dennison learned that the tape ended up in the hands of the President of GPTS. Why? According to the moderator of the Session, it was
because the President “asked for it” (moderator’s conversation with Dr. Dennison on April 26, 2013). Simply put, the Session of CCPC gave material gathered within an ecclesiastical private setting to an employer who has no ecclesiastical jurisdiction over Dr. and Mrs. Carrick at all. Hence, it is obvious from the content in the GPTS Board’s Report, that information gained from the tape was used (we believe incorrectly interpreted) in assisting their case not to renew the contract of Dr. Carrick [document #23: pg. 8 of Board’s Report & letter from the Session of CCPC to the Board 8/6/2012 appearing right after page 9; that letter also appears in the documents of the defense #6]. Interestingly, during the trial the moderator of the Session of CCPC testified: “[The moderator] did have more than one conversation with the president of Greenville Seminary but that he had never discussed anything with the president which was not already publicly known about the situation between the Carricks and the session of Covenant Community OPC” (Minutes of PSE October 17, 2014, p. 221.i; italics inserted) Was the taping of the private Session meeting between Dr. Carrick and the Session “publicly known”?—and yet, it ended up in the hands of the President of GPTS. Furthermore, the moderator of the Session of CCPC sent this message in an email following the news that Dr. Carrick’s contract with GPTS was not being renewed: “On a personal note: I have never discussed your situation with the seminary board, and was surprised and saddened when I heard of the decision of the board” (see doc #11). Drs. Carrick and Dennison cannot reconcile these comments with the fact that the Session of CCPC—the moderator is part of the Session and the Session acts as one—turned the tape over to the Board and sent a disparaging letter to the Board which the Board used in justifying Dr. Carrick’s dismissal (doc #6; doc #23).

a. Concerning this action by the Session, Dr. Dennison asked the chair of the JMC during their phone call on April 11, 2013 whether he and the JMC were aware that the Session turned the tape over to the President and the Board’s (GPTS) special committee. The chair stated that he was not aware that the Session had turned the tape over to the President and the special committee, and from the tone of the chair’s voice, Dr. Dennison thought that he was quite concerned about this action. In light of this revelation, Dr. Dennison thought that maybe the JMC would reevaluate its contemplation of charges against Dr. Carrick and take time to reassess the situation. However, the JMC came to the Presbytery meeting on April 26–27, 2013 with its recommended charges.

b. Drs. Carrick and Dennison were very troubled that the Session of CCPC had never informed them that the Session had handed the tape to the President and the special committee of GPTS (Matt. 18:15–18). Thinking also of Dr. Carrick, Dr. Dennison expressed to the Presbytery that he believed that his person (as a good faith witness) had been violated by such action. He also informed the Presbytery that he had contacted his personal lawyer concerning the issue of the violation of privacy laws as well as other laws concerning representations of third parties to employers where contracts are involved.

c. The defense believes that the testimony during the actual trial is pertinent at this point. The Session member who possessed the tape and moved that the meeting be recorded testified “that the audio recording of the session meeting with Dr. Carrick that night [sic afternoon] was made with the moderator’s and Dr. Carrick’s consent and only for the pastoral reason of accuracy” (Minutes of PSE October 17, 2014, p. 214.h; italics inserted). The defense responds: (1) Dr. Carrick did not give consent to the taping, and (2) if the tape was solely for “pastoral reason,” then why would the tape end up in the hands of a non-ecclesiastical institution, that is, Dr. Carrick’s employer?

d. Furthermore, on August 1, 2013, Drs. Carrick and Dennison were surprised to receive an email from the JMC asking them to help transcribe the material on the tape since some of “the quality of the recording is poor…” (doc #45). Charges had already been set against Dr. Carrick in April 2013, and now, the accuser wished the accused to help
them make their case against the accused! The defense thought the request from the JMC defied all logic. Also, at the Presbytery meeting on April 2013, the moderator explicitly said to the defense that if the defense was not ready to proceed in the second meeting of the trial at the October 2013 Presbytery meeting, the defense could be granted more time. The moderator was gracious about allowing preparation time for the defense. On the other hand, in their communication to the defense on September 10, 2013, the JMC became heavy-handed and stated: “We want you to be aware that we will recommend that the presbytery proceed to trial, as this matter is an important one which needs to be expedited” (doc #45). The defense had expressed to the JMC that they may not be ready for the October 2013 Presbytery meeting.

5. The defense maintains that the meeting in good faith between Dr. Carrick and the Session of CCPC was represented by the Session’s letter to the Board 8/6/2012 in such a manner as to exacerbate conflict and to obstruct reconciliation. The letter states: “The Session considers the meeting of June 14th [2012] to have been far less than satisfactory in that the time was largely spent in hearing Dr. Carrick present a long list of perceived grievances very similar to those which he gave at the May [sic April] meeting of Presbytery. We therefore conclude that no real progress has been made in reconciling the differences between us concerning the management of his family. We continue to pray for God’s wisdom and grace as we seek to be reconciled to our brother” (doc #6).

a. On the same day (8/6/2012), the Session of CCPC sent a letter to Dr. Carrick containing this opening paragraph: “Greetings in the name of our risen Savoir. In response to your request at our meeting on June 14, 2012 the Session has granted your request of forgiveness for seeking to remove your family unilaterally from membership at Covenant Community Church.” [doc #8]. Although this same content is found in its letter to the Board, the letter to Dr. Carrick mentions nothing about their dissatisfaction with Dr. Carrick which was mentioned clearly in their letter to the Board. In fact, when Dr. Carrick left the meeting with the Session of CCPC on June 14, 2012, he thought real progress had been made and expressed his encouragement to the Session of CCPC in a letter on June 21, 2012. He wrote: “I was encouraged by the meeting and felt that it was valuable in enabling us to deal with any matters that might remain between myself and the Session” (doc #7).

b. The defense maintains that this negative action by the Session damaged any progress being made towards reconciliation between the Session and the Carricks. Specifically, the Session of the CCPC used the content of a good faith ecclesiastical meeting to shed a negative light upon Dr. Carrick’s person to his employer which the Board used in their action to terminate his employment at GPTS.

c. The defense pointed to the fact that Matt. 18:15–18, a text often invoked by presbyters in opposition to the defense, was not applied here to Drs. Carrick and Dennison, i.e., the Session of CCPC never informed these parties that it had turned their ecclesiastical taped meeting over to Dr. Carrick’s employer. Dr. Carrick learned of this fact after he had returned from his family’s trip to England on August 15, 2012.

H. The moderator of the PSE erred by never ensuring that the documents accompanying the objections on behalf of the accused were distributed to the presbyters.

Grounds for the Appeal: (H.1.–5., pp. 23–24).

1. In light of the context BOD IV:C2.a.(2), the defense was informed that evidentiary documents in support of the defense’s objections could accompany those objections. The defense had prepared 30 documents in support of its objections.

2. On both occasions of the second meeting of the trial (October 2013, and January 2014), the defense had laid out the documents on the front row of the pews waiting for the directive from the moderator to have those documents distributed or to have the presbyters pick them up. Neither ever occurred.
3. In fact, since very little progress was made with respect to the objections at the October 18–19, 2013 meeting, Dr. Dennison asked that one document be placed in the hands of presbyters before the meeting had adjourned. The document was the letter from the Session of Immanuel Presbyterian Church (PCA) to the Board of GPTS dated April 8, 2013 (present doc #24). The Presbytery denied its distribution, and none of the other documents were distributed (Minutes PSE, October 19, 2013, p. 138 #34). Likewise, as the second meeting of the trial continued in January 2014, a point of time to distribute or make the documents available was never given.

4. The defense was frustrated that the Presbytery either voted against objections presented by the defense or ruled an objection out of order without ever seeing a single evidentiary document that was available from the defense. The defense cannot conceive how such a judgment with respect to defense’s objections was performed with fairness, equity, and justice for the accused.

5. For this reason, the defense appeals all evidentiary documents not distributed in conjunction with its objections. All the documents which appeared in the packet for the objections and were not duplicated for the trial are numbers 42–46 in the trial documents.

   I. The defense believes that PSE of The OPC acted too hastily with respect to Dr. Carrick from January 19, 2013 through the stated meeting in April 2013.


   1. The defense believes that the moderator, acting on behalf of the Presbytery, acted too hastily by calling a special Presbytery meeting for January 19, 2013 (those calling the meeting: Scott Willet, moderator; Hank Belfield, clerk; Wally King, and Chris Dollar).

   2. The defense believes that a specially called Presbytery meeting to address the present status of Dr. Carrick’s call in light of his termination of employment at GPTS ought not to have been called unless the full body of presbyters was likely to be present.

   3. The defense believes that without the full body of presbyters the proposed docket gave the appearance of impropriety and further defeated reconciliation by raising doubts about thoroughness of fairness and equity towards Dr. Carrick. This suspicion was compounded in light of the fact that the President of GPTS, the representative of an institution with a conflict of interest given its handling of Dr. Carrick’s dismissal, was invited to answer questions with respect to the “communication” from the Board.

   4. Dr. Dennison had called the moderator (December 2012) and asked if it was needed to call a special meeting to act upon Dr. Carrick’s status of call. Dr. Dennison asked why it was so pressing and why it could not wait until the stated meeting on April 26–27, 2013. The moderator simply responded that he believed that it needed to be done as promptly as possible. Dr. Dennison received no significant reason why action concerning the “communication” could have not waited until the stated Presbytery meeting in April 2013. Even so, Dr. Dennison then asked where the special meeting was going to be held. The moderator responded, “In Taylors [SC].” Dr. Dennison was not surprised; the meeting would be held at CCPC in very close proximity to GPTS. Dr. Dennison asked if it had to be held in Taylors? (back yard of the seminary). The moderator graciously asked if I was fine with Matthews, NC. We agreed on Matthews, although Dr. Dennison still believed that this location would be a difficult venue for Dr. Carrick.

   5. The defense maintains that the JMC acted too quickly over about two and half months (Jan. 19–April 4) to recommend charges for contemplation against Dr. Carrick. Their swift action did not consider “all relevant communications” as mandated and promised to Drs. Carrick and Dennison.

   6. On April 26, 2013, for many presbyters the PI was conducted under an air of utter confusion.
7. The first day of the trial occurred at the same Presbytery meeting as the PI which is highly unusual in the OPC.

III. Second meeting of the trial: BOD: IV:C.2.a: “At the second meeting of the trial judicatory the accused may interpose objections concerning … (2) the form of the charge, the form and relevancy of the specifications…”

A. The moderator of the PSE of The OPC erred in ruling the defense’s objection that the charges against Dr. Carrick are not real charges out of order (Minutes PSE January 31, 2014, pp. 153–154, #23).

The appeal sets forth the following specifications of error:

Grounds for the Appeal: (A.1.-2., pp. 25–26).

1. According to the minutes, the moderator ruled that the defense’s objection, i.e., “the charges against Dr. Carrick are not real charges” because this objection is “not an objection to the proceedings up to this point but rather is addressing the charges themselves…” BOD IV:C.2.a.(1) & (2) makes a clear distinction between “(1) the regularity of the proceedings up to this point and (2) the form of the charge, the form and relevancy of the specifications…” The defense believes that (2) allows the defense to address the form of charge and the form and relevancy of the specifications beyond (1)—the proceedings. The defense was not entering into a defense against the charges; rather, he was questioning whether the charges are legitimate charges as they appear. It is true that this line of thought would be expanded during an actual defense, but at this point, the defense is just questioning whether these charges should be charges at all (Minutes PSE January 31, 2014, pp. 153–154, #23).

2. The defense gave its rationale for its objection: (a) Charge#1, Dr. Carrick is merely voicing his opinion. (b) Charges #2 & #3 have to be proven before they can become charges. Since the Session of CCPC has released Mrs. Linda Carrick’s papers as a person not under discipline to 2nd Presbyterian Church (PCA) in Greenville, SC where she has been received as a member along with Avi as a baptized member, she is no longer a central subject to the judicatory of the Session of CCPC with respect to Chargers #2 & #3, nor should Dr. Carrick be subject to those charges by the Presbytery (doc#38).

IV. Second meeting of the trial: BOD: IV:C.2.a. (p. 107). “At the second meeting of the trial judicatory the accused may interpose objections concerning (1) the regularity of the proceedings up to this point and (2) … the competency of the witnesses named in the specifications…”

A. The moderator of the PSE of The OPC erred in ruling the defense’s objection about the competency of the witnesses out of order (Minutes PSE January 31, 2014, p. 154, #24).

The appeal sets forth the following specifications of error:

Grounds for the Appeal: (A.1.-2., pp. 26–27).

1. The defense held that there is a serious issue with respect to the competency of the witnesses against Dr. Carrick in the field of medical assessment and diagnosis concerning Mrs. Carrick. The moderator blocked this evaluation.

a. The defense wanted to test this proffered evidence before Presbytery because the witnesses are not trained and licensed physicians qualified to render medical judgments. Nor were they competent to make judgments about the relationship between Mrs. Carrick’s physical ailments and her spiritual condition. Moreover, they were privy neither to diagnostic tests nor to the clinical opinions of her treating physicians. Their opinions were based not on objective medical evidence, but on irrelevant personal anecdotes and opinions not based on fact. Keep in mind that Mrs. Carrick was diagnosed as being chronically ill before she and Dr. Carrick were married and that she has been officially physically disabled
since 1999 (she is covered by the American Disabilities Act).

b. Already in these proceedings as well as going back to the discussion about Mrs. Carrick on the floor of Presbytery at its meeting on April 27–28, 2012, the defense perceived a huge disconnect between the supposed understanding of the physical condition of Mrs. Carrick and the spiritual accountability that the witnesses are requiring of the Carricks in light of her status as a chronically ill and disabled woman. Often it has been stated that the issue is not about Mrs. Carrick physical condition but about her spiritual condition. We strongly question how one can keep these two disconnected (see Rom. 12: 1–2; Matt. 10:28; 2 Cor. 4:16). Moreover, the WCF notes that while in the grave the body is still in union with Christ (SC #37: Q. 37. “What benefits do believers receive from Christ at death? A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection” (cf. WCF LC Q & A #86; note this phrase: “waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they be again united to their souls…” Italics inserted).

2. The defense believed that it had adequate rationale to question before the Presbytery the issue of the competency of the witnesses to serve as expert witnesses for the Presbytery in light of their lack of medical expertise as well as their seemingly dualistic position between the spiritual and the physical as they assessed Mrs. Carrick as an image bearer of God.

The Appeal of the Defense with Respect to the Charges:

Since on January 31, 2014 the Presbytery did not sustain any objection offered by the defense, the trial proceeded. Dr. Carrick appeared before the Presbytery and pleaded “not guilty” and, thus, the trial proceeded (BOD IV.2.a.).

To Rev. Ross Graham, Clerk of the General Assembly of The Orthodox Presbyterian Church:

And now, this 6th day of March, A.D. 2015 (year), comes Rev. Dr. John Carrick and appeals from the judgment of the Presbytery of the Southeast in the case of Rev. Dr. John Carrick, and in support of said appeal sets forth the following specifications of error:

Preliminary remark: Although the defense understands that Dr. John Carrick is on trial and not Mrs. Carrick or GPTS, the defense also maintains that the charges against Dr. Carrick cannot be separated from Mrs. Carrick’s physical condition, nor from the actions of GPTS. The defense strongly maintains that this trial is about Dr. Carrick’s care for his chronically ill and officially disabled wife, and that, without her physical ailments, the specific related charges against Dr. Carrick would not exist, and the reason given for loss of employment at the seminary would not have occurred. As Cornelius Van Til has taught us, facts always have context and interpretation. It is impossible to eliminate Mrs. Carrick and GPTS out of the equation of these charges. For this reason, the defense holds that the PSE of The OPC and its examiner have incorrectly diverted the attention of the trial away from Mrs. Carrick, her health issues, and GPTS in order to focus only on the idea that Dr. Carrick stands in isolation with respect to the charge. It is not as simple as that. A careful reading of the minutes of the trial will provide evidence that for both parties (the defense and the PSE/witnesses) Mrs. Carrick’s health issues were often at the center of discussion and debate. Moreover, a careful reading of the chain of events will demonstrate that the present state of affairs of the trial was instigated by the communication from the Board of GPTS about the non-renewal of
Dr. Carrick’s contract of employment at the seminary (doc 19). After all, there has been so much cross-pollination between actions and allegations of the seminary and the ecclesiastical judicative process that to ignore it would deny the accused the protections of a search for the whole truth by his accusers.

Appeal Charge #1:

I. The Presbytery of the Southeast (PSE) of The Orthodox Presbyterian Church (OPC) erred with respect to charge #1 by proceeding to charge “Dr. John Carrick with violating the Ninth Commandment by impugning the motives of fellow presbyters.”

The appeal sets forth the following specifications of error:

A. The PSE of The OPC erred with respect to charge #1 by charging a person with an offense without the witnesses required by Scripture and the Book of Discipline (BOD).

Grounds for the Appeal: (A.1.-4., pp. 28–29).

1. On April 4, 2014, the defense moved that charge #1, in its entirety be dismissed for the following reasons (see PSE Minutes, April 4-5, 2014, pp. 180–181).


b. In light of Scripture’s demand, BOD necessitates witnesses against the accused for the trial to take place and proceed (BOD IV. A.-B).

c. BOD IV.A.4.a-f covers the logistics of the witnesses.

d. BOD IV.B.1–7 all apply to the rules of witnesses with respect to the “Rules of Evidence.”

e. BOD IV.B.5.: specifically states: “Witnesses produced in support of the charge and specifications shall testify in the presence of the accused unless the accused has failed to present himself after citation according to this chapter section A.1.e. Witnesses named in the specifications shall first be examined by the trial judicatory. The accused may then cross-examine.”

f. Hence, these conclusions should be drawn:

i. Witnesses have to be produced in support of the charge and specifications against the accused. In fact, BOD states clearly, “the testimony of one witness shall not be sufficient to establish the truth of any specification” (IV.B.3). There must be more than one witness. Simply put, evidence can only be presented against the accused in connection with witnesses. No witnesses are provided in charge #1.

ii. The witnesses must testify in the presence of the accused. No witnesses are provided in the specifications to testify in the presence of the accused.

iii. In the process, the witnesses named in the specifications must first be examined by the trial judicatory. If no witnesses are named, then the very initial examination of the charge cannot even begin to take place.

iv. Then, in the process, the accused has no one to cross-examine with respect to the charges against him.

2. The motion of the defense to dismiss charge #1 was denied by the Presbytery mainly upon the basis of BOD IV.B.3: “A specification presented in support of a charge may be established by the testimony of witnesses or by duly authenticated documentary evidence…” The key phrase was “by duly authenticated documentary evidence” (see PSE Minutes, April 4–5, 2014, p. 181).

3. The examiner for the Presbytery asked Dr. Carrick a simple question: “Did you [Dr. Carrick] write the letter of April 16, 2012 to the Visitation Committee” [the sole
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...document used for each specification of Charge #1]. Dr. Carrick answered in the affirmative. At that point, the Presbytery rested its case against Dr. Carrick on Charge #1.

a. The moderator then instructed Dr. Dennison that he could make his defense for Dr. Carrick. Dr. Dennison expressed confusion, remarking to the moderator, “what can I say; of course, Dr. Carrick wrote the letter, we cannot and will not deny that.”

b. Then Dr. Dennison appealed to the moderator by invoking the thought of Cornelius Van Til—all facts have a context in which the interpretation of the facts is asserted. The letter of April 16, 2012 was written in the context of interpreting events surrounding the interaction between Dr. Carrick and the Visitation Committee. At that point, the moderator permitted Dr. Dennison to provide his narrative of defense with respect to charge #1.

c. The defense believes that the Presbytery erred, through its examiner, by presuming the guilt of Dr. Carrick regarding the allegations that he impugned the motives of the Visitation Committee without allowing context and interpretation of Dr. Carrick’s interaction with the Visitation Committee.

d. The defense believes that the Presbytery erred in sustaining the charge in the absence of any evidence refuting Dr. Carrick’s account of the behavior of the Visitation Committee towards him and his wife.

4. Ironically, in light of the action to deny the motion to dismiss Charge #1, much frustration was voiced from the floor during debate that there was a need for witnesses in order to interact with Dr. Carrick’s testimony, but no witnesses had been provided by the Presbytery.

B. Charge #1, Specification #2:
The PSE of The OPC erred with respect to charge #1, Specification #2 by finding Dr. Carrick guilty of impugning the motives of fellow presbyters when he wrote: “I want to emphasize that I do not feel that I have had a fair, just, and impartial hearing from the Visitation Committee with regard to the crucial issue of my wife’s health. Indeed, from the very beginning, I believe, the Visitation Committee has approached the matter of my wife’s health with significant prejudice.”

Grounds for the Appeal: (B.1–4., pp. 29–31).

1. It is important to note that prejudice is not a motive; it is an attitude, and it is an attitude that is easy to detect.

2. Dr. Carrick is merely stating his “feeling” (opinion; viewpoint) about the Visitation Committee in relation to his concern that he had not had “a fair, just, and impartial hearing” and, thus, he believed that their approach treated his “wife’s health with significant prejudice.”

3. The context of Dr. Carrick’s remark: Dr. Carrick is providing evidence concerning “a number of responses of the Visitation Committee on matters relating to [his] wife’s health” which he believed to be “deeply offensive.” The defense believes that there is no sin here on the part of Dr. Carrick; rather, he assessed and reached certain conclusions on the basis of the evidence. He has every right as an equal to assess and evaluate the discussion in which he was engaged with the Visitation Committee.

4. In fact, the defense believes that there is evidence that substantiates Dr. Carrick’s claim that he had not received a “fair, just, and impartial hearing from the Visitation Committee” and that they had “approached the matter of … [his] wife’s health with significant prejudice.” Keep in mind, that none of the members of the Visitation Committee are medical doctors.

a. Focus here is an exchange that occurred in one of the two initial (“from the very beginning”) meetings with the Visitation Committee on April 22–23, 2011 (see Judicial Documents Concerning Dr. Carrick PSE, October 2013, Letter from Dr. Carrick to Visitation Committee, April 16, 2012, pp. 24–25).
i. A member of the Visitation Committee who works with fibromyalgia patients commented: “John, I work with people like your wife.” In the context and flow of the discussion, Dr. Carrick viewed the remark as one of disdain and not of sympathy or an attempt to understand the unique and individual condition of his wife.

ii. This member of the committee provided an anecdote of a male fibromyalgia patient who, when taking a stress test, thought that he was dying when there was no objective data of distress. The member of the Visitation Committee emphasized that the suffering of such patients was “a matter of perception.” In the context of the conversation, the inference being made was that the anecdote was to be applied to Mrs. Carrick concerning her condition of fibromyalgia and that the member was accusing Mrs. Carrick of exaggerating or malingering.

iii. This member went on to say that what Mrs. Carrick needed was “tough love.”

iv. From the empirical interaction here, Dr. Carrick raised rhetorical questions: “But what is this but an attempt to settle the crucial issue of my wife’s health by means of negative medical anecdote? What is this but generalization? What is this, but to approach the matter of my wife’s health with significant prejudice?”

v. Dr. Carrick’s written opinions were an explanation of and objection to approaches, that from his perspective, obstructed his attempts at reconciliation by threatening the physical and mental welfare of his wife.

b. Dr. Carrick is drawing inferences from the evidence presented in discussion and is making a conclusion. His conclusion has logical credibility from the comments made in interaction between Dr. Carrick and the Visitation Committee. A member of the Visitation Committee is making inferences from this experience dealing with fibromyalgia and making a conclusion about Mrs. Carrick—without a medical examination of Mrs. Carrick. Although this particular member of the committee works with fibromyalgia patients and considers himself to be an expert on the illness, he is not a medical doctor. Indeed, the member is bringing the prejudice of his experience into this discussion without any medical examination and/or consultation with Mrs. Carrick’s own personal medical physician.

c. In terms of medical empirical science and the realm of logic, the credibility of the member’s inferences are significantly weak, whereas Dr. Carrick provides clear and coherent connections to that member’s inferences which have nothing to do with motives—he is assessing the words, statements, and reactions of their conversation and its adverse impact on the goal of reconciliation.

C. Charge #1, Specification #3:

The PSE of The OPC erred with respect to charge #1, Specification #3 by finding Dr. Carrick guilty by impugning the motives of fellow presbyters when he wrote: “From the very outset the Visitation Committee began to adopt, I believe, a negative, indeed, dismissive attitude to my wife’s health problems… It is, I believe, a rather lamentable piece of…pastoral prejudice.”

Grounds for the Appeal: (C.1.-3., pp. 31–33).

1. Again, prejudice is not a motive, but an attitude, and one that can be detected by words and behavior.

2. Again, Dr. Carrick is merely stating his belief (opinion) from his empirical interactions with the Visitation Committee that they were beginning “to adopt…a negative, indeed, dismissive attitude to my wife’s health problems…, a rather lamentable piece of … pastoral prejudice.”

3. Context of Dr. Carrick’s remark: Dr. Carrick provides evidence from and assessment of his interaction with the Visitation Committee. He has every right as an equal to
assess and judge the discussion in which he was engaged (see *Judicial Documents Concerning Dr. Carrick PSE, October 2013*, Letter from Dr. Carrick to the Visitation Committee, April 16, 2012, p. 25):

a. Dr. Carrick’s assessment: “Was there, in these early stages, any tender, compassionate enquiry into my wife’s many health problems? There was not. Was there an obvious attempt, on the part of the Committee, to find out, in a careful, objective manner, what the real state of her health has been for the last seventeen years and what it is now? There was not.”

b. “The Commission acknowledges, in principle, that I, as Linda’s husband, have a unique vantage point with regard to her health; but, in practice, it denies it. The Visitation Committee asked me virtually no questions concerning my wife’s health in the initial meetings a year ago.”

c. “Moreover, to state in such a manner, ‘John, I work with people like your wife,’ is to generalize very dangerously from one patient to another, and that eight months before this member of the Committee had even met her! Is this, I ask, to give me a fair, just, and impartial hearing? Is this medical and pastoral wisdom?”

d. It is in this context that Dr. Carrick concludes: “It is, I believe, a rather lamentable piece of medical and pastoral prejudice.” Notice that in the specification of this charge, the Presbytery left out Dr. Carrick’s important phrase “medical and,” demonstrating, in the eyes of the defense, that the medical condition of Mrs. Carrick was being separated from the pastoral situation as Dr. Carrick and the Visitation Committee engaged in interaction. In other words, the removal of the phrase “medical and” in Dr. Carrick’s sentence proves the defense’s point that the medical and pastoral concerns of Mrs. Carrick were not being fairly and justly assessed together (see *Judicial Documents Concerning Dr. Carrick PSE, October 2013*, Letter from Dr. Carrick to Visitation Committee, April 16, 2012; compare the quotation used for Specification #3, p. 4 with Dr. Carrick’s actual quote on p. 25).

D. Charge #1, Specification #5

The PSE) of The OPC erred with respect to charge #1, Specification #5 by finding Dr. Carrick guilty of impugning the motives of fellow presbyters when he wrote: “The Visitation Committee is, in my judgment, characterized by a bullying spirit and tendency.” (see *Judicial Documents Concerning Dr. Carrick PSE, October 2013*, Letter from R. Carrick to Visitation Committee, April 16, 2012, p. 27).


1. Bullying is not a motive; it is a certain type of conduct that is revealed in attitude, actions, and words.

2. Again, Dr. Carrick is merely offering his own “judgment” (opinion; viewpoint) about the Visitation Committee operating with a “bullying spirit and tendency.”

3. The context of Dr. Carrick’s remark: Dr. Carrick provides evidence, from his perspective, that “the Visitation Committee is, in my judgment, characterized by a bullying spirit and tendency.” The defense believes that there is no sin here on the part of Dr. Carrick; rather, he assessed and reached conclusions on the basis of the evidence. He has every right as an equal to assess and evaluate the discussion in which he was engaged with the Visitation Committee as being heavy handed and, thus, having a “bullying spirit and tendency” in their attitude, actions, and words.

   a. This sentence quoted in the specification is the topic sentence of a new section in Dr. Carrick’s letter. The immediate backdrop of this topic sentence should not be overlooked. Dr. Carrick is writing about the suffering which Mrs. Carrick endures with respect to her migraine headaches, i.e., the nausea and vomiting from which she chronically suffers and which prevents her from attending Lord’s Day worship on a number of occasions. The
response of the one of the Committee members was that on the Lord’s Day she should “take a bucket [on Sunday morning] and put it by the door” (see Judicial Documents Concerning Dr. Carrick PSE, October 2013, Letter from Dr. Carrick to Visitation Committee, April 16, 2012, p. 26).

b. Dr. Carrick writes: “In the meeting on February 3, 2012, I was frequently interrupted in mid-sentence by the Visitation Committee when trying to make various points; I was, on one occasion, shouted at; and my wife was, I believe, slandered when one of the Visitation Committee asserted, concerning my wife’s fainting at the previous meeting on December 17 [2011], ‘She faked the faint.’ When I confronted this brother via email about this matter, he continued to pit his opinion in this over against my wife’s veracity on the matter. Indeed, in an email on February 7, 2012, this member of the Committee made the statement that his purpose in insisting on this point was, as he put it, ‘to help you face what I believe is a significant point in your troubles.’ What is this but a clear insinuation that my ‘troubles,’ as he puts it, are to be traced to what he clearly regards as an ongoing, systematic pretence on my wife’s part with regard to her many ailments?”

c. “It is a simple matter of fact that my wife faints periodically—it is an aspect of her very frail, fragile health. She fainted not only on December 17 [2011], but also on December 24, again on December 25, again on February 25 [2012], more recently on March 2, when I found her flat out on her face in the bathroom closet, again on March 7, again on March 12, and again on March 23. On March 7 her fainting was immediately followed by some confusion, disorientation, and amnesia, and on this occasion I was so concerned that I contacted our doctor out of hours for his advice.”

Ground for Appeal: (E., p. 34).

E. Concerning Charge #1 and Specifications #2–#3, #5, Dr. Carrick, in his letter to the Visitation Committee on April 16, 2012, is responding to their interaction: words, statements, reactions, attitudes, and actions. He is not impugning their motives. Remember the broader context of Dr. Carrick’s letter and comments; he is informing the Visitation Committee that he is proceeding to appeal to the PSE concerning their recommendation to return to CCPC (see Judicial Documents Concerning Dr. Carrick PSE, October 2013, Letter from Dr. Carrick to Visitation Committee, April 16, 2012, p. 29, final sentence). He is merely voicing his opinion of the Commission’s recommendation; in this, he is sensing that the Commission is not grasping the gravity of the psychological trauma experienced by Mrs. Carrick in connection with CCPC. In fact, as the Presbytery heard the Commission’s Report in the context of Dr. Carrick’s appeal on April 27, 2012, some presbyters concurred that the Carricks should be able to attend a PCA church and should not be required to carry out the recommendation of the Commission’s Report to return to CCPC. In fact, the permission to attend a PCA church and not have to return to CCPC was upheld by the action of Presbytery on April 27, 2012 (doc #2).

Ground for Appeal: (F., pp. 34–35).

F. Hence, the PSE has erred because the defense believes that charge #1 is not a legitimate charge since Dr. Carrick was merely giving those involved his perceptions and opinions which eventually caused him to appeal to the Presbytery on April 27-28, 2012 in which the Presbytery decided not to exercise #7 and, thus, concluded the matter in support of Dr. Carrick’s appeal (doc #2). The Presbytery had its opportunity to react to the Dr. Carrick’s letter written on April 16, 2012 as part of the Commission’s Report at the April 27–28, 2012 stated Presbytery meeting. Instead, the Presbytery has erred in reviving the content of the letter a year later (April 26, 2013) and issuing a charge against Dr. Carrick in light of an investigation initiated by the action of GPTS in not renewing his contract as a Professor at the institution.
Ground for Appeal: (G., p. 35).

G. The defense believes that it is not a sin to say that the Visitation Committee’s behavior gave the appearance of “significant prejudice,” “pastoral prejudice,” and a “bullying spirit and tendency.” If I have reason to think someone is treating me with “prejudice,” there is nothing wrong with saying, “I think you are being prejudiced.” If I think someone is bullying me, there is nothing wrong with saying, “I think you are bullying me.” Challenging a committee or commission with these concerns does not constitute sin. After all, all these are the kind of things equals are allowed to say to each other. Brothers can talk to each other with a level of frankness and openness that is not appropriate among superiors and inferiors.

H. The defense maintains that the PSE erred in sustaining the specifications against Dr. Carrick for violating the Ninth Commandment because he told the truth!

Grounds for the Appeal: (H.1.-6., pp. 35–37).

1. This point is shown to be the case because Dr. Carrick stated, under oath, that the statements in the letter were not impugning the motives of others but the truthful recounting and summarizing of their actions. No rebuttal witnesses were called, and no evidence was presented to argue that any statement in Dr. Carrick’s letter of April 16, 2012 was not true. Thus, the Presbytery must give the accused the benefit of the doubt that the statements are true.

2. Scripture and BOD require that the burden of proof is on the accuser and that the presumption of innocence must be given to the accused.
   a. Deuteronomy 19:15–19, 17:6, and Numbers 35:30 require two or three witnesses for a matter to be confirmed, implying that the burden of proof is on the accuser (cf. Jn. 8:17). Genesis 18:23–32 and Exodus 23:7 teach that it is better for a guilty person to go free than to punish an innocent man.
   b. BOD IV.C.2.c states, “When all the evidence against the accused has been presented and he has had an opportunity to cross-examine the witnesses testifying against him, the accused shall have the right to move for the dismissal of the charges.” This clearly implies that the burden of proof is on the accuser because the charges can be dismissed if this burden is not met.
   c. The “Golden Rule” of Matthew 7:12 and Luke 6:31 require us to treat others as we would want to be treated. The presumption of innocence is so pervasive in the world that even pagan notions of jurisprudence include it and it is almost universal in the Judeo-Christian world. Indeed, our Lord directly applied the rule to judgments in Matthew 7:2.

3. Scripture and BOD require that only facts entered into evidence be considered in the deliberations.
   a. Leviticus 19:15 and John 7:24 require impartial and righteous judgment, implying judgment based upon evidence and not presumption. Exodus 22:10–15 and Deut. 22:13–21 require evidence to be presented to decide a matter between two accusers. In these last two cases, the good name and reputation of an accuser is not sufficient; evidence must be brought.
   b. BOD IV.C.2.c allows the accused the right to cross-examine the witnesses testifying against him. Good and necessary consequence from this clause requires that the Presbytery may only consider facts entered into evidence in its deliberations, because considering any other facts would deprive the accused the right to cross-examine those facts and present a defense against them.
   c. Again, the golden rule requires us to judge in a manner we would want to be judged.

4. The statements, if completely true, cannot be violations of the ninth commandment unless they are made “unseasonably, or maliciously to a wrong end”
No evidence was presented that this was the case, and Dr. Carrick was not charged as such. By definition statements about actions which are true cannot impugn motives or injure the good name of others.

5. No evidence was presented to show that the charge of violating the Ninth Commandment in the content of a single letter to the commission in the manner specified by the presbytery “seriously disturbs the peace, purity, or unity of the church”; thus the Presbytery erred in not dismissing the charges after the evidence against the accused was presented.

   a. The BOD III.8.b requires the judicatory to consider, during the preliminary investigation, whether the offence is serious enough to warrant a trial, and defines that “an offense in the area of conduct and practice which seriously disturbs the peace, purity, and/or unity of the church.” A good and necessary consequence of this requirement is that the charges be dismissed if it becomes obvious that such was not the case during the trial. Thus, the defense believes the Presbytery erred in not dismissing the charges when the only evidence presented against the accused was the letter he wrote to the commission. (see Judicial Documents Concerning Dr. Carrick PSE, October 2013, p. 3).

   b. The testimony of the defendant, uncontested by cross-examination, was that he provided the letter only to the commission, save a few men to whom he gave it to for advice. Had this trial not occurred, his actions could not have disturbed the peace, purity, or unity of the church. In fact, it could be argued very strongly that it was the actions of the Presbytery that did in fact “disturb the peace, purity, and unity of the church.”

6. The Ninth Commandment forbids “undue silence in a just cause, and holding our peace when iniquity calleth for either a reproof from ourselves, or complaint to others”; thus it could be argued, from the evidence presented in the trial, that the defendant would have violated the Ninth Commandment by remaining silent about the treatment he described in his letter (WFC LC#145).

   I. In view of Ephesians 5: 25–27, the defense argued that Dr. Carrick has, in fact, been a model of Christ’s self-sacrificial love to his wife; he has sanctified her with the Word (vs. 26), and most importantly, he has followed Christ’s example to present his wife without spot, wrinkle, and blemish so that she is holy for the day of Christ’s glory (vs. 27) (see PSE Minutes, April 4–5, 2014, pp. 188–189).

   Grounds for the Appeal: (I.1.-3., p. 37).

   1. In view of the trauma experienced by Mrs. Carrick on account of the false report from the Christmas party in December 2010 and also the failure of both the Session of CCPC and the Visitation Committee to comprehend the extent and the gravity of her physical ailments, Dr. Carrick believed it was his duty to honor his oath of marriage before the Lord and protect the physical, emotional, and spiritual welfare of his wife. This sense of responsibility to his bride is the context of his letter to the Visitation’s Committee.

   2. The defense holds that Dr. Carrick’s actions are a model for all of us with respect to how we are to stand and protect our wives and the women in the church whose honor may be unjustly questioned.

   3. Indeed, with respect to his family (his wife) found in the Fifth Commandment, Dr. Carrick served Mrs. Carrick in “protecting, and providing for [her] all things necessary for soul and body: and by grave, wise, holy, and exemplary carriage, to procure glory to God, honor to [her], and so preserve that authority which God hath put upon [her]” (WFC LC# 129).

Appeal Charge #2:

II. The PSE of The OPC erred in finding Dr. John Carrick guilty of Charge #2, which states
“The PSE of the OPC charges Dr. John Carrick with violating the Fifth Commandment with respect to his inferiors, by failing to manage his own household well.”

The appeal sets forth the following specifications of error:

A. The PSE of The OPC erred on a number of procedural and evidentiary issues during the proceedings with respect to the second charge as the defendant was denied a full hearing on all the facts of his defense in contravention of John 7:51 (see also Deut. 1:16–17).

Grounds for the Appeal: (A.1.-5., pp. 38–46).

1. On April 25, 2014, as Dr. Dennison was set to begin his cross-examination of one of the witnesses of Presbytery, the moderator informed Dr. Dennison that he could only ask questions related to the charge and specifications, and also that his questions could only address testimony already given by the witness.

   a. Dr. Dennison felt confused as he had been told all through the trial proceedings, that when the trial moved to the charges, the defense would be able to freely present their case. Although Dr. Dennison understood that his questions must be related to the charge and specifications, he pointed out to the moderator that in his preparation for his defense, he could not know what the witness was going to testify in order to construct the defense against a particular witness.

   b. In the judgment of the defense, the moderator had unduly narrowed the focus of the defense in presenting his narrative on behalf of his client. Dr. Dennison stumbled for almost two hours in his cross-examination of one of the witnesses, struggling to find questions in light of the process being narrowly defined by the moderator. (This explains the situation recorded in the Minutes of PSE on April 25, 2014, p. 194 h. “…At 11:34 p.m., the moderator, without objection, directed the body to stand at ease for up to five minutes to allow the counsel for the defense to collect his thoughts about how he wished to phrase his remaining questions…”).

   c. Before recessing on April 25, 2014, a presbyter admonished Dr. Dennison for not being prepared. Dr. Dennison apologized to the Presbytery for the delay that his confusion brought upon the body, but he noted that he had over 70 pages of single typed pages of questions for the witnesses as the narrative for his defense on behalf of his client.

   d. The defense claims that the moderator erred in his directive of cross-examination to Dr. Dennison. The defense is free to present his narrative of defense concerning the charge on behalf of his client. Telling Dr. Dennison that he had to focus his questions upon what the witness had already testified confused the difference between a cross-examination and the questions to redirect. In the cross-examination the defense is free to present the narrative of his defense, but after a witness has testified and the court opens both sides to redirect questions to that witness, at that point, the questions are only allowed to be upon the witness’s previous testimony.

   e. The erroneous judgment of the moderator is clearly revealed in the Minutes of April 25, 2014, p. 196.d. Objections were raised concerning the manner of Dr. Dennison’s questioning of the witness. Since Dr. Dennison was convinced, on the basis of what he had been told, that he could not present his narrative of defending his client, “Mr. Dennison indicated that he would cease making cross examination of [the witness].” Since it was becoming obvious that many presbyters were going to prevent his line of questioning, Dr. Dennison decided to cease the cross-examination—a right the defense is supposed to have (BOD:IV.C.2.c). Since Dr. Dennison was experiencing the blockage of his defense narrative, he sensed the burden of proof was upon him, not the Presbytery. After all, Dr. Dennison was repeatedly interrupted from presenting his defense.

   f. BOD:IV.C.2.c. In light of this crucial error on the part of the moderator, the defense was never permitted to present its fully prepared narrative of defense in the cross-
examination of the witnesses.

2. On October 17, 2014, The PSE of The OPC erred by not receiving into 
evidence the prepared documents of the defense.

   a. The defense is to be able to make his defense; throughout the proceedings 
      the defense was told that the OPC judicial system is constructed in the favor of the accused, 
      i.e., the burden of proof is upon the accuser. The defense does not understand how the burden 
      of proof can be upon the accuser if the accused is denied placing all his evidentiary documents 
      into the record of the trial for his defense. Each document had a purpose in Dr. Carrick’s 
      defense.

   b. On October 17, 2014, the defense was permitted to distribute their packet 
      of evidentiary documents for their defense (Minutes of PSE October 17, 2014, p. 221.k).

   c. Debate ensued about the defense’s packet of documents. The Presbytery 
      decided not to enter “the packet presented by the defense as a whole into evidence now but 
      rather determine whether or not to receive each document contained therein seriatim if they 
      are presented by the accused in the course of making his defense” (Minutes of PSE October 
      17, 2014, p. 223.e).

   d. BOD IV.B.1: The Presbytery erred by this action as attested in BOD 
      IV.B.1; “evidence must be factual” and the Presbytery never questioned or investigated 
      whether any document was factual and, therefore, relevant to the case of the defense.

   e. Nevertheless, the action of Presbytery came into play quickly. Dr. 
      Dennison called a witness for the defense who was a member of the Board of GPTS as well as 
      a Session member of CCPC. Dr. Dennison wanted to pursue an important line of questioning 
      with respect to contractual demands of employment at the seminary that was related to the 2nd 
      charge. Dr. Dennison’s questioning of the witness was blocked by the Presbytery because in 
      their mind this line of questioning “was not germane to the charges brought against Dr. Carrick 
      by the presbytery” (Minutes of PSE October 17, 2014, p. 225.g). The defense holds that the 
      ruling by Presbytery erred on the side of presumption without ever hearing one question.

   f. At this point, in order to still direct questions to the witness, Dr. Dennison 
      expressed his desire to enter into evidence document #3 from his documents—the GPTS 
      Faculty Handbook. The Presbytery responded by removing the defense’s document #3 from 
      “the trial judicatory as documentary evidence from the accused” (Minutes of PSE October 
      17, 2014, p. 226.d). Again, the Presbytery erred by this action as clearly attested in BOD 
      IV.B.1; evidence must be factual and the Presbytery never questioned whether the document 
      was factual and, therefore, not relevant to the case of the defense. Herein, understand that the 
      defense has included document #3 as integral to its right to appeal this ruling of Presbytery in 
      its packet of evidentiary documents to the General Assembly.

   g. In view of the action of Presbytery, Dr. Dennison thought it was fruitless 
      to attempt to ask any questions of that witness and noted to the moderator that he had not 
      further questions (Minutes of PSE October 17, 2014, p. 227.f).

   h. It had now become obvious to Dr. Dennison that every document which 
      the defense attempted to place into evidence would be the subject of intense debate on the 
      floor of the Presbytery. Hence, Dr. Dennison asked the moderator that since the Presbytery 
      seems to debate each document placed into evidence, “why doesn’t the Presbytery just try the 
      case for the defense?” Dr. Dennison was deeply frustrated by the manner that the Presbytery 
      would not allow him to present his defense for the accused. It was now becoming obvious to 
      Dr. Dennison that the Presbytery had strategically turned the tables and, hence, the burden of 
      proof was upon the defense and not the Presbytery (Deut. 19:15-19, 17:6; Num. 35:30).

   i. In contrast to the action of Presbytery, the defense is appealing all 
      documents in its packet and, thus, all those documents are submitted as evidentiary documents
The defense believes the confession of a presbyter from the floor of Presbytery on October 17, 2014 concerning document #23—the Report from the Board of GPTS justifying their action not to renew Dr. Carrick’s contract—is an important revelation in support of the defense. Document #23 was eventually placed into evidence by the Presbytery on January 31, 2015.

_Rationale:_

a. For this particular meeting of the trial, the moderator of the Presbytery stepped down and a substitute moderator conducted the proceedings of the trial. The original moderator was now on the floor of Presbytery. He also was a member of the JMC that had brought the charges of offense against Dr. Carrick to the judicatory at the April 26–27, 2013 Presbytery meeting.

b. In light of document #24 being received as evidence and his protest concerning that decision, this presbyter moved that document #23 be removed as evidence for the same reason of his protest concerning document #24 (see Minutes of PSE October 17, 2014, p. 222-223.c.–e). At the time the Report was written (January 2013), he maintained that document #24 from the Board of GPTS injured “the good name” of the Carricks.

c. Although not appearing in the Minutes, this presbyter provided three points of rationale for his motion that the defense viewed as a _bombshell_ in the trial. (1) He noted that the document contained disparaging language with respect to the Carricks. (2) He noted that Board’s action with respect to Dr. Carrick did not comply with Presbyterianism, and (3) it was for these reasons that when the JMC received the Board’s Report from the clerk of the Presbytery the JMC discarded it.

d. The defense believes that this confession and revelation about the action of the JMC is a _bombshell_ for the following reasons:

i. The defense holds that the action of the JMC in discarding the Board’s Report must be retroactive to the communication of the Board dismissing Dr. Carrick, dated November 27, 2012 (doc# 19). In other words, the offensive nature of the Board’s Report with regard to Dr. and Mrs. Carrick must be applied to the Presbytery’s reception of the Board’s communication dismissing Dr. Carrick, dated November 27, 2012, placing all the action with respect to Dr. Carrick at the January 19, 2013 Presbytery meeting in question.

ii. If the JMC believed that the rationale for the dismissal of Dr. Carrick injured the good name of the Carricks and it was contrary to Presbyterianism, then the agenda and the action of Presbytery at the special called meeting on January 19, 2013 with respect to Dr. Carrick should have been reevaluated by the JMC. Remember, the reason for that Presbytery meeting was to change the status of Dr. Carrick’s call, and to make recommendations with respect to the “communication” from the Board (doc #19 & 46). Also, remember, the moderator and those who called the special meeting invited the President of the Board, the main author of document #23, to that Presbytery meeting to answer questions with respect to that communication.

iii. The Board’s communication on November 27, 2012 (doc #19), the Presbytery meeting and its agenda on January 19, 2013, and the Board’s Public Report in January 2013 sent to the Presbytery and handed to the JMC are all integrally related.

iv. In the judgment of the defense, a huge problem arises at this point. If the remarks of the Board’s Report were offensive and its action not Presbyterian in the mind of the JMC, should not the JMC have halted their investigation of Dr. Carrick and reported back to the Presbytery in April 2013 with respect to this problem? _After all, three members of the Presbytery were members on the Board at that time and endorsed the content of the Report—a Report that the JMC found offensive._
v. The defense believes that this confession and revelation by the moderator and member of the JMC proves that there has been bias against Dr. Carrick and bias in favor of those that oppose him. On the basis of the confession of the JMC member, their assessment of the Board’s Report brings into question the legitimate basis of the Board’s action to dismiss Dr. Carrick in November 2012 (doc #19). Once the JMC had reached its decision to discard the Board’s Report, the defense holds that the mindset of the committee should have returned to the factual action of Presbytery on April 27, 2012 with respect to Dr. Carrick (doc #2), noting that his good name and good standing in the Presbytery was upheld at that Presbytery meeting (Ex. 20:16; Deut. 5:20; Zech. 8:16; Eph. 4:25; 3 John 12; WCF LC #144). Instead, the JMC reports that it followed the mandate of Presbytery with respect to Dr. Carrick, contemplating whether charges should be filed against him (doc #42 & #46). The defense holds that JMC erred by pursuing the mandate in light of their own stated reasons for rejecting the Board’s Report. Specifically, the JMC should have halted their investigation of Dr. Carrick and reported to the Presbytery that from “relevant documents” (the Board” Report) now collected, it must be said that the action by the Board with respect to not renewing Dr. Carrick’s contract is in question. Presbyterianism should have been exercised to protect the good name of Dr. Carrick who was in good standing in the Presbytery at the time. Concerning their own judgment of the Board’s Report, the JMC proceeded to investigate an innocent man (Dr. Carrick) while investigating nothing with respect to the three members of the Board and the Presbytery, who endorsed the Report that the JMC found objectionable. The defense thinks that this resulted in a prejudicially tainted investigation and an unjust judgment against Dr. Carrick with respect to his equals (Matt. 7:12; Gen. 18:19; Micah 6:8; WCF LC #131).

vi. The defense now maintains that the January 19, 2013 Presbytery meeting and the action of JMC set into motion the dynamics to reopen the case of Dr. Carrick which was already decided on April 27, 2012. The offensive material of the Board’s Report, rather than being properly evaluated in the context of its role as possibly unjustly precipitating a reopening of the investigation, was set aside and wrongly deemed irrelevant in the pursuit of charges against Dr. Carrick.

4. [Excursus: The defense believes that in light of the content of the last point just discussed it is imperative at this point to discuss document #24: the report from the Session of Immanuel Presbyterian Church (PCA) in Norfolk, VA. The reason that the term excursus is being used is because the heading of the defense for this section of the defense’s appeal is procedural errors. In this case, since Presbytery has received into evidence both document #23—the Board’s Report from GPTS, and document #24—the Session’s Report from Immanuel Presbyterian Church (PCA) in Norfolk, VA., the defense is not claiming an error by the Presbytery. Since the content of the Board’s Report was just mentioned, the defense believes that this is the best context to bring attention to the situation and content of Immanuel’s Report which is distinctly different from the Board’s Report].

Rationale:

a. The defense notes that no document has been the subject of more controversy during the trial than the report from the Session of Immanuel Presbyterian Church (PCA) in Norfolk, VA. (doc. #23). On October 19, 2013, during the second meeting of the trial, the Presbytery denied its distribution and availability to Presbyters, and its admitance as an evidentiary document during the trial came as the result of a tie vote. In both incidents, the Presbytery engaged in tense debate about the document (Minutes PSE October 19, 2013, p. 138 #34).

b. This following introductory comment by Immanuel’s Session accompanies their report: “The report is an important study by the Session of Immanuel Presbyterian Church (PCA) of Norfolk, VA. concerning the action of the Board of Greenville
Presbyterian Theological Seminary with respect to the non-renewal of Dr. John Carrick’s contract in November, 2012. As a sponsoring Session of the seminary, the Session conducted their review of the circumstances surrounding the action of the Board under the sponsoring agreement wherein the seminary voluntarily makes itself accountable to all its sponsoring entities. What makes the report most interesting is that the Session viewed its task as working for the good of the seminary and not for Dr. Carrick except incidentally in terms of general equity. Immanuel Presbyterian Church was one of the first churches which made a commitment to support the seminary when the institution was founded. It has had a longstanding history with the seminary. One of her Session members is a Board member of the seminary and he signed [Immanuel’s] the report.”

c. The defense holds that the significance of this report, and its pastoral tone of fairness and equity, should not be underestimated, especially as this tone stands in sharp contrast to the GPTS Board’s Report. (Also it is worth noting that Hurricane Sandy prevented the church’s Board member from attending the meeting of the Board in November 2012 when the final decision was made with respect to Dr. Carrick’s future employment).

d. Note the timeline of their study: their review of the circumstances surrounding the action of the Board began near the end of January 2013 and their final report was sent to the Board of GPTS on April 8, 2013. Just before they entered into their study, the pastor of Immanuel told Dr. Dennison in a phone conversation that the two of them will not converse while the Session of Immanuel Presbyterian (PCA) Church conducts this investigation. The pastor commented strongly and forcefully that we are not beginning with the presupposition that we support the Board of GPTS or Dr. and Mrs. Carrick. We will collect the data and make our conclusion. Hence, Dr. Dennison and the pastor were never in contact, by phone or email, during their Session’s investigation.

i. Interestingly, the Session of Immanuel PCA, Norfolk, VA, conducted their intensive investigation during the same period that the Presbytery’s JMC conducted its investigation as mandated by Presbytery on January 19, 2013 but with quite different results.

ii. Upon completion, the Session’s final report was sent to the Board of GPTS and the pastor appeared personally before the Board in May 2013. Also, Immanuel’s final report was sent to our Presbytery prior to the April 2013 Presbytery meeting. The clerk of the Presbytery correctly forwarded it to the JMC, but to the disappointment of Drs. Carrick and Dennison the JM decided not to distribute it to the presbyters prior to the PI of Dr. Carrick at the April 26–27, 2013 Presbytery meeting.

e. Drs. Carrick and Dennison believe that Immanuel’s product is a very perceptive and insightful study with regard to the fairness and equity (Prov. 1:3; 2:9; Isa. 11:4; 59:14–15). It demonstrates a wonderful pastoral approach to the Carricks which the defense believes is clearly absent in the Board’s Report. The defense has maintained all through the trial proceedings that it is a must read. Understandably, Dr. Carrick has been very pleased with its content.

5. On October 17, 2014, the PSE of The OPC erred in not dismissing charge #2 in compliance with the motion on the floor from the defense (BOD IV:C.2.c). (Minutes of PSE October 17, 2014, p. 221.j).

a. The testimony of the witnesses for the Presbytery (the Session of CCPC) has provided no factual evidence (formal records, etc.) that Dr. Carrick has been “delinquent” in the management of his household with respect to the absence of Mrs. Carrick and Avi from the public means of grace (BOD IV.B.1: “Evidence must be factual in nature.”).

b. There was no factual evidence from the witnesses that Dr. Carrick “hindered” members in his household from receiving pastoral oversight and spiritual care from the Session of CCOPC (BOD IV.B.1: “Evidence must be factual in nature.”). We have
established in cross-examination of the Session members (witnesses of the Presbytery) that there was nothing hindering the Session from making a visit to the Carricks’ home, that there is no threatening language from Dr. Carrick, and there was nothing hindering them from exercising BOD:II.B.3.d.(5), in dealing “earnestly and personally” with Mrs. Carrick as her judicial authority.

Charge #2; Specification #1:

B. The PSE of The OPC erred in finding Dr. John Carrick guilty of Charge #2, which states “The PSE of the OPC charges Dr. John Carrick with violating the Fifth Commandment with respect to his inferiors, by failing to manage his own household.”

The appeal sets forth the following specifications of error:

Specification #1: “Dr. Carrick has shown delinquency in the management of his household by the regular absence of his wife and daughter from the public means of grace in the corporate worship of the visible church.”

Grounds for the Appeal: (B.1.-5., pp. 46–63).

1. “Evidence must be factual in nature. It may be direct or circumstantial” (BOD IV.B.1).

a. The Presbytery has not produced a single formal record, with dates, of absences of Mrs. Carrick and Avi from the means of grace that would prove delinquency on the part of Dr. Carrick in this respect; nor has the Presbytery produced a single testimony from any witness presented that points to a specific occasion when Dr. Carrick was allegedly delinquent with regard to his family’s attendance upon the means of grace.

b. The Presbytery, via its witnesses (members of the Session of CCPC) did not produce one direct factual piece of evidence that Dr. Carrick has been “delinquent” in the management of his household with respect to the absence of Mrs. Carrick and Avi from the public means of grace. The pastor and moderator of the session of CCPC testified that the Session keeps no records on absences (see Documents for the trial, p. 32; tape transcript p. 11, lines 26–33). The witnesses for the Presbytery could not produce a single occasion when Mrs. Carrick was well enough to attend church, but she chose to remain home. Nor, could the witnesses for the Presbytery produce a single occasion when Mrs. Carrick was well enough to attend church, but she chose to remain home by order of Dr. Carrick.

c. Dr. Carrick testified that he knew of no incident when he was home on a Lord’s Day and failed to accompany Mrs. Carrick to church if she was well enough to attend. He also testified that he knew no occasion that he was home on a Lord’s Day that he failed to bring Avi to church with him if she was well enough to attend. In light of this testimony, Dr. Carrick was not “delinquent” in the management of his household with respect to the absence of Mrs. Carrick and Avi from the public means of grace when he was able to assist them to worship (Ex. 20:16; Deut. 5:20; Zech. 8:16; Eph. 4:25; 3 John 12; WCF LC #144).

d. In fact, one of the elders of the Session was asked the same specific question on two occasions before the Presbytery (April 2014 and October 2014): “Do you have any proof (documents, records, confessions) that Dr. Carrick was ‘delinquent’ in keeping his wife from participating in the means of grace? On both occasions, the elder responded by saying, “No.”

e. One presbyter during closing debate attempted to provide the Presbytery with one concrete example of Dr. Carrick’s delinquency with respect to his accountability for Mrs. Carrick attendance at the means of grace. However, this example is hearsay and was not confirmed based on the Biblical requirement of two or more witnesses and was prejudicial and not probative. Moreover, it was based on half-truth and conveyed the “wrong meaning” of the
actual situation, thereby failing to meet the standard laid out in WFC LC#145. On a particular Lord’s Day in 2011, Mrs. Carrick felt well enough to accompany Dr. Carrick in his preaching engagement to a home mission work in Royston, GA, along with Avi. Avi was about five years old at the time and had not been feeling well. She became fidgety during the worship service. Because of the location and structure of the building for worship, Mrs. Carrick’s only option was to take her outside—so she took Avi to the car. There, as she was settling Avi down, Mrs. Carrick picked up “some trash” from inside the car and walked over and threw it in a trash barrel. Dr. Carrick has testified that this incident occurred while he was preaching his sermon and that it occurred towards the end of the sermon. The presbyter (who was not present) maintained that since Mrs. Carrick did not return herself and Avi to the worship service, this was a clear example that Mrs. Carrick was well enough to be at worship, but was not. First, the defense has observed over many years of membership in the OPC, many parents who have removed their children from worship and have never returned during the service. Second, with respect to the specific charge, the defense has serious difficulty understanding how Dr. Carrick, who was preaching at the time, can be held accountable for delinquency over the management of Mrs. Carrick and Avi returning to worship. The observations of an anonymous witness of this event are not competent evidence because of the hearsay nature and the failure of the witness to make any good faith effort to confront Mrs. Carrick to determine the whole matter (Matt. 18:15–18). Moreover, the use of hearsay in debate by this presbyter—who also had never attempted to determine the truth of the matter by consulting Dr. Carrick—should never been allowed and should have been ruled out of order rather than allowed to influence the deliberations of the body (Jn. 7:51). Dr. Carrick and the defense believe that this incident is “much ado about nothing” and demonstrates clearly the sheer unreasonableness of much of the testimony against him and his wife. (Minutes of PSE January 30, 2015, pp. 297–298.d; another reference to the incident in Royston pertaining to the direct content above does not appear in the Minutes of PSE January 30, 2015, p. 304f).

f. The Presbytery did not present credible evidence that Mrs. Carrick was well enough to attend the means of grace on any Lord’s Day when she was absent. The only statements made by witnesses regarding this issue consisted of conjecture without any basis, whatsoever, in actual facts. One witness (elder) was asked, under the rubric of “pastoral experience and judgment,” whether he believed that Mrs. Carrick ever missed church when she was well enough to attend. The elder responded, “yes” and, yet, he did not refer to one item of concrete evidence. In a secular court, such a witness would not even be allowed to give such an opinion without first establishing a foundation consisting of facts upon which the witness based his opinion in order to determine whether the witness is qualified to make such an opinion (by having sufficient personal knowledge of facts upon which to base the opinion) and whether the opinion has a rational basis. Christian courts should be even more diligent than secular in requiring that a witness state a sufficient factual basis for an opinion prior to testifying to one. The defense believed that the response of the witness was conjecture unsupported by any facts (as none were established) and, thus, cannot be considered to be evidence (BOD IV.B.1). For example, the Minutes record speculation and hearsay which do not rise to the level of factual evidence (see Minutes of PSE October 17, 2014, p. 213.d).

g. In a civil court, Specification #1 would most likely be thrown out in light of the fact that there is no factual evidence. Thus, because the testimony given by the Presbytery’s witnesses did not yield credible factual evidence based on personal knowledge, the defense believes that the ecclesiastical court has no just basis for supporting the first specification.

h. Furthermore, a close analysis of the cross examination of Dr. Carrick reveals that not one point of charge #2 was established for the Presbytery. This is factually
true of the examiner for the Presbytery and for questions asked from the floor of Presbytery. In fact, nothing from Dr. Carrick’s responses established the charges for the Presbytery (applied to either specification). Questions do not constitute evidence (see Minutes of PSE January 30–31, 2015, pp. 289p-301d).

i. On April 25, 2014 (not recorded in the minutes), the moderator erred in preventing the defense from pursuing an important and interesting line of questioning with one of the witnesses. The defense wanted to pursue questions as to why the witness was appearing as a witness for the charges set by Presbytery when the witness had said before Drs. Carrick and Dennison on June 14, 2014 that he had never “spoke about discipline” concerning Mrs. Carrick’s attendance at the means of grace. (The defense’s line of questioning would have applied to all the witnesses in this case). The examiner of behalf of the Presbytery rose to object to this line of questioning on the basis that the witness was a witness for the Presbytery, he was not making any charge; rather, the Presbytery issued the charged. The moderator complied with the objection. Although the defense was fully aware that the Presbytery issued the charges, the defense was puzzled by the ruling since it was obvious during the entire proceedings of the trial that the witnesses called by the Presbytery were clear supporters of the charges. There were statements made by this particular witness on record from a document submitted by the Presbytery that the defense thought relevant to pursue. Moreover, the actions by the moderator deprived the defense of its basic right to cross-examine witnesses so that all facts could be considered.

Rationale:

i. At the Session meeting towards reconciliation on June 14, 2014, the witness had made the following comment to Dr. Carrick. “So…we feel that we have prayerfully, passionately, and carefully taken that [Mrs. Carrick’s illnesses] into account as we’ve sought to shepherd your family. Now, if we had set forth some sort of prescribed way, or even spoke about discipline, which we have never done in these matters, the only thing we’ve done at household so far, John, is to come alongside you and seek to the best of our ability to gently encourage you in these things?” (transcript tape, 13, lines 37–43; italics inserted). The witness also asserted, “…we have never pressed or pushed for any certain quotas or targets. We simply have sought to gently express our concern to you, particularly as head of your house” (transcript tape, 13, lines 13–16).

ii. For the defense, it is very important to note that these comments were made by the witness on June 14, 2012. Up until that date, neither the Session of CCPC, nor any individual Session member had brought a charge of offense against Dr. Carrick with respect to Mrs. Carrick’s and Avi’s attendance at the means of grace. In light of that fact, the defense believes that the language of the witness during that Session meeting with Dr. Carrick should be viewed as the position of the Session as of June 14, 2012. Since this point is clearly true, then the defense was puzzled as to how the witness could testify against Dr. Carrick in support of the charges of Presbytery, since all the documents except one cited for Charge #2 (both specifications) were either on June 14 or prior to June 14, 2012. At the end of that meeting on June 14, the same witness stated, “there is nothing in us [Session] against your family” (transcript tape, p. 28, line 19). The witness clearly stated that prior to June 14, 2012, the Session had nothing against Dr. Carrick and his family; they never spoke of discipline; they never pressed quotas and targets; and they came with a gentle and encouraging spirit alongside of Dr. Carrick. Yet, at the trial, this witness and other Session members came forth willingly, as witnesses, to testify in support of the Presbytery’s charges against Dr. Carrick—charges specifically connected with the Session of CCPC prior to June 14, 2012.

iii. In view of the conflict between the statements made by a Session member on June 14, 2012 and circumstances prior to June 14, 2012 that is registered as the
basis for the charge against Dr. Carrick, the defense wonders, as an equal, if “the dignity and worth of” Dr. Carrick was being maintained by the Presbytery (WCF LC# 131). Furthermore—not unrelated in light of the cross pollination of the Session’s relationship with the Board of GPTS—when the Session turned the tape of the June 14, 2012 private ecclesiastical meeting over to the Board of GPTS, the defense notes that the Session “aggravated,” or at least, help to “solidify” a very sensitive situation between the Board and Dr. Carrick (WCF LC# 151).

iv. Dr. Carrick cannot be guilty of being delinquent for not getting his family to the means of grace when the Session—the witnesses for the Presbytery—has stated that during the period when the charges are being applied, the Session were never seeking charges against Dr. Carrick for the specific offense of the charge.

v. In fact, if these statements by the moderator of the Session truly represent the position of the Session as of June 14, 2012, then the witnesses should have voted in favor of Dr. Carrick with respect to the charges and against the Presbytery. After all, as witnesses for the Presbytery they were not bringing the charges—so said the examiner for the Presbytery.

2. The PSE of The OPC erred in removing document #3 from the defense’s evidentiary documents: the GPTS Faculty and Staff Handbook (Minutes PSE October 17–18, 2014, p. 226d). In fact, the defense holds that the Presbytery should have researched Dr. Carrick’s contractual obligations, responsibilities, and duties required of a faculty member at GPTS before rendering an offense against Dr. Carrick.

a. In the field of academia, the Handbook serves as a contractual document between Board, administration, faculty, and students; this point is affirmed when the Handbook states that a Trustee/Board member “shall exercise the government of the seminary according to the handbook?” (Doc # 3, p. 3).

b. The Handbook states that it is a requirement as well as an obligation and responsibility—even, the word duty is used—that faculty members are to preach and lecture at churches, conferences, and academic societies. Under the section entitled, “obligations and responsibilities” of faculty members it states: “The duties of a full-time faculty member shall ordinarily include teaching at least 16 semester hours per academic year, fulfilling administrative assignments, maintaining regular contact with students, engaging in a planned program of writing and publication, and preaching and lecturing at churches, conferences, and academic societies” (III.A.1.). Furthermore, “the seminary encourages its faculty to engage in ecclesiastical and academic service that is not directly related to the seminary’s educational ministry (preaching and part-time visiting teaching/lecturing roles at other institutions; pastoral or denominational responsibilities; etc.).”

c. The seminary’s “E-newsletter,” that goes out each month (GPTS website) publicizes to friends of the seminary where the preaching/lecturing, etc. activities of the faculty occurs.

d. From Sept 7, 2008 (when the list of faculty engagements started to appear on the “E-newsletter”) through March 25, 2012—one month prior to the key April, 2012 Presbytery meeting, the “E-newsletter records that Dr. Carrick actively exercised his contractual obligations faithfully on 105 Lord Days out of a possible 176 Lord’s Days. Dr. Carrick keeps a meticulous diary, and has noticed the seminary did not record each event. Dr. Carrick’s records shows 132 Lord’s Day obligations (see Minutes of PSE January 30, 2015, p. 295d; doc #33).

e. Since Dr. Carrick served his contractual duties honorably and faithfully to his employer, that leaves the Presbytery with 44 Lord’s Days to investigate whether Dr. Carrick was delinquent for getting Mrs. Carrick and Avi to the means of grace. Such a fair investigation never took place.
f. The Presbytery has never investigated those 44 Lord’s Days in which Dr. Carrick was available to accompany Mrs. Carrick and Avi to church. The Presbytery possesses no record of the dates of these Lord’s Days, nor any record concerning whether Mrs. Carrick and/or Avi were well enough to attend worship, but failed to do so. For the sake of fairness and clarity, the defense has provided the researched dates of Dr. Carrick fulfilling his contractual responsibilities (doc #33). The JMC engaged in no such research.

g. In fact, Dr. Carrick testified that on those Lord’s Days that he was in town and available to attend church, that he accompanied Mrs. Carrick and/or Avi to church if they were healthy enough to attend (Ex. 20:16; Deut. 5:20; Zech. 8:16; Eph. 4:25; 3 John 12; WCF LC #144).

h. Furthermore, the defense maintains that the cross pollination factor of the GPTS should not be overlooked here. According to the Handbook, any promotion by a faculty takes into serious consideration the godly life of that member. During his stay at the seminary, Dr. Carrick received two promotions, the latest in May 2009 (one and half years prior to the party incident on December 10, 2010). In May 2009, Dr. Carrick was the first faculty member to ever be promoted to full professor at GPTS. When that promotion was made, the administration and the Board expressed no concern about the management of his home, nor did they question anything about his godly example before the students (see Dr. Carrick’s discussion of this in the Minutes of PSE January 30–31, 2015, p. 283g).

3. The PSE of The OPC has erred in not taking seriously Dr. Carrick’s confession and testimony that he “over-committed” himself in his contractual obligations to GPTS and that he had set in motion a resolution to remedy the situation (see Minutes of PSE January 30, 2015, pp. 270–271.h).

a. In Dr. Carrick’s letter to the Visitation Committee on March 2, 2012, he admits that in the past he has “over-committed” himself to preaching on the Lord’s Day and that he has recently attempted to be more “judicious” in accepting invitations. He also expresses that he is willing to comply by laying aside preaching on the Lord’s Day for 6 months in order to focus on having his family in church when his wife and daughter are well enough to attend (“Report of the Visitation Commission of PSE of the OPC,” April 27, 2012, Tab #7).

b. Again, in the section of the tape used as evidence for the Presbytery (Tape Transcript, p. 16, lines 13-41), Dr. Carrick acknowledges some weaknesses about “being away on the Lord’s Day so regularly.” (p. 16, lines 16–17). He remarks that his being away preaching sometimes placed his wife in a “very difficult situation.” Dr. Carrick proceeds to provide an explanation and context for his weakness: (1) he was hopeful to take his family with him on his preaching assignments—and on occasions he did so; (2) he notes that as the stated supply at Geneva OPC in the Atlanta area for about 9 and ½ months, he specifically planned to take his family with him, but usually Mrs. Carrick was not well enough to go; (3) Mrs. Carrick being left to her own, Dr. Carrick took responsibility for not having a second car—having given the second car to Avi’s biological father who had just gotten out of prison; and (4) he takes full responsibility for being without a second car for 17 months (see Dr. Carrick’s response to the Presbytery’s examiner Minutes of PSE January 30, 2015, p. 290. iii).

c. Like most ordained teaching elders serving the Lord in an academic capacity, Dr. Carrick fulfilled his ordination vow to the Presbytery as well as his contract for employment. He was faithful to his vows to the Presbytery and seminary and, thus, in the normal context of an ordained teaching elder as an academic he is not delinquent with respect to his family. After all, as he testified at the January 30–31, 2015 meeting of the trial, he has been called (1) to preach the Word; (2) to support the seminary who serves the ministry of the church; and (3) to provide financial support for his family, something that the Board and
Administration of the seminary specifically encourage in view of their lower salaries. As Dr. Carrick testified, this last point cannot be underestimated in view of the Carrick’s very high medical expenses, including the less publicized expenses of Dr. Carrick’s medical issues (see Minutes PSE January 30, 2015, pp. 282–283 f).

d. FACT: The defense points out that documents 1–3 (including the tape) of Charge #2, Specification #1, which are used to make the case against Dr. Carrick, are documents of acknowledgment, confession, and a plan of action towards bringing resolution to the issue—all of this from Dr. Carrick. The defense finds it difficult to understand how Scripture and our Confessional Standards demand discipline and charges against an academic teaching elder who has brought a confession of “over commitment” in accepting invitations to preach the Word of God and has put in place a plan of resolution in light of being away from his family on the Lord’s Day. (Keep in mind that Dr. Carrick has testified that many of his preaching invitations and assignments have been in churches in the PSE, and most of these churches know about Mrs. Carrick’s health issues, including the nine months of stated supply at Geneva OPC). Is this how the Sessions in the OPC operate with members who confess some struggle that exists in their life (even sin) and come before them with a ready plan to address that struggle in order to bring resolution? Do the Sessions in the OPC pursue charges against such persons anyways? The defense believes that there is an obvious answer to both these rhetorical questions.

e. Furthermore, and probably more important in the mind of the defense is the following: the Presbytery issued charges against Dr. Carrick within the exact time frame when he had already put in motion and fulfilled his own commitment to leave the pulpit for six months (see doc #33). Dr. Carrick cannot be guilty of delinquency when he has actually been getting Mrs. Carrick and Avi to the means of grace when they were physically able to attend (doc #27 must see evidence). After that commitment was fulfilled, he continued to attend to the issue of Mrs. Carrick and Avi attending the means of grace more consistently as health issues permitted. Dr. Richard Phillips, senior pastor, of 2ndPresbyterian Church (PCA) in Greenville, SC (present membership for Dr. Carrick’s family) acknowledged to Dr. Dennison in the summer of 2014 that he had no problems with the attendance practices of Mrs. Carrick and Avi since Dr. Carrick had resumed preaching the Word of God (see II.B.5.d., pp. 61–62 reference below).

4. The PSE of The OPC has erred with respect to assessing the factuality of Mrs. Carrick’s health issues for whom Dr. Carrick cared daily. Moreover, it is the position of the defense that the evidence of the severity of Mrs. Carrick’s health issues, the fact that these issues prevented her from attending church, is uncontroverted. There is no competent, reliable evidence outside the evidence based on the extensive personal knowledge of Dr. Carrick, the personal and expert knowledge of Mrs. Carrick’s licensed physician, and the expert opinion of a licensed physician who actually reviewed the medical record of Mrs. Carrick. All testimony by witnesses or comments made by presbyters during debate to the contrary are not evidence, but merely anecdotal, speculative and personal opinions of witnesses and members of the body, none of which rise to the level of facts that can support a just decision.

a. The Presbytery possesses a clear and succinct statement from Mrs. Carrick’s physician concerning her health issues. Dr. Richard W. Kemmerlin, M.D. writes: “To Whom It May Concern: Mrs. Linda Carrick has numerous health problems that keep her from being able to participate in many outside activities. These health problems can wax and wane over short periods of time” (letter dated February 22, 2011; doc #4). Presbyters attempted to rule out order Dr. Dennison’s questions to Dr. Carrick concerning the content of the letter of Mrs. Carrick’s personal licensed physician. One particular question by Dr. Dennison was ruled out of order, i.e., whether church is an outside activity? Although the Presbytery attempted
to block questions related to the letter, it is important to note that the content of Mrs. Carrick physician’s letter confirms Dr. Carrick’s good faith perceptions about Mrs. Carrick’s health issues. Simply put, the letter confirms that Dr. Carrick’s perceptions of Mrs. Carrick’s physical ailments are rational and reasonable (Minutes of PSE January 30, 2015, pp. 277–278).

b. Dr. Carrick is confirmed by Mrs. Carrick’s physician that she suffers from “numerous health problems” and that there must be no expectations placed upon her for attending events “outside” her home, which includes public worship since such an event is an outside activity. Also, when another M.D. reviewed Mrs. Carrick’s case study and especially Mrs. Carrick’s problems with migraine headaches, Dr. Carrick’s perceptions were confirmed by this M.D. This doctor described the various difficulties that can stimulate extremely uncomfortable conditions for a migraine patient being placed in group settings (doc #28; Minutes of PSE January 30, 2015, pp. 278–279).

c. The defense holds strongly that on the basis of Mrs. Carrick’s medical physician and his evaluation that Dr. Carrick’s action to defend and to accent Mrs. Carrick’s “numerous health problems” with the Session of CCPC was confirmed (Do not overlook the date of Dr. Kemmerlin’s letter—February 22, 2011; Doc#4). After all, Dr. Carrick testified “that the reason his wife was persistently absent from public worship was because she was persistently sick, and that with several chronic illnesses” (Minutes of PSE January 30, 2015, p. 272.i; carefully note Dr. Carrick’s testimony, pp. 272–273, i–j). Dr. Kemmerlin’s letter could not have come at a more appropriate point with respect to the charges against Dr. Carrick in this trial: (a) it comes on the backdrop of the present ministry of the pastor of CCPC which began in June of 2008; (b) it comes hard on the heels of the party at a church officer’s home of CCPC and the false report against Mrs. Carrick in December 2010; (c) it comes in the immediate context of rising tensions between the Session of CCPC and the Carricks concerning Mrs. Carrick’s ability to attend church regularly (Session meetings with the Carrick(s) on Feb. 5 & 10, 2011); and (d) it comes within the time frame when the pastor referenced exchanges with Mrs. Carrick from March & April 2011. The timing of Mrs. Carrick physician’s letter authenticates why Dr. Carrick had every reason to lose confidence in the Session’s understanding of his wife’s medical condition and, hence, her inability to be able to attend regularly worship services on Lord’s days.

d. Mrs. Carrick’s physician’s letter also sheds much light upon the work of the Visitation/Commission Committee of the Presbytery (keep in mind that no one serving on this committee was a medical doctor). By rejecting the medical assessment of Dr. Carrick concerning his wife, a medical assessment clearly authenticated by her doctor, the Commission prescribed in a letter to the Session of CCPC on Feb. 3, 2012 that they were recommending to Dr. Carrick that his family should be in church for the morning service for six months with the goal of having them in church for both services in the following six months (one year goal) (Commission Report, tab#6). On the basis of the physician’s letter concerning Mrs. Carrick, Dr. Carrick was justified in believing that the Commission’s recommendation was totally unrealistic. In light of the Commission’s unworkable prescription, Dr. Carrick continued to lose confidence in the Commission and, therefore, he exercised his right as a Presbyterian to appeal to Presbytery for resolution of this matter in April 2012 (PSE document of Charges, p. 29). Again, recall that in April 2012 the Presbytery voted in support of Dr. Carrick and did not pursue the issue of the management of his household and, furthermore, the Presbytery did not bind Dr. Carrick’s conscience to the Commission’s recommendations which included that his family should be in church for the morning service for six months with the goal of having them in church for both services in the following six months, and also that he and his family must return to CCPC (doc #2; Commission Report, tab#6).

e. Again, in the context of the decision of Presbytery on April 27, 2012, it
cannot be overlooked that the present state of affairs of this trial was initiated by the action of the Board of GPTS not to renew Dr. Carrick’s contract (November, 2012; doc #19). The President of GPTS and its Board not only interpreted the action of the Presbytery with respect to Dr. Carrick’s management of his home incorrectly, but the President and the Board also ignored Dr. Carrick’s pleas about Mrs. Carrick’s various physical illnesses. The Board’s prescription of psychological counseling and its public description of Mrs. Carrick as a “situational/self-absorbed hypochondriac” are factually and flatly contradicted by her own personal doctor, as confirm by Dr. Carrick (doc #23, p. 12; see Dr. Carrick’s testimony about this accusation: Minutes of PSE January 30, 2015, p. 298.e). By Dr. Carrick’s perceptions of Mrs. Carrick health issues being confirmed by Dr. Kemmerlin’s letter, he has a powerful critique of the Board’s assessment of Mrs. Carrick’s condition, and the injustice it committed in not renewing Dr. Carrick’s contract. Furthermore, on January 30, 2015, Dr. Carrick testified that Mrs. Carrick is not a “situational/self-absorbed hypochondriac.” (see interaction between presbyter and Dr. Carrick concerning the Carrick’s South African trip which appeared in the Board’s Report—doc #23: Minutes of PSE January 30, 2015, pp. 295–296ii.a).

f. The defense needs to point out another issue which Mrs. Carrick’s physician addresses which was a subject during the trial. The physician states clearly that her “health problems can wax and wane over short periods of time.” Again, his professional statement confirms Dr. Carrick’s perceptions as to why she is in church one Lord’s Day but may miss many other Lord’s days. It confirms why she might be at Wal-Mart on Friday and not be in church on the following Lord’s Day (see Dr. Carrick’s response to the Presbytery’s examiner Minutes of PSE January 30, 2015, p. 291. v).

g. The defense believes that it is common sense to hold that it is not a sin to stay home from church when one is sick. Furthermore, it is not a sin for a person (in this case, Mrs. Carrick) who has been declared by the medical profession to be chronically ill and officially disabled since 1999 to stay home from church. (The Guardian Ad Litem’s statements with regard to Avi’s adoption case help us to understand the daily situation in the life of the Carricks in light of Mrs. Carrick’s ailments. The Guardian Ad Litem saw exactly the life that Mrs. Carrick’s licensed physician had been treating over the years). (doc #41; see Minutes of PSE January 30, 2015, pp. 273–275.1-8d; p. 293q.1; pp. 299–300ii).

h. Serving as a witness for the defense, Mr. Hastings was called to testify. It is important to keep in mind the reasons for the testimony of this witness: (1) the purpose of his testimony was to educate the Presbytery concerning the condition and effects of fibromyalgia; (2) the testimony was also to note that many of the same conditions existed for both the witness’s wife and Mrs. Carrick; and (3) although parallels can be made between them, it must be kept in mind that every single person’s relationship with an illness is different. Moreover, Mrs. Carrick may have illnesses that Mrs. Hastings does not share and vice versa, and this fact must be taken into serious consideration. These exact points were underlined by the witness’s testimony. “Furthermore, Mr. Hastings indicated that his testimony about his wife’s experience with fibromyalgia was only meant to give the presbytery an understanding of the possible effects of the condition but that his wife’s experience is not meant to suggest that such was necessarily the case in Mrs. Carricks’ situation, for the severity of the symptoms of the condition varies in those who have the disease.” (Minutes PSE October 17, 2014, p. 225.e). For further insight to the specifics of Mrs. Carrick’s ailments, Dr. Carrick testified why Mrs. Carrick could be late for church, and why she was uncomfortable asking for a ride to church (see Minutes of PSE January 30, 2015, p. 276.f–g).

i. On April 25–26, 2014, Dr. Dennison suggested a simple solution to this whole situation to the pastor of CCPC during cross-examination. In light of Mrs. Carrick’s factual medical conditions as diagnosed by her physician, why not pastor and minister to
Mrs. Carrick under the rubric as “a shut-in.” The pastor remarked that they [the Session] had never considered that. The defense believes that it was an obvious resolution. (The clerk did not include this specific exchange in the Minutes PSE, April 25–26, 2014, p. 194, f–h). Interestingly, with regard to ministering to Mrs. Carrick as a “shut-in,” the Session of Immanuel PCA in Norfolk, VA made the exact same pastoral suggestion (doc #24, final page of the Report: “She [Mrs. Carrick] could reasonably be regarded as a shut-in member of the church and ministered to accordingly”).

j. The defense believes that the factual diagnosis of Mrs. Carrick’s personal physician authenticates Dr. Carrick’s perceptions about Mrs. Carrick health conditions and, thus, Dr. Carrick has not “shown delinquency in the management of his household by the regular absence of his wife and daughter from the public means of grace in the corporate worship of the visible church” (Ps. 85:10; Micah 6:8; Hosea 6:6; Mt. 9:13; 12:7; 5:7; 4:23; 9:35; Lk. 4: 16–21).

k. Concerning Avi, many presbyters were ignorant of Avi’s situation while living with the Carricks. Technically, up until the Carricks were able to adopt Avi in May 2014, Dr. and Mrs. Carrick had custody of Avi. Prior to Dr. Carrick’s testimony on January 30–31, 2015, the examiner for the Presbytery as well as other presbyters asked questions to the witnesses as to whether they knew if the Carricks sought rides to church for Avi when Dr. Carrick was away preaching and Mrs. Carrick was too sick to attend worship. The defense was pleased to see that this line of questioning dissipated when Dr. Carrick testified about the serious responsibilities that he and his wife had for a child under their custody. Simply put, their long lasting relationship with Avi could have been legally placed in serious jeopardy if anything had happened to Avi when she was not in their presence. Any ride with someone could also put that person in trouble as well. Extreme care and oversight was the prescription for the Carricks until the adoption was finalized (Minutes of PSE January 30, 2015, p. 281.d)

5. The PSE has erred in not affirming that the defense has clearly demonstrated, via the Session’s own letter of transfer of Mrs. Carrick to 2nd Presbyterian Church (PCA), that Mrs. Carrick was transferred by the Session of CCPC as a “member in good standing” to 2nd Presbyterian Church without any comment that the transfer was conditional upon a meeting between the two sessions (doc # 38).

a. For Dr. Carrick to be guilty of charge #2, the Session of CCPC should have first found Mrs. Carrick guilty of breaking her membership vows. The pastor clearly testified that each person’s vows are individual at CCPC [the clerk did not include this specific exchange in the Minutes PSE, April 25–26, 2014, p. 194, f–h; see BOD:II.A.1;II.B.1; DOW IV:A.1.; IV:B.2.(1)–(5); IV:E.2.(1)–(5)]. Specification #1 presupposes that Mrs. Carrick must be found guilty of breaking her own membership vows with respect to the means of grace before Dr. Carrick can be held “delinquent” for her attendance at Lord’s Day worship.

b. Throughout the debate at the April 27–28, 2012 Presbytery meeting and during moments of the trial, the Presbytery, the witnesses for the Presbytery, and presbyters have argued—in the absence of evidence, personal knowledge, and proper expert credentials—that Mrs. Carrick’s physical ailments have not been an issue, but her failure to attend worship is a sign of a spiritual issue. In light of this claim, Dr. Dennison pursued a line of points to the witnesses on behalf of the defense. Since Mrs. Carrick is under the Session’s judicatory, then delinquency charges should have been pursued against her. Mrs. Carrick took membership vows herself, not her husband in her place. Hence, Mrs. Carrick’s membership at CCPC did not “run through” her husband; rather her vows have their own integrity.

c. Furthermore, the defense holds that it would have to be proven that Mrs. Carrick willfully and sinfully missed the means of grace and that Dr. Carrick conspired with her in her absences. There has been absolutely no such factual evidence presented that such
deliberate acts occurred or that such a conspiracy between the couple existed to miss Lord’s Day worship at CCPC. In fact, Dr. Carrick testified that Mrs. Carrick desired to be at worship on those Lord’s Days that she was too ill to attend.

d. The defense returns to the important fact of Mrs. Carrick’s transfer by the Session of CCPC as a “member in good standing” to 2nd Presbyterian Church (PCA) in Greenville (PCA), where Mrs. Carrick is presently a member and Avi is a non-communicant member. The testimony of a member of the Session of CCPC is not compatible with the actual reception of Mrs. Carrick’s transfer by the Session of 2nd Presbyterian Church (PCA) (see Minutes of PSE October 17, 2014, pp. 213–214.f.&g, and pp. 216217.e). Dr. Dennison had two conversations with the senior pastor of 2nd Presbyterian Church between May 1, 2014 and prior to October 1, 2014: Dr. Richard Phillips (Dr. Phillips has reviewed every statement in this point and has told Dr. Dennison that it is accurate). The reason that Dr. Dennison decided to contact him was because of two issues that arose from the witnesses for the Presbytery’s case on April 25–26, 2014: (1) the pastor of CCOPC was asked if he knew if there was any change in Mrs. Carrick’s attendance practices since moving to 2nd Presbyterian. The pastor stated that he had been told that the problem of attendance was much the same as occurred at CCPC. Dr. Dennison asked Dr. Phillips, a very highly respected pastor in the PCA, about this, and he answered categorically that they have had no problem with Mrs. Carrick’s attendance or with Avi’s; he is very pleased with their active participation in the church. He added that he and the Session were very pleased with Mrs. Carrick’s profession of faith. (He is not saying that she was there every Lord’s Day—she missed a number of Lord’s Days because of great pain in advance of shoulder replacement surgery in September 2014). (2) The witnesses also expressed strong disappointment with the Session of 2nd Presbyterian for not contacting them about their issues with Mrs. Carrick. Dr. Phillips emphasized that nothing in the letter demanded that the Session of 2nd Presbyterian contact the Session of CCPC, so letter was recorded as information. After all, the letter states that the Session of CCPC is transferring Mrs. Carrick’s membership “in good standing” (doc #38). With that before the Session of 2nd Presbyterian, Dr. Phillips remarked that all that was left for them to do was to interview Mrs. Carrick for a credible profession of faith. They received that credible profession of faith from Mrs. Carrick. From their perspective the “unresolved shepherding matter” was a matter for CCPC, not 2nd Presbyterian, and if this matter were really so crucial, then the Session of CCPC should not have transferred her membership in “good standing.”

e. A close comparison between the actual letter sent by the Session of CCPC, transferring the membership of Mrs. Carrick (doc #38) and the Session of 2nd Presbyterian’s assessment of the conditions of the transfer, via Dr. Phillips, clearly support the viewpoint of the Session of 2nd Presbyterian. Their own letter (Session of CCPC; doc #38) is at odds with the Session member who “testified that indeed the session of Covenant Community OPC did send a letter of transfer to the PCA church for the Carricks but that a request was made in the letter that the transfer not be completed before the session of Covenant Community OPC had opportunity to express the details of its spiritual concern for the Carrick family to the session of the PCA church. But the PCA session never consulted with the session of Covenant Community OPC before voting to receive Mrs. Carrick and her daughter into the membership of their local church” (Minutes of PSE October 17, 2014, p. 217.f; italics inserted). The defense notes that the letter from the Session of CCPC never states that the transfer is conditional upon the Session having opportunity “to express the details of its spiritual concern for the Carrick family.”

f. Hence, if Mrs. Carrick is in good standing, then Dr. Carrick has to be in good standing as well, and cannot be viewed as being “delinquent” in not getting his chronically ill/officially disabled wife to church. After all, Dr. Carrick understands more than
anyone besides Mrs. Carrick the exact diagnosis of her physician about her wife’s numerous health issues.

g. In summary, the defense notes that Mrs. Carrick was never charged nor was delinquency in attending church proven. Charge #2 assumes that Mrs. Carrick was delinquent (and that Dr. Carrick was the cause of this delinquency). Attempts to deny the relevance of Mrs. Carrick’s disability to these matters defy logic. The defense has provided clear pieces of evidence to demonstrate Mrs. Carrick’s frail and variable health. Since the Presbytery failed in its burden of proof beyond a reasonable doubt that Mrs. Carrick was willfully delinquent and the Presbytery wholly failed to provide the ample evidence establishing the fact and gravity of her illnesses and its impact on her ability to attend church, the judgment against Dr. Carrick should be reversed.

Charge #2; Specification #2:
III. The PSE of The OPC erred in finding Dr. John Carrick guilty of Charge #2, which states “The PSE of the OPC charges Dr. John Carrick with violating the Fifth Commandment with respect to his inferiors, by failing to manage his own household” Specification #2: “Dr. Carrick has hindered members of his household from receiving pastoral oversight and spiritual care from the Session having ecclesiastical jurisdiction over them.”

Reminder: “Evidence must be factual in nature. It may be direct or circumstantial” (BOD IV.B.1).

The appeal sets forth the following specifications of error:
A. The PSE erred in that she did not present one factual piece of evidence from its witnesses (formal records or an incident) that Dr. Carrick hindered the Session of CCPC from exercising “pastoral oversight and spiritual care over his family.” On the other hand, Dr. Carrick responded, “I know for a fact that I never hindered them at all” (see Minutes of PSE January 30, 2015, p. 284.i).

1. Each witness was asked by a presbyter from the floor whether they could give an incident when Dr. Carrick “hindered” them from visiting Mrs. Carrick and Avi in order to provide “pastoral oversight and spiritual care,” and no witness could recall any such incident.
2. Although no incident could be given, the Presbytery and its witnesses focused upon Dr. Carrick’s letter to the Session of CCPC on March 1, 2011 more than any other document entered into evidence. In that letter, Dr. Carrick informed the Session that he was “withdrawing” his wife and little girl from CCPC because of the “horrendous episode” concerning the Session’s handling of the false report with regard to his wife (December 10, 2010), and what Dr. Carrick perceived as the “Session’s attitude towards Linda’s [Mrs. Carrick] health, her emotional, physical, and spiritual well-being.” Again, the defense maintains that Presbytery erred in taking up this issue when it had previously been dealt with at the Presbytery meeting of April 27–28, 2012. Dr. Carrick’s letter on March 1, 2011 cannot be used as factual evidence that he “hindered” the Session of CCPC from providing “pastoral oversight and spiritual care” over his household for the following reasons:
   a. One of the key recommendations of the Visitation/ Commission Report (April 27–28, 2012) was that Dr. Carrick is to return, with his family, to CCPC in light of his choice to withdraw them to 2nd Presbyterian Church (PCA) (doc #35, p. 4).
   b. The action of the Presbytery on April 27, 2012 with respect to this recommendation from the Report was not that of binding the conscience of Dr. Carrick to return to CCPC (doc #2; doc #13). He was free to attend the means of grace with his family at a church of “like faith and practice.”
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c. When Dr. Dennison asked a witness for the Presbytery whether the Session had any evidence that Dr. Carrick “conspired in any way to willingly and sinfully ‘refrain’ his wife and daughter from the means of grace,” the witness referenced the letter from Dr. Carrick on March 1, 2011. The witness suggested that the letter submitted by Dr. Carrick “to the Session of CCPC declaring his intent to withdraw his family” from the membership of church was evidence of the conspiracy “to willingly and sinfully ‘refrain’ his wife and daughter from the means of grace” (Minutes of PSE October 17, 2014, p. 216.e). Again, the suggestion of the witness is countered by the factual action of the Presbytery on April 27, 2012 (see the previous point #2 above). Moreover, in view of the action of the Presbytery on April 27, 2012, the witness’s further testimony cannot be applied to CCPC. By the Presbytery not enacting the recommendation of the Commission’s Report to return his family to CCPC, Dr. Carrick oversaw his family’s spiritual well-being honorably by attending the means of grace at 2nd Presbyterian Church from March 1, 2011–April 26, 2012 when each family member was well enough to attend (contra the 3 points listed by the witness; see Minutes of PSE October 17, 2014, p. 216.e; especially note Dr. Carrick’s testimony in relationship to the witness’s testimony—Minutes of PSE January 30, 2015, pp. 284-286. j-k).

i. The Presbytery’s examiner has also erred with respect to his reference to the letter, implying the point of hindrance. Again, Dr. Carrick cannot be guilty of withdrawing his family from CCPC if the Presbytery has given him freedom of conscience to attend the means of grace at a church of “like faith and practice.” Also, in his closing statement on the second charge, the examiner made the point that Dr. Carrick had never returned to CCPC with his family, action unbecoming of a minister of the gospel, in light of his unilateral withdrawal of his family on March 1, 2011. Quite apart from the fact that Dr. Carrick did not have to return, the examiner did not fairly represent the actions of Dr. Carrick. The fact is that Dr. Carrick and his family did return to CCPC in May 2012 in an attempt to save his job at GPTS. The defense has provided an attendance record at CCPC after their return and subsequent departure to 2nd Presbyterian Church (see doc #27).

ii. The defense notes that Dr. Carrick apologized for his action of unilaterally “withdrawing” his family from CCPC and that his apology was accepted by the Session of CCPC (Tape, p. 22 line 6–p. 23, line 4; defense’s doc #8, 1st paragraph, letter from the Session to Dr. Carrick 8/6/2014). In light of the apology by Dr. Carrick and its acceptance by the Session, the defense maintains that specification #2 is completely moot. The issue in this key specification has been dealt with, and resolution was set in place and accepted by all parties. The defense holds that the Presbytery has erred in using a document (Dr. Carrick’s letter on March 1, 2011) for charges when reconciliation had already occurred with respect to the specific content of the Presbytery’s charge. Furthermore, the defense cannot comprehend how a witness for the Presbytery can testify as if he still views the act of Dr. Carrick withdrawing his family to be a sin that needs repentance, since he, as a Session member, has forgiven Dr. Carrick for that act (doc #8; see our Lord’s teaching on forgiveness: Matt. 18:21–35; cf. Col. 3:13). The Presbytery and this particular witness are operating as if reconciliation never occurred. After all, you cannot charge someone with an offense when resolution has been achieved (Mt. 5:23–24; Col. 3:13; Ps. 133:1). (see Minutes of PSE January 30, 2015, pp. 288–289. o).

iii. The Presbytery, through its examiner, continually followed a line of questioning as if resolution and reconciliation just stated in #5 had not taken place. Here is what the minutes record of the examiner’s cross-examination of Dr. Carrick. “Upon questioning, Mr. Carrick reiterated that he did not believe that he hindered the session of Covenant Community OPC in providing spiritual oversight to his family but that he did indeed withdraw his family from the church unilaterally, for which he later asked forgiveness which was granted by the
session. Mr. R. King asked if the session asked forgiveness from him in return for some of their actions. Mr. Carrick affirmed that they did. Mr. R. King then asked why his granting them forgiveness for their faults, along with his own admitted error of withdrawing his family precipitously, did not result in his returning his family to attendance at Covenant Community. Mr. Carrick testified that while he fully acknowledge the error in his withdrawing his family without first getting the session’s permission to leave, this did not mean that he had a desire to return to the church, which is why he and his family did not do so after apologies were made and forgiveness was granted by both parties involved” (Minutes of PSE January 30, 2015, p. 292.x).

d. Dr. Carrick testified that, if, during the transitional phase between his withdrawing his family from CCPC and their being received into membership at 2nd Presbyterian Church (PCA), the Session of CCPC had utilized its authority, he would have submitted to it. The Session never made use of its authority; rather, the Session simply declared its availability, and for this reason, Dr. Carrick noted that he chose not to take them up on their offer.

e. Although Presbytery’s examiner and the witnesses stressed document #1 with regard to specification #2, the defense notes that during the testimony of the accused, documents 2–4 were addressed as well. Dr. Carrick testified that document #2 merely expresses the emotional tension in Mrs. Carrick’s heart about returning to CCPC and her own psychological condition of “fear and trepidation” about the environment at CCPC. There is no specific mention that Dr. Carrick is “hindering” her from returning to CCPC. Furthermore, Dr. Carrick felt obligated biblically to protect his wife from her state of “fear and trepidation.” Also, documents #3 and #4 once again express Dr. Carrick’s biblical concern for his wife—“on the verge of nervous breakdown,” and also that he is exercising his judicial right as an ordained Presbyterian teaching elder to appeal to Presbytery about the recommendations of the Commission’s Report. In view of these just and right actions, there is no evidence that Dr. Carrick “hindered” his wife from the spiritual oversight of the Session. After all, in April 2012, Presbytery had acted distinctly in support of Dr. Carrick on these matters (see Dr. Carrick’s testimony: Minutes of PSE January 30, 2015, pp. 287–288.n).

f. On the basis of testimony during the trial, the defense maintains that the “pastoral oversight and care” by the Session from June 2008 until Dr. Carrick’s letter of withdrawal on March 1, 2011 was surprisingly thin in view of the fact that the situation was, supposedly, so grave that charges have now been filed with regard to it.

Rationale:

i. Both ruling elders, who testified on behalf of the Presbytery, admitted that they had never performed a home visitation with Mrs. Carrick in accordance to the duties prescribed in FOG X:3, in particular the relevant phrase is: “They should visit the people, especially the sick…” (Minutes of PSE October 17, 2014, p. 214.i.; Minutes of PSE October 17, 2014, p. 218.j).

ii. Although one ruling elder testified that he had not visited Mrs. Carrick, it was true that he accompanied the pastor to the Carrick home on the occasion when the subject of Avi’s baptism was discussed. Dr. Carrick testified as well that the elder’s recollection was correct (Minutes of PSE October 17, 2014, p. 218.j).

iii. On October 17, 2014, Dr. Dennison pressed one of the ruling elders on this point of home visitation, and he responded (carefully noted by the defense), “that it is the pastor’s job to visit the sick.” When pressed on this point again on January 30, 2015, the witness noted that if the defense is wondering if Mrs. Carrick was visited in her home by the Session, the answer is “emphatically, yes” (Minutes of PSE January 30, 2015, p. 269.e).

iv. The only Session member who testified, however, that he had made
a home visit for the sick (Mrs. Carrick) was the pastor. His testimony about actual visits was not specific—he testified that it was less than fifteen and more than four.

v. Dr. Carrick testified that he could not recall any ruling elder ever visiting Mrs. Carrick as a sick member of the congregation in accordance with FOG X:3 during the period in question. Dr. Carrick testified that, if they had, he would have duly noted such an event. Also, Dr. Carrick testified that he did not believe that the pastor’s home visits exceeded five occasions. Dr. Carrick testified that the number of the pastor’s visits fell far short of the pastor’s estimate of about fifteen visits (once every two months, he had claimed, in a period of thirty months). (see Minutes of PSE January 30, 2015, pp. 269–270.g).

vi. FACT: With respect to FOG X:3, the defense has established through testimony, that the Session of CCPC, except for occasional visits by the pastor, did not exercise “pastoral oversight and spiritual care” over Mrs. Carrick and Avi for the two and half years in view here. It is unfair to employ the language in the charge against Dr. Carrick as tensions began to emerge between parties, when, in fact, it has been demonstrated that the officers of the church have not complied with the mandate of their own office. Simply put, Dr. Carrick cannot be guilty of “hindering” the “pastoral oversight and spiritual care” from the Session of CCPC for his family when the protocol of the Session of CCPC had no established record of providing “pastoral oversight and spiritual care” over Dr. Carrick’s family.

B. BOD:II.B.3.d.(5): On the basis of BOD:II.B.3.d.(5), the defense holds that the PSE has erred in holding to the position that Dr. Carrick “hindered members of household from receiving pastoral oversight and spiritual care from the Session.” In fact, this error is precisely because the Session holds “ecclesiastical jurisdiction over” Mrs. Carrick and Avi.

Grounds for the Appeal: (B.1.-6., pp.68–70).

1. The pastor testified that Mrs. Carrick’s membership vows are individual; her husband did not take her vows for her. Mrs. Carrick is under the judicatory of the Session of CCPC. The testimony of the Session (witnesses for the Presbytery) has been that they had had concerns about her irregular attendance at the means of grace, and obviously since the day that family withdrew, she was not attending worship at CCPC. In fact, after March 1, 2011, when she was well enough to attend, she had persisted “in attending a church of another denomination” until May 2012. As her ecclesiastical authority at that time, BOD provides the means to request Mrs. Carrick to appear (by invitation to meet) before the Session of CCPC [BOD:II.B.3.d.(5)].

2. The Session of CCPC chose not to exercise its authority with respect to BOD:II.B.3.d.(5). It was their choice not to “earnestly and personally” pursue to meet with Mrs. Carrick. No evidence has been provided during the trial that Dr. Carrick in any way “hindered” the Session from exercising its authority with respect to Mrs. Carrick in accordance to BOD:II.B.3.d.(5). Dr. Carrick is not responsible for this failure, only the Session is responsible.

3. One of the witnesses testified concerning the reason why the Session chose not to exercise its authority over Mrs. Carrick according to BOD:II.B.3.d.(5): “Upon further questioning, Mr. Curto testified that the session’s decision to call the Visitation Committee of the presbytery to intervene in the situation rather than requesting Mrs. Carrick to appear before the session of Covenant Community OPC in accord with B.O.D. II: B.3.d (5) was because the session believed this approach would be more pastoral than citing Mrs. Carrick to appear before the session in a disciplinary capacity per B.O.D. II: B.3.d (5). Mr. Curto testified that upon contacting the Visitation Committee of the presbytery, the session was informed that Mr. Carrick himself had already contacted the committee to intervene as well” (Minutes of PSE October 17, 2014, p. 217.e).

4. In light of the previous testimony of a Session member, if the Presbytery
maintains that the Session is excused from exercising its authority over Mrs. Carrick according to BOD:II.B.3.d.(5), then the defense strongly maintains that Dr. Carrick deserves, in fairness, the exact same courtesy.

5. Specifically, since the Session suspended their freedom to exercise BOD:II.B.3.d.(5) in light of the Visitation Committee’s involvement in the situation, then Dr. Carrick deserves the same freedom and fairness since he also involved the Visitation Committee at virtually the same time as did the Session. Surely, in the words of the witness, Dr. Carrick deserves equal dispensation to the “pastoral” oversight of the Visitation Committee in this situation. In other words, from April 2011 to the Presbytery meeting on April 27–28, 2012, Dr. Carrick cannot be viewed, from the perspective of the charge, to have “hindered” his family from the pastoral oversight of the Session, since like the Session, he was also waiting for a “pastoral” resolution in view of the Visitation Committee’s involvement (April 21 & 23 Dr. Carrick meets with the Visitation Committee @ Matthews OPC; doc. #34). Indeed, what the Session applied to itself must in fairness and equity be applied to Dr. Carrick. Simply put, in view of these actions towards resolution being put in motion during a time of tension between the Carricks and the Session of CCPC, there cannot be any legitimate claim that Dr. Carrick had “hindered” the Session giving spiritual oversight to the Carrick family.

6. Furthermore, the Visitation/Commission Committee’s “pastoral” work was presented to the Presbytery in its Report on April 27–28, 2012. The Committee’s Report sided with the Session of CCPC, but the subsequent action of Presbytery sided with Dr. Carrick. Since the action of Presbytery was factual, the defense holds strongly that the stated charge in Specification #2 is negated because the Presbytery has already addressed the charge (doc#2). Every single document in the charge (1–6) covers the period of investigation by the Visitation Committee—“the matter [was] concluded.”

Appeal 2 (Complaint on Appeal)

As forwarded by the Stated Clerk of the Presbytery of the Northwest on March 10, 2015:

Renkema Complaint – 3/14/2014
Against the Special Meeting on December 27, 2013

To Donald Poundstone, Clerk of the Presbytery of the Northwest of the Orthodox Presbyterian Church:

And now, this 14th day of March, 2014, comes Marc Renkema and complains against the action of Presbytery in connection with the call to a special meeting of Presbytery to deal with the letter of intention to withdraw from the OPC from Grace OPC in Mt. Vernon, WA.

In bringing this complaint I affirm that I believe that the presbytery has erred and that this error is serious; that I have tried to understand the presbytery’s point of view; that I have seriously examined, in prayer before the Lord, my willingness to be in subjection to my brothers in Christ; and that I have made a serious effort to correct the error short of entering a complaint.

In support of this complaint I set forth the following grounds:

1. The call to the meeting violated the substance and the spirit of the Form of Government XVI:7:a.1
Appendix

The church order clearly states its intent that the matter of churches wishing to withdraw from the denomination shall be dealt with at a stated meeting. It states that churches desiring to withdraw from the denomination shall ordinarily send the communication of their intent to presbytery at their stated meeting presumably to be dealt with at that meeting. After that stated meeting, the presbytery has three weeks to send its representatives to dissuade. Granted, the paragraph says ‘ordinarily.’ However, if this is not to be done at a stated meeting then there ought to be very clear indications as to why this amounts to an extraordinary instance, thus amounting to an ‘emergency.’

I would add that our Presbytery sent an overture to GA on this very matter in 2007. Note the minutes of the April 2007 NW Presbytery meeting pertaining to this subject:

56. FORM OF GOVERNMENT CHANGE - Mr. Malcor spoke to the presbytery concerning the overture to amend the *Form of Government* XVI:7:a, *(Minutes September 22-23, 2006, Art. 46)* so that it would read as follows:

“…the session shall inform the presbytery as soon as possible, ordinarily at a stated meeting of its intention to call such a meeting, and shall provide grounds for its intention. The presbytery, through representatives appointed by the moderator for the purpose, shall seek, within a period not to exceed three weeks after the presbytery meeting as soon as possible, in writing and in person, to dissuade the session from its intention…”

*Ground:* Presbytery should seek to dissuade at the earliest possible time rather than waiting necessarily for the next stated meeting.

On motion the presbytery determined to send the proposed overture to the 75th General Assembly including the ground.

Notice also that the 75th General Assembly rejected the proposed overture as noted from the GA minutes: “The recommendation from the advisory committee on overture 1 was “That the seventy-fifth GA not accede to the request of the Presbytery of the Northwest to amend the Form of Government.” This also passed.”

The point is that our overture sought to do precisely what was done in calling this meeting in order to dissuade Mt Vernon at the earliest possible time rather than waiting necessarily for the next stated meeting. General Assembly rejected this line of thinking and affirmed by doing so that these matters are to be handled at a stated meeting.

2. There was no emergency that warranted a call for a special meeting.

The church order permits special meetings of Presbytery in cases of ‘emergency’ *(Form of Government XIV:7).* While our Presbytery has ordinarily recognized the need for such meetings at times, these meetings have ordinarily been for approving calls and dissolving pastoral relationships which require more immediate action. It has not, to the best of my knowledge, ever dealt with a withdrawal of a church except at a stated meeting in keeping with the FoG. This is outside our normal procedure in dealing with such matters.

There was no apparent need for immediate action. There was no evidence given that this was in the best interest of this flock. It is hard to see how the speed with which we moved served the church. In fact, it seems that slowing down the process is precisely what the BOCO intends. Decisions such as leaving the denomination are weighty and careful consideration is warranted. Even if Mt Vernon believed it had already given it careful thought, it still needs to patiently take into account the concerns raised by Presbytery about their leaving. Furthermore,
according to the letter given to Presbytery by the Mt Vernon session, they, themselves, seem to be willing to wait until the stated meeting. Given these things, the claim that this special meeting constituted an ‘emergency’ is unwarranted.

3. A significant number of presbyters voiced their disapproval of the call to the special meeting before it met.

Many written challenges to the call to the meeting were given to the moderator and to those calling the meeting, representing around a third of the presbytery’s ministerial members. They requested that the meeting date be postponed. Presbytery received the communication from the Mt Vernon session on December 16 and the following day a meeting was called to address the letter 10 days later (the minimum number of days permitted between the call and the meeting). This put the meeting date on December 27th in the middle of the holidays when many presbyters were on vacation or not able to attend. Requests to postpone the meeting for even a couple of weeks, let alone until the next stated meeting, in order to permit presbytery members who wished to attend the opportunity to be present were denied. The concerns raised in those communications were never adequately addressed.

4. The issue discussed at this special meeting was not simply a procedural matter.

There were some significant consequences that resulted from proceeding with the meeting as called. This was no mere administrative decision. As soon as the committee to dissuade met with the session of Mt Vernon, they called a congregational meeting and have already scheduled a second and final one in March. It seems very likely that they will have chosen to leave our denomination for the PCA by the time we meet in April. There is no turning back. In other words, the full Presbytery has been left out of the entire discussion. This is disconcerting especially since the letter from the Mt Vernon session expressed some serious concerns. Presbytery ought to have had the opportunity to discuss how it wanted to respond and who could best advocate its position and concerns to the Mt. Vernon congregation. It could not do this at a hastily arranged meeting in the middle of the holidays.

5. There were other means at our disposal to respond to the letter of the Mt. Vernon session to deal pastorally with the matter in the meantime.

No one was suggesting that nothing be done until the April meeting. Other options were available. The clerk had originally assigned the letter to the Visitation Committee. This is what has been done in the past. Had this meeting not been called, the Visitation Committee could have arranged a meeting with the session of Mt Vernon - to listen to the issues raised by them so they could report back to presbytery in April and give a fuller explanation of the issues. Presbytery would then have a better sense of how to respond. Their visit would not be to dissuade but to hear what they have to say about their concerns. At the same time, other personal appeals to the session could have been made by other presbyters.

6. Meetings called in this manner do not promote unity and discussion in the presbytery.

They can foster the very feelings that Mt Vernon complains about in its letter.
Requested Amends:

It likely is too late to do anything to reverse the course of events with regard to the Mt. Vernon church and to begin the process over again. In that light, I request simply:

1. That the Presbytery acknowledge its error.
2. That the Presbytery and its committees do their utmost to be faithful to do their work in accordance to the procedures given in the Book of Church Order.

Marc Renkema, Complainant
Date: 3/14/2014

1 FOG XVI.7.a. Before calling a congregational meeting for the purpose of taking any action contemplating withdrawal from the Orthodox Presbyterian Church, the session shall inform the presbytery, ordinarily at a stated meeting, of its intention to call such a meeting, and shall provide grounds for its intention. The presbytery, through representatives appointed for the purpose, shall seek, within a period not to exceed three weeks after the presbytery meeting, in writing and in person, to dissuade the session from its intention. If the session is not dissuaded, it may issue a written call for the first meeting of the congregation. The call shall contain the session’s recommendation, with its written grounds, together with the presbytery’s written argument.

2 The way we proceeded with Mt Vernon was also out of step with what we have done historically. Going back to 1997 there have been 4 such letters to Presbytery. Mt Vernon is the 5th. There was Boise in September of 2000, Billings in September of 2001, Anchorage in April 2006 and Kalispell in 2007. All of these were dealt with at a stated meeting. In each case the Visitation Committee was involved. In Boise, the visitation committee was deeply involved in the issues there prior to their request. The moderator was instructed by the presbytery to appoint a committee to dissuade. In Billings, the visitation committee recommended the names for the committee and Presbytery concurred. In Anchorage, the visitation committee visited and reported to Presbytery the concerns of the church. Then Presbytery authorized the moderator to choose the committee to dissuade. In Kalispell, the Visitation committee was the committee to dissuade. In each of these cases, it is not assumed that the moderator can or will appoint. Sometimes presbytery does. Sometimes presbytery asks its moderator to do so. Sometimes the Visitation committee recommends. It cannot be assumed that this choice has been left to one man. It is up to the presbytery to authorize a person to appoint a committee or it can decide to elect or appoint its own.
REPORT OF THE COMMITTEE ON GENERAL ASSEMBLY ARRANGEMENTS

I. PURPOSE

The Committee on General Assembly Arrangements shall consist of four elected members in three classes of two, one, and one respectively. In addition, The Stated Clerk shall be a fifth member, ex officio. If three elected committee members are not present during the Assembly; the Assembly will assign temporary members. The Committee shall (1) report to the General Assembly the funds that are available for the travel expenses of the commissioners to that Assembly, (2) recommend to each Assembly a date and place for the General Assembly, (3) be responsible for arrangements before and during the meetings of the General Assembly that will enable the work of the Assembly, in order to facilitate the exercise of this responsibility. Presbyteries and committees authorized to send commissioners or corresponding members are requested to elect such persons and to communicate their selection, including name, address, and telephone number, to the Committee and the Stated Clerk by March 1, and (4) it shall recommend to the Assembly the granting of excuses and the method of reimbursement of the commissioners’ expenses. [Standing Rule X.2.h]

II. ACCOMPLISHMENTS

This year has been a year of transition for the Committee. With the previous Chairman’s (who served the Committee so well) departure from the Committee, we had to reorganize to ensure that there was no lapse in preparation for the 82nd General Assembly. With the help of everyone on the Committee, including the Stated Clerk, we feel comfortable that we are on target with our plans to enable the work of the Assembly.

Since the last Assembly, the Committee has worked to assure that the arrangements are in place for the 82nd General Assembly at Dordt College in Sioux Center, Iowa. The chairman and vice-chairman of the Committee and the Stated Clerk of the General Assembly have visited the college campus and have established a good working relationship with their conference staff.

The Committee will give a full financial report at the Assembly regarding funds that are available for the travel expenses of the commissioners to this year’s Assembly. We expect that the funds necessary to cover this year’s anticipated costs will be readily available.

The Committee has contacted the following sites for future General Assemblies. No contracts have been signed but the OPC General Assembly has been penciled on to their calendars.

- 2016 – June 8–14 Sandy Cove Conference Center, North East, Maryland

There are several considerations that will impact our future recommendations for the 2017 and 2018 General Assemblies. The Committee on Diaconal Ministries has contacted our committee about the possibility of holding a joint General Assembly / Diaconal Conference in 2017. Jointly, we are looking at Trinity Christian College to see if the campus could handle both groups. The 81st General Assembly responded to the invitation of the URCNA to hold concurrent and contiguous assembly by suggesting a 2018 date for such a gathering. It is not yet known if Wheaton College will be an acceptable location for these assemblies.
III.  2016 BUDGET FOR THE COMMITTEE

The Committee requests that the Assembly allocate $11,000 for the work of the Committee in 2016.

IV. RECOMMENDATION

Due to the ongoing work of the Committee, we have no recommendations to report at this time. The Committee expects to make recommendations at the Assembly regarding date and place for the 83rd General Assembly, rules for travel compensation, and recommendations for the granting of excuses.

V. ELECTION

The members of the Committee are as follows:

| Class of 2015 | Robert M. Meeker - Secretary |
| Class of 2016 | Robert E. Tarullo - Vice-Chairman |
| Class of 2017 | David T. Mahaffy, Edward K. Tress - Chairman |
| Alternate     | Alan W. Montgomery |
| Ex officio    | Ross W. Graham |

The terms of Mr. Meeker and Mr. Montgomery expire at this Assembly. Mr. Meeker has asked that his name not be placed in nomination.

The committee recommends that Standing Rule X.2.h. be suspended and that an alternate, with a term of one year, be elected to the committee.
REPORT OF THE STATED CLERK

SYNOPSIS
I. INTRODUCTION
II. GENERAL ASSEMBLY DETAILS
   A. The Agenda
   B. Docket and Time Schedule
III. AMENDMENTS TO THE BOOK OF CHURCH ORDER
IV. AMENDMENTS TO THE STANDING RULES AND INSTRUMENTS
V. WORK OF THE STATED CLERK
   A. Overview
   B. Staff
   C. Publications
      1. The electronically published minutes of the 81st (2014) General Assembly
      2. The Minutes of the 81st General Assembly and the 2014 Yearbook of the OPC
      3. The 2015 OPC Directory
      4. The 2015 edition of The Book of Church Order
      5. The Ministerial Register
   D. Looking to the future
      1. The electronic publication of the Minutes/Yearbook
      2. A Clerk-observer
   E. Finances
   F. Transition
VI. RECOMMENDATIONS
VII. CONCLUSION

I. INTRODUCTION

With this Assembly the Stated Clerk will have completed the first year of his three-year term. He has worked under arrangements and oversight provided by the Trustees of the Orthodox Presbyterian Church which call for him to work a twenty-four hour average work-week with a part-time staff of an administrative assistant, a print editor, and a web and document updater. The workload is manageable, the staff is invaluable, and the job seems to be getting done.

II. GENERAL ASSEMBLY DETAILS

A. The Agenda

The Agenda for the 82nd General Assembly, containing some 325 pages of documentation, was printed and mailed to commissioners during the first full week of May. Among items of interest to note, it contains one overture, two judicial appeals, and progress reports from three special committees erected by the 81st General Assembly. The Docket calls for 33.5 hours of business spread over six days of meetings, which should be sufficient to cover all of the items before the Assembly.

Commissioners were given the option of receiving the Agenda in digital form in addition to or instead of hard copy when they registered. One of the concerns about the digital transmission of this document has been the issue of the compromise of security for some of our missionaries if information about their work found its way into the wrong hands via the internet. To address this concern, the Agenda will again be placed in a secure, password...
Appendix

protected site on OPC.ORG, with the password provided to commissioners, corresponding members, and fraternal delegates. The material posted on that site will be encrypted.

B. Docket and Time Schedule

This year the Assembly returns, at the request of the moderator, to an older practice of starting with a worship and communion service at the beginning of the Assembly on Wednesday at 7:00 p.m. on the Dordt College campus under the auspices of Mission Orthodox Presbyterian Church in St. Paul, Minnesota. Following the communion service in the spacious DeYager Activity Area of the Campus Center, commissioners will proceed to their seats on the stage of the B.J. Haan Auditorium for the convening of the Assembly, with a plan to work through the docket up to item 12 on that opening evening.

The advisory committees will each be assigned separate classrooms in the Ribbens Academic Complex, and will start work right away on Thursday morning. It is anticipated that the advisory committees will have sufficiently completed their work to allow the moderator to call the Assembly back into session by mid-afternoon on Thursday, and to proceed with business.

There will be no session of the Assembly on Saturday evening to allow commissioners to prepare for the Lord’s Day. Dordt College president Eric Hoekstra has invited the Assembly to be his guests at a picnic supper on the grounds of his home on the campus that evening.

On the Lord’s Day, commissioners are invited to worship in area churches, but are especially encouraged to attend services at the closest NAPARC congregation – the Sioux Center United Reformed Church, located just several blocks from the Dordt College campus. Adjournment of the Assembly is to be not later than noon Tuesday, June 9.

III. AMENDMENTS TO THE BOOK OF CHURCH ORDER

Amendments to the Form of Government and Book of Discipline adopted between the 78th and 81st General Assemblies went into effect with the publication on January 1, 2015, of the 2015 edition of the *Book of Church Order of the Orthodox Presbyterian Church*. Special thanks is extended to Historian John Muether who carefully re-indexed the volume. The Committee on Christian Education has graciously provided ordering and distribution services for the 2015 BCO. There are no current, pending amendments to the Form of Government, Book of Discipline, or Directory for the Public Worship of God.

IV. AMENDMENTS TO THE STANDING RULES AND INSTRUMENTS

A. Upon recommendation of the Stated Clerk, the 81st General Assembly proposed to the 82nd General Assembly a series of amendments to the Standing Rules and Instruments. Those amendments are found on page 251 and following of the Agenda for your action.

B. The current Stated Clerk is grateful to the previous Clerk for reviewing and proposing to previous assemblies during his tenure a series of changes to the Standing Rules and Instruments that have brought these documents into harmony with current practice and have allowed for the use of technology and procedures that were not available to the Church when the Rules were originally written. The current Clerk makes just one additional proposed amendment to the Standing Rules which has been reviewed by the Trustees and may be found on page 271.
V. WORK OF THE STATED CLERK

A. Overview
The Stated Clerk feels comfortable in his new role and is pleased with his work responsibilities and those of his staff. The Trustees have built flexibility and mobility into his schedule and have provided both the tools and the encouragement for him to conduct his labors at home and while traveling as well as from an office in the Administration Building in Willow Grove.

The Clerk is responsible ultimately to the General Assembly for his work, but the Trustees are charged by the Standing Rules with the task of reviewing his performance. The Clerk has submitted written reports on his labors to the Trustees and has met with the Trustees and with the members of their administration subcommittee several times during the year.

B. Staff
The staff that has been provided to the Stated Clerk by arrangement with the Trustees has been of invaluable assistance to him in his work, and he cannot conceive of accomplishing the tasks assigned without the labors of the competent people who surround him.

Mrs. Charlene Tipton serves as administrative assistant to the Stated Clerk. To her are delegated the maintaining of all the lists and data that flow through the Stated Clerk’s office. She maintains and updates the OPC Directory. She prepares the Agenda documents for printing and the Minutes for publication. She also handles the distribution of these publications for the Clerk. In addition, she assists the Clerk with the management of the General Assembly Operating Fund.

Mrs. Linda Foh updates the online church directory on OPC.ORG and maintains and updates information for the Ministerial Register of the Orthodox Presbyterian Church.

Dr. James W. Scott, Managing Editor of New Horizons, serves as print editor for the publication of the Minutes, the OPC Directory, the Book of Church Order, and assists with various printing and editing projects for the Clerk.

C. Publications
Much of the work of the Stated Clerk between general assemblies involves the publication of materials for or about the Church. Here is a brief review of those publications.

1. The electronically published minutes of the 81st (2014) General Assembly
In 2014 the Clerk instituted a new practice of electronically publishing the Journal of the 81st (2014) General Assembly as a separate set of minutes, and distributing it as an email attachment to all sessions and ministers (as well as to all 81st GA commissioners), within two weeks of the close of the Assembly. Care was taken to ensure that the electronic distribution of these minutes did not compromise the safety of our foreign missionaries. The Clerk believes that getting the actions of the highest court of the church in the hands of the sessions and presbyteries quickly is the clearest means of communicating the actions of the Assembly.

2. The Minutes of the 81st General Assembly and the 2014 Yearbook of the OPC came together nicely with the assistance of administrative assistant Charlene Tipton and print editor Jim Scott, and with the gracious volunteer indexing of the volume provided by Historian John Muether. All goals and deadlines were met and the volume was distributed during the second week in September and in the hands of sessions and ministers before the first presbytery meetings of the fall.
The 62nd (1995) General Assembly set the policy that the Minutes are to be sent to all ministers and sessions of the denomination with a request to contribute $15 per copy to cover the cost of printing. That policy was reaffirmed by the 80th (2013) General Assembly.

3. The 2015 OPC Directory
   The 2015 OPC Directory was printed without the inclusion of advertising in order to qualify the booklet for distribution by USPS media rate. This change had two effects. First, it dramatically reduced the cost of distributing the Directory. Second, it made space in the present 6-inch by 9-inch booklet format to add information about ninety more churches.

4. The 2015 edition of The Book of Church Order
   In accord with FG XXXII:2, amendments to the Form of Government, Book of Discipline, and Directory for the Public Worship of God become effective on January 1 of years ending in 0 and 5. As mentioned above, a 2015 edition of The Book of Church Order, which incorporated amendments adopted between the 78th (2011) and 81st (2014) General Assemblies, was printed under the auspices of the Stated Clerk and ready for distribution on January 1, 2015.

5. The Ministerial Register
   The Ministerial Register is a less-well-known volume that contains biographical information about every minister who has served in the Orthodox Presbyterian Church since its founding in 1936. The volume is being ably kept up-to-date by Mrs. Linda Foh, and A Ministerial Register of the Orthodox Presbyterian Church 1936-2016 is being readied for publication and distribution at the 83rd (2016) General Assembly in conjunction with the commemoration of the eightieth anniversary of the founding of the Church.

D. Looking to the future

1. The electronic publication of the Minutes/Yearbook
   For several years there has been a desire within the Church to give recipients of the annual Minutes/Yearbook the option of receiving it in bound volume or in electronic format. The Clerk has been in conversation about this matter with the Trustees, the Committee for the Historian, the Committee on Foreign Missions, and with those who have technical expertise on this matter both within and outside the Church. He has learned the complexity of the issues surrounding this matter but believes that a plan will be in place by the summer of 2016 for the distribution of the Minutes of the 83rd General Assembly and the 2016 Yearbook of the Orthodox Presbyterian Church in a secure electronic format to those who request it.

2. A Clerk-observer
   Each year since the 66th (1999) General Assembly the recording of the minutes has been done by the diligent and gifted Assistant Clerk, the Rev. John W. Mahaffy. While thankful for the invaluable service rendered by Mr. Mahaffy (who has agreed to serve the 82nd General Assembly as Assistant Clerk), the Stated Clerk is concerned that his Assistant Clerk has no back-up. He recalls earlier times in the 1980’s and 1990’s when Mr. Mahaffy, along with the Rev. Glenn D. Jerrell and the Rev. Stephen L. Phillips, all served ably in this position when they were young men in their thirties and forties. So after discussing the matter with the Trustees, it has been decided that an additional chair will be in place at the Clerks’ table at the 82nd and following assemblies for a Clerk-observer who will be appointed by the Stated Clerk to learn from Mr. Mahaffy the role and responsibilities of the Assistant Clerk.
E. Finances

1. The Clerk sent out notices to all the churches in August 2014 concerning the amount requested from each church for the General Assembly Operation Fund (GAOF) and summarizing what was being requested for all General Assembly causes. This was also posted on OPC.ORG. The GAOF received $245,958 in contributions in 2014, exceeding the budgeted of $215,000. (See the Report of the Trustees, page 303.)

2. The Clerk authorized vouchers in 2014 for expenses charged to the GAOF.

3. Under the provisions of the Standing Rules III.3.j.(4) and XI.2.e., the Clerk has met with a representative of the Trustees of the General Assembly and has prepared, together with him, a proposed budget for the GAOF for 2016. This proposed budget was approved by the Trustees and is found in their report on page 303.

4. The Committee on Coordination receipts the income for the GAOF and issues payments, which the Clerk authorizes, from the Fund. The Committee on Coordination also ensures that the GAOF is audited each year.

F. Transition

The Clerk is deeply indebted to former Stated Clerk George R. Cottenden for the hours of training he provided to his successor and for the wonderful organization of the task that he left behind. On his last days in office Mr. Cottenden transferred to the new Clerk more than thirty gigabytes of well-ordered and easily accessible computer files. And then he presented to the new Clerk a forty-page electronic manual breaking down the entire scope of the job of the Stated Clerk into its smallest details. These are tools the Stated Clerk makes use of every week, and he wants the Church to know of his gratitude to the man he followed.

VI. RECOMMENDATIONS

1. That the 82nd General Assembly propose to the 83rd General Assembly the amendment to the Standing Rules and Instruments as found on page 271 of the Agenda.

2. That the Assembly instruct the Stated Clerk to request each recipient of the Minutes to consider a voluntary contribution to offset the cost of production and distribution, with the suggested amount to be set annually by the Stated Clerk in consultation with the Trustees.

VII. CONCLUSION

It is a privilege to serve this Church I love as Stated Clerk of the General Assembly. It is my hope that the work I do, however administrative, reflects my love for the Lord Jesus Christ. I am humbled by the trust that has been placed in me by the General Assembly, and I ask for your prayers that in this work I do for the Orthodox Presbyterian Church, I may always be found serving you on behalf of my Savior.

Respectfully submitted,

Ross W. Graham, Stated Clerk
THE REPORT OF THE TRUSTEES OF
THE ORTHODOX PRESBYTERIAN CHURCH

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   B. Information about tax exempt status:
      1. Tax exempt status of the OPC and member churches under EIN
      2. Tax exempt status and EIN have no relationship to state tax exempt status
      3. Congregations must not use the EIN of the OPC for payroll purposes
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IV. COMMITTEE EXPENSES THAT EXCEED BUDGET
V. TRUSTEES’ REPRESENTATIVE TO THE 82ND GENERAL ASSEMBLY
VI. ELECTIONS
   A. Present Classes
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VII. PROPOSED BUDGET
VIII. ESTIMATED EXPENSES FOR 2016

I. MEETING

The Trustees of The Orthodox Presbyterian Church met for the regular annual meeting on March 19, 2015. The elected officers of the Trustees are: Stephen L. Phillips, President; David E. Haney, Vice President; Samuel H. Bacon, Secretary; Edward K. Tress, Treasurer.

II. INTERNAL REVENUE SERVICE

   A. The Employer Identification Number (EIN) of The Orthodox Presbyterian Church is 23-7001990. This number is only to be used by the Trustees for matters related to the denomination and the tax-exempt status of the corporation.

   B. It should be remembered that:

      1. The Orthodox Presbyterian Church and its member churches are certified by the Internal Revenue Service as exempt from filing Federal income tax returns under Section 501(c)(3) of the Internal Revenue Code. The Internal Revenue Service assigned The Orthodox Presbyterian Church the EIN 23-7001990 for this purpose. Donors may deduct, on their US federal income tax returns, contributions to the denomination and/or member churches under Section 170 of the Internal Revenue Code. This certification of exempt status is also useful to any member church in obtaining permission to mail through the U. S. Postal Service at special third-class rates. A certificate of a church’s membership in the denomination and/or a copy of the IRS certification letter may be obtained from the Secretary of the Trustees of The Orthodox Presbyterian Church.

      2. The tax-exempt status detailed above has no relationship with exemption from state sales taxes. Each state that has a sales tax has its own rules for making tax-exempt purchases for the church’s use. For these details contact the Department of Revenue of the state in which the church is located.
3. Under no circumstances may any congregation or agency of The Orthodox Presbyterian Church use the referenced number stated in Sections “A” and “B-1” above as its EIN or Tax Identification Number (TIN) in its dealings with the Internal Revenue Service with regard to payrolls, social security taxes, withheld Federal income taxes, etc. This reference number is exclusively for the Trustees of The Orthodox Presbyterian Church for the purposes stated in Sections “A” and “B-1” above. If advice to the contrary is received, please do nothing before contacting the Secretary of the Trustees.

III. EIN/TIN NUMBERS FOR CONGREGATION

To receive an EIN for a congregation go to the IRS web site at www.irs.gov. The Trustees urge each congregation and mission work of the denomination to apply for an EIN.

IV. COMMITTEE EXPENSES THAT EXCEED BUDGET

The committees of the General Assembly are reminded that the Instruments of the General Assembly, Section H.2, require that committees expecting to exceed their annual budgets must seek prior authorization from the Stated Clerk. If they expect to exceed their annual budgets by more than ten percent they must seek prior authorization from both the Stated Clerk and the Trustees of The Orthodox Presbyterian Church.

V. TRUSTEES’ REPRESENTATIVE TO THE 82nd GENERAL ASSEMBLY

The Rev. Stephen L. Phillips was delegated to present the Report of the Trustees to the 82nd General Assembly, with Messrs. David E. Haney and Edward K. Tress as alternates.

VI. ELECTIONS

A. The present Trustees are:

2. Class of 2016: Edward K. Tress and Mark D. Mathews (resigned)
3. Class of 2015: Samuel H. Bacon and David E. Haney

B. The term of the following trustees expires at this assembly:

1. Class of 2015: Samuel H. Bacon (minister) and David E. Haney (elder)
2. One minister and one ruling elder or deacon are to be elected to the class of 2018
3. One minister to replace Mark D. Matthews, class of 2016, and one elder to replace William C. Redington, class of 2017

The Trustees wish to inform the Assembly that Samuel H. Bacon (minister) and David E. Haney (elder) are eligible to be re-elected and have indicated their willingness to serve for the Class of 2018.

The Trustees also wish to inform the Assembly that Richard N. Ellis (minister, Faith OPC, Elmer, NJ) and Stephen L. Chong (elder, Lake Sherwood OPC, Orlando, FL) have indicated their willingness to serve as Trustees if so nominated.
VII. PROPOSED BUDGET (see Minutes §184)

The Trustees in accordance with the Standing Rules XI:2.e. (“propose to the General Assembly a budget for the General Assembly Operation Fund, and suggest a per capita contribution for payment of the assembly expenses”) recommend the following budget for the General Assembly Operation Fund for 2016 and request the churches of the denomination to contribute $20 per communicant member to the General Assembly Operation Fund in 2016:

VIII. ESTIMATED EXPENSE

The Trustees estimate their costs for 2016 to be $9,800 (Insurance $9,300 and Trustees expenses of $500).

Respectfully submitted,

Stephen L. Phillips
President
REPORT OF THE STATISTICIAN

This report provides a summary of statistics for the Orthodox Presbyterian Church for the year 2014. The Yearbook contains a tabulated summary of statistics for the whole church, the regional churches, and local congregations, the statistical reports of the presbyteries, and a recapitulation of membership totals since 1938.

I. SUMMARY

During 2014 the OPC continued its ten-year long trend of experiencing modest growth in most areas of statistical measurement. Local churches increased in number by four to 273, and unorganized mission works decreased by three to 50, bringing the total number of congregations and mission works to 323 at the end of the year. Total membership reached 31,122 at the end of 2014. This is a new record high for total membership, with an increase of 495 members (1.62 percent) for the year. Morning worship attendance, on the other hand, decreased by 60 persons (-0.25 percent) to 24,100 as measured in November. Sunday school attendance dropped to 12,338, having decreased by 258 persons (-2.05 percent).

Total offerings of $54.2 million represented a slight increase of 0.22 percent from 2013. This was accompanied by a -1.51 percent reduction in average giving per communicant member, from $2,413 to $2,376. Of the total giving, general offerings increased 2.05 percent, while benevolence giving increased 3.21 percent. Contributions for capital improvements decreased 24.87 percent.

The church welcomed 13 new ministers last year: eight men ordained to the gospel ministry and five received from other churches, while losing 14 ministers for various reasons. In addition, one minister was added to the roll who had not previously been reported. This brings the total number of ministers to 534.

This report is based on reports received from each presbytery and from local churches and mission works comprising 96 percent of the total church membership.

II. CHURCHES AND MISSION WORKS

Local churches at the end of 2014 numbered 273, which represents an increase of four congregations from 2013. This came about as eight mission works were organized as new and separate churches and one congregation was received, while three churches were dissolved and two churches withdrew from the OPC. The number of unorganized mission works declined by three to 50, as six new mission works were started or received, eight were organized as new and separate churches, and one was terminated. These changes are listed below with their respective regional churches.

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<thead>
<tr>
<th>Church Additions (9)</th>
<th>Regional Church</th>
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<tr>
<td><strong>Organized as new and separate churches from mission works</strong></td>
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</tr>
<tr>
<td>Resurrection, State College, PA</td>
<td>Central PA</td>
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<tr>
<td>Sovereign Grace Reformed, Doniphan, MO</td>
<td>Midwest</td>
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<tr>
<td>Pilgrim, Dover, NH</td>
<td>NY &amp; New England</td>
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<tr>
<td>Redeemer, Airdrie, Alta.</td>
<td>Northwest</td>
</tr>
<tr>
<td>Knox, Mt. Vernon, OH</td>
<td>Ohio</td>
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<tr>
<td>Reformation, Gastonia, NC</td>
<td>Southeast</td>
</tr>
<tr>
<td>Faith, Cookeville, TN</td>
<td>Southeast</td>
</tr>
<tr>
<td>Cornerstone, NW Houston, TX</td>
<td>Southwest</td>
</tr>
</tbody>
</table>
Appendix

Received into the OPC
First Church of Merrimack, Merrimack, NH NY & New England

Church Reductions (5)
Dissolved
Community, Newtown, CT CT & So. NY
OPC, Cherry Hill, NJ New Jersey
New Covenant, Newton, MA NY & New England

Withdrawn from the OPC
Grace, Mount Vernon, WA Northwest
Bethany, Oxford, PA Philadelphia

Mission Work Additions (6)
Started or received into the OPC as mission works
Chambersburg, Chambersburg, PA Central PA
Emmanuel, Castle Rock, CO Dakotas
Grace Reformed, Farmington, ME NY & New England
Grace, Madera, CA Northern CA & NV
Anaheim Hills Presbyterian, Anaheim Hills, CA Southern CA
South Austin, Austin, TX Southwest

Mission Work Reductions (9)
Organized as new and separate churches
Resurrection, State College, PA Central PA
Sovereign Grace Reformed, Doniphan, MO Midwest
Pilgrim, Dover, NH NY & New England
Redeemer, Airdrie, Alta. Northwest
Knox, Mt. Vernon, OH Ohio
Reformation, Gastonia, NC Southeast
Faith, Cookeville, TN Southeast
Cornerstone, NW Houston, TX Southwest

Terminated as a mission work
Church of the Lakes, Brainerd, MN Midwest

III. MEMBERSHIP AND ATTENDANCE

The total membership of 31,122 persons at year’s end consisted of 534 ministers, 22,806 communicant members, and 7,782 baptized children (non-communicants). This represents an increase of 495 persons (1.62 percent) from 2013’s adjusted total of 30,627 members. This membership increase is comprised no change in the number of ministers, a net gain of 395 communicant members, and a net gain of 100 baptized children. Communicant membership change included 591 professions of faith and 914 reaffirmations of faith; offset by losses from deaths (172), net transfers (378), and discipline & erasures (560). The gain of 100 non-communicant (baptized children) members came as the result of additions by 590 baptisms and 504 children received with parents, and of reductions by professions of faith (296), death (1), children dismissed with parents (481), and erasures (216). Overall, these membership changes by category compare closely to the average annual changes recorded over the past five years.
Attendance at morning worship in November averaged 24,100, which is 77.4 percent of total membership. This is a decrease of 60 persons (-0.25 percent) from a year earlier. Sunday school attendance in November averaged 12,338, which is 39.6 percent of total membership. This is 258 persons (-2.05 percent) less than reported in 2013. Both morning worship and Sunday school attendance have changed very little over the past ten years.

OP congregations, naturally, vary greatly in size, ranging from tens to hundreds of members. The “average” OP church (not including unorganized mission works) has 106 members (communicants and non-communicants) and a weekly attendance of 83 at morning worship. The median size (half smaller, half larger), however, is 81 members and 66 attending worship, indicating that most (almost two-thirds) of the churches are smaller than the average. About ten percent of OP churches exceed 197 members and 160 attendees.

IV. CONTRIBUTIONS

Total giving in 2014 grew by 0.22 percent over the previous year to $54,188,606, consistent with the increase in church membership offset by a drop in the average giving per communicant member, which decreased 1.51 percent to $2,376.

The $54 million contributed to support all aspects of the ministry of the OPC in 2014 is divided into three categories for the statistical report. General offerings for local church expenses grew by 2.05 percent to $43,808,921, or 80.85 percent of giving. Benevolence offerings (for missions, outreach, and diaconal ministry) increased 3.21 percent to $7,388,115, representing 13.63 percent of total contributions. This small increase in benevolence giving through the local churches served to arrest the long term decline as a percentage of total giving reported to the 77th General Assembly (2010) and noted in other recent years. Offerings designated or used for capital improvements totaled $2,991,570, or 5.52 percent of total giving.

Finally, bequests received by local churches in 2014 totaled $501,200. This amount does not include bequests that may have been received by presbyteries and denominational agencies.

V. ORDAINED OFFICERS

There were 534 ministers in the OPC at the end of 2014, representing no net change in the number of ministers on the rolls of OPC presbyteries. Eight men were ordained as ministers, five ministers were received into the OPC from other churches, and one was added by way of correction to the roll as reported in recent years. Fourteen ministers were removed from the rolls of presbyteries for reasons summarized below. Dates and details of ministerial changes are reported in the Statistical Reports of the Presbyteries in the Yearbook.

<table>
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<th>Ministers Added to the Roll (14)</th>
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<td>Ordained</td>
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<td>South</td>
</tr>
<tr>
<td>Tony L. Garbarino</td>
<td>Northern CA &amp; NV</td>
</tr>
<tr>
<td>John F. A. Kramer</td>
<td>NY &amp; New England</td>
</tr>
<tr>
<td>David W. Landow</td>
<td>Philadelphia</td>
</tr>
<tr>
<td>Andrew J. Miller</td>
<td>Mid-Atlantic</td>
</tr>
<tr>
<td>Jeffrey M. Scott</td>
<td>Northwest</td>
</tr>
<tr>
<td>Jeff Shamess</td>
<td>MI &amp; Ontario</td>
</tr>
</tbody>
</table>
Received into the OPC
Mika D. Edmonson       MI & Ontario
Curtis L. Eggleston    Dakota
Christopher D. Hartshorn Southern CA
Irfon P. Hughes        Southeast
Larry Johnson          MI & Ontario

Correction to the Roll
Thomas G. Albaugh      Ohio

Ministers Removed from the Roll (14)
Dismissed from the OPC
Andrew Cheatham        Midwest
Scott R. Huber         Southwest
David W. Inks          Northwest
David J. Klein         Northwest
Steven P. Marusich     NY & New England
Mark D. Mathews        Philadelphia
Steven F. Miller       Ohio
Samuel Rodriguez       New Jersey
Thomas K. Sheppard     Southeast

Divested without censure
Timothy W. Baker       Ohio

Erased (demitted)
Harry R. McLeod, Jr.   Philadelphia

Erased (renounced jurisdiction of the OPC)
P. Michael DeLozier    Southeast
Peter Van Drunen       MI & Ontario

Letter of Standing
Sacha Walicord         Ohio

In addition to these changes, twelve ministers transferred between OPC presbyteries in 2014.

Minister   From               To
Ronald L. Beabout       Midwest      Mid-Atlantic
John W. Belden          Northern CA & NV Southeast
James J. Cassidy        New Jersey   Southwest
Kim Ngoc Dang           Southern CA  Southwest
Gregory P. Hoadley     South          Dakotas
Matthew A. Judd         NY & New England Ohio
J. Boone Leigh          Ohio          Southeast
Timothy L. McClymonds   Southeast   Central U.S.
D. Patrick Ramsey       Southeast   Ohio
David A. Smiley         South        Philadelphia
The number of ruling elders in the church decreased by 11 to 1095; of these, 844 (77 percent) are currently serving on sessions. The total number of deacons decreased by four to 866, with 678 (78 percent) actively serving. In all, with ministers included, there are 2,495 ordained officers in the church.

VI. CONCLUSION

The Orthodox Presbyterian Church in 2014 continued the slow but steady growth characteristic of the past ten years. Sessions added 2,216 new communicant members to their rolls, but also removed 1,821 members. Similarly, non-communicant gains were 1094, but removals totaled 994 (of whom 296 were by profession of faith). Each year the church experiences many changes at the local level, but overall there is a great degree of stability and some growth in the total numbers, as the Lord guides and preserves his church. Thanks be to God for his faithfulness, which is new every morning.

Respectfully submitted,
Luke E. Brown
Statistician
REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

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   C. Staff
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      7. Presentation of the Psalms to the Eightieth (2013) General Assembly
      8. Approval of Psalms at the Eighty-first (2014) General Assembly
   F. Great Commission Publications
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      2. Purpose
      3. Oversight
      4. Administration
5. Program of Instruction  
6. 2014 Intensive Training  
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H. Aids for Ministerial Training  
1. Book Grants  

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2. Summer Internships 2014  
4. Guidelines for Seeking a Summer Intern  
5. Guidelines for Seeking a Yearlong Intern  
6. Readiness for Ministry Seminars  

J. OPC Timothy Conference  
1. Purpose of Conference  
2. 2014 Conference Report  

K. Shiloh Institute  
1. Purpose of Institute  
2. 2014 Institute  

L. Seminary Visitation  
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2. Report of Visit to Westminster Seminary California  
3. Seminary Visit Chronology  

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V. ELECTIONS  
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B. SMT  
C. Procedure to Elect the Class of 2018  

I. INTRODUCTION  

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.  

The “Great Commission” of the risen Christ in Matthew 20:18–20 cannot be fulfilled apart from the obligation to teach all that Jesus commanded. The Committee on Christian Education has been erected to help assist the church in its teaching ministry to the glory of God and the edification of the saints.  

II. PROFILE OF THE CCE  

A. Structure  

The CCE is divided into two subcommittees, the Subcommittee on Ministerial Training (SMT) and the Subcommittee on Resources for the Churches (SRC). The former, composed of six members, is elected by the General Assembly; the latter is composed of the other members of the CCE. The six members of the Great Commission Publications (GCP)
Board of Trustees representing the OPC are drawn from the entire CCE.

B. Officers

President—Dr. James S. Gidley  
Vice-President—The Rev. Dr. Alan D. Strange  
Secretary—The Rev. Archibald A. Allison  
Treasurer—Mr. David Winslow, Jr.

C. Staff

General Secretary—The Rev. Danny E. Olinger  
Publications Coordinator and Managing Editor of *New Horizons*—Dr. James W. Scott  
Office Secretary and Editorial Assistant—Mrs. Douglas (Patricia) Clawson  
Website Senior Technical Associate—The Rev. Stephen A. Pribble  
Website Technical Assistant—The Rev. Andrew T. Moody  
Website Assistant—Mrs. Thomas (Linda) Foh  
Technical Consultant—Mr. Andrew Duggan  
Editor of *Ordained Servant Online* and *Ordained Servant*—The Rev. Dr. Gregory E. Reynolds  
Cover Designer *New Horizons*—Mr. Christopher Tobias  
Proofreader—Mrs. Randall (Sarah) Pederson

D. General Secretary

The Rev. Danny E. Olinger serves as General Secretary of the CCE and as an *ex-officio* member of all subcommittees. Mr. Olinger’s duties as General Secretary include the following:

1. General Administration of the work of the CCE  
2. Editor of *New Horizons*  
3. Director of the Intern Program  
4. Director of MTIOPC  
5. *Ex-officio* member of the Board of Trustees of GCP  
6. Sharing the work of the CCE with the congregations and presbyteries of the OPC  
7. Supervising CCE special projects and publications  
8. Supervising CCE conferences and seminars  
9. Serving on the psalter-hymnal special committee

III. RESOURCES AND MINISTRIES

A. *New Horizons*

Seeking to be faithful to the church’s primary and secondary standards, *New Horizons in the Orthodox Presbyterian Church* instructs in the teachings of the Scripture and the Confession and Catechisms of the OPC that Christian faith and practice might be furthered. It also informs about OPC ministries at home and abroad.

Mr. Olinger serves as editor and Dr. Scott serves as managing editor. Mrs. Pederson is the proof reader and Mr. Tobias is the cover designer. The Subcommittee on Serial Publica-
tions of the SRC serves as the editorial board.

1. 2014 Issues

   January – The Lord’s – and Our – Path to Rachel
   February – Evangelicals, Confessional Presbyterians, and the Church
   March – The Psalms in Worship and the Psalter-hymnal Project
   April – The Feast of the Resurrection
   May – CFM: Moving Forward on the Mission Field
   June – Counting the Cost of Seminary and Other Education
   July – CHMCE: Bringing Your Church to Your Community
   Aug/Sept – What the General Assembly Shows about Our Church
   October – John Knox
   November – Thank Offering 2014
   December – Meet Some Young Millennials in the OPC

2. Circulation

   The CCE publishes fourteen thousand copies of *New Horizons* eleven months a year (there is a summer double issue). It is sent free of charge to OPC members and friends. A PDF of each issue is also available for download in ePub and Mobi formats at OPC.ORG under “New Horizons.” Clerks of sessions are encouraged annually to send address changes to Mrs. Clawson (ccesec@opc.org or 215-830-0900). Informing the CCE of address changes saves the Committee hundreds of dollars in postal returns.

B. Internet Ministries

1. OPC.ORG

   The CCE maintains Internet ministries through the OPC.ORG website. The Subcommittee on Internet Ministries (SIM) of the SRC supervises the work. The staff includes Mr. Pribble (Senior Technical Associate), Mr. Moody (Website Technical Assistant), Mrs. Foh (Website Assistant), and Mr. Duggan (Technical Consultant).

   In 2014, the Rev. Barry Traver retired after sixteen years of service for the Committee on OPC.ORG. Mr. Traver’s computer expertise was instrumental in the start-up and development of OPC.ORG. In addition to helping create the OPC.ORG alias system, such features as the Daily Devotional were maintained under his supervision. But, solely mentioning Mr. Traver’s technical ability would not do justice to his contributions and service. The humble, Christ-like manner in which he conducted himself spoke not only to the love that He has for his Lord and Savior, but also to the love that he has for the brethren and that expression of Christ’s church which is the Orthodox Presbyterian Church.

2. New Postings

   New postings to the website in 2014 and early 2015 include:
   a. Annual statistical report
   b. 2014 Thank Offering report
   c. Eighty-first General Assembly report
   d. MTIOPC updates
   e. 2014 OPC Timothy Conference materials
   f. Electronic versions of booklets and tracts

     *Christ Proclaims a Better Way* PDF, ePub, and Mobi
Appendix

Why Christians Need Confessions PDF, ePub, and Mobi
Your Sabbath Destination PDF, ePub, and Mobi
What is the Reformed Faith? PDF, ePub, and Mobi
Helps for Worship PDF, ePub, and Mobi
Are You a Christian? PDF, ePub, and Mobi
Why Join a Church? PDF, ePub, and Mobi
Why Does the OPC Baptize Infants? PDF, ePub, and Mobi
What is the OPC? PDF, ePub, and Mobi
Welcome to the OPC PDF, ePub, and Mobi
The Work of the Holy Spirit PDF, ePub, and Mobi
God or Mammon? PDF, ePub, and Mobi

g.  New Horizons in PDF, ePub, and Mobi
h.  The Form of Government, PDF, ePub, and Mobi

3. General Content

OPC.ORG content that requires regular maintenance by the SIM staff to keep updated:

a. Feature Article
b. New Horizons
c. Ordained Servant
d. Questions and Answers
e. Book Reviews from New Horizons and Ordained Servant
f. Daily Devotionals
g. Home Missions Today
h. Vacant Pulpits List
i. Electronic Newsletter
j. “News”
k. Updates for Directory (Find a Local Congregation)
l. Camps & Conferences page
m. ePub conversions
n. This Day in OPC History

4. 2014 Statistics

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C. Ordained Servant

*Ordained Servant: A Journal for Church Officers* is presently in its twenty-first year of publication. The General Assembly has entrusted the CCE with this ministry to church officers since 1992, when G. I. Williamson became its first editor. Three issues were published in 1992; from 1993 to 2004 the journal was published quarterly; and in 2005 two issues were published. In 2006 Gregory Edward Reynolds, pastor of Amoskeag Presbyterian Church in Manchester, New Hampshire, became the second editor with a mandate to redesign the journal for regular online publication with an annual print edition. It is presently published monthly online (except for combined issues June/July and August/September) (E-ISSN 1931-7115). The Subcommittee on Serial Publications of the Subcommittee on Resources for the Church serves as the editorial board.

*Ordained Servant* exists to help encourage, inform, and equip church officers for faithful, effective, and God glorifying ministry in the visible church of the Lord Jesus Christ. Its primary audience is ministers, elders, and deacons of the Orthodox Presbyterian Church, as well as interested officers from other Presbyterian and Reformed churches. Through high quality editorials, articles, and book reviews, it endeavors to stimulate clear thinking and the consistent practice of historic, confessional Presbyterianism. The editor is always happy to receive comments, suggestions, and submissions.

1. Online Edition 2014
   a. January – What to Think about the Pope
   b. February – Worship Song
c. March – The Reformed Diaconate  
d. April – Confessional Subscription  
e. May – Local Evangelism  
f. June / July – Child Safety  
g. August / September – Mission to the City  
h. October – Knox 500  
i. November – Science and the Humanities  
j. December – Memorial

The monthly online edition of *Ordained Servant*, now referred to as *Ordained Servant Online* (see below), appears on the home page of OPC.ORG. Archived material from 1992 to the present can be found on the *Ordained Servant* webpage in a new, more accessible format. The SIM has attempted to increase awareness of the periodical through monthly announcements via the OPC email system, semimonthly newsletter, and periodic announcements in *New Horizons*. The newsletter may be received by signing up on the website under “JOIN OUR EMAIL LIST” on the “Contact” page. RSS feed is also available. An email announcement is sent to everyone on the OPC alias list when each monthly edition is available online. Anyone who does not have an OPC alias email address may request to be placed on the email list maintained by the secretary of the Committee on Christian Education in order to receive this monthly notice.

As of February 2012 *Ordained Servant Online* is now being made available in PDF, ePub, and Mobi editions to be downloaded at no cost onto a laptop or desktop computer, iPad, Kindle, Nook, Sony Reader, smart phone, or other device. These editions may be accessed directly from the *Ordained Servant Online* box and the *Ordained Servant Online* page. It should be noted that the PDF version of *Ordained Servant Online* differs from that of *New Horizons* because the latter is published in a print version first and that is what is formatted in PDF, whereas *Ordained Servant Online* is only printed annually and thus the PDF must be specially formatted for the PDF version.

2. Print Edition

Many of the online editorials, articles, and book reviews are published in an annual print edition (ISSN: 1525-3503). The first annual print edition of *Ordained Servant* (2006) was unveiled at the Seventy-fourth General Assembly. Indexes are now available online for 2006 through 2014. Again this year we printed 1,500 copies.

Note that we now distinguish between *Ordained Servant Online* and *Ordained Servant* the printed annual. The latter alone will be referred to by volume number with the year, while the online version will be referred to by month and year, and where appropriate by URL. Please consult the “How to Cite *Ordained Servant*” on our webpage at http://www.opc.org/OS/HowToCite.html.

Copies of the annual edition of *Ordained Servant* are sent to each ordained minister, each organized congregation, and each designated mission work of the Orthodox Presbyterian Church, and are paid for by the Committee on Christian Education. Ordained elders, deacons, and licentiates of the Orthodox Presbyterian Church may receive copies gratis upon request. Those under care of presbyteries may receive copies gratis through bulk mailings to each presbytery. *Ordained Servant* is also available to anyone in the U.S. and Canada who wishes to subscribe by remitting $10.00 per year to: Ordained Servant, The Orthodox Presbyterian Church, 607 N. Easton Rd., Bldg. E, Willow Grove, PA 19090-2539. Checks should be made out to the Orthodox Presbyterian Church, designated for Ordained Servant in the memo line. Institutional subscribers in the US and Canada please remit $15.00
per year. Overseas individual and institutional subscribers please remit $20.00 per year. All remittances should be made payable in U.S. funds. Subscriptions, both paid and gratis, may also be received through our website on the “Publications” page under “Resources” on the top right of the OPC.ORG home page.

We would like to encourage all officers who would like the annual edition of the journal to subscribe to the printed annual of *Ordained Servant* in one of the ways described above. Doing so helps determine the size of the print run more accurately. It is also less expensive to distribute single copies directly from the printer to the subscriber.

D. Literature

1. CCE publications
   In 2014, the CCE and the Committee on Home Missions and Church Extension worked together to produce and publish the gospel tract, *Christ Proclaims a Better Way*. The Subcommittee on Ministerial Training also authored and printed *Reforming our Expectations: The Credentialing Process in the Orthodox Presbyterian Church*. It also printed the new 2015 edition of *The Book of Church Order*.

2. Available Titles

   - *Christ Proclaims a Better Way*
   - *Reforming our Expectations: The Credentialing Process in the OPC* (SMT)
   - *Why Christians Need Confessions* (Carl R. Trueman)
   - *Your Sabbath Destination* (Roger W. Schmurr)
   - *The Confession of Faith and Catechisms with proof-texts.*
   - *Why Does the OPC Baptize Infants?* (Larry E. Wilson)
   - *Helps for Worship* (William Shishko)
   - *Welcome to the OPC: A Primer on the Orthodox Presbyterian Church* (Danny E. Olinger)
   - *What is the OPC?*
   - *What is the Reformed Faith?* (Thomas E. Tyson and G.I. Williamson)
   - *Why Join a Church?* (Mark R. Brown and Larry E. Wilson)
   - *Conozcanos Mejor La Iglesia Presbiteriana Ortodoxa*
   - *The Church of God* (Stuart Robinson)

   All of these publications may be ordered by email (CCEsec@opc.org) or phone (215-935-1023).

3. Electronic Versions
   Electronic versions of the booklets for download are available at no cost on OPC.ORG on the “Publications” page.

E. Psalter-Hymnal

1. Mandate
   The Seventy-third (2006) General Assembly adopted the following in re-
Appendix

response to Overture 3:

That the Seventy-third General Assembly of the Orthodox Presbyterian Church authorize its Committee on Christian Education to seek to develop a Psalter-Hymnal by 2011—which includes musical settings of all 150 Psalms, in their entirety, with as much accuracy and as little archaic language and confusing syntax as possible—for use in our congregations; that it authorize the Committee on Christian Education to appoint a special Psalter-Hymnal committee; and that it grant this special committee a budget of up to $5000.

2. Special Committee

The CCE determined to refer the question of developing a psalter-hymnal, as authorized by the Seventy-third General Assembly, to its Subcommittee on Resources for the Churches (SRC). The SRC erected a Special Committee on the Psalter-Hymnal (PHSC), the Rev. Alan D. Strange (chairman), the Rev. Stephen A. Pribble, the Rev. Danny E. Olinger, and Dr. Darryl G. Hart. At its October 2014 stated meeting, the CCE added Dr. and Mrs. Timothy (Lou Ann) Shafer to the PHSC.

3. CCE Motion Passed (October 2007)

That the CCE continue to develop a Psalter-Hymnal through its special committee and that the CCE commit $200,000 of its own funds to this project.

Grounds:

a. The Seventy-third General Assembly had determined that consideration of the publication of a Psalter-Hymnal was meritorious and committed such to the CCE. At the Seventy-fourth General Assembly, the CCE reported that it had determined, among other things, “That the CCE, through its special committee, continue seeking to develop a Psalter-Hymnal as requested by the General Assembly containing settings of all 150 Psalms and a selection of the best hymns from the history of the church.” This report was presented to the GA and no opposition was expressed in the CCE’s disclosure that it had determined to continue seeking to develop a Psalter-Hymnal.

b. The CCE, upon further work and reflection, believes that there is a need for a Psalter-Hymnal and that such will prove useful to the churches. The CCE believes that producing a book containing psalms for singing that are well-translated and versified with appropriate tunes, together with excellent hymns (old and new), will enhance the biblical worship of the church. We do not believe, particularly for our purposes, that such a Psalter-Hymnal currently exists and, therefore, we believe that if the OPC is to have one, she must produce it. While not scientific, it is the case that an informal survey of the denomination, previously reported on, has found significant interest in and commitment to such a project.

c. It is also the conviction of the CCE, given its mandate, that the CCE should undertake to publish a Psalter-Hymnal out of the funds committed to it as a significant part of its ministry to the whole OPC and even the broader church. The CCE believes that a Psalter-Hymnal can be produced for around $200,000 and is willing to commit funds to that end.

4. Proposed Principles

a. Mandated and exemplified in the Bible, singing is integral to corporate worship and is itself an act of worship. Psalms and hymns are a fundamental means by which believers respond to divine grace in God’s redeeming work in Christ Jesus and the proclaimed Word, communicate their praise, affirm their faith, and proclaim spiritual truth. The songs of the church are a sacrifice of praise. It is essential that God be worshiped in accordance with his own infallible Word, and that songs used in public and private worship reflect the whole
counsel of his will.

b. Christian hymnody flows directly from the Word of God and thus reflects the church’s pattern of belief. The aim of proposed Psalter-Hymnal is to assist the Orthodox Presbyterian Church and the Presbyterian and Reformed community with material for congregational singing that is pleasing in the Lord’s sight. Each selection shall conform to the requirements for the acceptable worship of God as set forth in the Bible and in the subordinate standards of the church.

We praise God in and through Jesus Christ. When we gather in worship and sing, we do so as the bride of Christ, and our singing should reflect God’s redemptive work. Songs that minimize the person and work of Christ should be evaluated more critically and carefully than those that do not. This is not to say, however, that every song must include Christ’s name, since the majority of the Psalms do not.

c. This Psalter-Hymnal is rooted in the rich tradition of the Protestant Reformation. Singing the Psalms with understanding conveys the theology, piety, and ethos of the Reformation. Because psalmody has been highly accorded among Reformed Protestants as one of the best means for congregational song, one of the principal objectives in assembling the proposed Psalter-Hymnal is to provide congregations with a complete setting of all 150 Psalms in one text, with as much accuracy and as little archaic language and confusing syntax as possible.

d. The proposed Psalter-Hymnal also will include a generous collection of hymns that are theocentric, rich in biblical language and imagery, and suitable for public and private worship. The hymns shall be chosen with full awareness that “the acceptable way of worshipping the true God is instituted by God himself, and so limited by his own revealed will, that he may not be worshiped according to the imaginations and devices of men . . . or any . . . way not prescribed in the Holy Scripture” (Westminster Confession of Faith, XXI:1).

e. Another important consideration is the nature of the melodies and harmonies employed as the setting for the Psalms and hymns. Every effort will be maintained to include tunes that are accessible to believers with various musical abilities. At the same time, the music selected in this Psalter-Hymnal shall be clearly informed by the melodic traditions that have been at the heart of Anglo-American Presbyterian psalmody and hymnody. This means that the committee will pay attention particularly to tunes that are appropriate for congregational singing as opposed to music that is fitting for performance either by soloists or choirs.

5. United Reformed Church of North America

On November 9, 2010, the PHSC met with the members of the United Reformed Church of North America (URCNA) Psalter-Hymnal Committee at Lynwood URC in Lynwood, Illinois. The URCNA Songbook Committee invited the PHSC to inform it as to work done so far by the PHSC. At the invitation of the URCNA Psalter-Hymnal Committee, the PHSC presented its work, beginning with the resolution of the Seventy-third General Assembly. The URCNA members then reprised the history of their work, going back into the late 1990s, and involving emphasis shifts with successive URCNA Synods. The two groups also discussed sharing the fruits of each other’s labors and a potential working arrangement.


The Seventy-eighth (2011) General Assembly passed the following motions:
1) That the General Assembly approve the Psalter-Hymnal Special Committee working together with the URCNA Psalter-Hymnal Committee with a view to producing a joint OPC/URC Psalter-Hymnal; 2) That an official invitation from the Assembly be extended to the
URCNA Synod (next meeting in New York in 2012) to work together to produce a Psalter-Hymnal for use in a wide range of confessional Presbyterian and Reformed Churches.

7. Presentation of Psalms to the Eightieth (2013) General Assembly

The Psalms, with full text and music, were made available for review at psalterhymnal.org by congregations and members of the OPC at the Eightieth (2013) General Assembly. This information was sent out to the congregations of the OPC through the OPC alias list, New Horizons, and OPC.ORG. It was also made available to the congregations and individual members of the URCNA. The OPC and URCNA Psalter-Hymnal Committees received feedback from individuals and churches until December 31, 2013.

Acting upon the feedback of individuals and churches and also further consideration of the “First Reading” Psalms list, the two committees met at Bethel Presbyterian Church, Wheaton, on March 5–6, 2014, to propose a “Second Reading” to be presented to the Eighty-first (2014) General Assembly and Synod 2014 for approval. Changes were often based upon improving English poetry and correcting inflection issues.

The OPC and URCNA Psalter-Hymnal Committees agreed to arrange the Psalter according to Psalm number beginning with the complete text(s) of a psalm, followed by partial text(s), followed by paraphrased versions. A hymn that is clearly based on a psalm will be identified as such in the hymn section. Pronouns referring to the Deity will be capitalized for the sake of clarity. The beginning of new lines will not be capitalized unless a new sentence begins. Regarding the usage of gender specific language in the psalms, the text of the English Standard Version will be followed. The name ‘Jehovah’ and archaic language in psalms and hymns considered classics will be unchanged.

8. Approval of Psalms at the Eighty-first (2014) General Assembly

The Eighty-first (2014) General Assembly approved the metrical psalms, psalm paraphrases, and psalm partials that were put forth by the CCE. The 2014 Synod of the URCNA approved the same metrical psalms, psalm paraphrases, and psalm partials.


The PHSC on behalf of the CCE met with the URCNA Psalter-Hymnal Committee at Faith URCNA, West Olive, Michigan on November 17–19, 2014 and at Covenant Community OPC, Joliet, Illinois on March 2–4, 2015. At the latter meeting, the two committees agreed on the following hymns to be presented to the Eighty-second (2015) General Assembly for review.

1. A Christian Home
2. A Debtor to Mercy Alone
3. A Hymn of Glory Let Us Sing
4. A Mighty Fortress is Our God
5. A Parting Hymn We Sing
6. A Shoot will Spring from Jesse’s Stump
7. Abide with Me
8. According to Thy Gracious Word
9. Ah, Holy Jesus, How Hast Thou Offended
10. Alas! and Did My Savior Bleed
11. All Authority and Power
12. All Creatures of Our God and King
13. All Glory Be To Thee Most High
14. All Glory be to God
15. All Glory, Laud, and Honor
16. All Hail the Power of Jesus’ Name!
17. All Mankind Fell in Adam’s Fall
18. All My Heart This Night Rejoices
19. All Praise to Christ
20. All Praise to Thee, My God, This Night
21. All Praise to You, Eternal Lord
22. All Things Bright and Beautiful
23. All for Jesus!
24. Alleluia! Alleluia!
25. Almighty God, Your Word is Cast
26. Am I a Soldier of the Cross
27. Amazing Grace
28. And Can It Be That I Should Gain
29. Angels We Have Heard on High
30. Angels, from the Realms of Glory
31. Another Year is Dawning
32. Approach, My Soul, the Mercy Seat
33. Arise, My Soul, Arise
34. Arise, O God
35. As with Gladness Men of Old
36. At the Lamb’s High Feast We Sing
37. At the Name of Jesus
38. Baptized Into Your Name Most Holy
39. Be Still, My Soul
40. Be Thou My Vision
41. Before Thee God, Who Knowest All
42. Before the Throne of God Above
43. Behold My Servant
44. Behold the Amazing Gift of Love
45. Behold the Throne of Grace
46. Beneath the Cross of Jesus
47. Blessed Are the Sons of God
48. Blessed Jesus, at Your Word
49. Blessing and Honor and Glory and Power
50. Blest Be the Tie That Binds
51. Blest be the God of Israel
52. Blow Ye the Trumpet, Blow!
53. Bread of the World in Mercy Broken
54. Break Thou the Bread of Life
55. Breathe on Me, Breath of God
56. By Grace I’m Saved
57. By Grace, I Am an Heir of Heaven
58. By the Sea of Crystal
59. Can a Little Child Like Me
60. Cast Down, O God, the Idols
61. Children of the Heavenly Father
62. Christ Jesus Lay in Death’s Strong Bands
63. Christ Shall Have Dominion
64. Christ for the World We Sing
65. Christ is Coming
66. Christ is Made the Sure Foundation
67. Christ is Our Cornerstone
68. Christ the Lord is Risen Today
69. Christ, Above All Glory Seated
70. Christ, Whose Glory Fills the Skies
71. Christ, of All My Hopes the Ground
72. Christian Hearts in Love United
73. Christians, Awake, Salute the Happy Morn
74. Come Ye, Thankful People, Come
75. Come to the Waters
76. Come unto Me, Ye Weary
77. Come, Christians, Join to Sing
78. Come, My Soul, with Ev’ry Care
79. Come, O Come, Thou Quickening Spirit
80. Come, Take By Faith the Body of the Lord
81. Come, Thou Almighty King
82. Come, Thou Fount of Every Blessing
83. Come, Thou Long-Expected Jesus
84. Come, Ye Disconsolate, Where’er Ye Languish
85. Come, Ye Faithful, Raise the Strain
86. Come, Ye Sinners, Poor and Needy
87. Come, Ye Sinners, Poor and Wretched
88. Comfort, Comfort, Ye My People
89. Consider Well
90. Crown Him With Many Crowns
91. Day by Day and with Each Passing Moment
92. Day of Judgment! Day of Wonders!
93. Doxology
94. Eternal Spirit, God of Truth
95. Fairest Lord Jesus
96. Far and Near the Fields are Teeming
97. Father, Again in Jesus’ Name We Meet
98. Father, I Know That All My Life
99. Father, Long Before Creation
100. Fight the Good Fight
101. Fill Thou My Life, O Lord My God
102. For All the Saints
103. For Your Gift of God the Spirit
104. For the Beauty of the Earth
105. Forgive Our Sins as We Forgive
106. Forth In Your Name
107. From Depths of Woe I Raise to Thee
108. From Heaven High I Come to You
109. Give Praise to God
110. Give to Our God Immortal Praise
111. Gloria Patri
| 112. | Glorious Things of Thee are Spoken |
| 113. | Glory Be to God the Father |
| 114. | Glory Be to Jesus |
| 115. | Go, Labor On |
| 116. | God Be with You Till We Meet Again |
| 117. | God Himself Is With Us |
| 118. | God Moves in a Mysterious Way |
| 119. | God Rest You Merry, Gentlemen |
| 120. | God of the Prophets |
| 121. | God the All-Terrible |
| 122. | God, All Nature Sings Thy Glory |
| 123. | God, in the Gospel of His Son |
| 124. | Good Christian Men, Rejoice |
| 125. | Gracious Savior, Gentle Shepherd |
| 126. | Gracious Spirit, Dwell with Me |
| 127. | Gracious Spirit, Love Divine |
| 128. | Great God, We Sing That Mighty Hand |
| 129. | Great God, What Do I See and Hear |
| 130. | Great King of Nations, Hear Our Prayer |
| 131. | Great is Thy Faithfulness |
| 132. | Guide Me, O Thou Great Jehovah |
| 133. | Hail the Day That Sees Him Rise |
| 134. | Hail, Thou Once Despised Jesus! |
| 135. | Hallelujah! |
| 136. | Hallelujah! Hallelujah! |
| 137. | Hark! the Herald Angels Sing |
| 138. | Hark! the Voice of Love and Mercy |
| 139. | Hast Thou Not Known, Hast Thou Not Heard |
| 140. | Have Thine Own Way, Lord! |
| 141. | He Leadeth Me: O Blessed Thought! |
| 142. | Hear Our Prayer, O Lord |
| 143. | Here From All Nations |
| 144. | Here, O My Lord, I See Thee Face to Face |
| 145. | Holy Ghost, Dispel Our Sadness |
| 146. | Holy God, We Praise Your Name |
| 147. | Holy Spirit of Messiah |
| 148. | Holy, Holy, Holy! |
| 149. | Hope of the World |
| 150. | Hosanna, Loud Hosanna |
| 151. | How Bright Appears the Morning Star |
| 152. | How Deep the Father’s Love for Us |
| 153. | How Firm a Foundation |
| 154. | How Great Thou Art (O Lord, My God) |
| 155. | How Great the Bright Angelic Host |
| 156. | How Lovely Shines the Morning Star |
| 158. | How Shall They Hear the Word of God |
| 159. | How Sweet and Awesome is the Place |
| 160. | How Sweet the Name of Jesus Sounds |
161. How Vast the Benefits Divine
162. I Asked the Lord that I Might Grow
163. I Belong to Jesus
164. I Greet Thee, Who My Sure Redeemer Art
165. I Have No Other Comfort
166. I Heard the Voice of Jesus Say
167. I Know Not Why God’s Wondrous Grace
168. I Lay My Sins on Jesus
169. I Love Thy Kingdom, Lord
170. I Love to Tell the Story
171. I Need Thee, Precious Jesus
172. I Sing the Almighty Power of God
173. I Sought the Lord and Afterward I Knew
174. I Will Sing of My Redeemer
175. I’m Not Ashamed to Own My Lord
176. If I Speak a Foreign Tongue
177. If Thou But Suffer God to Guide Thee
178. Immortal, Invisible, God Only Wise
179. In Christ Alone
180. In Christ There Is No East or West
181. In Doubt and Temptation
182. Infant Holy, Infant Lowly
183. It is Well with My Soul
184. Jerusalem the Golden
185. Jesus Calls Us
186. Jesus Christ Is Risen Today
188. Jesus Loves Me, This I Know
189. Jesus Paid It All
190. Jesus Shall Reign Where’er the Sun
191. Jesus Sinners Doth Receive
192. Jesus! What a Friend for Sinners!
193. Jesus, I My Cross Have Taken
194. Jesus, I am Resting, Resting
195. Jesus, Lord, Redeemer
196. Jesus, Lover of My Soul
197. Jesus, Master, Whose I Am
198. Jesus, My Great High Priest
199. Jesus, My Lord, My God, My All
200. Jesus, Priceless Treasure
201. Jesus, Thy Blood and Righteousness
202. Jesus, Where’er Your People Meet
203. Jesus, the Very Thought of Thee
204. Jesus, with Thy Church Abide
205. Join All the Glorious Names
206. Joy to the World!
207. Just As I Am, without One Plea
208. Kind and Merciful God, We Have Sinned
209. Lead Me, Lord, Lead Me in Thy Righteousness
210. Lead On, O King Eternal
211. Let All Mortal Flesh Keep Silence
212. Let All Things Now Living
213. Let Children Hear the Mighty Deeds
214. Let Our Choir New Anthems Raise
215. Let Thy Blood in Mercy Poured
216. Let Us Love and Sing and Wonder
217. Let Us Praise God Together
218. Let Us with a Gladsome Mind
219. Lift Up Your Heads, Ye Mighty Gates!
220. Like a River Glorious
221. Lo What a Glorious Sight Appears
222. Lo! He Comes with Clouds Descending
223. Lo, How a Rose E’er Blooming
224. Look, Ye Saints, the Sight is Glorious
225. Lord Jesus Christ, Be Present Now
226. Lord Jesus Christ, Our Lord Most Dear
227. Lord of the Sabbath, Hear Us Pray
228. Lord, Dismiss Us with Your Blessing
229. Lord, I Lift My Soul to Thee
230. Lord, Keep Us Steadfast in Your Word
231. Lord, My Weak Thought in Vain Would Climb
232. Lord, Speak to Me That I May Speak
233. Lord, You Love a Cheerful Giver
234. Lord, with Glowing Heart I’d Praise Thee
235. Love Divine, All Loves Excelling
236. Loved with Everlasting Love
237. Loving Shepherd of Your Sheep
238. Man of Sorrows! What a Name
239. Master, Speak! Thy Servant Heareth
240. May the Grace of Christ Our Savior
241. May the Mind of Christ My Savior
242. Mighty God, While Angels Bless You
243. More Love to Thee, O Christ
244. My Child, Do Not Forget God’s Word
245. My Dear Redeemer and My Lord
246. My Faith Has Found a Resting Place
247. My Faith Looks Up to Thee
248. My God, How Wonderful Thou Art
249. My Hope is Built on Nothing Less
250. My Jesus, I Love Thee
251. My Sins, My Sins, My Savior!
252. My Song is Love Unknown
253. My Soul Doth Magnify the Lord
254. Nearer, Still Nearer
255. None Other Lamb
256. Not All the Blood of Beasts
257. Not What My Hands Have Done
258. Nothing but the Blood
259. Now Blessed Be Jehovah God
260. Now I Make My Good Confession
261. Now May Your Servant, Lord
262. Now Thank We All Our God
263. O Breath of Life, Come Sweeping Through Us
264. O Christ, Our Hope, Our Heart’s Desire
265. O Christ, Our King, Creator, Lord
266. O Come and Mourn with Me Awhile
267. O Come, All Ye Faithful
268. O Come, O Come, Emmanuel
269. O Day of Rest and Gladness
270. O Father, You are Sovereign
271. O For a Thousand Tongues to Sing
272. O Fountain of Unceasing Grace
273. O God Beyond All Praising
274. O God, Great Father, Lord, and King
275. O God, My Faithful God
276. O God, Our Help in Ages Past
277. O God, We Praise Thee
278. O Gracious Lord
279. O Jesus Sweet, O Jesus Mild
280. O Jesus, I Have Promised
281. O Jesus, Joy of Loving Hearts
282. O Jesus, We Adore Thee
283. O Light That Knew No Dawn
284. O Little Town of Bethlehem
285. O Lord, How Shall I Meet You
286. O Love That Will Not Let Me Go
287. O Love of God, How Strong and True
288. O Love, How Deep, How Broad
289. O Praise the Father
290. O Praise the LORD for He is Good
291. O Quickly Come, Dread Judge of All
292. O Righteous in the Lord, Rejoice
293. O Sacred Head, Now Wounded
294. O Savior, Precious Savior
295. O Shine Upon These, Lord
296. O Sons and Daughters, Let Us Sing!
297. O Spirit, Fill Our Hearts
298. O Splendor of God’s Glory Bright
299. O That I Had a Thousand Voices
300. O Thou Eternal Son of God
301. O Thou That Hear’st When Sinners Cry
302. O Word of God Incarnate
303. O Worship the King
304. O Zion, Haste, Your Mission High Fulfilling
305. O the Deep, Deep Love of Jesus!
306. Of the Father’s Love Begotten
307. Oh Blest the House
308. On the Good and Faithful
309. Once in David’s Royal City
310. One There is, above All Others
311. Open Now Thy Gates of Beauty
312. Our Children, Lord, in Faith and Prayer
313. Praise God for Joy of Sabbath Blest
314. Praise Ye the Lord Ye Hosts Above
315. Praise the Savior Now and Ever
316. Praise to the Lord, the Almighty
317. Praise, My Soul, the King of Heaven
318. Rejoice, Believer in the Lord
319. Rejoice, Rejoice Believers
320. Rejoice, Ye Pure in Heart
321. Rejoice, the Lord is King
322. Revive Thy Work, O Lord
323. Ride On, Ride On in Majesty!
324. Rise, My Soul, to Watch and Pray
325. Rock of Ages, Cleft for Me
326. Romans Doxology
327. Safely Through Another Week
328. Salvation Unto Us Has Come
329. Savior of the Nations, Come
330. Savior, Again to Thy Dear Name We Raise
331. Savior, Like a Shepherd Lead Us
332. Savior, Teach Me, Day by Day
333. See, the Conqueror Mounts in Triumph
334. Shepherd of Tender Youth
335. Shine Thou upon Us, Lord
336. Shout, for the Blessed Jesus Reigns
337. Silent Night! Holy Night!
338. Sing Praise to God Who Reigns Above
339. Sing to the Lord of Harvest
340. Sing, Choirs of New Jerusalem
341. Soldiers of Christ, Arise
342. Sometimes a Light Surprises
343. Songs of Thankfulness and Praise
344. Soul, Adorn Yourself with Gladness
345. Speak, O Lord
346. Spirit of God, Descend Upon My Heart
347. Stand Up, Stand Up for Jesus
348. Stricken, Smitten and Afflicted
349. Take My Life, and Let It Be
350. Take Up Your Cross,” the Savior Said
351. Teach Me Thy Way, O Lord
352. That Easter Day with Joy Was Bright
353. The Apostle’s Creed
354. The Battle is the Lord’s
355. The Beatitudes
356. The Church’s One Foundation
Appendix

357. The Day You Gave Us, Lord, Is Ended
358. The Day of Resurrection
359. The Ends of All the Earth Shall Hear
360. The God of Abraham Praise
361. The Head That Once Was Crowned with Thorns
362. The Lord Will Come and Not Be Slow
363. The Lord’s Prayer
364. The People who in Darkness Walked
365. The Sands of Time Are Sinking
366. The Son of God Goes Forth to War
367. The Strife is O’er, the Battle Done
368. The Ten Commandments
369. Thee We Adore, Eternal Lord!
370. There is a Fountain Filled with Blood
371. There is a Green Hill Far Away
372. Thine Be the Glory
373. This Day at Thy Creating Word
374. This is My Father’s World
375. Thou Art the Way
376. Thou Who Wast Rich beyond All Splendor
377. Though Troubles Assail Us
378. Three-fold Amen
379. Throned Upon the Awful Tree
380. Thus Saith the Mercy of the Lord
381. Thy Works, Not Mine, O Christ
382. ’Tis Midnight; and on Olive’s Brow
383. ’Tis Not That I Did Choose Thee
384. To God be the Glory
385. To Thy Temple I Repair
386. To Us a Child of Hope Is Born
387. ’Twas on That Night When Doomed to Know
388. Two-fold Amen
389. Union with Thee
390. Up from the Grave He Arose
391. Up to the Mountain Went the Lord
392. Wake, Awake, for Night is Flying
393. We All Believe in One True God
394. We Come, O Christ, to You
395. We Gather Together
396. We Give Thee But Thine Own
397. We Have Not Known Thee As We Ought
398. We Plow the Fields and Scatter
399. We Praise You, O God, Our Redeemer, Creator
400. We Rest on Thee
401. Weary of Earth, and Laden with My Sin
402. Welcome, Happy Morning!
403. What Child is This?
404. What Shall I Render
405. What Wondrous Love is This
406. What a Friend We Have in Jesus  
407. Whate’er My God Ordains is Right  
408. When All Your Mercies, O My God  
409. When His Salvation Bringing  
410. When I Survey the Wondrous Cross  
411. When Morning Gilds the Skies  
412. When This Passing World is Done  
413. When the Prophet Moses Raised  
414. While the Shepherds Watched Their Flocks  
415. Who Are These like Stars Appearing  
416. Who Is This, So Weak and Helpless  
417. Who Trusts in God, a Strong Abode  
418. Who is He Born in the Stall?  
419. Who is on the Lord’s Side?  
420. Whole-hearted Thanksgiving to Thee I Will Bring  
421. Why Should Cross and Trial Grieve Me?  
422. Wondrous King, All-Glorious  
423. Worship Christ, the Risen King!  
424. Ye Servants of God, Your Master Proclaim  
425. Ye Who His Temple Throng  
426. Your Hand, O God, Has Guided  
427. Your Law, O God, Is Our Delight  
428. Zion, to Thy Savior Singing


The 428 hymns in the list above are presented to this Eighty-second (2015) General Assembly for a “first reading.” A first reading as thus construed entails the presentation of what is proposed to the Assembly without any vote being sought. The ensuing period, up until December 31, 2015, will allow commissioners and all interested OPC and URCNA parties to study the hymn proposal and suggest such modifications as deemed fitting. The “second reading” will be the amended hymns to be presented at the Eighty-third (2016) General Assembly.

The proposed hymns are available on psalterhymnal.org (username: psalter; password: hymnal). This information will be sent out to the congregations of the OPC through the use of email, New Horizons, and OPC.ORG. The PHSC welcomes comments pertaining to matters both textual and musical, including, but not necessarily limited to congruency of text and tune, the merit of the musical composition, tune familiarity, tune singability, and the like.

Amendments to the proposed hymns list agreed upon by the PHSC and the URNCA Psalter Hymnal Committee will be sent to the CCE for its approval prior to the Eighty-second (2016) General Assembly. The CCE will then put forth the hymns to the Eighty-second (2016) General Assembly for approval. The URNCA Psalter-Hymnal Committee will put forth the same hymns to Synod 2016 for approval.

F. Great Commission Publications (GCP)

1. Shared Ministry

GCP is entering its thirty-eighth year as a joint ministry of the Orthodox Presbyterian Church and the Presbyterian Church in America (PCA) in the production of Christian educational materials.
2. Executive Director
The Rev. E. Marvin Padgett, a ministerial member of the PCA, serves as the Executive Director of GCP. Mr. Padgett, who served on the GCP Board of Trustees from 1991–2012, was formerly Vice-President Editorial at P&R Publishing from 2006–2013, and Vice-President Editorial at Crossway books from 1997–2005. From 1983–1996, Mr. Padgett owned and managed the Logos Bookstore of Nashville, Tennessee.

3. Administration
Six trustees are elected from the Committee on Christian Education and Publications (CE&P) of the PCA and six trustees are elected from the CCE of the OPC. The CCE General Secretary (Mr. Olinger) and the CE&P Coordinator (Mr. Stephen T. Estock) sit as _ex officio_ members. The GCP trustees from the OPC function as a subcommittee of the CCE and report to the entire CCE.

The present roster of GCP trustees is as follows:

<table>
<thead>
<tr>
<th>OPC</th>
<th>PCA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. John R. Muether</td>
<td>The Rev. David Stewart</td>
</tr>
<tr>
<td>The Rev. Dr. Gregory E. Reynolds</td>
<td>Mr. Scott Barber</td>
</tr>
<tr>
<td>Dr. Darryl G. Hart</td>
<td>The Rev. Richard W. Tyson</td>
</tr>
<tr>
<td>Mr. Wallace King</td>
<td>The Rev. Barksdale Pullen</td>
</tr>
<tr>
<td>The Rev. Rodney T. King</td>
<td>The Rev. Dr. Michael Woodham</td>
</tr>
<tr>
<td>The Rev. Dr. Alan D. Strange</td>
<td>Mr. Winston Maddox</td>
</tr>
<tr>
<td>The Rev. Danny E. Olinger</td>
<td>The Rev. Dr. Stephen T. Estock</td>
</tr>
<tr>
<td><em>(ex officio)</em></td>
<td><em>(ex officio)</em></td>
</tr>
</tbody>
</table>

Alternates are appointed to serve in case regular members cannot. The Rev. Thomas E. Tyson and Mr. David Winslow, Jr. are the current OPC alternates. The Board convenes in two stated meetings each year in April and October.

4. Editorial Statement
GCP’s editorial statement, which guides the writing of its material, is as follows: “Under the conviction that the Word of God is verbally inspired and infallible, we seek to handle Scripture as a whole and each individual passage with great care—not adding or deleting, not speculating or embellishing, emphasizing both by content and means of teaching that these are God’s words and not ours.”

5. Show Me Jesus
GCP produces covenantal, Christ-centered Sunday school materials built upon a high view of the Bible as God’s complete, unified revelation. This material, under the GCP adopted label _Show Me Jesus_, points children to know and trust Jesus, the revealer of the Father and the Savior of his people.

6. Publications
GCP publishes and makes available numerous Christian education resources for use in the church, including:

- _Trinity Hymnal_ (Original 1961 and Revised 1990 editions)
- _Bible Doctrine_
- _Confessing Christ_
• Vacation Bible School material
• Catechetical materials featuring *Kids’ Quest! Catechism Club, First Catechism, Settle’s Memory Work Notebook*
• Westminster Standards (including Williamson’s *Westminster Confession of Faith for Study Classes* and *Shorter Catechism for Study Classes*)
• Christian Education resources for Teachers and Parents
• Baptism and Membership certificates
• Church bulletins (subscription service)

A complete listing of GCP’s educational resources can be found at its website, GCP.ORG.

7. Communication
As Executive Director, Mr. Padgett is accountable to the Board of Trustees. He and his staff are responsive to concerns expressed by the parent committees. Comments from within the OPC concerning content of GCP materials are properly and most helpfully addressed through sessions or presbyteries directly to the CCE.

G. Ministerial Training Institute of the Orthodox Presbyterian Church (MTIOPC)

1. History

2. Purpose
The stated purpose of the MTIOPC is to assist in maintaining and enhancing the quality of ministerial service in the Orthodox Presbyterian Church, especially pastoral and missionary, by helping men to prepare for informed and effective ministry that conforms to the standard of Holy Scripture. To this end, the Institute seeks to advance a constructive view of the Orthodox Presbyterian Church and its doctrine, government, discipline, and worship.

3. Oversight
The six-member SMT serves as the board of directors for the Institute. These men are elected directly by the General Assembly. The MTIOPC offers instruction primarily by readings, correspondence, and training seminars under the SMT’s supervision.

4. Administration
Mr. Olinger serves as Director of MTIOPC and Mrs. Clawson serves as Coordinator in working with hosting churches for the intensive training sessions.

5. Program of Instruction
In 2014, the Rev. Glen J. Clary, associate pastor of Providence Presbyterian Church, Plugerville, Texas was appointed as the instructor for the Reformed Worship course. Also, Dr. David C. Noe was appointed as instructor of the newest MTIOPC course, “A Greek Refresher.”
The available MTIOPC courses of instruction are as follows:

a. Book of Discipline (Stuart R. Jones)
b. Covenant Nurture (Thomas E. Tyson)
c. Defending the Faith (William D. Dennison)
d. Ecclesiology (A. Craig Troxel)
e. Form of Government (Alan D. Strange)
f. A Greek Refresher (David C. Noe)
g. Homiletics (William Shishko and Douglas B. Clawson)
h. OPC History (John R. Muether)
i. Pastoral Theology (William Shishko)
j. Reformed Worship (Glen J. Clary)
k. Westminster Standards (Chad B. Van Dixhoorn)

6. 2014 Intensive Training
The intensive training session for the Book of Discipline, Covenant Nurture (Catechetics), Defending the Faith (Presuppositional Apologetics), and Westminster Standards courses was held at Grace Orthodox Presbyterian Church, Vienna, VA. The intensive training session for the Homiletics course was held at Grace Presbyterian Church, Columbus, OH. The Committee would like to extend its thankfulness to members of the Vienna and Grace congregations for their gracious hospitality.

7. Participants in 2014 Courses

<table>
<thead>
<tr>
<th>Course</th>
<th>Under Care</th>
<th>Licentiates</th>
<th>Ministers</th>
<th>Ruling Elders</th>
<th>Others</th>
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<td>Book of Discipline</td>
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<td>1</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>9</td>
</tr>
<tr>
<td>Covenant Nurture</td>
<td>1</td>
<td>0</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>Defending the Faith</td>
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<td>3</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
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<td>0</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>9</td>
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<tr>
<td>Homiletics</td>
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<td>3</td>
<td>2</td>
<td>0</td>
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</tr>
</tbody>
</table>

8. Participants in 2015 Courses
At the writing of this report, the 2015 Spring MTIOPC courses of Ecclesiology, Form of Government, Reformed Worship, and Homiletics currently in session have an enrollment of 37 men.

9. Numerical History

<table>
<thead>
<tr>
<th>Year</th>
<th>New Students</th>
<th>Returning Students</th>
<th>Total Students</th>
</tr>
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<tbody>
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<td>12</td>
<td></td>
<td>12</td>
</tr>
<tr>
<td>2000</td>
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</tr>
<tr>
<td>2007</td>
<td>11</td>
<td>19</td>
<td>30</td>
</tr>
</tbody>
</table>
H. Aids for Ministerial Training:

1. Book Grants

An important component of ministerial training is the development of the pastor’s personal library, which tends to fall beyond a young minister’s budget. To address this problem, an anonymous donor made a generous gift of $10,000 to assist recently ordained ministers of the OPC to obtain books of their choice, especially solid biblical commentaries, for their libraries.

The CCE has established the following rules governing the disbursement of these funds:

(1) Requirements:
   (a) have been ordained within three years of applying for the program
   (b) be engaged in pastoral or missionary ministry of the OPC
   (c) have completed at least two MTIOPC courses

(2) To receive a grant, one must provide the following:
   (a) name of seminary, or seminaries, attended and date of graduation
   (b) dates of ordination and installation into current ministry
   (c) name and address of body with which currently he is serving as a minister
   (d) in the case of application for the three-year option, a letter from the proper person confirming that the body with which the applicant serves has committed to at least match the grant for each of the three years

(3) Grants are credited in one of two ways:
   (a) $200 one-time grant
   (b) up to $150 per year for up to three years if that amount is at least matched each year by the minister’s calling body

(4) Applications are to be sent to Mr. Olinger at olinger.1@opc.org.

I. The Ministerial Internship Program

Heeding the Apostle’s words in 2 Timothy 2:2, “And the things which you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also,” the CCE oversees OPC ministerial internships, providing financial assistance and guidance to churches and interns. We thank the congregations, pastors, and sessions who have committed themselves to the sacrificial service of helping in this critical
training and ministry.

1. Financial Assistance
The CCE, through the SMT, provides matching funds to congregations for approved internships. In 2014, the CCE provided matching funds of $1,000 monthly for approved summer internships and $1,250 monthly for approved yearlong internships.

2. Summer Internships 2014
The CCE assisted in funding fourteen summer internships during 2014. The summer internships were the following:

Amoskeag Presbyterian Church, Manchester, NH—Bulut Yasar
Bethel Presbyterian Church, Leesburg, VA—Ben Gordon
Calvary OPC, Harrisville, PA—Joshua Lauer
Calvary OPC, Tallahassee, FL—Sean Severns
Emmanuel OPC, Wilmington, DE—Tim Ferguson
Grace OPC, Vienna, VA—Timothy Cho
Mid-Cities OPC, Dallas, TX—Robert Mossotti
New Covenant Community Church, Joliet, IL—Robert Holda
New Hope OPC, Frederick, MD—Dan Adams
Providene OPC, Madison, WI—Darryl Kretschmer
Providene OPC, Temecula, CA—Adrian Crum
Reformation OPC, Olympia, WA—Brian Guinto
Trinity Church, OPC, Novato, CA—Joseph Johnson
Westminster OPC, Hamden, CT—Jeremy Baker

The CCE also assisted in co-sponsoring eight yearlong internships which started in 2014. These longer internships are designed for men under care of an OPC presbytery and who have made a commitment to pursue licensure in the OPC. The yearlong internships, some of which are still continuing, are:

Bethel Presbyterian Church, Wheaton, IL—Matthew Patton
Calvary OPC, Glenside, PA—Jeffrey Carter
Church of the Covenant, Hackettstown, NJ—James Jordon
Covenant OPC, Orland Park, IL—Jeffery Downs
Immanuel Presbyterian Church, Bellmawr, NJ—Matthew Cole
Providene Presbyterian Church, Pflugerville, TX—Robert Canode
Redeemer OPC Missions, Pittsburgh, PA—Louis Cloete
Trinity OPC, Hatboro, PA—Andrew Fortenberry

4. Guidelines for Seeking a Summer Intern
For churches interested in participating in the ministerial summer internship program, the following policies guide ministerial internship approval:

a. Applications for 2016 summer interns should be sent to the CCE by February 29, 2016. Applications can be found on OPC.ORG under Worldwide Outreach, then Christian Education, or by contacting Mrs. Clawson at ccesec@opc.org or 215-935-1023.
b. A mentoring pastor must have five years of pastoral experience in the OPC.

c. OPC men contemplating summer internships are required ordinarily to be under care of a presbytery.

d. Failure of a session to return intern evaluations will be considered a negative factor on the church’s next application for an internship.

5. Guidelines for Seeking a Yearlong Intern
For churches interested in participating in the yearlong internship program, the following policies guide ministerial internship approval:

a. Applications for 2015–2016 yearlong interns should be sent to the CCE by February 29, 2015. Applications can be found on OPC.ORG under Worldwide Outreach, then Christian Education or by contacting Mrs. Clawson at ccesec@opc.org or 215-935-1023.

b. A mentoring pastor must have five years of pastoral experience in the OPC.

c. Yearlong interns must be members of the OPC.

d. A yearlong intern must apply to a presbytery of the OPC for licensure no later than the commencement of the internship with a view to his being licensed at least by the mid-point of the internship.

e. Failure of a session to return intern evaluations will be considered a negative factor on a church’s next application for an internship.

f. Churches having a yearlong intern are strongly encouraged to incorporate enrollment in an MTIOPC course in the plan for the internship and the mentoring pastor should consider the advisability of enrolling in an MTI course together with his intern.

g. Churches participating in the internship program, but which do not receive funding from the CCE, are asked to assist us by submitting evaluations of interns.

6. Readiness for Ministry Seminars
Mr. Olinger participated in the CHMCE hosted 2014 seminars at Westminster Seminary California, Escondido, California and Reformed Theological Seminary, Washington, D.C. Mr. Olinger also participated in the monthly CHMCE-sponsored luncheons at Westminster Theological Seminary, Philadelphia, Pennsylvania. While on seminary visits, Mr. Olinger promotes the OPC through talks and lectures and interviews prospective intern candidates.

J. OPC Timothy Conference

1. Purpose of Conference
In order to assist OP congregations in identifying and encouraging young men with apparent gifts for the gospel ministry, the SMT established an “OPC Timothy Conference” for young men from ages sixteen to twenty-one. The conference was so named because the Apostle Paul exhorted Timothy to “fan into flame the gift of God, which is in you” (2 Tim. 1:6) and “guard the good deposit entrusted to you” (2 Tim. 1:14). Paul also said, “What you have heard from me … entrust to faithful men who will be able to teach others also” (2 Tim. 2:2).

Since its inception in 2008 some 131 young men from every presbytery in the Church have been challenged at the conference to consider the call to gospel ministry in the OPC. These students have been addressed on various topics related to the ministry by general secretaries, home and foreign missionaries, pastors, and seminary professors. They
have also been given exposure to seminary classes at Reformed seminaries located near the host congregations.

2. 2014 Conference Report
Matthews OPC in Matthews, North Carolina served as the host church and Greenville Theological Seminary served as the host seminary for the 2014 Timothy Conference on April 13–15, 2014. OPC ministers Nathan Trice, Stephen Oharek, David VanDrunen, and Danny Olinger spoke to the students on topics concerned with the ministerial office, calling, and preparation for gospel ministry. Historian John Muether spoke to the students on the history and identity of the OPC. Pastor Trice and his family also showed great hospitality in opening their home for a meal and fellowship.

Messrs. Olinger, VanDrunen, and Winslow serve as a subcommittee of the SMT to organize these conferences and have been assisted by Susan Winslow with travel and accommodation arrangements.

K. Shiloh Institute

1. Purpose of the Institute
The Orthodox Presbyterian Shiloh Institute introduces prospective ministers to the work of the Orthodox Presbyterian Church as a means of recruiting able young men for OPC ministry and future participation in MTIOPC. This is similar to the Timothy Conference, but with an older age group in view.

2. 2014 Institute
The fifth annual institute met again at the Shiloh Retreat in Jefferson, New Hampshire, overlooking the White Mountains for three days in June 2014. This modest but charming retreat provided an ideal environment for lectures, informal discussion, and fellowship. Each instructor presented a lecture interspersed with discussion and then a follow-up session that reflected on pre-assigned readings. Topics included:

“A True Presbyterian Church at Last” (Mr. John Muether)
“The OPC and Global Calvinism” (Mr. John Muether)
“The View of an OPC Immigrant” (The Rev. Stephen Tracey)
“The Shape of OPC Ministry” (The Rev. Gregory Reynolds)

Seven students applied, were accepted, and attended. There were also two auditors, for a record total of nine. Of the nine students, seven were seminarians. The schools represented were Westminster Theological Seminary, Reformed Theological Seminary (Jackson, MS), and Westminster Seminary California.


L. Seminary Visitation

1. Program
The SMT visits Reformed seminaries in order to glean information about seminaries whose graduates are regularly entering the pastoral ministry in the OPC. SMT seminary visitation does not function as an accreditation program. The outcome of a visit is not intended to be either an endorsement or a disqualification of a seminary as a place suitable for training men for ministry in the OPC.
2. Report on Visit to Westminster Seminary California

On November 18–19, 2014 the Reverend Chad Bond, the Reverend Jesse A. Pirschel, the Reverend Dr. A. Craig Troxel (leader), the Reverend Roger Wagner, and Elder David Winslow, Jr. visited the campus of Westminster Seminary California (WSC) in Escondido, California, on behalf of the Subcommittee on Ministerial Training.

During the visit the committee attended several classes, met with administrators, faculty and students, and were kindly served by the staff. All of the staff generously offered their time, answered many questions, and treated the committee members with warm hospitality. Of special note, the committee and OPC faculty were treated to a memorable evening of fellowship and superb food in the home of Anneke and John Fesko.

History and Mission

In 1979 Westminster Seminary California (WSC) began to do what no other institution on the west coast of the United States was doing: preparing students for a learned and godly pastoral ministry in the Reformed tradition. The school stands as one among its predecessors, and in particular in the line of Princeton Theological Seminary before its reorganization in 1929, and then as it was continued by J. Gresham Machen and Cornelius Van Til at Westminster Theological Seminary in Philadelphia, from which WSC dates its initial formation. This has required a vigilant commitment to confessional Reformed orthodoxy, the inerrancy of Scripture, and faithfulness to the message of the Gospel and the ongoing relevance of preaching the Gospel. The school also sees itself subsisting in the necessity of working for and with the church. To this end the school has offered an annual conference since 2004, which addresses topics or issues that would have particular interest to the churches it serves.

WSC sees its leading task as training future pastors for the church, hence, the Master of Divinity degree receives its primary focus (70% of the student body is enrolled in this program). WSC also offers instruction for those who wish to serve Christ in ways other than ordained ministry and awards the Master of Arts degree with specialization in either Biblical Studies or Historical Theology Studies. WSC’s degrees receive accreditation from the Western Association of Schools and Colleges and from the Association of Theological Schools.

No matter which degree program students may pursue, they will encounter a core commitment to excellent instruction in theology, church history, and the ministry of the Word. One half of a student’s curriculum is in Scripture: its languages, content, and interpretation, which emulates Machen’s vision to prepare “specialists in the Bible.” The instruction aims for academic rigor and spiritual piety in a pastoral setting that ultimately seeks to glorify Christ, promote his Gospel, and serve his Church.

Faculty and Students

The committee attended several classes in Hebrew, Greek, Church History (Modern Age), New Testament (General Epistles), Systematic Theology (Christian Mind, God and Man, Holy Spirit), and Preaching (Ministry of the Word, Preaching Narrative). The committee profited from the instruction in each of these classes. We were delighted to have a lively discussion with the OPC faculty, consisting of the Reverend Dr. Steven M. Baugh, the Reverend Dr. John V. Fesko, the Reverend Dr. David M. VanDrunen, and the Reverend Charles K. Telfer [the Reverend Dr. Bryan D. Estelle was on Sabbatical]. These men are actively involved in local congregations in their respective presbyteries in a variety of ways. The committee also met for an informative discussion with the President, the Reverend Dr. Robert Godfrey, and the Academic Dean, Dr. Fesko.
The committee participated in a luncheon provided by the seminary in which we met with seven OPC students, who answered our questions about their educational experience and spiritual growth. Each fully expected to work hard when they came to study at WSC and they have not been disappointed. It is their claim that they are exposed to a healthy diversity of opinions on various topics within Reformed theology. However, these students also spoke of the existing tensions between the OPC Presbytery of Southern California and WSC for views that are associated with particular faculty members and the consequent discouragement this has brought. They expressed their appreciation for the strong sense of community, which is deliberately nurtured by campuswide morning devotions, prayer groups, chapels, and the various activities sponsored by the Student Association and Women’s Fellowship. Students also participate in the Warfield Seminar in which faculty present a paper and then invite questions from students and faculty. Faculty members are easily accessible; with 135 full-time students (150 total), the faculty to student ratio is 1:12. The professors are committed to the task of preparing students for the ministry, not just in classroom instruction (e.g., covering the Westminster Standards in the Senior Seminar), but also by working with students to prepare them for licensure and ordination exams (e.g., leading them through “mock” examinations and then critiquing their answers). OPC students are often meeting faculty over lunch, or receiving a ride to presbytery, or enjoying the monthly meals that are organized by the Reverend Zachary Keele, pastor of Escondido OPC, and several local OPC wives. With regard to the practical needs of students, the administration is keenly aware of how expensive a WSC degree can be, in part due to the high cost of living in Southern California. In order to answer this need, the seminary plans to build affordable student housing through the purchase of land adjacent to the campus.

Curriculum and Theological Positions

Although WSC employs moderate uses of technology in the classroom, it sees its strength in offering face-to-face instruction in a context of Christian community. It also sees its strength in core commitments, which center upon the life-blood of the Reformed faith: faithfulness to Scripture, its theology, its Gospel, and preaching that Gospel. An M.Div. student can expect to have a preaching course in every semester of their program and will encounter a decidedly redemptive-historical approach.

In addition to its core values, WSC upholds certain distinctive positions. For example, the school teaches presuppositional apologetics within the tradition of Cornelius Van Til. And as one would expect from any Reformed institution, the seminary teaches from the perspective of the Bible’s architecture of Covenant theology—significantly influenced by the past teaching of Meredith G. Kline among others. Moreover, students are trained in Biblical Theology (as especially represented by Geerhardus Vos), which is evidenced in its Christ-centered approach to understanding the Bible and preaching the Bible.

However, WSC’s commitment to Reformed orthodoxy has not translated into a uniformity of positions among the faculty or administration. For example, when it comes to the church’s relationship to the world the institution has professors who hold to a “two kingdoms” viewpoint and then there are others who hold to a Kuyperian perspective; not to mention other nuanced positions. Faculty members hold to various stances on the Bible’s account of creation (all of which are covered in the OPC’s 2004 report). Regarding the doctrinal issue of republication, diversity marks the faculty as a whole as well. When the subject comes up occasionally in class, a professor presents both sides of the issue respecting the diversity of viewpoints that currently exist within the church. On balance, faculty who adhere to republication present their arguments for it in their books far more than they do in
their classroom lectures.

There are areas of the curriculum that the administration wishes to address such as bolstering its offerings in pastoral counseling and providing more courses in areas of burgeoning need (e.g., witnessing to Muslims). Notwithstanding these desired improvements, the program of study at WSC represents an attractive scope and depth of learning.

Conclusion

WSC offers its students a thorough education for anyone seeking to serve the church of Jesus Christ, particularly in the OPC. Its curriculum of study supplies the tools for ministerial competency and its community encourages the godliness necessary for ministerial effectiveness. Any dedicated student should graduate amply equipped to proclaim, explain and defend the doctrines of grace. Moreover, an OPC student will find faculty who are available to them and supportive of them; and they will be able to seize upon instruction in the Westminster standards and in Presbyterian polity. They will be exposed to some diversity of theological positions, but positons that pledge loyalty to the Reformed family.

3. Seminary Visit Chronology

- October 1998  Mid-America Reformed Seminary, Dyer, Indiana

- March 1999  Westminster Theological Seminary, Philadelphia, Pennsylvania
  Visitation Members: Mr. James S. Gidley, the Rev. Lawrence Semel, and the Rev. Hailu Mekonnen

- April 1999  Greenville Presbyterian Theological Seminary, Greenville, South Carolina

- February 2001  Westminster Theological Seminary, Escondido, California
  Visitation Members: Mr. David Winslow, Jr., the Rev. Thomas E. Tyson, and the Rev. Larry E. Wilson

- March 2002  Reformed Presbyterian Theological Seminary, Pittsburgh, Pennsylvania
  Visitation Members: The Rev. Thomas E. Tyson, the Rev.
Mark R. Brown, and the Rev. Danny E. Olinger

• October 2003 Gordon-Conwell Theological Seminary, Hamilton, Massachusetts
Visitation Members: Mr. David Winslow, Jr., the Rev. Gregory E. Reynolds, and the Rev. John R. Hilbelink

• February 2005 Westminster Seminary California, Escondido, California

• March 2005 Reformed Theological Seminary, Orlando, Florida
Visitation Members: The Rev. Danny E. Olinger, the Rev. William Hobbs, and Mr. David Winslow, Jr.

• Sept. 2006 Mid-America Reformed Seminary, Dyer, Indiana
Visitation Members: The Rev. Danny E. Olinger, the Rev. Larry Wilson, the Rev. Glenn Jerrell, and Mr. David Winslow, Jr.

• October 2008 Westminster Theological Seminary, Philadelphia, Pennsylvania

• March 2010 Greenville Presbyterian Theological Seminary, Greenville, South Carolina
Visitation Members: The Rev. Danny E. Olinger, the Rev. A. Boyd Miller, the Rev. Brenton C. Ferry, and Mr. David Winslow, Jr.

• November 2011 Puritan Reformed Theological Seminary, Grand Rapids, Michigan


- October 2012
Reformed Presbyterian Theological Seminary, Pittsburgh, Pennsylvania

Visitation Members: The Rev. Dr. A. Craig Troxel, the Rev. Paul N. Browne, and the Rev. John Van Meerbeke


IV. PROPOSED BUDGET

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<td><strong>REVENUE</strong></td>
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| **EXPENSES**         |             |             |             |             |               |
| New Horizons         | 263,359     | 263,008     | 280,000     | 280,000     | 280,000       |
| Internet ministries  | 22,763      | 19,684      | 30,000      | 30,000      | 25,000        |
| Ordained Servant     | 16,705      | 16,012      | 21,000      | 21,000      | 21,000        |
| MTIOPC               | 7,544       | 11,935      | 15,000      | 15,000      | 0             |
| Ministerial Internships | 245,544   | 214,035     | 250,000     | 230,000     | 220,000       |
| Conferences/Visitation| 15,548    | 20,969      | 18,000      | 19,000      | 6,000         |
| Psalter-Hymnal       | 11,421      | 15,262      | 12,000      | 12,000      | 52,000        |
| General Administration| 184,177    | 184,393     | 200,665     | 200,524     | 202,517       |
| **Total Expenses**   | 767,061     | 745,298     | 826,665     | 807,524     | 806,517       |
| **Excess/(Deficiency)** | (6,004) | 0           | 0           | 0           | 0             |

V. ELECTIONS

A. CCE

The CCE is composed of three classes, each composed of five members—three ministers and two ruling elders. Two of the members of each class are also members of the
Appendix

SMT. The present composition of the CCE is as follows:

Class of 2015 Ministers: Sidney D. Dyer, Thomas E. Tyson, Archibald A. Allison
Ruling Elders: Darryl G. Hart, David Winslow, Jr.

Class of 2016 Ministers: Rodney T. King, Stephen A. Pribble, Alan D. Strange
Ruling Elders: James S. Gidley, John R. Muether

Class of 2017 Ministers: Gregory E. Reynolds, A. Craig Troxel, David M. VanDrunen
Ruling Elders: Timothy K. Jackson, Wallace King

Members whose terms expire at this Assembly are:

Ministers
Thomas Tyson (SMT, Executive Committee)
Archibald Allison (Secretary, SRC, SIM, Executive Committee)
Sidney Dyer (SRC, SSP)

Ruling Elders
Darryl Hart (SRC, PHSC, SSP)
David Winslow, Jr. (Treasurer, SMT, Timothy Conf., Executive Committee)

B. SMT
The members of the CCE’s Subcommittee on Ministerial Training (SMT) are elected directly by the Assembly. The six members must include at least two ministers and two ruling elders.

<table>
<thead>
<tr>
<th>2015</th>
<th>2016</th>
<th>2017</th>
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<tr>
<td>The Rev. Thomas E. Tyson</td>
<td>Dr. James S. Gidley</td>
<td>The Rev. Dr. A. Craig Troxel</td>
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<tr>
<td>Mr. David Winslow, Jr.</td>
<td>Mr. John R. Muether</td>
<td>The Rev. Dr. David M. VanDrunen</td>
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C. Procedure to Elect the Class of 2018
The Assembly must first elect the SMT class of 2018. The men elected to the SMT are automatically elected to the CCE class of 2018. The Assembly must then elect the remaining three members of the CCE class of 2018.
REPORT OF THE COMMITTEE ON
HOME MISSIONS AND CHURCH EXTENSION

SYNOPSIS

I. INTRODUCTION

II. FIELD SUPPORT IN 2014
   A. Fields Supported
   B. New Fields
   C. Field Support Policy
   D. Support Concluded

III. REGIONAL HOME MISSIONARIES

IV. WORKING WITH THE PRESbyterIES

V. TRAINING AND PROMOTION

VI. FINANCES

VII. BUDGET

VIII. ORTHODOX PRESbyterian CHURCH LOAN FUND

IX. CONTINGENT FUND

X. AUXILIARY MINISTRIES
   A. OPC Ministerial Information Form for Ministers/Licentiates
   B. 2015 Salary Scale Guidelines

XI. GENERAL ASSEMBLY MATTERS

XII. ADMINISTRATION
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   B. Committee Officers
   C. Executive Committee
   D. Committee Representative to COC
   E. Subcommittees
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XIII. ELECTIONS

I. INTRODUCTION

The Committee on Home Missions and Church Extension exists to help the presbyteries and congregations of the Orthodox Presbyterian Church to start new Presbyterian and Reformed congregations throughout the United States, Canada, and the Caribbean. This simple statement of purpose gives clear direction to both the Committee and its staff about how biblical ecclesiology works itself out in the OPC.

The sessions, congregations, and presbyteries of the Orthodox Presbyterian Church have developed a godly passion for the establishment of new churches. They have come to expect that their Church will plant a number of new mission works each year; that new men will be needed to fill the ranks of those who serve as pastors in her growing number of congregations; and that significant dollars will be expended in the divine direction of her expansion. These attitudes are now a part of what describes her denominational consciousness. The Committee on Home Missions and Church Extension rejoices over these expectant attitudes in the OPC and is humbled to be a part of the process of the church planting expansion that is occurring within her midst.

The year 2014 was for the Committee a year of continued expansion in ministry and also another year of administrative change. By year’s end, seven new mission works saw the arrival...
of their organizing pastors and the start of denominational financial aid, and another work called a new organizing pastor approximately two years after their previous pastor needed to leave the field for health reasons. The Committee also said farewell to their retiring associate general secretary, the Rev. Richard R. Gerber, giving thanks for his more than fifteen years of service.

As the year 2015 unfolds, it appears that God has graciously continued to favor the OPC with the addition of at least six new mission works and two new regional home missionaries. Already two of these works have organizing pastors in place and one of the presbyteries has called a regional home missionary. Several other works are in the middle of active searches for an organizing pastor.

So the Committee on Home Missions and Church Extension submits to the 82nd General Assembly the report that follows, in praise to God who has abundantly cared for us. We ask you to lift up your prayers as you read it, and understand it to be a statement of our faith that God will continue to bless the work of church planting in the Orthodox Presbyterian Church and that He will thrust forth into the white harvest fields His select harvesters for their work of enlarging His church and accomplishing what He has laid out for us to do.

II. FIELD SUPPORT IN 2014

A. Fields Supported

The following forty mission works were provided with financial assistance from the Committee on Home Missions and Church Extension during 2014 (listed by presbytery):

Central Pennsylvania: State College, Pennsylvania (Jeremiah W. Montgomery)
Williamsport, Pennsylvania (Andrew T. Adcock)

Central United States: Tulsa, Oklahoma (Jim G. Stevenson)


Southern New York: Queens, New York (Jonathan W. Shishko)

Dakotas: Fargo, North Dakota (Greg P. Hoadley)
Lander, Wyoming (Phillip B. Strong)

Michigan & Ontario: Grand Rapids, Michigan (Mika D. Edmondson)
Hillsdale, Michigan (Everett A. Henes)

Mid-Atlantic: Gaithersburg, Maryland (Ronald L. Beabout)

Midwest: Andover, Minnesota (James T. Hoekstra)
Chicago, Illinois (John H. Ro)
Crystal Lake, Illinois (Brandon T. Wilkins)
Davenport, Iowa (Kenneth R. Golden)
Doniphan, Missouri (Kent W. Harding)
Eau Claire, Wisconsin (Kim M. Kuhfuss)
St. Louis, Missouri (Todd V. Wagenmaker)

New Jersey: Ponce, Puerto Rico (Carlos M. Cruz)

New York & Bridgton, Maine (Tim R. Beauchamp)

New England: West Lebanon, New Hampshire (Timothy G. Herndon)

N. Calif. & Nevada: Morgan Hill, California (Tony Garbarino)

Northwest: Seattle, Washington (Daniel W. McManigal)

Ohio: Cincinnati, Ohio (Christopher A. Malamisuro)
Mount Vernon, Ohio (Sacha Walicord)

Philadelphia: Philadelphia, Pennsylvania (Indonesian)
Seven new mission works began receiving financial assistance from the Committee on Home Missions and Church Extension during 2014 in the following locations: Anaheim Hills, California; Andover, Minnesota; Gaithersburg, Maryland; Grand Rapids, Michigan; Morgan Hill, California; Ponce, Puerto Rico; and West Lebanon, New Hampshire.

Greg Hoadley began his duties at Fargo, North Dakota, in May 2014, resuming work that was already begun there.

C. Field Support Policy

The Committee reminds the Church that the following financial support policies are being followed:

1. Aid for new mission works

   a. The Committee will provide financial assistance for a mission work up to 50% of its total budget and only if the presbytery and/or the mission work cannot fully support the labors of a full-time evangelist for that work. This support will be for no more than four years on a quarterly declining scale after the first year, contingent upon the renewed yearly recommendation of the presbytery and with the understanding that the Committee will be consulted in the selection of the church planter.

   b. Before receiving initial support, the presbytery will complete and submit to the Committee the Church Planting Assessment and Action Plan, which will provide: an historical sketch of the mission work, guidelines and provisions for oversight and evaluation, and a plan for developing it into a self-governing and self-supporting congregation, including adequate provision in its budget for the labors of the evangelist on a full-time basis. [Note: In 2014, the Committee approved a document of questions—called the Church Planting Assessment and Action Plan—to which a new work will submit answers before the approval of financial support from CHMCE. This new document made specific and tangible the review process when considering new works. While the document of questions is new, this review process reflects the language of our Operating Manual. Completion of this review process is
now a prerequisite to receiving financial support from CHMCE.]

c. Before receiving continued support for the second, third, or fourth years, the presbytery will submit by November 15 a request for such renewal, together with a written review of the original Church Planting Assessment and Action Plan for the mission work, including an indication that provision has been made in its budget for the continued labors of the evangelist on a full-time basis and for benevolent giving to presbytery and denominational causes. [Note: As in the previous paragraph, the Committee approved the specifics of this review process for continued support in 2014. Each work requesting continued support is required to review the Assessment and Action Plan that was submitted before initial funding and provide supplements or updates concerning how the work has developed. Once again, while the actual process and document of questions is new, this review process reflects the language of our Operating Manual. Completion of this review process is now a prerequisite to receiving renewed financial support from CHMCE.]

d. The Committee approved the implementation of this ongoing assessment process—a process that was described in our Operating Manual but never fully implemented—because the Committee recognizes our responsibility to wisely steward the giving of our congregations to Worldwide Outreach. We hope this process will help to stabilize new works as they grow by God’s grace into healthy, established congregations. We eagerly desire to participate with the whole Church in planting more congregations that bring ever-increasing glory to our Lord and Savior.

e. The Committee remains firm in its desire to work in partnership with the presbyteries in establishing churches that are Reformed in doctrine and Presbyterian in polity. Emphasis is also placed on the importance of every mission work identifying itself with the Orthodox Presbyterian Church and including support of denominational budgets in the early ordering of its finances.

f. Monthly reports are presented by church planters via email to the Committee as well as to the home missions committee of their presbytery. These include financial matters as well as attendance figures and a record of outreach calls being made. The Committee anticipates every work will strive to make at least thirty outreach contacts per month. Items for praise and petition are also gleaned from these reports, with some being passed on through Home Missions Today and the Prayer Calendar in New Horizons.

2. Support for non-aid-receiving mission works

Financial support is not the only kind of aid provided for the development of mission works. The coordination of prayer support makes the whole church aware of the needs of its mission works and encourages church planters and young congregations. Such prayer support will be coordinated by the Committee according to the following policy: The Committee will provide the same prayer support normally rendered to aid-receiving mission works to non-aid-receiving mission works upon request of the presbytery with the following stipulations:

a. Non-aid-receiving mission works will make a commitment to report monthly on the challenges and blessings of the ministry for use in prayer support.

b. Services and assistance provided by the Committee will include prayer listings in New Horizons and Home Missions Today and postings on www.chmce.org and CHMCE’s Facebook page, OPC Home Missions, in addition to those services which the Committee makes available to all congregations of the OPC.

c. Such requests from a presbytery will be on a yearly basis with renewal up to four years.
D. Support Concluded

During 2014, six churches and one regional home missionary concluded their support relationship with the Committee as follows:

Aid in the amount of $38,675 was provided at the request of the Presbytery of New York and New England to Pleasant Mountain Presbyterian Church in Bridgton, Maine, for the support of Tim R. Beauchamp from March 2011 through August 2014.

Aid in the amount of $60,900 was provided at the request of the Presbytery of the South to Wolf River Presbyterian Church in Collierville, Tennessee, for the support of Mark A. Winder from September 2010 through August 2014.

Aid in the amount of $30,450 was provided at the request of the Presbytery of the Midwest to Sovereign Grace Reformed Church in Doniphan, Missouri, for the support of Kent W. Harding from January 2011 through December 2014.

Aid in the amount of $84,900 was provided at the request of the Presbytery of the South to Holy Trinity Presbyterian Church in Fort Lauderdale, Florida, for the support of Dr. Robert L. Reymond from July 2008 through March 2011, and for the support of Chad D. Mullinix from August 2011 through July 2014.

Aid in the amount of $70,125 was provided at the request of the Presbytery of Philadelphia to Emmanuel Indonesian Protestant Church in Philadelphia, Pennsylvania, for the support of Christoppel Sambuaga from January 2006 through March 2008, and for the support of Philip Dharmawirya from April 2008 through March 2014.

Aid in the amount of $38,400 was provided at the request of the Presbytery of the Northwest to Hope OPC in Seattle, Washington, for the support of Daniel W. McManigal from April 2013 through July 2014, after which the session and presbytery indicated that further financial assistance to the work was not required.

Aid in the amount of $14,400 was provided at the request of the Presbytery of Philadelphia for the support of David A. Smiley from January 2014 through June 2014.

III. REGIONAL HOME MISSIONARIES

God has raised up a gifted group of men to serve as regional home missionaries and has used their labors to establish many new Orthodox Presbyterian churches. These men serve as church planting representatives of their presbyteries and as liaisons with CHMCE. They perform a wide variety of church planting tasks for their presbyteries and for the denomination. They follow up contacts and meet with groups and individuals interested in establishing new mission works. They conduct public meetings and lead Bibles studies in efforts to form core groups that will comprise the worshipping nuclei of new mission works. They often lead or coordinate the conduct of a mission work’s first months of worship and service. They provide wisdom and counsel to organizing pastors and supervising sessions. And they assist presbytery home missions committees with their expanding administrative responsibilities in an enlarged OPC in the process of finding, calling, and caring for the evangelists who become new church planters. During 2014, the regional churches of the OPC were served by one part-time and six full-time regional home missionaries supported by the Committee.

The Rev. DeLacy A. Andrews, Jr., continued his full-time ministry as a regional home missionary for the Presbytery of the Southeast during 2014. He provided guidance in the continued development of mission works previously established in Royston (formerly Hartwell), Georgia; Gastonia, North Carolina; and Neon, Kentucky; and, at the request of the Presbytery of the South, in Collierville, Tennessee. He also worked in conjunction with Presbytery of the Mid-Atlantic regional home missionary Stephen Doe in the development
of the mission work in Virginia Beach, Virginia. He is currently providing assistance in the development of a work in Winston-Salem, North Carolina. Demographic work in larger metropolitan areas is also underway, specifically looking at Richmond, Virginia; metro Atlanta; and the greater Charlotte region.

The Rev. James L. Bosgraf continued his full-time ministry as a regional home missionary for the Presbytery of the Midwest during 2014. He assisted in the beginning of a new mission work in Andover, Minnesota. He has assisted in exploratory work in Shawano, Wisconsin. He provided guidance in the continued development of mission works previously established in St. Louis, Missouri; Chicago, Illinois; Crystal Lake, Illinois; Davenport, Iowa; Pella, Iowa; Rockford, Illinois; and Eau Claire, Wisconsin. He also provides assistance for works being considered in Thorpe, Wisconsin and Oshkosh, Wisconsin.

The Rev. David A. Crum continued his full-time ministry as a regional home missionary for the Presbytery of Southern California during 2014. He assisted with the development of a new work in Anaheim Hills, California and continued to support the revitalization of Grace OPC in Carson, California. He assisted a newly received church in Conon, Arizona, and he currently serves a new work in Yuma, Arizona. He also provided guidance in the continued development of mission works previously established in Cottonwood, Arizona; Tucson, Arizona; Capistrano Beach, California; Pearl City, Hawaii; and Big Bear Lake, California.

The Rev. Stephen D. Doe continued his labors as a regional home missionary for the Presbytery of the Mid-Atlantic in 2014. He assisted with the continued development of Trinity Reformed Church in Gaithersburg, Maryland. He worked in conjunction with Presbytery of the Southeast RHM Lacy Andrews, assisting in the development of a new mission work in Virginia Beach, Virginia. He also assisted the presbytery in exploring a number of potential areas for church plants throughout greater DC and northern Virginia.

The Rev. Glenn D. Jerrell continued his service as a regional home missionary for the Presbytery of Michigan and Ontario in 2014. He followed up contacts for the beginning of new churches in northwest Indiana, Michigan, and Ontario. He assisted with the establishment of New City Fellowship OPC in southeast Grand Rapids, Michigan, a daughter congregation of Harvest OPC in Wyoming, Michigan. And he also provided guidance in the continued development of mission works previously established in Beamsville, Ontario and Hillsdale, Michigan. He continues to support a developing work in Lake County in Northwest Indiana.

The Rev. Lawrence B. Oldaker continued his service as a regional home missionary for the Presbytery of Ohio during 2014. He assisted in the development of the mission work in Huron, Ohio. He followed up contacts for the beginning of new churches in several locations in Ohio and Western Pennsylvania. He provided guidance in the continued development of mission works previously established in Cincinnati, Ohio; Mount Vernon, Ohio; Huntington, West Virginia; and Wilkinsburg (Pittsburgh), Pennsylvania. He also assisted with the start of a new work in Springfield, Ohio.

Ruling Elder Christian H. Walmer II continued his service as a part-time area home missions coordinator in the Presbytery of Central Pennsylvania during 2014. During the year the presbytery increased the number of hours each month that he labors in this calling. He has assisted in the planning for a new church start in Chambersburg, Pennsylvania. And he also provided guidance in the continued development of mission works previously established in Mifflinburg, Pennsylvania; State College, Pennsylvania; and Williamsport, Pennsylvania.

The Committee gives thanks to God for each of these dedicated and mature men and for their effective labors as church planters and church planting coordinators for their presbyteries. We look forward to the addition of new regional home missionaries to support the work of church planting in two other presbyteries in 2015.
IV. WORKING WITH THE PRESBYTERIES

The Committee on Home Missions and Church Extension sees its work as that of assisting the presbyteries in their establishment and care of new churches throughout North America and the Caribbean. It is the presbyteries that authorize the beginning of new mission works and oversee their progress and development. It is the presbyteries that approve and call qualified men to work as church planters. The Committee stands in support of the work that the presbyteries do. Each year the general secretary and the associate general secretary visit five to seven presbyteries at the time of their regular stated meetings and spend time with the home missions committees of those regional church bodies in an effort to assist, encourage, and coordinate.

The Committee and its staff are always seeking new and better ways to serve the presbyteries of the OPC. The staff is regularly in contact with presbytery home missions committee chairmen and regional home missionaries. Information about potential church planters, procedural suggestions, and financial arrangements is constantly being shared via visits, phone calls, email, and messaging.

*Planting an Orthodox Presbyterian Church (2nd edition)* continues to be a useful tool for equipping new OP church planters for their task. It has also provided a helpful tool for working with newly developing groups and with the orientation of the overseeing sessions of new mission works. It is the Committee’s hope that this document will continue to provide valuable assistance to our presbyteries in an Orthodox Presbyterian Church that God continues to expand. *Planting an Orthodox Presbyterian Church* is available as a printed book, in electronic format on the Committee’s menu on the OPC website, and in epub and mobi formats for download to electronic readers.

Each fall the Committee sponsors a Regional Church Extension Conference in order to enable presbytery regional home missionaries and home missions committee chairmen to confer together with the CHMCE staff in an effort to coordinate, as much as possible, their ministries and finances. These gatherings have proved beneficial to the whole church. They have enabled the Committee and its staff to understand more precisely the needs and challenges faced by the presbyteries and have enabled presbytery home missions committees to work together with each other as well as with the denominational Committee in their efforts to start new churches. The 2014 gathering was held November 6–7 at Lake Sherwood Orthodox Presbyterian Church in Orlando, Florida.

Since the mid-1990’s, God has regularly and consistently sent groups of people to the presbyteries of the OPC who are desirous of becoming OP mission works or individuals open to the challenge of gathering their friends and relatives into such groups. Therefore, OP church planting practice has largely been working to form such gatherings into the core groups of new OP congregations. But in the fall of 2003 the first steps were taken for a more intentional strategy to be laid side-by-side with that responsive strategy. The initial intentionally identified areas were urban and metropolitan regions. This intentional emphasis continues, as does the focus on large population centers. Four of the mission works that began their support from CHMCE in 2014 are in major population centers.

Another aspect of being intentional in our church planting has been encouraging established congregations to initiate daughter church plants. Nine of our current fields fit into this category, including two new support-receiving works in 2014 and the two newest support-receiving works in 2015.

The advisory committees for the 80th and 81st General Assemblies encouraged CHMCE to consider how they might help local congregations with revitalization efforts. The committee is currently developing a resource list to assist interested presbyteries and congregations.
Appendix

V. TRAINING AND PROMOTION

The Committee seeks to provide encouragement and tangible assistance to those who do the difficult work of church planting in the OPC. In January 2015, the annual Church Planter Training Conference was held for the “Class of 2014” in the facilities of Redeemer OPC in Doraville, Georgia, with twelve OP church planters, prospective church planters, and guests attending. This conference is an enrichment opportunity for the church planters of new mission works. They are gathered together in the January following their arrival on the field for three days of intensive church planter training and discussion with CHMCE staff centered on the contents of the Committee’s manual Planting an Orthodox Presbyterian Church. The Worldwide Outreach ministries of the Orthodox Presbyterian Church are also presented to them by the general secretaries of these ministries, the short-term missions coordinator, and the director of finance and planned giving.

This year the Committee added a technology and communication component to the training conference. We provided a video team to assist the church planters in the production of a short (three to four minute) introductory video for their website. Bringing a team to Atlanta to shoot ten videos in one location produced a significant savings, and the Committee also covered two-thirds of the cost of each video. We hope to provide this same service at each upcoming training conference.

In its continuing effort to identify men who possess church planting skills, the Committee sponsored “Readiness for Ministry in the OPC” seminars in two locations during 2014—Westminster Seminary California in Escondido and Reformed Theological Seminary in Washington DC. Men from other reformed seminaries are always invited and welcome. Twenty-four men attended in 2014. We also sponsored six lunch discussions on the campus of Westminster Theological Seminary in Philadelphia, with between thirty and fifty students in attendance at each lunch. These seminars provide invaluable contacts for the Home Missions staff and for the intern program of the OPC.

In an attempt to provide churches with timely prayer request information about OP mission works, a bi-weekly prayer bulletin of current items of praise and petition is made available. Items are gleaned from the monthly reports of the church planters and from personal interviews with them. Home Missions Today, as this bulletin is called, is available by email transcript to all OP congregations with email addresses and to individuals who have requested it, and is also posted on the Committee’s website.

OPC Home Missions and Church Extension is also on Facebook. This is a very timely way to provide items for prayer and praise. Each item posted is generally viewed by several hundred people. On one occasion more than one thousand people viewed a story and, we trust, praised God for his goodness.

In order to provide the whole church with a better understanding of how richly God has blessed the work of church planting in the OPC and to enlarge the base of prayer support for an increasing number of new churches started each year, the Committee maintains its own website, chmce.org, as part of the opc.org family. The website, which may be easily accessed by selecting the “Home Missions” menu in opc.org, keeps a constantly updated map of all mission works and regional home missionaries under denominational support. It provides additional venues for the distribution of Home Missions Today. It collects and makes available the New Horizons-generated stories of the mission works and church planters of the OPC. And it provides an up-to-date full-color Home Missions newsletter that may be accessed at any time for the latest synopsis of news of church planting in the OPC.

Two pages of copy are regularly provided for each issue of New Horizons to keep the church informed of God’s working in our home mission fields. Occasional issues carry
expanded coverage.

By invitation, the general secretary and the associate general secretary gladly make presentations of the ministry of OPC Home Missions to congregations and presbyteries throughout the denomination.

VI. FINANCES

Our sovereign God has once again provided abundantly for the work of the Committee in 2014. Although receipts from Worldwide Outreach, the Thank Offering, and designated gifts were about 2.5% below budget, expenses also came in under budget by approximately 6%. Seven new works began receiving financial support from the Committee during the year.

One ongoing challenge for the Committee is how best to match church planting expenditures, which typically involve four-year commitments, with income, which can vary meaningfully from year to year. Often, the initial activity needed to develop a new mission work begins several years prior to it receiving financial support. Thus, the Committee finds itself relying on recent giving history and then determining whether to convey encouragement or restraint to the presbyteries and regional home missionaries, knowing that the resulting financial commitments will likely obligate the church for years to come. Due to the economic decline of 2007–2008 and the reduction in giving to Worldwide Outreach that followed, the start of new works decreased significantly by 2010.

With increases in giving over the past four years, the Committee continues to actively promote the establishment of new mission works. Yet the increased expense of planting churches and supporting pastors, and the ongoing financial demand of supporting more regional home missionaries (with men called to that work in seven presbyteries already and hopefully nine presbyteries by the end of 2015), present new challenges. The Committee made difficult decisions to reduce, delay, or deny support for several works in 2014 and 2015.

<table>
<thead>
<tr>
<th></th>
<th>2010</th>
<th>2011</th>
<th>2012</th>
<th>2013</th>
<th>2014</th>
</tr>
</thead>
<tbody>
<tr>
<td>Works started:</td>
<td>4</td>
<td>12</td>
<td>7</td>
<td>7</td>
<td>7</td>
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<tr>
<td>Total works:</td>
<td>43</td>
<td>46</td>
<td>45</td>
<td>40</td>
<td>40</td>
</tr>
</tbody>
</table>

Our reserves, which provide an important financial buffer, have remained relatively constant in recent years, though it was necessary to utilize $137,486 from those reserves in 2014.

VII. BUDGET

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions</td>
<td>$1,258,966</td>
<td>$1,169,366</td>
<td>$1,200,000</td>
<td>$1,275,000</td>
<td>$1,315,000</td>
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<tr>
<td>Other</td>
<td>489</td>
<td>1,293</td>
<td>1,000</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Transfer (Reserves)</td>
<td>0</td>
<td>137,486</td>
<td>184,541</td>
<td>166,110</td>
<td>119,659</td>
</tr>
<tr>
<td>Total</td>
<td>$1,259,455</td>
<td>$1,308,145</td>
<td>$1,385,541</td>
<td>$1,442,110</td>
<td>$1,435,659</td>
</tr>
</tbody>
</table>
Appendix 257

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Disbursements:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church Planting</td>
<td>$730,225</td>
<td>$797,280</td>
<td>$862,305</td>
<td>$876,600</td>
<td>$872,800</td>
</tr>
<tr>
<td>Ministry Expenses</td>
<td>67,223</td>
<td>70,398</td>
<td>76,500</td>
<td>81,500</td>
<td>96,500</td>
</tr>
<tr>
<td>Promotion</td>
<td>3,145</td>
<td>5,406</td>
<td>12,000</td>
<td>12,000</td>
<td>15,000</td>
</tr>
<tr>
<td>Administration</td>
<td>458,392</td>
<td>435,061</td>
<td>437,309</td>
<td>469,642</td>
<td>451,359</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$1,258,985</td>
<td>$1,308,145</td>
<td>$1,388,114</td>
<td>$1,439,742</td>
<td>$1,435,659</td>
</tr>
</tbody>
</table>

VIII. ORTHODOX PRESBYTERIAN CHURCH LOAN FUND

The Committee established a new corporation in 1993 called the Orthodox Presbyterian Church Loan Fund, Inc. (OPCLF), to replace the Church Extension Fund. Members of the Board of Directors of the OPCLF are elected by CHMCE. The Board is comprised of the following:

Class of 2015: Messrs. Stanford M. Sutton, John M. Mauldin
Class of 2016: Messrs. Gregory S. De Jong, Jonathan W. Shishko
Class of 2017: Messrs. Garret A. Hoogerhyde, Sidney O. Smith

The following serve as officers of the Board: president, Garret A. Hoogerhyde; vice president, John M. Mauldin; secretary, Stanford M. Sutton; treasurer, Sidney O. Smith; assistant secretary, John S. Shaw; assistant secretary, Kathleen W. Bube; assistant treasurer, David E. Haney. Messrs. Shaw and Haney are ex officio members of the Board. Mr. David E. Haney serves as Loan Fund manager. Mrs. Kathleen W. Bube serves part-time as Loan Fund administrator.

At the close of 2014, Notes in the OPCLF were offered in the following states: Alaska, California, Colorado, Connecticut, Delaware, Florida, Georgia, Idaho, Illinois, Iowa, Kansas, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, New Jersey, New Mexico, New York, North Carolina, Ohio, Oregon, Pennsylvania, South Carolina, South Dakota, Tennessee, Texas, Virginia, Washington, and Wisconsin. During the year the state of New York was added. Although a growing number of states are adopting the Uniform Securities Act (USA2002), in other states factors including regulations and fees make it difficult to offer Notes in their states. Notes are currently offered at the following fixed rates: 1-year, 0.75%; 2-year, 1.25%; 3-year, 1.75%; 4-year, 2.25%; 5-year, 2.75%; 10-year, 3.75%; these rates were effective September 13, 2012, have been unchanged since then, and are subject to change by the Board. At the close of the year the total of the Notes outstanding was $12,491,767. This is an increase of $559,961 from

<table>
<thead>
<tr>
<th>Notes Payable, December 31, 2014</th>
</tr>
</thead>
<tbody>
<tr>
<td>One-year Notes</td>
</tr>
<tr>
<td>Two-year Notes</td>
</tr>
<tr>
<td>Three-year Notes</td>
</tr>
<tr>
<td>Four-year Notes</td>
</tr>
<tr>
<td>Five-year Notes</td>
</tr>
<tr>
<td>Ten-year Notes</td>
</tr>
<tr>
<td>Total Notes</td>
</tr>
</tbody>
</table>
the prior year. Additional financial reports on the OPCLF are available upon request.

Gifts and bequests to the Loan Fund totaled $13,072 in 2014; in line with earlier policy, these funds were added to the S.A.F.E. funds (Supplemental Assistance Fund Endowment) of the Loan Fund.

During the year the Board took the following actions: (1) granted a modification to Stratford Presbyterian Church, Stratford, New Jersey, for its loan on its worship facilities located at 41 Warwick Road, Stratford, New Jersey, effective April 15, 2014 (the loan was paid in full later in the year); (2) granted a modification to Providence Orthodox Presbyterian Church, Southfield, Michigan, for its loan on its worship facilities located at 18451 W 10 Mile Road, Southfield, Michigan, effective May 15, 2014; (3) granted a modification to Cornerstone Presbyterian Church, Chattanooga, Tennessee, for its loan on its worship facilities located at 1813 Long Street, Chattanooga, Tennessee, effective on the current loan’s maturity date, September 15, 2014; (4) granted a modification to Covenant Orthodox Presbyterian Church, New Bern, North Carolina, for its loan on its worship facilities located at 130 Market Street, New Bern, North Carolina, effective on the current loan’s maturity date, June 15, 2014; (5) revised the Loan Fund’s Policies & Procedures, adding new item III. H., titled “Refinancing Current Loans as of stated Maturity Dates” (later renamed “Modifying Current Loans as of stated Maturity Dates”), and subsequently revising item III. G., which was retitled “Modifying Loans more than 12 months prior to the stated Maturity Date”; (6) granted a loan of up to $335,000 to Providence Presbyterian Church, Pataskala, Ohio, for the purpose of purchasing the property located at 7095 Summit Road SW, Pataskala, Ohio, to be used as their worship facilities; (7) granted new terms for a previously granted loan modification to Emmanuel Orthodox Presbyterian Church, Wilmington, Delaware, for its loan on its worship facilities located at 1006 Wilson Road, Wilmington, Delaware, effective July 15, 2014; (8) appointed Kathleen W. Bube to serve as an assistant secretary to the Board, (per Bylaws Article IV, Section 1); (9) granted a loan of up to $300,000 to Faith Presbyterian Church, Garland, Texas, for the purpose of purchasing the property located at 414 & 418 Cashmere Drive, Garland, Texas, for use as their worship facilities; (10) granted a modification to New Life Presbyterian Church, Canton, New York, for its loan on its worship facilities located at 155 State Highway 310, Canton, New York, effective December 15, 2014, (its second loan was paid off prior to the modification effective date); (11) granted a loan of up to $100,000 to Immanuel Orthodox Presbyterian Church, Medford, New Jersey, for the purpose of renovating the church building known as Liberty Tabernacle Family Worship Center for use as their worship facilities. The loan request was later withdrawn; (12) authorized the loan fund manager, in consultation with the president, to (a) negotiate the receipt of legal title to all real property owned by Christ Presbyterian Church, Elkton, Maryland, as full satisfaction of the entire loan balance and accrued interest due the Loan Fund; (b) negotiate a contract for the sale of the worship facility real property located at 2420 Singerly Road, Elkton, Maryland, to Glasgow Reformed Presbyterian Church (PCA); (c) negotiate a contemporaneous lease agreement with Glasgow Reformed Presbyterian Church (PCA); and (d) obtain necessary legal and other counsel with the cost of all services as well as all costs of interim ownership by the Loan Fund, including but not limited to insurance, taxes, fees of any kind, be incorporated into the purchase price by Glasgow Reformed Presbyterian Church (PCA); (13) granted a loan of up to $100,000 to Emmanuel Orthodox Presbyterian Church, Whippany, New Jersey, for the purpose of maintaining and preparing for sale their worship facilities, the property located at 325 Whippany Road, Whippany, New Jersey; (14) granted a loan of up to $50,000 to Covenant Orthodox Presbyterian Church, West Lebanon, New Hampshire, for the purpose of making essential repairs and for capital expenses to the worship building (being purchased) located at 99 Maple Street, West Lebanon, New Hampshire, for use as its worship facilities; (15) granted a loan
of up to $145,000 to Faith Bible Church, Brick, New Jersey, for the purpose of purchasing the
property located at 58 Red Wing Avenue, Brick, New Jersey, for use as the church manse, such
loan intended to be a short-term loan until the current manse located at 410 Raleigh Avenue,
Brick, New Jersey, is sold; and (16) granted a second loan of up to $95,000 to Mid Cities Pres-
byterian Church, Bedford, Texas, for the purpose of constructing a concrete parking lot next to
the church’s worship building located at 1810 Brown Trail, Bedford, Texas.

Under the provisions of new item III. G. of the Loan Fund’s Policies & Procedures, the
Board was notified that the following loans were modified with no Board action required: (1)
the loan to Grace Orthodox Presbyterian Church, Wasilla, Alaska, on its worship facilities lo-
cated at 2851 Bogard Road, Wasilla, Alaska, was modified effective on the current loan’s ma-
turity date, September 15, 2014; (2) the loan to Grace Reformed Church, Walkerton, Indiana,
on its worship facilities located at 700 Van Buren Street, Walkerton, Indiana, was modified
effective on the current loan’s maturity date, December 15, 2014.

The loans granted in 2014 to Emmanuel Orthodox Presbyterian Church, Whippany,
New Jersey, and Mid Cities Presbyterian Church, Bedford, Texas (loan #2), were not disbursed
in 2014. The loan granted in 2013 to Shiloh Presbyterian Church, Cary, North Carolina was
disbursed in 2014. The loan granted in 2012 to New Hope Presbyterian Church, Bridgeton,
New Jersey, was disbursed in 2014.

The balances due on loans from the Orthodox Presbyterian Church Loan Fund as of
December 31, 2014, are as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Balance Due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Appleton, Wisconsin – Apple Valley Presbyterian Church</td>
<td>$ 185,683.25</td>
</tr>
<tr>
<td>Austin, Texas – Providence Presbyterian Church</td>
<td>287,344.43</td>
</tr>
<tr>
<td>Barre, Vermont – Covenant Orthodox Presbyterian Church</td>
<td>52,629.83</td>
</tr>
<tr>
<td>Beavercreek, Ohio – Redeemer Orthodox Presbyterian Church</td>
<td>42,122.92</td>
</tr>
<tr>
<td>Bedford, Texas – Mid Cities Presbyterian Church</td>
<td>97,697.35</td>
</tr>
<tr>
<td>Bedford, Texas – Mid Cities Presbyterian Church (2nd loan; unfunded)</td>
<td>0</td>
</tr>
<tr>
<td>Bellmawr, New Jersey – Immanuel Orthodox Presbyterian Church</td>
<td>122,772.42</td>
</tr>
<tr>
<td>Bradenton, Florida – Providence Presbyterian Church</td>
<td>239,438.83</td>
</tr>
<tr>
<td>Brick, New Jersey – Faith Bible Church</td>
<td>145,000.00</td>
</tr>
<tr>
<td>Bridgeton, New Jersey – New Hope Presbyterian Church</td>
<td>31,582.39</td>
</tr>
<tr>
<td>California, Maryland – Grace and Peace Presbyterian Church</td>
<td>40,472.79</td>
</tr>
<tr>
<td>Canton, New York – New Life Presbyterian Church</td>
<td>147,659.04</td>
</tr>
<tr>
<td>Cary (Raleigh), North Carolina – Shiloh Presbyterian Church</td>
<td>735,728.04</td>
</tr>
<tr>
<td>Chattanooga, Tennessee – Cornerstone Orthodox Presbyterian Church</td>
<td>274,409.81</td>
</tr>
<tr>
<td>Corvallis, Oregon – Westminster Presbyterian Church</td>
<td>499,372.39</td>
</tr>
<tr>
<td>Elkton, Maryland – Christ Presbyterian Church</td>
<td>220,000.00</td>
</tr>
<tr>
<td>Farmington Hills, Michigan – Oakland Hills Community Church</td>
<td>525,068.80</td>
</tr>
<tr>
<td>Fort Worth, Texas – Covenant Presbyterian Church</td>
<td>365,909.30</td>
</tr>
<tr>
<td>Fredericksburg, Virginia – Bethel Reformed Presbyterian Church</td>
<td>762,892.68</td>
</tr>
<tr>
<td>Garland, Texas – Faith Presbyterian Church</td>
<td>259,049.68</td>
</tr>
</tbody>
</table>

Appendix
<table>
<thead>
<tr>
<th>City</th>
<th>Church Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grayslake, Illinois</td>
<td>Hope Orthodox Presbyterian Church</td>
<td>512,782.58</td>
</tr>
<tr>
<td>Greensboro, North Carolina</td>
<td>Providence Presbyterian Church</td>
<td>444,819.64</td>
</tr>
<tr>
<td>Hillsdale, Michigan</td>
<td>Hillsdale Orthodox Presbyterian Church</td>
<td>165,711.16</td>
</tr>
<tr>
<td>Idaho Falls, Idaho</td>
<td>New Geneva Orthodox Presbyterian Church</td>
<td>26,784.43</td>
</tr>
<tr>
<td>Joliet, Illinois</td>
<td>New Covenant Community Church</td>
<td>435,869.46</td>
</tr>
<tr>
<td>Lansing, Michigan</td>
<td>Grace Orthodox Presbyterian Church</td>
<td>67,260.77</td>
</tr>
<tr>
<td>Manchester, New Hampshire</td>
<td>Amoskeag Presbyterian Church</td>
<td>106,421.82</td>
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<tr>
<td>Matthews, North Carolina</td>
<td>Matthews Orthodox Presbyterian Church</td>
<td>139,991.95</td>
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<tr>
<td>Mifflinburg, Pennsylvania</td>
<td>Providence Orthodox Presbyterian Church</td>
<td>88,011.27</td>
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<tr>
<td>New Bern, North Carolina</td>
<td>Covenant Orthodox Presbyterian Church</td>
<td>284,265.43</td>
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<tr>
<td>Pataskala, Ohio</td>
<td>Providence Presbyterian Church (1st part of loan)</td>
<td>185,000.00</td>
</tr>
<tr>
<td>Pataskala, Ohio</td>
<td>Providence Presbyterian Church (2nd part of loan)</td>
<td>150,000.00</td>
</tr>
<tr>
<td>Philadelphia, Pennsylvania</td>
<td>Grace Fellowship Orthodox Presbyterian Church</td>
<td>135,522.84</td>
</tr>
<tr>
<td>Philadelphia, Pennsylvania</td>
<td>Grace Church, OPC</td>
<td>25,051.94</td>
</tr>
<tr>
<td>Phillipsburg, New Jersey</td>
<td>River of Life Orthodox Presbyterian Church</td>
<td>268,410.13</td>
</tr>
<tr>
<td>Phoenix, Arizona</td>
<td>Calvin Orthodox Presbyterian Church</td>
<td>737,278.02</td>
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<tr>
<td>Pittsburg, California</td>
<td>Delta Oaks Presbyterian Church</td>
<td>361,948.64</td>
</tr>
<tr>
<td>Pittsburg, California</td>
<td>Delta Oaks Presbyterian Church (SAFE loan)</td>
<td>100,000.00</td>
</tr>
<tr>
<td>Puerto Rico</td>
<td>Iglesia Presbiteriana Reformada en San Juan (1st loan)</td>
<td>166,635.54</td>
</tr>
<tr>
<td>Puerto Rico</td>
<td>Iglesia Presbiteriana Reformada en San Juan (2nd loan)</td>
<td>49,333.10</td>
</tr>
<tr>
<td>Puerto Rico</td>
<td>Iglesia Presbiteriana Reformada en San Juan (SAFE loan)</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Puerto Rico</td>
<td>Primera Iglesia Presbiteriana Ortodoxa Jesus es le Verdad (1st loan)</td>
<td>212,272.17</td>
</tr>
<tr>
<td>Puerto Rico</td>
<td>Primera Iglesia Presbiteriana Ortodoxa Jesus es le Verdad (2nd loan)</td>
<td>90,824.73</td>
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<tr>
<td>Raleigh, North Carolina</td>
<td>Pilgrim Orthodox Presbyterian Church</td>
<td>102,754.84</td>
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<tr>
<td>Reading, Pennsylvania</td>
<td>Covenant Presbyterian Church (1st loan)</td>
<td>973,511.89</td>
</tr>
<tr>
<td>Reading, Pennsylvania</td>
<td>Covenant Presbyterian Church (2nd loan)</td>
<td>109,347.19</td>
</tr>
<tr>
<td>Rockport, Maine</td>
<td>Lakeview Orthodox Presbyterian Church</td>
<td>93,025.49</td>
</tr>
<tr>
<td>Salt Lake City, Utah</td>
<td>Christ Presbyterian Church</td>
<td>137,312.41</td>
</tr>
<tr>
<td>San Antonio, Texas</td>
<td>Grace Orthodox Presbyterian Church</td>
<td>261,143.43</td>
</tr>
<tr>
<td>Southfield, Michigan</td>
<td>Providence Orthodox Presbyterian Church</td>
<td>47,408.88</td>
</tr>
<tr>
<td>St. Paul, Minnesota</td>
<td>Mission Orthodox Presbyterian Church</td>
<td>154,037.19</td>
</tr>
<tr>
<td>St. Paul, Minnesota</td>
<td>Mission Orthodox Presbyterian Church (SAFE loan)</td>
<td>40,000.00</td>
</tr>
<tr>
<td>Taylors, South Carolina</td>
<td>Covenant Community Orthodox Presbyterian Church</td>
<td>137,752.42</td>
</tr>
</tbody>
</table>
Vandalia, Ohio – Covenant Orthodox Presbyterian Church (1st loan) 199,352.76
Vandalia, Ohio – Covenant Orthodox Presbyterian Church (2nd loan) 178,153.87
Walkerton, Indiana – Grace Reformed Church 51,258.05
Wasilla, Alaska – Grace Orthodox Presbyterian Church 146,095.80
West Barnstable, Massachusetts – Presbyterian Church of Cape Cod 68,248.08
West Lebanon, New Hampshire – Providence Presbyterian Church 50,000.00
Whippany, New Jersey – Emmanuel Orthodox Presbyterian Church (unfunded) 0
Wilmington, Delaware – Emmanuel Orthodox Presbyterian Church 331,984.50
TOTAL of all loans held by OPCLF as of December 31, 2014 $12,920,416.37
During 2014 the loans to Stratford Presbyterian Church, Stratford, New Jersey, and New Life Presbyterian Church (loan #2), Canton, New York, were paid off.

IX. CONTINGENT FUND

The Contingent Fund was created through special gifts to the Committee and includes receipts from bequests. These funds have been used to provide loans for the purchase of church properties, to assist in building needs, and to supplement program funds to finance capital purchases. The Fund is also used to provide a cash reserve for the General Fund to cover any deficit in that Fund.

The balances due on all loans from this Fund as of December 31, 2014, are as follows:

Horsham, Pennsylvania – Janet L. Gregson 37,000.83
Neon, Kentucky – Covenant Reformed Presbyterian Church 26,597.80
Pennsville, New Jersey – Grace Orthodox Presbyterian Church 13,867.35
Warminster, Pennsylvania – the Rev. Richard R. Gerber 138,772.75
TOTAL of all loans held by Contingent Fund as of December 31, 2014 $ 523,090.19

During 2014 the loan to Hope Presbyterian Church, Syracuse, New York, was paid off.

X. AUXILIARY MINISTRIES

A. OPC Ministerial Information Form for Ministers/Licentiates

The General Assembly has assigned to the Committee the responsibility of administering a file of completed Ministerial Information Forms submitted by licentiates and ministers of the OPC who desire to have their availability known to the churches without pastors. Ordained ministers and licentiates from other denominations may also submit completed forms for consideration by pulpit committees and home missions committees. Completed forms are kept on file and distributed for six months. At the end of the six-month period a man may complete and file a new form with the Committee. All churches requesting this information are sent copies. An updated list of vacant pulpits is also maintained in conjunction with the stated clerk and is posted on chmce.org.
B. 2015 Salary Scale Guidelines

Salary scale guidelines for assisting churches and presbyteries in arriving at compensation packages for church planters in the initial phase of a mission work have been adopted annually for many years by the Committee on Home Missions and Church Extension. The Salary Scale reflects an earlier day when the Committee called men to church planting efforts and guaranteed their salary according to the Scale for a certain number of years.

In more recent times the Committee has stressed the fact that these are guidelines to serve as a starting point in arriving at an adequate salary package for those called to a church planting situation. The Committee is pleased that the Salary Scale has also been consulted by established churches in calling a pastor and in some instances evaluating annually the compensation for their pastor as well. While the approach to establishing the initial salary package for a church planter has changed, the Guidelines have continued to serve as an ongoing means to help determine beginning salary packages under our present policies for church planting.

In compiling a salary package in any instance (mission work or organized congregation), the ideal compensation package reflects the following:

1. Base Salary. The calling body should make adequate provision for the pastor and his family (factors include the size of the family, personal preferences, style of living, amount of debt, if any—such as car loans, education loans, etc.). The Committee suggests a base salary of $34,841 for the first year of service following ordination. NOTE: This schedule reflects an increase of 3% over 2014.

<table>
<thead>
<tr>
<th>Years of Service</th>
<th>Base Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>$34,841</td>
</tr>
<tr>
<td>2nd</td>
<td>$35,711</td>
</tr>
<tr>
<td>3rd</td>
<td>$36,605</td>
</tr>
<tr>
<td>4th</td>
<td>$37,521</td>
</tr>
<tr>
<td>5th</td>
<td>$38,458</td>
</tr>
<tr>
<td>6th</td>
<td>$39,418</td>
</tr>
<tr>
<td>7th</td>
<td>$40,383</td>
</tr>
<tr>
<td>8th</td>
<td>$41,215</td>
</tr>
<tr>
<td>9th</td>
<td>$42,450</td>
</tr>
<tr>
<td>10th</td>
<td>$43,511</td>
</tr>
<tr>
<td>11th</td>
<td>$44,599</td>
</tr>
<tr>
<td>12th</td>
<td>$45,714</td>
</tr>
<tr>
<td>13th</td>
<td>$46,859</td>
</tr>
<tr>
<td>14th</td>
<td>$48,028</td>
</tr>
<tr>
<td>15th</td>
<td>$49,230</td>
</tr>
</tbody>
</table>

2. Housing considerations. Consideration should be given to housing costs in the area, the ability of the pastor to rent or purchase adequate housing for his family, and personal preferences. When a realistic amount has been mutually arrived upon between the pastor and the congregation, the proper body should record that amount as “Housing Allowance” (in ad-
dition to salary) for tax purposes. This Housing Allowance shall include all utilities and other house-related items recognized by the IRS as being covered under the Allowance stipulation.

3. Car allowance. A car is an important part of a man’s ministry. Providing for this cost depends upon several factors: condition of a car when a man is called to the field, type of car, and family circumstances that might substantiate having more than one car. In carrying out his ministerial tasks the pastor should be reimbursed at the IRS allowable rate.

4. Hospitalization. The congregation should pay the cost for medical/hospitalization premiums for the pastor and his family.

5. Pension. The church should pay 8% of the pastor’s salary (base salary and housing allowance) as a pension premium, with the strong suggestion that he participate in the OPC Pension Plan.

6. Social Security. The church should pay one-half of the pastor’s Social Security premiums. For pastors not in the Social Security program, the church should pay one-half of the annual investment in an established investment or retirement income plan, this being on the same basis and in the same amount as though the pastor were in Social Security.

7. Other considerations. The calling body may also consider as part of the salary package items such as: arrangements to help in house purchase with a down payment if needed, disability insurance, and assistance in meeting Christian school tuition for children. The ability to implement any or all of the above suggestions is determined in part by the following:

a. The congregation’s ability to meet the initial terms of the call with reasonable projections for annual evaluations, including increases as needed and prudent.

b. In the case of mission works, financial aid from CHMCE, the presbytery and other possible outside sources as significant factors in determining the salary package. CHMCE support is premised on annual presbytery requests with a maximum commitment of four years.

XI. GENERAL ASSEMBLY MATTERS

The Committee appointed the Rev. John S. Shaw, general secretary; the Rev. John R. Hilbelink, Committee President; and Mr. Garret A. Hoogerhyde, Committee Treasurer, as their representatives to the 82nd General Assembly.

XII. ADMINISTRATION

A. Committee Members:

Class of 2015
Ministers: Mark R. Brown, John R. Hilbelink, Dale A. Van Dyke
Ruling Elders: Jerold W. Barnett, John M. Mauldin

Class of 2016
Ministers: John Currie, Donald M. Poundstone, Gerald S. Taylor
Ruling Elders: Gregory S. De Jong, Garret A. Hoogerhyde

Class of 2017
Ministers: Jeffery A. Landis, Larry G. Mininger, J. Mark Sallade
Ruling Elders: Keith A. LeMahieu, James W. Van Dam

B. Committee Officers:

President, John R. Hilbelink
Vice President, Jeffery A. Landis
Secretary, Gerald S. Taylor
Treasurer, Garret A. Hoogerhyde

C. Executive Committee:

Messrs. Hilbelink (Chairman), Hoogerhyde, Mauldin, Sallade, and Taylor

D. Committee Representative to COC:

Mr. Hoogerhyde

E. Subcommittees:

Church Planting: Messrs. Barnett, Brown, Landis, Poundstone, Sallade, Van Dam
Finance: Messrs. De Jong, Hoogerhyde, Mauldin
Ministry Operations: Messrs. Currie, Hilbelink, LeMahieu, Mininger, Taylor, Van Dyke

F. Ministry Staff:

At the end of December 2014, Rev. Richard R. Gerber retired as the associate general secretary for the Committee after more than fifteen years of faithful and effective service. CHMCE is currently involved in a search for the next associate general secretary.

The current ministry staff consists of General Secretary John S. Shaw, who began his service to the Committee in March 2013.

The job descriptions call for a close working relationship between the general secretary and his associate and articulate a basic parity between them in their duties and responsibilities so as to allow for maximum care for the mission works and maximum presence in the presbyteries and the churches of the OPC.

G. Office Staff:

Mr. Sean D. Gregg has served well as the Staff Administrator for the Committee since May 2012. With a background in journalism and communication, Mr. Gregg continues to enhance the Committee’s ability to keep pace with the ever-changing opportunities for electronic and print communication.

XIII. ELECTIONS

The terms of the above-named Class of 2015 expire at this assembly.
REPORT OF THE COMMITTEE ON COORDINATION

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      1. General Assembly Elections
      2. Program Committee Elections
      3. General Secretaries
   B. Officers
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      2. Vice Chairman
      3. Secretary
      4. Treasurer
   C. Standing Subcommittees
      1. Administration
      2. Promotional Guidelines and Stewardship Education
      3. Program Review
      4. Chairman
   D. Meetings
III. ACCOMPLISHMENTS
   A. Worldwide Outreach Program
      1. 2014 Financial Results
      2. Financial Reserves
   B. Coordinated Promotional Efforts
      1. Combined Worldwide Outreach oriented materials
      2. OPC Ambassador Program
      3. Stewardship Education
   C. Administrative
      1. Staff
      2. Accounting and Database Management
      3. Planning
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V. 2016 BUDGET FOR THE COMMITTEE
VI. RECOMMENDATIONS
   A. Approval of 2016 Worldwide Outreach Program
   B. Designation of excess 2015 Worldwide Outreach funds
VII. ELECTIONS
   A. Term Expirations
CHARTS AND TABLES

I. PURPOSE

The purposes of the Committee are to recommend to the General Assembly a combined budget for the three program committees (Christian Education, Foreign Missions, and Home Missions and Church Extension) for the succeeding year so as to help the Church maximize the use of its resources for the fulfillment of its tasks, to support the ministry of the pastors and
sessions in their responsibility to teach and encourage the practice of biblical stewardship in
the Church and to help coordinate the promotion of the work of the three program committees
in the development of support for their work.

II. OPERATION

A. Membership

1. Elected by the General Assembly [year elected]
   a. Class of 2015
      Ruling Elder William A. Muether [2010]
      The Rev. Anthony A. Monaghan [2009]
   b. Class of 2016
      Ruling Elder John D. Mazunik [2004]
      The Rev. Donald J. Duff [2010]
   c. Class of 2017
      Ruling Elder Paul H. Tavares [1999]
      The Rev. Stephen J. Oharek [2013]

2. Elected by the Program Committees

3. General Secretaries [ex officio]

B. Officers

1. Chairman – Ruling Elder Paul H. Tavares
2. Vice-Chairman – The Rev. Donald J. Duff
3. Secretary – The Rev. Anthony A. Monaghan
4. Treasurer – Ruling Elder Garret A. Hoogerhyde

C. Standing Subcommittees

1. Administration
   The Administration Subcommittee, consisting of Messrs. Duff, Hoogerhyde,
   and Muether, is principally responsible for arranging the orderly receiving and accounting
   of funds for the program committee. It also serves to provide oversight for the work and budget
   of the Director of Finance and Planned Giving and his staff.

2. Promotional Guidelines and Stewardship Education
   The Promotional Guidelines and Stewardship Education Subcommittee, consist-
   ing of Messrs. Jackson, Mazunik and Monaghan, is principally responsible for approving
   guidelines for promotion of the work and developing support for the program committees,
developing and preparing programs to encourage the practices of good stewardship, encouraging the procurement of support from individuals through both current and deferred giving, and providing counsel, assistance, and literature aimed at increasing the commitment of each member of the Church in the use of his or her means, times, and talents in the work of Christ’s kingdom.

3. Program Review
   The Program Review Subcommittee, consisting of Messrs. Jerrell, Oharek, and Tavares, plus the three general secretaries, is principally responsible for organizing the review of the program committees’ programs and budgets and preparing a proposed Worldwide Outreach budget for the following year for the Committee’s approval.

4. Chairman
   The Chairman serves ex officio on all standing subcommittees.

D. Meetings
   The Committee met three times since the last Assembly: September 8, 2014 (via teleconference), January 12, 2015 (via teleconference), and March 27, 2015 at the Administrative Offices in Willow Grove, PA.

III. ACCOMPLISHMENTS

A. Worldwide Outreach Program

1. 2014 Financial Results
   The continued focus of the Worldwide Outreach (WWO) program of the Orthodox Presbyterian Church remains in continuing to stress the importance of seeing the work in its singular goal—advancing the Gospel of Christ through focused efforts in Christian Education, Foreign Missions, and Home Missions. With a very strong Thank Offering, we rejoice in the ways the Lord was pleased to bless giving toward WWO in 2014. The year-end financial results revealed a slight deficit against the proposed budget for each of the program committees. This was due in part to a 5.1% decrease in overall giving from 2013 to 2014.

2. Financial Reserves
   As we have reported in past years, the funding within Worldwide Outreach needs to be understood in light of how each Committee has chosen to use their financial reserves. Each of the Committees (at various levels) continued to satisfy their individual budgets through the use of the cash reserves God has granted. This is in place for 2014 (as it has been in the past) with the acknowledgement that God has provided the funds for use as the needs arise. Looking forward into 2015, it is conceivable that the remaining cash reserves of the Foreign Missions may be exhausted. All Committees have limited their 2015 work in light of their shrinking reserves. In viewing 2015 budgets and beyond, we again remind the whole of the Orthodox Presbyterian Church of the situation and the future impacts to the advance of each of the programs making up WWO. Continued use of the reserves (without replenishment) will present Committees with difficult decisions which may require retraction in ongoing programs.
B. Coordinated Promotional Efforts

1. Combined Worldwide Outreach oriented materials
   Work on refreshing some of the basic printed materials used for WWO are in process. We anticipate in 2015 an updated WWO brochure for use by the various Committees. The brochure will continue as a supporting tool which illustrates Worldwide Outreach and its supporting programs to the churches and friends of the OPC. The General Secretaries and the Director of Finance and Planned Giving are working together in exploring all opportunities to determine how best to use the many tools available to meet the needs of delivering timely information to the church at large. Expanding electronic tools create the means for linking the church for prayer and support. There are no specific budget allocations for support in the proposed 2015 budget.

2. OPC Ambassador Program
   In 2015 the OPC Ambassador Program gathered for a meeting in Atlanta, GA. The ongoing effort is to bring selected representatives from a number of presbyteries together for an update of all parts of Worldwide Outreach. The goal is to see our Ambassadors take the information back to each of their presbyteries and instruct, encourage, and promote the ongoing work of Worldwide Outreach. Our Ambassadors are regularly going back to their individual Presbyteries and sharing the information gained to instruct local churches in regard to WWO. We believe the continued growth in the number of churches within the OPC participating in regular giving to WWO is one of the results of the program. The program will continue into 2015.

3. Stewardship Education
   We recognize that the church greatly benefits from the regular opportunities of instruction in stewardship and estate planning offered from the Director of Finance and Planned Giving (Mr. Haney). With the movement of the Staff Accountant, Mr. Haney has been working on the ongoing needs in accounting support. We anticipate that Mr. Haney will complete his assessments and be ready to make his necessary changes to continue the work in the handling of funds within all parts of Worldwide Outreach by early 2016. Mr. Haney also sees opportunities in serving the church by growing his work in stewardship and financial planning seminars within the OPC. We look forward to seeing him grow this area of his labors.

C. Administrative

1. Staff
   Our Director of Finance and Planned Giving, Mr. David E. Haney, continued his full-time work for the Committee. After his retirement in 2014, the Rev. Douglas A. Watson has continued to serve as a part-time Staff Accountant. Mrs. Janet L. Gregson works as Assistant to the Director of Finance and also serves as Office Manager for the three program committees.

2. Accounting and Database Management
   The accounting and data management system installed in 2013 continues to be developed and are proving to be of great benefit to the church in the consolidation of many databases. Mrs. Charlene Tipton now serves the Committee part-time as the Database Administrator in addition to her responsibilities as the Assistant to the Stated Clerk of the General Assembly.
3. Planning

A considerable time was spent by this subcommittee reviewing the staffing needs in support Mr. Haney’s efforts. Restructuring of responsibilities will be done as a result of Rev. Watson’s retirement. A search will be undertaken to bring in a Controller who will take on the overall accounting responsibilities. This will allow Mr. Haney to devote more time to his responsibilities with the OPC Loan Fund as well as to expand the Stewardship work, which he has successfully undertaken in past years. A review of Mr. Haney’s overall work and commitments were also done at the spring 2015 meeting. The conclusion is that we continue to be very thankful for how Mr. Haney’s actively uses his talents for the benefit of the Lord’s work in the OPC.

IV. ITEMS TO BE REPORTED TO THE GENERAL ASSEMBLY

A. Special Relationships Requests

No requests for Special Relationships were brought to the Committee this year.

B. Special Relationships Review

The Committee continues to review the status of special relationships entered into by the Committee on Foreign Missions with certain presbyteries and/or sessions. The list of approved relationships is contained in section IV.G of the report of the Committee on Foreign Missions and below.

V. 2016 BUDGET FOR THE COMMITTEE

<table>
<thead>
<tr>
<th></th>
<th>2014 Actual</th>
<th>2014 Budget</th>
<th>2015 Budget</th>
<th>2015 Revised</th>
<th>2016 Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Worldwide Outreach</td>
<td>330,000</td>
<td>330,000</td>
<td>340,000</td>
<td>340,000</td>
<td>360,000</td>
</tr>
<tr>
<td>Interest</td>
<td>17,285</td>
<td>20,000</td>
<td>20,000</td>
<td>15,000</td>
<td>15,000</td>
</tr>
<tr>
<td>Administrative Fees</td>
<td>30,000</td>
<td>30,000</td>
<td>15,000</td>
<td>30,000</td>
<td>30,000</td>
</tr>
<tr>
<td>Other Income</td>
<td>90</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total Revenue</td>
<td>377,375</td>
<td>380,000</td>
<td>375,000</td>
<td>385,000</td>
<td>405,000</td>
</tr>
</tbody>
</table>

| Expenses             |             |             |             |              |             |
| Staff Salaries - Accounting | 132,114     | 169,983     | 131,766     | 138,620      | 165,898     |
| Housing Allowance - Accounting | 16,009      | 12,500      | 12,500      | 15,000       | 7,500       |
| Staff Benefits - Accounting | 59,965      | 49,543      | 47,833      | 48,753       | 61,740      |
| Planned Giving Program | 74,774      | 76,540      | 77,698      | 78,907       | 82,031      |
| Staff Travel & Training | 3,648       | 3,500       | 4,000       | 4,000        | 4,000       |
| Office Rent          | 10,000      | 10,000      | 10,000      | 10,000       | 10,000      |
| Telephone            | 885         | 1,250       | 1,250       | 1,250        | 1,250       |
Eighty-second General Assembly

### 2014 Budget Actual, 2014 Revised Budget, 2015 Budget, 2015 Revised Budget, 2016 Budget

<table>
<thead>
<tr>
<th>Category</th>
<th>2014 Actual</th>
<th>2014 Revised</th>
<th>2015 Budget</th>
<th>2015 Revised</th>
<th>2016 Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>Postage</td>
<td>4,384</td>
<td>6,500</td>
<td>6,500</td>
<td>6,500</td>
<td>6,500</td>
</tr>
<tr>
<td>Office Equipment/Maintenance</td>
<td>4,802</td>
<td>2,500</td>
<td>1,000</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Copier/Office Expenses</td>
<td>3,467</td>
<td>4,000</td>
<td>5,000</td>
<td>5,000</td>
<td>5,000</td>
</tr>
<tr>
<td>Committee Meetings</td>
<td>4,290</td>
<td>3,800</td>
<td>3,800</td>
<td>3,800</td>
<td>3,800</td>
</tr>
<tr>
<td>Printed Material</td>
<td>0</td>
<td>2,500</td>
<td>2,500</td>
<td>2,500</td>
<td>2,500</td>
</tr>
<tr>
<td>Audit</td>
<td>14,475</td>
<td>14,500</td>
<td>13,000</td>
<td>13,000</td>
<td>13,500</td>
</tr>
<tr>
<td>Promotion (Thank Offering + Ambassador)</td>
<td>14,332</td>
<td>19,000</td>
<td>19,000</td>
<td>19,000</td>
<td>19,000</td>
</tr>
<tr>
<td>Computer Software Support/Upgrades</td>
<td>see below</td>
<td>see below</td>
<td>see below</td>
<td>see below</td>
<td>see below</td>
</tr>
<tr>
<td>Database Development &amp; Management</td>
<td>29,537</td>
<td>48,000</td>
<td>37,391</td>
<td>42,425</td>
<td>42,425</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>3,568</td>
<td>1,000</td>
<td>1,000</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Total Expenses</td>
<td>376,248</td>
<td>425,116</td>
<td>374,238</td>
<td>390,755</td>
<td>427,143</td>
</tr>
<tr>
<td>Excess/(Deficiency)</td>
<td>1,128</td>
<td>-45,116</td>
<td>762</td>
<td>-5,755</td>
<td>-22,143</td>
</tr>
</tbody>
</table>

### VI. RECOMMENDATIONS

#### A. Approval of 2016 Worldwide Outreach Program

The Committee recommends that the 82nd General Assembly approve the following Worldwide Outreach program for 2016 and allocation of undesignated contributions as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Requested 2016</th>
<th>Proposed 2016</th>
</tr>
</thead>
<tbody>
<tr>
<td>Committee Budget</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian Education</td>
<td>$480,000</td>
<td>$465,000</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>$1,685,000</td>
<td>$1,685,000</td>
</tr>
<tr>
<td>Home Missions</td>
<td>$1,315,000</td>
<td>$1,300,000</td>
</tr>
<tr>
<td>Subtotal</td>
<td>$3,480,000</td>
<td>$3,450,000</td>
</tr>
<tr>
<td>Coordination</td>
<td>$360,000</td>
<td>$350,000</td>
</tr>
<tr>
<td>New Horizons</td>
<td>$280,000</td>
<td>$280,000</td>
</tr>
<tr>
<td>Subtotal</td>
<td>$640,000</td>
<td>$630,000</td>
</tr>
<tr>
<td>Grand Total</td>
<td>$4,120,000</td>
<td>$4,080,000</td>
</tr>
</tbody>
</table>
Increase over 2015 approved  3.0%  
Increase over 2014 actual  12.4% 

Allocation of undesignated contributions:
Christian Education:  15.00% 
Foreign Missions:  42.00% 
Home Missions:  43.00% 

B. In reviewing the minutes of its meeting on April 4, 2014, the Committee discovered that it had omitted a component of its recommendation for the program of Worldwide Outreach for 2015 to the 81st (2014) General Assembly, which omission was also carried over into the Committee’s report to that Assembly (cf. Minutes of the 81st [2014] General Assembly, pages 237–238), accordingly:
The Committee recommends to the 82nd (2015) General Assembly that, for the year 2015, in the event the Assembly-approved WWO allocations for the CCE and the CHMCE ($451,500 and $1,275,000, respectively) are fully funded, any excess WWO funds received thereafter would be allocated 100 percent to the CFM.

VII. ELECTIONS

A. Term Expirations
The terms of the Rev. Anthony A. Monaghan and Ruling Elder William A. Muether expire at this Assembly. Under Standing Rule X.2.i, both men are eligible to be re-elected. This Assembly should elect one minister and one ruling elder to the Class of 2018.
## WORLDWIDE OUTREACH

**Total Budgets and Receipts: 2006 - 2016**

<table>
<thead>
<tr>
<th>Year</th>
<th>WWO Receipts</th>
<th>Increase</th>
<th>% Incr.</th>
<th>WWO Budget</th>
<th>Increase</th>
<th>% Incr.</th>
<th>Receipts as % of Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>2006</td>
<td>2,620,003</td>
<td>410,445</td>
<td>15.7%</td>
<td>2,652,000</td>
<td>240,438</td>
<td>9.1%</td>
<td>98.8%</td>
</tr>
<tr>
<td>2007</td>
<td>3,030,448</td>
<td>-188,666</td>
<td>-6.2%</td>
<td>3,060,906</td>
<td>168,468</td>
<td>5.8%</td>
<td>96.8%</td>
</tr>
<tr>
<td>2008</td>
<td>3,490,769</td>
<td>648,967</td>
<td>22.8%</td>
<td>3,400,000</td>
<td>339,094</td>
<td>11.1%</td>
<td>96.3%</td>
</tr>
<tr>
<td>2009</td>
<td>3,193,036</td>
<td>-297,733</td>
<td>-8.5%</td>
<td>3,220,000</td>
<td>-180,000</td>
<td>-5.3%</td>
<td>91.2%</td>
</tr>
<tr>
<td>2010</td>
<td>3,417,306</td>
<td>224,270</td>
<td>7.0%</td>
<td>3,400,000</td>
<td>180,000</td>
<td>5.6%</td>
<td>99.5%</td>
</tr>
<tr>
<td>2011</td>
<td>3,398,988</td>
<td>-18,318</td>
<td>-0.5%</td>
<td>3,520,000</td>
<td>120,000</td>
<td>3.5%</td>
<td>96.6%</td>
</tr>
<tr>
<td>2012</td>
<td>3,864,052</td>
<td>465,064</td>
<td>13.7%</td>
<td>3,695,000</td>
<td>175,000</td>
<td>5.0%</td>
<td>104.6%</td>
</tr>
<tr>
<td>2013</td>
<td>3,665,613</td>
<td>-198,439</td>
<td>-5.1%</td>
<td>3,790,000</td>
<td>95,000</td>
<td>2.6%</td>
<td>96.7%</td>
</tr>
<tr>
<td>2014</td>
<td>4,000,000</td>
<td>210,000</td>
<td>5.5%</td>
<td>4,140,000</td>
<td>140,000</td>
<td>3.5%</td>
<td>99.6%</td>
</tr>
<tr>
<td>Averages</td>
<td>130,701</td>
<td>4.8%</td>
<td></td>
<td></td>
<td></td>
<td>$148,800</td>
<td>4.6%</td>
</tr>
</tbody>
</table>

**WWO: Receipts and Budgets 2006-2016**

- **Receipts**
- **Budget**

---

[Graph showing WWO: Receipts and Budgets 2006-2016]
## WORLDWIDE OUTREACH
### Sources of Funds

<table>
<thead>
<tr>
<th></th>
<th>Actual 2014</th>
<th>Approved 2015</th>
<th>Requested 2016</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
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<tr>
<td>OPC</td>
<td>$3,665,613</td>
<td>$3,980,000</td>
<td>$4,120,000</td>
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<tr>
<td>Non OPC</td>
<td>0</td>
<td>20,000</td>
<td>20,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>54,364</td>
<td>52,965</td>
<td>52,965</td>
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<tr>
<td>Total Revenues</td>
<td>$3,719,977</td>
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<td>$4,192,965</td>
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<td>$4,033,048</td>
<td>$4,342,219</td>
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WORLDWIDE OUTREACH

Use of Funds

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<th>Actual 2014</th>
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<tr>
<td>PROGRAM SERVICES</td>
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</tr>
<tr>
<td>Christian Education</td>
<td>$297,897</td>
<td>$327,000</td>
<td>$324,000</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>1,097,838</td>
<td>1,193,721</td>
<td>1,282,324</td>
</tr>
<tr>
<td>Home Missions &amp; Ch. Ext.</td>
<td>867,678</td>
<td>958,100</td>
<td>969,300</td>
</tr>
<tr>
<td>New Horizons</td>
<td>263,088</td>
<td>280,000</td>
<td>280,000</td>
</tr>
<tr>
<td>Total Program Services</td>
<td>$2,526,501</td>
<td>$2,758,821</td>
<td>$2,855,624</td>
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<td>SUPPORTING SERVICES</td>
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<td>TOTAL FUNDS USED</td>
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## WORLDWIDE OUTREACH PROGRAM COMMITTEE FUND BALANCES

2009-2014 balance sheets based on Auditor’s report

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<th>12/31/11</th>
<th>12/31/12</th>
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<td><strong>CHRISTIAN ED.</strong></td>
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<td>10,371</td>
<td>10,371</td>
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<td><strong>COORDINATION / G.A.</strong></td>
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<td>175,791</td>
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<td>240,308</td>
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<td>Total</td>
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<td><strong>TOTAL ALL FUNDS</strong></td>
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### WORLDWIDE OUTREACH

#### Combined General Funds: Revenues and Expenses

<table>
<thead>
<tr>
<th></th>
<th>Actual 2014</th>
<th>Approved 2015</th>
<th>Requested 2016</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES</strong></td>
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<tr>
<td>Contributions</td>
<td></td>
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<tr>
<td>OPC</td>
<td>$3,665,613</td>
<td>$3,980,000</td>
<td>$4,120,000</td>
</tr>
<tr>
<td>Non OPC</td>
<td>0</td>
<td>20,000</td>
<td>20,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>54,364</td>
<td>52,965</td>
<td>52,965</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td>$3,719,977</td>
<td>$4,052,965</td>
<td>$4,192,965</td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Program Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian Education</td>
<td>$297,897</td>
<td>$327,000</td>
<td>$324,000</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>1,097,838</td>
<td>1,193,721</td>
<td>1,282,324</td>
</tr>
<tr>
<td>Home Missions &amp; Ch. Ext.</td>
<td>867,678</td>
<td>958,100</td>
<td>969,300</td>
</tr>
<tr>
<td>New Horizons</td>
<td>263,088</td>
<td>280,000</td>
<td>280,000</td>
</tr>
<tr>
<td><strong>Total Program Services</strong></td>
<td>$2,526,501</td>
<td>$2,758,821</td>
<td>$2,855,624</td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian Education</td>
<td>$184,393</td>
<td>$200,523</td>
<td>$202,517</td>
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<td>Foreign Missions</td>
<td>508,264</td>
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<td>540,334</td>
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<tr>
<td><strong>Total Supporting Services</strong></td>
<td>1,509,372</td>
<td>1,589,153</td>
<td>1,636,353</td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td>$4,035,873</td>
<td>$4,347,974</td>
<td>$4,491,977</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>($315,896)</td>
<td>($295,009)</td>
<td>($299,012)</td>
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<tr>
<td>Funding of Deficit (Surplus):</td>
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<td></td>
</tr>
<tr>
<td>From (to) CCE cash reserves</td>
<td>70,887</td>
<td>70,258</td>
<td>40,752</td>
</tr>
<tr>
<td>From (to) CFM cash reserves</td>
<td>107,262</td>
<td>71,009</td>
<td>116,458</td>
</tr>
<tr>
<td>From (to) CHMCE cash reserves</td>
<td>137,486</td>
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<td>119,659</td>
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<td>From (to) NH cash reserves</td>
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<tr>
<td>From (to) COC cash reserves</td>
<td>(3,863)</td>
<td>(15,755)</td>
<td>22,143</td>
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<td><strong>Deficit (Surplus) funded</strong></td>
<td>$313,071</td>
<td>$289,254</td>
<td>$299,012</td>
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</table>

**Notes:**
- **Actual 2014**
  - Based on Auditor's reports
- **Approved 2015**
  - Based on Committees' reports, allocated in same manner as the Auditor.
- **Requested 2016**
  - Based on amounts requested by the Committees in their annual reports, allocated in the same manner as the Auditor.
  - All salary and benefits for staff are allocated as Supporting Services
COMMITTEE ON CHRISTIAN EDUCATION  
General Fund: Revenue and Expenses

<table>
<thead>
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<th>Actual 2014</th>
<th>Approved 2015</th>
<th>Requested 2016</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES</strong></td>
<td></td>
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<tr>
<td>Contributions</td>
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<tr>
<td>OPC</td>
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<td>Miscellaneous</td>
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<td><strong>Total Revenues</strong></td>
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<td><strong>EXPENSES</strong></td>
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<tr>
<td>Program Services</td>
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<tr>
<td>SMT Visitation</td>
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<td>Conferences</td>
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<td>Psalter Production</td>
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<tr>
<td><strong>Total Program Services</strong></td>
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<td>$327,000</td>
<td>$324,000</td>
</tr>
<tr>
<td>Supporting Services</td>
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<td></td>
</tr>
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<td>General administrative and Promotion</td>
<td>184,393</td>
<td>200,523</td>
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<td><strong>Total Expenses</strong></td>
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<td>$527,523</td>
<td>$526,517</td>
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<td><strong>EXCESS (Deficit)</strong></td>
<td>($70,887)</td>
<td>($70,258)</td>
<td>($40,752)</td>
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<tr>
<td><strong>Funding of Deficit (Surplus):</strong></td>
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<tr>
<td>Inter-fund transfers</td>
<td>$72,105</td>
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<td>$70,887</td>
<td>$70,258</td>
<td>$40,752</td>
</tr>
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</table>

Note:
The salary and benefits paid to the General Secretary have been allocated as follows:
33.3% to New Horizons, 66.6% to Christian Education.
### COMMITTEE ON FOREIGN MISSIONS

**General Fund: Revenues and Expenses**

<table>
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<tr>
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<th>Actual 2014</th>
<th>Approved 2015</th>
<th>Requested 2016</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES</strong></td>
<td></td>
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</tr>
<tr>
<td>Contributions</td>
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</tr>
<tr>
<td>OPC</td>
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<td>Miscellaneous</td>
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<td><strong>Total Revenues</strong></td>
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<tr>
<td>Program Services</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Missionary support</td>
<td>$1,097,838</td>
<td>$1,193,721</td>
<td>$1,282,324</td>
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<tr>
<td>Supporting Services</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Office &amp; administration</td>
<td>$483,151</td>
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<tr>
<td><strong>Total Supporting Services</strong></td>
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<td>$540,334</td>
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<td><strong>Total Expenses</strong></td>
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<td><strong>EXCESS (Deficit)</strong></td>
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<td>($71,009)</td>
<td>($116,458)</td>
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**Funding of Deficit (Surplus):**

<table>
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<tr>
<th></th>
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<th>Approved 2015</th>
<th>Requested 2016</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inter-fund transfers</td>
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<td>66,500</td>
<td>0</td>
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<tr>
<td><strong>Deficit (Surplus) funded</strong></td>
<td>$107,262</td>
<td>$71,009</td>
<td>$116,458</td>
</tr>
</tbody>
</table>

**Notes:**

The salary and benefits paid to all employees have been allocated to administration.

Missionary Support figures include funding of shortfalls and anticipated shortfalls in the Direct Missionary Support Fund. The shortfalls are $106,210 and $184,717 and $122,632 for 2014 and 2015 and 2016 respectively.
## COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

### General Fund: Revenues and Expenses

<table>
<thead>
<tr>
<th></th>
<th>Actual 2014</th>
<th>Approved 2015</th>
<th>Requested 2016</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OPC</td>
<td>$1,169,366</td>
<td>$1,275,000</td>
<td>$1,315,000</td>
</tr>
<tr>
<td>Non OPC</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,293</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Total Revenues</td>
<td>$1,170,659</td>
<td>$1,276,000</td>
<td>$1,316,000</td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Program Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Field support</td>
<td>$619,930</td>
<td>$630,000</td>
<td>$640,000</td>
</tr>
<tr>
<td>Regional home missionaries</td>
<td>177,350</td>
<td>246,600</td>
<td>232,800</td>
</tr>
<tr>
<td>Other church extension</td>
<td>70,398</td>
<td>81,500</td>
<td>96,500</td>
</tr>
<tr>
<td>Total Program Services</td>
<td>$867,678</td>
<td>$958,100</td>
<td>$969,300</td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office &amp; administrative</td>
<td>$435,061</td>
<td>$469,642</td>
<td>$451,359</td>
</tr>
<tr>
<td>Promotion</td>
<td>5,406</td>
<td>12,000</td>
<td>15,000</td>
</tr>
<tr>
<td>Total Supporting Services</td>
<td>$440,467</td>
<td>$481,642</td>
<td>$466,359</td>
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<tr>
<td>Total Expenses</td>
<td>$1,308,145</td>
<td>$1,439,742</td>
<td>$1,435,659</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>($137,486)</td>
<td>($163,742)</td>
<td>($119,659)</td>
</tr>
</tbody>
</table>

**Funding of Deficit (Surplus):**

|                        |             |               |                |
| Inter-fund transfers   | $137,486    | $166,110      | $119,659       |
| Decrease (increase) in cash | 0           | (2,368)       | 0              |
| Deficit (Surplus) funded | $137,486   | $163,742      | $119,659       |

**Note:**
The salary and benefits paid to all employees have been allocated entirely to administration.
# NEW HORIZONS

**General Fund: Revenues and Expenses**

<table>
<thead>
<tr>
<th></th>
<th>Actual 2014</th>
<th>Approved 2015</th>
<th>Requested 2016</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td>$261,790</td>
<td>$280,000</td>
<td>$280,000</td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>263,088</td>
<td>280,000</td>
<td>280,000</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>($1,298)</td>
<td>$0</td>
<td>$0</td>
</tr>
</tbody>
</table>

**Funding of Deficit (Surplus):**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Inter-fund transfers</td>
<td>$0</td>
<td>$0</td>
<td>$0</td>
</tr>
<tr>
<td>Decrease (increase) in cash</td>
<td>1,298</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Deficit (Surplus) funded</td>
<td>$1,298</td>
<td>$0</td>
<td>$0</td>
</tr>
</tbody>
</table>

---

# COMMITTEE ON COORDINATION

**General Fund: Revenues and Expenses**

<table>
<thead>
<tr>
<th></th>
<th>Actual 2014</th>
<th>Approved 2015</th>
<th>Requested 2016</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions - OPC</td>
<td>$330,000</td>
<td>$340,000</td>
<td>$360,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>47,285</td>
<td>45,000</td>
<td>45,000</td>
</tr>
<tr>
<td>Total Revenues</td>
<td>$380,111</td>
<td>$390,755</td>
<td>$405,000</td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supporting Services</td>
<td>376,248</td>
<td>375,000</td>
<td>427,143</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>$3,863</td>
<td>$15,755</td>
<td>($22,143)</td>
</tr>
</tbody>
</table>

**Funding of Deficit (Surplus):**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Decrease (increase) in cash</td>
<td>($3,863)</td>
<td>($15,755)</td>
<td>$22,143</td>
</tr>
</tbody>
</table>
WORLDWIDE OUTREACH
Percent of Approved Budget Funded: By Committee 2004-2014

<table>
<thead>
<tr>
<th>Year</th>
<th>Funded (CE)</th>
<th>Budget (CE)</th>
<th>%</th>
<th>Funded (FM)</th>
<th>Budget (FM)</th>
<th>%</th>
<th>Funded (HM)</th>
<th>Budget (HM)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>2004</td>
<td>261,969</td>
<td>265,000</td>
<td>98.9</td>
<td>870,362</td>
<td>865,000</td>
<td>100.6</td>
<td>809,429</td>
<td>825,000</td>
<td>98.1</td>
</tr>
<tr>
<td>2005</td>
<td>274,611</td>
<td>269,780</td>
<td>101.8</td>
<td>946,705</td>
<td>911,225</td>
<td>103.9</td>
<td>884,558</td>
<td>868,995</td>
<td>101.8</td>
</tr>
<tr>
<td>2006</td>
<td>259,532</td>
<td>280,608</td>
<td>92.5</td>
<td>1,024,277</td>
<td>947,606</td>
<td>108.1</td>
<td>888,494</td>
<td>903,786</td>
<td>98.3</td>
</tr>
<tr>
<td>2007</td>
<td>344,103</td>
<td>311,943</td>
<td>110.3</td>
<td>1,193,036</td>
<td>1,083,592</td>
<td>110.1</td>
<td>949,700</td>
<td>949,902</td>
<td>100.0</td>
</tr>
<tr>
<td>2008</td>
<td>306,131</td>
<td>348,180</td>
<td>87.9</td>
<td>1,112,167</td>
<td>1,137,607</td>
<td>97.8</td>
<td>896,714</td>
<td>1,050,119</td>
<td>85.4</td>
</tr>
<tr>
<td>2009</td>
<td>393,256</td>
<td>407,161</td>
<td>96.6</td>
<td>1,380,713</td>
<td>1,315,222</td>
<td>105.0</td>
<td>1,176,781</td>
<td>1,137,617</td>
<td>103.4</td>
</tr>
<tr>
<td>2010</td>
<td>324,737</td>
<td>350,000</td>
<td>92.8</td>
<td>1,323,166</td>
<td>1,250,000</td>
<td>105.9</td>
<td>986,191</td>
<td>1,050,000</td>
<td>93.9</td>
</tr>
<tr>
<td>2011</td>
<td>378,215</td>
<td>370,000</td>
<td>102.2</td>
<td>1,380,482</td>
<td>1,375,000</td>
<td>100.4</td>
<td>1,076,073</td>
<td>1,070,000</td>
<td>100.6</td>
</tr>
<tr>
<td>2012</td>
<td>386,314</td>
<td>400,000</td>
<td>96.6</td>
<td>1,328,819</td>
<td>1,375,000</td>
<td>96.6</td>
<td>1,092,733</td>
<td>1,150,000</td>
<td>95.0</td>
</tr>
<tr>
<td>2013</td>
<td>434,866</td>
<td>420,000</td>
<td>103.5</td>
<td>1,581,769</td>
<td>1,520,000</td>
<td>104.1</td>
<td>1,258,966</td>
<td>1,177,500</td>
<td>106.9</td>
</tr>
<tr>
<td>2014</td>
<td>405,722</td>
<td>430,000</td>
<td>94.4</td>
<td>1,498,735</td>
<td>1,550,000</td>
<td>96.7</td>
<td>1,169,366</td>
<td>1,200,000</td>
<td>97.4</td>
</tr>
</tbody>
</table>

2004-2014 Average: 97.9  102.6  98.3
Last 5 Years Average: 97.9  100.7  98.8
### The Orthodox Presbyterian Church
#### Unrestricted Liquid Cash Reserve Levels

<table>
<thead>
<tr>
<th>CE</th>
<th>2009</th>
<th>2010</th>
<th>2011</th>
<th>2012</th>
<th>2013</th>
<th>2014</th>
</tr>
</thead>
<tbody>
<tr>
<td>General</td>
<td>0</td>
<td>(6,190)</td>
<td>(5,261)</td>
<td>6,065</td>
<td>(6,716)</td>
<td>(2,824)</td>
</tr>
<tr>
<td>Contingent</td>
<td>148,286</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>171,922</td>
<td>80,275</td>
</tr>
<tr>
<td>Capital/Plant</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>718,288</td>
<td>570,240</td>
<td>479,014</td>
<td>585,296</td>
<td>367,291</td>
<td>297,657</td>
</tr>
<tr>
<td>Total CE</td>
<td>866,574</td>
<td>564,050</td>
<td>473,752</td>
<td>591,361</td>
<td>532,498</td>
<td>375,108</td>
</tr>
<tr>
<td>FM</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General</td>
<td>(48,412)</td>
<td>(67,887)</td>
<td>4,597</td>
<td>200</td>
<td>200</td>
<td>2,248</td>
</tr>
<tr>
<td>Capital/Plant</td>
<td>476,780</td>
<td>957,554</td>
<td>819,391</td>
<td>552,199</td>
<td>423,066</td>
<td>379,110</td>
</tr>
<tr>
<td>Contingent</td>
<td>207,370</td>
<td>95,776</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>72,391</td>
<td>73,747</td>
<td>75,063</td>
<td>75,997</td>
<td>77,322</td>
<td>78,212</td>
</tr>
<tr>
<td>Total CFM</td>
<td>708,129</td>
<td>1,059,190</td>
<td>899,051</td>
<td>628,396</td>
<td>500,588</td>
<td>459,570</td>
</tr>
<tr>
<td>HM</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General</td>
<td>(6,494)</td>
<td>(5,550)</td>
<td>19,489</td>
<td>(2,753)</td>
<td>(5,457)</td>
<td>(6,087)</td>
</tr>
<tr>
<td>Contingent</td>
<td>1,230,128</td>
<td>1,314,343</td>
<td>1,307,898</td>
<td>1,403,218</td>
<td>1,164,457</td>
<td>1,141,347</td>
</tr>
<tr>
<td>Plant</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>4,187</td>
<td>4,187</td>
<td>3,337</td>
<td>3,642</td>
<td>3,642</td>
<td>3,642</td>
</tr>
<tr>
<td>Total CHMCE</td>
<td>1,227,820</td>
<td>1,312,880</td>
<td>1,330,724</td>
<td>1,404,107</td>
<td>1,162,641</td>
<td>1,138,901</td>
</tr>
<tr>
<td>Other</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>COC General</td>
<td>18,466</td>
<td>33,867</td>
<td>34,685</td>
<td>47,511</td>
<td>44,990</td>
<td>46,118</td>
</tr>
<tr>
<td>GA Operating</td>
<td>102,866</td>
<td>66,359</td>
<td>63,688</td>
<td>80,451</td>
<td>92,136</td>
<td>125,192</td>
</tr>
<tr>
<td>GA Travel</td>
<td>215,791</td>
<td>213,544</td>
<td>217,393</td>
<td>248,318</td>
<td>213,022</td>
<td>240,308</td>
</tr>
<tr>
<td>Diaconal Ministries</td>
<td>930,027</td>
<td>1,050,041</td>
<td>1,162,301</td>
<td>1,289,666</td>
<td>1,228,920</td>
<td>1,189,976</td>
</tr>
<tr>
<td>Other</td>
<td>9,000</td>
<td>9,000</td>
<td>9,000</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total Agencies</td>
<td>1,276,150</td>
<td>1,372,811</td>
<td>1,487,066</td>
<td>1,665,946</td>
<td>1,579,067</td>
<td>1,601,592</td>
</tr>
</tbody>
</table>

### Grand Total

<table>
<thead>
<tr>
<th></th>
<th>2009</th>
<th>2010</th>
<th>2011</th>
<th>2012</th>
<th>2013</th>
<th>2014</th>
</tr>
</thead>
<tbody>
<tr>
<td>CE</td>
<td>4,078,673</td>
<td>4,308,930</td>
<td>4,190,593</td>
<td>4,289,810</td>
<td>3,774,794</td>
<td>3,575,171</td>
</tr>
</tbody>
</table>

### Liquid Cash Reserves

![Liquid Cash Reserves Chart](chart.png)
### Worldwide Outreach

**Percentage Distribution of Budgets Approved by the General Assembly**

**2006 - 2016**

<table>
<thead>
<tr>
<th>Year</th>
<th>CE</th>
<th>CFM</th>
<th>CHMCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>2006</td>
<td>13.16%</td>
<td>44.45%</td>
<td>42.39%</td>
</tr>
<tr>
<td>2007</td>
<td>13.30%</td>
<td>46.20%</td>
<td>40.50%</td>
</tr>
<tr>
<td>2008</td>
<td>13.73%</td>
<td>44.86%</td>
<td>41.41%</td>
</tr>
<tr>
<td>2009</td>
<td>15.60%</td>
<td>40.81%</td>
<td>43.59%</td>
</tr>
<tr>
<td>2010</td>
<td>14.29%</td>
<td>42.85%</td>
<td>42.86%</td>
</tr>
<tr>
<td>2011</td>
<td>15.00%</td>
<td>42.00%</td>
<td>43.00%</td>
</tr>
<tr>
<td>2012</td>
<td>16.00%</td>
<td>40.00%</td>
<td>44.00%</td>
</tr>
<tr>
<td>2013</td>
<td>15.00%</td>
<td>42.00%</td>
<td>43.00%</td>
</tr>
<tr>
<td>2014</td>
<td>15.00%</td>
<td>42.00%</td>
<td>43.00%</td>
</tr>
<tr>
<td>2015</td>
<td>15.00%</td>
<td>42.00%</td>
<td>43.00%</td>
</tr>
<tr>
<td>2016 [proposed]</td>
<td>15.00%</td>
<td>42.00%</td>
<td>43.00%</td>
</tr>
</tbody>
</table>

Average: Last 5 years (2011-2015) 15.20% 41.60% 43.20% 100.00%

Average: 2006-2015 14.61% 42.72% 42.68% 100.00%

---

**Budgets Approved by the GA: 2006-2016**

Percent Distribution by Committee

![Chart showing the percentage distribution by committee from 2006 to 2016](chart.png)
REPORT OF THE COMMITTEE ON DIACONAL MINISTRIES

SYNOPSIS

I. PROFILE
II. MINISTRIES
   A. Ministry to Those in Need Within the OPC
   B. Ministry to Those in Need Internationally
   C. Ministry to Those Affected by Disasters
   D. Ministry to and Through Local Deacons
   E. Ministry to and Through Missionary Deacons
   F. Ministry to Ministers and Their Widows
   G. Ministry Through the Short-Term Missions Coordinator
III. ADMINISTRATION
IV. RECOMMENDATIONS
V. BUDGET & FINANCIALS
VI. ELECTIONS

Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him!
For he spoke, and it came to be: he commanded, and it stood firm. The Lord brings the counsel of the nations to nothing; he frustrates the plans of the peoples.
The counsel of the Lord stands forever; the plans of his heart to all generations.
Blessed is the nation whose God is the Lord, the people whom he has chosen as his heritage!
Psalm 33:8–12 (ESV)

The year 2014 has been one full of shocking oppression in the world, with Russia reverting to its USSR-type tactics in the annexation of Crimea from Ukraine; the meteoric rise of the Islamic State (ISIS) in the Middle East and its tremendous persecution against those who claim the name of Christ; and whole villages in Nigeria and Chad being either kidnapped or slaughtered at the hands of extremists. It can become easy to despair and put one’s hope in the might of nations. But we are reminded that the Lord brings the counsel of the nations to nothing. He frustrates the plans, even the evil plans, of the peoples. In contrast, His counsel stands forever. Blessed are those whose God is the Lord.

Even in these last days, there is continued and possibly increased opportunity to point people to Christ. Whether by martyrs in the face of death in their refusal to forsake the name of Christ or by the church as it ministers to those left behind, Christ will be honored and glorified.

I. PROFILE

As an agency of the General Assembly, the Committee on Diaconal Ministries (CDM) is entrusted with the responsibility of promoting the diaconal ministries of the OPC in those areas which are beyond the province and/or capacity of the local or regional diaconates. Currently, the CDM consists of three ministers, two ruling elders, and four deacons.

The current members of the CDM are:

The Rev. Lendall H. Smith (Minister (retired), Warrenville, IL, PrMW) – President
The Rev. T. Nathan Trice (Minister, Matthews, NC, PrSE) – Vice-President
The Rev. Ronald E. Pearce (Minister, Hackettstown, NJ, PrNJ) – Secretary
Mr. John J. Voss, Jr. (Deacon, Orland Park, IL, PrMW) – Treasurer
Mr. Robert O. Keys  (Deacon, Columbus, OH, PrOH)
Mr. Seth Long   (Ruling Elder, Neon, KY, PrSE)
Mr. Christopher A. Sudlow (Deacon, Bethel, IL, PrMW)
Mr. Robert J. Wright, Jr. (Deacon, Pole Tavern, NJ, PrNJ)
Mr. Alexander A. Zarek (Ruling Elder, Franklin Square, NY, PrC&SNY)

The CDM is blessed with experienced men. Its nine members represent over 200 years of ordained service! The men come from five different presbyteries. Each member of the committee has an exhibited zeal and interest in the ministry of mercy toward saints and strangers carried out in the Orthodox Presbyterian Church through the care and gifts of deacons.

On March 28–29, 2014, the CDM met at Matthews OPC in Matthews, NC. This is the third year in a row that Matthews OPC has opened its facilities for the CDM to use. Their hospitality is very much appreciated.

On July 18–19, 2014, the CDM met at Bethel OPC in Wheaton, IL. The CDM is very thankful to the congregation at Bethel OPC for continuing to allow the use of their facilities over many years.

On October 2–3, 2014, the CDM met at the OPC Administrative Offices in Willow Grove, PA. The date and location of this meeting is often strategically chosen to coincide with the fall meeting of another program committee with whom the CDM might have some interactions. In 2014, the CDM’s meeting occurred in conjunction with the fall meeting of the Committee on Foreign Missions in order to facilitate the annual meeting of representatives of those two committees.

The CDM structures its meetings to facilitate a proactive posture in its labors. The CDM’s meetings typically take place over a period of two days. When the CDM meets, it makes a concerted effort to work through the bulk of its business on the first day, reserving the second day for discussion items. Some of the fruit of these discussions in recent years has been the development of national diaconal summits, the creation of the position of short-term missions and disaster response coordinator, the dividing of the work into subcommittees, and participation in the sending out of missionary deacons. The CDM has found this meeting structure to be very productive.

The CDM has experienced a growing overlap of its work with that of the Committee on Foreign Missions (CFM). Not only has there been an increase in the volume of diaconal funds sent to OPC foreign fields, but the two committees are now sharing the responsibility of finding and fielding missionary deacons, overseeing the work of the short-term missions coordinator, and responding to disasters on OPC foreign fields. Since coordination of the efforts of these two committees has become crucial, representatives from both the CDM and the CFM meet annually to discuss these and other joint ministries. These meetings are proving to further align the two committees.

One of the most significant accomplishments of the CDM in 2014 was the adoption of its first Operating Manual on October 2, 2014. Over the years, the CDM has developed policies and procedures to govern its various labors and assist it in moving through its work equitably and efficiently. With the hiring of a CDM administrator and the establishment of subcommittees, additional policies were created to outline the duties and responsibilities of each. In order to gather all of this information into a single document—an operating manual—the CDM engaged the services of the recently retired Rev. Ross Graham who worked through all the pieces and brought semblance to the parts. As a result, a pattern emerged in which the CDM’s work could be categorized into a series of specific ministries. Each of these ministries is laid out in the next section of this report, the new Operating Manual, as well as the docket
of CDM meetings, are also structured in this fashion.

The Operating Manual is a live document that the CDM will continue to add to as it moves forward in its labors. The section on Disaster Response is in draft form at this point; it requires some significant attention in the coming years.

The adoption of the CDM Operating Manual led to the establishment of two new subcommittees: the Administration and Finance Subcommittee (AFS) and the Aid Request Subcommittee (ARS). The work of the ARS will be referred to further in this report. The AFS serves the CDM in overseeing and evaluating the work of the CDM’s Administrator, considering changes to compensation, reviewing budgets and financials, and other related tasks.

The year 2014 was the first full year in which the CDM Administrator was blessed by the help of an assistant. Janet Birkmann works part-time, mostly from home, and has greatly enhanced the efforts of the administrator. Many of the communication vehicles used by the CDM and the Short-Term Missions Coordinator have been significantly improved this year in no small part to Janet’s help.

Since March 2014, the administrative work of the CDM has been centralized at the Administrative Offices of the OPC in Willow Grove, Pennsylvania. Through the course of the year, the CDM Administrator receives and sends all the correspondence for the committee, prepares the meeting agenda, and prepares the CDM’s report to the General Assembly. Additionally, he oversees the bookkeeping of the CDM, utilizing the financial structures put in place by the Committee on Coordination. Since 2006, the CDM’s financials have been included in the annual independent accountant’s review of the combined financial statements of the program committees of the OPC.

II. MINISTRIES

A. Ministry to Those in Need Within the OPC

The CDM is privileged to be able to respond to appeals for aid for individuals in need within the OPC using funds entrusted to it through the faithful giving of churches and individuals. In striving to follow a Presbyterian structure within the diaconate, the CDM requires that appeals for individual aid first be presented at the local level to a board of deacons. If the need cannot be met locally, it may be presented at the regional level to the presbytery diaconal committee. If the presbytery finds that it cannot meet the need, it may present it at the denominational level to the CDM. This process ensures that, by the time the need reaches the CDM, the local and regional bodies have had ample opportunity to examine the need and to concur in their decision to present it to the CDM. They will also be in a better position to provide local oversight of the situation if aid is granted by the CDM.

The CDM’s new Aid Request Subcommittee (ARS) now helps to receive, evaluate, and consider such requests for financial help and prepare recommendations for the CDM to consider. This enables the CDM to be more timely and thorough in its response to such requests. At present, the Executive Committee of the CDM—comprised of the officers of the committee—constitutes the membership of the ARS.

Since 2011, the CDM has been partnering with an OPC presbytery in providing monthly financial assistance to a family who, due to a violent crime committed against them which rendered the husband permanently impaired, found themselves relying heavily on the church to meet their daily needs. The presbytery diaconal committee, working closely with the local deacons, continues to provide diligent oversight of the situation, which enables the CDM to participate with confidence that good accountability and care is in place locally.

Since 1970, the CDM has worked with Emmanuel Chapel OPC in Philadelphia,
PA, which oversees a ministry that helps provide an alternative to the dangerous local inner-city public school system by assisting church families with the payment of Christian school tuition. This ministry benefits children from four OPC churches: Emmanuel Chapel OPC (English) in South Philadelphia; Emmanuel Chapel OPC (Indonesian) in South Philadelphia; Grace Fellowship OPC in the Germantown section of Philadelphia; and Grace OPC in Southwest Philadelphia. In recent years, the CDM has appreciated the increased involvement of the Presbytery of Philadelphia’s presbytery diaconal committee in this ministry. In 2014, the CDM provided diaconal support of $32,566 for scholarships for the 2014–2015 school year which will be used to help eight children. The CDM approved a request for $10,455 for the 2015–2016 school year which will be used to help five children.

The procedure by which a presbytery or presbytery diaconal committee may bring a request to the CDM is available on the Diaconal Ministries page at OPC.org, at www.opc.org/CDM/CDM_Procedure_for_Bringing_Aid_Requests.pdf and its corresponding application forms is located at www.opc.org/CDM/CDM_Form_for_Financial_Assistance.pdf.

B. Ministry to Those in Need Internationally

The unity and universality of the Church are compelling reasons for diaconal assistance to be extended to needy brothers and sisters around the world, primarily to those within the OPC, but also to those with whom the OPC has ecclesiastical fellowship, and to others, as the CDM has opportunity and resources to meet such needs.

A fine way for the CDM to do this is to partner with the CFM in supplying many of the OPC’s foreign fields with funds so that they can minister to needy situations that arise there. It does not happen often, but OPC-affiliated missionaries may also present the CDM with diaconal needs that they face in their labors. And, on occasion, sister denominations in foreign lands may also present their needs to the CDM.

Whatever the source of the requests, the CDM classifies requests in one of three ways. They are either “recurring” requests, “special” requests, or “emergency” requests. Recurring requests are defined as those that the requesting party has made previously and is now once again requesting. The typical frequency for a recurring request is annually. Special requests are defined as those that arise out of a new need or opportunity that the Lord places before a particular part of His church. Special requests are typically one-time requests, but may subsequently become a recurring request if appropriate. An emergency request is defined as a need that arises suddenly in the Lord’s providence and warrants immediate attention.

The CDM recently defined the process by which international entities can bring one of these three types of requests to the CDM in its internal document entitled, “Policy and Procedures for Receiving International Requests for Diaconal Assistance.” Through this process, the CDM was thankful to grant the full amounts requested through the CFM by the following OPC foreign fields in 2014:

<table>
<thead>
<tr>
<th>Field</th>
<th>2014 Actual</th>
<th>2015 Budget</th>
<th>2016 Anticipated Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>$9,600</td>
<td>$9,600</td>
<td>$9,600</td>
</tr>
<tr>
<td>Eritrea</td>
<td>$0</td>
<td>$3,000</td>
<td>$3,000</td>
</tr>
<tr>
<td>Ethiopia</td>
<td>$10,000</td>
<td>$10,000</td>
<td>$10,000</td>
</tr>
<tr>
<td>Haiti</td>
<td>$6,000</td>
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<td>$6,000</td>
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</tbody>
</table>
The OP China Mission reports that their location affords them the wonderful opportunity of ministering the love of Christ to people coming across the nearby river boundary, slightly to the south of the place where the mission is located. These people come to them in great desperation, in need of medical treatment, food, clothing, shelter, and the Word of God. By using the funds granted by the CDM, our missionaries are able to help them move on to the next safe place. The funds are administered by Chinese brothers and sisters who do this work at great personal risk. Regular accountability reports are submitted to the mission and occasionally, the mission is able to make face-to-face observations.

In Eritrea, ministering aid can be quite difficult and even dangerous for those who bring it. Despite the few remaining contacts we still have in this country, there are times when the CDM is able to share in this ministry to saints who find themselves in oppressive circumstances. In 2014, the CDM made funds available, but they were not able to be received.

Ethiopia is an active mission work of the OPC despite the fact that the Lord has not yet made a way for a full-time missionary to serve there. Through the indigenous church that has been planted there, the work goes on. This church is the conduit through which the CDM is able to minister to some of the local diaconal needs. CDM funds are primarily used to minister to young children from very poor homes, individuals who have been infected or affected by HIV, and others in the church who face various needs. The CDM gained first-hand exposure to this work in January 2014 when, for the first time in the ten years that it has been sending funds to Ethiopia, the CDM sent Robert Wright, Jr., and David Nakhla to visit the field. The men were encouraged to find some very favorable systems in place for carrying out the distribution of aid in an effective, careful, and conscientious manner.

The OPC Haiti Mission reports that, while serving in a country that has many needy people, it strives to focus the diaconal ministry on the local church. It takes seriously the Scriptural injunction to help first those who are members of the household of faith. Because Haitians have very strong family ties, particularly when it comes to money, diaconal aid that is distributed within the church often has a very wide impact. The mission finds that most of the diaconal aid is used to help with medical bills.

The OPC Japan Mission has for many years been utilizing the diaconal funds that it receives to make small contributions to three diaconal works of the Reformed Church in Japan: the Shizuoka Blind Center, the Handicapped Rehabilitation Press (near Hiroshima), and Kobe Reformed Theological Seminary. The Mission retains any balance in reserve to meet emergencies arising in the course of the missionaries’ ministries.

The OPC Uganda Mission has quite a vibrant diaconal component to its ministry, both in Nakaale (Karamoja) and in Mbale. In Nakaale, Akisyon A Yesu (Compassion of Jesus) Presbyterian Clinic is a significant operation. It served 11,500 patients in 2014. While it does ask patients to pay a small portion of the costs of their visit, much of the operation of the clinic is subsidized by funds received from the CDM. The clinic is intentional about serving as a form of outreach with the hope that many who come to the clinic from far away villages will have exposure to the gospel that they might not otherwise receive. Missionary deacon and doctor, James Knox, oversees this ministry of the mission. In response to the request of the mission in Uganda, the CDM approved a contribution of $15,000 in 2014 towards the...
completion of the construction of the new clinic building in Karamoja, a project that was begun several years ago. The CDM has approved an additional request of $10,000 for such funds in 2015, with the anticipation that this will complete the work required.

Both mission stations in Uganda receive funds from the CDM for use in ministering to the needs of those in the churches. In Nakaale, the diaconal mission funds are typically used for hiring people who have financial needs, purchasing fuel and paying wages for the farm project, and helping with emergency medical needs. The two missionary deacons, Mr. Wright and Dr. Knox, as well as other members of the mission, have found that these funds help them minister diaconally to those around them. In Mbale, the diaconal mission funds are typically used to help pay for medical treatment, transportation to receive that treatment, and supplemental food for the widows in the village churches. Without a missionary deacon on the field, the missionary evangelist gives thanks for this means to minister to needs in the congregations, reducing the number of those approaching him directly for aid; they know to present their needs to their local deacons.

In addition to ministering diaconally through our missionaries, there are times when the CDM is also able to minister diaconally to our missionaries. Occasionally, circumstances on the field will provide the CDM with a wonderful opportunity to be a blessing directly to those who labor for the gospel. The CDM cherishes the opportunity to bring such relief to beloved OPC missionaries.

The year 2014 will stand out in the minds of many as a year marked by vicious atrocities in the world committed specifically against Christians. Toward the end of the summer, the CDM was receiving an unprecedented volume of inquiries from ministers and concerned members of the OPC, mostly focused on asking for ways to help Christians being chased from their homes and villages by what is now widely known as the Islamist State or ISIS. Although responding to such requests is new ground for the CDM, it moved forward with identifying several Christian organizations that seemed to be on the front lines, doing good work in ministering to the needs of hurting brothers and sisters in Christ. Given conditions in the world and this increased persecution of believers, the CDM is actively giving further attention to this matter with the possibility of establishing relationships with Christian organizations that have an effective long-term ministry to those who are suffering.

C. Ministry to Those Affected by Disasters

A major disaster to which the CDM might respond has been defined as a calamity which arises suddenly and unexpectedly resulting from an identifiable natural or man-made event like an earthquake, volcano, tsunami, flood, hurricane (or typhoon), famine caused by drought, large-scale civil unrest or rioting, or war, which directly injures the persons and property of tens of thousands of people in a defined geographical area. These can be wonderful opportunities for reaching out to people who are in a time of crisis. The evident concern and compassion of the church for those who are hurting can bear a wonderful testimony to the mercy that has been shown to us; we love, because He first loved us.

In addition to major disasters, the CDM stands ready to bring assistance to those affected by disasters of much smaller magnitude where OPC members or property have been directly impacted. This ministry to the household of faith is a tangible outworking of the communion of saints, as the Westminster Confession states, “and, being united to one another in love, they have communion in each other’s gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.”

The CDM’s Disaster Response Subcommittee (DRS) (previously named the Major Disaster Response Subcommittee) works closely with the Disaster Response Coordinator and
oversees the OPC’s disaster response efforts from beginning to end, acting as a sounding board for the Coordinator, and advising and giving consent to particular disaster response actions and activities. Since ministering to those affected by disasters is still a developing ministry for the OPC, this subcommittee continues to work toward enhancing and refining the disaster response policies and procedures of the CDM.

The CDM owns several trailers, a skid-steer, and other equipment such as chainsaws and generators, which have been accumulated over the years in responding to disasters. This equipment is maintained and stored in New Jersey in a pole barn constructed for this purpose. It is important for the churches of the OPC to know that this equipment is available and could be deployed to any corner of North America as needed in the midst of a disaster.

Early in 2015, OPC Disaster Response adopted a logo, designed to communicate to those in the disaster zone a message of hope that is found in the cross, even amidst a disaster scene. The logo consists of a cross standing out against a gray and red swirling hurricane symbol. This logo, worn on the shirts or vests of OPC volunteers and displayed on the side of disaster response vehicles, may make it clear to the watching world that the work carried out by the volunteers is done on behalf of the church and in the name of Christ. The logo can be seen in the top right corner of the website www.OPCSTM.org.

Since the tsunami in Japan in March 2011, 15 OPC teams have travelled to Japan to participate in disaster response efforts in several ways. Eight of the teams were construction teams. Additional teams have taken two-week trips to Japan for the past three summers to bring a ministry of mercy directly to those who continue to suffer from the effects of the tsunami. In 2014, a team organized by the Presbytery of Ohio continued this work at the Nozomi (Hope) Center, a community outreach center which was constructed by OPC teams in the town of Yamamoto, just south of the Sendai airport, following the tsunami. The 2014 team ministered the love of Christ in Word and deed through various ministry programs in the local community. At the end of 2014, there still remains $46,000 of the $589,000 received in response to the disaster in Japan.

In October 2012, Hurricane Sandy, the second-costliest disaster in US history, impacted OPC families both on Long Island, New York, and in New Jersey. By the end of 2013, there were only two families in New Jersey who still needed help. Volunteerism began to wane. The CDM agreed that utilizing available funds to pay Christian skilled workers who were willing to give of their labors at a reduced rate might be a more effective method toward completing the work, particularly since much of the remaining work was more technical in nature. The Lord provided the willing workers and, through the faithful coordinating efforts of OPC deacon and disaster response Site Coordinator Charlie Farrell, the work on these two remaining homes reached a point of ~95% completion by the end of 2014. At year-end, only $2,500 of the $181,000 received remains in the Hurricane Sandy Relief Fund.

Last year, the CDM reported that it had received funds designated toward responding to those in the Philippines who had been impacted by Typhoon Yolanda, which occurred on November 8, 2013. In 2014, the CDM was directed to the ministry of our sister denomination, the RCUS, in that part of the world. The CDM forwarded to them the $13,208 received. Following is an excerpt pulled from a report from their partners in the Philippines who were directly disbursing the aid. “Before the giving of the relief goods, I preach the gospel and challenged the people to put their faith and hope in God and in His word since things in this world is unpredictable and temporary. We distributed two hundred packs of relief goods in this area...”

On the morning of February 5, 2014, many in the Philadelphia area awoke to very chilly conditions when over 500,000 homes lost power overnight due to a severe ice-storm that had occurred in the region. Due to the proximity of the disaster response storage location,
the CDM’s disaster response equipment was able to be quickly deployed to equip local OPC volunteers who then provided generators for some homes and also cut and removed fallen trees that were a hazard to the homes of some church members.

On the afternoon of April 7, 2014, an F2 tornado touched down in Pantego, North Carolina. Although it hit only a few homes, two of them belonged to the parents and sister of OPC missionary Eric Tuininga, members of our sister denomination, the United Reformed Church, in which Eric’s father serves as the local pastor. Both homes were destroyed. Eric’s sister Carla’s family also lost the entire contents of their home, both vehicles, their barn, and all their farm equipment. But God in his providence spared the lives of these two families, including Carla’s unborn child with whom she was nine months pregnant. (She gave birth five days later to a healthy baby boy!) They publicly gave glory to the Lord in the telling of their harrowing escape from their home just seconds before it was completely destroyed, ducking into a small depression in the earth nearby while debris swirled overhead. The CDM received $9,450 in donations toward ministering to these needs. Additionally, the CDM contributed $10,000 from its reserves. The CDM recently learned that the funds received were above and beyond the need such that there is a possibility of some funds being returned to the committee. The Lord provides!

D. Ministry to and Through Local Deacons

The CDM established the Diaconal Training Subcommittee (DTS) to encourage local deacons in their labors and to identify, promote, develop, and distribute resources for deacons. One of the key methods for the DTS to encourage deacons is through periodic diaconal conferences, both national (denomination-wide) and regional (presbytery-wide). The DTS coordinated the two national diaconal summits of 2010 and 2012. They endeavor to host the next national summit in 2017, Lord-willing.

The CDM was encouraged to see the Presbytery Diaconal Committees (PDC) of at least two presbyteries sponsor a regional diaconal conference for the deacons in their presbyteries in 2014. These conferences are a wonderful way for the members of the PDC to get to know many of the deacons in their presbytery, and for all deacons to meet one another, receive training in diaconal matters, and be encouraged and re-invigorated in the mercy ministry that is theirs on behalf of the church. The CDM encourages all PDCs to consider sponsoring diaconal conferences on a periodic basis and offers itself as a resource to help the PDCs in their efforts to underwrite and organize such an event.

On November 6–8, 2014, the CDM sponsored its second conference for presbytery diaconal committees called the D17 Summit (the first was held in January 2012) to which each of the 17 presbyteries was invited to send two diaconal representatives. The Summit was held in San Antonio, TX. Fourteen presbyteries sent representatives; four presbyteries sent two representatives. The Summit covered four topics: Equipping Presbytery Diaconal Committees; Local, Regional, and Denominational Cooperation; Diaconal Care of Ministers; and Reforming Presbytery Diaconal Committees. Since Presbytery Diaconal Committees play such a key role in connecting the CDM to local diaconates, the CDM is making plans to host more D17 Summits in the coming years with the goal of seeing the whole network of deacons - locally, regionally, and denominationally - working together as a unit for the good of the church and her witness.

The church is reminded that video footage of the main sessions of both the 2010 and 2012 Diaconal Summits can be found at www.OPC.org/committee_dm. These are available to be used as training material for deacons who were ordained after the summit, or were not able to attend, or would like a reminder of what they learned there. Each summit was based on the book *When Helping Hurts* by Corbett and Fikkert, which challenges deacons to carry
out their ministry of mercy in a Christ-centered manner that properly recognizes not only the brokenness of those whom they help, but their own brokenness as well, both of which can only be remedied through the power of the gospel.

In 2013, the CDM debuted *The Mercy Minute*. This quarterly e-newsletter is intended to keep the deacons of the OPC informed and connected, by sharing the work that a local diaconate or presbytery diaconal committee is doing, bringing awareness to a need in the OPC, or simply bringing a word of encouragement. The 2014 reports included such topics as the work of Missionary Deacon Mark Weber, avenues for ministry to Christians fleeing the persecution of ISIS, and a summary of the D17 Summit. Officers who would like to be added to the distribution list are encouraged to contact the CDM Administrator (nakhlal1@opc.org).

The CDM is working with the Committee on Christian Education (CCE) to include more content in OPC publications that might help or encourage deacons in their labors or address topics that relate to the work of the deacons. Early in 2014, the vice-president of the CDM, Nathan Trice, was invited to contribute the lead article for the March issue of *Ordained Servant*, “The Reformed Diaconate.” In the spring of 2014, the CDM helped produce the June issue of *New Horizons*, which focused on the topic of debt. The lead article was entitled, “Counting the Cost of Seminary and Other Education,” by renowned journalist and OPC member Jamie Dean, followed by “The Heavy Burden of Debt,” written by financial advisor and OPC elder Gregory De Jong, and “Debt and the Christian Life,” by speaker and OPC deacon Garrett Miller. In addition, the CCE has provided various opportunities for the CDM to provide content for OPC.org.

E. Ministry to and Through Missionary Deacons

In reflecting upon the divinely ordained role of deacons to enable ministers of the Word to devote themselves to their calling, the CDM has concluded that it is proper and appropriate to use CDM funds to send out missionary deacons to assist missionaries in their labors on the field. The CDM has entered into a cooperative agreement with the Committee on Foreign Missions to promote the work of the church through the ministry of missionary deacons. It is clearly understood that the missionary deacon is sent by and is under the oversight of the CFM.

The CDM created the Missionary Deacon Subcommittee (MDS) (previously named the “Missionary Deacon Oversight Subcommittee”) to assist it in recruiting, training, fielding, visiting, and encouraging missionary deacons. In 2012, this committee identified deacon Mark Weber as a viable candidate for service in Mbale, Uganda. In 2013, the CFM fielded Mr. Weber and his family. In 2014, he served in Mbale from January through July, at which time, he tendered his resignation. The CFM accepted his resignation at its September meeting. This was a significant setback for the CDM in its efforts to come alongside the CFM in fielding missionary deacons. Yet there is continued confidence that the Lord will raise up the right man at the right time to serve.

There continues to be a need for a missionary deacon in Haiti. The Lord has not made it known whom He would have serve in Haiti. Prayer continues in this regard. In the fall of 2014, the OP Haiti Mission (OPHM) requested that the CDM consider recruiting and funding the travel of a fleet of skilled workers who might be called up to serve in caring for OPHM vehicles and property and to help with diaconal training as needs arise, in lieu of a putting a full-time man on the ground. At its spring 2015 meeting, the CDM concluded that this would be an appropriate use of the Haiti Relief funds until such time as a man can be fielded. The current balance of the Haiti Relief funds is $320,580.

In October, the CDM was asked by the CFM to consider financially supporting missionary deacon Dr. James D. Knox in his labors at the Clinic and in the area. This request
came to the CDM against the backdrop of the resignation of missionary deacon Mark Weber from missionary service in Uganda, and the history of the CDM supporting the work of the OP Uganda Mission in the operation of the Akisyon A Yesu Presbyterian Clinic at Nakaale in South Karamoja, Uganda, for many years. At its fall meeting, the CDM accepted this proposal from the CFM, agreeing to begin providing Dr. Knox’s financial package at the start of 2015.

F. Ministry to Ministers and Their Widows

In 2007, the CDM received a generous gift of $150,000 from a member of the OPC, who asked that the funds be applied specifically toward the needs of retired OPC ministers and their widows. This donor has demonstrated a commitment to renew that $150,000 gift each year and, since 2007, has faithfully done so. The CDM created the “Obadiah Fund” (named by in honor of Obadiah, who took 100 prophets of the LORD, protected them from Jezebel’s slaughter, and cared for them) to receive and administer these funds.

That original gift spawned a very important and beloved ministry of the CDM, and has helped the CDM grow in its awareness of and concern for the OPC’s retired ministers and widows. The CDM created the Ministers and Widows Subcommittee (MWS) (previously called the Retired Ministers and Widows Subcommittee) for the purpose of overseeing this particular ministry. This subcommittee assisted the CDM in establishing criteria for beneficiaries of the Obadiah Fund: they must be retired, over the age of 65, and have served as a minister in the OPC for at least ten years.

In past years, the CDM chose to evenly distribute a good portion of the funds through a “one-time” gift of $1,000 from the Obadiah Fund to each of the 95 households on its list of eligible retired ministers and widows. In 2014, in anticipation of an increase in the number of households in the coming years (projections suggest that this list will double in the next ten years as the baby boomers hit retirement), the CDM moved towards a needs-based approach to making gifts from this fund. It contacted each presbytery diaconal committee (PDC) and asked them to report to the CDM on the welfare of the eligible individuals in their presbyteries. Based on the reports received from the committees and the age bracket of each individual, the CDM, for the first time, varied the gifts this year ranging from $500 to $1,000. The involvement of the PDC is imperative in this process!

The CDM rejoices in the opportunity to use the Obadiah Fund to provide monthly or quarterly special distributions to some retired ministers and widows who are facing a significant monthly shortfall in their income. The CDM considers these requests on a case-by-case basis as each is presented to the CDM by the PDC.

Each year, the CDM has the opportunity to partner with the Committee on Pensions (COP) in ministering to OPC pensioners whose pensions have run out. The amount of the CDM’s annual contribution has been as high as $60,000. In 2014, the request from the COP granted by the CDM was for $25,000.

G. Ministry Through the Short-Term Missions Coordinator

In 2009, in coordination with the Committee on Home Missions and Church Extension (CHMCE) and the CFM, the CDM created a staff position with the title of “Short-term Missions Coordinator.” This man was to work as an employee of the CDM, serving it part-time as an administrator and part-time as a disaster response coordinator as the need arose. Additionally, a third of his time would be contracted out to each of the other two committees, to assist them in supporting, developing, and promoting short-term missions programs, both at home and abroad.

In September 2010, Mr. David Nakhla began his labors as the “Short-term Missions Coordinator.” The CDM is thankful to have the help of one devoted full-time to this work in
the church. Following is Mr. Nakhla’s report on his labors in 2014:

Report of the Short-Term Missions Coordinator
For the Year 2014

“You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.”
Matthew 5:14–16 (ESV)

Our Lord does not ask us to be a light. Rather, as Christians we are a light. But He does command that we let that light shine before others. Short-term missions and disaster response efforts are a wonderful way for us to align ourselves with the Lord’s work in our own communities or far away, letting our light shine. In recent years, more and more short-term workers have been making the transition to full-time mission work. In the OPC, many missionary associates who served in 2014 first experienced missions in a short-term capacity.

OPC VOLUNTEERS TO OPC FOREIGN FIELDS

In 2014, almost 150 members of the OPC visited one of our foreign mission fields in a short-term missions or disaster response capacity. (Please see the Report of the Committee on Foreign Missions for the complete listing of all the short-term visitors to OPC foreign fields.) These individuals represent almost 50 different OPC congregations. This means that more than 15% of our congregations have had direct contact with one of the OPC foreign mission fields. One side benefit of short-term missions is that they foster the bond between our churches and our missionaries with increased concern, prayer, and financial support.

HAITI

Due to its close proximity to the United States, it is fairly easy for teams and individuals to travel to Haiti to participate in the labors there. This Caribbean island is only a two-hour flight from Miami. Several inoculations and a specific kind of malaria prophylaxis are required for those who wish to visit, but the OPC Haiti Mission is very receptive to the periodic participation of OPC volunteers in their missionary labors in Haiti.

In January, OP missionaries to Haiti, Ben and Heather Hopp and their family, were thankful to receive a team of skilled workers to participate in the final stages of completing the wall and gate surrounding the mission property in Kaliko, designed to enhance the security of the Hopp family. This team of eight, which served January 23–31, rejoiced in the opportunity to share their skills to the benefit of this missionary family and to enjoy fellowship with the H opps, the Port-au-Prince congregation, and one another in Haiti.

For several years, Lake Sherwood OPC (LSOPC) in Orlando, Florida, has organized a team to run several 2–3 day VBS programs for the churches on the island of Lagonav in Haiti. The team typically travels to Haiti in the month of February. In 2014, LSOPC once again graciously organized a team that served in Haiti February 19–27. This team consisted of thirteen people from three OP churches. At missionary Ben Hopp’s request, the curriculum was structured to teach the Children’s Catechism in Creole. Each time the team visits, they teach the children the next six questions and answers in hopes that this will build the foundation upon which their faith can develop and grow.
The year 2014 marked the seventh time that “Team Haiti” (a team of young people, ages 18 and up) was sent by the Youth Committee of the Presbytery of Southern California (PSC) to Haiti to help the Hopps run VBS programs on the island of Lagonav. This year’s team consisted of twelve young people, primarily from the PSC, and served in Haiti June 23 – July 3. The Hopps have been very thankful for this presbytery’s consistent efforts in sending teams of pre-screened young people each year.

The Lord has blessed the OPC with people who are eager to share their skills at their own expense for the benefit of the church. In October, three individuals made trips to Haiti – two to install a generator for the Hopps (since their existing supply of power was abruptly shut off), and one to assist in the ministry of the Word alongside the missionaries.

In 2014, the OPC Haiti Mission received a total of thirty-six short-term visitors representing nineteen OP churches and eight presbyteries.

JAPAN

As mentioned in the report of the CDM, a team was organized by the Presbytery of Ohio in 2014 to continue the work at the Nozomi (Hope) Center, a community outreach center which was constructed by OP teams in 2011 and 2012 in the town of Yamamoto, just south of the Sendai airport, in response to the devastation caused by the great tsunami. The 2014 team ministered the love of Christ in Word and deed through various ministry programs to the local community in cooperation with OP missionary to Japan, Cal Cummings. It has been good to maintain a connection between the OPC and the work at the Nozomi Center through this team and other individuals who served at the Center in 2014, more than three years after the tsunami.

QUEBEC

Members of nine different OP churches traveled to Quebec in June and July to help run four week-long “English for Kids” Bible camps, both in Quebec City at Eglise Réformée St-Marc de Québec where OP missionary Ben Westerveld is the pastor, and at a sister church, L’Eglise Chrétienne Réformée de Beauce, in Saint-Georges, Quebec. While we still long to see lasting fruit from these camps for both kids and teens, the seed is being sown in many lives, and the many short-termers who go are, no doubt, impacted by the time spent in Quebec. It was an encouragement to learn recently that St-Marc’s, after receiving English-speaking teams to help them run their English Bible Camp outreach, sends a French-speaking team to assist a church in an English-speaking part of Canada with its French Bible Camp outreach.

In 2014, nineteen short-term visitors representing five OP churches and five presbyteries served in Quebec City, and nine short-term visitors from four OP churches of the Presbytery of New York and New England served in Saint-Georges, Quebec.

THE CZECH REPUBLIC

Jerry and Marilyn Farnik labor in the Czech Republic as affiliated missionaries of the OPC. Their furlough schedule is such that every third summer they return to the States. During the other two summers, they fill their schedule with many outreach efforts. One of those efforts is an English Camp for Czech families. The families come from all over the Czech Republic, having heard of the camp through the many contacts that the Farniks have made around the country. The draw for those Czech families (most of them non-Christian)
to attend the camp is that they know there will be many native English speakers there. The
team of English speakers/teachers is organized by Bayview OPC in Chula Vista, California,
the Farniks’ sending congregation. The team consists of about twenty individuals of all ages
who teach English classes geared to certain age groups or levels of comprehension. The team
also has ample opportunity outside of class to engage the Czechs in conversation, including
discussions about the Bible stories and truths that are used as teaching materials in the English
lessons. Since the camp is clearly presented to be a Christian-run English camp, it cannot
be accused of pulling a “bait and switch.” The campers, some of them atheists, know that
they will be faced with Biblical truths, but attend year after year because they appreciate the
Farniks, the obvious work that goes into preparing the excellent camp, and the STM team that
travels from the US to be with them for a week. The hope is that the repeated exposure to the
truths of the gospel will yield new life. In 2014, the camp was held July 13–19.

There is a second set of summer outreach efforts in the Czech Republic that utilizes
short-termers from the OPC. In 2014, the Youth Committee of the Presbytery of Southern
California sent its sixth “Team Praha” to the Czech Republic. This team of 10 young people
(ages 16 and up) spent one week running a VBS program for the children of the attendees
of a concurrent Christian counseling seminar; one week on a Czech Mountain Adventure (a
hiking trip with Christian and non-Christian Czech teens and young adults which focused on
friendship evangelism and discipleship); and one week running a VBS for children and an
evening outreach program for teens and young adults in Prague, where the Farniks are seeking
to plant a church. All of these endeavors are geared towards bolstering the year-round efforts
of the Farniks. Team Praha served July 21–August 11.

In 2014, the Farniks received a total of thirty-one short-term visitors representing fifteen
OP churches and six presbyteries. The session of Bayview OPC, which oversees the labors of
the Farniks, is thankful for the participation and interest of many in the OPC in these labors in
the Czech Republic.

UGANDA

The OP Uganda Mission (OPUM) was blessed to receive more than twelve short-term
visitors to work with them in one capacity or another in 2014. The OPUM has become very
creative in using the various gifts, talents, and abilities offered by those who have the time
and resources (and are healthy enough) to come work with the mission in its remote regions.
Some visitors come to work with the pastors in the mission’s ministry of the Word. Others
come to be a part of the mercy ministry: working with Jim Knox at the clinic in a medical or
dental capacity; working with Bob Wright in construction, drilling, or farming; or just being
a blessing to the missionaries in whatever way is best. The Karamoja Education Outreach
program has also begun to attract short-term visitors who enjoy working with children in a
teaching capacity. In all of these realms, there is opportunity for continual seed-sowing, as the
OPUM has developed a holistic ministry, sharing the bread of life even as they minister to the
many physical needs of those to whom they bring the gospel. Those who have the opportunity
to serve long-term or short-term in Uganda do not come home unchanged.

Plans are underway by the Presbytery of Southern California to organize and send a
team of eight to Uganda in the summer of 2015 to serve the mission for one month. This is a
wonderful new development!

In 2014, the OP Uganda Mission received a total of twelve short-term visitors
representing ten OP churches and eight presbyteries.
UKRAINE

In 2014, the OPC had its second opportunity to send a team to L’viv, Ukraine, to work with OP missionaries to Ukraine, Heero and Anya Hacquebord, in helping lead an English Camp that targets university students. Because Heero serves as a member of a Mission to the World team, the OPC shares this opportunity with our brothers in the PCA. As such, the OPC only has the opportunity to field the team once every few years, the first time being in 2011.

Bethel OPC in Wheaton, Illinois, again organized and led the team in 2014, with the majority of the nine-person team coming from Bethel OPC. Since the camp specifically targets university students, the field requests that the team members be generally between the ages of 18 and 40. It was a blessing for the OPC’s Short-Term Missions Coordinator to be permitted to participate in 2014 as he was a little over the age threshold!

This short-term mission very effectively combines the best of what a North American team has to offer with what the field needs. The draw for Ukrainian students to attend the camp is that it will be staffed with many native English speakers. Students in Western Ukraine are very interested in meeting people from, and learning more about, North America. Consequently, 120 applications were received for 50 camper slots. Months before camp begins, the missionary team in L’viv interviews each applicant, carefully selecting those who they think will make the best campers.

The English camp is a means of bringing the missionary team into contact with almost 50 new students with whom they can build relationships throughout the following year. The camp is designed to be a lot of fun for the campers, but also includes very serious talks during which the campers are confronted with their own sin and need for a savior, and presented with the hope of the gospel. It is reported that several campers have continued to stay connected with the missionaries through on-going Bible studies and other activities.

Due to the amount of preparation required to organize the camp and to receive a short-term team, the missionary team in Ukraine limits the use of short-term teams to just one English Camp per year. As such, the OPC was blessed to be able to send eight short-term visitors representing three OP churches and three presbyteries to Ukraine in 2014.

URUGUAY

Communication is underway with OP missionaries to Uruguay, Mark and Jeni Richline and Ray and Michele Call, regarding the possibility of sending a Spanish-speaking team to Montevideo to assist in running a VBS program for the children of the church. OP churches will hear more about this opportunity as plans are clarified.

OPC STMS IN THE US

The OPC has some very exciting STM opportunities within the boundaries of the US. Whether it’s working for the summer at the Boardwalk Chapel in Wildwood, New Jersey (an OPC ministry that is going into its 71st consecutive summer!), traveling to Key West, Florida, to practice ‘hands on’ evangelism with Pastor Bill Welzien as he presents the gospel in an open air fashion during the Sunset Celebration at Mallory Square, or ministering through our OP churches on the Indian reservations in northern Wisconsin, the short-termer will certainly be challenged! Some churches would like to have a team come help them with a VBS or other project that they are unable to accomplish on their own. Every church is encouraged to prayerfully consider if it would benefit from the help of a team, or if it could organize a team to help another church, demonstrating one part of the body of Christ reaching out to another.
In 2014, short-term teams served in the states of Florida, Michigan, New Hampshire, New Jersey, New York, Texas, and Wisconsin. It has been a great blessing to see the following OP church plants in particular utilize teams:

- Rev. Eric Hausler received a team from New Hope OPC in Green Bay, WI, that came to help with various forms of outreach and evangelism in Naples, FL.
- Rev. Andrew Moody received a team from Trinity OPC in Hatboro, PA, that came to help with various projects in San Antonio, TX.
- Rev. Jonathan Shishko received a team from Cedar OPC in Hudsonville, OH, that came to help make 1,500 new contacts in Queens, NY.
- Rev. Tim Herndon received individuals from all over the OPC who came to New Hampshire to help refurbish the OP church building in West Lebanon, NH.
- Rev. Chris Malamisuro invited a team to come help run a VBS at Good Shepherd OPC in Cincinnati, OH.
- Rev. Bill Welzien offers an open invitation for teams or individuals to join him in the evangelistic endeavors of Keys Presbyterian Church in Key West, FL.
- Rev. Jay Bennett offers an open invitation for skilled workers to participate in the remodeling of the church building of Neon Reformed OPC in Neon, KY.

OPCSTM.org

OPCSTM.org was launched in November 2011 to assist in communicating opportunities for short-term service within the OPC. The website was intentionally designed with a similar look and feel to OPC.org so as to not give any impression that short-term missions and disaster response is separate from the other work of the OPC. In early 2014, OPC.org was updated to take advantage of developments in web technology. Accordingly, OPCSTM.org also underwent a redesign so that it would continue to reflect the look and feel of the OPC.org site. The updated OPCSTM.org site was launched in February 2015. OPC deacon Douglas Vos and his team at FiveMoreTalents.org served us well in this process.

Statistical reports for 2014 revealed that the website had over 6,000 users (up 22% from 2013) and almost 27,000 page views (up 30% from 2013). First-time visitors were up 27% from 2013. The largest number of visitors to the website are from the USA and the second largest are from Brazil (where, we have been told, there are more Presbyterians than in any other country!). A demographic analysis estimated that the site was visited most often by those in the 25–34 age range, followed closely by 18–24 year olds, with slightly more male than female visitors. The majority of visitors access the website through the OPC.org site, with many others coming to the site from a Google or similar search, or through a link from a S.T.O.R.M. Report. Our web-master, upon review of the statistical comparison of activity in 2013 and 2014 told us, “Congratulations! You have positive growth in all industry standard measurements. A lot of organizations wish they could show this kind of growth.” It is encouraging to see this interest in missions in the OPC, particularly in the younger segments of the church.

S.T.O.R.M. REPORTS

The S.T.O.R.M. Report, a monthly email newsletter, continued to go out to a vast list of contacts in the OPC in 2014. “S.T.O.R.M.” is an acronym for “Short-Term Outreach, Relief, and Missions,” and the report highlights recent postings to the STM website, provides links to those postings, and also identifies the key contacts for each opportunity advertised.
In 2014, twelve monthly S.T.O.R.M. Reports were sent out to a list of approximately 1,900 addresses. The list includes about 900 church officers plus 1,000 other church members who have expressed interest in STMs or disaster response. Pastors and sessions are encouraged to consider either forwarding the email to their church email list or downloading a printable version of the S.T.O.R.M. Report, found at http://opcstm.org/storm-reports/, for use as a bulletin insert or poster. The emailed newsletters have an “unsubscribe” feature that allows any recipient to opt out of receiving future publications.

Participation in short-term missions is certainly not the only way for Christians to let their light shine before others! Actively seeking to let it shine on a daily basis with all those with whom we come in contact is the most effective way to carry out this command of our Lord’s. Praise the Lord for all of the opportunities he presents to us to share our faith both in our normal life and outside of it through short-term missions. And may he enable those who return home from an STM trip to retain and share the special zeal that often results from such an experience. Let us pray that all of these good works would be seen by others, that they may “give glory to our Father who is in heaven” (Matt. 5:16b).

Respectfully submitted,
David P Nakhla

III. ADMINISTRATION

A. Committee Membership

<table>
<thead>
<tr>
<th>Class</th>
<th>Ministers</th>
<th>Ruling Elders</th>
<th>Deacons</th>
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<tbody>
<tr>
<td>2015</td>
<td>Lendall H. Smith</td>
<td></td>
<td>Robert O. Keys</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Robert J. Wright, Jr.</td>
</tr>
<tr>
<td>2016</td>
<td>Ronald E. Pearce</td>
<td>Alexander A. Zarek</td>
<td>John J. Voss, Jr.</td>
</tr>
<tr>
<td>2017</td>
<td>T. Nathan Trice</td>
<td>Seth B. Long</td>
<td>Christopher A. Sudlow</td>
</tr>
</tbody>
</table>

B. Officers

- President: Lendall H. Smith
- Vice-President: T. Nathan Trice
- Secretary: Ronald E. Pearce
- Treasurer: John J. Voss, Jr.

C. Subcommittees

1. **Executive Committee**: Smith, Trice, Pearce, Voss

2. Standing Subcommittees: (chairman in **bold**)
   
a. **Administration and Finance Subcommittee (AFS)**: Sudlow, Long, Voss
   b. **Aid Request Subcommittee (ARS)**: Pearce, Smith, Trice, Voss
   c. **Disaster Response Subcommittee (DRS)**: Keys, Long, Voss, **Zarek**
d. **Diaconal Training Subcommittee (DTS):** Keys, Sudlow, **Trice**

e. **Missionary Deacon Subcommittee (MDS):** Smith, Trice, **Wright**

f. **Ministers and Widows Subcommittee (MWS):** Pearce, **Smith**, Zarek

3. Committee Representative on *Missionary Widow Fund* (a standing subcommittee of the Committee on Foreign Missions): Pearce

### D. Staff

*Administrator:* David P. Nakhla  
*Administrative Assistant:* Janet L. Birkmann  
*Disaster Response Coordinator (DRC):* David P. Nakhla  
*Short-term Missions Coordinator (STMC):* David P. Nakhla

### E. Donations

Tax-deductible donations made to the Committee on Diaconal Ministries should be made payable to:

- *Orthodox Presbyterian Church”*

These donations can be further noted as follows:

- “*CDM*” – For funds intended for general benevolent use
- “*Obadiah Fund*” – For funds intended to help retired ministers and/or their widows
- “*Disaster Relief*” – For funds intended for general disaster relief
- Other more specific notations may be found at [www.opc.org/committee_dm.html](http://www.opc.org/committee_dm.html).

Please mail donations to:

**The Committee on Diaconal Ministries**  
**Orthodox Presbyterian Church**  
**607 N. Easton Rd., Bldg. E**  
**Willow Grove, PA 19090**

### F. Correspondence

All correspondence to the CDM, whether pertaining to the work of the CDM, disaster response or short-term missions, can be emailed to Mr. David P. Nakhla at nakhla.1@opc.org. Alternatively, it can be mailed to the OPC Administrative Offices to Mr. Nakhla’s attention.

### G. Policies

The policies and procedures that are relevant to those outside the committee are available at [www.opc.org/committee_dm.html](http://www.opc.org/committee_dm.html).
H. Incorporation

Since July 20, 2011, the CDM has been incorporated as a non-profit organization in the State of Delaware. This enables the CDM to own equipment and property, particularly helpful for ministering to those affected by disasters.

IV. RECOMMENDATIONS

1. That for the year 2016 the General Assembly requests the churches of the OPC support the work of this Committee at the suggested rate of $25.00 per communicant member.

   Note: The CDM continues to be concerned about OPC congregations or presbyteries that issue calls with compensation packages that intend for the pastor to be “free from worldly care” but are inadequate to provide for the minister’s needs. Additionally, the CDM continues to desire that OPC congregations and presbyteries ensure that all OPC ministers have adequate coverage for health costs, adequate provisions for retirement income, and adequate coverage of life insurance. However, the CDM does not intend to repeat recommendations associated with these concerns to the General Assembly until after the final report of the General Assembly’s temporary study committee that was erected to investigate the needs of OPC ministers.

V. BUDGET & FINANCIALS

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AID REQUEST (ARS)

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<th>2016</th>
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<td>China</td>
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**DISASTER RESPONSE (DRS)**

| Disaster Response - Fgn | $158 | $17 | $50,000 | $50,000 | $50,000 |
| Disaster Response - USA | $1,341 | $578 | $30,000 | $30,000 | $30,000 |
| Disaster Response - Designated | $89,580 | $109,387 | $- | $100,000 | $100,000 |
| DRS Total | $91,078 | $109,982 | $80,000 | $180,000 | $180,000 |

**DIACONAL TRAINING (DTS)**

| Diaconal Conferences | $825 | $31,905 | $25,000 | $15,000 | $40,000 |
| DTS Total | $825 | $31,905 | $25,000 | $15,000 | $40,000 |

**MISSIONARY DEACON (MDS)**

| MssryDeacon - Haiti | $2,206 | $3,808 | $10,000 | $25,000 | $25,000 |
| MssryDeacon - Uganda | $146,224 | $84,044 | $91,000 | $93,000 | $93,000 |
| MDS Total | $148,430 | $87,852 | $101,000 | $118,000 | $118,000 |

**MINISTERS & WIDOWS (MWS)**

<p>| Obadiah Pension Supplements | $30,000 | $25,000 | $25,000 | $20,000 | $20,000 |
| Obadiah General Gifts | $91,000 | $60,000 | $95,000 | $90,000 | $90,000 |</p>
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ORTHERDOX PRESBYTERIAN CHURCH  
Committee on Diaconal Ministries  
Balance Sheet  
Period Ending December 31, 2014  

12/31/14  

**Assets**  

**Current Assets**  

Cash  
TD Bank - General Fund $381,287  
TD Bank - Obadiah Fund $290,687  
TD Bank - Disaster Fund $407,526  
Total Liquid Assets $1,079,501  

**Investments and Long Term Receivables**  

Investments  
OPC Loan Fund - General Fund $518,001  
Total Investments and Receivables $518,001  

Property and Equipment, Net of Accumulated Depreciation $0  

Total Assets $1,597,502  

**Liabilities and Net Assets**  

Current Liabilities  
Haiti Disaster Relief $320,581  
Japan Disaster Relief $46,326
Sandy Disaster Relief $2,683
Oklahoma Tornado Relief $5,336
Typhoon Yolanda Relief $0
General Disaster Relief $32,599
Total Liabilities $407,526

Net Assets

Unrestricted Net Assets
Temporarily Restricted [Obadiah Fund] $290,687
General Undesignated $899,288
Total Net Assets $1,189,976

Total Liabilities and Net Assets $1,597,502

ORTHODOX PRESBYTERIAN CHURCH
Committee on Diaconal Ministries
Statement of Activities
Period Ending December 31, 2014

Revenues
Contributions - General Fund $285,017
Contributions - Obadiah Fund $160,170
Contributions - Disaster Response Fund $16,381
Interest and Dividend Income $12,536
Other Income (STMC from CFM & CHMCE, Summit Fees) $72,000
Total Revenues $546,104

Expenses
Administrative $189,506
Aid Requests $156,610
Disaster Response $109,982
Diaconal Training $31,905
Missionary Deacon $87,851
Ministers & Widows (including Obadiah expenditures) $102,200
Total Expenses $678,054

Increase (Decrease) in Net Assets -$131,950
Increase (Decrease) in Net Liabilities  

- $93,006

Net Assets

- Beginning [12/31/2013]  
  $1,228,920

- Ending [12/31/2014]  
  $1,189,976

VI. ELECTIONS

The terms expiring at this Assembly are:

<table>
<thead>
<tr>
<th>Class</th>
<th>Ministers</th>
<th>Ruling Elders</th>
<th>Deacons</th>
</tr>
</thead>
</table>

Mr. Smith and Mr. Wright, Jr. are willing to have their names placed into nomination for continued service on the CDM, but Mr. Keys has asked that his name not be put into nomination. The bylaws stipulate the construction of the committee such that this class ought to be populated by one minister and two deacons.
REPORT OF THE COMMITTEE ON PENSIONS

SYNOPSIS

I. PENSIONS AND INSURANCE
   A. Investment Policies
   B. Investment Results
   C. Term Life Insurance
   D. Eligibility and Participation
   E. Benefits

II. PENSION SUPPLEMENT FUND
   A. Eligibility and Participation
   B. Contributions from Churches
   C. Benefits
   D. Summary Financial Report

III. VOLUNTARY TERM LIFE INSURANCE
   A. Premiums and Eligibility
   B. Coverage
   C. Enrollment
   D. Insurance Carrier
   E. Financial Summary

IV. CURRENT DEVELOPMENTS

V. ADMINISTRATION
   A. Committee Members
   B. Officers
   C. Executive Committee
   D. Staff

VI. GENERAL ASSEMBLY

VII. AUDIT REPORTS

In calling a pastor, the local church ordinarily promises to provide for him so as to keep him “free from worldly care.” The primary responsibility assigned to the Committee on Pensions is to assist the church to do that for its pastors into the years of retirement. Specifically, the Committee provides a pension plan for the ministers of the Orthodox Presbyterian Church (and also for full-time employees). The Committee also provides a group life insurance plan for the ministers, officers, and full-time employees of the Church and their families. Finally, the Committee makes supplemental payments to certain ministers with inadequate pensions. The Committee on Pensions endeavors to assist the churches in providing for the welfare and retirement needs of ordained officers and full-time employees of the Orthodox Presbyterian churches and committees through these programs. The Committee earnestly covets the prayers of the Church as it labors in its task, sensing all too clearly “Unless the Lord builds the house, its builders labor in vain.”

I. PENSIONS AND INSURANCE

A. Investment Policies

1. The Committee contracts with The Concord Advisory Group, Ltd to provide non-discretionary investment advisory services, including (1) investment policy statement
preparation, (2) asset allocation, (3) recommendation of underlying investment vehicles and/or managers, and (4) monitoring services.

During the year 2014, working with Concord, the Committee used the following managers with particular expertise in certain investment areas:

a. Aberdeen – International Equity
b. Oppenheimer – Large Cap Equity
c. Rhumbline – Large Cap Equity
d. Silvercrest – Small Cap Equity
e. Pimco – Fixed Income

During the current year (2015) the Committee has added two more managers.

2. In 2014 the Committee on Pensions undertook a formal review of the retirement portfolio as it concerns socially responsible investing requirements. Specifically, the Committee revised the investment policy statement to include more specific language around the governance of social requirements to ensure the exclusion of offensive companies from the total portfolio. Where appropriate, the Committee has engaged investment managers to run customized investment strategies specific to our investment policy. When determined that a pooled investment vehicle would be more advantageous, the Committee has focused on screened funds that are consistent with our social guidelines. Further, in conjunction with its independent advisor, the Committee performed an analysis of all current investment managers and their underlying holdings to ensure compliance with the investment policy’s social guidelines. The Committee continues to scrutinize the portfolio and will conduct similar analysis on an annual basis to ensure compliance.

3. At the end of 2014 the investments of the fund were allocated as follows:

<table>
<thead>
<tr>
<th>Investment Type</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Money Market Funds</td>
<td>5.25%</td>
</tr>
<tr>
<td>Mutual Fund – Fixed Income</td>
<td>35.78%</td>
</tr>
<tr>
<td>Mutual Fund – International Equities</td>
<td>13.33%</td>
</tr>
<tr>
<td>Common Stock</td>
<td>42.89%</td>
</tr>
<tr>
<td>OPC Loan Fund – Notes</td>
<td>2.75%</td>
</tr>
</tbody>
</table>

B. Investment Results

1. The net assets of the Fund at the end of the year amounted to $27,556,227. There was a net gain in assets under management of 6.02%, or $1,564,375, for the year 2014. The growth in assets under management in the Fund over the years is shown in the following:

<table>
<thead>
<tr>
<th>Date</th>
<th>Total Assets</th>
</tr>
</thead>
<tbody>
<tr>
<td>December 31, 1964</td>
<td>$12,288</td>
</tr>
<tr>
<td>December 31, 1974</td>
<td>462,808</td>
</tr>
<tr>
<td>December 31, 1984</td>
<td>1,925,689</td>
</tr>
<tr>
<td>December 31, 1994</td>
<td>6,958,012</td>
</tr>
<tr>
<td>December 31, 2004</td>
<td>16,880,144</td>
</tr>
<tr>
<td>December 31, 2014</td>
<td>27,556,227</td>
</tr>
</tbody>
</table>

2. The investment results for the year 2014 showed a continuing recovery from the decrease in value that resulted during the 2007–2008 recession. That rebound in value has
continued to a lesser degree in the current year (2015). At the end of 2014, each participant’s account was credited with 2.400% in income and 2.952% for increased market value, resulting in a net change of 5.352%. This is compared with the OPC target benchmark of 6.85%. The gain was less than this benchmark because of the low return of fixed income investments and the decline in international equities. The investment results over specific periods are shown in the following:

- Average annual percentage of gain - the last 5 years – 7.278%
- Average annual percentage of gain - the last 10 years – 5.233%
- Average annual percentage of gain - the last 15 years – 4.247%
- Average annual percentage of gain - the last 20 years – 7.758%

C. Term Life Insurance
The pension plan includes $20,000 of term life insurance, which remains in force until a participant retires and begins to receive pension payments. The annual premium for this coverage per individual for 2014 was $130. This coverage is underwritten by Union Central Life Insurance Company.

D. Eligibility and Participation

1. All ministers and permanent full-time employees of the Orthodox Presbyterian Church or its congregations and organizations, including those serving in any capacity and beyond the borders of the United States of America, shall be eligible for coverage under this plan. A minister shall be eligible upon his ordination or reception by the Orthodox Presbyterian Church. A non-ministerial employee shall be eligible upon being declared a “permanent employee” by his employer.

2. At the end of 2014, the participants in the plan consisted of the following:

   - Participants Making Contributions: 173
   - Participants Not Making Contributions: 51
   - Retired - Drawing Pension: 45
   - Surviving Spouses - Drawing Pension: 1
   - Surviving Spouses - Receiving Annuity: 1

   Total: 271

E. Benefits

1. During the year 2014, the following retirement payments were made:

   - Annuity payments – insurance companies: $1,380
   - Pension payments – Committee: 730,190

   The average pension payment by the Committee was $1,355 per month.

2. The Committee has designated for the calendar year 2015 that $1,600 per month of pension distributions to an ordained member shall constitute a housing allowance, provided, however, that such housing allowance is not to exceed the actual expenditures for housing, utilities, maintenance, repairs, and other expenses related to providing a house.
II. PENSION SUPPLEMENT FUND

A. Eligibility and Participation

1. Benefits from this fund are available to ministers (and their surviving spouses, unless they remarry) who have at least 20 years of service in the Orthodox Presbyterian Church, were at least 65 years of age prior to January 1, 1988, and are receiving regular pension payments from the Retirement Equity Fund. At the end of 2014, there were 2 ministers and 5 surviving spouses receiving supplementary payments.

2. The Committee, at its meeting of April 1, 2010, by motion, determined:
   a. To establish, until funds are exhausted, a new category in the Pension Supplement Fund, to be called Pension Continuation, the purpose of which is to continue pension payments to those participants and/or their spouses who are enrolled in the Pension Plan as of April 1, 2010, whose accounts run out because of extended age and/or severe market declines.
   b. To fund the Pension Continuation element of the Pension Supplement Fund with the transfer of $300,000.00 of the assets of the Hospitalization Plan, the net proceeds of the sale of the Pennsylvania property, and such other funds that become available through investment returns or contributions designated for the Pension Continuation Fund.
   c. That those eligible for Pension Continuation payments must also meet the following criteria:
      1. Participation in the Pension Plan for at least 10 years.
      2. Drawing pension payments based on (joint) life expectancy or longer.
      3. Contributions to their account by the churches must have been made for the equivalent of 10 years.
      4. Not eligible for Pension Supplement Fund payments.
      5. Still members of the Orthodox Presbyterian Church.
      6. Surviving spouses will continue to be eligible unless they remarry.
   d. That Pension Continuation payments be set at the rate of their most recent drawing, up to a maximum of $600.00 per month, to commence September 1, 2010. At the end of 2014 there were 10 participants and 5 surviving spouses receiving these payments.
   e. This Fund is anticipated to be exhausted in August of 2015.

B. Contributions From Churches

At various times over the last 23 years (1989–1994 and 1995–2000), the Committee has requested contributions from the churches for this fund. We have received grants from The Obadiah Foundation each year since 2007, and we expect this to continue in the future. This has enabled us to provide the additional benefits to those whose regular pension accounts have been exhausted. Therefore, we do not anticipate making future requests from the churches.

C. Benefits

1. During the year 2014, payments made to eligible participants in both categories, pension supplement and pension continuation, were a maximum of $600 per month.

2. These payments made to retired ministers were designated as housing or rental allowances paid in recognition of, and as compensation for, their past services. These payments were not subject to federal income tax.
D. Summary Financial Report

1. Income and expense

The summary financial report of the Pension Supplement and Continuation Funds for the year 2014 is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Supplement</th>
<th>Continuation</th>
</tr>
</thead>
<tbody>
<tr>
<td>BALANCE – January 1, 2014</td>
<td>$127,498</td>
<td>$175,473</td>
</tr>
<tr>
<td><strong>RECEIPTS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td>23,786</td>
<td>0</td>
</tr>
<tr>
<td>Interest</td>
<td>23</td>
<td>0</td>
</tr>
<tr>
<td>Dividends</td>
<td>5,755</td>
<td>1,356</td>
</tr>
<tr>
<td>Investment gains</td>
<td>36</td>
<td>1,502</td>
</tr>
<tr>
<td>Obadiah Foundation</td>
<td>25,000</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td>54,600</td>
<td>2,858</td>
</tr>
<tr>
<td></td>
<td>182,098</td>
<td>178,331</td>
</tr>
<tr>
<td><strong>DISBURSEMENTS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participants</td>
<td>57,600</td>
<td>101,220</td>
</tr>
<tr>
<td><strong>BALANCE – December 31, 2014</strong></td>
<td><strong>$124,498</strong></td>
<td><strong>$77,111</strong></td>
</tr>
</tbody>
</table>

2. Investments

The assets of the supplement part are invested primarily in money market funds, fixed income mutual funds, and government securities. This part also holds some equities which were received as gifts to the Fund.

The assets of the continuation part are invested as an account in the pension fund.

III. VOLUNTARY TERM LIFE INSURANCE

A. Premiums and Eligibility

This plan, separate from the pension and hospitalization plans, is open to all full-time church employees and ordained officers and their families. The monthly premium for individual and spouse is based on their ages, but is a fixed cost of $1.50 per month for all children in a family under age 19, or age 25 if a full-time student.

B. Coverage

The maximum individual coverage available is as follows:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Participant</td>
<td>$ 300,000</td>
</tr>
<tr>
<td>Spouse</td>
<td>50,000</td>
</tr>
<tr>
<td>Children</td>
<td>5,000</td>
</tr>
</tbody>
</table>

C. Enrollment

The enrollment in the plan had a decrease of one, and at the end of 2014 had 30 participants. Total insurance in force at year end was as follows:
Participants – $2,226,000
Spouses – 560,000

D. Insurance Carrier
Since January 1, 2002, the coverage has been through Boston Mutual Life Insurance Company.

E. Financial Summary

BALANCE – January 1, 2014 $ 24,562

RECEIPTS
Premiums – life insurance $ 27,275
Service charges 362
Interest income 9
Total Receipts 27,646

DISBURSEMENTS
Premiums – Voluntary Term Life Insurance 27,275

BALANCE – December 31, 2014 $ 24,933

IV. CURRENT DEVELOPMENTS

Both the Committee on Pensions and the Committee on Diaconal Ministries have shared interests and concerns for the care of the retired and elderly in the church. The two committees are committed to work together to care for the elderly and retired in the Orthodox Presbyterian Church. Both committees are very concerned at the number of retired ministers without adequate retirement provision and are seeking ways to address this. They are also very concerned because the statistics indicate that the Orthodox Presbyterian Church will be facing a huge diaconal need in the future if pastors are not making aggressive plans for their retirement. The two full committees continue to work closely together to address matters of mutual concern.

V. ADMINISTRATION

A. Committee Members
Class of 2017:
Minister: Douglas L. Watson
Ruling Elders: Garret A. Hoogerhyde, Steve Veldhorst
Class of 2016:
Minister: Darren S. Thole
Ruling Elders: Robert M. Meeker
Class of 2015:
Minister: John D. McGowan
Ruling Elders: Roger W. Huibregtse, David Vander Ploeg
B. Officers
President: Roger W. Huibregtse
Vice President: Douglas L. Watson
Secretary: John D. McGowan
Treasurer: Garret A. Hoogerhyde

C. Executive Committee
Garret A. Hoogerhyde, Roger W. Huibregtse (Chairman), John D. McGowan, and Douglas L. Watson

D. Staff
Assistant Administrator: Douglas B. Hoogerhyde
Administrative Assistant: Kathleen A. Kline

VI. GENERAL ASSEMBLY

A. The Committee acknowledges its culpability in the failure of submitting unsigned minutes to the 81st General Assembly. The minutes in question have been signed by the secretary.

B. The terms of the class of 2015 expire with this Assembly. The Standing Rules of the Assembly provide that each class of the Committee shall include at least one minister and at least one ruling elder. The class of 2016 has a vacancy due to the resignation of William C. Redington.

Mr. Huibregtse, Mr. Hoogerhyde, and Mr. Watson were designated to represent the committee at the 82nd General Assembly.

VII. AUDIT REPORTS

INDEPENDENT AUDITOR’S REPORT

To the Committee on Pensions of
Orthodox Presbyterian Church Pension Fund

We have audited the accompanying statement of financial statements of the Orthodox Presbyterian Church Pension Fund (the “Plan”) (a nonprofit organization) which comprise the statement of net assets available for benefits as of December 31, 2014 and 2013, and the related statement of changes in net assets available for benefits for the years then ended, and the related notes to the financial statements.

Management’s Responsibility for the Financial Statements
Management is responsible for the preparation and fair presentation of these financial statements in accordance with accounting principles generally accepted in the United States of America; this includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor’s Responsibility
Our responsibility is to express an opinion on these financial statements based on our audit.
We conducted our audit in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor’s judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity’s preparation and fair presentation of the financial statement in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity’s internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Opinion
In our opinion, the financial statements referred to above present fairly, in all material respects, the net assets available for plan benefits of the Orthodox Presbyterian Church Pension Fund as of December 31, 2014 and 2013, and the changes in its net assets available for benefits for the years then ended in accordance with accounting principles generally accepted in the United States of America.

Fylstra & Fylstra, LLC
Hawthorne, NJ
April 23, 2015

ORTHODOX PRESBYTERIAN CHURCH
PENSION FUND
STATEMENT OF NET ASSETS AVAILABLE FOR BENEFITS
DECEMBER 31, 2014 AND 2013

<table>
<thead>
<tr>
<th></th>
<th>2014</th>
<th>2013</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ASSETS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investments at fair value:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Money market funds</td>
<td>$ 1,429,441</td>
<td>$ 2,315,352</td>
</tr>
<tr>
<td>Corporate bonds</td>
<td>750,000</td>
<td>750,275</td>
</tr>
<tr>
<td>Common stocks</td>
<td>11,681,856</td>
<td>9,553,691</td>
</tr>
<tr>
<td>Mutual funds</td>
<td>13,379,712</td>
<td>13,111,199</td>
</tr>
<tr>
<td><strong>Total investments</strong></td>
<td><strong>27,241,009</strong></td>
<td><strong>25,730,517</strong></td>
</tr>
</tbody>
</table>
ORTHODOX PRESBYTERIAN CHURCH
PENSION FUND

STATEMENT OF CHANGES IN NET ASSETS AVAILABLE FOR BENEFITS
YEARS ENDED DECEMBER 31, 2014 AND 2013

2014 2013

ADDITIONS TO NET ASSETS

Investment income:
Net unrealized appreciation (depreciation)
in fair value of investments $ 379,852 $ 1,285,313
Realized gain (loss) on sale of investments 538,861 912,125
Net interest income 14,377 1,774
Dividends 660,710 519,727

Less:  Investment expense (144,280) (135,528)

Total investment income 1,449,520 2,583,411

Contributions:
Employer 1,150,704 1,002,113
Employees 115,702 124,775

Total contributions 1,266,406 1,126,888

Transfer from other funds 155,963 149,606

Total additions to net assets 2,871,889 3,859,905
DEDUCTIONS FROM NET ASSETS

<table>
<thead>
<tr>
<th>Premiums on life insurance</th>
<th>26,653</th>
<th>26,211</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pension distributions</td>
<td>730,190</td>
<td>640,845</td>
</tr>
<tr>
<td>Supplemental pension</td>
<td>57,600</td>
<td>66,600</td>
</tr>
<tr>
<td>Lump sum withdrawals</td>
<td>69,269</td>
<td>4,725</td>
</tr>
<tr>
<td>Rollovers</td>
<td>276,439</td>
<td>0</td>
</tr>
<tr>
<td>Pension continuation payments</td>
<td>101,220</td>
<td>100,020</td>
</tr>
<tr>
<td>Administrative expenses</td>
<td>46,143</td>
<td>43,220</td>
</tr>
</tbody>
</table>

Total deductions from net assets 1,307,514 881,621

CHANGE IN NET ASSETS 1,564,375 2,978,284

NET ASSETS AVAILABLE FOR BENEFITS:

| BEGINNING OF YEAR | 25,991,852 | 23,013,568 |
| END OF YEAR       | $27,556,227 | $25,991,852 |

The accompanying notes are an integral part of these financial statements.

ORTHODOX PRESBYTERIAN CHURCH PENSION FUND
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2014 AND 2013

1. Description of the Plan:

The following brief description of the Orthodox Presbyterian Church Pension Fund is provided for general information purposes only. Participants should refer to the plan agreement for more complete information.

The Pension Fund is a defined contribution plan which was created to provide term life insurance during the period of eligibility and retirement benefits at the normal retirement age (65). The church’s ordained ministers, permanent full-time employees, and the permanent full-time employees of the congregations or organization thereof are all eligible to participate in the plan. The normal retirement benefit is based on the individual participant’s equity in the Pension Fund at the time of retirement and on the specific income option selected. In addition, the Pension Fund also provides death benefits to its participants. Plan contributions are limited to a percentage of each participant’s annual compensation, which is determined by the individual congregations. The current recommended contribution percentage is 7%. The participating churches generally make contributions, and allowances are given to individuals to make voluntary contributions on their own.
Key provisions of the Plan are:

Eligibility For Coverage
All ordained ministers and all permanent, full-time employees of the Orthodox Presbyterian Church or of any congregation or organization of the Church are eligible to participate. Ministers are eligible to participate upon ordination. Non-ministerial employees are eligible to participate upon being declared a “permanent employee” by their employers.

Normal Retirement Date
The normal retirement date is the first day of the month following the participant’s 65th birthday. This date is not mandatory.

Normal Form of Pension
The normal form of retirement benefits is a lifetime annuity which is guaranteed for a minimum of 10 years.

Optional Forms of Pension Available
Participants may elect any option acceptable to the Plan Committee.

Vesting
If a participant chooses to leave the Plan, their vested interest in the Retirement Equity Fund shall be determined as follows:

A. An individual’s vested interest in the Retirement Equity Fund shall be the sum of:
   1. A percentage of the portion of their share of the Retirement Equity Fund, not attributable to any voluntary contributions they have made, equal to the following percentages:

<table>
<thead>
<tr>
<th>Anniversary</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>15%</td>
</tr>
<tr>
<td>2nd</td>
<td>30%</td>
</tr>
<tr>
<td>3rd</td>
<td>45%</td>
</tr>
<tr>
<td>4th</td>
<td>60%</td>
</tr>
<tr>
<td>5th</td>
<td>75%</td>
</tr>
<tr>
<td>6th</td>
<td>90%</td>
</tr>
<tr>
<td>7th</td>
<td>100%</td>
</tr>
</tbody>
</table>

   Plus:
   2. The portion of their share which is attributable to any voluntary contributions they have made.

B. The interest of a totally and permanent disabled participant shall be fully vested.

2. Summary of Significant Accounting Policies:

The accompanying financial statements of the Orthodox Presbyterian Church Pension Fund are maintained on the accrual basis of accounting.
Estimates - The preparation of financial statements in conformity with generally accepted accounting principles requires that management make estimates and assumptions that affect certain reported amounts and disclosures. Therefore, actual results may differ from those estimates.

Investments - Investments are stated at fair value based on quoted market prices. Unrealized appreciation or depreciation in the current fair market value of these investments is reflected in the Statement of Changes in Net Assets Available for Benefits.

Fair Value Measurement – The fair value of financial assets and liabilities is measured according to the Fair Value Measurements and Disclosures topic of the FASB Accounting Standards Codification. Fair value is required to be evaluated and adjusted according to the following valuation techniques.

Level 1 – Fair value is determined using quoted market prices in active markets for identical assets and liabilities. Assets in this level typically include publicly traded equities, mutual fund investments, cash equivalents, and listed derivatives.

Level 2 – Fair value is determined using quoted market prices in active markets for similar assets and liabilities, quoted prices for identical or similar instruments in markets that are not active, and model-based valuation techniques for which all significant inputs are observable in the market for substantially the full term of the assets or liabilities. Assets in the level include debt securities and partnerships that hold Level 1 assets, provided that the Organization has the ability to redeem the investment in the near term, and real estate held for investment if measured by a current appraisal.

Level 3 – Fair value is determined using inputs that are generally unobservable and typically reflect management’s estimates of assumptions that market participants would use in pricing the asset or liability. The market for assets and liabilities using Level 3 measures is typically inactive. Assets in the level include alternative investments, real estate held for investment if measured using management estimates, investments in partnerships and limited liability companies, and beneficial interests in charitable remainder trusts.

Purchases and sales of securities are recorded on a trade-date basis. Interest income is recorded on the accrual basis and dividends are recorded on the ex-dividend date.

Payment of Benefits - Benefit payments to participants are recorded upon distribution.

3. Investments:

All investments are Level 1 investments.

The following table presents both the fair values and cost of investments:
Appendix

<table>
<thead>
<tr>
<th>December 31,</th>
<th>2014 Fair Cost</th>
<th>2014 Fair Value</th>
<th>2013 Fair Cost</th>
<th>2013 Fair Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Money market funds</td>
<td>$1,429,441</td>
<td>$1,429,441</td>
<td>$2,315,352</td>
<td>$2,315,352</td>
</tr>
<tr>
<td>Corporate notes</td>
<td>750,000</td>
<td>750,000</td>
<td>750,275</td>
<td>750,275</td>
</tr>
<tr>
<td>Marketable securities:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Common stocks</td>
<td>10,311,566</td>
<td>11,681,856</td>
<td>6,182,893</td>
<td>9,553,691</td>
</tr>
<tr>
<td>Mutual funds</td>
<td>13,921,300</td>
<td>13,379,712</td>
<td>13,411,765</td>
<td>13,111,199</td>
</tr>
<tr>
<td>Total marketable securities</td>
<td>24,232,866</td>
<td>25,061,568</td>
<td>19,594,658</td>
<td>22,664,890</td>
</tr>
<tr>
<td>Total Investments</td>
<td>$26,412,307</td>
<td>$27,241,009</td>
<td>$22,660,285</td>
<td>$25,730,517</td>
</tr>
</tbody>
</table>

The unrealized appreciation or (depreciation) of the Plan’s investment securities is summarized below:

<table>
<thead>
<tr>
<th>December 31,</th>
<th>2014</th>
<th>2013</th>
</tr>
</thead>
<tbody>
<tr>
<td>Money market funds</td>
<td>$</td>
<td>$</td>
</tr>
<tr>
<td>Orthodox Presbyterian Loan Fund</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Common stocks</td>
<td>1,370,290</td>
<td>3,370,798</td>
</tr>
<tr>
<td>Mutual funds</td>
<td>(541,588)</td>
<td>(300,566)</td>
</tr>
<tr>
<td>Total unrealized gain</td>
<td>$ 828,702</td>
<td>$ 3,070,232</td>
</tr>
</tbody>
</table>

4. Agency Funds – Hospitalization Trust:

The Pension Plan received funds totaling $300,000 during the fiscal year 2009 from the Orthodox Presbyterian Church – Hospitalization Trust and was acting as an agent of the Trust to invest the funds. The Committee on Pensions subsequently agreed to use these funds to set up a Pension Continuation Plan, used to provide pension benefits to individuals whose accounts have run out due to extended age or market fluctuations.

5. Tax Status:

The Internal Revenue Service has determined that the Plan is designated in accordance with applicable sections of the Internal Revenue Code (IRC) and is therefore not subject to tax under present income tax laws. The Pension Plan believes that it has appropriate support for all tax positions taken, and as such, does not have any uncertain tax positions that are material to the financial statements. Tax returns are open for examination by the Internal Revenue Service for three years after filing. Thus, returns for this year and the last three years remain open.
6. Plan Termination:

In the unlikely event of Plan termination, individual participants will become 100% vested in their accounts.

7. Party in Interest:

The accounting firm of Baker & Hoogerhyde LLC CPA's received fees of $27,600 for the accounting and administration of the Plan for the year ended December 31, 2014 and $27,600 for the year ended December 31, 2013.

8. Concentration of Risk and Uncertainties:

The investments currently held by the Orthodox Presbyterian Church Pension Fund include common stocks and mutual funds. Such investments are exposed to various risk such as interest rate, market, and credit risks.
REPORT OF THE COMMITTEE ON ECUMENICITY
AND INTERCHURCH RELATIONS

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   C. Liaisons/subcommittees
   D. Administrator
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   F. Evangelical Presbyterian Church of England and Wales (EPCEW)
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IX. APPENDIX

I. THE COMMITTEE

A. Meetings
   The Committee held a meeting on November 7, 2014, at Greenville Presbyterian
   Theological Seminary in Taylors, SC. A second meeting was held on March 26, 2015, at the
   OPC Administrative Building at 607 N. Easton Road, Bldg. E. in Willow Grove, PA.

B. Officers
   The officers of the Committee are L. Anthony Curto, Chairman; Mark T. Bube,
   Vice-Chairman; George R. Cottenden, Secretary.

C. Liaisons/subcommittees
   The Committee has assigned individual members as “liaisons” whose duty it is to
   represent the Committee as contact persons with specific churches or organizations to keep the Committee informed about the life of that church or churches and, in turn, to inform the whole Church when it believes that significant information is available or appropriate action needed. In addition to the liaisons there are continuing subcommittees and subcommittees for specific tasks. The liaisons and subcommittees at present are:

1. Liaisons
   a. ARPC - Jack W. Sawyer
   b. BPC - L. Anthony Curto
   c. CanRC - Mark T. Bube
   d. ERQ - Mark T. Bube
   e. FRCNA - John R. Hilbelink
   f. HRC - Chad B. Van Dixhoorn
   g. PCA - Chad B. Van Dixhoorn
   h. PRC - Charles A. Muether
   i. RPCNA - Iain A.M. Wright
   j. RCUS - Charles A. Muether
   k. URCNA - Stephen J. Tracey
   l. ICRC - Jack W. Sawyer

2. Subcommittees
   a. Audiovisual/technical - Muether
   b. Fraternal delegates - Bube, Sawyer
   c. Asia/Pacific - Bube, Cottenden, Sawyer
   d. Africa [except South Africa] - Bube, Cottenden
   e. Europe - Curto, Tracey, Van Dixhoorn, Wright
Appendix

D. Part-time Administrator

Mr. Jack W. Sawyer serves the committee as its part-time administrator. His work is reviewed every three years at the regular spring meeting. He was re-appointed to a new three year term at the March 2015 meeting.

II. FELLOWSHIP WITH OTHER CHURCHES

A. Fraternal Delegates/Observers

1. In 2014 fraternal delegates were sent to the major assemblies of the Associate Reformed Presbyterian Church (Jack W. Sawyer), the Bible Presbyterian Church (Thomas E. Tyson), the Presbyterian Church in America (Glen J. Clary), The Evangelical Presbyterian Church in England and Wales (L. Anthony Curto), The Heritage Reformed Churches (John R. Hilbelink), the Presbyterian Church of Brazil (Mark T. Bube and L. Anthony Curto), the Reformed Church of Quebec/the l’Église Réformée du Québec (Mark T. Bube), the Reformed Presbyterian Church of North America (Thomas E. Tyson), the Reformed Church of the United States (L. Anthony Curto), the Reformed Churches of New Zealand (Mark T. Bube and Jack W. Sawyer), the Reformed Church of Japan (Mark T. Bube) the United Reformed Churches in North America (Alan D. Strange and Stephen J. Tracey).

2. In April of 2015 the Synod of the Heritage Reformed Congregations was attended by Everett A. Henes. Later this year the Committee plans to send fraternal delegates to the Associate Reformed Presbyterian Church (Jack W. Sawyer), the Bible Presbyterian Church (L. Anthony Curto), the Presbyterian Church in America (Chad Van Dixhoorn), the Reformed Church of Quebec/l’Église Réformée du Québec (Stephen J. Tracey), the Reformed Presbyterian Church of North America (Jack W. Sawyer), and the Reformed Church of the United States (Charles A. Muether). Fraternal greetings, by letter, will be sent to the FRCNA, FCS, FCC, and the PCEA.

3. Our 81st (2014) General Assembly received fraternal delegates from the Associate Reformed Presbyterian Church (Jeffrey J. Kingswood), the Bible Presbyterian Church (Kevin M. Backus), the Canadian Reformed Churches (Eric Kampe and Cornelis Poppe), the Evangelical Presbyterian Church of England and Wales (Richard W. Holst), the Evangelical Reformed Church, Westminster Confession (Kurt Vetterli), the Heritage Reformed Churches (Mark A. Kelderman), the Reformed Church of Japan (Keisuke Yoshioka), the Reformed Church in the United States (Michael McGee), the Reformed Church of Quebec (Bernard Westerveld), the Presbyterian Church in America (J. Ligon Duncan), the Independent Reformed Church in Korea (Byoung Kil Chung and Heon Soo Kim), and the United Reformed Churches in North America (Casey D. Freswick).

4. The Committee intends to host its annual colloquium with fraternal delegates attending the 82nd General Assembly in the evening of June 6th. In previous years the committee has customarily requested an early recess on Friday nights in order to meet for a time of intensive fellowship with fraternal delegates present at the assembly. This year an early
recess will not be necessary.

B. Churches in Ecclesiastical Relationships with the OPC

1. The document that defines the position of the OPC in its ecumenical service is “Biblical Principles of the Unity of the Church.” That document has been adopted by the 63rd (1996) GA, and it is also found on the OPC website: http://opc.org/relations/unity.html.


C. At present we are in “Ecclesiastical Fellowship” with sixteen churches, which are:

1. The Associate Reformed Presbyterian Church (ARPC) [www.arpchurch.org]
2. The Canadian Reformed Churches (CanRC) [www.canrc.org]
3. The Christian Reformed Churches in the Netherlands (CRCN) [www.cgk.nl]
4. The Evangelical Presbyterian Church in England and Wales (EPCEW) [www.epcew.org.uk]
5. The Evangelical Presbyterian Church of Ireland (EPCI) [www.epcni.org.uk]
6. The Free Church of Scotland (FCS) [www.freechurch.org]
7. The Independent Reformed Church in Korea (ICRK) [www.sybook.org]
8. The Presbyterian Church in America (PCA) [www.pcanet.org]
9. The Presbyterian Church in Korea (Kosin) (PCKK) [www.new.kosin.org]
10. The Reformed Church in Japan (RCJ) [www.rcj-net.org]
11. The Reformed Church of Quebec (l’Église Réformée du Québec) (RCQ) [www.erq.qc.ca]
12. The Reformed Church in the United States (RCUS) [www.rcus.org]
13. The Reformed Churches of New Zealand (RCNZ) [www.reformed-churches.org.nz]
14. The Reformed Presbyterian Church of Ireland (RPC Ire) [www.rpc.org]
15. The Reformed Presbyterian Church of North America (RPCNA) [www.reformedpresbyterian.org]
16. The United Reformed Churches in North America (URCNA) [www.urcna.org]

D. At present we are in “Corresponding Relationship” with eleven churches, which are:

1. The Africa Evangelical Presbyterian Church (AEPC) [www.africaevangelicalpresbyterianchurch.org]
2. Free Church of Scotland Continuing (FCC) [www.freekirkcontinuing.co.uk]
3. The Free Reformed Churches of North America (FRCNA) [www.frena.org]
4. The Heritage Reformed Congregations (HRC) [www.heritagereformed.com]
5. The Reformed Churches in the Netherlands (Liberated) (de Gereformeerde Kerken in Nederland, Vrijgemaakt / RCN) [www.gkv.nl]
6. The Presbyterian Church of Brazil (IPB) [www.ipb.org.br]
7. The Presbyterian Church of Eastern Australia (PCEA) [www.pcea.org.au]
8. The Presbyterian Church in Japan (PCJ) [www.chorokyokai.jp/]
9. The Bible Presbyterian Church (BPC) [www.bpc.org]
10. The Reformed Churches of South Africa (RCSA) [www.gksa.org.za]
11. Evangelical Reformed Church Westminster Confession (ERKWB) [http://www.reformiert.at/]

E. At present we are in “Ecumenical Contact” with fourteen churches:

1. Confessing Reformed Church in Congo (URCC)
2. Presbyterian Free Church of India (PFCI)
3. Free Church in Southern Africa (FCSA)
4. Free Reformed Churches in South Africa (FRCSA)
5. Gereja-Gereja Reformasi Calvinis (CRCI)
6. Gereja-Gereja Reformasi di Indonesia (RCI)
7. Reformed Churches of Brazil (RCB)
8. Reformed Churches of Spain (RCS)
9. Reformed Presbyterian Church of India (RPCInd)
10. Reformed Presbyterian Church North-East India (RPCNEI)
11. Korean Presbyterian Church in America (KPCA) [www.kpca.org]
12. Korean American Presbyterian Church (KAPC)
13. Presbyterian and Reformed Church (PRC)
14. The Sudanese Reformed Churches (SRC)

F. Program for Deepening Unity

The Committee has adopted a program to better discharge our mutually covenanted responsibilities to other churches in our relationship of Ecclesiastical Fellowship (EF) and to strive for the unity of the church contemplated in Biblical Principles of the Unity of the Church. The goal is to meet annually with representatives of the interchurch relations committee of churches in North America with whom the OPC has Ecclesiastical Fellowship, on a rotating schedule. On the years when the ICRC meets, the delegates to the ICRC will meet with member churches of the ICRC with whom the OPC has Ecclesiastical Fellowship. The agenda of items to be discussed by delegates of both churches during such a meeting will include: Are there specific occasions where you believe we have failed to live up to our commitments to you or have caused you grief? Speaking the truth in love, where do you perceive our testimony or practice to be weak? What, if any, significant changes in policy, doctrine, or practice are pending in your church(es)? What are the significant issues presently under study in the various assemblies of your church(es)? Are there ministries in which we can more closely cooperate? What are the impediments, real or perceived, to the two churches achieving organic unity?

We desire to follow this program with churches outside of North America where possible. Our rules for ecclesiastical fellowship require the following: the promotion of joint action in areas of common responsibility; consultation on issues of joint concern, particularly before instituting changes in polity, doctrine, or practice that might alter the basis of our fellowship; and the exercise of mutual concern and admonition with a view to promoting Christian unity. It is difficult to see how the OPC’s fraternal responsibilities can be faithfully discharged without periodic substantive face-to-face meetings with our brothers.

In 2014, members of CEIR met with representatives of the ecumenicity committees of the ARPC, ERQ/RCQ, CanRC, RCUS, and URCNA, before, during, and after the meeting
of NAPARC. At the 2013 meeting of the ICRC in Cardiff, Wales, consultations were held with the CRCN, RCNZ, FCS, EPCEW, EPCI, RPCI, RPCNEI, and the PCEA.

G. The Committee continues to encourage the presbyteries to seek ways to improve fraternal relations with churches of like faith and practice in their regions and to communicate regularly with the CEIR to inform it of their progress. We note with particular thanks the concurrent meetings, and fraternal conference in 2014 organized by the Presbytery of New Jersey and Classis Eastern USA of the URCNA. This conference featured speakers from the URCNA (John Bouwers and William Bookestein) and the OPC (Alan D. Strange and William Shisko).

III. FELLOWSHIP WITH CHURCHES IN NORTH AMERICA

Fellowship with several churches in North America is maintained largely through our membership in NAPARC, and we seek to meet with their delegations individually as well as through the plenary meetings of the Council. We endeavor to send fraternal delegates to the major assemblies of these churches as possible.

A. Churches in Ecclesiastical Fellowship in North America

1. The Associate Reformed Presbyterian Church (ARPC) [www.arpchurch.org]

   a. The ARPC and the OPC have been in Ecclesiastical Fellowship since 1977.

   b. The ARPC subscribes to the Westminster Standards, and maintains as part of its constitution Presbyterian government, discipline, and worship. The ARPC’s history dates back to the Secession movement in Scotland during the 1730s, and immigrants which brought its distinctives to America. The denomination is centered in the American Southeast but has begun to spread to other parts of the continent. The ARPC is a remarkable case in North American Reformed history where a denomination has been reclaimed from deformation. Over the past forty years there has been, by the grace of God, a steady reformation that is a genuine encouragement to us in the OPC. While the OPC and the ARPC each have their own ecclesiastical cultures and traditions, each developed in the crucible of history, and thus are not identical twins, nevertheless there is a growing recognition of the things we hold in common as churches in true, Ecclesiastical Fellowship.

   c. The 211th General Synod of the ARPC meets from June 9–11, 2014.

   d. The membership of the ARPC is approximately 33,297 Communicant Members, 26,274 Active Communicant Members, and 4,513 Non-Communicant Members in 294 congregations.

   e. The ARPC is a member of NAPARC and the WRF. The ARPC sends fraternal delegates to sister churches in alternate years, likewise receiving fraternal delegates in off years. This policy has changed with regard to the OPC.

   f. The ARPC (2011) Synod voted to leave the ICRC for practical and
financial reasons, as communicated to the CEIR. Thankfully, in 2014 the ARPC renewed denominational membership in the ICRC. The CEIR views this renewal in a most positive light.

g. The CEIR are pleased to report that the Rev. Dr. Christopher H. Wisdom (PSW and retired OPC Chaplain; Col.CH USAA.) has been appointed and taken up labor as the Vice President of Erskine Theological Seminary. Dr. Paul Kooistra of the PCA has become the President. The financial viability of the College and Seminary, after many years of internal strife within the ARPC family, is a needed subject for our prayers.

h. The CEIR are also most pleased to report of the decision of the ARPC Synod and Interchurch Relations Committee to begin sending fraternal delegates to the OPC General Assembly every year, and also inviting and receiving OPC fraternal delegates every year. This is an honor, and represents the growing confidence and affection between our two churches.

i. This year the ARPC and the RPCNA will be holding concurrent General Synods at the Bonclarken Conference Center, in Flat Rock, North Carolina. This represents a significant milestone and the OPC will be represented by the CEIR administrator at these Synods. He will be requesting an early excuse from the 82nd General Assembly in order to be present in North Carolina at this historic occasion.

2. The Presbyterian Church in America (PCA)[www.pcanet.org]

a. The Rev. Glen Clary represented the OPC at the PCA’s 42nd GA.

b. Our CEIR liaison, Chad B. Van Dixhoorn, reports the following:

The PCA was formed by churches that left the Presbyterian Church, US (referred to as the Southern Presbyterian Church), and which held its first General Assembly at Briarwood Presbyterian Church, Birmingham, AL in 1973; it was joined by the Reformed Presbyterian Church, Evangelical Synod in 1982.

Denominational statistics for 2013, submitted to the 42nd GA, include the following: churches and missions reached 1,808; total membership 367,033, total ministers 4,416, and total reported contributions $763,985,123. Sunday School attendance decreased somewhat to 103,911; licentiates declined to 88 (from 128) and the numbers of candidates for ministry dropped noticeably from 568 to 366.

The 42nd GA met in Houston, TX, June 17–19, 2014. Compared to previous years, the attendance of 1,123 commissioners was modest, as is often the case when the assembly meets outside the Southeast. Together these men represented 79 (of 81) presbyteries and one third of the denomination’s congregations. The 43rd General Assembly will be held in Chattanooga, TN, June 8–12, 2015.

Dr. Bryan S. Chapell served as moderator of the 42nd GA. The assembly elected Rev. Thomas K. Cannon to coordinate the Committee on Reformed University Ministries. The Committee on Mission to the World reported that it was unable to find a successor to Dr. Paul Kooistra, who was re-elected to serve until a new Coordinator is appointed.

The majority Report on Insider Movements, recommended to presbyteries and sessions for their study, appears to be a useful resource on an important topic. In support of Great Commissions Publications, the assembly adopted the recommendation of the Committee
of Commissioners on Christian Education and Publication (now renamed the Committee on Discipleship Ministries) to encourage churches to use the “excellent children’s curricula” and other GCP material.

More than fifty overtures were received by the assembly, many of them advocating encouragements for child protection (which the assembly adopted), encouraging fresh statements on the nature of marriage (which the assembly judged redundant), or changes to the PCA’s Standing Judicial Commission (which the assembly judged impractical and unnecessary). Lone overtures supported greater specificity with respect to the days of creation and ecclesiastical affirmation of those who have made (potentially costly) public stands on the subject of abortion or marriage. Both were defeated. In response to Overture 3, the assembly limited the ordinary powers of a PCA evangelist to ordain ruling elders and deacons only in extraordinary situations, and only when specifically commissioned by his presbytery for each act of ordination. Additionally, the assembly approved of an overture requiring candidates under care, or their overseeing session, to offer reasons for a withdrawal from the presbytery’s care; this revision to the Book of Order also requires the presbytery to record those reasons in their minutes.

As usual, useful summaries of judicial cases, including the judgments and reasons of the Standing Judicial Commission, are recorded in the assembly’s minutes. Cases of potential interest to the OPC include a dispute related to the handling of a minister and church in favor of deaconesses (case 2011-14), and another about multi-site congregations (case 2013-04).

3. **The Reformed Church in the United States (RCUS) [www.rcus.org]**

   a. The OPC has been in Ecclesiastical Fellowship with the RCUS since 1954.

   b. The Rev. Charles A. Muether, OPC liaison to the RCUS, reports the following:

   The RCUS is a member church of the ICRC and NAPARC. Members of the CEIR met with representatives of the RCUS at NAPARC 2014.

   **Statistics.** According to the Abstract of the Minutes of the 268th Synod, the RCUS consists of 4 classes (Covenant-East Classis, Northern Plains Classis, South Central Classis, and Western Classis), 42 organized congregations, 5 mission works, and 55 ministers. Membership in the RCUS is 2,901 professing members, 775 unconfirmed members, and 3,674 baptized members.

   **Synod.** The 269th Synod of the RCUS met on May 18–21, 2015, at Zion Reformed Church in Menno, SD.

   **History.** The present-day Reformed Church in the United States (RCUS) is the continuing remnant of the German immigrant denomination of the same name, which was founded in 1725 by the Rev. John Philip Boehm. The old RCUS continued as a separate denomination until 1933–34 when the larger part of it united with the Evangelical Synod of North America to form the Evangelical and Reformed Church. This new church merged with the Congregational Christian Churches in 1957 to form the United Church of Christ. One classis—the Eureka Classis—refused to participate in the 1934 merger. This classis continued as a separate entity for the next five decades. During this time, several congregations of like mind have become part of it. The North Dakota Classis dissolved in 1936 and its ministers and churches joined the Eureka Classis. During the 1950s, congregations at Menno, SD; Manitowoc, WI; Garner, IA; Sutton, NE; and Shafter and Bakersfield, CA, which had either
left the Evangelical and Reformed Church or had been independent, joined the Eureka Classis. The 1970s welcomed the arrival of several churches from the General Association of Regular Baptists that had become Reformed. In subsequent years, several groups (some as whole congregations) have left the UCC to join the RCUS. At its annual meeting in 1986, the Eureka Classis dissolved to form the Synod of the Reformed Church in the United States.

**Standards.** The churches of the RCUS subscribe to the Reformation Creeds, the Three Forms of Unity: the Heidelberg Catechism, the Belgic Confession, and the Canons of Dort. The RCUS recognizes the need to stand firm on biblical doctrines even when they are not popular in present-day culture. The RCUS worked through the biblical doctrine of marriage in a position paper recently published, and erected a committee to choose language to insert into its constitution and its marriage liturgy making clear the RCUS’ affirmation of the historic Christian doctrine that a marriage is a God-ordained institution between a man and a woman.

**Interchurch Relations Committee.** The RCUS Interchurch Relations Committee met with the OPC fraternal delegate, Rev. Dr. Anthony Curto, at the 268th Synod and with CEIR during NAPARC 2014 to continue a previous discussion on the OPC’s views regarding the length of days of the Genesis 1 creation account.

**Missions.** The RCUS focuses its foreign missions in the area of the Congo, Kenya, and the Philippines and has labored alongside the OPC in Uganda in the past. The RCUS home mission works include planting at Bentonville, AR, Chico, CA, Eden Prairie, MN, Dickenson, ND, and Omaha, NE. The RCUS home mission works include planting at Bentonville, AR, Chico, CA, Eden Prairie, MN, Dickenson, ND, and Omaha, NE.

4. **The Reformed Presbyterian Church of North America (RPCNA) [www.reformedpresbyterian.org]**

   a. The RPCNA was founded in 1798.

   b. The RPCNA has the following Ecclesiastical connections:

   (1) The RPCNA and the OPC are in Ecclesiastical Fellowship.

   (2) The RPCNA is in full inter-communion with the Reformed Presbyterian Church of Scotland, the Reformed Presbyterian Church of Ireland, and the Reformed Presbyterian Church of Australia.

   (3) The RPCNA maintains membership in NAPARC and the ICRC. The RPCNA has fraternal relations with the ARPC, KAPC, PCA, RCUS, URCNA, ERQ/RCQ, the Free Church of Scotland, Synod of North America, and the Presbyterian Church of Eastern Australia.

   c. Jack W. Sawyer will represent the OPC at the 184th Synod of the RPCNA to be held concurrently with 211th General Synod of the ARPC at Bonclarken, NC on June 8–12, 2015 for mutual benefit and encouragement.

   (1) The law suit involving Geneva College and the US government’s Affordable Care Act (aka Obama care) and its requirement that religious institutions provide health insurance which pays for services intended to result in abortions remains unsettled.

   (2) The RPCNA has also raised concerns that new IRS regulations will
require its pension plan to adopt an unbiblical definition of marriage.

(3) The Committee working on a paper regarding the Mediatorial Kingship of Christ will provide a progress report to the Synod with the full report scheduled for publication in 2016.

d. The RPCNA experienced a slight decline in membership 2013 (the last year for which statistics are available) and currently consists of 88 particular congregations and seven mission works. This includes four congregations in Japan. The membership statistics for 2013 including communicant and baptized members totals 6,786 souls. Recently formed congregations include Monument, CO; Manhattan, KS; and Bryan, TX. In various stages of exploration, Bible study and preaching services the RPCNA is active in Casper, WY; Terra Haute, IN; Marion, IN; Pageland SC; and southwest Ohio—all with church planters supervising the various works. Additionally, the RPCNA has works in Las Vegas, NV; Portland, OR; Harrisonburg, VA; Calgary, AB without church planters. A pastor is also ministering among Chinese in Irvine, CA and a further pastor is ministering among Koreans in Los Angeles.

e. Synod supports and oversees the following institutions:

(1) The Reformed Presbyterian Home in Pittsburgh, PA.

(2) The Reformed Presbyterian Theological Seminary in Pittsburgh, PA. Theological Halls are also supported by local Presbyteries in Ottawa, Canada and Kobe, Japan.

(3) Geneva College in Beaver Falls, PA.

(4) Crown and Covenant Publications

f. The RPCNA continues to support overseas mission work in Cyprus, Japan, and South Sudan. Three new mission fields have been opened including one in India.

5. The Canadian Reformed Churches (CanRC)

a. The Orthodox Presbyterian Church and the Canadian Reformed Churches have been in a relationship of Ecclesiastical Fellowship since 2001.

b. History. The Canadian and American Reformed Churches formed in 1950 when Dutch immigrants came to Canada, just after the formation of the “Liberated” churches in the Netherlands (the RCN—sometimes known as the GKNv). Finding no ecclesiastical home in the Christian Reformed Church or the Protestant Reformed Church, they established their own federation.

c. Statistics. The CanRC has 69 congregations and just over 18,000 members, which are divided into eight classes (i.e., presbyteries), four of which are centered in Ontario, the other four in western Canada. The OPC has been in ecclesiastical fellowship with the CanRC since 2001, though our initial contact began in the 1960s.
The CanRC is a member of NAPARC and ICRC. They are currently in the following relations:

1. seeking federative unity with the United Reformed Churches of North America
2. in ecclesiastical fellowship with:
   - Free Church of Scotland
   - Free Church of Scotland (Continuing)
   - Free Reformed Churches of Australia
   - Free Reformed Churches of South Africa
   - Orthodox Presbyterian Church
   - Presbyterian Church in Korea (Kosin)
   - Reformed Church in the United States
   - Reformed Church of Quebec
   - Reformed Churches in Brazil
   - Reformed Churches in Indonesia
   - Reformed Churches in New Zealand
   - Reformed Churches in the Netherlands
   - Reformed Churches in the Netherlands

f. Synod. The CanRC only holds its general synod every three years. Since they conduct missions (both home and foreign) under the auspices of the local church, the chief work of their General Synod has to do with ecumenical relations, theological education, and church order.

g. Synod Burlington (2010). Synod 2010 Burlington determined to continue to seek federative unity with the United Reformed Churches, but differences over psalmody (whether Genevan tunes will be used exclusively), and theological education (the place of church-controlled or independent seminaries) remain significant obstacles.

   Synod also expressed its “grave concerns” regarding the direction of the Reformed Churches of the Netherlands, Liberated (RCN), with respect to biblical hermeneutics and women in the church.

   Synod also determined that while only male communicant members may be pastors, elders, or deacons, it is permissible for consistories (sessions) to allow women to vote in the election of church officers.

h. Synod Carman (2013). The General Synod of the CanRC met at Carman, Manitoba in May of 2013. Among items of interest reported to their Synod: 1) their sister church in Indonesia has joined with two other Reformed denominations to form the National Synod of Reformed Churches of Indonesia; 2) they have been actively working to address concerns regarding the Reformed Churches of the Netherlands (RCN); and 3) they have just completed a revision of their Book of Praise which increases the number of hymns from 65 to 85 (along with all 150 Psalms). The next Synod in May of 2016 will be held in Dunnville, Ontario.

i. Conclusion. Since the OPC and CanRC have relatively little geographical overlap, it requires special effort to get to know each other. If you have the opportunity to visit Canada, please take the time to find the nearest CanRC congregation.
6. The United Reformed Churches of North America (URCNA)

a. The OPC has been in the relationship of Ecclesiastical Fellowship with the URCNA since 2008. The URCNA is a member church of the ICRC and of NAPARC. Members of the CEIR met with representatives of the URCNA at the 2014 meeting of NAPARC.

b. Statistics. The URCNA report to NAPARC 2014 noted that the federation consists of about 23,915 members, 118 congregations including fourteen mission congregations, and 142 ordained ministers. The URCNA consists of 8 classes (5 in the United States and 3 in Canada).


d. Website. www.urcna.org

e. History. The URCNA as a federation of churches was organized in 1995 in reaction to doctrinal and church order changes in the Christian Reformed Church in North America.

f. Standards. The churches of the URCNA subscribe to the Reformation Creeds, the Three Forms of Unity: the Heidelberg Catechism, the Belgic Confession, and the Canons of Dort.

The following is adapted from the URCNA report to NAPARC 2014.

g. Significant Actions of the 2014 Synod:

The approval of the Psalm portion of a new Psalter Hymnal being developed jointly with the OPC. The hymn section is scheduled to be approved in 2016.

The hiring of the federation’s first full time employee, a Missions Coordinator, Rev. Richard Bout, who will begin his new position in January 2015, D.V.

The production of a missions manual, “How To Plant A Reformed Church.”

h. World Missions Activity:

Current fields of labor:
- Costa Rica: Guadalupe and Cartago
- Honduras: Comayagua and Tegulicgalpa
- India: Dehra Dun
- Italy: Novate, Milan
- Mexico: Tepic, Nayarit
- Philippines: Imus, Carvite and Pasig City, Metro Manila

i. Ecumenicity. The URCNA report NAPARC 2014 states, “At Synod 2014, a two hour doctrinal conversation was held between two Canadian Reformed professors of theology and two United Reformed professors of theology on the subject of the covenant, with opportunity for questions and comments from the synodical delegates. Although historical situations have produced various nuances on the subject of the covenant in our respective
federations, no confessional or substantial differences were discovered.”

The URCNA report to the NAPARC 2014 lists the denominations with whom the URCNA is working “with a view toward complete church unity as God gives us wisdom, strength and opportunity.”

Churches in Phase One – Corresponding Relations
1. Associate Reformed Presbyterian Church (ARPC)
2. Free Reformed Churches (FRC)
3. Heritage Reformed Churches (HRC)
4. Korean American Presbyterian Church (KAPC)
5. Presbyterian Church in America (PCA)
6. Presbyterian Reformed Church (PRC)
(overseas):
7. The Reformed Churches in South Africa (GKSA)
8. The Reformed Churches in the Netherlands (GKv)
9. The United Reformed Churches in Congo (URCC)
10. The Calvinist Reformed Church in Indonesia
11. The Free Church of Scotland Continuing (FCC)
12. The Evangelical Reformed Church of Latvia (ERCLAT)
13. The Evangelical Presbyterian Church in England and Wales (EPCEW)

Churches in Phase Two – Ecclesiastical Fellowship
1. Canadian Reformed Churches (CanRC)
2. Orthodox Presbyterian Church (OPC)
3. Reformed Church in the United States (RCUS)
4. Reformed Church of Quebec/L’Eglise Reformee du Quebec (ERQ)
5. Reformed Presbyterian Church of North America (RPCNA)
6. The Reformed Churches of New Zealand (RCNZ)

7. L’Église Réformée du Québec (ERQ/RCQ) [www.erq.qc.ca]
a. The RCQ and the OPC have been in a relationship of Ecclesiastical Fellowship since March 2011. The 77th General Assembly invited the ERQ into Ecclesiastical Fellowship and the 2011 Synod of the ERQ accepted that invitation.

b. The RCQ consists of five congregations and about 300 souls.

c. The RCQ also maintains Ecclesiastical Fellowship with the PCA, the CanRC, and the URCNA. Membership in the World Reformed Fellowship (WRF) and the North American Presbyterian and Reformed Council provide international ecumenical relationships for the ERQ. The 2015 meeting of NAPRC will be hosted in Quebec City by the ERQ.

d. The RCQ subscribe to the Three Forms of Unity, and maintain a Reformed polity and worship.

e. The RCQ Interchurch has a co-operative agreement with the CFM of the OPC. There is also a co-operative agreement with the John Calvin Seminary in Provence, France to work toward the publication of Reformed literature in the French language, particularly in the areas of Covenant Theology and apologetics.
f. The RCQ recently celebrated the 25th anniversary of her founding in 1988, with a family conference attended by over 150 members, held outside of Montreal.

B. Other Churches in North America

1. The Bible Presbyterian Church (BPC) [www.bpc.org]

a. The BPC and the OPC have been in a Corresponding Relationship since 2004. The relationship between our churches has been cordial and fraternal delegates have found warm welcomes from the General Assemblies of both denominations.

b. A very positive step has been the adoption of a co-operative agreement between the BPC and our Committee on Diaconal Ministries (CDM). The BPC was extremely generous in its financial support to OPC relief work during the hurricane disasters of 2005 in Mississippi and Louisiana. Now mutual support has been regularized against the day of the next critical need.

c. The BPC was founded in 1938. It is currently made up of 21 particular congregations in four Presbyteries.

d. The BPC subscribes to the Westminster Standards, and maintains a Presbyterian Form of Government, Book of Discipline, and Directory for Worship.

e. The BPC Synod has approved support of the following Independent Agencies:

   (1) Western Reformed Seminary in Tacoma, WA.

   (2) The Independent Board for Presbyterian Foreign Missions.

   (3) Fundamental Presbyterian Publications.

   (4) Presbyterian Missionary Union.

f. In 2013 the BPC celebrated the 75th anniversary of its founding.

2. The Free Reformed Churches of North America (FRCNA)

a. The FCRNA is a member of NAPARC and the ICRC. The 75th General Assembly of the OPC (2008) invited the FRCNA to enter into a relationship of Corresponding Relations. The 2013 Synod responded by entering into a relationship of “Limited Contact” (their terminology) with the OPC. Members of CEIR met with representatives of the FRCNA at the 2011 meeting of NAPARC. Regrettably, follow up meetings with the FRCNA have not eventuated. The CEIR is hoping to receive an invitation to attend the meeting of the Synod from June 1–5, 2015 in Brantford, Ontario. We are also hoping that an invitation to our 82nd General Assembly will be accepted.

b. **Statistics.** The FRCNA 2014 report to NAPARC notes that there are “20 congregations with a total membership of 4800 scattered across North America—mainly in
Canada…We also have one congregation in Pompton Plains, New Jersey and one in Grand Rapids, Michigan. These churches are served by 15 ministers and 7 emeritus ministers.”


d. **Website.** www.frcna.org

e. **History.** The FRCNA describes herself as the North American counterpart of the Christelijke Gereformeerde Kerken (CGK/CRCN) which broke away from the Dutch Reformed Church in the Secession of 1834. A number of those in the Secession churches immigrating to North America formed separate but closely related congregations instead of joining the Christian Reformed Church of North America. In 1974 the name Free Reformed Churches of North America was adopted for the denomination. See the website of the FRCNA for a more detailed historical presentation.

f. **Standards.** The churches of the FRCNA fully subscribe to the historic Reformed creeds, the Three Forms of Unity: the Belgic Confession, the Heidelberg Catechism, the Canons of Dort. The FRCNA also fully subscribes to the three creeds of the early church: the Apostles’, the Nicene, and the Athanasian Creeds.

g. **Involvement in Puritan Reformed Theological Seminary (PRTS).** The FRCNA report to NAPARC 2014 noted that the Rev. Dr. Gerald M. Bilkes, ordained professor of theology in the FRCNA, and the Rev. Dr. David Murray, who recently joined the federation and accepted a call to part time pastoral work at the FRCNA of Grand Rapids, MI, and several other FRCNA ministers teach courses at the seminary. Three students are presently enrolled at PRT.

h. **Missions.** The FRCNA have been engaged in mission work in Cubulco, Guatemala for about 25 years. Recently the church in Cubulco called her first indigenous minister. The Rev. Ken Herfst, who teaches in the Presbyterian Seminary in San Felipe and Western Theological Seminary, is on loan to the Evangelical Presbyterian Seminary, all located in Quetzaltenango, Guatemala. At a recent synod, the mandate for the denominational Missions Committee was expanded to consider ministry outside the Western Hemisphere. A committee was formed to investigate how FRCNA ministers can be involved in providing theological education to the church of Central Africa Presbyterian (CCAP)—Nkhoma Synod in Malawi, which consists of about 1.3 million members. “The Banner of Truth,” a radio evangelism ministry is conducted by the Rev. H. Overduin of Calvary, Alberta, Canada, and is broadcast across North America where their churches are located, as well as internationally. An outreach to Punjabi speaking Sikhs airs on the radio and on the internet. There are 18 basic messages in Punjabi, on who is God, what is sin, the need for the cross, heaven and hell, how to be saved, etc. Rev. Kudip Ganger is doing a series on the Gospel of John, and can be found on the website truepathtogod.org. A refugee committee is charged to help individual congregations sponsor refugees from across the world to come to Canada.

i. **Publications.** The FRCNA publishes three official denominational periodicals: *The Messenger*, a monthly magazine of meditations, articles, book reviews, and news items; *The Youth Messenger*, a biannual publication that is directed to teens and young adults, and *Open Windows*, a children’s magazine published bimonthly for ages 4–12. All three are featured on their website. The synod adopted a proposal to revise the psalm book presently
in use, the Psalter of 1912, and appointed three committees, one to study the Psalter selections, another to study the liturgical forms, and another to study the creeds and confessions, to assist the Publications Committee in carrying out its mandate “to investigate the possibility, together with other Reformed churches that use the Psalter, of reviewing and revising the Psalter that we use for worship in our churches.”

j. **Ecumenicity.** The FRCNA has three levels of contact with the following Reformed and Presbyterian Churches:

   - **Complete Correspondence (mutual recognition as sister churches):**
     - Christelijke Gereformeerde Kerken (CGK)
     - The Heritage Reformed Congregations
   - **Limited Correspondence (sending of fraternal delegates, mutual encouragement and admonition, etc.):**
     - Free Church of Scotland (Continuing)
     - The Herzfeld Hervormde Kerk in the Netherlands
   - **Limited Contact (strictly exploratory):**
     - Orthodox Presbyterian Church
     - Presbyterian Reformed Church
     - Reformed Presbyterian Church of Ireland
     - United Reformed Churches of North America

3. **The Heritage Reformed Congregations (HRC)**

   a. The Heritage Reformed Congregations are at the level of corresponding relationship with the OPC since 2012, and are members of both NAPARC and ICRC. Members of the CEIR met with representatives of the HRC at the 2012 meeting of NAPARC.

   b. **Statistics.** The HRC consists of nine organized congregations, five in the United States, and four in Canada. The HRC consists of about 1,280 professing members, with 917 baptized members, 10 ministers, and 1 minister emeritus.


   d. **Website.** [www.heritagereformed.com](http://www.heritagereformed.com)

   e. **History.** The HRC website reports, “The Heritage Reformed denomination was established in 1993 after the Netherlands Reformed Congregations (NRC) underwent a split related to church-order and theological issues. The most substantive underlying issue to future HRC members and congregations was Christ-centered preaching, combined with the preaching of an unconditional offer of grace.”

   f. **Standards.** Office-bearers, and members affirm the three Ecumenical Creeds (Apostles’, Nicene, and Athanasian), the three Reformed Forms of Unity (Belgic Confession, Heidelberg Catechism, and Canons of Dort), and the Westminster Standards of the 1640s, as Biblically sound doctrinal standards.

   g. **Seminary.** Puritan Reformed Theological Seminary in Grand Rapids has more than 150 students (50 on site, 50 part-time, and 50 via distance education) from
more than 20 countries and 30 denominations. The building has undergone an expansion of about 17,000 square feet, with the costs for new construction, renovation, furnishing, media, and technology already met. The seminary is served by six full-time professors, Drs. Joel Beeke (President), Michael Barrett (Academic Dean), Gerald Bilkes, David Murray, William VanDoodewaart, and Mr. Mark Kelderman, and 30 part-time professors and/or lecturers who teach modular courses in their areas of expertise. The seminary has been vested with a full ten year membership status by the Association of Reformed Theological Seminaries, and is pursuing accreditation with the Association of Theological Schools.

h. **Missions.** Three full time men are laboring in Africa. Dr. Brian DeVries serves as principle of Mukhanyo College in the Pretoria area of South Africa, and is assisted in this ministry by Dr. Arthur Miskin, who is also involved in church planting works in Rietvallei, SA as well as in the Romatse area. Rev. Cornelis Molenaar was recently appointed as head of the masters-level program at African Bible College, Malawi. He also teaches theological courses at Logos Ministries.

i. **Ecumenicity.** Their report to NAPARC 2014 states “Synod 2014 approved entering into the highest level of correspondence short of complete union with the Free Reformed Congregations of North America.” The HRC also continues to actively pursue and expand fraternal relationships with the following denominations:

- The Free Church of Scotland (Continuing)
- The United Reformed Churches of North America
- The Southern Presbyterian Church of Tasmania
- The Reformed Presbyterian Church of North America
- The Orthodox Presbyterian Church
- The Reformed Church in the United States

The HRC also entered into fraternal relationships “with churches in the land of our ecclesiastical and ethnic roots, the Netherlands.” We are presently corresponding with:

- The Christelijke Gereformeerde Kerken (sister denomination of the FRC)
- The Hersteld Hervormde Kerk (the Restored Reformed Church).

4. **The Presbyterian Reformed Church** [www.presbyterianreformed.org]

   a. The PRC was founded in 1965. The OPC is in ecumenical contact with the PRC.

   b. The PRC subscribes to the Westminster Standards (original), Directory for Worship, Book of Discipline, and Form of Government.

   c. The PRC consists of six congregations in the USA, Canada, and the UK.

   d. The PRC is a member of NAPARC and has ecumenical contacts with the FRCNA and the HRC.

IV. FELLOWSHIP WITH CHURCHES ABROAD

   A continuing highlight of recent General Assemblies has been the informal meeting of
several members of the CEIR, in one of the available sitting rooms, with delegates from various sister churches attending our GA. CEIR is thus able to discuss the work of our Lord through his churches around the world and explore ways we can help one another. The Committee seeks to have a similar type of meeting at each GA.

The Committee also seeks to maintain an active fellowship with churches abroad especially through our membership in the ICRC, though not limited to that.

A. **The Presbyterian Church in Korea/Kosin (PCK-K)**[www.new.kosin.org]

   1. The OPC is in Ecclesiastical Fellowship with the PCK(K).

   2. The PCK(K) subscribe to the Westminster Standards, and maintain a Presbyterian Form of Government, Worship, and Discipline.

   3. The PCK-K is a member of the ICRC.

B. **The Independent Reformed Church in Korea (IRCK)**[www.sybook.org]

   1. The IRCK and the OPC have been in full Ecclesiastical Fellowship since 2014. The CEIR was able to send a fraternal delegate to the most recent meeting of the IRCK Assembly.

   2. The IRCK is a member of the ICRC. OPC delegates to the 2013 ICRC had a fruitful visit with delegates from the IRCK, during the course of the week in Cardiff. Likewise, cordial fellowship was renewed as the IRCK sent two delegates to the 81st General Assembly.

   3. The IRCK has a memorandum of understanding with the OPC China Mission.

   4. The IRCK subscribes to the Westminster Standards, the Canons of Dort, the Heidelberg Catechism, and the ecumenical creeds. The IRCK maintains Reformed polity and worship.

C. **The Reformed Church in Japan (RCJ)** [www.rcj-net.org]

   1. The RCJ was organized in 1946, subscribes to the Westminster Standards, and is in Ecclesiastical Fellowship with the OPC. The RCJ has a long history of working with the OPC Japan Mission.

   2. Decisions taken by the RCJ with regard to women in office and the meaning and scope of the system of doctrine in their confessional standards have continued to raise concerns that our committee has addressed over the past decade to their Foreign Church Liaison Committee. The CEIR sent Mark T. Bube to represent to the 69th (2014) General Assembly of the RCJ the concerns of the letter from our 81st (2014) GA remonstrating against opening all special offices to women.

   3. Mr. Bube, as our fraternal delegate to the 2014 RCJ General Assembly, reports that the vote of the 69th GA to open the special offices was substantial, and met with enthusiastic, visible, and audible approval. An official vote tally is not yet available.
4. In light of the CEIR’s failed attempts in the past decade to communicate to the RCJ our concern about this trajectory, in such a way as to persuade our brethren from embarking upon this deformational path, recommendation #3 is submitted to the 82nd General Assembly.

D. The Presbyterian Church in Japan. (PCJ)

1. The PCJ was founded in 1993 out of the merger of the Christian Presbyterian Church in Japan (est. 1956) and the Evangelical Presbyterian Church in Japan (est. 1979).

2. The OPC and the PCJ have been in Corresponding Relations since 2003.

3. They maintain Reformed polity, government, and discipline, and are currently studying which version of the Westminster Standards, and its variants they should adopt.

4. The PCJ maintains Ecclesiastical Fellowship with the PCK (Hap Dong).

E. The Free Church of Scotland (FCS)[www.freechurch.org]

1. Relationship. The OPC is in a relationship of Ecclesiastical Fellowship with the Free Church of Scotland, regularized in 1993. The FCS has adopted a three year rotation for receiving fraternal delegates at their General Assembly. The OPC is scheduled for next year.

2. History. The Free Church of Scotland was formed in 1843, withdrawing from the established Church of Scotland in response to the intrusion of the state in church affairs. In 1900 the majority of the Free Church of Scotland entered a church union with the United Presbyterian Church of Scotland. The minority, remaining separate from that union, constitute the present Free Church of Scotland. In 2000, 22 ministers separated from the Free Church of Scotland to form the Free Church of Scotland (Continuing). (cf. Report of CEIR, 73rd GA).

3. Statistics. The FCS consists of over 100 churches, mostly in Scotland, with two in London and five in North America.

4. Standards. The FCS subscribes to the Westminster Standards.

5. Ecumenical Relations. The FCS is a member of the ICRC. They have a history of foreign mission work in Peru, India, and South Africa.

6. Recent Actions. In November of 2010 a Plenary Assembly of the FCS voted to permit the use of hymns and instruments in worship. The Free Church of Scotland College has changed its name to Edinburgh Theological Seminary, as part of a plan to become a more national theological institution.

F. The Evangelical Presbyterian Church in England and Wales (EPCEW) [www.epcew.org.uk]

1. The OPC has a relationship of Ecclesiastical Fellowship with the EPCEW. The EPCEW is very appreciative of its relation with the OPC and looks to strengthen it as providence allows.
2. The EPCEW is a member of the ICRC and the 2013 meeting of this body was very capably hosted in Cardiff, Wales by our EPCEW brethren. They also maintain Ecclesiastical Fellowship with the EPCI, the FCS, and the FCC. Close support is rendered by the PCA MTW.

3. The EPCEW consists of sixteen congregations and mission works (twelve in England, two in Wales, and two in Sweden). At the end of 2014 there were 509 non-communicant members and 424 communicant members.

4. The EPCEW subscribes to the Westminster Standards and are in the process of developing a Book of Discipline. The future will see them working toward revision of their Book of Church Order as the church grows and matures, the Lord willing. Drafts of these works have been forwarded to the CEIR.

G. The Reformed Churches of New Zealand (RCNZ) [www.rcnz.org.nz]

1. The OPC has had a relationship of Ecclesiastical Fellowship with the RCNZ since 1957.

2. The RCNZ subscribe to the Three Forms of Unity and the Westminster Confession of Faith. The RCNZ also maintain a church polity based on the church order of Dort. The RCNZ came into being in 1953 in reaction to liberalism in the Presbyterian Church of New Zealand by Dutch migrants after WWII. Today the RCNZ consist of 19 congregations gathered with over 3000 members.

3. The RCNZ is a member of the International Conference of Reformed Churches and hosted the 2009 meeting of that body in Christchurch. They maintain sister church relations with the OPC, the CanRC, RCN, CRCN, RCSA, and URCNA. They have been negotiating fellowship with the FRCA for many years.

4. The RCNZ actively support mission work in Papua New Guinea with the Canadian Reformed Churches and the Free Reformed Churches of Australia. They have faithfully and generously participated with the OPC in our Uganda mission.

5. The RCNZ have approved the publication of a new Psalter Hymnal. The OPC delegates to the Synod of 2014 very much appreciated this songbook. The RCNZ currently are involved in drafting biblical guidelines as recommendations for Sessions dealing with cases of sexual abuse in their congregations. A major item before the last Synod involved significant debate regarding this matter.

6. The RCNZ sister church relationship with the Christian Reformed Churches of Australia (CRCA) has been down-graded to what the RCNZ have chosen to call “Ecclesiastical Fellowship.” As the OPC and many other Reformed Churches around the world use that term to designate the closest possible relationship short of organic union, the CEIR have written to the RCNZ Interchurch Relations Committee requesting that the RCNZ reconsider this confusing nomenclature and their long strained relationship with the CRCA. The RCNZ use of this terminology is being reconsidered.

7. The 28th Synod of the RCNZ was held from September 13–19, 2014 in
Christchurch. Rev. Jack W. Sawyer and Mr. Mark T. Bube attended in behalf of the OPC. Mr. Sawyer was welcomed into five different RCNZ pulpits and both delegates were warmly included in the deliberations of Synod. Mr. Bube was generously invited to present the work of the OPC CFM to the Synod. The 29th Synod of the RCNZ will be held in Palmerston North in September of 2014.

8. While at the Synod, Messrs. Bube and Sawyer met with the fraternal delegates of the Christian Reformed Churches of Australia. They requested that the CEIR investigate the state of the relationship between the OPC and the CRCA. Preliminary research indicates that when the OPC adopted the nomenclature of Ecclesiastical Fellowship to describe its ecumenical relations, somehow an official relationship with the CRCA, then the RCA or Reformed Churches of Australia, was overlooked. The CEIR intend to continue to discuss this with the CRCA deputies, who may be represented at the 83rd General Assembly.

H. The Reformed Churches in the Netherlands (GKNv/RCN) [www.gkv.nl]

1. The OPC has a Corresponding Relationship with the RCN.

2. The RCN are a member of the International Conference of Reformed Churches.

3. The RCN has not renewed its offer of Ecclesiastical Fellowship with the OPC in response to the action of the 77th General Assembly which decided not to accept the RCN offer of Ecclesiastical Fellowship at this time. It would be fair to say that our efforts, in light of the mandate of the 77th General Assembly to reach out to the RCN to attempt to work through impediments to entering full ecclesiastical fellowship, have enjoyed little success thus far. This is in part due to providential hindrance, lack of personnel and finances, and a venue in which to consult. It would be also be accurate to say that our sister churches, i.e. the RCUS and CanRC, have spoken in love what we might have said, given the opportunity.

4. The Committee some years ago sent a two man sub-committee to meet with the BBK to discuss matters of concern raised in the CEIR report submitted to the 77th General Assembly. The report detailed the hesitancy of the CEIR in recommending that the GA accept the previous offer of the RCN to enter into full Ecclesiastical Fellowship. The sub-committee and the CEIR were careful to express to the BBK the desire of the OPC to continue to work toward resolution of our concerns and move toward realizing true sister church relations. The response when we were able to meet with a member of the BBK at the 79th GA was that if we wished to discuss these concerns that we could do so after we had entered into Ecclesiastical Fellowship and not before.

5. The BBK, in response to CEIR and actions of the 77th General Assembly to decline at this time to accept Ecclesiastical fellowship, recommended to the 2011 Synod Zwolle that Synod withdraw its standing offer. No reconsideration of this action was made at the 2014 Synod.

6. The RCN sub-committee of CEIR previously drafted a letter, which was approved and sent by the entire CEIR to the BBK, specifying our continuing concerns with the direction being taken by the RCN and expressing our hesitancy in entering into full Ecclesiastical Fellowship. At the same time CEIR remains committed to try to reach out to
our brothers, to ensure we understand them, and to continue to try to attain a fuller unity. This policy was endorsed by the 77th GA which gave the CEIR a mandate to continue these efforts.

7. The CEIR met with the fraternal delegate of the RCN, during the 79th GA, and attempted to clarify OPC concerns about the apparent theological and ecclesiastical direction of the RCN, and OPC intentions regarding fraternal relations with the RCN. In light of his subsequent report to the BBK of the RCN, which report was shared with the CEIR, communications have ensued between the CEIR and BBK. The BBK is the RCN Synodical Committee for contact with churches abroad and is the committee charged by the Synod for relations with the OPC.

8. The 2014 Synod of the RCN met and, for the fourth Synod in a row, the matter of the service of women in the church was before the delegates. In particular a study committee is recommending that the offices of the church be opened to women. The OPC was not invited to send fraternal delegates to this Synod. Some of our sister churches, such as the Canadian Reformed Churches, sent strong appeals to the brethren in Holland asking them not to proceed down this path. The CEIR have consulted with the CanRC special committee appointed in 2010 which has been dealing with their concern for their mother church in Holland.

I. The Reformed Churches of South Africa (GKSA/RCSA) [www.gksa.org.za]

1. The GKSA and the OPC are in a Corresponding Relationship.

2. The GKSA is a member of the International Conference of Reformed Churches.

3. L. Anthony Curto attended the 2015 Synod of the GKSA.

4. The 2011 General Synod, in a procedural order motion, postponed eight protests against women holding offices in the church which were taken up by Synod 2015. It was determined that a special delegated Synod would be called in the near future to deal with the issues causing division in the bond of churches. In addition the Synod 2015 also discussed the “Turnaround Strategy” adopted in 2011 in order to retain the young people and reinvigorate the churches of the federation.

J. The Christian Reformed Churches of the Netherlands (CRCN) [www.cgk.nl]

1. The CRCN was founded in 1834. The federation subscribes to the Three Forms of Unity, and is governed according to a form of the Church order of Dort. A Theological University, founded in 1919, is maintained in Apeldoorn.

2. The OPC has a relationship of Ecclesiastical Fellowship with the CRCN.

3. The CRCN is a member of the International Conference of Reformed Churches.

4. The CRCN consists of around 185 churches and around 75,000 members. Mission works are supported in the Netherlands and Belgium, with foreign missions in Indonesia, South Africa, Botswana, and Mozambique.
5. Members of the CEIR had a very helpful meeting with delegates of the CRCN while in Cardiff, Wales and were aided in understanding developments in Holland in the CRCN. These delegates offered apology for the lack of translated documents at the 2010 CRCN Synod. The two delegations became aware of a misunderstanding between our churches on what exactly constitutes the relationship between our churches as the OPC reckons it one of Ecclesiastical Fellowship, while from the CRCN side they view our ties as the equivalent of Corresponding Relations. Face to face meetings such as this are very helpful in beginning to sort out such issues.

6. Unfortunately, an OPC delegation to the 2013 CRCN Synod was not possible due to the lateness of an invitation reaching the CEIR. We look forward to having a fraternal delegate from the CRCN at the 82nd General Assembly.

K. The Presbyterian Church of Eastern Australia (PCEA)[www.pcea.org.au]

1. The PCEA was begun in 1846 as a faithful Australian reaction to the disruption in Scotland that led to the founding of the Free Church of Scotland. The PCEA subscribes to the Westminster Standards and maintains Presbyterian government, discipline, and worship. The PCEA consists of 15 congregations located in Queensland, New South Wales, Victoria, and Tasmania.

2. The Presbyterian church of Eastern Australia (PCEA) has been in a corresponding relationship with the OPC since 2007. Correspondence and face to face meetings have shown a discrepancy between how the two churches view their relationship: namely, from the PCEA side they consider us in Ecclesiastical Fellowship, but from the OPC side there is Corresponding Relations. The CEIR hope to discuss this with the PCEA brothers at the next opportunity for a consultation.

3. The PCEA is a member of the International Conference of Reformed Churches.

L. The Presbyterian Church of Brazil, Igreja Presbiteriana do Brasil (IPB)[www.ipb.org.br]

1. The Presbyterian Church in Brazil was founded in 1859. It subscribes to the Westminster Standards. The IPB consists of nearly 1,000,000 members in over 4000 churches.

2. The OPC and the IPB have been in a corresponding relationship since 2008. The IPB’s highest assembly meets every four years. Each year the Executive Committee of about 65 officers meets to take actions that will be ratified by the highest assembly. The Executive Committee recognizes that the OPC and the IPB have an official relationship. Messrs. Bube and Curto represented the OPC at the 2014 meeting of the IPB General Assembly.

3. The 150th anniversary of the IPB was celebrated in 2009. American Presbyterian missionaries had a seminal influence in the founding of this denomination.

4. The OPC CFM continue to explore avenues for co-operative mission work in South America with the IPB.

5. The CEIR reported its surprise and concern to the 81st GA that it had found
out that the IPB Executive Commission decided in 2012 “To declare that there is no Biblical impediment that, in special occasions or situations, women preach under the authority of the pastor, who is the person responsible for the teaching in the Church, according what is stated in our Constitution.” This decision was made “in response to a request from a presbytery to clarify the issue of women that were being invited by some churches to bring a message to the congregation.” The CEIR is happy to report to the 82nd GA that we have received communication from the Executive Secretary of the IPB Interchurch Relations Committee, Elder Solano Portela, assuring us that on the matters of women preaching and women in office, the recent General Assembly has upheld with integrity its commitment to the Westminster Standards. The CEIR therefore, confidently commends recommendation Number 1 to the Assembly for scrutiny and approval.

M. The African Evangelical Presbyterian Church (AEPC) [www.africaevangelicalpresbyterianchurch.org]

1. The OPC is in a corresponding relationship with the AEPC.

2. The AEPC has requested the OPC to sponsor them for membership in the ICRC.

3. The AEPC was received as a member of the ICRC in 2013.

4. The AEPC recently celebrated the 50th anniversary of its founding.

N. The Free Church of Scotland Continuing (FCC) [www.freekirkcontinuing.co.uk]

1. Relationship. The OPC is in a corresponding relationship with the FCC.

2. History. The Free Church of Scotland (Continuing) was formed in 2000 when a number of ministers and elders signed a Declaration of Reconstitution, in which they pledged themselves to continue the Free Church in a constitutional manner. They identify themselves as the Free Church of Scotland, and use the word Continuing only for administrative purposes.

3. Statistics. The FCC consists of 32 congregations in Scotland, as well as six in North America, and one in Canada.


5. Ecumenical Relations. The FCC is a member of the ICRC. They conduct foreign mission work in Zambia.

6. Recent Actions. In 2013, the FCC General Assembly completed the revision of the “Right of Continued Protest.” This document sets out their understanding of the causes of the division in the Free Church of Scotland arising from the events leading up to and including the year 2000.

O. The Evangelical Presbyterian Church of Ireland (EPCI) [www.epcni.org.uk]
1. **Relationship.** The OPC is in a relationship of Ecclesiastical Fellowship with the EPC (Ireland).

2. **History.** The Evangelical Presbyterian Church (formerly called the Irish Evangelical Church) was founded in 1927, in reaction to liberalism in the Irish Presbyterian Church. The EPC sent greetings to the second General Assembly of the OPC, (November 1936).

3. **Statistics.** The EPCI has nine congregations in Northern Ireland.

4. **Standards.** The EPCI subscribes to the Westminster Confession of Faith, and the Larger and Shorter Catechisms.

5. **Ecumenical Relations.** The EPCI is a member of the ICRC. They conduct foreign missions in conjunction with the Free Church of Scotland.

6. **Recent Actions.** Two OPC delegates to ICRC in 2013 (Jack Sawyer and Mark Bube) visited the EPCI and were encouraged by the fellowship. Like all European churches, they face an increasingly secular culture.

**P. Reformed Presbyterian Church of Ireland (RPCIre) [www.rpc.org]**

1. **Relationship.** The OPC is in a relationship of Ecclesiastical Fellowship with the RPCI.

2. **History.** The ‘Revolution Settlement’ of 1690 was welcomed by most Ulster Presbyterians as a vindication of their struggle for religious freedom. A minority, however, objected to the disregarding of the Covenants (National Covenant and Solemn League and Covenant) and the absence of any specific recognition of the kingship of Jesus Christ. These ‘Covenanters,’ ancestors of modern Reformed Presbyterians, stood apart from the Presbyterian Church and began to hold separate meetings for fellowship. In 1763 a ‘Reformed Presbytery’ was formed and rapid growth led to the formation of a Synod in 1811.

3. **Statistics.** The RPCI has 37 congregations, 5 in counties Monaghan and Donegal and the remainder in Northern Ireland. There are approximately 2,500 communicant members, with up to 1,500 covenant children and adherents.

4. **Standards.** The RPCI subscribes to the Westminster Confession of Faith, and the Larger and Shorter Catechisms. Further expansion of the church’s teaching on various subjects is found in ‘The Testimony of the Reformed Presbyterian Church of Ireland.’

5. **Ecumenical Relations.** The RPCI is a member of the ICRC. They conduct foreign mission work in France.

**Q. The Evangelical Reformed Church Westminster Confession (ERKWB) [www.reformiert.at/]**

1. The OPC has been a Corresponding Relationship with the ERKWB since 2012. The OPC CFM will be sending Dr. Curto to preach and lecture for the ERKWB in the
summer of 2015.

2. The ERKWB upholds the Westminster Confession and the Heidelberg Catechism.

3. The ERKWB maintains a Reformed Church Order and practices Reformed worship.

4. The ERKWB is located in Austria and Switzerland.

V. INTERCHURCH BODIES

A. The International Conference of Reformed Churches (ICRC) [www.icrconline.com]

1. The ICRC was begun in 1985 by the Free Church of Scotland (FCS), the Reformed Churches in the Netherlands (RCN), the Free Reformed Churches of Australia (FRCA), and the Canadian Reformed Churches. The OPC sent observers to the 1989 ICRC meeting and were received into membership in 1993.

2. The 2013 meeting of the ICRC was held in Cardiff, Wales, on September. Messrs. Bube and Sawyer were the voting members for the OPC. Messrs. Curto and Knight were the advisory members.


4. A special committee to review the constitution, regulation, and structures of the ICRC presented its report at the 2013 meeting of the Conference. The Conference proposed several amendments to the Constitution. This has been passed along to the major assemblies of the member churches for approval. The Conference also approved substantial revisions to its regulations. It recommended several changes to the structure of the Conference in order to encourage more regional interaction between the member churches and to give a higher priority to their theological education and diaconal ministries. To facilitate these goals, a Coordinating Committee, Theological Education Committee, Diaconal Committee, and a Regional Conferences Committee have been appointed, in addition to the already existing Missions Committee. Finally, in order to give greater visibility to the ICRC and to improve communication among the member churches and make information about the various ministries of the member churches more easily accessible, a Website Committee was appointed. These proposed changes were approved by the 81st General Assembly and the OPC Stated Clerk has communicated this to the ICRC Corresponding Secretary.

5. The ICRC voted in 2013 to receive the following new member churches:

a. the Africa Evangelical Presbyterian Church (AEPC);

b. the Sudanese Reformed Churches (SRC);

6. The next meeting of the Conference is scheduled for 2017 in the Hamilton area of Ontario, with the Jordan United Reformed Church (URCNA) to be host church.
B. The North American Presbyterian and Reformed Council (NAPARC)[www.naparc.org]

1. The Fortieth meeting of the North American Presbyterian and Reformed Council (NAPARC) was held on November 11–13, 2014, at the Covenant Canadian Reformed Church in Grassie, Ontario, Canada, and hosted by the Canadian Reformed Churches. The delegates appointed by the Committee were Messrs. Bube, Curto, Muether, and Sawyer. The officers for this meeting were the Rev. Ben Westerveld (ERQ) as Chairman, the Rev. Joel Overduin (FRCNA) as vice-chairman, the Rev. Ron Potter (RCUS) as Secretary, and the Rev. Maynard Koerner (RCUS) as Treasurer.

2. Summary of the meeting:

   a. Attending the meeting were representatives of the following member churches: Associate Reformed Presbyterian Church, Reformed Church of Quebec, Free Reformed Churches of North America, Heritage Reformed Congregations, Korean American Presbyterian Church, Korean Presbyterian Church in America (Kosin), Orthodox Presbyterian Church, Presbyterian Church in America, the Presbyterian and Reformed Church, Reformed Church in the United States, Reformed Presbyterian Church in North America, and the United Reformed Churches in North America. Also present were observers from the following invited churches: The Protestant Reformed Churches.

   b. The body enjoyed a banquet in the church dining hall and later a devotional service and an encouraging sermon by the Rev. Dr. G.H. Visscher on the subject of Church Unity from Ephesians 4:1–6.

   c. Messrs. Bube, Curto, Sawyer, and Tracey will be our delegates to the 2015 meeting of NAPARC. The Reformed Church of Quebec was appointed to host the next meeting of the council which will be held in Quebec City, Quebec, Canada from November 10–12. The Assembly is encouraged to note the new three-day format for meetings. This allows for ample time for bi-lateral meetings between representatives of the delegates of member interchurch relations committees.

   d. Bylaw changes were approved and constitutional changes declared in effect as affirmed by the member churches by vote at their major assemblies. http://www.naparc.org/amendments-to-naparc-constitution-proposed-new-bylaws-adopted/. The meeting was conducted according to these new rules.

   e. The NAPARC website is commended to the Assembly and to the churches, for its wealth of information and functionality.

C. World Wide Ecumenical Organizations

1. The World Communion of Reformed Churches (WCRC)[www.wcrc.ch]

As reported in previous years CEIR has continued to monitor developments in what was the Reformed Ecumenical Council (REC) of which the OPC was a member for many years. Present events, in your committee’s opinion, sadly continue to confirm the wisdom of the decision made to withdraw from that body in 1988.
2. **The World Reformed Fellowship (WRF) [www.wrfnet.org]**

   a. The WRF was formed in the year 2000 by the merger of the International Reformed Fellowship and the World Fellowship of Reformed Churches. The OPC CEIR continue to monitor this organization, which held its 2015 General Assembly in Sao Paulo, Brazil from March 23–27, hosted by the Presbyterian Church of Brazil.

   b. Information about the 2015 General Assembly can be found here: [http://wrfnet.org/events/2015/03/4th-general-assembly-wrf](http://wrfnet.org/events/2015/03/4th-general-assembly-wrf). The WRF Statement of Faith can be found here: [http://wrfnet.org/about/statement-of-faith](http://wrfnet.org/about/statement-of-faith)

### VI. BUDGET

**Committee on Ecumenicity and Interchurch Relations**

**Budget proposal to the 82nd (2015) General Assembly**

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**TOTAL GAOF BUDGET ITEMS**

|                      | 40,200        | 37,952      | 40,200        | 46,523      | 40,200        | 44,606        |

Notes: Paid both 2012 and 2013 ICRC dues in 2013. With a North American venue, our ICRC expenses in 2017 are estimated to be $3,000.

### VII. RECOMMENDATIONS

1) That the 82nd (2015) General Assembly accept the invitation extended by the 2014 General Assembly (*Supremo Concílio*) of the *Igreja Presbiteriana do Brasil* (Presbyterian Church of Brazil—IPB) to enter into a Sister Church relationship (i.e., Ecclesiastical Fellowship).
Grounds:

1. The confessional standards of the IPB are the Westminster Standards (including the 1903 revisions).
2. The CEIR continues to be much encouraged by the general direction of the IPB, by the seriousness with which the IPB goes about the work the Lord has given to it, and by the multiple opportunities for working together to advance the cause of Christ that continue to develop.
3. The IPB has roughly one million members in 4,200 congregations in 270 presbyteries in sixty-five synods. Its general assembly meets every four years; in other years, an executive committee meets annually to conduct (on a limited basis) the work of the church. It has an annual budget of approximately $15 million. It has eight denominational seminaries, one seminary extension, three official Bible institutes, and one theological postgraduate center (Andrew Jumper in São Paulo). It is sending approximately 130 missionary families to foreign mission fields in thirty countries. It has approximately 115 church-planting projects and 200 home missionary fields. It has its own publishing house to produce solid Reformed materials in the Portuguese language. It is a founding member of the World Reformed Fellowship.
4. The IPB has been in Corresponding Relations with the OPC since 2008, and a detailed description of the development of our relationship with the IPB is included in the Committee’s report to that Assembly (cf. Minutes of the 75th [2008] General Assembly, pages 260–262). Since then, the IPB has sent fraternal delegates to our 2009, 2011, 2012, and 2013 general assemblies, and those who were present at the 2011 assembly may still recall the moving greetings brought by their delegate on the occasion of the 75th anniversary of the founding of the OPC. The OPC has sent fraternal delegates to the celebration of the 150th anniversary of IPB’s founding in 2009, to one of their Executive Committee meetings, and to their 2014 General Assembly, where on all occasions they have been warmly received.
5. For several years, OP missionaries to Uruguay have been working cooperatively on an informal basis with an IPB missionary family in Montevideo, and the CFM is working to formalize that relationship with its IPB counterpart. And in March 2013, the CFM was thankful to be able to respond to a request for assistance from the IPB regarding one of their missionaries who had been held for more than four months in a filthy and overcrowded prison in Senegal. Across the OPC, our people held up the Rev. José Dilson and his family in their prayers as they responded to the “front page” article on OPC.ORG and the request in Telenews.

2) That the 82nd (2015) General Assembly accept the invitation of the Iglesia Presbiteriana de la Reforma de Colombia (Presbyterian Church of the Reformation of Colombia—PCRC) to enter into Corresponding Relations with the Orthodox Presbyterian Church.

Grounds:

1. The constitutional documents of the PCRC are the Westminster Standards (same edition as the OPC) and the Spanish-language edition of the OPC Book of Church Order (2011 edition).
2. The PCRC has 170 communicant and 50 baptized non-communicant members in
five congregations and five mission works, in one presbytery that meets three times a year, and is served by seven ministers, five ruling elders, and one deacon.

3. In 2005 the Rev. Stephen A. Larson visited believers at La Paz Presbyterian Church, in Barranquilla, Colombia, and encouraged them to reach out to like-minded brethren in the nation. The Orthodox Presbyterian Church of Colombia began with the La Paz congregation (and its pastor) and a project to establish San Augustine Theological Seminary to prepare men for the ministry. Over the next couple of years, the work expanded into other parts of Barranquilla, and into the cities of Cartagena, Medellin, and Bogota. In 2007 one man was ordained to the gospel ministry, and in 2009 three more men were likewise ordained. In 2010 a mission work in Cuba was established. In 2011 the church finally obtained legal status from the government under the name of the Presbyterian Church of the Reformation of Colombia (the government would not allow them to include the word “Orthodox” in their name).

4. In 2006 the Presbytery of Gran Colombia of the Orthodox Presbyterian Church in Colombia applied to the General Assembly to be received into the OPC (cf. Minutes of the 73rd [2006] General Assembly, Communication 8, page 71), which was referred to the CEIR and led to the formation of a four-way consultation among representatives of the CCE, CEIR, CFM, and CHMCE to consider the matter (the report of which may be found in the Minutes of the 75th [2008] General Assembly, pages 172–182), which in turn led to the establishment of the Mobile Theological Mentoring Corps by the CFM (cf. Minutes of the 77th [2010] General Assembly, pages 200–201 and 223–225). The PCRC was one of the first three churches which the CFM determined to assist in making/perfecting their applications for MTMC assistance. In 2012 the CFM added the PCRC to the list of qualified churches officially eligible to receive MTMC assistance.

5. For the past half-dozen years, the CFM has sent OP (and other Spanish-speaking NAPARC) ministers once or twice a year to minister the Word and offer instruction to the men in the PCRC Presbytery, and a warm working relationship with the brothers has developed. In transmitting the PCRC’s invitation to the CEIR, the CFM included the text of the following resolution: “That the Committee communicate to the Committee on Ecumenicity and Interchurch Relations the Committee’s thankfulness to the Lord for the request of the Iglesia Presbiteriana de la Reforma de Colombia (Presbyterian Church of the Reformation of Colombia) to enter into Corresponding Relations with the Orthodox Presbyterian Church.”

3) That, taking note of the action of the 69th (2014) General Assembly of the Reformed Church in Japan (RCJ) to amend its Polity by replacing the word “men” in (the English language translation of) the eligibility requirements for the special offices of both minister and ruling elder in the church with the word “ones”—which is contrary to the scriptural requirement that the holders of such offices are to be faithful men who are chosen according to the rule prescribed by St. Paul in his Epistle to Timothy (cf., Belgic Confession, Article 30)—effective, without requiring further action, in October 2015, the 82nd (2015) General Assembly:

a. Assembly and rescind it, and to reaffirm the scriptural teaching which restricts the special offices of minister and ruling elder to qualified men (cf. 1 Timothy 2:12–14);

b. In the event the above amendments to the RCJ Polity go into effect, suspend the relationship of Ecclesiastical Fellowship with the Reformed Church in Japan, which the
OPC has enjoyed since 1993 (having previously enjoyed a mission cooperation relationship since 1956), effective upon the date on which such amendments take effect, such that:

i) the element of “exchange of fraternal delegates at major assemblies” in our relationship of Ecclesiastical Fellowship with the Reformed Church in Japan shall be restricted as follows: the 82nd (2015) General Assembly advises the presbyteries of the Orthodox Presbyterian Church that they should no longer assume, by virtue of our previous unrestricted relationship, that the Reformed Church in Japan is a church of like practice for the purpose of the seating of corresponding members at presbytery (Form of Government XIV.9);

ii) the element of “occasional pulpit fellowship” in our relationship of Ecclesiastical Fellowship with the Reformed Church in Japan shall be discontinued, except at the discretion of the sessions;

iii) the element of “intercommunion” in our relationship of Ecclesiastical Fellowship with the Reformed Church in Japan shall be restricted as follows: the 82nd (2015) General Assembly advises the lower judicatories of the Orthodox Presbyterian Church that they should no longer assume, by virtue of our previous unrestricted relationship, that the Reformed Church in Japan is a church of like practice for purposes of the reception of members (Book of Discipline II.B.2), the removal of members (Book of Discipline II.B.3), and erasure (Book of Discipline V.2);

c. Determine that, in the event the above amendments to the RCJ Polity go into effect and unless the 83rd (2016) General Assembly determines that intervening actions of the General Assembly of the Reformed Church in Japan warrant a reversal of this action, or a continuation of the period of suspension, the relationship of Ecclesiastical Fellowship with the Reformed Church in Japan shall be terminated with the close of the 83rd (2016) General Assembly;

d. Communicate this action, together with the grounds, to the 70th (2015) General Assembly of the RCJ.

Grounds:

1. On October 16, 2014, the 69th General Assembly of the RCJ adopted, by an overwhelming majority vote, the recommendations of its Special Committee on the Ecclesiastical Order and Offices to amend the RCJ Church Polity to replace the word “men” in (the English language translation of) the eligibility requirements for the special offices of both minister (Article 44—approximately 116 votes in favor and 36 against) and ruling elder (Article 54—approximately 121 votes in favor and 31 against) in the church with the word “ones,” effective, without requiring further action, in October 2015.

2. The efforts by both the CEIR and the OPC Japan Mission over the course of several years to dissuade the RCJ brethren from pursuing this course have not resulted in the desired end. No substantive official response to the CEIR’s two letters to the Foreign Church Liaison Committee (dated October 10, 2007, and September 28, 2009) has ever been received; on October 8, 2015, the chairman of the 1st Subcommittee of the Constitutional Committee of the RCJ sent a personal five-page response, “RCJ’s reply to OPC’s question on the women-in-office issue,” in which he apologized for the delay in responding to the earlier letters, and laid out “my own confident thinking” on the matter that included (page 2):

Fifthly, the Scriptures’ authors did not foresee the society of 2,000 years later,
nor was there a need for them to do so. The entire Scripture is the Word of God addressing all of human life; however, the individual authors are directing their writings concerning the will of God to specific churches (or members) with particular issues and needs, and are not giving instructions concerning the issues and needs of the churches of later periods. The Scriptures’ authors do not give yes or no instructions about things like women in church offices, nuclear power, and casinos. It is the duty and privilege of the churches of the 21st Century to search for biblical answers for today regarding these things. Caution must be exercised so that we don’t simply apply patent answers to contemporary issues we face today.

[There was some discussion at the 69th (2014) General Assembly of the RCJ regarding the possibility of that Assembly’s adopting this letter as its response to the letter from the 81st (2014) General Assembly of the OPC, but neither the members of the CEIR nor of the OPC Japan Mission have been able to confirm the outcome of that discussion (and the Minutes of that Assembly are not yet available).]

3. The letter that was adopted by the 81st (2014) General Assembly of the OPC on June 6, 2014, and sent (with its translation into the Japanese language) to the 69th (2014) General Assembly of the RCJ on July 2, 2014, pleading with the RCJ brethren not to proceed with adopting the proposal (cf. Minutes of the 81st [2014] General Assembly, Articles 79 [recommendation 3] and 84, pages 24–28), was not included in the docket materials that were distributed to the members of the RCJ General Assembly. After our fraternal delegate discovered such to be the case, members of the OPC Japan Mission made arrangements overnight to have the letter (with both the original English and the Japanese-language translation) copied and distributed to each of the members of the Assembly. The moderator and stated clerk apologized, indicating that they had not understood the letter to be a communication from the OPC General Assembly to the RCJ General Assembly.

4. “The Scriptures are wholly sufficient, either in what is expressly set down in Scripture or in what by good and necessary consequence may be deduced from Scripture, concerning all things necessary for God’s own glory, man’s salvation, faith, and life (cf. WCF I.6), including the qualifications for special office in Christ’s church. Christ’s Apostle, Paul, writing under the inspiration of the Holy Spirit, devotes much of the First Epistle to Timothy to instruction on ‘how one is to behave in the household of God, which is the church of the living God’ (1 Timothy 3:15). Just before detailing the qualifications for each of the special offices, Christ’s Spirit, speaking in His Word, declares, ‘I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet’ (1 Timothy 2:12). The good and necessary consequence of this Scripture is that, since teaching and exercising authority over men is a necessary biblical function of the special offices of minister and elder, women are barred from them. The reasons supplied by the Holy Spirit for this prohibition are given in the next two verses: ‘For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor’ (1 Timothy 2:13–14). These are events that occurred in the account of creation and the fall. Accordingly, by thus grounding its
disqualification of women for these special offices so early in the creation order of events, the Scripture further distinguishes this abiding command from things which may be thought of as merely temporal or culturally conditioned. Rather, this Scriptural prohibition remains as an abiding requirement in the church of the Lord Jesus Christ until He comes again” (Letter, dated June 6, 2014, from the 81st [2014] General Assembly of the OPC to the 69th [2014] General Assembly of the RCJ).

5. The reasoning in the report of the RCJ committee proposing the amendments to the RCJ Polity “is fundamentally flawed in that it fails to distinguish properly between the elemental and the circumstantial with respect to the biblical qualifications for special office in Christ’s church (cf. Westminster Confession of Faith [WCF] I.6). There are no common circumstances regarding the qualifications for office in any other human society that are parallel to the qualifications for office in the government which the Lord Jesus, as King and Head of His Church, has appointed, in the hand of Church officers (cf. WCF XXX.1), and to which the keys to the kingdom of heaven are committed (cf. WCF XXX.2). The divine calling of biblically qualified men to the special offices of minister and elder occurs only within Christ’s church. Therefore, it is erroneous to seek to discern the qualifications for those who would hold special office in the Church beyond that which is expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture (cf. WCF I.6)” (Letter, dated June 6, 2014, from the 81st [2014] General Assembly of the OPC to the 69th [2014] General Assembly of the RCJ).

6. As with other actions that violate a clear command of Scripture, the action of the 69th (2014) General Assembly of the RCJ to relegate an elemental matter (like qualification for special office in Christ’s church) to a circumstantial detail is inherently destabilizing and unworkable, and ultimately proves divisive to the body of Christ. When a duly ordained minister of the Word enters the pulpit, is he there by divine appointment? But what if one is biblically disqualified (or prohibited) from holding that office, is that one still to be considered as being divinely appointed to such? Should that one be received by those in the congregation as such? Does the King and Head of the church entrust the exercise of the keys of the kingdom of heaven to persons whom He has previously barred from holding the office to which the exercise of such keys has been committed? The action of the 69th (2014) General Assembly of the RCJ, by corrupting the biblical qualifications for special office in the church, insinuates itself into the three areas of the church’s life (preaching, sacraments, and discipline) that have been cataloged as the marks by which a true church is known (cf. Belgic Confession XXIX “…The marks by which the true Church is known are these: If the pure doctrine of the gospel is preached therein; if she maintains the pure administration of the sacraments as instituted by Christ; if church discipline is exercised in punishing sin; in short, if all things are managed according to the pure Word of God, all things contrary thereto rejected, and Jesus Christ acknowledged as the only Head of the Church…..”).

7. The Preamble to the Confessional Standards adopted by the RCJ on April 29, 1946, included the following (unofficial translation):
Among these thirty or more creeds, we are confident that the Westminster Standards are the most complete with regard to the system of doctrine taught in Scripture. While we of the Reformed Church in Japan pray for and seek the coming of the day when we can formulate a more superior creed in our own words, (in the meantime) we are confident that this standard of faith is the most appropriate as our own standard of faith today, and so with praise and thanksgiving we adopt it as our church’s standards of faith.

The 63rd (2008) General Assembly of the RCJ adopted the following finding: “(1) The recognition of female officers (ministers and elders) does not conflict with the system of doctrine of the standards of faith of our church. …”

Acknowledging receipt of the CEIR’s letter, dated February 22, 2012, which sought to follow up on the earlier two letters, the chairman of the 1st Subcommittee of the Constitutional Committee went on to explain:

The GA’s mandate—hence, the committee’s report—is NOT whether admission of women to the teaching and ruling offices is contrary to the Westminster Rule of Faith as such But [sic] to the RCJ’s Rule of Faith which [is] the WRF with the preamble. In other words, when we understand and use the WRF strictly in accordance with the preamble—NOT without the preamble—is such an admission allowed? To put it more broadly, how can and should we rightly deal in the spirit of, and on the principle of, the WRF (with the preamble) the issues which were not—could not be—supposed by the 17th century church? Should we use it literally, and then is it meaningful? …

On July 25, 2014, the chairperson of the International Ecumenism and Mission Cooperation Committee in the Reformed Church in Japan, responded to the letter from the stated clerk of the OPC General Assembly and attached a copy of the Report of the Special Committee on the Ecclesiastical Order and Office, which included the following section on the Westminster Standards—

b. The Westminster Standards
   • It seems difficult to apply the so-called “Regulative Principle” of the Westminster Confession of Faith 1:6 to the issue.
   • The said issue is not contrary to the Standards as a constitution of the Reformed Church in Japan, based upon the understanding suggested in the “Preface to the Standards of Faith” (Act of the 63rd GA).

—which seems to be a form of special pleading that would either invite equivocation or mental reservation in the taking of ordination vows (cf. WCF 22.4), or suggest that, in reality, the RCJ and the OPC no longer share a common confession.

8. “Ecclesiastical Fellowship is a relationship in which the churches involved are Reformed in their confessional standards, church order, and life though there may be such differences between them that union is not possible at this time and there might be considerable need for mutual concern and admonition” (Rules for Ecclesiastical Relationships of the Orthodox Presbyterian Church, Article B.1). The action of the 69th (2014) General Assembly of the RCJ to open the special offices of minister and elder to biblically disqualified persons, together with the reasons tendered therefor,
makes it no longer possible for the OPC General Assembly to affirm, without reservation, that the RCJ is still Reformed in its confessional standards, church order, and life.

VIII. ELECTIONS

The terms of the class of 2015 expiring at this GA are those of Messrs. Bube, Hilbelink, and Wright.

Mr. Hilbelink has respectfully requested that he not be re-nominated.

Required for election to the class of 2018: Under standing rule X.2.g., this assembly should elect three ministers or ruling elders.

The Committee has adopted the following resolutions which have been recorded in its minutes and which have been communicated by letter to the following recently retired members of the CEIR:

The Committee on Ecumenicity and Interchurch Relations gives thanks to our gracious God for the long and faithful service of the Rev. Dr. George W. Knight, III to the Committee and the broader church. Elected in 1964 to the Committee on Correspondence with other Churches (later renamed the CEIR), he served until 1977, playing an important role in dealings with the Gereformeerde Kerken in Nederland and the Reformed Ecumenical Synod. Following a time of service in a sister denomination he was reelected to the Committee in 1997 and served until 2014. He has been both its secretary and chairman and has represented the OPC at numerous synods and assemblies of sister churches. His wise and gracious leadership has been the source of much blessing for which we are grateful to him and to the Lord.

The Committee on Ecumenicity and Interchurch relations gives thanks to Almighty God for the service of the Rev. Thomas E. Tyson to the Committee and the cause of interchurch relations. In 1987 he was elected to the Committee on Reformed Ecumenical Synod Matters which, two years later, was merged with this Committee. He continued on the CEIR, with only one year off, until 2014. Among the many ways in which he served were as a delegate to the Reformed Ecumenical Synod and a participant in conversations with the Free Church of Scotland and Free Church of Scotland (Continuing). He has served as the Committee’s chairman and as its liaison to the Reformed Church in the U.S. and the Bible Presbyterian Church. The Committee expresses its thanks to Mr. Tyson and its praise God for this diligent and gifted servant.

Appendix

Communication by the 81st (2014) General Assembly of the OPC to the 69th (2014) General Assembly of the RCJ.

That the General Assembly communicate the following to the General Assembly of the Reformed Church in Japan (RCJ)—
Dear Brothers in Christ,

Greetings in the name of our Lord Jesus Christ, who is the Head and Savior of His Church, the Heir of all things, and of the world. Twice in the past seven years, our Committee on Ecumenicity and Interchurch Relations (CEIR) has written at length to your Foreign Church Liaison Committee (October 10, 2007 and September 28, 2009) regarding the matter of ordaining women to the special offices of minister and elder, to which our CEIR has yet to receive a substantive response. We understand that ministering to those who suffered in the Great East Japan Earthquake in March 2011 has occupied much of your attention, and you have been much in our prayers through all of this.

Our Japan Mission has forwarded to our CEIR a copy of Report 67 to your 2012 General Assembly, “Proposal Concerning Church Officers and Their Work,” which we have had translated. Normally we would not correspond with you regarding a report of one of your study committees before that report is adopted by your general assembly, unless you specifically wrote us and sought our counsel. Perhaps Report 67 was also intended to be your reply to the earlier letters, we don’t know. So, if we are communicating prematurely, please forgive us.

Nevertheless, we would be remiss in our love for you and our duty to you if we did not humbly express our deep concern with regard to the proposals in Report 67. Our fraternal delegate to your 2013 General Assembly came away with the impression that matters are proceeding towards the adoption of these proposals soon. And should the proposals be adopted in some form that would open the special offices of minister and/or elder to women, it would disrupt the basis of the fellowship we have enjoyed for more than sixty-five years.

We believe the reasoning in Report 67 is fundamentally flawed in that it fails to distinguish properly between the elemental and the circumstantial with respect to the biblical qualifications for special office in Christ’s church (cf. Westminster Confession of Faith [WCF] I.6). There are no common circumstances regarding the qualifications for office in any other human society that are parallel to the qualifications for office in the government which the Lord Jesus, as King and Head of His Church, has appointed, in the hand of Church officers (cf. WCF XXX.1), and to which the keys to the kingdom of heaven are committed (cf. WCF XXX.2). The divine calling of biblically qualified men to the special offices of minister and elder occurs only within Christ’s church. Therefore, it is erroneous to seek to discern the qualifications for those who would hold special office in the Church beyond that which is expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture (cf. WCF I.6).

We also believe that the Scriptures are wholly sufficient, either in what is expressly set down in Scripture or in what by good and necessary consequence may be deduced from Scripture, concerning all things necessary for God’s own glory, man’s salvation, faith, and life (cf. WCF I.6), including the qualifications for special office in Christ’s church. Christ’s Apostle, Paul, writing under the inspiration of the Holy Spirit, devotes much of the First Epistle to Timothy to instruction on “how one is to behave in the household of God, which is the church of the living God” (1 Timothy 3:15). Just before detailing the qualifications for each of the special offices, Christ’s Spirit, speaking in His Word, declares, “I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet” (1 Timothy 2:12). The good and necessary consequence
of this Scripture is that, since teaching and exercising authority over men is a necessary biblical function of the special offices of minister and elder, women are barred from them. The reasons supplied by the Holy Spirit for this prohibition are given in the next two verses: “For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor” (1 Timothy 2:13–14). These are events that occurred in the account of creation and the fall. Accordingly, by thus grounding its disqualification of women for these special offices so early in the creation order of events, the Scripture further distinguishes this abiding command from things which may be thought of as merely temporal or culturally conditioned. Rather, this Scriptural prohibition remains as an abiding requirement in the church of the Lord Jesus Christ until He comes again.

And so, brothers, we humbly plead with you not to start down the road proposed in Report 67, a road upon which we believe that Christ, speaking in the Scriptures, has barred His church from traveling, and a road which, we fear, will leave us behind. May the Holy Spirit, working by and with the Word, guide you in all your deliberations, to the end that Christ might be honored by your faithful testimony to His grace in your midst.

Your servants in Christ,

Grounds:

1. The OPC has a long standing relationship of Ecclesiastical Fellowship with the Reformed Church of Japan.

2. OPC rules for Ecclesiastical fellowship require: both “consultation on issues of joint concern, particularly before instituting changes in polity, doctrine, or practice that might alter the basis of the fellowship; and the exercise of mutual concern and admonition with a view to promoting Christian unity.” It is the conviction of the CEIR that the RCJ has regrettably, not followed this agreed procedure, though the CEIR has endeavored to do so.

3. Periodic communications from the OPCJM to the OPC CEIR have indicated a persistent trend in the RCJ toward opening all ecclesiastical offices to women. The OPCJM have requested the CEIR to address this on multiple occasions.

4. The CEIR have written of their concerns to the RCJ Foreign Church Liaison Committee in 2007, 2009, and again in 2012 in order to express concerns about this trend. No substantive reply has been forthcoming. Additionally, the CEIR sent two representatives to the RCJ General Assembly of 2008 to communicate face to face in a brotherly, concerned manner.

5. It is the intention of the CEIR to send another fraternal delegate to the 2014 RCJ General Assembly which will meet in October (14–16). Communication of this letter from our General Assembly could strengthen this mission, and even if it does not arrest the trend toward women in office in the RCJ, it may give the brethren pause to reflect on the consequences of adopting such a policy, and should at least give encouragement to other RCJ brethren who do not wish to change what they see as the historic, confessional, and biblical view of office in the church.
REPORT OF THE COMMITTEE ON APPEALS AND COMPLAINTS

SYNOPSIS

I. INTRODUCTION

II. APPEAL FROM JUDICIAL JUDGMENT BY THE PRESBYTERY OF THE SOUTHEAST IN THE CASE OF MR. CARRICK
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IV. BUDGET

V. ELECTIONS

I. INTRODUCTION

The committee met once in the past year, on March 16, 2015. The report contains general information regarding the committee’s budget proposal and elections. Additionally, the committee is reporting information relative to a judicial appeal and an appeal of a complaint, which come to the General Assembly out of the Presbytery of the Southeast and the Presbytery of the Northwest, respectively. The appeals are treated in the next two sections of the report.

II. APPEAL FROM JUDICIAL JUDGMENT BY THE PRESBYTERY OF THE SOUTHEAST IN THE CASE OF MR. CARRICK

A. Summary And Observations

1. Materials Received and Format of the Appeal

   The Charges: Mr. Carrick, ministerial member of the Presbytery of the Southeast (hereinafter, PSE), was found guilty on two charges, and the censure of indefinite suspension from office was proposed. These two charges and related specifications are set forth in the first six pages of various material (including minutes) forwarded by the Stated Clerk of the PSE. For convenience these six pages are presented in Appendix I of this report. This appendix and the related Appendix II (a digest of specifications of appeal) are thus not secondary materials or optional reading for Commissioners.

   The Appeal: The Appeal to GA of both findings of guilt is in a document of 70 pages (given in the Agenda to GA Commissioners). Another 46 documents (evidentiary in nature) were also sent by the appellant. Many, but not all, of the evidentiary documents, were also forwarded by the clerk of the PSE. Whether all of the 46 documents sent by the Appellant were properly before the trial judicatory may account for the difference between what the appellant sent and what the PSE clerk sent, though arguably, these materials may not matter a great deal in the appeal before GA. The 70 page document is fairly comprehensive. It brings together specifications of appeal (or specifications of error), sub-specifications of appeal (called “grounds,” which also is the term used for specific information supplied to support a complaint), and argumentation (which might have been presented separately, as has
sometimes been done by appellants, in a “brief” of sorts). The format of the material in the 70 page appeal means the Assembly needs to identify the propositions or specific specifications of error that it is being called upon to affirm or reject (and for this reason have been thus identified and placed by the Committee on Appeals and Complaints for handy use in Appendix II). On its face, these specifications appear to be designated by capital letters and to fall into two distinct categories.

General preliminary specifications of appeal: The first category of specifications cover alleged errors that seem to have primary reference, with exceptions, to actions or non-actions during the preliminary investigation and the beginning of the second meeting of the trial judicatory, when objections by the accused are entertained. There are 12 such specifications. Four instances of a specification A appear under this category. The first (under Roman numeral I) concerns the preliminary investigation. The second (under Roman numeral II, page 2 in the appeal) concerns an alleged error at the second meeting of the trial judicatory. The last two specifications designated capital “A” (Roman III and IV or #11 and #12 of the first category) concern actions or non-actions from the January 31, 2014 meeting. This latter meeting appears to have been the “third meeting of trial” (cf. PSE minutes page 138, § 36). These objections might properly have come early at the second meeting of the trial judicatory. In any event, Appendix II will present the various specifications of all categories numbered consecutively in brackets along with the original capital letters (e.g. [1]A, [2]A… [6]E).

Specifications related to each charge: The second category of specifications can be subdivided into two subcategories of specifications (not sub-specifications, which are designated by Arabic numbers) related to each of the two charges which are in view in the appeal (13 specifications of error for the two charges). A new section of the appeal begins on page 27 with specifications of appeal related to the first charge under appeal beginning on page 28. There are nine specifications ([13] through [21] appended to the first charge under appeal (A through I on pages 28 through 37). There are four specifications ([22] through [25]) related to the second charge under appeal (cf. A, page 38; B, page 46; A (re specification 2 of charge 2, page 63); and B (re specification 2 of charge 2, page 68).

2. Further Organizational Observations

Generally the Specifications of Appeal, as identified by capital letters, appear as the distinct propositions that should be debated and voted upon by the GA. In some cases a “capital letter” specification looks more like argument than a clearly articulated specification of error (e.g. on pages 34–37: specifications [17] E, [19] G, part of [18] F, possibly [21] I). In other cases, sub-specifications (Arabic numbered propositions or “grounds”) might constitute a better specification of appeal for deliberation (e.g. §1 and §2 on pages 38–39 of the Appeal; see below on [23] B §5).

The Assembly (and thus the Advisory Committee on this matter) may wish to consider whether some specifications are redundant, though this appears not to be a major problem. There are four points at which a potential or real accused party maybe relieved from the burden of a judicial error (the preliminary investigation, the objection phase of the second meeting of the trial judicatory, a motion to dismiss after the prosecution rests, and at the verdict). The propriety of the charge, for example, may certainly be addressed and challenged at the first two of these points. An argument can be made that, depending on the case, the same is true at the latter two stages. A few specifications of appeal in this case (though at the same or similar stage of process), viz., [2]A, [3]B, and [6]E, have some significant overlap.

The Assembly (and thus the AC) may also consider whether it is possible
to prioritize the specifications. Specifications alleging major legal error (*res judicata* or double jeopardy; jurisdiction; invalid charge) might obviate the need to debate less significant specifications of controverted procedure, evidence, potential abuses of discretion, etc. Either way, these would be more serious contentions worthy of greater concern. On the face of the case presented, the contention about doubled jeopardy (specification [2] A) seems harder to establish than other major legal contentions, but there is still value in considering the major issues first. How the double jeopardy specification(s) might be germane to both charges, however, is not clear.

The Assembly may also wish to consider whether the order of the charges as presented is the most efficient way of debating the issues. In this case, the first charge under appeal involves the language of the Appellant (allegedly impugning motives of a Visitation Committee) and the second entails management of his household. Specifications [14] B, [15] C, and [20] H – though overlapping to some degree – argue for the legitimacy of the language (a kind of truth defense in [20] H). A disagreement over the severity of the disability of the Appellant’s wife lies behind the language used. If the second of the two charges (which arguably presumes the inappropriate behavior of the wife of the accused without her having ever been formally or censured by her session, the PSE, not having original jurisdiction over her, thus lacking competency to determine her behavior to be censurable) were to be dismissed, the argument for justification or mitigation in relation to the former charge would then seem greater. If the second charge were deemed to stand, then the argument for an unreasonable use of language vis-à-vis impugning motives might appear stronger. Either way, factors related to the justice of the second charge under appeal seem to impact the former charge more directly than the other way. Allowing those factors to be considered first may be simpler.

The potential argument about the wife of the accused being presumed, in some sense, “guilty” without any appropriate judicial action to determine such has been buried, and thus not clearly raised in the Appeal. However, arguments on pages 59–61 of the appeal go to this presumption question—particularly, §5.a. and §5.b. In the opinion of the Committee, this (especially §5.a) is a significant legal issue, relating to jurisdiction and due process, which might impact the whole case. These sub-points come under the Specification of Appeal [23] B on page 46. If the Assembly is agreed that this is a major issue, it should consider giving priority to this specification and sub-point.

### B. Chronology Of Events

The following chronology is the compilation of the stated clerk of the PSE.

1. **December 10, 2010** – Private party at which alleged comments by Dr. Carrick’s wife were subsequently reported to the Session of Covenant Community OPC.

2. **December 14, 2010 through December 29, 2010** – Rev. Peter Van Doodewaard travels internationally to visit his ailing father.


4. **January 8, 2011** – Rev. Van Doodewaard first contacts Dr. Carrick by email, seeking a meeting to discuss the aforementioned report.

5. **January 20, 2011** – Dr. Carrick meets with Rev. Van Doodewaard for lunch, at
which time the aforementioned report is discussed.

6. **February 10, 2011** – Dr. Carrick meets with the Session of CCOPC.

7. **March 1, 2011** – Dr. Carrick writes a letter to the Session of CCOPC announcing his withdrawal of his family from CCOPC.

8. **April 21, 2011** – Presbytery’s Visitation Committee meets with both Dr. Carrick and the Session of CCOPC.

9. **April 22, 2011** – The Visitation Committee meets with both Dr. Carrick and the Session of CCOPC, recommending to the Session that it apologize for the long delay in meeting with Dr. Carrick, and recommending to Dr. Carrick that his family return to worship at CCOPC.


11. **February 3, 2012** – Letter of the Visitation Commission with recommendations to both the Session of CCOPC and Dr. Carrick.

12. **March 2, 2012** – Letter from Dr. Carrick to the Visitation Commission responding to their recommendations.

13. **March 5, 2012** – Letter from the Visitation Commission urging Dr. Carrick to reconsider their recommendations.

14. **April 16, 2012** – Letter from Dr. Carrick to the Visitation Commission with his second response to their recommendations.

15. **April 27, 2012** – Report from the Visitation Commission to Presbytery; the Presbytery votes 25 to 16 to “conclude the matter.”

16. **November 27, 2012** – Letter from Greenville Seminary notifying Presbytery that Dr. Carrick’s contract will not be renewed.

17. **January 19, 2013** – Special meeting of Presbytery where the Judicial Matters Committee was tasked with contemplating whether or not the Presbytery should present to itself a charge (or charges) of an offense.

18. **April 26, 2013** – Judicial Matters Committee reports to Presbytery, recommending that the Presbytery present to itself five charges of an offense; the Presbytery institutes judicial process with respect to three of them (numbered Charges 2, 3, and 4).

19. **April 27, 2013** – First Meeting of trial judicatory during stated meeting of PSE; three charges are formally presented.

20. **October 1819, 2013** – Second Meeting of trial judicatory during stated meeting of PSE.
21. **January 31, 2014** – Third Meeting of trial judicatory at special meeting of PSE.

22. **April 4–5, 2014** – Fourth Meeting of trial judicatory at special meeting of PSE; specifications 2, 3, and 5 of Charge #1 are sustained and “Charge #1 was sustained and the accused found guilty of specifications 2, 3, and 5 of the charge.”

23. **April 25–26, 2014** – Fifth Meeting of trial judicatory during stated meeting of PSE.

24. **October 17–18, 2014** – Sixth Meeting of trial judicatory during stated meeting of PSE.

25. **January 30–31, 2015** – Seventh Meeting of trial judicatory at special meeting of PSE; specifications 1 and 2 of Charge 2 are sustained and the accused “found guilty of Charge #2 on the basis of the fact that specifications 1 and 2 of the charge were sustained;” Charge 3 is dismissed; and censure of indefinite suspension from office is proposed.

26. **February 9, 2015** – Dr. Carrick’s notice of intention to appeal to the General Assembly is filed with the stated clerk of PSE.

27. **March 5, 2015** – Dr. Carrick’s appeal to the General Assembly is lodged with the stated clerk of the General Assembly.

C. Recommendation:

That the appeal be found in order and properly before the Assembly.

**Appendix I**

(Charges: Charge 3 was dropped at the end of trial; some page numbers removed)

Judicial Documents Concerning Dr. John Carrick
Presbytery of the Southeast
October 2013

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CHARGE 1 (Ninth Commandment)
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CHARGE 3 (Fifth Commandment)
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DOCUMENTS

1. Letter of March 1, 2011 from Dr. Carrick to the Session of Covenant Community Orthodox Presbyterian Church page 10
cited in: Charge 2, Specification 2
Charge 3, Specification 1

2. Letter of December 19, 2011 from Mrs. Linda Carrick to the Visitation Commission of the Presbytery of the Southeast page 14
cited in: Charge 2, Specification 2
Charge 3, Specification 1

3. Letter of March 2, 2012 from Dr. Carrick to the Visitation Committee [sic] of the Presbytery of the Southeast page 19
cited in: Charge 2, Specifications 1, 2
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4. Letter of April 16, 2012 from Dr. Carrick to the Visitation Commission of the Presbytery of the Southeast page 22
cited in: Charge 1, Specifications 1, 2, 3, 4, 5
Charge 2, Specifications 1, 2
Charge 3, Specification 1

5. Membership roll of December 31, 2012 of Covenant Community Orthodox Presbyterian Church of Taylors, South Carolina page 30
cited in: Charge 2, Specification 2
Charge 3, Specification 1

6. Letter of April 2013 from the Session of Covenant Community Orthodox Presbyterian Church of Taylors, South Carolina to the Judicial Matters Committee of the Presbytery of the Southeast page 32
cited in: Charge 2, Specification 1

CD AUDIO RECORDING of the June 14, 2012 meeting of the Session of Covenant Community Orthodox Presbyterian Church with Dr. Carrick enclosed
cited in: Charge 2, Specifications 1, 2
Charge 3, Specification 1

CHARGE #1

The Presbytery of the Southeast of the Orthodox Presbyterian Church charges Dr. John Carrick with violating the Ninth Commandment by impugning the motives of fellow presbyters.

Applicable portions of the Word of God

- You shall not bear false witness against your neighbor: (Exodus 20:16)
- The LORD knows the thoughts of man ... (Psalm 94:11)
- For who among men knows the thoughts of a man except the spirit of the man which is in him? ... (1 Corinthians 2:11)
- [Love] thinks no evil. ... bears all things, believes all things, hopes all things, endures all things. (1 Corinthians 13:5, 7)
- ... reviling where they have no knowledge ... (2 Peter 2:12)

Relevant provisions of the confessional standards

- The Ninth Commandment requireth the maintaining and promoting of truth between
man and man, and of our own and our neighbor’s good name, especially in witness-bearing.

(Shorter Catechism #77)

The Ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor’s good name. (Shorter Catechism #78)

The duties required in the Ninth Commandment are, the preserving and promoting of truth between man and man, and the good name of our neighbor ... a charitable esteem of our neighbors ... (Larger Catechism #144)

The sins forbidden in the Ninth Commandment are, all prejudicing the truth, and the good name of our neighbors, as well as our own ... detracting ... scoffing, reviling, rash, harsh, and partial censuring; misconstruing intentions, words, and actions ... evil suspicion ...

(Larger Catechism #145)

Sins receive their aggravations, from the persons offending: if they be ... eminent for profession, gifts, place, office... (Larger Catechism # 151)

Seriousness of the offense warranting a trial

Impugning the motives of fellow presbyters is conduct unbecoming of a minister of the gospel, and disturbs the peace, purity, and unity of the church both in principle and in the instances specified below.

Specification #1

Dr. Carrick impugned the motives of fellow presbyters when he wrote: “But the Commission has, in my judgment, simply brushed aside my concern about my wife’s sensitive feelings in this and my concern about a potential nervous breakdown.”

Documents

1. Letter of April 16, 2012 from Dr. Carrick to the Visitation Commission of the Presbytery of the Southeast (page 24, line 10).

Specification #2

Dr. Carrick impugned the motives of fellow presbyters when he wrote: “I want to emphasize that I do not feel that I have had a fair, just, and impartial hearing from the Visitation Committee with regard to the crucial issue of my wife’s health. Indeed, from the very beginning, I believe, the Visitation Committee has approached the matter of my wife’s health with significant prejudice.”

Documents

1. Letter of April 16, 2012 from Dr. Carrick to the Visitation Commission of the Presbytery of the Southeast (page 24, last paragraph, lines 1–4).

Specification #3

Dr. Carrick impugned the motives of fellow presbyters when he wrote: “From the very outset the Visitation Committee began to adopt, I believe, a negative, indeed, dismissive attitude to my wife’s health problems ... It is, I believe, a rather lamentable piece of... pastoral prejudice.”

Documents

1. Letter of April 16, 2012 from Dr. Carrick to the Visitation Commission of the Presbytery of the Southeast (page 25, lines 8–9, 19–20).

Specification #4

Dr. Carrick impugned the motives of fellow presbyters when he wrote: “whether by him or others on the Commission reflect an underlying attitude ... which I find very disturbing and
which has undeniably, in my view, shaped significantly the Commission’s recommendations.”

Documents
1. Letter of April 16, 2012 from Dr. Carrick to the Visitation Commission of the Presbytery of the Southeast (page 26, footnote 1).

Specification #5
Dr. Carrick impugned the motives of fellow presbyters when he wrote: “The Visitation Committee is, in my judgment, characterized by a bullying spirit and tendency.”

Documents
1. Letter of April 16, 2012 from Dr. Carrick to the Visitation Commission of the Presbytery of the Southeast (page 27, lines 1–2).

CHARGE #2
The Presbytery of the Southeast of the Orthodox Presbyterian Church charges Dr. John Carrick with violating the Fifth Commandment with respect to his inferiors, by failing to manage his own household well.

Applicable portions of the Word of God

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? (1 Timothy 3:4–5)

Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. (Ephesians 5:25–27)

Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered. (1 Peter 3:7)

Relevant provisions of the confessional standards

The charge of keeping the sabbath is more specially directed to governors of families, and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oftimes to hinder them by employments of their own. (Larger Catechism # 118)

It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love, pray for, and bless their inferiors; to instruct, counsel, and admonish them; countenancing, commending, and rewarding such as do well; and discountenancing, reproving, and chastising such as do ill; protecting, and providing for them all things necessary for soul and body ...” (Larger Catechism #129)

The sins of superiors are, besides the neglect of the duties required of them ... counseling, encouraging, or favoring [inferiors] in that which is evil; dissuading, discouraging, or discountenancing them in that which is good; correcting them unduly; careless exposing, or leaving them to wrong, temptation, and danger; provoking them to wrath; or any way dishonoring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behavior.” (Larger Catechism #130)

Sins receive their aggravations, from the persons offending: if they be ... eminent for profession, gifts, place, office ... (Larger Catechism #151)
Seriousness of the offense warranting a trial

A gospel minister’s failure to manage his own household well is contrary to his biblical qualifications for office; is contrary to his ministerial vows in the Orthodox Presbyterian Church (“Do you promise to be faithful and diligent in the exercise of all private and personal duties which become you as a Christian and a minister of the gospel, as well as in all the duties of your office, endeavoring to adorn the profession of the gospel by your life, and walking with exemplary piety before the flock over which God shall make you overseer?”); and disturbs the peace, purity, and unity of the church both in principle and in the instances specified below.

Specification #1

Dr. Carrick has shown delinquency in the management of his household by the regular absence of his wife and daughter from the public means of grace in the corporate worship of the visible church.

Documents

1. Letter of March 2, 2012 from Dr. Carrick to the Visitation Committee of the Presbytery of the Southeast (page 19, point #3).
2. Letter of April 16, 2012 from Dr. Carrick to the Visitation Commission (page 28, last paragraph).
3. Audio recording of the June 14, 2012 meeting of the Session of Covenant Community Orthodox Presbyterian Church with Dr. Carrick (42:30 – 44:25).
4. Letter of April 11, 2013 from the Session of Covenant Community Orthodox Presbyterian Church of Taylors, South Carolina to the Judicial Matters Committee of the Presbytery of the Southeast (page 32, 3rd and 5th paragraphs).

Witnesses

1. Rev. Peter Van Doodewaard
2. Dr. Tony Curto
3. Mr. John Van Voorhis

Specification #2

Dr. Carrick has hindered members of his household from receiving pastoral oversight and spiritual care from the Session having ecclesiastical jurisdiction over them.

Documents

1. Letter of March 1, 2011 from Dr. Carrick to the Session of Covenant Community Orthodox Presbyterian Church (page 13, 1st paragraph).
2. Letter of December 19, 2011 from Mrs. Linda Carrick to the Visitation Commission of the Presbytery of the Southeast (page 16, lines 14–21).
3. Letter of March 2, 2012 from Dr. Carrick to the Visitation Committee of the Presbytery of the Southeast (page 19, point #1).
4. Letter of April 16, 2012 from Dr. Carrick to the Visitation Commission (page 28, 1st paragraph; page 29, 2nd paragraph).
5. Audio recording of the June 14, 2012 meeting of the Session of Covenant Community Orthodox Presbyterian Church with Dr. Carrick (55:00 – 1:04:00).
6. Membership roll of Covenant Community Orthodox Presbyterian Church of Taylors, South Carolina dated December 31, 2012 (page 30, entry #6; page 31, entry #24).

Witnesses

1. Rev. Peter Van Doodewaard
2. Dr. Tony Curto
3. Mr. John Van Voorhis
Appendix II

[Carrick Appeal – Digest of Specifications]

To Rev. Ross Graham, Clerk of the General Assembly of The Orthodox Presbyterian Church:

And now, this 6th day of March, A.D. 2015 (year), comes Rev. Dr. John Carrick and appeals from the judgment of the Presbytery of the Southeast in the case of Rev. Dr. John Carrick, and in support of said appeal sets forth the following specifications of error:

The appeal sets forth the following specifications of error:

[1] A. The Presbytery of the Southeast (PSE) of The Orthodox Presbyterian Church (OPC) erred at the second meeting of the trial by failing to acknowledge that the Preliminary Investigation (PI) was done improperly according to BOD III.8.a-b. *Grounds for the Appeal:* (1–3, pp. 1–2). {page 1}

[2] A. The PSE of The OPC erred at the second meeting of the trial by reviving an issue that had already been “concluded” at the stated meeting of Presbytery on April 27–28, 2012. *Grounds for the Appeal:* (A.I., pp. 2–4) {page 2}

[3] B. The PSE of The OPC erred at the second meeting of the trial by allowing the action of the Board of Greenville Presbyterian Theological Seminary (GPTS)—an employer and not an ecclesiastical judicatory—to initiate the present state of affairs with respect to reviving a case against Dr. Carrick and, thus, issuing charges against Dr. Carrick. *Grounds for the Appeal:* (B.1–8., pp. 4–8). {page 4}

[4] C. The PSE of The OPC erred at the second meeting of the trial by essentially removing the communication from the Board of GPTS, the cause for the special called Presbytery meeting on January 19, 2013 and, then, in turn revived a case against Dr. Carrick. *Grounds for the Appeal:* (C. 1.–6., pp. 8–10). {page 8}

[5] D. The Presbytery of the Southeast (PSE) of The OPC erred at the second meeting of the trial by not supporting Dr. Carrick with respect to the communication from the Board dated November 27, 2012. {page 10}

[6] E. The Presbytery of the Southeast (PSE) of The OPC erred at the second meeting of the trial by claiming that the charges are not double jeopardy against Dr. Carrick—back to April 27–28, 2012. *Grounds for the Appeal:* (E.1.–11., pp. 13–16). {page 13}

[7] F. The Presbytery of the Southeast (PSE) of The OPC erred by failing to acknowledge that the JMC {Judicial Matters Committee} did not conduct their investigation according to the mandate of the Presbytery. *Grounds for the Appeal:* (F.1.–3., pp. 16–18). {page 16}

[8] G. The Presbytery of the Southeast (PSE) of The OPC erred at the second meeting of the trial by receiving a tape-recording of the meeting on June 14, 2012 between the Session of CCPC and Dr. Carrick into evidence. *Grounds for the Appeal:* (G.1.–5., pp. 18–23). {page 18}

[9] H. The moderator of the PSE erred by never ensuring that the documents accompanying the objections on behalf of the accused were distributed to the presbyters. *Grounds for the
Appeal: (H. 1.-5., pp. 23–24). {page 23}

[10] I. The defense believes that PSE of The OPC acted too hastily with respect to Dr. Carrick from January 19, 2013 through the stated meeting in April 2013. Grounds for the Appeal: (1.1.-7., pp. 24–25). {page 24}


The Appeal of the Defense with Respect to the Charges:
Since on January 31, 2014 the Presbytery did not sustain any objection offered by the defense, the trial proceeded. Dr. Carrick appeared before the Presbytery and pleaded “not guilty” and, thus, the trial proceeded (BOD IV.2.a.).

To Rev. Ross Graham, Clerk of the General Assembly of The Orthodox Presbyterian Church:

And now, this 6th day of March, A.D. 2015 (year), comes [Rev. Dr. William Dennison] and appeals from the judgment of the Presbytery of the Southeast in the case of Rev. Dr. John Carrick, and in support of said appeal sets forth the following specifications of error:

... Appeal Charge #1:

I. The Presbytery of the Southeast (PSE) of The Orthodox Presbyterian Church (OPC) erred with respect to charge #1 by proceeding to charge “Dr. John Carrick with violating the Ninth Commandment by impugning the motives of fellow presbyters.”

The appeal sets forth the following specifications of error:

[13] A. The PSE of The OPC erred with respect to charge # 1 by charging a person with an offense without the witnesses required by Scripture and the Book of Discipline (BOD). Grounds for the Appeal: (Al.-4., pp. 28–29). {page 28}

[14] B. Charge #1, Specification # 2: The PSE of The OPC erred with respect to charge #1, Specification #2 by finding Dr. Carrick guilty of impugning the motives of fellow presbyters when he wrote: “I want to emphasize that I do not feel that I have had a fair, just, and impartial hearing from the Visitation Committee with regard to the crucial issue of my wife’s health. Indeed, from the very beginning, I believe, the Visitation Committee has approached the matter of my wife’s health with significant prejudice.” Grounds for the Appeal: (B. 1.-4., pp. 29–31). {pages 29–30}

[15] C. Charge #1, Specification #3: The PSE of The OPC erred with respect to charge #1, Specification #3 by finding Dr. Carrick guilty by impugning the motives of fellow presbyters
when he wrote: “From the very outset the Visitation Committee began to adopt, I believe, a negative, indeed, dismissive attitude to my wife’s health problems... It is, I believe, a rather lamentable piece of...pastoral prejudice.” *Grounds for the Appeal:* (C. 1.-3., pp. 31–33). {page 32}

[16] D. Charge #1, Specification #5 The PSE) of The OPC erred with respect to charge #1, Specification #5 by finding Dr. Carrick guilty of impugning the motives of fellow presbyters when he wrote: “The Visitation Committee is, in my judgment, characterized by a bullying spirit and tendency.” (see *Judicial Documents Concerning Dr. Carrick PSE, October 2013, Letter from R. Carrick to Visitation Committee, April 16, 2012, p. 27*). *Grounds for the Appeal:* (D.1.-3., pp. 33–34). {page 33}

[17] E. Concerning Charge #1 and Specifications #2–#3, #5, Dr. Carrick, in his letter to the Visitation Committee on April 16, 2012, is responding to their interaction: words, statements, reactions, attitudes, and actions. He is not impugning their motives. Remember the broader context of Dr. Carrick’s letter and comments; he is informing the Visitation Committee that he is proceeding to appeal to the PSE concerning their recommendation to return to CCPC (see *Judicial Documents Concerning Dr. Carrick PSE, October 2013, Letter from Dr. Carrick to Visitation Committee, April 16, 2012, p. 29, final sentence*). He is merely voicing his opinion of the Commission’s recommendation; in this, he is sensing that the Commission is not grasping the gravity of the psychological trauma experienced by Mrs. Carrick in connection with CCPC. In fact, as the Presbytery heard the Commission’s Report in the context of Dr. Carrick’s appeal on April 27, 2012, some presbyters concurred that the Carricks should be able to attend a PCA church and should not be required to carry out the recommendation of the Commission’s Report to return to CCPC. In fact, the permission to attend a PCA church and not have to return to CCPC was upheld by the action of Presbytery on April 27, 2012 (doc #2). *Ground for Appeal:* (F., pp. 34–35). {page 34}

[18] F. “…charge 1 is not a legitimate charge...” {The whole specification reads: Hence, the PSE has erred because the defense believes that charge #1 is not a legitimate charge since Dr. Carrick was merely giving those involved his perceptions and opinions which eventually caused him to appeal to the Presbytery on April 27–28, 2012 in which the Presbytery decided not to exercise #7 and, thus, concluded the matter in support of Dr. Carrick’s appeal (doc #2). The Presbytery had its opportunity to react to the Dr. Carrick’s letter written on April 16, 2012 as part of the Commission’s Report at the April 27–28, 2012 stated Presbytery meeting. Instead, the Presbytery has erred in reviving the content of the letter a year later (April 26, 2013) and issuing a charge against Dr. Carrick in light of an investigation initiated by the action of GPTS in not renewing his contract as a Professor at the institution. *Ground for Appeal:* (G., p. 35). {page 34}

[19] G. The defense believes that it is not a sin to say that the Visitation Committee’s behavior gave the appearance of “significant prejudice,” “pastoral prejudice,” and a “bullying spirit and tendency.” If I have reason to think someone is treating me with “prejudice,” there is nothing wrong with saying, “I think you are being prejudiced.” If I think someone is bullying me, there is nothing wrong with saying, “I think you are bullying me.” Challenging a committee or commission with these concerns does not constitute sin. After all, these are the kind of things equals are allowed to say to each other. Brothers can talk to each other with a level of frankness and openness that is not appropriate among superiors and inferiors. {page 35}
H. The defense maintains that the PSE erred in sustaining the specifications against Dr. Carrick for violating the Ninth Commandment because he told the truth! Grounds for the Appeal: (H. 1.-6., pp. 35–37). {page 35}

I. In view of Ephesians 5: 25–27, the defense argued that Dr. Carrick has, in fact, been a model of Christ’s self-sacrificial love to his wife; he has sanctified her with the Word (vs. 26), and most importantly, he has followed Christ’s example to present his wife without spot, wrinkle, and blemish so that she is holy for the day of Christ’s glory (vs. 27) (see PSE Minutes, April 4–5,2014, pp. 188–189). Grounds for the Appeal: (I.1.-3., p. 37). {page 37}

II. The PSE of The OPC erred in finding Dr. John Carrick guilty of Charge #2, which states “The PSE of the OPC charges Dr. John Carrick with violating the Fifth Commandment with respect to his inferiors, by failing to manage his own household.”

The appeal sets forth the following specifications of error:

A. The PSE of The OPC erred on a number of procedural and evidentiary issues during the proceedings with respect to the second charge as the defendant was denied a full hearing on all the facts of his defense in contravention of John 7:51 (see also Deut. 1:16–17). Grounds for the Appeal: (A.1.-S., pp. 38–46). {page 38}

B. Charge #2; Specification #1: The PSE of The OPC erred in finding Dr. John Carrick guilty of Charge #2, which states “The PSE of the OPC charges Dr. John Carrick with violating the Fifth Commandment with respect to his inferiors, by failing to manage his own household.” {page 46}

B. Charge #2; Specification #2:

III. The PSE of The OPC erred in finding Dr. John Carrick guilty of Charge #2, which states “The PSE of the OPC charges Dr. John Carrick with violating the Fifth Commandment with respect to his inferiors, by failing to manage his own household.” Specification #2: “Dr. Carrick has hindered members of his household from receiving pastoral oversight and spiritual care from the Session having ecclesiastical jurisdiction over them.” Reminder: “Evidence must be factual in nature. It may be direct or circumstantial. Caution should be exercised in giving weight to evidence which is purely circumstantial” (BOD IV.B.1).

The appeal sets forth the following specifications of error:

A. The PSE erred in that she did not present one factual piece of evidence from its witnesses (formal records or an incident) that Dr. Carrick hindered the Session of CCPC from exercising “pastoral oversight and spiritual care over his family.” On the other hand, Dr. Carrick responded, “I know for a fact that I never hindered them at all” (see Minutes of PSE January 30, 2015, p. 284.i). Grounds for the Appeal: (A. 1.-2., pp. 63–68). {page 63}

B. BOD:II.B.3.d.(5): On the basis of BOD:II.B.3.d.(5), the defense holds that the PSE has erred in holding to the position that Dr. Carrick “hindered members of household from receiving pastoral oversight and spiritual care from the Session.” In fact, this error is precisely
because the Session holds “ecclesiastical jurisdiction over” Mrs. Carrick and A vi. *Grounds for the Appeal* (B. 1.-6., pp.68–70). {page 68}

III. COMPLAINT ON APPEAL IN THE CASE OF MR. RENKEMA AGAINST THE PRESBYTERY OF THE NORTHWEST.

A. Summary And Observation

The complaint before the General Assembly was brought in March 2014 by Rev. Marc Renkema against the Presbytery of the Northwest (hereinafter, PNW). The complaint is against the action of the presbytery to call a special meeting of presbytery to deal with the letter of intention to withdraw from the OPC from Grace OPC in Mt. Vernon, WA (hereinafter, GOPC). The called meeting of PNW was held on December 27, 2013, and presbytery representatives were appointed to seek to dissuade GOPC from its intention to pursue withdrawal from the OPC. The effort to dissuade was unsuccessful and the first congregational meeting was held on February 16, 2014; motions to leave the OPC and to seek affiliation with the PCA were both adopted without dissent. The second meeting of the congregation was held on March 23, 2014, resulting in a congregational vote to withdraw.

The Committee notes that, due to the passing of time, the complaint is unable to effect a reversal of the course of events that have transpired. (The complaint was denied at the April 25–26, 2014 stated meeting of presbytery, subsequent to the conclusive vote of GOPC to withdraw. Due to filing deadlines with the General Assembly, the appeal of the complaint was further delayed until the 82nd General Assembly.) Thus, the requested amends are limited to an acknowledgement of error by the PNW. The Committee further notes that the second requested amend, seeking faithfulness to the procedures prescribed by our *Form of Government*, may be considered too vague and broad in scope as to have any valid or meaningful effect.

The error alleged by the complaint is that a congregational notification of intention to withdraw from the OPC shall ordinarily be presented to the presbytery at a stated meeting (FOG XVI,7.a). The complaint alleges that there were no indications of an extraordinary or emergency situation to justify the call of a special meeting. In addition, a significant number of presbyters communicated to the PNW regarding their personal objections to the call of the special meeting that was held between the Christmas and New Year holidays. The PNW did not sustain the specification of error.

B. Chronology

1. **December 10, 2013**: The session of GOPC notifies the PNW, by letter, of its intention to withdraw from the OPC.

2. **December 17, 2013**: The Stated Clerk of PNW sends email notification of a special meeting of presbytery to be held Friday, December 27, 2013 for the purpose of taking up the communication from GOPC and to appoint representatives to seek to dissuade the session.

3. **December 19, 2013 – December 25, 2013**: Multiple email communications are sent by various ministers to the presbytery requesting postponement of the called meeting; communications are sent in response by the Moderator and others in defense of the timing of the called meeting.
4. December 27, 2013: Special Meeting of PNW was held in Portland, OR.

5. January 8, 2014: The committee appointed to seek to dissuade the session of GOPC meets as a committee.

6. January 14, 2014: The committee appointed to seek to dissuade the session of GOPC meets with the session.

7. January 24, 2014: Rev. David Klein, pastor of GOPC, is interviewed and approved for membership in the PCA, pending his release from the OPC.

8. February 16, 2014: First meeting of the congregation of GOPC, voting to leave the OPC and to seek affiliation with the PCA.

9. March 14, 2014: Rev. Marc Renkema files a complaint against the PNW with regard to the called meeting of presbytery.

10. March 23, 2014: Second meeting of the congregation of GOPC, voting to leave the OPC.

11. April 25–26, 2014: Stated meeting of the PNW; the specification of error alleged in the complaint was not sustained.

12. May 2, 2014: Mr. Renkema gave notice of his intention to appeal.


C. Recommendation
That the complaint on appeal be found in order and properly before the Assembly.

IV. BUDGET

The Committee has proposed that a budget of $2000 be considered for its work in the forthcoming year.

V. ELECTIONS

The term of Mr. Strange (PMW) expires at this Assembly, as does that of Mr. Jones (PMA, Alternate, elected yearly). Other members of the Committee are Messrs. Mallin (PCT&SNY, class of 2016) and Willet (PSE, class of 2017).

John W. Mallin, Chairman
Committee on Appeals and Complaints
REPORT OF THE COMMITTEE ON CHAPLAINS AND MILITARY PERSONNEL

SYNOPSIS

I. THE COMMITTEE
   A. Meetings
   B. Officers

II. ROLL OF CHAPLAINS
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   B. Endorsed Chaplains Serving in Active Reserves
   C. Endorsed Civilian Chaplains (Endorsement Required)
   D. Endorsed Civilian Chaplains (Endorsement Requested)
   E. Unendorsed Civilian Chaplains
   F. Retired Chaplains
   G. Candidate for Endorsement as Military Chaplains

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   B. PRCCMP Dues Assessed

IV. MISCELLANEOUS ACTIONS AND ISSUES
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   B. PRCCMP Executive Director
   C. PRCCMP Associate Directors
   D. PRCCMP Commissioners in 2015
   E. Next PRCCMP Meeting
   F. Other PRCCMP Actions
   G. Sponsoring Congregations

V. BUDGET
   A. Standing Committee Budget
   B. Chaplain Support

VI. RECOMMENDATIONS

VII. ELECTIONS

I. THE COMMITTEE

   A. Meetings

   The Committee met four times during the past year, once in conjunction with the meeting of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCCMP) in Atlanta, GA, and three times by conference call. The regular annual meeting of the Committee was held 25 February 2015 in Atlanta, GA. Robert M. Coie (class of 2016), Mr. Cornelius Johnson (class of 2015), Mr. Robert M. Needham (class of 2015), and Mr. Mark W. Rogers (class of 2017) were present in Atlanta. Mr. Michael W. Jennings was excused due to critical illness in his family. Messrs. Coie, Jennings, Needham, and Rogers participated in the telephone conference meeting on 27 September 2014 with Mr. Johnson unable due to command restraints. Messrs. Coie, Jennings, Johnson, Needham, and Rogers participated in the telephone conference meeting 21 November 2014, and Messrs. Coie, Jennings, Johnson, Needham, and Rogers participated in a telephone conference meeting of 14 March 2015. Mr. Weaver attended none of the meetings due to being on indefinite medical leave, but participated in interaction by email until relieved of his duties on 23 December 2014 at his request (see recommendation).
B. Officers
At the 27 September 2014 meeting, Mr. Needham was elected Chairman; Mr. Johnson, Vice Chairman; and Mr. Coie, Secretary.

II. ROLL OF CHAPLAINS

As of 01 January 2015, the PRCCMP endorses twelve Orthodox Presbyterian military chaplains, seven serving on active duty, eight serving in the Reserves (seven Active Reserves or National Guard, one Individual Ready Reserve (IRR)), four serving as civilian chaplains, two volunteers and three unendorsed civilian chaplains along with one military chaplain candidate.

A. Endorsed Chaplains Serving on Active Duty and their Presbyteries:
   CH (MAJ) Paul T. Berghaus, USA  Midwest
   LCDR John A. Carter, CHC, USN  Southern California
   Ch (Capt.) C. Phillip Hollstein III, USAF  Southern California
   Ch (Capt.) Cornelius Johnson, USAF  New Jersey
   CDR Timothy J. Power, CHC, USN  Southern California
   CH (MAJ) Earl W. Vanderhoff, USA  Northwest
   CAPT Bryan J. Weaver, CHC, USN  Central Pennsylvania

B. Endorsed Chaplains Serving in Active Reserves or National Guard and their Presbyteries:
   CPT. Kyle N. Brown USA, PAARNG  Central Pennsylvania
   CH (CPT) David M. DeRienzo, MEARNG  New York and New England
   CH (LTC) Graham C. Harbman, USAR  Northern California and Nevada
   LT. D. Nathan Holloway, CHC, USNR  Dakotas
   MAJ Kenny R. Honken, SDARNG  Midwest
   Maj. Benjamin W. Johnson, USAFR (IRR)  Northern California and Nevada
   1LT Michael L. Myers, SCARNG  Southeast
   CH (CPT.) Stephen L. Roberts, USAR  Mid-Atlantic

C. Endorsed Civilian Chaplains and their Presbyteries (Endorsement Required):
   Rev. Gordon H. Cook Jr., Mid Coast Hospital, Brunswick ME (Part time unpaid volunteer) – New York and New England
   Rev. Kenny R. Honken, Dept. of Corrections, MI – Midwest
   Rev. Charles A. McIlhenny, various LA County CA hospitals – Southern California
   Rev. Ralph A. Rebandt II, Farmington Hills Police Dept., MI (Part time unpaid volunteer) – Michigan and Ontario

D. Endorsed Civilian Chaplain and their Presbyteries (Endorsement Requested – Volunteer)
   Rev. Robert B. Needham, Kings County Sheriff’s Dept. CA – Northern California and Nevada
   Rev. Douglas W. Snyder, Indiana University of PA, Indiana PA – Ohio

E. Unendorsed Civilian Chaplains and their Presbyteries:
   The Rev. David P. Bush, Tuolumne County Sheriff’s Department; Sonora Police
Department CA (part time, not paid, endorsement not required) – Northern California and Nevada

The Rev. Stephen L. Phillips, Quarryville Presbyterian Retirement Community, Quarryville PA (full time, paid, endorsement not required) – New York and New England

The Rev. Richard A. Shaw, Spring House Estates Retirement Community, Lower Gwynedd PA (full time, paid, endorsement not required) – Philadelphia

F. Retired Chaplains:


The Rev. Jonathan C. Gibbs III, CH (COL) USA Ret. – Philadelphia

The Rev. Robert B. Needham, CDR, CHC, USN Ret. – Northern California

The Rev. Stephen L. Parker, LCDR, CHC, USNR Ret. – Southern California


The Rev. Christopher H. Wisdom, CH (COL) USA Ret. – Southwest

The Rev. Douglas M. Withington, CDR, CHC, USNR Ret. – Southeast

G. Candidate for Endorsement as Military Chaplains:

Andrew R. Barshinger, I LT USAR – Philadelphia

Note: Any teaching elder currently serving as a chaplain but not included in the Roll of Chaplains above is requested to contact the Secretary of the Committee.

III. FINANCES

A. PRCCMP Contributions and Budgets

Contributions to the PRCCMP from designated gifts, denominational dues, and other sources decreased from $405,753 in 2013 to $393,708 in 2014. Contributions from OPC churches and individuals to support chaplain ministries increased from $5,259 in 2013 to $6,255 in 2014. In 2014 the Commission Approved Budget was $447,622 and the Working Budget was $419,322. Actual 2014 expenses were $408,319.

The Commission approved the following budgets:

- 2015 Revised Budget: $483,491
- 2015 Proposed Working Budget: $456,691
- 2016 Proposed Budget: $484,939

B. PRCCMP Chaplain Dues Assessed

As of 01 January 2014, the PRCCMP continues to assess endorsed and paid chaplains at the following rates (the same as they were for last year):

1. Military active duty chaplains and VA chaplains: 1% of base pay, Officer O-2 at $348/year; O-3 at $396/year; O-4 at $600/year; O-5 at $792/year; O-6 at $996/year.

2. Reserve and National Guard chaplains: 2% of base pay, Officer grade O-3 at $180/year; O-4 at $204/year; O-5 at $288/year; O-6 at $348/year.

3. Civilian chaplains not requiring ecclesiastical endorsement are no longer assessed. However those civilian chaplains requiring such endorsement are now charged as follows: $360 per year if full time, $180 per year if part time, and $60 for volunteers.
4. From those civilian chaplains whose employers or certifying bodies do not require an endorsement, dues are now assessed if they request endorsement as follows: Full time $300, Part time $180, volunteer $60. An annual voluntary gift to the PRCCMP is requested and would be greatly appreciated.

IV. MISCELLANEOUS ACTIONS AND ISSUES

A. PRCCMP Elections

The following members were elected to one-year terms on the PRCCMP:

1. Mr. Bentley B. Rayburn (PCA), Chairman
2. Mr. Michael Yarman (ARP), Vice-Chairman
3. Mr. Erich Baum (RPCNA), Secretary

B. PRCCMP Executive Director

Chaplain (BG) USA, Ret., Douglas Lee continues as Executive Director of PRCCMP and Chaplain Endorser.

C. PRCCMP Associate Directors

The PRCCMP re-elected as Associate Directors Mr. David Tubley, with Mack Griffith (both for military chaplaincy) and Del Farris (civilian chaplaincy). Mr. Gary L. Hitzfeld now serves at the pleasure of the Executive Director.

D. PRCCMP Commissioners in 2015

OPC Commissioners to the 38th Annual Meeting of the PRCCMP were Messrs. Coie, Johnson, and Needham with Mr. Rogers attending as an alternate.

E. Next PRCCMP Annual Meeting

The 39th annual meeting of the PRCCMP is scheduled to meet in Atlanta, GA on 23 and 24 February 2016.

F. Other PRCCMP Actions:

1. The Commission adopted the following financial schedule for denominational assessment for all chaplains requiring an endorsement (modifying the amounts and schedule approved last year and previously presented to the 80th GA).

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<tr>
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2. The Commission adopted the following financial schedule for denominational assessment for civilian chaplains requesting an endorsement.
Denominational Contribution Plan for Civilian Chaplains Requesting an Endorsement

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3. The Commission adopted the following increase in dues for endorsed civilian chaplain beginning in 2015.

**Endorsed Civilian Chaplains Dues**

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<td>Part Time</td>
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<td>$180 or $15 month</td>
</tr>
<tr>
<td>Volunteer</td>
<td>$0</td>
<td>$60 or $5 month</td>
</tr>
</tbody>
</table>

4. The Commission adopted the following changes, presented on behalf of the request made by the 80th GA to Section III.C of the POLICY AND GUIDANCE HANDBOOK:

### III. FEES, DUES, CONTRIBUTIONS, AND GIFTS

C. Denominational Contributions:

Each PRCCMP denomination is required to pay an annual contribution assessment for each endorsed chaplain. The amount of annual denomination contributions is based upon the number of chaplains on the PRCCMP roster as of 01 January of the due, and are payable by December 1 of each year. The amount of annual denominational assessments is based upon the number of chaplains on the PRCCMP roster as of 01 January of the year in which the denominations approve budgets for the following year and are payable by 01 December of that following year. Nothing in this section shall abridge any member denomination’s right to implement their own budget with full knowledge of all factors affecting their PRCCMP assessment for any given Fiscal Year (FY) and that their assessment shall not be assessed for any given FY until after they can budget for that given FY with full knowledge of all such data.

5. The Commission adopted the following changes to Article VI of the CONSTITUTION which require ratification by PRCCMP member Assemblies/Synods:

**ARTICLE VI — FINANCIAL SUPPORT**

The Commission shall be financially supported primarily through contributions of member denominations and donations from interested individuals, churches and groups. Commission income shall be supplemented by the dues of endorsed chaplains.

A. The financial support of the Commission shall be primarily the responsibility of the
member denominations, for whom the Commission endorses and supports chaplains.

1. Each denomination shall contribute a specific annual amount for each active duty, Reserve components, Veterans Administration or civilian chaplain requiring an endorsement by the employing body. Chaplains not required to have an endorsement will not be counted endorsed chaplain.

2. In addition, the Commission shall be free to communicate with and to receive donations from individuals, churches or other organizations, both within and outside of the member denominations.

3. Each denomination shall be responsible for all expenses incurred by its own representatives at any meetings of the Commission or its committees.

B. Chaplains also have a responsibility to share in the cost of their endorsement and support. Chaplain dues, as distinct from denominational contributions, will be assessed and received as follows:

1. Amounts of chaplain dues shall be reviewed by the Commission at least biennially.

2. Each military and civilian Every chaplain who requires an ecclesiastical endorsement endorsed chaplain shall pay a designated amount of annual dues. Requests for waivers of dues shall be considered by the Commission when received in writing.

3. A chaplain may request his church, presbytery, or denomination to pay some or all of his dues, or a presbytery or denomination may elect to contribute all or part of their chaplains’ dues to the Commission.

4. If a chaplain’s dues remain unpaid, and a waiver request is not approved by the Commission, the Executive Director shall inform his denominational representatives on the Commission. The Chaplain’s denomination will become responsible for the dues, and will deal with the chaplain through presbytery as it desires. Failure to pay dues by the chaplain or his supporting church, etc. (see #3 above), or by the denomination to cover for the chaplain (as stated above in this section), may lead to the withdrawal of endorsement.

6. The Commission made several changes to the Manual’s REQUIREMENTS AND DUTIES section, not requiring ratification by GAs and Synods, including the deletion of a requirement in IV.A.2 stated that the chaplain applicant shall “be approved by his presbytery to the Commission,” noting that this requirement is still necessary, but understood to be included in IV.A.1 in the phrase “meet all the requirements of his presbytery…”

7. The Commission directed the Chairman of the PRCCMP to establish a committee to draft a letter addressing our respective churches of the likelihood of a radical change of the Selective Service law of the United States, namely the required registration of 18 year old females on the Draft Rolls, most probably by 2016. Further, that this letter recommend adopting the following (or similar) declaration in individual congregational by-laws, namely that the Bible forbids women serving as warriors, as well as an explicit declaration that registering 18 year old women for the draft or being drafted is evil and unbiblical. This will provide a valid argument for conscientious objector status for covenant daughters, granddaughters, and other women of our respective denominations. Further, that this recommendation be distributed to Clerks of our Presbyteries and General Assemblies/Synods with a sample resolution to be provided with the letter. We also recommend that this letter be read aloud in the Presbyteries, General Assemblies, and Synods of our respective denominations.
8. The Commission determined to increase member denomination assessment by $100 a year (down from last year’s incremental agreement of $200) beginning at $600 in 2015 and for the next five years (through 2019), and added all civilian chaplains requiring endorsement to the list of chaplains requiring the same denominational assessment.

G. Sponsoring Congregations

The Committee is thankful for the churches that support chaplains. We urge other congregations to join in this ministry. We expect that sponsored chaplains will provide at least quarterly communication with sponsoring congregations. The following chaplains have reported their sponsoring congregations to the Executive Director of the PRCCMP:

Active Duty, Reserves, National Guard Military and Civilian Chaplains

<table>
<thead>
<tr>
<th>Chaplain</th>
<th>Sponsoring Congregation</th>
</tr>
</thead>
<tbody>
<tr>
<td>CH (MAJ) Paul T. Berghaus, USA</td>
<td>Grace OPC, Hanover Park IL; New Hope OPC, Hanford CA; Redeemer PC, Birmingham AL</td>
</tr>
<tr>
<td>CH (CPT) Kyle N. Brown, PAANG</td>
<td>Grace OPC, Columbus OH; Trinity PC, Spartanbury SC</td>
</tr>
<tr>
<td>LCDR John A. Carter, CHC, USN</td>
<td>Harvest OPC, San Marcos CA; Providence OPC, Temecula CA</td>
</tr>
<tr>
<td>CH (CPT) David M. DeRienzo</td>
<td>Second Parish OPC, Portland ME</td>
</tr>
<tr>
<td>CH (MAJ) Thomas J. Faichney, USA (PCA)</td>
<td>Geneva OPC, Marietta GA</td>
</tr>
<tr>
<td>CH (LTC) Graham C. Harbman, USAR</td>
<td>Covenant OPC, Easton PA</td>
</tr>
<tr>
<td>Ch (Capt.) C. Phillip Hollstein III, USAF</td>
<td>Westminster OPC, Westminster CA</td>
</tr>
<tr>
<td>CH (MAJ) Kenneth R. Honken SDARNG</td>
<td>Providence PC (OPC), Madison WI</td>
</tr>
<tr>
<td>Ch (Capt.) Cornelius Johnson, USAF</td>
<td>Big Ridge Presbyterian, Wise VA</td>
</tr>
<tr>
<td>CDR Timothy J. Power, CHC, USN</td>
<td>Dickerson First Presbyterian, Haysi VA</td>
</tr>
<tr>
<td>Ch (CPT) Stephen L. Roberts, USAR</td>
<td>Calvary Community Church (OPC), Phillipsburg, NJ; Covenant Presbyterian (PCA), Jacksonville NC</td>
</tr>
<tr>
<td>CH Douglas W. Snyder, Police Chaplain</td>
<td>Grace OPC, Pennsville NJ</td>
</tr>
<tr>
<td>CH (MAJ) Earl W. Vanderhoff, USA</td>
<td>Faith OPC, Indiana PA</td>
</tr>
<tr>
<td>CAPT Bryan J. Weaver, CHC, USN</td>
<td>First PC, Enterprise AL; Rocky Mountain PC, Westminster CO; Reformation OPC, Olympia WA; Trinity OPC, Bothell WA</td>
</tr>
<tr>
<td></td>
<td>Covenant OPC, Mansfield OH; Covenant PC (ARP), Jacksonville NC; Redeemer OPC, Dayton OH; Westminster OPC, Hollidaysburg PA; First Scots PC, Beaufort SC</td>
</tr>
</tbody>
</table>

V. BUDGET

A. Standing Committee Budget

The Committee requests a 2016 budget of $5,000.00 for travel and lodging to enable the members of the Committee to attend the annual meeting of the PRCCMP in Atlanta in February 2016 and the meeting of the Committee to be held following that meeting and allowing for any unplanned meetings.
B. Chaplain Support
The Committee requests that OPC financial support for the PRCCMP for Fiscal Year 2016 be provided at the annual rate of $700.00 per active duty, reserve component, and full time endorsed civilian chaplains, a total of $12,800.00 for 18 total (7 active duty and 7 reserve (8 less one counted as a civilian chaplain) military and 4 endorsed civilian chaplains); and two civilian chaplains at an annual rate of $100, who are endorsed at their request that we had as of 1 January 2015.

VI. RECOMMENDATIONS

A. That the 82nd General Assembly ratify the changes in the PRCCMP CONSTITUTION Article 6 presented (see IV.F.5 above).

B. That the Orthodox Presbyterian Church apply to become an Associate Member of the International Conference of Evangelical Chaplain Endorsers (ICECE)

C. That the 82nd General Assembly accept the resignation of CAPT Bryan J. Weaver, CHC, USN with regrets, which he has submitted due to life threatening health issues and done on the recommendation of his doctors.

VII. ELECTIONS

The terms of Mr. Johnson and Mr. Needham expire at this Assembly. Mr. Needham wishes to conclude his long and faithful service to our chaplain’s support at this General Assembly having served in this task under three denominations since 1976. Mr. Weaver (class of 2016) can no longer serve and submits his resignation to the Assembly due to health concerns. Two members need to be elected to the class of 2018, one to the class of 2016 replacing Mr. Weaver.

The current classes are:

Class of 2015 - Cornelius Johnson; Robert B. Needham
Class of 2016 - Robert M. Coie; Bryan J. Weaver
Class of 2017 - Michael W. Jennings; Mark W. Rogers
REPORT OF THE HISTORIAN

Last year the 81st General Assembly adopted a communication to Grace Mullen, expressing its gratitude to God for Grace’s “gentle, quiet, and faithful service [that] has enriched the life of our denomination.” Her pastor, the Rev. Richard Ellis, read the letter to her on his return from the Assembly. He reported that she treasured every word but was surprised (how typical of her!) that she could have had such an effect on GA commissioners.

A few weeks later, Grace passed away, on Sunday, July 20, 2014. Her service to the church was manifested in many ways, but it is especially appropriate to remember her labors for the archives of the Orthodox Presbyterian Church. In 1987, the denominational records, housed in the basement of the home of my predecessor, the Rev. Charles Dennison, were moved to Westminster Seminary, where they were to be stored “temporarily” until other arrangements could be made. That temporary arrangement continued under cramped conditions for over 22 years. During those years, the archives grew and were organized under Grace’s supervision, in anticipation of their accessibility in a permanent home. In 2009 the records were relocated to the Grace Mullen Archives Room at in the OPC administrative offices in Willow Grove.

In March of 2015, Committee for the Historian completed its first full year of entries in its OPC website feature, “Today in OPC History.” In the last year we have been overwhelmed by the positive feedback that these brief entries have generated. “They’ve brought by joy and tears as I reviewed them,” wrote one members of the church. “Some of them are just wonderful treasures as I think of the ways God has blessed our denomination.” Another correspondent wrote that the daily postings from the pages of OPC history “have refreshed my memory of dear and faithful servants of Christ whom I was privileged to know many years ago.”

These and similar letters remind us that many in the church regard the OPC as their extended family, and they find encouragement from the faithfulness of their brothers and sisters in the faith. It seems fitting, therefore, to append to my report a recent entry on Grace Mullen.

Respectfully submitted,

John R. Muether

March 7
Grace Mullen

On March 7, 1943, Miss Grace Mullen was born in Wildwood, NJ. From her earliest days, Grace was surrounded by Orthodox Presbyterians. Her grandfather, I.T. Mullen, was a founding ruling elder at Covenant OPC, Vineland, and her mother, Rebecca, a member at Calvary OPC, Wildwood and then Faith OPC, Pole Tavern, served for decades as cook at the French Creek Bible Conference. Her uncle Tommy played organ for decades at Covenant OPC, Vineland, and her aunt, Jane Mullen Albright, was married to OPC Pastor Wilson Albright. Grace herself was attached to the French Creek Bible Conference from its beginning, first as a camper, then counselor, kitchen help, life guard, and eventually Board member.

After teaching at multiple Christian schools, including Phil-Mont Christian Academy in Philadelphia, Grace joined the library staff of Westminster Theological Seminary in 1975. During her tenure at Westminster, she was named Archivist and was widely acknowledge as a leading expert on the history and archives of J. Gresham Machen, Bruce Hunt, and Cornelius Van Til.
Working with OPC historian Charles Dennison, she was instrumental in organizing the archives of the Orthodox Presbyterian Church. Her faithful stewardship and oversight of the archives for nearly thirty years was recognized in 2009 with the dedication of the OPC Archives Room in her honor.

On July 20, 2014, she died and went to be with the Lord in glory.
REPORT OF THE COMMITTEE FOR THE HISTORIAN

SYNOPSIS
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   B. Officers
   C. 2014 Meetings
II. 2014 ACTIVITIES
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   B. Congregational Histories
III. PLANS FOR 2015
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   B. Women in the OPC
   C. Congregational Register
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VI. FINANCIAL REPORT 2014
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   C. General Assembly Operating Fund Expenses
VII. PROPOSED BUDGET 2016
VIII. ELECTIONS TO THE COMMITTEE

I. ADMINISTRATION

A. Committee Membership

   Class of 2015: The Rev. Chad E. Bond
   Class of 2016: The Rev. Brenton C. Ferry
   Class of 2017: The Rev. Danny E. Olinger and Dr. David C. Noe

B. Officers

   President—Mr. Olinger
   Vice-President—Mr. Ferry
   Secretary—Mr. Noe
   Treasurer—Mr. Bond

C. 2014 Meetings

   The Committee met on March 25, 2014 (via teleconference) and on August 14–15, 2014 (in Willow Grove, PA). In addition, the Committee conducted a work day in the Grace Mullen Archives Room on August 15, 2014.

II. 2014 ACTIVITIES

A. Today in OPC History

   In March, 2014, the Committee began preparing daily entries on opc.org, “Today in OPC History.” Each entry features a 250–500 word write-up with a photograph related to OPC history. Committee members have written most of these entries, with frequent help
from Patricia Clawson. The Committee has also secured occasional guest authors, who have offered warm-hearted memories of parents, pastors, and churches. Contributors have included Archibald Allison, Donald Duff, Richard Ellis, Kathy Erickson, George Marsden, Nancy Mehne, and David Winslow. Positive feedback from readers of this series has been heartening, underscoring the sense in which many in the OPC regard the denomination as their extended family. The Committee plans to continue the series in 2015, changing the content two or three days a week.

B. Congregational Histories

Last year the Committee reported on its plan to expand its collection of congregational histories in the archives, maintaining files for each congregation in the OPC. Several congregations have sent materials to the archives, including written histories, representative church bulletins, and pictures. The Committee continues to welcome these materials, especially photographs.

III. PLANS FOR 2015

A. Biography of E. J. Young

The Committee is editing a manuscript by Dr. Davis Young on his father, the Rev. Edward J. Young, which it hopes to publish in 2016.

B. Women in the OPC

The Committee has commissioned Patricia Clawson and Diane Olinger to co-edit an anthology by women in the denomination that will share the stories of the services and sacrifices of saintly mothers and sisters in the OPC. The editors hope to have contributions completed by summer 2015, with a view to publishing the book in 2016 or 2017.

C. OPC Congregational Register

The Committee is at work revising the Congregational Register published in 2001, and it expects to release a new edition in 2016.

IV. BEQUEST TO THE COMMITTEE

In April 2015 the Committee received a bequest from the estate of Miss Grace Mullen and it determined to establish a Special Project Fund to provide appropriate accounting and reporting of its use of this bequest.

V. BOOK SALES

One of the primary responsibilities of the Committee is to assist the historian in the production and distribution of OPC history books. Books and DVDs are primarily sold through the OPC website. The following lists 2014 sales and total lifetime sales.

<table>
<thead>
<tr>
<th>Title</th>
<th>2014 Sales</th>
<th>Lifetime Sales</th>
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</thead>
<tbody>
<tr>
<td>Lest We Forget (1986)</td>
<td>69</td>
<td>8,671</td>
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<tr>
<td>The Presbyterian Conflict (reprinted 1992)</td>
<td>17</td>
<td>3,515</td>
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<tr>
<td>Fighting the Good Fight (1995)</td>
<td>55</td>
<td>4,802</td>
</tr>
<tr>
<td>For a Testimony (reprinted 2000)</td>
<td>49</td>
<td>2,366</td>
</tr>
<tr>
<td>History for a Pilgrim People (2002)</td>
<td>17</td>
<td>902</td>
</tr>
</tbody>
</table>
VI. FINANCIAL REPORT (2014)

A. Income and Expenses

Income:
- Sales $2,880.58
- Interest 10.57
- Miscellaneous 22.27
- Total Income $2,913.42

Expenses:
- Printing/Reproduction $2,412.51
- Total Expenses $2,412.51

B. Account Summaries as of 12/31/2014

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<thead>
<tr>
<th>Account</th>
<th>2014</th>
<th>2014</th>
<th>2015</th>
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<td>Checking</td>
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<tr>
<td>Total</td>
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C. General Assembly Operating Fund

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<tr>
<th>Account</th>
<th>2014 Budget</th>
<th>2014 Actual</th>
<th>2015 Budget</th>
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<tbody>
<tr>
<td>Historian</td>
<td>$2,400</td>
<td>$2,400</td>
<td>$2,400</td>
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<tr>
<td>Book Management/Service</td>
<td>1,000</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Travel</td>
<td>4,000</td>
<td>4,677</td>
<td>4,000</td>
</tr>
<tr>
<td>Administrative</td>
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<td>990</td>
<td>1,000</td>
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<tr>
<td>Archival</td>
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<tr>
<td>Total</td>
<td>$25,900</td>
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VII. PROPOSED BUDGET 2016

<table>
<thead>
<tr>
<th>Account</th>
<th>2016 Proposed</th>
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</thead>
<tbody>
<tr>
<td>Historian</td>
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<tr>
<td>Book Management/Service</td>
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</tr>
<tr>
<td>Travel</td>
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<tr>
<td>Administrative</td>
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<tr>
<td>Archival</td>
<td>$18,000</td>
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<tr>
<td>Total</td>
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</tbody>
</table>
VIII. ELECTIONS TO THE COMMITTEE

The Committee is composed of four members elected in three classes. Of the four members, one must be a minister and one must be a ruling elder. The Class of 2018 is to be elected by this Assembly. The term of Mr. Bond expires at this Assembly.

The Committee would like to thank the Rev. Brenton Ferry for his service the past eleven years. The Committee has received Mr. Ferry’s request to resign from the Committee. Following the election to the Class of 2018, the election to fill the vacancy for the Class of 2016 should be held.

The present composition of the Committee is as follows:

Class of 2015  Minister: Chad E. Bond
Class of 2016
Class of 2017  Minister: Danny E. Olinger
Ruling Elder: David C. Noe
I. INTRODUCTION

The Temporary Committee to Study the Care for the Ministers of the Church was erected by the 81st (2014) General Assembly by the following action: “That the General Assembly erect a temporary study committee of five (with at least one being a member of the Committee on Diaconal Ministries and at least one being a member of the Committee on Pensions) to investigate needs of OPC ministers and suggest ways in which care can be provided or enhanced during all phases of ministry, and report back their findings along with any recommendations to a future Assembly, and that there be a budget of $3,000.”

The following members were elected by the General Assembly: David E. Haney, convenor; Lendall H. Smith (Committee on Diaconal Ministries); David N. Vander Ploeg (Committee on Pensions); Douglas L. Watson (Committee on Pensions); and David Winslow, Jr.

The committee met five times since its formation by the 81st General Assembly: July 22, 2014 by conference call; October 8, 2014 at the Orthodox Presbyterian Church Administrative Offices in Willow Grove, PA; February 5, 2015 at Faith OPC, Long Beach, CA; March 24, 2015 by conference call, and April 9, 2015 at the Orthodox Presbyterian Church Administrative Offices in Willow Grove, PA.

According to its mandate, the committee saw its task as two-fold: identifying the needs of OPC ministers, and formulating solutions for those needs to suggest to the General Assembly.

II. IDENTIFICATION OF NEEDS

While there are numerous anecdotal examples of ministerial needs, the committee recognized the importance of gathering baseline information to determine the extent of unmet or under-met needs of OPC ministers.

In order to accomplish both objectives at the same time, the committee settled on the use of an anonymous survey to be sent out by email to gather data from a large percentage of OPC ministers, if not all of them. The committee sought to gather data that would enable it to evaluate the existing and potential needs of OPC ministers throughout all phases of the ministry. The committee sought to craft the questions included in the survey carefully, in order that the answers would yield as accurate and complete a picture as possible. However, in accord with what the committee sensed to be the Assembly’s main concerns, the survey emphasized the determination of financial needs, including, especially, preparation and readiness for retirement. The survey of 40 questions was sent out using an online tool called SurveyMonkey.com, and responses were gathered during December of 2014.

The survey link was emailed to 504 ministers. Responses were received from 361 participants. This constitutes an atypically high response rate of 67%. In its meeting of February 5, the committee evaluated the data the survey gathered. The committee found that...
the age bands into which we segregated the respondents reflected rather accurately the age bands of the entire population of OPC ministers.

The committee came to the conclusion that, with regard to financial condition, roughly one-third of OPC ministers appear to be in good or adequate financial condition, including their preparations and readiness for retirement. With roughly one-third of ministers, it was difficult to determine whether they are in good financial condition. But roughly one-third of the ministers responding appeared not to be in good financial condition, or were not able to prepare well in order to be ready for retirement.

In summary, some of the committee’s broad observations include:

Positive Observations:
• Strong survey engagement by OPC ministers indicative of their high interest
• OPC ministers, both working and retired, are willing to live sacrificially and cheerfully, even to their own detriment, for the sake of the gospel.
• OPC ministers’ wives are willing to work sacrificially in support of their family needs.
• Most ministers do not appear to be incurring unmanageable debt.
• Home ownership among ministers is approximately 80 percent.

Negative Observations:
• Over 40% of OPC ministers do not think they have an adequate compensation package.
  Greater than 70% reported that they cannot save money effectively.
• Over 50% of respondents do not appear to have an adequate retirement plan in place.
• Some ministers are entering retirement age with significant mortgage debt.
• Respondents indicated that there are non-financial needs and concerns, such as help with their work-life balance/time management, time off, and loneliness or isolation.

Even considering the positives, then, the committee came to the conclusion that improvement in ministerial care is needed at all levels of church life: the congregation, the presbytery, and the denomination.

The committee was able to identify several more specific areas where there is concern or where it is evident that improvement in ministerial care is particularly needed.

III. GENERAL CONCERNS INDICATED BY SURVEY DATA

A. Gaps in Retirement Savings

This was an area of special scrutiny for the committee, since it was understood that perhaps the primary reason that the General Assembly erected this committee was to determine whether current retirees have particular needs or there are trends that indicate future difficulties for retirees to meet their financial needs, and what may be done about them.

1. Planning for Retirement. This portion of the survey identified several areas of conspicuous concern. These led to the conclusion that, for a significant number of OPC ministers, both retirement planning and retirement readiness were inadequate. This should alert the church to the possibility of a future diaconal challenge if solutions are not found and implemented.

- 45% have less than 5% of their annual compensation being placed in retirement accounts; conversely, only 16% are setting aside more than 10% of their compensation.
• 34% either do not plan to retire debt free or are uncertain
• 56% do not believe their plan for retirement is adequate.
• 25% will have no Social Security benefits due to opting out without other qualifying work history.
• 64% of those who opted out of Social Security have no other disability insurance.
• 34% of ministers over the age of 65 are not retired, but are still engaged in full-time or part-time ministry.
• Of ministers age 56 to 65, 38% expected to continue working for ten or more years. Of the ministers 65 and older who were still working, one-third of them expected to continue working for five years or more. This indicated the possibility that ministers must work longer due to inadequate savings for retirement, or possibly too much indebtedness.

2. Church Contributions to Ministers’ Retirement Savings.
   • 30% indicated that their churches made no contribution to a retirement plan; they expected any retirement savings to come out of the minister’s salary.

B. Gaps in Non-Retirement Savings
   This was an area of conspicuous concern in the survey results, not least because of the apparent failure to understand that an adequate salary package should allow a minister to save for future non-retirement related expenses of the kind that every family faces, whether it be the need to replace major appliances, cover major home maintenance and repair expenses, or take vacations, etc. While about 59% of respondents considered their salary packages adequate, 69% either were not saving for such expenses at all, or were saving only minimally. Another 18% reportedly were saving between 1% and 5%. Moreover, nearly one-third of respondents said they met such needs by means of debt.

C. Savings and Income Conditions in Retirement
   In general, the committee found that for most currently retired respondents, their savings and income conditions in retirement were fairly strong.
   • 50% indicated they had $100,000-$400,000 in personal savings and investments; the other 50% reported savings in excess of $400,000.
   • 84% of retired ministers said that both they and their wives were eligible for Social Security benefits.
   • 72% indicated they owned their own home free and clear. 86% said they were completely debt-free.
   • 92% indicated that their monthly income was adequate to meet monthly expenses.

   The major concerns of current retirees were health related issues, outliving their retirement savings, and their role in a congregation.

D. Debt

1. Educational Debt. While educational debt was not a pervasive problem among OPC ministers, the committee was surprised to find that a small number had inordinately high educational debt. Only 12% carried educational debt greater than $1,000. However, a small percentage carried unexpectedly high levels of educational debt. Churches should be alerted to the need to look into whether their minister needs an element in his compensation package to help pay for seminary debt.
2. At retirement.
   Among those over 65 who were still working, mortgage debt averaged $51,000. Some ministers may be forced to continue working to finish paying for mortgages, when one might otherwise have expected to retire debt-free.

E. Financial Advice
   62% of OPC ministers surveyed did not receive advice from a financial adviser or professional. However, over half of those who did not would consider it a valuable service. This suggested to the committee that part of the solution to avert future problems may simply be to devise a way to provide financial advice/management services to the ministers of the OPC.

F. Other Non-Financial Ministerial Needs
   The survey provided an opportunity to identify areas of non-financial concern. The top four areas of concern are noted below:
   • Work & life balance, time management, and help with the ministry.
   • Study leaves and sabbaticals.
   • Loneliness (this was particularly prevalent in the 36–45 age group).
   • Retirement issues, such as health, outliving one’s savings, and one’s role in the congregation.

IV. POTENTIAL SOLUTIONS

   The committee also began to address the second part of the task given to it by the Assembly by giving preliminary consideration to various general areas that may serve as elements of the overall solution to the concerns of ministerial care in the OPC. These potential solutions are only in the early stage of consideration and are thus not yet in the development stage. (Therefore, see recommendation below.)

   A. Potential Solutions for Improvement of Ministerial Care at the Denominational Level

   1. Investigate Sister Denominations’ Resources. For example, the PCA’s Retirement Benefits Incorporated (RBI; www.pearbi.org) is a rich resource that comes out of the PCA’s seeking to address issues of ministerial care. They have done a great deal of research and problem solving to improve the care that congregations give to their ministers. Some time and effort spent in researching their work may help to find solutions that will suitably address the OPC’s needs.

   2. Guide for Constructing Ministerial Calls. By producing a detailed guide for constructing ministerial calls, many of the ways for providing more adequately for OPC ministers could be addressed from the beginning of a man’s ministry, so that they would not become problem areas during his future. By this means, too, greater consistency in the form of ministerial calls could be achieved across the denomination.

   3. “Ministerial Care Committee.” A possible solution involves establishing a committee focused on meeting the specific concerns that have been identified, or may surface in the future, with the ministers of the OPC. Many concerns are financial, but others are not (as noted earlier). Establishing such a committee could take the form of an entirely new
standing committee, or the modification/enhancement of existing committee(s). Additional resources are likely to be required. This concept needs to be further evaluated, studied, and vetted.

B. Potential Solutions for Improvement of Ministerial Care at the Presbytery Level

1. Improve the Original Terms of Calls. This corresponds closely with the suggestion for a denominational guideline for issuing calls. It also recognizes the primary responsibility for oversight of the minister’s well-being is with the presbytery, since his membership is in the presbytery which is the ordaining body.

2. Regular Review of Terms of Calls. Instituting this practice would provide an element of and incentive for ongoing ministerial care and oversight.

3. Establishment of a Mentoring Corps & Ministerial Fellowship. This would help to address the non-financial needs that OPC ministers have indicated are a concern for them. It would be at least a step in providing for ministerial care “in all phases of ministry” (per the temporary committee’s mandate).

C. Potential Solutions for Improvement of Ministerial Care at the Local Level

1. Compensation Package Improvements. This is obviously the most simple and direct solution to the financial concerns that face OPC ministers. It is also, perhaps, the most difficult to achieve, considering that the majority of OPC churches are small enough that more generous compensation packages are difficult to provide. A number of potential solutions to this problem need yet to be explored.

2. Regular Review of Compensation Package. This could regularly take advantage of a denominational checklist, and could be done by the session in conjunction with the presbytery’s review during “health and welfare” visits to the local church and its session. This would provide additional incentive for presbyteries to make visits to local churches. It would also provide one more way to recognize, practice, and strengthen the connectional ties among churches and the regional church that Biblical presbyterianism calls for.

3. Improve Sessional Fellowship. This, again, is intended to address the non-financial needs of OPC ministers. Various ways of achieving this remain to be explored.

V. RECOMMENDATION

That the 82nd General Assembly continue the Temporary Committee to Study the Care for the Ministers of the Church, that the committee report back its further findings along with any recommendations to a future assembly, and that there be a budget of $4,000.

Respectfully submitted for the Committee,

David E. Haney, Chairman
THE COMMITTEE TO STUDY REPUBLICATION
OF THE GENERAL ASSEMBLY OF THE ORTHODOX PRESBYTERIAN CHURCH
REPORT TO THE 82ND (2015) GENERAL ASSEMBLY

Mandate
The 81st General Assembly, in response to an overture from the Presbytery of the Northwest, elected a study committee “to examine and give its advice as to whether and in what particular senses the concept of the Mosaic Covenant as a republication of the Adamic Covenant is consistent with the doctrinal system taught in the confessional standards of the Orthodox Presbyterian Church.”

Members
The men who were elected to this committee are Messrs. Bryan D. Estelle, Benjamin W. Swinburnson, Lane G. Tipton, A. Craig Troxel, and Chad B. Van Dixhoorn. Mr. Tipton was named the convener.

Meetings
The committee was convened by Mr. Tipton via a conference call on July 16, 2014. Mr. Troxel was elected as the chair and Mr. Swinburnson as secretary. The committee chose future meeting dates and locations, and agreed upon initial tasks for each member in order to begin the work.

The committee subsequently met on September 17–18, 2014 in Wheaton, IL; on December 3–5, 2014 in Washington D.C., on March 16–18, 2015 in Philadelphia, PA and finally on May 18–20, 2015 in Wheaton, IL. Future meetings have been tentatively scheduled for August and December of 2015 and a final meeting in March of 2016.

Our initial discussions have focused upon how to organize our work generally and how to divide our responsibilities individually. These discussions have proven fruitful as they have brought increasing clarity about how to structure our research, and ultimately, our final report. We have divided our labor into two groups, which has proven to be an effective way to approach the exegetical, confessional, and historical questions that are involved in republication.

Even as we discover disagreement on particular questions our discussions have been marked by charity and respect; and we have good reason to believe that this will continue as we delve into deeper theological issues. There is much work that needs to be done and we are not prepared to give a written report at this assembly. Our hope is to complete our work this next year and present our report at the 83rd (2016) General Assembly.

Recommendations
1. That the Committee to Study Republication continue its labors and report to the 83rd (2016) General Assembly.
2. That a budget of $6,000 be approved for the committee.

Respectfully submitted,
Bryan D. Estelle
Benjamin W. Swinburnson
Lane G. Tipton
A. Craig Troxel
Chad B. Van Dixhoorn
SPECIAL COMMITTEE TO VISIT THE PRESBYTERY OF THE NORTHWEST

Committee Mandate and Composition
The eighty-first General Assembly (2014) of the Orthodox Presbyterian Church adopted the following:

“That the Assembly erect a committee of three ministers and/or ruling elders as well as one alternate presbyter (all from outside the Presbytery of the Northwest) to be appointed by the Moderator of the 81st General Assembly to be available to assist the presbytery in dealing with matters that divide it; and that the committee, contingent upon receiving a request for such assistance from the Presbytery, begin as soon as possible to meet with the presbytery and with concerned parties in order to promote reconciliation; with a budget of $4,000.00.”

At a later time the Moderator appointed Messrs. Dale A. Van Dyke (convener), Bruce H. Hollister, and Stephen J. Oharek, with Jonathan B. Falk as the alternate. The committee elected Mr. Van Dyke as its chairman, and Mr. Oharek as its secretary.

At its 2014 fall stated meeting, the Presbytery of the Northwest voted to invite the special committee to visit them, with approximately two-thirds of voting members present voting in favor of the motion.

Work of the Committee
After the vote to invite from the PNW in September, 2014, the committee immediately began holding conference calls every Wednesday afternoon. These conference calls afford the committee time to process its work on a regular basis, to meet with members of the PNW, and a regular time to pray together.

As of the writing of this report, the committee has made two trips to the northwest for face to face meetings (November 17–20, 2014, and February 23–26, 2015). The committee intends to have two of its members attend the PNW’s spring stated meeting in April, 2015.

The committee has also consumed a great deal of reading material. This has included the following: books/articles on church conflict; books/articles on the theological matter of republication; many hundreds of pages of presbytery reports; documents of varying length (some brief, some exceeding a hundred pages) written by PNW members for this committee regarding the history and substance of issues in the PNW.

The issues in the PNW are complex, and this committee has sought to avail itself to every reasonable opportunity to increase its perspective and familiarity with the situation. On a more basic level, the committee has also made intentional efforts to minister the gospel to men who have suffered much throughout the events of recent years. The situation remains delicate, and this committee has much work yet to do.

Recommendation
Given the delicate state of affairs in the PNW, the committee deemed it important to make two trips to visit the northwest in addition to attending their spring stated meeting. This has resulted in expenses which have significantly exceeded the $4,000 originally budgeted. Therefore, the committee brings the following recommendation:
That the special committee to visit the Presbytery of the Northwest be continued, and that the 82nd General Assembly approve a budget of $10,000 for the ongoing work of the committee, with the understanding that a portion of that amount will serve to cover excess expenditures incurred by the committee prior to the 82nd General Assembly.

Respectfully Submitted,

Dale A. Van Dyke
Bruce H. Hollister
Stephen J. Oharek
Jonathan B. Falk (alternate)
YEARBOOK

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### SUMMARY OF OPC STATISTICS FOR 2014

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**Abbreviations:**
- **Jan** = January 1, 2014
- **Dec** = December 31, 2014
- **Prof** = Received on Profession of Faith
- **Bapt** = Baptized
- **Reaff** = Received on Reaffirmation of Faith
- **Par** = Received with Parents
- **Xfer** = Received on Letter of Transfer
- **Dcd** = Deceased (see BD II: B.3.f)
- **Dism** = Dismissed (per BD II: B.3.a, B.3.b, B.3.c, or B.3.e)
- **D&E** = Disciplined or Erased (per BD II: B.3.d, B.3.e, or B.3.g)
### SUMMARY OF OPC STATISTICS FOR 2014

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#### Notes:
- **A** = Associate or Assistant Pastor
- **E** = Evangelist or Organizing Pastor
- **T** = Teacher
- **S** = Stated Supply
- **N/A** = Not Active
- **General** = For church operations: salaries, mortgage, rent, utilities, supplies
- **Benev.** = For missions, outreach, evangelism, and diaconal ministry
- **Benev.** = For property and building purchase and improvements
- **May, Nov** = Average weekly attendance in May and November
- **Via Wills** = Funds given as bequests

### Offerings by Type or Usage

#### Sun. School

- **CM** = Average total giving per communicant member

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**Yearbook** 397
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**M1 Members are on the roll of the regional church**

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**M Members are on the roll of the regional church**

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**M Members are on the roll of the regional church**

**REGIONAL CHURCH OF THE DAKOTAS**

<table>
<thead>
<tr>
<th>Name</th>
<th>Town or City</th>
<th>ST</th>
<th>Jan</th>
<th>Added</th>
<th>Remov</th>
<th>Removed</th>
<th>Dec</th>
<th>Jan</th>
<th>Added</th>
<th>Remov</th>
<th>Removed</th>
<th>Dec</th>
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<td>23</td>
<td>29</td>
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<td>323</td>
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**M Members are on the roll of the regional church**

**Addendum**

1 Members of former congregations et al. remaining on the roll of the regional church

1 Members are on the roll of the regional church

1 Wife of minister with no local OPC to join
### Regional Church of Central Pennsylvania, Continued

<table>
<thead>
<tr>
<th>Member</th>
<th>Pastor(s)</th>
<th>R Elders</th>
<th>Deacons</th>
<th>AM Worship</th>
<th>Sun. School</th>
<th>Offerings by Type or Usage</th>
<th>Total Offerings</th>
<th>Via Wills</th>
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<td>3</td>
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<td>38</td>
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<td>0</td>
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<td>73</td>
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### Regional Church of the Central U.S., Continued

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<th>R Elders</th>
<th>Deacons</th>
<th>AM Worship</th>
<th>Sun. School</th>
<th>Offerings by Type or Usage</th>
<th>Total Offerings</th>
<th>Via Wills</th>
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<tr>
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### Regional Church of the Dakotas, Continued

<table>
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<tr>
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<th>Deacons</th>
<th>AM Worship</th>
<th>Sun. School</th>
<th>Offerings by Type or Usage</th>
<th>Total Offerings</th>
<th>Via Wills</th>
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<td>64</td>
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<td>73</td>
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### Regional Church of Connecticut and Southern New York, Continued

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<th>Deacons</th>
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<th>Offerings by Type or Usage</th>
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<th>Via Wills</th>
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# Yearbook 399

## Statistical Reports of the Regional Churches and Congregations

### General Statistics

- **Offerings by Type or Usage**
- **Total**
- **Via Wills**

### Regional Church of Central Pennsylvania

<table>
<thead>
<tr>
<th>Member</th>
<th>Offerings by Type or Usage</th>
<th>Total Offerings</th>
<th>Via Wills</th>
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</thead>
<tbody>
<tr>
<td>92</td>
<td>147.9</td>
<td>8.7</td>
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<td>85.9</td>
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### Regional Church of the Central U.S.

<table>
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<th>Offerings by Type or Usage</th>
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<tbody>
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<tr>
<td>79</td>
<td>148.6</td>
<td>4.0</td>
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<td>73.6</td>
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### Regional Church of the Dakotas

<table>
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<tr>
<th>Member</th>
<th>Offerings by Type or Usage</th>
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### Regional Church of Connecticut and Southern New York

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<th>Offerings by Type or Usage</th>
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<td>93</td>
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</table>

### Total Statistics

**Members**: 968

**Church Officers**: 597

**Total Attendance**: 373,794

**Offerings & Bequests ($1,000)**

- **Total Offerings**: 1,755,784
- **Via Wills**: 42,091

---

The table above provides a detailed overview of the statistical reports for the regional churches and congregations, including member counts, church officer counts, attendance figures, and financial offerings. Each section is further divided into regional categories for clarity and analysis.
<table>
<thead>
<tr>
<th>CHURCH OR MISSION WORK</th>
<th>COMMUNICANT MEMBERS</th>
<th>NONCOMMUNICANT MEMBERS</th>
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1 Under the oversight of session, Little Farms Chapel, Cooperville, MI, but not included in their statistics
2 Under the oversight of session, Grace Reformed, Walkerton, IN, but not included in their statistics
3 Under the oversight of session, Grace Covenant, Sheffield, ON, but not included in their statistics

1 Members are on the roll of the regional church
2 Members of former congregations et al. remaining on the roll of the regional church
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**Church Officers:**

**Pastor(s):**

**R Elders:**

**Deacons:**

**Attendance:**

**AM Worship:**

**Sun. School:**

**Offerings & Bequests ($1,000):**

**Offerings by Type or Usage:**

**Total Offerings Per CM Via Wills:**

**Region:**

**Church of Michigan and Ontario, Continued**

**Region:**

**Church of the Mid-Atlantic, Continued**

**Region:**

**Church of the South, Continued**

**Region:**

**Church of the West, Continued**

**Region:**

**Church of the World, Continued**

**Region:**

**Additional Information:**

**Notes:**

**Contact:**

**Resources:**

**Support:**

**Partners:**
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**TOTALS - MIDWEST**

| Jan | 2623 | 68 | 91 | 77 | 31 | 91 | 38 | 2702 | 956 | 79 | 38 | 30 | 0 | 30 | 22 | 982 |

**M** Members are on the roll of the regional church

**M1** Under the oversight of Session, Hope, Grayslake, IL, but not included in their statistics

**M2** Under the oversight of Session, Christ, Janesville, WI, but not included in their statistics

**M3** Members are on the roll of Covenant of Grace, Batavia, IL

**M4** Members are on the roll of Covenant, Hammond, WI

**M5** Under the oversight of session, Mission, St. Paul, MN, but not included in their statistics

**M6** Members are on the roll of Covenant, Hammond, WI

**1** Members of former congregations et al. remaining on the roll of the regional church
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Members of former congregations et al. remaining on the roll of the regional church
A minister on the roll of the regional church with ministerial credentials held in suspense per FG XXIII:18

REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND, Continued

| 194 | 188 | Russell J. Hamilton | 6 0 4 1   | 140 194 86 98 | 214.3 | 63.2 | 89.3 | 367.0 | 2.4 |
| 0   | 0   |                  | 0 0 0 0   | 45 48 40 40 | 65.0 | 5.0 | 1.6 | 71.6 | 0.0 |
| 77  | 74  | Gordon H. Cook, Jr. | 4 0 2 0   | 42 42 27 28 | 68.3 | 15.6 | 2.0 | 85.9 | 1.5 |
| 0   | 0   |                  | 0 0 0 0   | 0 0 0 0 25 | 14.2 | 0.0 | 0.0 | 14.2 | 0.0 |
| 73  | 75  | D. Leonard Gulstrom | 2 3 4 1   | 65 60 45 40 | 108.0 | 18.0 | 9.0 | 135.0 | 2.2 |
| 166 | 172 | Daniel F. Patterson | 5 2 4 1   | 99 94 68 66 | 157.6 | 69.9 | 10.0 | 237.5 | 2.1 |
| 141 | 147 | Stephen J. Tracey | 4 0 6 0   | 129 98 65 65 | 252.6 | 60.0 | 0.0 | 312.6 | 2.6 |
| 37  | 33  | Vacant           | 2 0 0 0   | 10 9 5 4  | 16.1 | 3.9 | 0.5 | 20.5 | 0.9 |
| 39  | 0   |                  |           |         |          |          |      |      |      |       | 0.0 |
| 12  | 12  | Paul H. Anderson  | 2 1 1 0   | 19 19 0 0  | 28.2 | 0.4 | 0.0 | 28.6 | 2.6 |
| 458 | 467 | Gregory A. Hills | 13 4 6 1   | 505 582 252 256 | 896.5 | 202.1 | 76.8 | 1175.4 | 3.1 |

Members of former congregations et al. remaining on the roll of the regional church
A minister on the roll of the regional church with ministerial credentials held in suspense per FG XXIII:18

Under the oversight of session, Covenant, Barre, VT, but not included in their statistics
A minister on the roll of the regional church with ministerial credentials held in suspense per FG XXIII:18

Yearbook
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**REGIONAL CHURCH OF THE NORTHWEST**

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<th>NONCOMMUNICANT MEMBERS</th>
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**Notes:**
- **(1)** Under the oversight of session, Covenant, Kennewick, WA, but not included in their statistics
- **(2)** Under the oversight of session, Sovereign Grace, Oak Harbor, WA, but not included in their statistics
- **(3)** Members of former congregations et al. remaining on the roll of the church
### REGIONAL CHURCH OF NORTHERN CALIFORNIA AND NEVADA, Continued

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<thead>
<tr>
<th>TOTAL MEMBERS</th>
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<th>ATTENDANCE</th>
<th>OFFERINGS &amp; BEQUESTS ($1,000)</th>
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### REGIONAL CHURCH OF THE NORTHWEST, Continued

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### COMUNICANT MEMBERS

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### REGIONAL CHURCH OF OHIO

**TOTALS - OHIO**

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### REGIONAL CHURCH OF PHILADELPHIA

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### TOTALS - PHILADELPHIA

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1 Members are on the role of Covenant, Mansfield, OH

2 Under the oversight of session, Covenant, Grove City, PA, but not included in their statistics

3 Members are on the roll of Grace, Columbus, OH

4 Members of former congregations et al. remaining on the roll of the regional church
### REGIONAL CHURCH OF OHIO, Continued

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<th>Name</th>
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<th>Deacons</th>
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<th>Offerings &amp; BEQUESTS ($1,000)</th>
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| Yearbook | 409 |
410

Eighty-second General Assembly

CHURCH OR MISSION WORK
Name

Town or City

REGIONAL CHURCH OF THE SOUTH

COMMUNICANT MEMBERS

ST

Jan

Added
Removed
Prof Reaff Xfer Dcd Dism D&E

Redeemer (2005)

Birmingham

AL

26

Providence
Heritage (2006)
Providence (2012)
Holy Trinity
Covenant Reformed (2012)
Redemption
Sharon
Keys
Fellowship
Christ the King M
Grace (2010)
Lake Sherwood

Huntsville (Madison)
Mobile
Bradenton
Davie
Fort Pierce
Gainesville
Hialeah
Key West
Lake Worth
Naples
Niceville
Orlando

AL
AL
FL
FL
FL
FL
FL
FL
FL
FL
FL
FL

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5

2

9

Reformation

Oviedo

FL

78

0

0

7

0

14

Covenant
Covenant
Calvary

Pensacola
St. Augustine
Tallahassee

FL
FL
FL

65
63
147

1
9
4

2
13
6

1
4
4

2
0
1

Covenant
Natchitoches
LA
16
0
2
Pineville
Pineville
LA
43
0
1
Wolf River M
Collierville
TN
29
2
1
Other members 1
25
0
0
TOTALS - SOUTH
1002 27
55
M
Members are on the roll of the regional church
1
Members of former congregations et al. remaining on the roll of the regional church

0
0
2
0
43

REGIONAL CHURCH OF THE SOUTHEAST

NONCOMMUNICANT MEMBERS
Dec

Jan

Added
Removed
Bapt Par Prof Dcd Dism D&E

Dec

26

20
19
4
23
5
11
24
12
4
13
0
1
23

6

0

0

0

0

6

0
3
0
5
0
0
0
0

0
1
0
7
0
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6
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2

29
22
69
43
65
65
18
16
28
13
16
146

20

1

4

3

0

2

0

19
4
23
9
11
33
12
4
14
0
1
23

4

67

42

1

2

0

0

4

2

39

2
15
7

1
1
0

64
73
153

7
19
28

1
2
6

0
4
8

1
0
2

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0
1

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7
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0

6
18
39

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6
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0
26

18
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33
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1024

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14
287

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0
29

1
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4
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37

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1
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10

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0
0
1

0
0
0
0
19

0
6
0
0
14

6
5
9
14
309

Redeemer
Covenant
Heritage M
Geneva
Neon Reformed M
Redeemer
Reformation
Providence
Sovereign Grace Reformed
Matthews OPC

Doraville
LaGrange
Hartwell
Woodstock
Neon
Charlotte
Gastonia (Dallas)
Greensboro
Hickory
Matthews

GA
GA
GA
GA
KY
NC
NC
NC
NC
NC

82
71
26
52
22
92
0
87
40
267

3
5
1
1
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4

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4
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9
5
2

18
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12
26
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13
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13

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1
0
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1
10
3

90
79
34
46
22
80
26
93
38
261

18
37
20
25
13
33
0
14
7
63

2
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12
1
2
2
0
2
1
6

2
3
0
0
0
3
13
1
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15
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1
6

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0
0
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0
0
0
2
0

13
36
31
23
15
22
13
17
5
59

Covenant Reformed (2012)
Covenant
Pilgrim
Shiloh (2010)

Mount Airy
New Bern
Raleigh
Raleigh

NC
NC
NC
NC

50
44
92
39

0
1
0

0
4
0

0
0
3

0
0
0

0
5
6

0
1
6

50
43
83
39

22
20
43
27

0
1
2

0
1
3

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7
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0
0
1

22
14
47
27

Trinity Reformed
Covenant Community

Wilmington
Greenville

NC
SC

44
76

2
7

6
3

10
16

1
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5
9

3
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53
93

23
26

2
9

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18

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0
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2

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0

26
47

Cornerstone

Chattanooga

TN

62

4

2

2

0

7

0

63

36

0

5

3

0

10

0

28

Faith (2012)
Cookeville (Silver Point)TN
30
0
0
0
0
0
Sandy Springs
Maryville
TN
35
0
0
3
0
6
Providence
Chilhowie
VA
53
0
0
0
1
0
Grace
Lynchburg
VA
61
2
7
3
1
1
Garst Mill
Roanoke
VA
24
0
0
0
0
3
M
Reformation
Virginia Beach
VA
9
1
4
0
0
0
1
Other members
36
0
0
0
1
4
Member without rights of presbytery 2
0
1
TOTALS - SOUTHEAST
1394 34
53 111
9 111
M
Members are on the roll of the regional church
1
Members of former congregations et al. remaining on the roll of the regional church
2
A minister on the roll of the regional church with ministerial credentials held in suspense per FG XXIII:18

0
1
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30
31
52
71
21
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31
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1444

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14
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14
20
34
2
5
7

516

47

54

24

0

53

3

537

28


### REGIONAL CHURCH OF THE SOUTH, Continued

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<th>牧师(s)</th>
<th>TOTAL MEMBERS</th>
<th>CHURCH OFFICERS</th>
<th>ATTENDANCE</th>
<th>OFFERINGS &amp; BEQUESTS ($1,000)</th>
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### CHURCH OR MISSION WORK

<table>
<thead>
<tr>
<th>Name</th>
<th>Town or City</th>
<th>ST</th>
<th>COMMUNICANT MEMBERS</th>
<th>NONCOMMUNICANT MEMBERS</th>
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<td>Concho Valley</td>
<td>Concho</td>
<td>AZ</td>
<td>Added Prof 20 0 2 0 1 2 0 19</td>
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<tr>
<td>Cottonwood</td>
<td>Phoenix</td>
<td>AZ</td>
<td>Received 25 0 3 3 0 2 0 28</td>
<td>Sept 14 1 1 0 1 0 1 15</td>
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<td>Calvin</td>
<td>Prescott</td>
<td>AZ</td>
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<td>Jan 47 2 1 7 0 0 2 41</td>
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<td>Covenant</td>
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<td>AZ</td>
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<tr>
<td>Thessaliphius</td>
<td>Anaheim</td>
<td>CA</td>
<td>Added 65 1 3 4 0 0 2 71</td>
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<td>Big Bear Valley</td>
<td>Big Bear Lake</td>
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<td>Bonita</td>
<td>Bonita</td>
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<td>CA</td>
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<td>Bayview</td>
<td>Chula Vista</td>
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<td>Goleta</td>
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<td>La Mirada</td>
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<td>Added 174 5 8 1 0 2 3 183</td>
<td>Jul 49 3 2 2 0 3 0 49</td>
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<td>Added 36 1 0 0 0 0 0 37</td>
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<tr>
<td>Sovereign Grace</td>
<td>Redlands</td>
<td>CA</td>
<td>Added 56 7 2 5 0 6 1 63</td>
<td>Apr 11 5 0 0 0 0 0 16</td>
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<tr>
<td>Harvest</td>
<td>San Marcos</td>
<td>CA</td>
<td>Added 97 9 0 0 1 10 0 89</td>
<td>Apr 43 5 0 0 0 9 0 39</td>
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<tr>
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<td>Santa Maria</td>
<td>CA</td>
<td>Added 66 1 0 2 0 0 9 60</td>
<td>Dec 25 2 2 0 0 0 4 25</td>
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<tr>
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<td>Temecula</td>
<td>CA</td>
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<td>Torrance</td>
<td>CA</td>
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<tr>
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<td>Westminster</td>
<td>CA</td>
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<td>HI</td>
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<td><strong>TOTALS - SOUTHWEST</strong></td>
<td></td>
<td></td>
<td>1995 45 69 68 12 64 47 2044</td>
<td>500 56 29 22 0 23 21 513</td>
</tr>
</tbody>
</table>

**Note:** Members are on the roll of the regional church.

**M1:** Under the oversight of session, Prescott OPC, Prescott, AZ, but not included in their statistics.

**M2:** Under the oversight of session, Westminster OPC, Westminster, CA, but not included in their statistics.

### REGIONAL CHURCH OF THE SOUTHWEST

| Name                      | Town or City | ST | COMMUNICANT MEMBERS | NONCOMMUNICANT MEMBERS |
|---------------------------|--------------|----|---------------------|                        |
| Covenant of Grace         | Albuquerque  | NM | Added 35 1 4 0 0 2 1 37 | Jan 11 6 0 1 0 0 0 18 |
| OPC of Rio Rancho         | Rio Rancho   | NM | Added 60 3 6 1 0 0 0 70 | Dec 0 0 2 0 0 0 0 2 |
| Grace                     | Norman       | OK | Added 25 0 0 0 3 2 0 20 | Jan 8 0 0 0 0 0 0 8 |
| Covenant                  | Abilene      | TX  | Added 25 2 0 0 1 4 0 22 | Jan 6 0 0 0 0 4 0 2 |
| Christ Covenant           | Amarillo     | TX  | Added 63 0 6 0 0 0 0 69 | Jan 11 0 0 0 0 0 0 11 |
| Providence                | Austin       | TX  | Added 104 6 4 7 0 0 0 121 | Jan 48 4 7 0 0 0 0 59 |
| South Austin              | Austin       | TX  | Added 74 0 1 2 0 3 3 71 | Dec 30 1 0 0 0 1 0 30 |
| Mid Cities                | Bedford      | TX  | Added 34 0 0 2 0 0 0 36 | Dec 12 0 0 0 0 0 0 12 |
| Covenant                  | Fort Worth   | TX  | Added 35 0 2 0 0 0 0 37 | Jan 8 1 0 0 0 0 0 9 |
| Faith                     | Garland      | TX  | Added 62 6 5 2 1 2 1 71 | Jan 39 7 1 4 0 0 2 41 |
| Cornerstone               | Jersey Village| TX | Added 27 0 10 4 0 3 0 38 | Jan 13 2 5 0 0 0 3 17 |
| Providence                | Kingwood (Houston) | TX | Added 45 1 0 0 0 1 0 45 | Jan 29 1 0 0 0 0 0 30 |
| Christ The King           | Longview     | TX  | Added 26 2 0 0 0 4 0 24 | May 6 1 0 0 0 0 0 7 |
| Grace                     | San Antonio  | TX  | Added 104 3 7 2 2 6 2 106 | Dec 30 1 5 1 0 0 0 35 |
| San Antonio Reformed      | San Antonio  | TX  | Added 14 0 9 2 0 3 2 20 | Jan 15 6 0 0 0 3 3 15 |
| Tyler OPC                 | Tyler (First)| TX  | Added 89 15 12 5 0 0 1 123 | Jan 23 5 3 6 0 0 0 25 |
| Other members             |              |    | 4 0 0 0 0 0 0 4 | Mar 4 0 0 0 0 0 0 4 |
| **TOTALS - SOUTHWEST**    |              |    | 826 38 64 29 4 31 12 911 | 253 38 23 12 0 11 5 323 |

**Note:** Members are on the roll of the regional church.

**M1:** Under the oversight of Providence, Pflugerville, TX.

**1:** Members of former congregations et al. remaining on the roll of the regional church.
# REGIONAL CHURCH OF SOUTHERN CALIFORNIA, Continued

<table>
<thead>
<tr>
<th>Pastor(s)</th>
<th>Jan</th>
<th>Dec</th>
<th>Act. N/A</th>
<th>Act. N/A</th>
<th>AM Worship</th>
<th>Sun. School</th>
<th>CM</th>
<th>Wills</th>
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<td>21</td>
<td>24</td>
<td>16</td>
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<td>0</td>
<td>39</td>
<td>28</td>
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<td>2.2</td>
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<td>14.6</td>
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<td>96.3</td>
<td>3.8</td>
<td>100.1</td>
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<tr>
<td>Youskh Hong</td>
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<td>0</td>
<td>0</td>
<td>0</td>
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<td>0</td>
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<td>100.1</td>
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<tr>
<td>Youskh Hong</td>
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<td>100.1</td>
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<tr>
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# REGIONAL CHURCH OF THE SOUTHWEST, Continued

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<th>Jan</th>
<th>Dec</th>
<th>Act. N/A</th>
<th>Act. N/A</th>
<th>AM Worship</th>
<th>Sun. School</th>
<th>CM</th>
<th>Wills</th>
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<td>1</td>
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<td>0</td>
<td>0</td>
<td>65.7</td>
<td>1.8</td>
<td>67.5</td>
<td>1.8</td>
</tr>
<tr>
<td>Joseph L. Troutman</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>156.8</td>
<td>12.3</td>
<td>171.1</td>
<td>2.4</td>
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<tr>
<td>Todd P. Gielke</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>13</td>
<td>41.5</td>
<td>1.6</td>
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<td>2.2</td>
</tr>
<tr>
<td>Robert A. Lock</td>
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<td>1</td>
<td>2</td>
<td>10</td>
<td>71.3</td>
<td>0.6</td>
<td>71.9</td>
<td>3.3</td>
</tr>
<tr>
<td>John H. Johnson, Jr.</td>
<td>4</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>264.9</td>
<td>16.9</td>
<td>281.5</td>
<td>4.1</td>
</tr>
<tr>
<td>Joseph L. Troutman</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>65.7</td>
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<tr>
<td>Todd P. Gielke</td>
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<td>2</td>
<td>1</td>
<td>13</td>
<td>41.5</td>
<td>1.6</td>
<td>43.1</td>
<td>2.2</td>
</tr>
<tr>
<td>Robert A. Lock</td>
<td>2</td>
<td>1</td>
<td>2</td>
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<td>71.3</td>
<td>0.6</td>
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<td>3.3</td>
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<tr>
<td>John H. Johnson, Jr.</td>
<td>4</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>264.9</td>
<td>16.9</td>
<td>281.5</td>
<td>4.1</td>
</tr>
</tbody>
</table>

### Yearbook
# RECAPITULATION OF MEMBERSHIP STATISTICS

## 1938–2014

As of December 31, 2014

<table>
<thead>
<tr>
<th>Year</th>
<th>Ministers*</th>
<th>Communicant Members</th>
<th>Baptized Children</th>
<th>Total** Membership</th>
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<td>22,806</td>
<td>7,782</td>
<td>31,122</td>
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<tr>
<td>2013</td>
<td>534</td>
<td>22,411</td>
<td>7,682</td>
<td>30,627</td>
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<td>2012</td>
<td>517</td>
<td>22,321</td>
<td>7,793</td>
<td>30,631</td>
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<td>2011</td>
<td>509</td>
<td>22,001</td>
<td>7,696</td>
<td>30,206</td>
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<tr>
<td>2010</td>
<td>494</td>
<td>21,421</td>
<td>7,723</td>
<td>29,638</td>
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<tr>
<td>2009</td>
<td>485</td>
<td>21,161</td>
<td>7,753</td>
<td>29,399</td>
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<td>2008</td>
<td>477</td>
<td>20,765</td>
<td>7,772</td>
<td>29,014</td>
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<tr>
<td>2007</td>
<td>464</td>
<td>20,545</td>
<td>7,734</td>
<td>28,743</td>
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<tr>
<td>2006</td>
<td>462</td>
<td>20,444</td>
<td>7,673</td>
<td>28,579</td>
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<td>2005</td>
<td>449</td>
<td>20,010</td>
<td>7,498</td>
<td>27,957</td>
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<td>2004</td>
<td>440</td>
<td>19,998</td>
<td>7,706</td>
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<td>2003</td>
<td>437</td>
<td>19,725</td>
<td>7,857</td>
<td>27,769</td>
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<td>18,804</td>
<td>7,721</td>
<td>26,950</td>
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<td>2001</td>
<td>416</td>
<td>18,293</td>
<td>7,601</td>
<td>26,310</td>
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<tr>
<td>2000</td>
<td>406</td>
<td>17,938</td>
<td>7,692</td>
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<tr>
<td>1999</td>
<td>397</td>
<td>17,279</td>
<td>7,513</td>
<td>25,189</td>
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<td>1998</td>
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<td>16,620</td>
<td>7,339</td>
<td>24,342</td>
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<tr>
<td>1997</td>
<td>376</td>
<td>15,936</td>
<td>7,066</td>
<td>23,378</td>
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<td>1996</td>
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<td>22,131</td>
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<td>14,256</td>
<td>6,412</td>
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<td>1994</td>
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<td>13,659</td>
<td>6,141</td>
<td>20,141</td>
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<td>1993</td>
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<td>12,915</td>
<td>5,903</td>
<td>19,148</td>
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<td>1992</td>
<td>321</td>
<td>12,580</td>
<td>5,786</td>
<td>18,687</td>
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<td>1991</td>
<td>315</td>
<td>12,225</td>
<td>5,702</td>
<td>18,242</td>
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<td>1988</td>
<td>335</td>
<td>13,108</td>
<td>5,933</td>
<td>19,376</td>
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<td>1978</td>
<td>248</td>
<td>10,939</td>
<td>4,867</td>
<td>16,171</td>
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<tr>
<td>1968</td>
<td>170</td>
<td>9,197</td>
<td>4,841</td>
<td>14,142</td>
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</table>
1958  133  6,734  3,528  10,395
1948  98  5,543  2,061  7,702
1938  99  4,225  –  4,324

* Ministers were included in Total Membership beginning December 31, 1972. Total membership figures given above for all years have been adjusted to include ministers; they will differ, therefore, from the figures that appear in the Minutes of the General Assembly for years prior to 1973.

** Total membership in each year was revised in the following year’s Statistician’s report, and the revised figures are shown above. Figures for communicant members and baptized children prior to 1984 were not revised, so their totals differ slightly from revised total memberships.
STATISTICAL REPORTS OF THE PRESBYTERIES

PRESBYTERY OF CENTRAL PENNSYLVANIA

General Information
Regional Church boundaries:
    PA [between and including Potter, Clinton, Centre, Blair, and Bedford Counties on
    the west; and Bradford, Sullivan, Columbia, Northumberland, Lebanon, York, and
    (part of) Lancaster Counties on the east]
Membership:  17 Ministers, 48 Ruling Elders
Stated meetings: 1st Saturday of February and May; 3rd Saturday of September and
November
Stated Clerk:  Alan W. Montgomery, term expires Feb 2017
Moderator:  John D. Van Meerbeke, term expires Feb 2015

Churches and Mission Works
Number of congregations: 9 churches and 2 unorganized mission works
Changes in congregations:
    Resurrection, State College, PA, organized as a new and separate church, 3 Oct
    2014
Mission works: Parent church:
    Chambersburg, Chambersburg, PA Living Hope, Gettysburg, PA
    Omega, Williamsport, PA New Life, Williamsport, PA

Ministers
Ordinations: None
Ministers received: None
Ministers removed: None
Ministers installed:
    Jeremiah W. Montgomery, as pastor of Resurrection, State College, PA, 3 Oct 2014
Ministerial relationships dissolved:
    Jeremiah W. Montgomery, as evangelist of Westminster, Hollidaysburg, PA, 3 Oct
    2014
Roll of ministers:
    Andrew T. Adcock  Kyle N. Brown  Mark R. Brown
    Paul N. Browne  Arthur J. Fox  Theodore J. Georgian
    Joel C. Kershner  Jeremiah W. Montgomery  Jody O. Morris
    Stephen S. Payson  Roth M. Reason  Lawrence Semel
    Albert W. Steever, Jr.  Thomas E. Tyson  John D. Van Meerbeke
    Bryan J. Weaver  Douglas C. Winward, Jr.

Licentiates
Licenses: None
Licentiates received: None
Licentiates removed:
    Matthew H. Patton, dismissed to Presbytery of the Midwest, 3 May 2014
Roll of licentiates:
    Jeffrey J. Downs
    Joshua L. McKamy
PRESBYTERY OF THE CENTRAL U. S.

General Information
Regional Church boundaries:
   AR, KS, MO [Cass, Clay, Jackson, and Platte Counties], NE, OK [northeastern counties]
Membership:   9 Ministers, 11 Ruling Elders
Stated meetings: April and September
Stated Clerk: Mark T. Harrington, term expires Sep 2015
Moderator: George A. Martin, term expires Sep 2015

Churches and Mission Works
Number of congregations: 4 churches and 1 unorganized mission work
Changes in congregations: None
Mission work: Providence, Tulsa, OK
   Parent church: Westminster, Bartlesville, OK

Ministers
Ordinations: None
Ministers received:
   Timothy L. McClymonds was received as a minister without call from Presbytery of the Southeast, 5 Apr 2014
Ministers removed: None
Ministers installed:
   Geoffrey C. Smith, installed (again) as the pastor of Park Woods, Overland Park, KS, 2 Feb 2014. Prior to this Mr. Smith had been serving, with call by presbytery, as a teacher in a Christian academy.
Ministerial relationships dissolved:
   Joseph A. Auksela, retired from serving as pastor of Westminster, Bartlesville, OK, 1 Jan 2014
   Patrick D. Durkee was listed as a minister without call on 13 Sep 2014, when presbytery learned that Mr. Durkee’s endorsement to serve as a chaplain had been removed by the Joint Commission 29 May 2014.
Roll of ministers:
   Joseph A. Auksela    Timothy L. Black    Patrick D. Durkee
   Edward A. Eppinger  Mark T. Harrington  Timothy L. McClymonds
   LeRoy E. Miller     Geoffrey C. Smith   Jim G. Stevenson

Licentiates
Licensures: None
Licentiates received: None
Licentiates removed: None
Roll of licentiates:
   Colby T. Painter

PRESBYTERY OF CONNECTICUT AND SOUTHERN NEW YORK

General Information
Regional Church boundaries:
   CT, NY [south of the northern boundaries of Sullivan, Ulster, and Dutchess Counties]
Membership:   14 Ministers, 15 Ruling Elders
Stated meetings: 3rd Saturday of January, April, September, and November
Stated Clerk: John W. Mallin III, term expires Jan 2016
Moderator: Benjamin W. Miller, term from Jan 2014 – Jan 2015
Carl N. Smith, term from Jan 2015 – Jan 2016

Churches and Mission Works
Number of congregations: 5 churches and 1 unorganized mission work
Changes in congregations:
  Community, Newtown, CT, dissolved, 19 Apr 2014
Mission work: Parent church:
  Reformation, Floral Park, NY The regional church

Ministers
Ordinations: None
Ministers received: None
Ministers removed: None
Ministers installed: None
Ministerial relationships dissolved: None
Roll of ministers:
  James W. Campbell  Samuel S. Chung  Richard R. Gerber
  Brad S. Hertzog  Jonathan Holst  David C. Innes
  John W. Mallin III  Benjamin W. Miller  Daniel G. Osborne
  Meindert Ploegman  Jonathan W. Shishko  William Shishko
  Carl N. Smith  Sabry Tanios

Licentiates
Licenures: None
Licentiates received: None
Licentiates removed: None
Roll of licentiates: None

PRESBYTERY OF THE DAKOTAS

General Information
Regional Church boundaries:
  CO, IA [Lyon, Sioux, Osceola, and O’Brien Counties], ND, SD, UT, WY
Membership: 21 Ministers, 45 Ruling Elders
Stated meetings: 1st Tuesday of April, 4th Tuesday of September
Stated Clerk: Archibald A. Allison, term expires Apr 2017
Moderator: Matthew W. Kingsbury, term expires Apr 2015

Churches and Mission Works
Number of congregations: 15 churches and 2 unorganized mission works
Changes in congregations:
  Reformation Church, moved from Castle Rock to Elizabeth, CO, 4 May 2014
Mission works: Parent church:
  Emmanuel, Castle Rock, CO Reformation Church, Elizabeth, CO
  Grace, Fargo, ND Bethel, Carson, ND

Ministers
Ordinations: None
Ministers received:
  Curtis A. Eggleston, from independency (Church of the Risen Christ, Sandy, UT),
  14 Oct 2014
  Gregory P. Hoadley, from Presbytery of the South, 24 Oct 2014
Ministers removed:
   Terry F. Thole, dismissed to Presbytery of Northern California and Nevada, 20 Sep 2014

Ministers installed:
   Curtis A. Eggleston, as pastor of Berean, Ogden, UT, 14 Oct 2014
   Gregory P. Hoadley, as evangelist of Presbytery, serving Grace, Fargo, ND, 24 Oct 2014

Ministerial relationships dissolved: None

Roll of ministers:
   Archibald A. Allison  David A. Bosch  Leonard J. Coppes
   Curtis A. Eggleston  Gregory P. Hoadley  Richard G. Hodgson
   D. Nathan Holloway  Bradley J. Irick  Matthew W. Kingsbury
   Shawn C. Mathis  Curtis A. Moleterno  Bruce L. Prentice
   Steven A. Richert  Young J. Son  Philip B. Strong
   Kevin P. Swanson  Gregory L. Thurston  Murray I. Uomoto
   D. Jason Wallace  Gerald I. Williamson  Richard Wynja

Licentiates
   Licensures: None
   Licentiates received: None
   Licentiates removed: None

Roll of licentiates:
   Michael J. Chapa

PRESBYTERY OF MICHIGAN AND ONTARIO

General Information
   Regional Church boundaries:
      IN [northern counties], lower MI, Ontario
   Membership: 41 Ministers, 106 Ruling Elders
   Stated meetings: January, April, and September
   Stated Clerk: Kenneth A. Smith, term expires Jan 2016
   Moderator: John R. Ferguson, term expires Sep 2014

Churches and Mission Works
   Number of congregations: 19 churches and 5 unorganized mission works
   Changes in congregations: None
   Mission works: Parent church:
      Fremont OPC, Fremont, MI  Little Farms Chapel, Coopersville, MI
      Hillsdale OPC, Hillsdale, MI  Grace Reformed, Walkerton, IN
      Providence, Manistee, MI  Little Farms Chapel, Coopersville, MI
      Living Hope, Jordan, ON  Grace Covenant, Sheffield, ON
      Emmanuel, Meaford, ON  Covenant, Komoka, ON

Ministers
   Ordinations:
      Jeff Shamess, 3 Oct 2014
   Ministers received:
      Mika D. Edmonson, from independency, 21 Feb 2014
      Larry Johnson, from the United Reformed Church, 13 June 2014
   Ministers removed:
      Peter Van Drunen, erased, (joined the CRC), 26 Apr 2014
Ministers installed:
Mika D. Edmonson, as associate pastor of Harvest, Wyoming MI, 21 Feb 2014
Larry Johnson, as teacher of Cedar, Hudsonville MI, 13 June 2014
Jeff Shamess, as associate pastor of Harvest, Wyoming MI, 3 Oct 2014

Ministerial relationships dissolved:
Jason Ruddy, for serving as pastor of Pilgrim, Metamora, MI, 31 Oct 2014

Correction to the Roll of ministers:
Christopher L. Post was received from Presbytery of No. California and Nevada on 18 Jan 2013, but not previously reported.

Roll of ministers:
Matthew W. C. Barker  Jorge Luiz Barros  Timothy L. Bero
Bruce G. Buchanan  Douglas L. Bylsma  K. Dale Collison
John Currie  Norman DeJong  Douglas B. Doll
Lap Q. Duong  Mika D. Edmonson  Douglas A Felch
John R. Ferguson  Alan M. Flowers  Everett A. Henes
Kenneth J. Hovingh  Stephen W. Igo  Markus G. Jeromin
Glenn D. Jerrell  Benjamin W. Johnson  Larry Johnson
Michael D. Knierim  James F. Mong  Gerry J. Mynders
Gerald J. Neumair  Martin A. Novak  W. Vern Picknally
Christopher L. Post  Stephen A. Pribble  Ralph A. Rebandt II
Jason M. Roddy  Roger W. Schmurr  Jeffrey Shamess
Kenneth A. Smith  Neil P. Stewart  Rodney S. Thole
David A. Vander Meer  Dale A. Van Dyke  Robert M. Van Manen
Peter J. Wallace  Jeffrey B. Wilson

Licentiates

Licencures:
Micah Shin, 17 Jan 2014
Jeff Shamess, 17 Jan 2014

Licentiates received: None
Licentiates removed:
Jeff Shamess, ordained 3 Oct 2014
Michael Borg, dismissed to Presbytery of the South, Jan 2014

Roll of licentiates:
Micah Shin

PRESBYTERY OF THE MID-ATLANTIC

General Information
Regional Church boundaries:
DC, MD, northern VA
Membership: 36 Ministers, 61 Ruling Elders
Stated meetings: 1st Saturday of May, 3rd Saturday of September, 1st Saturday of December
Stated Clerk: Stephen M. Brown, term expires Sep 2016
Moderator: Thomas A. Martin, term expires Sep 2015

Churches and Mission Works
Number of congregations: 13 churches and 2 unorganized mission works
Changes in congregations: None
Mission works: Parent church:
Christ Presbyterian, Elkton, MD The regional church
Trinity Reformed, Gaithersburg, MD  The regional church

Ministers
Ordinations:
  Andrew J. Miller, 21 June 2014
Ministers received:
  Ronald L. Beabout, from Presbytery of the Midwest, 17 Oct 2014
Ministers removed: None
Ministers installed:
  Andrew J. Miller, as associate pastor of Bethel Reformed, Fredericksburg, VA, 21 June 2014
  Ronald L. Beabout, as evangelist of the mission work known as Trinity Reformed Church of Gaithersburg, Gaithersburg, MD, 17 Oct 2014
Ministerial relationships dissolved: None
Roll of ministers: (*emeritus)
  Ethan W. Allison  Ronald L. Beabout  Charles R. Biggs
  Clark H. Brooking  Stephen M. Brown  S. Edd Cathey
  Daniel P. Clifford  Craig C. Coulbourne  Stephen D. Doe
  Bryan D. Estelle  Timothy W. Flora  Mark A. Green
  Stephen B. Green  Stephen R. Hake  George W. Hall, Jr.
  Daniel J. Halley  George C. Hammond  Allen H. Harris
  Stuart R. Jones  David T. King  Peter Y. Lee
  Randall M. Lovelace  Thomas A. Martin  Michael A. McCabe
  Andrew J. Miller  Anthony A. Monaghan  Philip T. Proctor
  Stephen L. Roberts  James J. Stastny  Gerald S. Taylor
  Albert J. Tricarico, Jr.  Edwin C. Urban  Laurence N. Vail*
  Francis E. VanDelden  Chad B. Van Dixhoorn  Bennett B. Wethered

Licentiates
Licensures
  Shane Bennett, 3 May 2014
Licentiates received: None
Licentiates removed:
  Andrew J. Miller, ordained, 21 June 2014
Roll of licentiates:
  Shane Bennett

PRESBYTERY OF THE MIDWEST

General Information
Regional Church boundaries:
  IL, IA [except Lyon, Sioux, Osceola, and O’Brien Counties], upper MI, MN, MO [except Cass, Clay, Jackson, and Platte Counties], WI
Membership:  55 Ministers, 184 Ruling Elders
Stated meetings:  3rd Friday and Saturday of March, 2nd Friday and Saturday after Labor Day (September)
Stated Clerk:  Christian M. McShaffrey, term expires Mar 2016
Moderator:  Iain M. Wright, term expires Mar 2016

Churches and Mission Works
Number of congregations: 27 churches and 8 unorganized mission works
Changes in congregations:
  Sovereign Grace Reformed, Doniphan, MO, organized as a new and separate
church, 17 Oct 2014
Church of the Lakes, Brainerd, MN, mission work terminated, 23 Feb 2014
Mission works:                      Parent church:
Gospel Life Church, Chicago, IL   The regional church
Christ Covenant, Crystal Lake, IL    Hope, Grayslake, IL
Providence, Rockford, IL          Christ, Janesville, WI
Sovereign Grace, Davenport, IA    Covenant of Grace, Batavia, IL
Hope Reformed, Pella, IA         Grace Reformed, Des Moines, IA
Immanuel Church, Andover, MN     Mission OPC, St. Paul, MN
Gateway, Town and Country, MO    The regional church
Providence Reformed, Eau Claire, WI Covenant OPC, Hammond, WI

Ministers
Ordinations: None
Ministers received: None
Ministers removed:
Andrew Cheatham, dismissed to Illiana Presbytery of the PCA, 31 Mar 2014
Ronald L. Beabout, dismissed to Presbytery of the Mid-Atlantic, 30 Jun 2014
Karl E. Thompson, dismissed to Presbytery of the Northwest, 11 Aug 2014
Ministers installed:
James T. Hoekstra, as associate pastor of Mission OPC, St. Paul, MN, 18 Jan 2014
Kenny R. Honken, as evangelist of Providence, Madison, WI, 24 Apr 2014
Kent W. Harding, as pastor of Sovereign Grace Reformed, Doniphan, MO, 17 Oct 2014
Ministerial relationships dissolved:
Andrew Cheatham, from serving as pastor of Covenant, Cedar Falls, IA, 31 Mar 2014
Ronald L. Beabout, from serving as pastor of Calvary, Cedar Grove, WI, 30 Jun 2014
Karl E. Thompson, from serving as pastor of Menominee, Zoar, WI, 11 Aug 2014
Roll of ministers:
Paul T. Berghaus                  James L. Bosgraf                  Camden M. Bucey
Scott E. Churnock                Douglas B. Clawson                  Matthew E. Cotta
Brian L. DeJong                 Ivan J. DeMaster                       Dennis L. Desselkoen
Terry E. Dowds                   Richard M. Edwards                    Brent C. Evans
Jonathan B. Falk                James E. Ferguson                       John M. Fikker
Roger L. Gibbons                 Kenneth R. Golden                    Heero E. C. Hacquebord
Joseph H. Hall                   Kent W. Harding                       John A. Hartley
John R. Hilbelink                James T. Hoekstra                    Bruce H. Hollister
Kenny R. Honken                  C. Mark Jenkins                       Edward E. Jensen
David W. King                    Kim M. Kuhfuss                       Shane P. Lems
Frank P. Liu                     Frank J. Marsh                        Christian M. McShaffrey
James R. Megchelsen              Marcus A. Mininger                    Paul A. Mournreale
Charles A. Muether               Gordon L. Oliver                     Donald F. Ritsman
John H. Ro                       Christopher A. Sandoval                 John S. Shaw
Lendall H. Smith                 Benjamin J. Snodgrass                 Alan D. Strange
Robert E. Tarullo                John R. Tinsley                      Cornelius Tolsma
A. Craig Troxel                  David M. VanDrunen                     David L. Veldhorst
Todd Wagenmaker                  John R. Wiers                          Brandon T. Wilkins
Iain A. M. Wright               Iain A. M. Wright
Licentiates
Licenses: None
Licentiates received:
Matthew Patton, from Presbytery of Central Pennsylvania, 12 Sep 2014
Licentiates removed:
David Koenig, dismissed to Presbytery of the Southeast, 21 Mar 2014
Nathan Tomlinson, dismissed to Presbytery of New York and New England, 29 Apr 2014
Jeffrey Scott, ordained by Presbytery of the Northwest, 16 May 2014
Roll of licentiates:
Casey Bessette
Richard Cunningham
Sherif Gendy
Yevgeni Kogay
Matthew Patton
Caleb Smith
Ryan Stoddard

PRESBYTERY OF NEW JERSEY

General Information
Regional Church boundaries:
NJ, PR
Membership: 31 Ministers, 67 Ruling Elders
Stated meetings: 4th Saturday of February; 4th Tuesday of April, 4th Saturday of September; 1st Tuesday of December
Stated Clerk: Jon W. Stevenson, term expires Sep 2016
Moderator: Ross W. Graham, term expires Sep 2015

Churches and Mission Works
Number of congregations: 22 churches
Changes in congregations:
OPC, Cherry Hill, NJ, dissolved, 23 Mar 2014
Calvary, Wildwood, NJ, relocated to rented facility in Cape May Court House, NJ, 1 Apr 2014
Immanuel, Whippany, NJ, ceased worship on 26 Oct 2014. When the assets are distributed the congregation will be dissolved.
Mission Works: None

Ministers
Ordinations: None
Ministers received: None
Ministers removed:
Samuel Rodriguez, dismissed to North Texas Presbytery (PCA), 22 Feb 2014
James J. Cassidy, dismissed to Presbytery of the Southwest, 18 July 2014
Ministers installed:
Neil J. Lodge, as pastor of Immanuel, West Collingswood, NJ, 1 Nov 2014
Carl S. McDaniel, Jr., as pastor of Providence, Mantua, NJ, 22 Nov 2014
Ministerial relationships dissolved:
Carl S. McDaniel, Jr. from serving as pastor of Immanuel, Bellmawr, NJ, 22 Feb 2014
Neil J. Lodge, from serving as pastor of OPC, Cherry Hill, NJ, 23 Mar 2014
Claude D. DePrine III, from serving as pastor of Providence, Mantua, NJ, 31 Mar 2014
James J. Cassidy, from serving as pastor of Calvary, Ringoes, NJ, 30 June 2014
Howard Currie, from serving as pastor of Emmanuel, Whippany, NJ, 26 Oct 2014

Roll of ministers:
James Allay
Michael W. Bobick
David M. Cornette
Howard Currie
Ross W. Graham
Cornelius Johnson
Mark J. Larson
Richard A. Nelson
Stanford M. Sutton, Jr.
John Vroegindewey
James A. Zozzaro
Benjamin Alvira
Kenneth J. Campbell
Carlos M. Cruz
Claude D. DePrine III
David J. Harr
John J. Keegan
Neil J. Lodge
Ronald E. Pearce
Claude A. Taylor III
Jeffrey C. Waddington
Samuel H. Bacon
Thomas D. Church
Calvin K. Cummings, Jr.
Richard N. Ellis
Mitchell R. Herring
George S. Kostas
Carl S. McDaniel, Jr.
William O. Slack II
Milton Villeneuva
Travis Yonkman

Licentiates
Licensor:
Timothy Ferguson, 15 Oct 2014
James Jordan, 2 Dec 2014
Licentiates received: None
Licentiates removed: None

Roll of licentiates:
Andrew Barshinger
Timothy Ferguson
James Jordan
Roberto Quiñones

PRESBYTERY OF NEW YORK AND NEW ENGLAND

General Information
Regional Church boundaries:
MA, ME, NH, NY [north of Sullivan, Ulster, and Dutchess Counties], RI, VT
Membership: 39 Ministers, 100 Ruling Elders
Stated meetings: April and October
Stated Clerk: Stephen J. Tracey, term expires Oct 2015
Moderator: David A. Booth, term expires Oct 2015

Churches and Mission Works
Number of congregations: 22 churches and 5 unorganized mission works
Changes in congregations:
New Covenant, Newton, MA, was dissolved on 28 Apr 2014
Pilgrim, Dover, NH, organized as a new and separate church, 27 June 2014
First Church of Merrimack, Merrimack, NH, was received as a particular congrega-
tion, 12 Dec 2014

Mission works: Parent church:
Pleasant Mountain, Bridgton, ME Second Parish, Portland, ME
Penobscot Bay, Bucksport, ME Merrymeeting Bay, Brunswick, ME
Grace Reformed, Farmington, ME The regional church
Igreja Pres. Brasileira, Lowell, MA The regional church
Providence, West Lebanon, NH Covenant, Barre, VT
Ministers

Ordinations:
John F. A. Kramer, 20 June 2014

Ministers received: None

Ministers removed:
Steven P. Marusich, dismissed to the Central Indiana Presbytery (PCA), 12 Sep 2014
Matthew A. Judd, dismissed to the Presbytery of Ohio, 3 Oct, 2014

Ministers installed:
John F. A. Kramer, as teacher in Merrymeeting Bay, Brunswick, ME, 20 June 2014
David R. Holmlund, as pastor of Pilgrim, Dover, NH, 27 June 2014

Ministerial relationships dissolved:
Matthew A. Judd, from serving as pastor of Memorial, Rochester, NY, 18 Aug 2014
Tim R. Beauchamp, from serving as associate pastor in Second Parish, Portland, ME, 31 Aug 2014
Michael G. Fettes, from serving as teacher in Merrymeeting Bay, Brunswick, ME, 21 Oct 2014
Harold L. Dorman, from serving as pastor of OPC, Skowhegan, ME, 26 Oct 2014

Roll of ministers:
Paul H. Anderson
David A. Booth
Richard M. Dickinson
Michael G. Fettes
D. Leonard Gulstrom
Gregory A. Hills
Daniel L. Korzep
Roberto Laranjo
Gerald P. Malkus
David J. O’Leary
Stephen L. Phillips
Patrick R. Severson
Stephen J. Tracey
Derek W. Baker
Gordon H. Cook, Jr.
Harold L. Dorman
Samuel N. Folta
Russell J. Hamilton
David R. Holmlund
John F. A. Kramer
Samuel T. Logan, Jr.
Mark A. Marquis
Daniel F. Patterson
Gregory E. Reynolds
Laurence C. Sibley, Jr.
Tim R. Beauchamp
David M. DeRienzo
Carl A. P. Durham
Timothy H. Gregson
Timothy G. Herndon
Kevin M. Kisler
James A. La Belle
Gary B. Magur
Stephen A. Migotsky
David S. Phillips
Andrew H. Selle
Allen C. Tomlinson

Licentiates

Licensoruses: None

Licentiates received:
Nathan Tomlinson, from Presbytery of the Midwest, 29 Apr 2014

Licentiates removed:
John F. A. Kramer, ordained, 20 June 2014

Roll of licentiates:
Nathan Lambert
Nathan Tomlinson

PRESBYTERY OF NORTHERN CALIFORNIA AND NEVADA

General Information

Regional Church boundaries:
CA [north of northern borders of San Luis Obispo, Kern, and San Bernardino Counties], NV

Membership: 26 Ministers, 43 Ruling Elders
Stated meetings: 3rd Friday and Saturday of March and September
Stated Clerk: Donald G. Jamieson, term expires Mar 2016
Moderator: W. Reid Hankins, term expires Mar 2016

**Churches and Mission Works**

Number of congregations: 15 churches and 3 unorganized mission works

Changes in congregations:
- Mt. Rose Reformed, Reno, NV is now located in Sparks, NV
- Covenant, Monterey Bay, CA is now meeting in Marina, CA

Mission works:
- Grace, Madera, CA  
  Parent church: The regional church
- Providence, Morgan Hill, CA  
  The regional church
- Redding Reformed Fellowship, Redding, CA  
  The regional church

**Ministers**

Ordinations:
- Tony L. Garbarino, 11 Nov 2014

Ministers received:
- Terry F. Thole, from Presbytery of the Dakotas, 20 Sep 2014

Ministers removed:
- John W. Belden, dismissed to Presbytery of the Southeast, 14 Nov 2014

Ministers installed:
- Tony L. Garbarino, as evangelist serving in Morgan Hill, CA, 11 Nov 2014

Ministerial relationships dissolved: None

Correction to the Roll of ministers:
- Christopher L. Post was dismissed to Presbytery of Michigan and Ontario on 18 Jan 2013, but not previously reported.

Roll of ministers:
- David P. Bush
- Alan J. Dueck
- Wayne K. Forkner
- Graham C. Harbman
- Ryan M. McGraw
- Robert B. Needham
- Joel C. Robbins
- Terry F. Thole
- Mark R. Wheat
- Gene L. Crow
- Carl E. Erickson
- Tony L. Garbarino
- Jeffery A. Landis
- Kevin L. Medcalf
- Andrew J. Preston
- Salvador M. Solis
- Kevin W. Van Der Linden
- Michael D. Dengerink
- J. Glenn Ferrell
- W. Reid Hankins
- Luke P-y. Lu
- Richard C. Miller
- Mark E. Richline
- Robert A. Starke
- Timothy G. Walker

**Licentiates**

Licensure: None
Licentiates received: None
Licentiates removed:
- Eric Gelston

Roll of licentiates: None

**General Information**

Regional Church boundaries:
- AK, ID, MT, OR, WA

Membership: 32 Ministers, 57 Ruling Elders
Stated meetings: 4th Friday and Saturday of April and September
Stated Clerk: Donald M. Poundstone, term expires Sep 2016
Moderator: G. Mark Sumpter, term expires Sep 2015
Churches and Mission Works
Number of congregations: 18 churches and 2 unorganized mission works
Changes in congregations:
- Grace, Mount Vernon, WA, withdrew from the OPC, 23 Mar 2014
- Westminster, Monroe, WA, changed its name to Hope and moved to Mercer Island, WA, 25 Apr 2014
- Redeemer, Airdrie, Alta., organized as a new and separate church, 20 June 2014
Mission works:    Parent church:
Emmanuel, Colville, WA  Covenant, Kennewick, WA
Redeeming Grace, Port Angeles, WA  Sovereign Grace, Oak Harbor, WA

Ministers
Ordinations:
- Jeffrey M. Scott, 16 May 2014
Minister received:
- Karl E. Thompson, from Presbytery of the Midwest, 26 Sep 2014
Ministers removed:
- David J. Klein, dismissed to Northwest Presbytery (PCA), 25 Apr 2014
- David W. Inks, dismissed to Classis Pacific Northwest (URCNA), 14 Nov 2014
Ministers installed:
- Jeffrey M. Scott, as pastor of Covenant Grace, Roseburg, OR, 16 May 2014
- Larry E. Wilson, as pastor of Redeemer, Airdrie, Alta., 20 Jun 2014
- Karl E. Thompson, as pastor of Faith, Grants Pass, OR, 26 Sep 2014
Ministerial relationship dissolved:
- David W. Inks, from serving as pastor of Westminster, Monroe, WA, 28 Feb 2014

Roll of ministers:
David A. Bass  Randall A. Bergquist  Glenn T. Black
Mark A Collingridge  Larry D. Conard  James T. Dennison, Jr.
Daniel Dillard  Stanton P. Durham  Andrew M. Elam
Martin Emmrich  M. Scott Johnson  Paul O. Johnson
John W. Mahaffy  Calvin R. Malcor  Ronald J. McKenzie
Daniel W. McManigal  Brett A. McNeill  Richard A. Miller
Jay M. Milojevich  Brian H. Nicholson  Donald M. Poundstone
Marcus J. Renkema  Jeffrey M. Scott  Jack L. Smith
G. Mark Sumpter  Benjamin W. Swinburnson  Karl E. Thompson
Eric W. Tuininga  Earl W. Vanderhoff  Robert C. Van Kooten
J. Peter Vosteem  Larry E. Wilson

Licentiates
Licensures: None
Licentiates received: None
Licentiates removed:
- Tony Garbarino, ordained by Presbytery of Northern California and Nevada, 7 Nov 2014

Roll of licentiates: None

PRESBYTERY OF OHIO

General Information
Regional Church boundaries:
IN [except northern counties], KY [except southeastern counties], OH, western PA, WV
Eighty-second General Assembly

Membership: 36 Ministers, 62 Ruling Elders
Stated meetings: 2nd Friday and Saturday of March, 3rd Friday and Saturday of October
Stated Clerk: Ken B. Montgomery, term expires Oct 2015
Moderator: Danny E. Olinger, term expires Oct 2015

Churches and Mission Works
Number of congregations: 18 churches and 3 unorganized mission works
Changes in congregations:
   Knox, Mt. Vernon, OH, organized as a new and separate church, 11 Apr 2014
Mission works:
   Parent church:
   Grace, Huron, OH       Covenant, Mansfield, OH
   Redeemer, Pittsburgh, PA  Covenant, Grove City, PA
   Trinity, Huntington, WV       Grace, Columbus, OH

Ministers
Ordinations: None
Ministers received:
   D. Patrick Ramsey, from Presbytery of the Southeast, 21 Nov 2014
Ministers removed:
   Timothy W. Baker, divested of office without censure, 15 Mar 2014
   Steven F. Miller, dismissed to RPCNA, 31 May 2014
   J. Boone Leigh, dismissed to Presbytery of the Southeast, 3 Dec 2014
   Sacha Walicord, letter of standing to RPCUS, 5 Dec 2014
Ministers installed:
   Matthew A. Judd, as pastor of Covenant, Mansfield, OH, 3 Oct 2014
   D. Patrick Ramsey, as pastor of Nashua, Pulaski, PA, 21 Nov 2014
Ministerial relationships dissolved:
   Steven F. Miller, from serving as pastor of Nashua, Pulaski, PA, 31 May 2014
   Robert J. McKelvey, from serving as pastor of Westminster, Windber, PA, 17 Oct 2014
   Sacha Walicord, from serving as pastor of Knox, Mt Vernon, OH, 5 Dec 2014
Correction to the Roll of ministers:
The ordination and installation of Thomas G. Albaugh on 15 July 2011 as an evangelist serving at Redeemer, Pittsburgh, PA was not previously reported
Roll of ministers:
   Thomas G. Albaugh       Sam M. Allison       Marvin O. Bowman
   Everett C. DeVelde, Jr.  Gerald C. Dodds    Stephen J. Dufresne
   Robert Y. Eckardt       Leo A. Frailey      Michael F. Frangipane
   Mark A. Garcia          David G. Graves     Karl A. Hubenthal
   Jonathan E. Hutchison   L. Charles Jackson  Jeremy C. Jones
   Matthew A. Judd         William B. Kessler  Jason C. Kirklin
   R. Daniel Knox          Stewart E. Lauer    Brett E. Mahlen
   Christopher A. Malamisuro  Robert J. McKelvey  Mark S. Melton
   Ken B. Montgomery       Allen P. Moran     Lawrence B. Oldaker
   Danny E. Olinger        Bradley M. Peppo   Peter J. Puliatti
   D. Patrick Ramsey       David J. Robbins   George C. Scipione
   Douglas W. Snyder       Russell L. Westbrook Geoffreys L. Willour
Licentiates
Licensures:
   Jeremy J. Logan 15 Mar 2014
   Alex R. Eppstein 17 Oct 2014
Licentiates received:
   Louis Cloete, 15 Mar 2014
Licentiates removed: None
Roll of licentiates:
   Louis Cloete
   Alex R. Eppstein
   Jeremy J. Logan

PRESBYTERY OF PHILADELPHIA

General Information
Regional Church boundaries:
   DE, eastern PA
Membership:  34 Ministers, 61 Ruling Elders
Stated meetings:  1st Saturday of February and May, 3rd Saturday of September and November
Stated Clerk:  Thomas A. Foh, term expires Sep 2016
Moderator:  Charles T. DeBoer, term expires Sep 2016

Churches and Mission Works
Number of congregations:  14 churches and 1 unorganized mission work
Changes in congregations:
   Bethany, Oxford, PA, withdrew from the OPC, 22 June 2014
Mission work:  Gereja Protestant Indonesian Jemaat
   Parent church:  Emmanuel Chapel, Philadelphia, PA

Ministers
Ordinations:
   David W. Landow, 11 Oct 2014
Ministers received:
   David A. Smiley, from Presbytery of the South, 3 May 2014
Ministers removed:
   Harry R. McLeod, Jr., erased (demitted), 3 May 2014
   Mark D. Mathews, dismissed to Susquehanna Valley Presbytery, PCA, 15 Nov 2014
Ministers installed:
   David W. Landow, as associate pastor of Emmanuel, Wilmington, DE, 11 Oct 2014
Ministerial relationships dissolved:
   Douglas A. Watson, as teacher at Trinity, Hatboro, PA, due to retirement, 20 Sep 2014
Roll of ministers:
   Gregory K. Beale  George R. Cottenden  Wilson L. Cummings
   Donald J. Duff  Robert W. Eckardt  Thomas A. Foh
   A. LeRoy Greer  Robert P. Harting Jr.  David W. Landow
   Richard S. MacLaren  Michael J. Matossian  Harold A. McKenzie
   Robert A. Minnig  George F. Morton  Jonathan F. Peters
Eighty-second General Assembly

Licentiates
Licensures:
Andrew W. Fortenberry, 20 Sep 2014
Licentiates received: None
Licentiates removed:
David W. Landow, ordained, 11 Oct 2014
Roll of licentiates:
Andrew W. Fortenberry
Steven M. Moulson
Thomas A. Tkach

PRESBYTERY OF THE SOUTH

General Information
Regional Church boundaries:
AL, FL, southern GA, LA, MS, western TN
Membership: 28 Ministers, 47 Ruling Elders
Stated meetings: 2nd Friday and Saturday after Easter, 4th Friday and Saturday in October
Stated Clerk: Jeffrey K. Boer, term expires Oct 2015
Moderator: Kenneth L. Wendland, term expires Oct 2015

Churches and Mission Works
Number of congregations: 18 churches and 2 unorganized mission works
Changes in congregations: None
Mission works:
Naples Presbyterian, Naples, FL Parent church:
The regional church
Wolf River, Collierville, TN The regional church

Ministers
Ordinations:
Michael S. Borg, 30 May 2014
Ministers received: None
Ministers removed:
David A. Smiley, dismissed to Presbytery of Philadelphia, 3 May 2014
Gregory P. Hoadley, dismissed to Presbytery of the Dakotas, 24 Oct 2014
Ministers installed:
Michael S. Borg, as pastor of Providence, Bradenton, FL, 30 May 2014
Ministerial relationships dissolved: None
Roll of ministers:
Warren R. Bennett III Robert A. Berry, Jr. Jeffrey K. Boer
Michael S. Borg David E. Chilton Allen D. Curry
Geoffrey M. Downey Joel D. Fick Eric R. Hausler
William M. Hobbs Benjamin K. Hopp Hendrick Krabbendam
Larry G. Mininger Chad D. Mullinix Stephen J. Oharek
Donald M. Parker Carl G. Russell Jack W. Sawyer Jr.
John J. Schortmann  John A. Sharpe  Henry Stanke  
Darren S. Thole  Harold E. Thomas  Jose Vera  
Eric B. Watkins  William V. Welzien  Kenneth L. Wendland  
Mark A. Winder

Licentiates

Licensures:
  Kevin J. Oliver, 2 May 2014  
  William M. Watson, 5 May 2014
Licentiates received:
  Michael S. Borg, from Presbytery of Michigan and Ontario, 2 May 2014
Licentiates removed:
  Michael S. Borg, ordained, 30 May 2014
Roll of licentiates:
  Matthew D. Cole  
  Ben C. Dunson  
  Laurence R. O’Donnell III  
  Kevin J. Oliver  
  Mark D. Soud  
  David S. Veldkamp  
  William M. Watson

PRESBYTERY OF THE SOUTHEAST

General Information

Regional Church boundaries:
  Northern GA, southeastern KY, NC, SC, eastern TN, southern VA, Bermuda  
Membership: 43 Ministers, 64 Ruling Elders
Stated meetings:
  4th Friday and Saturday of April, 3rd Friday and Saturday of October  
Stated Clerk:
  Hank L. Belfield, term expires Oct 2015
Moderator:
  M. Jay Bennett, term expires Oct 2015

Churches and Mission Works

Number of congregations: 20 churches and 3 unorganized mission works
Changes in congregations:
  Faith, Cookeville, TN, organized as a new and separate congregation, 16 May 2014  
  Reformation, Gastonia, NC, organized as a new and separate congregation, 5 Dec 2014
Mission works:
  Heritage Reformed Pres., Hartwell, GA  
  Neon Reformed, Neon, KY  
  Reformation, Virginia Beach, VA
Parent church:
  The regional church

Ministers

Ordinations: None
Ministers received:
  John W. Belden, from Presbytery of No. California and Nevada, 14 Nov 2014  
  Irfon P. Hughes, from the PCA, 30 May 2014  
  J. Boone Leigh, from Presbytery of Ohio, 14 Nov 2014
Ministers removed:
  P. Michael DeLozier, erased per BOD V: 2.b (1), 25 Apr 2014  
  Timothy L. McClymonds, dismissed to Presbytery of Central U.S., 25 Apr 2014
Thomas K. Sheppard, dismissed to EPC, 25 Apr 2014

On December 10, 2014 presbytery was informed by Presbytery of Ohio that D. Patrick Ramsey was installed as pastor Nashua OPC on November 21, 2014, and thus enrolled in Presbytery of Ohio as of that date. However, there had been no previous contact regarding his call, nor any request for his orderly dismissal to Presbytery of Ohio. Although Rev. Ramsey could not be officially removed from the roll of presbytery in 2014 under these circumstances, for purposes of this statistical report he is not listed here on the roll of ministers.

Ministers installed:
Matthew A. Figura, as pastor of Faith, Cookeville, TN, 16 May 2014
Irfon P. Hughes, as associate pastor of Shiloh, Raleigh, NC, 30 May 2014
Joseph H. Fowler, Jr., as pastor of Reformation, Gastonia, NC, 5 Dec 2014

Ministerial relationships dissolved:
Bryan P. Crotts, from serving as associate minister of Providence, Greensboro, NC, 15 Nov 2014

Roll of ministers:
DeLacy A. Andrews, Jr. John W. Belden Hank L. Belfield
M. Jay Bennett Clifford L. Blair H. Carl Bone
Wayne A. Buchtel John Carrick Christopher B. Cashen
Thomas S. Champness, Jr. Bryan P. Crotts L. Anthony Curto
Roy A. Davenport Scott G. Davenport William D. Dennison
Sidney D. Dyer W. Ralph English Brenton C. Ferry
Matthew A. Figura M. Daniel Fincham Gabriel N. E. Fluhrer
Joseph H. Fowler, Jr. James H. Ganzevooort Frederick F. Hofland
Matthew Holst Richard L. Horner Irfon P. Hughes
John W. Jamison Calvin D. Keller Rodney T. King
George W. Knight III J. Boone Leigh John D. McGowan
A. Boyd Miller IV Michael L. Myers E. Cody Ray
Peter Stazen II Donald H. Taws T. Nathan Trice
Peter C. Van Doodewaard Arie van Eyk S. Scott Willet
Douglas M. Withington

Licentiates
Licensures:
Clarence Veld, 25 Apr 2014

Licentiates received:
David J. Koenig, from Presbytery of the Midwest, 25 Apr 2014

Licentiates removed:
Louis Cloete, dismissed to Presbytery of Ohio, 25 Apr 2014

Roll of licentiates:
Jeffrey S. Carter
Lowell Ivey
David J. Koenig
M. Justin Rosser
Clarence Veld
PRESBYTERY OF SOUTHERN CALIFORNIA

General Information
Regional Church boundaries:
AZ, CA [south of northern borders of San Luis Obispo, Kern, and San Bernardino Counties], HI
Membership: 47 Ministers, 80 Ruling Elders
Stated meetings: 1st Friday and Saturday of February and May; 3rd Thursday, Friday, and Saturday of October
Stated Clerk: William J. Gorrell, term expires Dec 2016
Moderator: John V. Fesko, term expires Dec 2015

Churches and Mission Works
Number of congregations: 19 churches and 8 unorganized mission works
Changes in congregations: None
Mission works: Parent church:
Concho Valley, Concho, AZ The regional church
Verde Valley Reformed Chapel, Cottonwood, AZ Prescott OPC, Prescott, AZ
Anaheim Hills Presbyterian, Anaheim Hills, CA The regional church
Big Bear Valley, Big Bear Lake, CA The regional church
Trinity, Capistrano Beach, CA The regional church
Christ and Heaven, Long Beach, CA The regional church
Resurrection, Westminster, CA Westminster OPC, Westminster, CA
Redeemer, Pearl City, HI The regional church

Ministers
Ordinations: None
Ministers received:
Christopher D. Hartshorn, received from independency (Calvary Chapel), 1 June 2014
Ministers removed:
Kim Ngoc Dang, dismissed to Presbytery of the Southwest, 19 Sep 2014
Ministers installed:
John W. Garrisi, as teacher at Harvest OPC, San Marcos, CA, 11 May 2014
Christopher D. Hartshorn, as evangelist of Anaheim Hills Presbyterian, 1 June 2014
Ministerial relationships dissolved: none
Roll of ministers: (*emeritus)

<table>
<thead>
<tr>
<th>Michael L. Babcock</th>
<th>Josué I. Balderas*</th>
<th>Steven M. Baugh</th>
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<tbody>
<tr>
<td>Bruce M. Brawdy*</td>
<td>M. Austin Britton</td>
<td>Donald G. Buchanan, Jr.</td>
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<td>John A. Carter</td>
<td>Brian D. Chang</td>
<td>Christopher J. Chelpka</td>
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<td>David A. Crum</td>
<td>Jerome A. Farnik</td>
<td>John V. Fesko</td>
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<td>John W. Garrisi</td>
<td>William J. Gorrell</td>
<td>Dale T. Hanaoka</td>
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<td>Douglas P. Harley</td>
<td>Christopher D. Hartshorn</td>
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<td>C. Phillip Hollstein</td>
<td>Yousik Hong</td>
<td>Zachary R. Keele</td>
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<td>Rollin P. Keller</td>
<td>Yong H. Kim</td>
<td>Stephen A. Larson</td>
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<td>James T. Lim</td>
<td>Joshua P. Lyon</td>
<td>Joshua E. Martin</td>
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<td>Charles A. McElhenny</td>
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<td>Mark C. Mueller</td>
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<td>Gonzalo Salinas</td>
<td>Mark A. Schroeder</td>
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<td>Peter H. Sim</td>
<td>Robert B. Strimple*</td>
<td>Charles K. Telfer</td>
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</tbody>
</table>
Paul Viggiano  Roger Wagner  William E. Warren
Douglas L. Watson  Andrew E. Wikholm

Licentiates
Licenures:
Christopher D. Hartshorn, 7 Feb 2014
David L. Thibault, 2 May 2014
Adrian R. Crum, 17 Oct 2014
Licentiates received: None
Licentiates removed:
Christopher D. Hartshorn, installed as a minister from Calvary Chapel, 1 June 2014
Roll of licentiates:
Nicholas Lazzareschi
Broc Seaman
David L. Thibault
Adrian R. Crum

PRESBYTERY OF THE SOUTHWEST

General Information
Regional Church boundaries:
  NM, OK [except northeast counties], TX
Membership:  25 Ministers, 44 Ruling Elders
Stated meetings:  3rd Friday in January, 1st Friday in May, 3rd Friday in September
Stated Clerk:  Joseph A. Keller, term expires Jan 2016
Moderator:  Adam A. York, term expires Jan 2015

Churches and Mission Works
Number of congregations: 15 churches and 2 unorganized mission works
Changes in congregations:
  South Austin, TX, recognized as a mission work, 2 May 2014
  Cornerstone, NW Houston, TX, organized as a new and separate church, 17 Oct 2014
Mission works:  Parent church:
  South Austin, Austin, TX  Providence, Pflugerville, TX
  San Antonio Reformed, San Antonio, TX  The regional church

Ministers
Ordinations:
  Jeremy Boothby, 7 Nov 2014
Ministers received:
  James J. Cassidy, from Presbytery of New Jersey, 18 July 2014
  Kim N. Dang, from Presbytery of Southern California, 19 Sep 2014
Ministers removed:
  Scott R. Huber, dismissed to Presbytery of the Mississippi Valley (PCA), 5 Aug 2014
Ministers installed:
  James J. Cassidy, as associate pastor of Providence, Pflugerville, TX, 18 July 2014
  Robert S. Arendale, as pastor of Cornerstone, NW Houston, TX, 17 Oct 2014
  Jeremy Boothby, as pastor of Christ Covenant, Amarillo, TX, 7 Nov 2014
Ministerial relationships dissolved:
  Christopher H. Wisdom, from serving as associate pastor of Grace, San Antonio, TX, 30 June 2014
Scott R. Huber, from serving as pastor of Covenant, Fort Worth, TX, 21 June 2014
David T. Brack, from serving as pastor of Christ Covenant, Amarillo, TX, 30 Sept 2014

Roll of ministers:

Robert S. Arendale  William J. Bomer  Chad E. Bond
Jeremy L. Boothby  Todd S. Bordow  David T. Brack
James J. Cassidy  Glen J. Clary  Kim N. Dang
William H. Doerfel  Todd P. Dole  Phillip D. Hodson
Joseph A. Keller  Robert A. Lotzer  Edward W. Ludt
Andrew T. Moody  K. Scott Oliphint  Jack J. Peterson
F. Allan Story, Jr.  Joseph L. Troutman  Christopher H. Wisdom
Adam A. York

Licentiates

Licensures:
Jeremy Boothby, 18 Jan 2014
Licentiates received: None
Licentiates removed:
Jeremy Boothby, ordained, 7 Nov 2014
Roll of licentiates:
Robert W. Mossotti
APPORTIONMENT OF COMMISSIONERS TO THE 83rd GENERAL ASSEMBLY

In accordance with the *Standing Rules of the General Assembly*, Chapter I, commissioners to the Eighty-third (2016) General Assembly are apportioned as follows:

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<td>Central Pennsylvania</td>
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<td>Mid-Atlantic</td>
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STANDING COMMITTEES OF THE GENERAL ASSEMBLY

APPEALS AND COMPLAINTS

Class of 2018  Alan D. Strange
Class of 2017  S. Scott Willet
Class of 2016  John W. Mallin III
Alternate:    Thomas C. Crumplar

CHAPLAINS AND MILITARY PERSONNEL

Class of 2018  Michael C. Cloy, Cornelius Johnson
Class of 2017  Michael W. Jennings, Mark W. Rogers
Class of 2016  Robert M. Coie, Richard M. Dickinson

CHRISTIAN EDUCATION

Class of 2018  Ministers: Archibald A. Allison, Sidney D. Dyer, Daniel F. Patterson*
Ruling Elders:  Darryl G. Hart, David Winslow, Jr.*
Class of 2017  Ministers: Gregory E. Reynolds, A. Craig Troxel,* David M. VanDrunen*
Ruling Elders:  Timothy M. Jackson, Wallace King
Class of 2016  Ministers: Rodney T. King, Stephen A. Pribble, Alan D. Strange
Ruling Elders:  James S. Gidley,* John R. Muether*
General Secretary:  The Rev. Danny E. Olinger
*Member of Subcommittee on Ministerial Training

COORDINATION

Class of 2018  Minister: Anthony A. Monaghan
Ruling Elder:  William A. Muether
Class of 2017  Minister: Stephen J. Oharek
Ruling Elder:  Paul H. Tavares
Class of 2016  Minister: Donald J. Duff
Ruling Elder:  John D. Mazunik
Representative, Christian Education:  Timothy M. Jackson
Danny E. Olinger, Gen. Sec., ex officio
Representative, Foreign Missions:  The Rev. Glenn D. Jerrell
Mark T. Bube, Gen. Sec., ex officio
Representative, Home Missions and Church Extension:  Garret A. Hoogerhyde
John S. Shaw, Gen. Sec., ex officio
Director of Finance and Planned Giving:  David E. Haney
DIACONAL MINISTRIES

Class of 2018  Minister:  Lendall H. Smith
                Deacons:  Ronald De Ru, Robert J. Wright, Jr.
Class of 2017  Minister:  T. Nathan Trice
                Ruling Elder:  Seth B. Long
                Deacon:  Christopher A. Sudlow
Class of 2016  Minister:  Ronald E. Pearce
                Ruling Elder:  Alexander A. Zarek
                Deacon:  John J. Voss, Jr.

ECUMENICITY AND INTERCHURCH RELATIONS

Class of 2018  Mark T. Bube, Mark J. Williams, Iain A. M. Wright
Class of 2017  Charles A. Muether, Jack W. Sawyer, Chad B. Van Dixhoorn
Class of 2016  George R. Cottenden, L. Anthony Curto, Stephen J. Tracey

FOREIGN MISSIONS

Class of 2018  Ministers:  Paul N. Browne, Glenn D. Jerrell, M. Scott Johnson
                Ruling Elders:  D. Miguel Flower, Benjamin A. Stahl
Class of 2017  Ministers:  Richard B. Gaffin, Jr., Mark A. Green, Frank J. Marsh
                Ruling Elders:  David J. Gregg, Jon W. Stevenson
Class of 2016  Ministers:  William B. Kessler, John W. Mahaffy, John D. Van Meerebeke
                Ruling Elders:  John S. Emmett, Robert H. Joss

General Secretary:  Mark T. Bube
Associate General Secretary:  The Rev. Douglas B. Clawson

GENERAL ASSEMBLY ARRANGEMENTS

Class of 2018  Alan W. Montgomery
Class of 2017  David T. Mahaffy, Edward K. Tress
Class of 2016  Robert E. Tarullo
Alternate:    John R. Muether
Ex officio:   Ross W. Graham, Stated Clerk

COMMITTEE FOR THE HISTORIAN

Class of 2018  Chad E. Bond
Class of 2017  Danny E. Olinger, David C. Noe
Class of 2016  Brian L. De Jong
HOME MISSIONS AND CHURCH EXTENSION

Class of 2018  Ministers: John R. Hilbelink, Dale A. Van Dyke, Eric B. Watkins  
Ruling Elders: Jerold W. Barnett, John M. Mauldin  
Class of 2017  Ministers: Jeffrey A. Landis, Larry G. Mininger, J. Mark Sallade  
Ruling Elders: Keith A. LeMahieu, James W. Van Dam  
Class of 2016  Ministers: John Currie, Donald M. Poundstone, Gerald S. Taylor  
Ruling Elders: Gregory S. DeJong, Garret A. Hoogerhyde  

General Secretary: The Rev. John S. Shaw

PENSIONS

Class of 2018  Minister: John D. McGowan  
Ruling Elders: Roger W. Huibregtse, David Vander Ploeg  
Class of 2017  Minister: Douglas L. Watson  
Ruling Elders: Garret A. Hoogerhyde, Stephen Veldhorst  
Class of 2016  Ministers: Jonathan E. Hutchison, Darren S. Thole  
Ruling Elder: Robert M. Meeker

TRUSTEES OF THE ORTHODOX PRESBYTERIAN CHURCH

Class of 2018  Minister: Samuel H. Bacon  
Ruling Elder: David E. Haney  
Class of 2017  Minister: Stephen L. Phillips  
Ruling Elder: Stephen L. Chong  
Class of 2016  Minister: Richard N. Ellis  
Ruling Elder: Edward K. Tress
## MODERATORS OF THE GENERAL ASSEMBLIES

<table>
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<td>R. B. Kuiper</td>
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<td>1939</td>
<td>Everett C. DeVelde</td>
<td>Glenside, Pa.</td>
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<td>1940</td>
<td>Paul Woolley</td>
<td>Cincinnati, Ohio</td>
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<td>John P. Clelland</td>
<td>Rochester, N.Y.</td>
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<td>Oscar Holkeboer</td>
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<td>1947</td>
<td>John P. Galbraith</td>
<td>Cedar Grove, Wis.</td>
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<td>1948</td>
<td>Edward L. Kellogg</td>
<td>Wildwood, N.J.</td>
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<td>1949</td>
<td>Dwight H. Poundstone</td>
<td>Los Angeles, Calif.</td>
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<tr>
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<td>1951</td>
<td>Lawrence R. Eyres</td>
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<td>Calvin K. Cummings</td>
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<td>Edward J. Young, Ph.D.</td>
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<td>Bruce F. Hunt</td>
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<td>Edmund P. Clowney</td>
<td>Oostburg, Wis.</td>
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<td>Robert L. Atwell</td>
<td>Cedar Grove, Wis.</td>
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<td>LeRoy B. Oliver</td>
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<td>1964</td>
<td>Glenn R. Coie</td>
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<td>1965</td>
<td>Robert W. Eckardt</td>
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<td>Arthur O. Olson</td>
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<td>James L. Bosgraf</td>
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50th 1983 Richard A. Barker  Stephen L. Phillips  
51st 1984 John P. Galbraith  Stephen L. Phillips  
52nd 1985 John P. Galbraith  Stephen L. Phillips  
53rd 1986 John P. Galbraith  Stephen L. Phillips  
54th 1987 John P. Galbraith  Stephen L. Phillips  
55th 1988 John P. Galbraith  Stephen L. Phillips  
56th 1989 Richard A. Barker  Stephen L. Phillips  
57th 1990 Richard A. Barker  Stephen L. Phillips  
58th 1991 Richard A. Barker  Stephen L. Phillips  
59th 1992 Donald J. Duff  Glenn D. Jerrell  
60th 1993 Donald J. Duff  Glenn D. Jerrell  
61st 1994 Donald J. Duff  Glenn D. Jerrell  
62nd 1995 Donald J. Duff  Glenn D. Jerrell  
63rd 1996 Donald J. Duff  Glenn D. Jerrell  
64th 1997 Donald J. Duff  Stephen L. Phillips  
65th 1998 Donald J. Duff  Stephen L. Phillips  
66th 1999 Donald J. Duff  John W. Mahaffy  
67th 2000 Donald J. Duff  John W. Mahaffy  
68th 2001 Donald J. Duff  John W. Mahaffy  
69th 2002 Donald J. Duff  John W. Mahaffy  
70th 2003 Donald J. Duff  John W. Mahaffy  
71st 2004 Donald J. Duff  John W. Mahaffy  
72nd 2005 Donald J. Duff  John W. Mahaffy  
73rd 2006 Donald J. Duff  John W. Mahaffy  
74th 2007 Donald J. Duff  John W. Mahaffy  
75th 2008 Donald J. Duff  John W. Mahaffy  
76th 2009 Donald J. Duff  John W. Mahaffy  
77th 2010 George R. Cottenden  John W. Mahaffy  
78th 2011 George R. Cottenden  John W. Mahaffy  
79th 2012 George R. Cottenden  John W. Mahaffy  
80th 2013 George R. Cottenden  John W. Mahaffy  
81st 2014 Ross W. Graham  John W. Mahaffy  
82nd 2015 Ross W. Graham  John W. Mahaffy  

HISTORIANS
Charles G. Dennison (1981–1999)  
John R. Muether (1999–2002 Acting Historian)  
John R. Muether (2002–)  

STATISTICIANS
Robert L. Vining (1964–1965)  
## STATED CLERKS OF THE PRESbyteries

### CENTRAL PENNSYLVANIA
- Mr. Alan W. Montgomery
  275 Montgomery Ln.
  Duncansville, PA 16635-4324

### NORTHERN CALIFORNIA & NEVADA
- Mr. Donald G. Jamieson
  1813 Comstock Ln.
  San Jose, CA 95124-1705

### CENTRAL UNITED STATES
- The Rev. Mark T. Harrington
  2800 Hallmark Rd.
  Lincoln, NE 68507-2749

### NORTHWEST
- The Rev. Donald M. Poundstone
  624 NE 63rd Ave.
  Portland, OR 97213

### CONNECTICUT & SO. NY
- The Rev. John W. Mallin III
  444 North Allison St.
  Greencastle, PA 17225-1212

### OHIO
- The Rev. Ken B. Montgomery
  3469 Indian Ripple Rd.
  Beavercreek, OH 45440

### DAKOTAS
- The Rev. Archibald A. Allison
  3808 Ziegler Rd.
  Fort Collins, CO 80525

### PHILADELPHIA
- The Rev. Thomas A. Foh
  735 Rt. 115, Saylorsburg, PA
  18353-7949

### MICHIGAN & ONTARIO
- The Rev. Kenneth A. Smith
  7482 20th Ave.
  Jenison, MI 49428-7702

### SOUTH
- The Rev. Jeffrey K. Boer
  6270 W. 6th Ave.
  Hialeah, FL 33012-6529

### MID-ATLANTIC
- Rev. Stephen M. Brown
  2381 Cedar Ln.
  Vienna, VA 22180

### SOUTHEAST
- The Rev. Hank L. Belfield
  532 Vance Dr.
  Chilhowie, VA 24319

### MIDWEST
- The Rev. Christian M. McShaffrey
  248 Myrtle St.
  Reedburg, WI 53959-1647

### SOUTHERN CALIFORNIA
- The Rev. William J. Gorrell
  10101 Cunningham Ave.
  Westminster, CA 92683-7001

### NEW JERSEY
- Mr. Jon W. Stevenson
  17A West Atlantic Ave.
  Cape May Court House, NJ 08210

### SOUTHWEST
- The Rev. Joseph A. Keller
  949 Dunkirk Ln.
  Arlington, TX, 76017-6560

### NEW YORK & NEW ENGLAND
- The Rev. Stephen J. Tracey
  664 South Union Rd.
  Union, ME 04862
CLERKS OF SESSION
(Mission Works Marked with *Asterisks)
(Revised to 7/31/2015)

REGIONAL CHURCH OF CENTRAL PENNSYLVANIA

PENNSYLVANIA
Carlisle, Redeemer – J. L. Hoffman, 846 W South St., Carlisle, PA 17013-2714
*Chambersburg, Chambersburg – Clerk of Session, c/o Joshua McKamy, 346 Lantern Ln., Chambersburg, PA 17201
Danville, Redeemer – Robert P. Garvin, 32 Overlook Dr., Danville, PA 17821
Fawn Grove, Faith – Dennis Henry, 709 Blossom Hill Ln., Dallastown, PA 17313
Gettysburg, Living Hope – Todd M. Hurd, 494 Brysonia Rd., Siglerville, PA 17307-9712
Hollidaysburg, Westminster – Gary Steiner, 110 Cozy Mountain Ln., Hollidaysburg, PA 16648-9688
Middletown, Calvary – David Gregg, 1791 Brentwood Dr., Middletown, PA 17057
Mifflinburg, Providence – Travis Hollenbach, 8480 State Route 304, Mifflinburg, PA 17844
State College, Resurrection – Jeremiah W. Montgomery, 110 Stonerow Ln., Port Matilda, PA 16870-7909
*Williamsport, Omega – Andrew Adcock, 400 Russell Ave., Williamsport, PA 17701

REGIONAL CHURCH OF THE CENTRAL UNITED STATES

KANSAS
Caney, Caney – Clerk of Session, 206 N Vine St., Caney, KS 67333
Overland Park, Park Woods – George Martin, 4012 Pittman Rd., Kansas City, MO 64133

NEBRASKA
Lincoln, Faith – Mark T. Harrington, 2800 Hallmark Rd., Lincoln, NE 68507

OKLAHOMA
Bartlesville, Westminster – Jerold Barnett, 4101 SE Lakeview Dr., Bartlesville, OK 74006
Norman, Grace – John Mantooth, PO Box 667, Purcell, OK 73080
*Tulsa, Providence – Clerk of Session, c/o Jim Stevenson, 9014 S Darlington Ave., Tulsa, OK 74137-3567

REGIONAL CHURCH OF CONNECTICUT
AND SOUTHERN NEW YORK

CONNECTICUT
Hamden, Westminster – William H. Bacon, PO Box 277, Durham, CT 06422

NEW YORK
Bohemia, The OP Church of Bohemia – Darrin Conlon, 271 Kensington Ct., Copiague, NY 11726-4321
Franklin Square, Orthodox Presbyterian – Michael Montemarano, 66 Hudson Rd., Bellerose Village, NY 11001
Long Island, *Trinity* – David C. Innes, 322 Secatogue Ave., Farmingdale, NY 11735
Mount Vernon, *Westchester* – Ira Rubin, 2313 Throop Ave., Bronx, NY 10469
*Queens, *Reformation Presbyterian* – Clerk of Session, PO Box 656806, Fresh Meadows, NY 11365

**REGIONAL CHURCH OF THE DAKOTAS**

**COLORADO**
Broomfield, *Bethel Presbyterian* – Gregory L. Thurston, 1282 Aberdeen Dr., Broomfield, CO 80020
Calhan, *High Plains* – Rob Alexander, 18161 CR 78, Calhan, CO 80808
*Castle Rock, *Emmanuel* – Clerk of Session, PO Box 1803, Castle Rock, CO 80104
Denver, *Park Hill Presbyterian* – Matthew W. Kingsbury, 1440 S Macon St., Aurora, CO 80012
Denver, *Providence* – Leonard J. Coppes, 9161 Vine St., Thornton, CO 80229
Elizabeth, *Reformation* – Kevin Swanson, 4552 Glen Haven Cir., Elizabeth, CO 80107
Fort Collins, *Emmaus* – Roger D. Schierkolk, 4285 Hot Springs Dr., Greeley, CO 80634

**NORTH DAKOTA**
Carson, *Bethel* – Chris Campbell, 3120 CR 135, Flasher, ND 58535
*Fargo, *Grace* – Clerk of Session, c/o Gregory P. Hoadley, 5251 Amber Valley Pkwy. #23, Fargo, ND 58104

**SOUTH DAKOTA**
Bancroft, *Murdock Memorial* – Douglas R. Fox, 42312 199th St., Bancroft, SD 57353
Freeman, *Bethlehem Reformed* – Russell D. Becker, PO Box 673, Freeman, SD 57029
Hamill, *Westminster* – Miles DeJong, 31842 DeJong Rd., Kennebec, SD 57544
Volga, *Calvary* – James D. Kleinjan, 20506 463rd Ave., Bruce, SD 57220
Winner, *Winner* – Jon Hansen, 27630 321st Ave., Winner, SD 57580

**UTAH**
Ogden, *Berean Presbyterian* – Don King, 925 E 4100 S, Ogden, UT 84403
Salt Lake City, *Christ Presbyterian* – Clerk of Session, c/o Jason Wallace, 3824 Claudia St., Salt Lake City, UT 84120

**WYOMING**
Lander, *Grace Reformed Fellowship* – Clerk of Session, PO Box 1899, Lander, WY 82520

**REGIONAL CHURCH OF MICHIGAN AND ONTARIO**

**INDIANA**
Walkerton, *Grace Reformed* – Daniel R. Zylstra, 439 Edgewater Dr., Mishawaka, IN 46545

**MICHIGAN**
Ada, *Redeemer* – Philip Admiraal, 5701 Butterick Ave. SE, Alton, MI 49302
Brighton, *Covenant* – Jeffrey L. Fink, 1350 Old Plank Rd., Milford, MI 48170
Central Lake, *Chain-O-Lakes* – Bruce G. Buchanan, 1950 Clark Rd., Central Lake, MI 49622-9221
Coopersville, Little Farms Chapel – Hank Veldman, O-374 Fennessey, Grand Rapids, MI 49544
Farmington Hills, Oakland Hills Community – John Frith, 22593 Summer Lk., Novi, MI 48374
*Fremont, Fremont – Clerk of Session, PO Box 202, Fremont, MI 49412
Gowen, Spencer Mills – David Raih, 11111 Podunk Rd., Greenville, MI 48838
Grand Rapids, Harvest – Andrew McGinnis, 1613 Diamond Ct. NE, Grand Rapids, MI 49505-5205
*Grand Rapids, New City Fellowship – Clerk of Session, 700 Burton St. SE, Grand Rapids, MI 49507
Hillsdale, Hillsdale – Darryl G. Hart, 101 Budlong St., Hillsdale, MI 49242-2043
Holland, New Life Fellowship – John A. McGeehan, 3570 Elk Ct., Zeeland, MI 49464
Hudsonville, Cedar – Craig Baker, c/o Stephen Igo, 7471 Woodcliff Dr., Hudsonville, MI 49426
Kalamazoo, Community Presbyterian – Charles Ybema, 6544 Lindenhurst Dr., Kalamazoo, MI 49001-6154
Kentwood, Meadow Springs Community – Clerk of Session, c/o Gerald J Neumair, 1811 Jeffrey St. SE, Kentwood, MI 49508
Lansing, Grace – Stephen A. Pribble, 2009 Loraine Ave., Lansing, MI 48910-8731
*Manistee, Providence – Markus Jeromin, 2802 Linwood Rd., Manistee, MI 49660-2532
Metamora, Pilgrim Presbyterian – Allan James, 5975 Ludwig, Oxford, MI 48371
Rockford, Rockford Springs Community – Pete DeRitter, 837 9 Mile Rd., Comstock Park, MI 49321
Southfield, Providence – Ronald Mills, 15742 Saint Marys, Detroit, MI 48227

ONTARIO
*Beamsville, Living Hope Presbyterian – Cope Jonkman, 76 Harrisburg Rd., RR 1, Paris, ON N3L 3E1
London, Covenant – Clerk of Session, c/o John Ferguson, 271 Quaker Ln., RR 2, Ilderton, ON N0M 2AO
*Meaford, Emmanuel – Alan S. Quick, 383 Head St. N, Stratroy, ON N7G 2K1
Sheffield, Grace Covenant – Cope Jonkman, 76 Harrisburg Rd., RR 1, Paris, ON N3L 3E1

MARYLAND
California, Grace and Peace Presbyterian – Allen Morrissette, 45256 Abell Dr., California, MD 20619
Clarksville, Living Hope Presbyterian – Samuel Yoon, PO Box 67, Simpsonville, MD 21150
Columbia, Columbia Presbyterian – Timothy W. Flora, 10001 Rte.108, Columbia, MD 21044
*Elkton, Christ Presbyterian – Stuart R. Jones, 6508 Langdale Rd., Rosedale, MD 21237
Frederick, New Hope – Jason Rundell, 5412 Adamstown Commons Dr., Adamstown, MD 21710-8922
Lanham, Trinity Reformed – Gerald S. Taylor, 12705 Chesney Ln., Bowie, MD 20715
Silver Spring, Knox – Richard F. Lewis, 3 Lindenwood Ct., Olney, MD 20832-1556

VIRGINIA
Charlottesville, Providence – Kenneth F. Barnes, 227 Walnut Way, Barboursville, VA 22923
Fredericksburg, Bethel Reformed Presbyterian – Fred Krieg, 6106 Windsor Dr., Fredericksburg, VA 22407

REGIONAL CHURCH OF THE MIDATLANTIC
Gaithersburg, *Trinity Reformed* – Clerk of Session, c/o Ronald Beabout, 13025 Bridger Dr., Germantown, MD 20874
Leesburg, *Bethel* – Glenn Taylor, 15453 Hillsboro Rd., Purcellville, VA 20132-2945
Purcellville, *Ketoctin Covenant Presbyterian* – Stephen L. Davis, 7388 Terranova Dr., Warren- ton, VA 20187
Staunton, *Staunton* – Tappey H. Jones, 1868 Old Greenville Rd., Staunton, VA 24401
Sterling, *Sterling* – Mark Rogers, 12309 Moss Hollow Rd., Markum, VA 22643-1831
Vienna, *Grace* – John S. Logan, 1012 N Potomac St., Arlington, VA 22205-1630

**REGIONAL CHURCH OF THE MIDWEST**

**ILLINOIS**

*Chicago, Gospel Life Presbyterian* – Clerk of Session, PO Box 805320, Chicago, IL 60680-4114
*Crystal Lake, Christ Covenant* – Clerk of Session, c/o Brandon T. Wilkins, 5418 Cobbler’s Crossing, McHenry, IL 60050
Grayslake, *Hope Presbyterian* – Henk Blom, 430 North Shore Dr., Mundelein, IL 60060
Hanover Park, *Grace* – Lars R. Johnson, 5324 Niven Ln., Hanover Park, IL 60133
Indian Head Park, *Westminster* – John J. Fry, 2221 W 119th Pl., Blue Island, IL 60406
Momence, *Momence* – Steve York, 6546 N 15000 East Rd., Grant Park, IL 60940-5476
New Lenox, *New Covenant Community* – Bruce H. Hollister, 15952 Windmill Dr., Homer Glen, IL 60491
Orland Park, *Covenant* – Jack W. Pluister, 6412 Terrace Dr., Tinley Park, IL 60477-1832
*Rockford, Providence* – Clerk of Session, c/o John Hilbelink, 3705 Burrmont Rd., Rockford, IL 61107
Springfield, *Grace Presbyterian* – Geoff Rodd, 101 Brookside Glen Dr., Sherman, IL 62684
Sugar Grove, *Covenant of Grace* – Brian D. Holstrom, 6N401 E Ridgewood Dr., St. Charles, IL 60175
Wheaton, *Bethel* – James Veenstra, 1S369 Pineview St., Lombard, IL 60148

**IOWA**

Cedar Falls, *Covenant* – Ed Olthoff, 323 East 12th St., Cedar Falls, IA 50613
*Davenport, Sovereign Grace* – Richard E. Sackett, 33 Walnut Cir., Sugar Grove, IL 60554
Des Moines, *Grace Reformed* – Mitchell K. Mahan, 1572 NW 109th St., Clive, IA 50325
*Pella, Hope Reformed Presbyterian* – Clerk of Session, c/o Charles A Muether, 310 Prairie St., Pella, IA 50219-1947

**MINNESOTA**

*Andover, Immanuel* – Clerk of Session, PO Box 32, Andover, MN 55304

**MISSOURI**

*Doniphan, Sovereign Grace Reformed* – Clerk of Session, c/o Kent Harding, RR2 Box 6453, Doniphan, MO 63935
Hazelwood, *Christ Presbyterian* – D. B. Cummings, 705 N Castello, Florissant, MO 63061
*St. Louis, Gateway* – Bruce A. Stahl, 8 Heathercroft Ct., Chesterfield, MO 63017
Troy, *Covenant Family* – Clerk of Session, c/o Marcus J. Severn, 110 Casmer Dr., Troy, MO 63379
**WISCONSIN**

Cedar Grove, *Calvary* – Larry Wieberdink, 61 Hickory Dr., Cedar Grove, WI 53013-1636
*Eau Claire, Providence Reformed* – Kurt Swanson, 302 265th St., Woodville, WI 54028
Hammond, *Covenant Presbyterian* – Kurt Swanson, 302 265th St., Woodville, WI 54028
Janesville, *Christ Presbyterian* – David W. King, 1420 Oakland Ave., Janesville, WI 53545
Madison, *Providence Presbyterian* – Chris Kendziora, N2076 Otsego Rd., Columbus, WI 53925-9776
Menomonie Falls, *Falls* – Robert Donehoo, 3877 Northwood Ter., Colgate, WI 53017
Milwaukee, *Covenant Presbyterian* – Keith Sorensen, 111 N Roosevelt Dr., Beaver Dam, WI 53916
Morgan Siding, *Old Stockbridge* – Clerk of Session, N8004 Morgan Rd., Gresham, WI 54128-8984
Oostburg, *Bethel* – Scott Smies, W1636 Smies Rd., Oostburg, WI 53070
Reedsburg, *Grace Reformed* – Dennis Baldridge, E14920 Warner Ave., Hillsboro, WI 54634
Zoar, *Menominee* – Karl E. Thompson, W 10133 Cherry Rd., Gresham, WI 54128

**REGIONAL CHURCH OF NEW JERSEY**

**NEW JERSEY**

Brick, *Faith Bible* – Clerk of Session, PO Box 4421, Brick, NJ 08723-1621
Bridgeport, *New Hope* – Steven Price, 1225 Starling Dr., Milville, NJ 08332
Elmer, *Faith* – Kevin L. Parks, 19 W Del a Vue Ave., Carneys Point, NJ 08069
Fair Lawn, *Grace* – Robert A. Reith, 40 N 17th St., Prospect Park, NJ 07508
Hackettstown, *Church of the Covenant* – Gerardo Cruz, 917 Iron Bridge Rd., Asbury, NJ 08802-1104
Medford, *Immanuel Presbyterian* – Ross W. Graham, 33 Marsham Dr., Marlton, NJ 08053
North Wildwood, *Central Bible* – Clerk of Session, 1712 Central Ave., Wildwood, NJ 08260-5551
Pennsville, *Grace* – David Glading, 61 Miramar Dr., Pennsville, NJ 08070
Phillipsburg, *River of Life* – Thomas E. Notaro, 83 Miller St., Phillipsburg, NJ 08865
Phillipsburg/Harmony, *Calvary Community* – Gordon E. Kauffman, 2006 Hay Ter., Easton, PA 18042-4617
Ringoes, *Calvary* – Clerk of Session, 24 US Hwy. 202, Ringoes, NJ 08551-1819
Vineland, *Covenant* – Edward A. Duffy, 71 W Almond St., PO Box 54, Vineland, NJ 08362
West Collingswood, *Immanuel* – Michael Richards, 1200 Newton Ave., West Collingswood, NJ 08107
Westfield, *Grace* – Stanford M. Sutton, 1125 Summit Ave., Westfield, NJ 07090
Whippany, *Emmanuel* – Stephan Loreti, 415 Bartine St., Somerville, NJ 08876-2403
Wildwood, *Calvary* – Clerk of Session, c/o James Zozzaro, 308 E Hand Ave., Wildwood, NJ 08260-4545
PUERTO RICO
San Juan, Iglesia Presbiteriana Reformada del Caribe – Jaime D. Zapata, Urb Round Hill, 1223 Calle Azucena, Trujillo Alto, PR 00976-2725
San Juan, Iglesia Presbiteriana Ortodoxa/Jesus es la Verdad – David Quinones, 365 Calle Bruselas, San Juan, PR 00920

REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND

MAINE
*Auburn, Grace Reformed Presbyterian – Clerk of Session, c/o Steven Anderson, 45 Royal Oaks Dr., Auburn, ME 04210
Bangor, Pilgrim – Jay Rankin, 510 South Rd., Holden, ME 04429-7539
*Bridgton, Pleasant Mountain – Clerk of Session, 30 North High St., Bridgton, ME 04009
Brunswick, Merrymeeting Bay – John F. Kramer, 120 Old Winthrop Rd., Augusta, ME 04330-4923
*Bucksport, Penobscot Bay – Paul S. MacDonald, 254 Horseback Rd., Carmel, ME 04419
Limington, Limington – Scott Weirick, 519 Cape Rd., Limington, ME 04049-3129
Portland, Second Parish – Stephen A. MacDonald, 85 South St., Gorham, ME 04038
Skowhegan, Skowhegan – Ronald W. Dorman, 678 Main St., Canaan, ME 04924

MASSACHUSETTS
Fall River (Providence, RI), Grace – Paul H. Anderson, PO Box 420, Kingston, RI 02881
Ipswich, First Presbyterian Church, North Shore – Robert Joss, 60 High St., Ipswich, MA 01938
Lowell, Igreja Presbiteriana Brasileira – Clerk of Session, c/o Roberto Laranjo, 600 Merrill Ln. #3, Dracut, MA 01826-4447
North Andover, Merrimack Valley Presbyterian – Joe Jager, 21 Austin Rd., Medford, MA 02155
Upton, Immanuel Chapel – Jason Poquette, 35 Sunset Dr., Whitinsville, MA 01588
West Barnstable, Presbyterian Church of Cape Cod – James J. Hobbs, 19 Melissa Dr., Yarmouth, MA 02673-1460

NEW HAMPSHIRE
Dover, Pilgrim Presbyterian – Jon Kamerman, 14 Windsor Blvd., Londonderry, NH 03053
Jaffrey, Jaffrey Presbyterian – Scott Goodwin, 4 Casalis Rd., Peterborough, NH 03458
Manchester, Amoskeag – Jon Kamerman, 14 Windsor Blvd., Londonderry, NH 03053
Merrimack, First Church of Merrimack – Clerk of Session, PO Box 507, Merrimack, NH 03054
*West Lebanon, Providence Presbyterian – Clerk of Session, PO Box 5236, West Lebanon, NH 03784

NEW YORK
Amsterdam, Covenant – Kirk Humphrey, 1427 Turnbull Rd., Delanson, NY 12053
Lisbon, Grace Presbyterian – Harley Lowry, 8820 County Rte. 27, Lisbon, NY 13658
Rochester, Memorial – David L. Terpstra, 1285 York St., Lima, NY 14485
Rochester, Covenant – Eric Runion, 103 Overbrook Rd., Rochester, NY 14616-3740
Schenectady, Calvary – Charles T. Powers, 1058 Palmer Ave., Niskayuna, NY 12309
Syracuse, Hope Presbyterian – Jonathan T. Looney, 4566 Kingsford Ter., Syracuse, NY 13215
VERMONT
Barre, Covenant – Andrew H. Selle, PO Box 63, Essex Junction, VT 05453-0063

REGIONAL CHURCH OF NORTHERN CALIFORNIA AND NEVADA

CALIFORNIA
Berkeley, Covenant – John W. Roadifer, 3425 Reed Way, Concord, CA 94518-1523
Hanford, New Hope – Richard Goddard, 1802 Kings Rd., Hanford, CA 93230
Hughson, Sovereign Grace Community – Ken Tucker, 6061 Leedom Rd., Hughson, CA 95326
*Madera, Grace – Clerk of Sessions, c/o Terry F. Thole, 1120 E. Alamos Ave., Fresno, CA 93704
Marina, Covenant – Martin Chandler, 4431 Cypress Ridge Ct., Seaside, CA 93955
Modesto, Grace – P. Shuan Bryant, 3220 Pocket Ave., Riverbank, CA 95367-2805
*Morgan Hill, Providence Presbyterian – Clerk of Session, PO Box, 2165, Morgan Hill, CA 95038
Novato, Trinity – Marlin E. Viss, 2044 Stonewood Dr., Santa Rosa, CA 95404
Pittsburg, Delta Oaks Presbyterian – George S. Mackenzie, 2264 Gill Port Ln., Walnut Creek, CA 94598-1136
*Redding, Redding Reformed Fellowship – Clerk of Session, PO Box 491855, Redding, CA 96049
Roseville, Reformation Fellowship – Michael L. Ziegler, 1417 Farmgate Cir., Roseville, CA 95747
San Francisco, First – Danny Choung, 37 Creekside Ct., Corte Madera, CA 94925
San Jose, Covenant – Randy Franklin, 20500 Black Rd., Los Gatos, CA 95033-9590
Sonora, Oak Hill – John H. Keiter, 15707 Curtis Cir., Sonora, CA 95370-9717
South San Francisco, New Covenant – Dennis J. Fullalove, 427 Heathcliff Dr., Pacifica, CA 94044
Sunnyvale, First – James Lemen, 18859 McFarland Ave., Saratoga, CA 95070

NEVADA
Battle Mountain, Grace – A. Bryan Aten, 1390 Palomino Rd., Battle Mountain, NV 89820
Sparks, Mt. Rose Presbyterian – Joseph A. Horvath, 10520 Codogan St., Truckee, CA 96161

REGIONAL CHURCH OF THE NORTHWEST

ALASKA
Wasilla, Grace – Robert Renner, 16140 Rosenbug Cir., Eagle River, AK 99577

ALBERTA
Airdrie, Redeemer – Clerk of Session, PO Box 10207, Airdrie, AB, T4B 0H5

IDAHO
Arco, Arco Orthodox Presbyterian – Ken Brewer, PO Box 274, Arco, ID 83213
Idaho Falls, New Geneva Presbyterian – David A. Bass, PO Box 53, Tetonia, ID 83452

OREGON
Bend, Grace Reformed Presbyterian – Daniel J. Dilliard, 21266 SE Capella Pl., Bend, OR 97702
Corvallis, *Westminster Presbyterian* – David Otis, 2777 NW Romancier Dr., Corvallis, OR 97330
Medford, *Trinity* – Cole Brumley, 511 Park Ave., Medford, OR 97501
Portland, *First* – Tom Bradshaw, 4810 NW 179th St., Ridgefield, WA 98642
Roseburg, *Covenant Grace* – Wayne C. McManagal, 475 Thomas Rd., Sutherlin, OR 97479

**WASHINGTON**
*Colville, Emmanuel Presbyterian* – Clerk of Session, 508 N Oak St., Colville, WA 99114
Kennewick, *Covenant* – John Deibler, 75111 Grosscup Rd., West Richland, WA 99353
Kent, *Emmanuel* – Kevin Clemans, 27050 10 Ave. S, Des Moines, WA 98198
Lynnwood, *Lynnwood* – Richard D. Mason, 14727 43rd Ave. NE #126, Marysville, WA 98271-3437
*Mercer Island, Hope* – Clerk of Session, PO Box 86, Monroe, WA 98272-0086
Olympia, *Reformation* – Shawn Protsman, 1517 Redwood Pl SE, Olympia, WA 98501
*Port Angeles, Redeeming Grace* – Robert C. VanKooten, 1902 Zylstra Rd., Oak Harbor, WA 98277

**REGIONAL CHURCH OF OHIO**

**INDIANA**
Sheridan, *Christ Covenant* – Michael Gilbert, 402 S Georgia St., Sheridan, IN 46069

**OHIO**
Cincinnati, *Good Shepherd* – Robert E. Taylor, 11876 Elkwood Dr., Cincinnati, OH 45240-1540
Columbus, *Grace* – David Huston, 14515 Robinson Rd., Plain City, OH 43064
Columbus East (Pataskala), *Providence Presbyterian* – Michael D. Diercks, 189 Citation Dr., Pataskala, OH 43062
Dayton (North), *Covenant* – Nathan Jones, 200 Squirrel Rd., Dayton, OH 45405
Dayton (South), *Redeemer* – T. Andrew Demana, 356 N King St., Xenia, OH 45385
*Huron, Grace Mission* – Clerk of Session, c/o Chris Vandergoot, 3211 Huron-Avery Rd., Huron, OH 44839
Mansfield, *Covenant* – Jon K. Burton, 675 Brae Burn, Mansfield, OH 44907
Mayfield Village, *Lake* – Jon K. Burton, 675 Brae Burn, Mansfield, OH 44907
Mount Vernon, *Knox Presbyterian* – Clerk of Session, c/o Ron McCoy, 18049 Murray Rd., Mount Vernon, OH 43050

**PENNSYLVANIA**
Franklin, *Trinity* – George Elder, 493 E Gilmore Rd., Grove City, PA 16127
Grove City, *Covenant* – Tracy C. Miller, 211 N Center St., Grove City, PA 16127
Harrsville, *Calvary* – James D. Bailey, 349 Porter Rd., Harrsville, PA 16038
Indiana, *Faith* – Ronald McNutt, 2129 S Ridge Rd., Shenolcta, PA 15774
Moon Township, *Immanuel* – Jonathan C. Stark, 1117 Hiland Ave., Coraopolis, PA 15108
*Pittsburgh, Redeemer OP Mission* – Clerk of Session, 203 Glenfield Dr., Pittsburgh, PA 15235
Pulaski, *Nashua* – Everett C. DeVelde Jr., 5549 Georgetown Rd., Franklin, PA 16323  

**WEST VIRGINIA**  
*Huntington, Trinity* – David Huston, 14515 Robinson Rd., Plain City, OH 43064  
Morgantown, *Reformation* – Don Beezhold, 34 Shellbark Ln., Morgantown, WV 26508

**REGIONAL CHURCH OF PHILADELPHIA**

**DELAWARE**  
Middletown, *Grace* – Terry L. Wiley, PO Box 391, Middletown, DE 19709-0391  
Wilmington, *Emmanuel* – Timothy D. Krizan, 2613 Pennington Dr., Wilmington, DE 19810

**Pennsylvania**  
Allentown, *Living Hope* – Kenneth Truscott, Jr., 1248 Clearview Cir., Allentown, PA 18103-6005  
Ambler, *Cornerstone* – Cris R. Simpson, 312 Mill Rd., Oreland, PA 19075-1113  
Easton, *Trinity* – Joseph Oliff, 1241 Spruce St., Easton, PA 18042  
Glenside, *Calvary* – Edward K. Tress, 108 Cathedral Dr., North Wales, PA 19454-1000  
Hatboro, *Trinity* – Sean D. Gregg, 146 Lismore Ave., Apt. #2, Glenside, PA 19038-4011  
Lansdowne, *Knox* – Andrew P. Duggan, 230 Fairlamb Ave., Havertown, PA 19083  
Perkasie, *First Presbyterian* – Clerk of Session, c/o Richard Scott MacLaren, 441 Dorchester Ln., Perkasie, PA 18944  
Philadelphia, *Grace* – William Brasch, 1412 Parkside Dr., Havertown, PA 19083  
Reeders, *Pocono* – Clerk of Session, c/o Thomas A. Foh, 735 Rte. 115, Saylorsburg, PA 18353-7949  
Sinking Spring, *Covenant* – John R. Sallade, 36 Lawndale Rd., Reading, PA 19610

**REGIONAL CHURCH OF THE SOUTH**

**Alabama**  
Birmingham, *Redeemer Presbyterian* – Douglas Scofield, PO Box 535, Chelsea, AL 35043  
Huntsville, *Providence Presbyterian* – Richard L. Guido, 6316 Turkey Track Rd., Conneautville, PA 16406  
Mobile, *Heritage Presbyterian* – Jack R. Bentley, 5757 Deerwood Dr. S, Mobile, AL 36618

**Florida**  
Bradenton, *Providence* – Matthew Folkert, 11309 Parkside Pl., Lakewood Ranch, FL 34202  
Fort Lauderdale, *Holy Trinity Presbyterian* – Bill Watson, 805 Cypress Grove Ln., Pompano Beach, FL 33069  
Fort Pierce, *Covenant Reformed Presbyterian* – Samuel V. Rowe, 2012 Winding Creek Ln., Fort Pierce, FL 34981  
Hialeah, *Sharon* – Raul Montes, 3985 Adra Ave., Doral, FL 33178-2905  
Key West, *Keys Presbyterian* – Michael L. Andrews, 2501 Beaver Creek Dr., Havana, FL, 32333-5520  
Lake Worth, *Fellowship* – Henry Stanke, 5536 Hypoluxo Rd., Lake Worth, FL 33463-7302
*Naples, Christ the King – Clerk of Session, c/o Eric Hausler, 7563 Berkshire Pines Dr., Naples, FL 34104
Niceville, Grace – Robert L. Grete, 277 Wava Ave., Niceville, FL 32578
Orlando, Lake Sherwood – Dan Stowe, 8850 Ott Williams Rd., Clermont, FL 64711-8653
Oviedo, Reformation – John R. Muether, 1167 Kerwood Cir., Oviedo, FL 32765-6194
Pensacola, Covenant Presbyterian – Clerk of Session, 2885 Olive Rd., Pensacola, FL 32514-6233
St. Augustine, Covenant – Ronald Lantrip, 1034 Garrison Dr., St. Augustine, FL 32092
Tallahassee, Calvary – Michael L. Andrews, 2501 Beaver Creek Dr., Havana, FL 32333-9515

LOUISIANA
Nachitoches, Covenant Presbyterian – Joel Mertens, 144 Shamard Dr., Natchitoches, LA 71457
Pineville, Pineville Presbyterian – Jack W. Sawyer, 2522B Military Hwy., Pineville, LA 71360

TENNESSEE
*Collierville, Wolf River – Clerk of Session, 767 Silverman Dr., Collierville, TN 38017

REGIONAL CHURCH OF THE SOUTHEAST

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