MINUTES

of the

EIGHTY-FOURTH GENERAL ASSEMBLY

Meeting at Trinity Christian College
Palos Heights, Illinois

May 31–June 6, 2017

and

YEARBOOK

of

THE ORTHODOX PRESBYTERIAN CHURCH

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FOREWORD

The three sections of this volume are the following:

MINUTES – the minutes 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

BCO	*The Book of Church Order*
FG	Form of Government
BD	Book of Discipline
SR	Standing Rules
WCF	Westminster Confession of Faith
WLC	Westminster Larger Catechism
WSC	Westminster Shorter Catechism

The Clerk welcomes suggestions for the improvement of these annual volumes.

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EIGHTY-FOURTH GENERAL ASSEMBLY OF THE ORTHODOX PRESBYTERIAN CHURCH

MINUTES
of the
EIGHTY-FOURTH GENERAL ASSEMBLY
of the
ORTHODOX PRESBYTERIAN CHURCH

Meeting at
Trinity Christian College
Palos Heights, Illinois
May 31–June 6, 2017

Wednesday Evening, May 31, 2017

1. OPENING WORSHIP. The 84th General Assembly of The Orthodox Presbyterian Church was called to order at the Grand Lobby of the Ozinga Chapel of Trinity Christian College, Palos Heights, Illinois, at 7:02 p.m. by Paul H. Tavares, Moderator of the 83rd General Assembly. At the request of the moderator, the Rev. Jeremiah W. Montgomery led a worship service. He delivered a sermon on the subject, "Our Living Hope," based on 1 Peter 1:3–4.

The sacrament of the Lord's Supper was administered by the Rev. Iain A. M. Wright, assisted by Ruling Elders: David Beezhold, Frank Voss, Jack Pluister, and Jake Stuursma, all members of the session of Covenant Orthodox Presbyterian Church in Orland Park, Illinois.

2. RECESS AND RECONVENE. The Assembly recessed at 8:16 p.m. and reconvened at 8:30 p.m. in the Mitchell Gymnasium of the DeVos Athletics and Recreation Center.

3. COMMISSIONERS ROLL.

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

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

Presbytery of the Central United States (CUS)
Ministers (1/1) – Clarence E. Veld
Ruling Elder (1/1) – David M. Belanger (Tulsa, OK)

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

Presbytery of the Dakotas (DK)
Ministers (4/4) – Archibald A. Allison, Leonard J. Coppes, Curtis A. Moleterno, D. Jason Wallace
Ruling Elders (2/2) – Lewis E. L. Reynolds (Denver, CO), W. Blair Watkinson II (Castle Rock, CO)

Presbytery of Michigan and Ontario (M&O)
Ministers (7/7) – Douglas B. Doll, John R. Ferguson, Everett A. Henes, Glenn D. Jerrell, W. Vernon Picknally, Kenneth A. Smith, Dale A. Van Dyke
Ruling Elders (3/6) – Darryl G. Hart (Hillsdale, MI), Vito P. Lomonaco (Kentwood, MI), David C. Noe (Hillsdale, MI)

Presbytery of the Mid-Atlantic (MA)
Ministers (6/6) – Clark H. Brooking,* Stephen D. Doe, Bryan D. Estelle, Albert J. Tricarico, Jr., Francis E. VanDelden, Chad B. Van Dixhoorn
Ruling Elders (1/4) – Kenneth F. Barnes (Charlottesville, VA)

Presbytery of the Midwest (MW)
Ministers (9/9) – Douglas B. Clawson, James E. Ferguson, Kent W. Harding, Kenny R. Honken, Edward E. Jensen, Christian M. McShaffrey, Paul A. Mourreale, Gordon L. Oliver, John H. Ro
Ruling Elders (5/7) – John J. Fry (Indian Head Park, IL), Randall Kreisel (Saint Paul, MN), Daniel Moore (Wheaton, IL), Jack W. Pluister (Orland Park, IL), Bruce A. Stahl (Troy, MO)

Presbytery of New Jersey (NJ)
Ministers (4/5) – Matthew D. Cole, David J. Harr, Carl S. McDaniel, Jr., Todd E. Smith
Elders (3/4) – Robert A. Freeman (Harmony), Jonathan W. Stevenson (North Wildwood), Mark J. Williams (West Collingswood)

Presbytery of New York and New England (NY&NE)
Ministers (5/6) – Gordon H. Cook, Richard M. Dickinson, Stephen L. Phillips, Andrew H. Selle, Patrick R. Severson
Ruling Elders (2/5) – Hayo Jager (North Andover, MA), Stephen A. MacDonald (Portland, ME)

Presbytery of Northern California and Nevada (NC&NV)
Ministers (4/4) – Alan J. Dueck, Wayne K. Forkner, W. Reid Hankins, Joel C. Robbins
Ruling Elders (2/3) – John W. Roadifer (Berkeley, CA), Michael L. Ziegler (Roseville, CA)

Presbytery of the Northwest (NW)
Ministers (5/5) – Daniel J. Dillard, John W. Mahaffy, Donald M. Poundstone, Jeffrey M. Scott, Benjamin W. Swinburnson
Ruling Elders (2/3) – Brock W. Pavier (Airdrie, AB), Bruce L. Williams (Bend, OR)

Presbytery of Ohio (OH)
Ministers (6/6) – Donald J. Duff, Robert Y. Eckardt,* Jonathan E. Hutchison, Danny E. Olinger, Matthew H. Patton, Bradley M. Peppo
Ruling Elders (4/4) – James H. Berry (Morgantown, WV), Andrew Demana (Dayton, OH), James S. Gidley (Sewickley, PA), Daniel J. Powell (Morgantown, WV)

Presbytery of Philadelphia (PH)
Ministers (6/6) – George R. Cottenden, Richard B. Gaffin, Jr., John S. Shaw, Lloyd J. Sterrett, J. Mark Sallade, Larry J. Westerveld

Ruling Elders (3/3) – Cris A. Dickason (Hatboro, PA), David P. Nakhla (Glenside, PA), Drew E. Van Dyk (Wilmington, DE)

Presbytery of the South (SO)

Ministers (5/5) – Warren R. Bennett III, Geoffrey M. Downey, Chad D. Mullinix, William V. Welzien, Christopher H. Wisdom

Ruling Elders (3/3) – John E. Hearn (Orlando, FL), David S. Veldkamp (Oviedo, FL), William M. Watson (Ft. Lauderdale, FL)

Presbytery of the Southeast (SE)

Ministers (7/8) – Jeffrey S. Carter, Christopher B. Cashen, L. Anthony Curto, Lowell Ivey, Peter C. Van Doodewaard, Zecharias A. Weldeyesus, S. Scott Willet

Ruling Elders (4/4) – Bob Bailey (Buford, GA), Wallace King (Marietta, GA), Larry F. Mehne (Chattanooga, TN), Michael K. Shields (Mt. Airy, NC)

Presbytery of Southern California (SC)

Ministers (7/8) – Joel M. Ellis, John V. Fesko, William J. Gorrell, Zachary R. Keele, Peter J. Moelker, Alan R. Pontier, Douglas L. Watson

Ruling Elders (3/5) – Jonathan N. Gilbert (Apache Junction, AZ), Bruce R. Settergren (Escondido, CA), David Winslow, Jr. (Westminster, CA)

Presbytery of the Southwest (SW)

Ministers (5/5) – Chad E. Bond, Jeremy L. Boothby, Phillip D. Hodson, F. Allan Story, Jr., Joseph L. Troutman

Ruling Elders (3/3) – Jesse A. Montgomery (Garland, TX), Michael R. Puyear (Garland, TX), Wayne S. Wylie (Bedford, TX)

Ex-Officio:

Minister – Ross W. Graham (NJ)

Ruling Elder – Paul H. Tavares (OH)

*Enrolling later

Committee Representatives:

Commissioners: Archibald A. Allison (Christian Education), Chad E. Bond (Historian), Douglas B. Clawson (Foreign Missions), Leonard J. Coppes (Canadian Matters), L. Anthony Curto (Ecumenicity), Richard M. Dickinson (Chaplains), Donald J. Duff (Coordination), Richard B. Gaffin, Jr. (Foreign Missions), James S. Gidley (Christian Education), John W. Mahaffy (Assistant Clerk), John W. Mallin III (Appeals), David P. Nakhla (Diaconal Ministries), Danny E. Olinger (Christian Education, Historian), Stephen L. Phillips (Trustees), John S. Shaw (Home Missions), Paul H. Tavares (Coordination), Albert J. Tricarico (Home Missions), Dale A. Van Dyke (Visit PNW), John D. Van Meerbeke (Foreign Missions), Douglas L. Watson (Care of Ministers, Pensions), S. Scott Willet (Appeals), David Winslow, Jr. (Care of Ministers)

Corresponding Members: Mark T. Bube (Ecumenicity, Foreign Missions), Luke E. Brown (Statistician), Douglas L. Bylsma (Canadian Matters), David E. Haney (Care of Ministers, Coordination, Trustees), John R. Hilbelink (Home Missions), Bruce H. Hollister (Visit PNW), Roger W. Huibregtse (Pensions), David T. Mahaffy (Arrangements), Alan W. Montgomery (Arrangements), Charles A. Muether (Ecumenicity), John R.

Muether (Historian), Jack W. Sawyer (Ecumenicity), Lendall H. Smith (Diaconal Ministries), Alan D. Strange (Appeals, Christian Education), Robert E. Tarullo (Arrangements), Edward K. Tress (Arrangements), Iain A.M. Wright (Canadian Matters)

Fraternal Delegates:

Kevin M. Backus (Bible Presbyterian Church), William L. Barron (Associate Reformed Presbyterian Church), Richard D. Bout (United Reformed Churches in North America), Andrew Compton (United Reformed Churches in North America), Lee Johnson (Reformed Church of the United States),Todd Joling (United Reformed Churches in North America), Pierre Legault (Eglise Reformee du Quebec), Iver Martin (Free Church of Scotland), Reinier Noppers (Christian Reformed Churches of Australia), E. Marvin Padgett (Presbyterian Church in America), J. Alejandro Parada (Presbyterian Church of the Reformation of Colombia), F. Solano Portela (Presbyterian Church of Brazil), Stephen Rhoda (Reformed Presbyterian Church of North America), Adonias Silveira (Presbyterian Church of Brazil), Kurt Vetterli (Evangelical Reformed Church Westminster Confession)

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), William L. Barron (Associate Reformed Presbyterian Church), Richard D. Bout (United Reformed Churches in North America), Iver Martin (Free Church of Scotland), E. Marvin Padgett (Presbyterian Church in America), J. Alejandro Parada (Presbyterian Church of the Reformation of Colombia), F. Solano Portela (Presbyterian Church of Brazil), Stephen Rhoda (Reformed Presbyterian Church of North America), Adonias Silveira (Presbyterian Church of Brazil), Kurt Vetterli (Evangelical Reformed Church Westminster Confession). On motion they were seated as corresponding members.

6. APPORTIONMENT OF COMMISSIONERS TO 84th GA. The apportionment of commissioners to the 84th General Assembly, in accordance with Chapter I of the Standing Rules of the General Assembly, and enrollment are as follows:

Presbytery	**Ministers**		**Ruling Elders**	
	Apport'd	**Enrolled**	**Apport'd**	**Enrolled**
Central Pennsylvania	3	3	2	2
Central United States	1	1	1	1
Connecticut and So. N.Y.	2	2	1	1
Dakotas	4	4	2	2
Michigan and Ontario	7	7	6	3
Mid-Atlantic	6	6	4	1
Midwest	9	9	7	5
New Jersey	5	4	4	3
New York and New England	6	5	5	2
Northern California & Nevada	4	4	3	2
Northwest	5	5	3	2
Ohio	6	6	4	4

Philadelphia	6	6	3	3
South	5	5	3	3
Southeast	8	7	4	4
Southern California	8	7	5	3
Southwest	5	5	3	3
Moderator, 83rd GA	0	0	1	1
Stated Clerk, 83rd GA	1	1	0	0
Totals	91	87	61	45

7. COMMITTEE ON ARRANGEMENTS. Mr. Tress reported for the Committee on Arrangements at this time and at other times during the Assembly (see §213). He introduced the members of the Committee on Arrangements.

8. GREETINGS FROM TRINITY CHRISTIAN COLLEGE. Mr. Kurt D. Dykstra, J.D., President of Trinity Christian College, welcomed the Assembly to the campus.

9. SURVEY OF COMMISSIONERS' LENGTH OF SERVICE. A survey of commissioners yielded the following information as to their dates of ordination:

Dates of Ordination	*No. of Presbyters Responding*
Since Jan. 1, 2010	35
Jan. 1, 2000 through Dec. 31, 2009	34
Jan. 1, 1990 through Dec. 31, 1999	19
Jan. 1, 1980 through Dec. 31, 1989	20
Jan. 1, 1970 through Dec. 31, 1979	14
Jan. 1, 1960 through Dec. 31, 1969	5
Those attending the General Assembly for the first time	33

10. MINUTES OF THE EIGHTY-THIRD GENERAL ASSEMBLY. The Stated Clerk presented the *Minutes of the Eighty-third General Assembly*.

11. ELECTION OF MODERATOR. The floor was declared open for nominations to the office of Moderator. Mr. Westerveld was nominated. In the absence of other nominations Mr. Westerveld was declared elected. Mr. Tavares welcomed Mr. Westerveld to the chair.

12. OVERTURES, COMMUNICATIONS, AND APPEALS. The Stated Clerk presented overtures and communications addressed to the Assembly. They were referred as indicated in §15.

See: OVERTURES, pp. 60–61
COMMUNICATIONS, pp. 62–72
APPEALS, pp. 73–89

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

	Morning	Afternoon	Evening
Convene	8:30 a.m.	1:15 p.m.	6:45 p.m.
Recess	10:00–10:20 a.m.	3:15–3:35 p.m.	9:00 p.m.

Recess (Meals) 12:00 p.m. 5:15 p.m. *

Exceptions:

a. Recess Wednesday, May 31, after item 12
b. Reconvene Thursday, June 1, 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]s*
c. Recess Friday evening, June 2, at 8:30 p.m. to allow the Committee on Ecumenicity and Interchurch relations to meet in conference with attending Fraternal Delegates
d. No evening session Saturday evening, June 3
e. Recess Monday evening, June 5, at 8:30 p.m. for a retirement reception for Brian and Dorothy Wingard

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 1 (PHL) – Larry J. Westerveld
Friday, June 2 (SO) – William V. Welzien
Saturday, June 3 (SE) – Zecharias Abraham Weldeyesus
Monday, June 5 (SCA) – Joel M. Ellis, Jr.

14. DOCKET. The docket up to this point was as follows:

1. Assembly convenes 7:00 p.m., Wednesday, May 31, 2017
2. Worship and Communion Service conducted by the session of Covenant Orthodox Presbyterian Church of Orland Park, Illinois, and led by the Rev. Jeremiah W. Montgomery and the Rev. Iain A. M. Wright, at the request of Paul H. Tavares, Moderator of the Eighty-Third 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-third (2016) 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

By general consent 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 the Stated Clerk (p. 201)
    a. Amendments to Standing Rules proposed by the 83rd General Assembly
    b. Appointment of Assistant Clerk
14. Report of the Trustees of the Orthodox Presbyterian Church
15. Report of the Statistician, including Statistical Report for 2016
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 Christian Education
19. Report of the Committee on Home Missions and Church Extension
20. Report of the Committee on Foreign Missions
21. Report of the Committee on Coordination
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
26. Report of the Committee on Chaplains and Military Personnel
27. Report of the Historian
28. Report of the Committee for the Historian
29. Report of the Special Committee to Study the Care for Ministers of the Church following item 23
30. Report of the Special Committee to Visit the Presbytery of the Northwest
31. Report of the Special Committee to Consider Canadian Matters
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 5
34. Report of the Committee to Examine Presbyterial Records, following the dinner break on Monday, June 5 *[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 5]*
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 2)
42. Dissolution of the Assembly not later than 12:00 p.m. Tuesday, June 6

15. 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 §12). 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—10

Members: Bond, Carter, Forkner, *McDaniel II*, Noe, Powell, Ro, Van Dyke, Welzien, Wylie

Report of the Committee on Foreign Missions

Advisory Committee 2 Total—8

Members: Blair, Cashen, Settergren, Severson, *Shishko*, T. Smith, Troutman, Van Dixhoorn

Report of the Committee on Christian Education

Communications 4, 6

Advisory Committee 3 Total—10
Members: Barnes, Bennett III, Boothby, Demana, *Dillard*, Gorrell, Jerrell, Kreisel, Selle, Veld
Report of the Committee on Home Missions and Church Extension

Advisory Committee 4 Total—10
Members: Cottenden, Eckardt, Harr, Hearn, Hodson, Honken, Ivey, Jeremiah Montgomery, Roadifer, Stahl
Report of the Committee on Coordination
Report of the Committee to Consider Canadian Matters

Advisory Committee 5 Total—9
Members: Ellis, Hankins, Hart, Hutchison, W. King, Mullinix, Pluister, Jr., *Poundstone*, Watkinson II
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—10
Members: Cole, Doll, Downey, Duff, Estelle, Fry, Mehne, Moore, *Sallade*, Story, Jr.
Report of the Committee on Ecumenicity and Interchurch Relations
Communications 2, 3, 5, 7, 9

Advisory Committee 7 Total—8
Members: John Ferguson, Fesko, Mac Donald, Oliver, *Peppo*, Shields, Sterrett, VanDelden
Report of the Committee on Chaplains and Military Personnel

Advisory Committee 8 Total—7
Members: Jensen, Moelker, Moleterno, Patton, Pavier, K. Smith, *Swinburnson*
Report of the Historian
Report of the Committee for the Historian
Report of the Statistician
Overture 1
Communication 8

Advisory Committee 9 Total—8
Members: Berry, James Ferguson, Gilbert, Henes, *Robbins*, Van Dyk, Weldeyesus, Ziegler
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
Report of the Committee to Visit the Presbytery of the Northwest
Overture 2
Communication 1

Advisory Committee 10 Total—14
Members: Cook, Doe, Gregg, Lomonaco, Mallin III, McShaffrey, Montemarano, *Pontier*, Stevenson, Strange, D. Watson, Willet, B. Williams, M. Williams
Report of the Committee on Appeals and Complaints
Appeals 1, 2, 3, 4, 5

Committee on Arrangements 11 Total—5
Members: D. Mahaffy, A. Montgomery, Jesse Montgomery, Tarullo, Tress

Temporary Committee to Examine Presbyterial Records 12 Total—12
Members: Belanger, Brooking, Dueck, Freeman, Harding, Jackson, Jager, *Picknally*, Reynolds, Scott, Van Doodewaard, Wisdom

Temporary Committee to Examine Standing Committee Records 13 Total—8
Members: Bailey, Dickason, *Keele*, McKamy, Mourreale, Puyear, Veldkamp, Wallace

16. RECESS. The Assembly recessed for advisory committee meetings at 9:16 p.m. after Mr. Duff led in prayer.

Thursday Morning, June 1, 2017

17. DEVOTIONS. The order of the day having arrived, the Assembly reconvened at 11:40 a.m. and sang "Arise, My Soul, Arise." Mr. Westerveld led in prayer, read Romans 8:31–34, and delivered a message entitled "Interceding for You." He led in prayer.

18. PARLIAMENTARIAN. The Moderator announced that he had appointed Mr. Bube to serve as Parliamentarian.

19. RECESS. The Assembly recessed at 12:04 p.m.

Thursday Afternoon, June 1, 2017

20. RECONVENE. The Assembly reconvened at 3:36 p.m. and sang "Great God, How Infinite Art Thou!" Mr. Hart led in prayer.

21. INTRODUCTION OF FRATERNAL DELEGATES. Mr. Sawyer introduced the Rev. Messrs. Andrew Compton and Todd Joling, fraternal delegates of the United Reformed Churches in North America, and the Rev. Reiner Noppers, fraternal delegate of the Christian Reformed Churches of Australia. On motion they were seated as corresponding members.

22. FRATERNAL ADDRESS. Mr. Sawyer introduced the Rev. William L. Barron, who addressed the Assembly as the fraternal delegate of the Associate Reformed Presbyterian Church. Mr. Curto led in prayer for the church.

23. STATED CLERK'S REPORT. The Stated Clerk presented his report (see pp. 93–98), including the following recommendation: That the Assembly instruct the Stated Clerk to request each recipient of the hard copy of the Minutes/Yearbook 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.

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

Advisory Committee 9 met with Mr. Ross Graham regarding the work of the Stated Clerk. Mr. Graham discussed his schedule and the work required of the Stated Clerk, the physical location of the Stated Clerk and the extent to which the work could be done remotely, his staff, and his use of technology for completing and filing paperwork. Additionally, Mr. Graham discussed the tracking of expenses, reimbursement, and maintaining budgets for all various accounts of the GAOF. Mr. Graham also gave an update on the work of the Assistant Clerk and the Clerk Observer. Mr. Graham spent time with the Committee specifically discussing electronic publishing of and the online availability of the minutes from General Assembly. With respect to the recommendation in the Stated Clerk's report, Advisory Committee 9 is silent. The Advisory Committee has no recommendations concerning the work of the Stated Clerk. The committee expresses its thanks for Mr. Graham's report and his faithful and conscientious labors in the church.

25. RECOMMENDATION OF STATED CLERK ADOPTED. The recommendation of the Stated Clerk was adopted.

26. ADOPTION OF STANDING RULE AMENDMENTS, CHAPTER 10. Mr. Robbins reported the silence of Advisory Committee 9 with respect to the amendments to the Standing Rules proposed to this Assembly by the 83nd General Assembly with respect to the membership of the Committee on Appeals and Complaints. They were adopted as follows:

That Standing Rule X.2.b be amended as follows (with the strikethrough of words to be replaced and recommended changes underlined):

b. The Committee on Appeals and Complaints shall consist of ~~three~~ five members who are ministers or ruling elders from different presbyteries, with at least one member in each of three classes. An alternate, minister or ruling elder, shall also be elected each year from a ~~fourth~~ sixth distinct presbytery. The Committee shall act in advance of or during a General Assembly to receive appeals and complaints, to advise whether appeals and complaints are in order and properly before the Assembly, to gather, summarize, and/or index the relevant documents and data, and to recommend the whole order of the proceedings, but not the disposition of the appeals or complaints. In order to provide continuity in the process at the Assembly, up to three commissioners who are members of this Committee shall ordinarily be assigned to serve on the Assembly's Advisory Committee on Appeals and Complaints, but may not vote in that Advisory Committee on recommendations of the Committee on Appeals and Complaints.

27. ADOPTION OF STANDING RULE AMENDMENTS, CHAPTER 1. Mr. Robbins reported the silence of Advisory Committee 9 with respect to the amendments to the Standing Rules proposed to this Assembly by the 83rd General Assembly with respect to describing the roles of representatives in various types of ecclesiastical relationships with the OPC who are in attendance at a General Assembly. They were adopted as follows:

That Chapter I, "Of Membership", of the *Standing Rules of the General Assembly* be amended by the addition of a new Section 10, to read as follows:

10. With regard to churches in a relationship with the OPC described in the Assembly's Rules for Ecclesiastical Relationships:

a. Fraternal delegates sent by churches in Ecclesiastical Fellowship may be seated as corresponding members of the Assembly, with full privileges of the floor (i.e., entitled to deliberate and advise, but not to vote);

b. Official representatives sent by churches in Corresponding Relations may be seated as corresponding members of the Assembly, with the privilege of the floor during the time of their bringing greetings to the Assembly on behalf of the churches that sent them;

c. Official observers sent by churches in Ecumenical Contact may be seated as corresponding members of the Assembly, with the privilege of the floor during the time of their bringing greetings to the Assembly on behalf of the churches that sent them.

28. CONSIDERATION OF PROPOSED AMENDMENT POSTPONED. The recommendation of the Stated Clerk was adopted as follows: that the Assembly postpone consideration of action to adopt the amendments to Chapters X and XII of the Standing Rules with respect to the dissolution of the Committee on Pensions and the establishment of a Committee on Ministerial Care, until the time of consideration of the recommendations of the Special Committee to Study the Care for the Ministers of the Church (§82).

29. APPOINTMENT OF ASSISTANT CLERK. The Stated Clerk reported that the Rev. John W. Mahaffy, pastor of Trinity OPC in Newberg, Oregon, has consented to serve as the Assistant Clerk of this Assembly, making it the 19th consecutive year that he has served in that position.

30. CLERK OBSERVER. The Stated Clerk reported that the Rev. Christian M. McShaffrey, pastor of Grace Reformed Church in Reedsburg, Wisconsin, has consented to serve the clerks and this Assembly as Clerk Observer. Mr. Robbins led in prayer for the work of the Clerks.

31. TRUSTEES. Mr. Phillips presented the report of the Trustees (see pp. 99–101), including the following recommendation:

The Trustees, in accordance with Standing Rule 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 2018 and request the churches of the denomination to contribute $20 per communicant member to the General Assembly Operation Fund in 2018:

(For action on the request for giving from the churches and adoption of the GAOF, see §217–219.)

32. ADVISORY COMMITTEE 9 (Trustees). Mr. Robbins reported that Advisory Committee 9 was silent with respect to the report of the Trustees.

33. ELECTION. The floor was opened for nominations for the Trustees for the class of 2020. The following were nominated: *Minister:* Phillips, and *Ruling elder:* Stephen C. L. Chong. There being no other nominations, they were declared elected. Nominations were opened for a vacancy in the class of 2019. Ruling elder Hearn was nominated. There being no other nominations, he was declared elected. Mr. Robbins led in prayer for the work of the Trustees.

34. STATISTICIAN. Mr. Luke E. Brown presented his report as Statistician (see pp. 102–6).

35. ADVISORY COMMITTEE 8 (Statistician). Mr. Swinburnson reported the silence of Advisory Committee 8 with respect to the work of the Statistician.

36. ELECTION. The floor was opened for nominations for the office of Statistician. Mr. Brown was nominated. There being no other nominations, he was declared elected for a 32nd consecutive year. Mr. Swinburnson led in prayer for the work of the Statistician.

37. CHRISTIAN EDUCATION. Mr. Gidley, President of the Committee on Christian Education, presented the report of the Committee on Christian Education (see pp. 107–45). He introduced Mr. Olinger, the General Secretary of the Committee. Mr. Olinger reported, and introduced Mr. Patton, instructor in Hebrew for MTI, Mr. Noe, instructor in Greek for MTI, and Mr. J. Muether, instructor in church history, each of whom reported briefly on their area of instruction. Mr. Olinger introduced the Rev. E. Marvin Padgett, the Executive Director of Great Commission Publications, and the Rev. Mark L. Lowrey, Associate Executive Director. Messrs. Lowrey and Padgett were granted the privilege of the floor. They addressed the Assembly on behalf of Great Commission Publications. Mr. Strange reported on the production of the Psalter Hymnal.

Mr. Gidley introduced the recommendation of the Committee on Christian Education as follows:

That, in accordance with *Form of Government* XXXII.3, the Assembly elect a special committee or authorize a standing committee to make specific proposals for changes to the doctrinal standards of the OPC (The Confession of Faith and Catechisms) that are morphological in nature (e.g., "thee" to "you" and "hath" to "has") and update clearly obsolete and archaic words (e.g., "stews" in Larger Catechism 139).

Grounds:

a. This recommendation permits a committee to propose the narrowest sort of linguistic changes that would not alter a theological term or doctrine.

b. While there may be things in Scripture that are hard to understand, the church's summary of what Scripture teaches should not use language that is hard to understand. Doctrinal standards by their very nature should use the theological language of the church today.

c. Given the widespread use in our church of modern English versions of the Bible, it is unseemly that our members (and particularly our youth) enjoy God's Word in language that is more accessible than the language of our doctrinal standards, which in places employ archaic forms and words that grow more foreign with the passing of time. (See §43.)

38. RECESS. The Assembly recessed at 5:17 p.m. after Mr. Veld led in prayer.

Thursday Evening, June 1, 2017

39. RECONVENE. The Assembly reconvened at 6:45 p.m. The Assembly sang "Blessing and Honor and Glory and Power." Mr. Cottenden led in prayer.

40. FRATERNAL ADDRESS. Mr. Sawyer introduced the Rev. F. Solano Portela and Mr. Adonias Silveira, fraternal delegates of the Presbyterian Church of Brazil. Mr. Portela addressed the Assembly. Mr. Bube led in prayer for the Presbyterian Church of Brazil.

41. CHRISTIAN EDUCATION (concluded). The Committee concluded its report.

42. ADVISORY COMMITTEE 2. Mr. Van Dixhoorn presented the report of Advisory Committee 2 as follows:

Advisory Committee 2 met with the Rev. Marvin Padgett, Executive Director of GCP,

and the Rev. Mark Lowrey, Associate Executive Director of GCP; with Danny Olinger, General Secretary of the Committee on Christian Education; and the Rev. Alan Strange, chairman of the Special Committee on the Psalter Hymnal. The president of the Christian Education Committee, Dr. James Gidley, and the Rev. Archibald Allison, member of the Christian Education Committee, also offered helpful input. The committee also met with a commissioner, Mr. Bruce Stahl, and considered his point of order.

With respect to the body of the report Advisory Committee 2 is silent.

With respect to the recommendation of the report Advisory Committee 2 is silent.

43. ACTION ON RECOMMENDATION. The recommendation of the Committee on Christian Education was placed on the floor (See §37). On motion it was determined that the pending motion be referred to the Committee on Christian Education for any perfections that may help the Assembly, and to confer with the Committee on Ecumenicity and Interchurch Relations as to whether or not it is necessary to communicate this recommendation to other churches that adhere to the Westminster Standards, and if so, how, and report to the 85th General Assembly.

44. ELECTION. The floor was opened for nominations for the Subcommittee on Ministerial Training of the Committee on Christian Education for the class of 2020. The following were nominated: *Ministers:* Messrs. A. Craig Troxel and David M. VanDrunen. There being no further nominations they were declared elected. The floor was opened for nominations for the remaining members of the Committee on Christian Education for the class of 2020. The following were nominated: *Ministers:* Gregory E. Reynolds, and Van Dixhoorn. Mr. Reynolds was elected. The following were nominated: *Ruling elders:* Timothy K. Jackson (Morgantown, WV) and W. King. There being no further nominations they were declared elected. Mr. Van Dixhoorn led in prayer for the work of the Committee on Christian Education.

45. HOME MISSIONS AND CHURCH EXTENSION. Mr. Hilbelink, President of the Committee on Home Missions and Church Extension, presented the report of the Committee (see pp. 146–64). He introduced church planters and regional home missionaries and Committee members present. He also introduced Mr. Shaw, the General Secretary of the Committee, who continued the report of the Committee. Mr. Shaw introduced Mr. Shishko, who reported on his work as a regional home missionary with his focus on New York; Mr. Peppo, who reported on his church planting work in Ohio; and the Rev. Brett E. Mahlen, who reported on the prison ministry in Stateville Prison (Illinois). During the Committee report Mr. Mahlen was granted the privilege of the floor for the purpose of this report. Mr. Shaw introduced Mr. Tricarico, who reported on his work as Associate General Secretary.

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

47. ELECTION. The floor was opened for nominations for the Committee on Home Missions and Church Extension for the class of 2020. The following were nominated: *Ministers:* Chris Hartshorn, Jeffery A. Landis, McDaniel, Larry G. Mininger, Sallade. Messrs. Hartshorn, McDaniel, and Sallade were elected. *Ruling elders:* Keith A. LeMahieu (Joliet, IL), and James W. Van Dam (Silver Spring, MD) were nominated. In the absence of other nominations they were declared elected. Nominations were opened for a vacancy in the class of 2019. Messrs. Landis and Mininger were nominated. Mr. Landis was elected. During the election the order of the day was extended to allow for the completion of the election. Mr. Dillard led in prayer

for the work of the Committee.

48. RECESS. The Assembly recessed at 9:19 p.m. after Mr. Montemarano led in prayer.

Friday Morning, June 2, 2017

49. RECONVENE. The Assembly reconvened at 8:30 a.m. The Assembly sang "O Worship the King." Mr. Wallace led in prayer.

50. BROOKING ENROLLED. Mr. Brooking was enrolled as the Friday morning session began.

51. FRATERNAL ADDRESS. Mr. Sawyer introduced the Rev. E. Marvin Padgett, fraternal delegate of the Presbyterian Church in America. Mr. Padgett addressed the Assembly. Mr. Downey led in prayer.

52. FOREIGN MISSIONS. Mr. Gaffin, 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. 165–235). Mr. Bube introduced Mr. ____, who reported on the work he would be undertaking; Mr. ____, who reported on the status of a church and believers facing persecution; Mr. Downey, who reported on his work with the Committee's Mobile Theological Mentoring Corps in Colombia; and Mr. Curto, who reported on his work in Ethiopia.

53. ADVISORY COMMITTEE 1. Mr. McDaniel presented the report of Advisory Committee 1 as follows: The Advisory Committee gives thanks to God for the faithful work of the Committee on Foreign Missions and its staff, especially Messrs. Bube and Clawson, and commends them and their work to the church for prayer and other support.

54. ELECTION. The floor was opened for nominations for the Committee on Foreign Missions for the class of 2020. The following were nominated: *Ministers:* Gaffin, Mark A. Green, Frank J. Marsh, and J. Mahaffy. Messrs. Gaffin, Green, and Mahaffy were elected. *Ruling elders:* Gregg and Stevenson were nominated. There being no further nominations, they were declared elected. Mr. McDaniel led in prayer for the work of the Committee.

55. COMMITTEE ON COORDINATION. Mr. Tavares, Chairman of the Committee on Coordination, presented the report of the Committee (see pp. 236–242). Mr. Tavares introduced Mr. Haney, who continued the report of the Committee, including the following recommendation: that the General Assembly approve the following Worldwide Outreach program for 2018 and allocation of undesignated contributions as follows:

	Requested 2018	Proposed 2018
Committee	Budget	Budget
Christian Education	$480,000	$480,000
Foreign Missions	$1,925,396	$1,925,396
Home Missions	$1.350,000	$1,350,000

Subtotal	$3,755,396	$3,755,396
Coordination	$350,000	$350,000
New Horizons	$300,000	$300,000
Subtotal	$650,000	$650,000
Grand Total	$4,405,396	$4,405,396
*Increase over 2017 approved	7.71%	7.71%

Allocation of undesignated contributions:

Christian Education:	14.00%
Foreign Missions:	45.00%
Home Missions:	41.00%

* NOTE: The Committee on Foreign Missions has responded to the request of the Committee on Coordination and has folded all of the remaining Direct Missionary Support (DMS) into their General Fund. As such, the budgetary number for Foreign Missions should be understood as a 2.0% overall increase from the 2017 budget, and the overall Worldwide Outreach budget increase of 3.5% (vs. 7.71% noted above).

56. RECESS AND RECONVENE. The Assembly recessed at 10:00 a.m. and reconvened at 10:20 a.m. The Assembly sang "The Head that Once Was Crowned with Thorns." Mr. Moelker led in prayer.

57. HISTORICAL MOMENT. Mr. Olinger reported that today was the 80th anniversary of the establishment of the Committee on Foreign Missions at the Third General Assembly. He showed a brief presentation of early pictures of OPC foreign missionaries.

58. FRATERNAL ADDRESS. Mr. Sawyer introduced the Rev. J. Alejandro Parada, fraternal delegate of Presbyterian Church of the Reformation of Colombia. Mr. Parada addressed the Assembly. Mr. Estelle led in prayer for the Presbyterian Church of the Reformation of Colombia.

59. COORDINATION (continued). Mr. Haney continued the report of the Committee on Coordination.

60. ADVISORY COMMITTEE 4 (COORDINATION). Mr. Cottenden presented the report of Advisory Committee 4 with respect to the Committee on Coordination as follows:

Advisory Committee 4 met with Mr. David E. Haney, Mr. Paul H. Tavares, and the Rev. Donald J. Duff regarding the Committee on Coordination's report and recommendation. The Advisory Committee commends the Committee on Coordination (COC) for its diligent, wise, and faithful 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.

Advisory Committee 4 made several suggestions and requests to the COC. It requested the COC to bring to the 85th (2018) General Assembly any necessary adjustments to the In-

struments of the General Assembly needed to recognize the expanding responsibilities of the COC and its staff.

The Advisory Committee encouraged the COC to provide fuller Worldwide Outreach financial data to future advisory committees.

The Advisory Committee encouraged the COC to include in its reports to the General Assembly any noteworthy trends that it observes in its work that may not be obvious to the program committees or to the Assembly through their reports.

Concerning the recommendation of the COC, the Advisory Committee is silent.

Recommendation: That the 84th (2017) General Assembly express its thanks to Ruling Elder Paul H. Tavares for his 18 years of extraordinary service to the General Assembly on the Committee on Coordination.

61. ACTION ON COMMITTEE ON COORDINATION RECOMMENDATION. The recommendation of the Committee on Coordination was adopted and the Assembly approved the Worldwide Outreach Program for 2018.

62. THANKS TO MR. TAVARES. The recommendation of Advisory Committee 4 was adopted that the 84th (2017) General Assembly express its thanks to Ruling Elder Paul H. Tavares for his 18 years of extraordinary service to the General Assembly on the Committee on Coordination.

63. ELECTION. The floor was opened for nominations for the Committee on Coordination for the class of 2020. The following were nominated: *Minister:* Stephen J. Oharek, and *Ruling elder:* Veldkamp. There being no further nominations, they were declared elected. Mr. Cottenden led in prayer for the work of Worldwide Outreach and the Committee on Coordination.

64. ECKARDT ENROLLED. Mr. Eckardt was enrolled as a commissioner.

65. DIACONAL MINISTRIES. Mr. L. Smith, President of the Committee on Diaconal Ministries, presented the report of the Committee (see pp. 243–264). He introduced Mr. Nakhla, the Administrator of the Committee, who reported for the Committee, including a report on Short-Term Missions and Disaster Response. He introduced Mr. ___, who reported on work among refugees in a southern state. Mr. Smith then introduced the recommendation of the Committee on Diaconal Ministries as follows:

That for the year 2018 the General Assembly requests the churches of the OPC to support the work of this Committee at the suggested rate of $25.00 per communicant member.

66. ADVISORY COMMITTEE 5 (DIACONAL COMMITTEE). Mr. Poundstone reported the silence of Advisory Committee 5 with respect to the report and recommendation of the Committee on Diaconal Ministries.

67. ACTION ON RECOMMENDATION. The recommendation of the Committee on Diaconal Ministries was adopted.

68. ELECTION. The floor was opened for nominations for the Committee on Diaconal Ministries for the class of 2020. The following were nominated: *Minister:* T. Nathan Trice, *Ruling elder:* Seth B. Long (Neon, KY), and *Deacon*: Christopher A. Sudlow (Wheaton, IL). There being no further nominations they were declared elected. Mr. Poundstone led in prayer

for the work of the Committee on Diaconal Ministries.

69. PENSIONS. Mr. Huibregtse, President of the Committee on Pensions, presented the report of the Committee (see pp. 265–79) using a PowerPoint display. He then introduced the recommendation of the Committee on Pensions as follows:

That the Plan Adoption Agreement for the Orthodox Presbyterian Church 403(b) Pension Plan be amended, effective June 1, 2017, to read as follows (proposed additions underlined, proposed deletions struck through):

35. VESTING SCHEDULE (**5.03**). A Participant has a 100% Vested interest at all times in his/her Accounts attributable to Elective Deferrals, QNECs, Employee Contributions, Safe Harbor Contributions (other than QACA Safe Harbor Contributions), and Rollover Contributions. Further, a Participant shall have immediate 100% vested interest in his/her Accounts attributable to Matching Contributions and Nonelective Contributions. ~~The following vesting schedules apply to Matching Contributions and to Nonelective Contributions, except as otherwise provided.~~

~~• **The following modified schedule** applies to Nonelective.~~

~~Years of Service~~	~~Percentage~~
~~Less than 1~~	~~0%~~
~~1~~	~~0%~~
~~2~~	~~100%~~

70. DEVOTIONS. The order of the day having arrived, the Assembly sang "More Love, O Christ, to Thee." Mr. Welzien read Philippians 1:19–26, delivered a message entitled "Magnifying the Lord Jesus," and led in prayer.

71. RECESS. The Assembly recessed at 12:00 noon after the Moderator led in prayer.

Friday Afternoon, June 2, 2017

72. RECONVENE. The Assembly reconvened at 1:30 p.m. The Assembly sang "Hallelujah, Praise Jehovah." Mr. Henes led in prayer.

73. FRATERNAL INTRODUCTION. Mr. Sawyer introduced Mr. Pierre Legault, fraternal delegate of the (Eglise Reformee du Quebec). By general consent he was seated as a corresponding member.

74. FRATERNAL ADDRESS. Mr. Sawyer introduced the Rev. Iver Martin, fraternal delegate of the Free Church of Scotland. Mr. Martin addressed the Assembly. Mr. C. Muether led in prayer.

75. APPROVAL OF MINUTES. The Assistant Clerk presented the Minutes of Wednesday evening §1–12. They were approved as corrected.

76. PENSIONS (continued). Mr. D. Watson continued the report of the Committee on Pensions. He reported that at the presumed final meeting of the Committee on Pensions, Mr. Garret A. Hoogerhyde received a plaque engraved as follows:

In appreciation for over 50 years of dedicated and faithful service caring for the needs of pastors in the Orthodox Presbyterian Church, the Committee on Pensions recognizes

> Garret A. Hoogerhyde on this 30th day of March, 2017. Heb. 6:10 – For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.

At the same meeting, Mr. Roger W. Huibregtse received a handcrafted walnut, bolt-action, rifle cartridge ink pen, along with a letter signed by members of the Committee on Pensions, which reads, in part:

> The members of the Committee on Pensions of the Orthodox Presbyterian Church, at our final meeting as a standing committee of the OPC's General Assembly, give thanks to the Lord for your decades of faithful service to the Committee…. The members of the Committee on Pensions wish to honor you and thank you for your efforts, fellowship, and friendship to us all, for your service to the ministers of the Orthodox Presbyterian Church, and through them, to Jesus Christ our Savior and Lord.

The Assembly gave both Mr. Huibregtse and Mr. Hoogerhyde standing ovations.

77. ADVISORY COMMITTEE 5 (PENSIONS). Mr. Poundstone reported the silence of Advisory Committee 5 with respect to the report and recommendation of the Committee on Pensions.

78. ACTION ON RECOMMENDATION. The recommendation of the Committee on Pensions was adopted.

79. CARE FOR MINISTERS. Mr. Haney presented the report of the Special Committee to Study the Care for Ministers of the Church, including the following recommendations:

A. That the 84th General Assembly adopt changes to the Standing Rules in the perfected form as found in the Stated Clerk's report.

B. That the 84th General Assembly elect the following men to the initial membership of the Committee on Ministerial Care in the following classes:

> Class of 2018: Mr. Lendall Smith (minister, CDM Representative); Mr. Bruce Stahl (ruling elder, COP Representative); Mr. Darren Thole (minister);
>
> Class of 2019: Mr. David Nakhla (ruling elder, CDM Representative); Mr. David Vander Ploeg (ruling elder, COP Representative); Mr. Clark Brooking (minister);
>
> Class of 2020: Mr. Douglas L. Watson (minister, COP Representative); Mr. David Haney (ruling elder); Mr. Greg DeJong (ruling elder).

Ground: Due to the 83rd General Assembly's instruction to the study committee to recommend representation from the CDM and COP on the initial membership of the CMC, and due to the unusual nature of the formation of a new standing committee that has immediate ongoing responsibilities of pension oversight and diaconal care, the study committee believed it to be prudent to populate the initial membership of the CMC with men with recognized gifts and experience in the various areas of the CMC's responsibility according to its mandate.

C. That the 84th General Assembly revise the 2017 GAOF budget to include $25,000 for the Committee on Ministerial Care.

D. That the 84th General Assembly include in the 2018 GAOF $25,000 for the budget

of the Committee on Ministerial Care.

E. That the 84th General Assembly dissolve the Special Committee to Study the Care for Ministers of the Church.

80. ADVISORY COMMITTEE 5 (CARE OF MINISTERS). Mr. Poundstone presented the report of Advisory Committee 5 with respect to the report of the Committee to Study the Care of Ministers as follows:

Advisory Committee 5 reviewed the report of the Special Committee to Study the Care for the Ministers of the Church. Advisory Committee 5 met with Mr. David E. Haney, Mr. Lendall Smith, Mr. David Winslow, Jr., and Mr. Douglas L. Watson of the Special Committee to Study the Care for Ministers of the Church. Mr. Haney presented an overview of the work of the Special Committee to Study the Care for Ministers of the Church.

Recommendations:

A. Regarding the report of the Special Committee to Study the Care for Ministers of the Church, Advisory Committee 5 is silent.

B. Regarding Recommendation A, Advisory Committee 5 is silent.

C. Regarding Recommendation B, Advisory Committee 5 is silent.

D. Regarding Recommendation C, Advisory Committee 5 is silent.

E. Regarding Recommendation D, Advisory Committee 5 is silent.

F. Regarding Recommendation E, Advisory Committee 5 is silent.

G. That prior to consideration of recommendation B, based upon the Ground attached to said recommendation, General Assembly suspend relevant portions of Standing Rules X.2. to elect the men recommended to the initial membership of the Committee on Ministerial Care recommended by the Special Committee to Study the Care for Ministers of the Church.

81. QUESTIONS. Questions were asked of the Committee.

82. STANDING RULES AMENDED. The amendments to the Standing Rules proposed by the 83rd General Assembly were adopted as presented by the Stated Clerk (§28) as follows:

(a) That Standing Rule X.2.a. be amended to read as follows (with the strikethrough of words to be replaced and recommended changes underlined):

a. There shall be twelve Standing Committees, namely
the Committee on Appeals and Complaints
the Committee on Christian Education
the Committee on Coordination
the Committee on Diaconal Ministries
the Committee on Ecumenicity and Interchurch Relations
the Committee on Foreign Missions
the Committee on General Assembly Arrangements
the Committee on Home Missions and Church Extension
the Committee on ~~Pensions~~ Ministerial Care
the Trustees of The Orthodox Presbyterian Church
the Committee on Chaplains and Military Personnel
the Committee for the Historian

(b) That Standing Rule X.2.f. (which currently reads "The Committee on Pensions shall consist of nine male members, each class including at least one minister and at least one ruling elder.") be replaced with the following:

f. The Committee on Ministerial Care shall consist of nine ordained members (minister, ruling elder, or deacon), each class consisting of at least one minister and one rul-

ing elder. The purpose of the Committee on Ministerial Care is to provide general financial advice and ministries of encouragement and support to ministers of the Orthodox Presbyterian Church (OPC). The mandate of the CMC shall include:

(1) Maintaining, managing, and providing oversight of the OPC Pension Fund.

(2) Providing or recommending counsel and assistance in financial risk management (Health, Life, Disability, Counseling, and such other types of insurance as may be advisable).

(3) Providing or recommending counsel and assistance in financial planning, including retirement planning and investment portfolio management.

(4) Maintaining, managing, and providing oversight of the OPC Obadiah Fund; and providing for the diaconal needs of all of OPC ministers and their widows.

(5) Informing presbyteries and local sessions of tools available for the care of their ministers.

(6) Consulting with North American Presbyterian and Reformed Council churches and other churches of like faith and practice regarding their experience and best practices in the care of their ministers.

(7) Providing resources to congregations and presbyteries to improve the terms of calls.

(8) Maintaining denominational salary scale guidelines.

(9) Maintaining a voluntary and confidential database of OPC ministerial compensation.

(10) Providing advice to the General Assembly regarding the Book of Church Order on retirement related matters.

(11) Providing financial instruction and counsel in educational venues; e.g., the Ministerial Training Institute of the OPC.

(12) Assisting presbyteries and sessions in considering other means of strengthening the care of ministers; e.g., ministerial mentoring, counseling, retreats, and sabbaticals.

(c) That Standing Rule XII.1. be amended to read as follows (with the strikethrough of words to be replaced and recommended changes underlined):

1. The funds of each Standing Committee and Special Committee, except for the Committee on Diaconal Ministries and the Committee on ~~Pensions~~ Ministerial Care (which shall be administered separately by its own officers), shall be administered through the Committee on Coordination.

(d) That Standing Rule XII.3.a. be amended to read as follows (with the strikethrough of words to be replaced and recommended changes underlined):

3. The following General Assembly funds shall be established:

a. The General Assembly Operation Fund (GAOF) which shall finance the office of the Stated Clerk, and the work of the General Assembly other than that of the three program committees and the Committee~~s~~ on Diaconal Ministries ~~and on Pensions~~.

83. SUSPENSION OF STANDING RULES. Recommendation G of Advisory Committee 5 (§80) was adopted.

84. ELECTION. Recommendation B (§79) of the Special Committee was adopted and the men named were elected as indicated.

85. ACTION ON BUDGET REQUESTS. Recommendations C and D (§79) of the Special Committee were adopted.

86. SPECIAL COMMITTEE DISSOLVED. Recommendation E was adopted as amended and the Committee was dissolved with the thanks of the Assembly.

87. THANKSGIVING FOR ELDERS HOOGERHYDE AND HUIBREGTSE. Mr. Poundstone presented the following recommendation of Advisory Committee 5, which was adopted as follows:

That the General Assembly record its heartfelt praise and thanksgiving to God for the many decades of dedicated and faithful service attending to the needs of our ministers and the work of the Committee on Pensions by Elders Garrett A. Hoogerhyde and Roger W. Huibregtse. These brothers have consistently looked after the many health and retirement needs of our pastors and their families. All of us are indebted to them for their service to the Orthodox Presbyterian Church and our Lord Jesus Christ.

Mr. Poundstone led in a prayer of thanksgiving for the work of these men and for the work of the Committee on Pensions and the work of the Special Committee.

88. ECUMENICITY AND INTERCHURCH RELATIONS. Mr. Curto, President of the Committee on Ecumenicity and Interchurch Relations, presented the report of the Committee (see pp. 285–346), including the recommendations below. He introduced Mr. Sawyer, the Committee's Administrator, who reported further for the Committee.

Recommendations:

1) That the 84th (2017) General Assembly invite the Free Church of Scotland (*Continuing*) [FCC] into a relationship of Ecclesiastical Fellowship (EF).

Grounds:

1. The OPC has been in a Corresponding Relationship with the FCC as of 2011. The FCC was invited into a corresponding relationship with the OPC by the 77th (2010) General Assembly.
2. The FCC was received as a member church of the ICRC in 2009. (*Proceedings – ICRC 2009, p. 44*).
3. In the Report of the Committee on Ecumenical Relations of the Free Church (Continuing), to their 2014 GA, we note the following statement, "While learning from history let us be careful that our history is not allowed to put unnecessary barriers between ourselves and brethren who believe essentially what we believe. It is essential that we guard against demanding that others today acknowledge that the stand taken by our fathers 14 years ago, 114 years ago, or 121 years ago, or 324 years ago was right. More than anything else this will keep us forever apart even from those who essentially believe and practise the same as we do." (*Acts and Proceedings of FCC GA, 2014, p. 111*). This acknowledgment enables us to move to a fuller relationship without prejudice to the question of the division from the Free Church of Scotland.
4. Other churches have regularized their relationship with the FCC. (For example, the Canadian Reformed Churches, EPCEW, and URCNA.)
5. The FCC subscribe to the Westminster Standards.
6. The FCC is Presbyterian in polity and worship.

2) That the 84th (2017) General Assembly invite the Bible Presbyterian Church into a relationship of Ecclesiastical Fellowship (EF).

Grounds:

1. The OPC and the Bible Presbyterian Church have been in a Corresponding Relationship since 2004 (*Minutes of the 71st General Assembly article B141*). During this time there has been significant inter-committee discussion between the two churches about the common origin of the OPC and BPC. This has produced, despite the historical division of our churches in 1937, a growing realization that the few past decades have witnessed a renewed and growing appreciation of our common commitment to the Reformed Faith as confessed in the Westminster Standards, and in Presbyterian worship and government.
2. The Interchurch Relations Committee of the Bible Presbyterian Church was instructed by their 2016 Synod to: "seek full fraternal relations with the Orthodox Presbyterian Church." Pursuant to this mandate the full BPC Interchurch Relations Committee met with the CEIR on November 11, 2016 at the administrative offices of the OPC in Willow Grove, PA.
3. The Bible Presbyterian Church has had faithful ecumenical representation at nearly every OPC General Assembly since 1994. The CEIR has appointed fraternal delegates to the Bible Presbyterian Synod on an annual basis. This has promoted a growing level of cordiality and trust between our churches that is most gratifying.
4. A Cooperative Agreement between the OPC Committee on Diaconal Ministries and the Synod of the Bible Presbyterian Church for mutual help in times of natural disaster is in the process of negotiation.

3) That the 84th (2017) General Assembly express its thanksgiving to the Lord for the gracious invitation received from the 26th (2016) Synod of the Reformed Presbyterian Church, North East India, to invite the OPC into a Sister Church Relationship, and towards the end of pursuing full Ecclesiastical Fellowship with our RPCNEI brothers, the Assembly, acting on the principle *omne majus continet in se minus* (the greater contains the lesser), accept that invitation by entering into Corresponding Relations with the RPCNEI.

Grounds:

1. The confessional standards of the RPCNEI are the Westminster Confession of Faith, the Heidelberg Catechism, and the Nicene and Apostles Creeds.
2. While the history of the Reformed Presbyterian Church of India goes back to the 1830s, the RPCNEI was started in 1979 in the hills and plains of Manipur in northeast India under the influence of Welsh Presbyterian missionaries. Most of its pastors have received their theological training at the Presbyterian Theological Seminary in Dehradun (where OP missionary Ted Hard taught in the early 1990s) or affiliated schools. Beginning with only seven local churches and two pastors, the RPCNEI has grown, by God's grace, to ninety-seven local congregations in five presbyteries, with approximately 8,700 communicant and 4,000 non-communicant (baptized) members, served by fifty-eight ministers, 153 ruling elders, and 485 deacons. It does not ordain women to any of the special offices in the church. The RPCNEI has four active mission fields in India and one in Myanmar, working among the Falam tribes, with fifty-one missionaries laboring with eleven language groups. It also operates twenty-six schools and two orphanages.
3. The RPCNEI has been a Member Church in the ICRC since 2001, and has Sister Church Relationships with the RCN-Liberated, the EPCEW, and the FCS.
4. The RPCNEI has been seeking a working relationship with the OPC since the OPC hosted the 2001 meeting of the ICRC in the Philadelphia area, but the remote location and perennial scheduling conflicts hindered the development of such until the fall of 2016, when the Committee on Foreign Missions (CFM) was able to undertake a prelimi-

nary survey of potential opportunities for cooperative labors. The CFM is now actively pursuing those labors.

4) That the 84th (2017) General Assembly accept the invitation extended to the OPC by the 2016 General Synod of the Evangelical Reformed Church Westminster Confession (ERKWB) to enter a Sister Church relationship (i.e., Ecclesiastical Fellowship).

Grounds:

1. The confessional standards of the ERKWB are the Westminster Confession of Faith and The Heidelberg Catechism.
2. The CEIR and the CFM are encouraged by the general direction of the ERKWB, by the steadfastness
with which the ERKWB goes about its work for the Lord, and by the opportunities for working together to advance the cause of Christ that continue to be explored.
3. The ERKWB has five congregations stretching from Vienna, Austria to Basel, Switzerland with two preaching stations in Southern Austria.
4. The ERKWB has been in Corresponding Relations with the OPC since 2012. The ERKWB has
sent fraternal a delegate to our 2012, 2013, 2014, 2015, and 2016 general assemblies.
5. For several years, Dr. L. Anthony Curto OPC missionary to Ethiopia has been working cooperatively on an informal basis with the congregations in Rankveil, Austria; Winterthur, Switzerland and; Basel, Switzerland and the CFM is exploring further opportunities for missionary labor with the ERKWB.

5) That the 84th (2017) General Assembly apologize to the Christian Reformed Churches in Australia (CRCA) for neglecting to clarify and pursue more diligently its Ecclesiastical Relationship with the CRCA, and move to regularize that Relationship by inviting the CRCA into Corresponding Relations.

Grounds:

1. The confessional standards of the CRCA are the Three Forms of Unity (the Belgic Confession, the Canons of Dort, and the Heidelberg Catechism), and since 1957, the Westminster Confession of Faith ("with the understanding that on those points where the Westminster Confession goes further than the Belgic Confession the office bearers and members of the churches will be bound to the latter only"—Observation 1 in the *Report of Advisory Committee 8 to the 8th [2013] Meeting of the ICRC*). The CRCA church order is based on the *Church Order of Dort*.
2. At last year's General Assembly, the Rev. Reinier Noppers brought greetings on behalf of the CRCA, which included the following:

> Currently we consist of some 57 churches and 10 church plants, with a total of approximately 9000 members, who come from all walks of life and many different nationalities. …
>
> Even as the Lord has blessed us in many ways, through the years we have also agonised over many difficult issues as we sought to remain faithful to God's word. In the area of women in office, we have allowed women into the diaconate, but with the strong proviso that in churches where women are appointed as deacons they are to remain separate from the session. …
>
> For many years we were a strong influence within the Reformed Ecumenical Council. As you may know, the REC ceased to exist in 2010 and became part of the much wider body known as the World Communion of Reformed Churches. This is a much broader body which includes many churches who have a Reformed heritage

but may no[t] uphold that heritage in a confessional sense. Our desire at the ecumenical level is for a strong confessional unity that is more than historical, to which end we have sought to join the ICRC and pray that at the plenary ICRC meeting next year our application will be accepted. In that mind we have also broken ties with the CRCNA, a decision necessary yet painful as the CRCNA had been of great assistance to the CRCA in our early formative years. …

Our connection with the OPC goes back to 1960, at which our Synod extended the offer of ecumenical fellowship. Our minutes in 1965 indicate a positive response, but it appears that despite some sporadic contact, the last of which appears to be some time in the 1990's, and some occasional cases of CRCA members being involved in your work in Uganda, we have had little contact in the past couple of decades. We appear to have "fallen off" your list of ecumenical relations, and I must confess you have been little more than an annotation on ours. It is my prayer that through our ongoing discussion this may not just be rectified but that a strong, vibrant and practical relationship may result.

3. A review of the *Minutes of the OPC General Assembly* regarding the nature of the Ecclesiastical Relationship with the CRCA (formerly known as the Reformed Churches of Australia) reveals the following:

- 29th (1962), pages 69–70: "(3) A communication was received informing the Committee [on Correspondence with Other Churches—the antecedent committee to the current CEIR] that the last Synod of the Australian Reformed Churches [*sic*], which met in Geelong in 1960, had decided to investigate the possibility of correspondence with the [OPC] and to report to the next Synod. … In response to this communication the Committee recommends that the Australian Reformed Churches [*sic*] be recognized as a sister communion subject to their acceptance of this relationship." … "It was moved to adopt the recommendation of the Committee contained in part (3) of its report. It was moved and carried to lay the motion on the table [and was not brought back for the remainder of that Assembly]."
- 30th (1963), pages 78–79: "The committee renews its recommendation that the General Assembly recognize the Australian Reformed Churches [*sic*] as a sister church, subject to their acceptance of this relationship." [This time the recommendation was adopted.]
- 32nd (1965), pages 72–73: "The committee extended invitations to the following churches to send fraternal delegates to this General Assembly: … Reformed Churches of Australia …." [At this same Assembly, the name of the OPC committee was changed to the Committee on Ecumenicity and Interchurch Relations (CEIR), and its functions were enumerated.]
- 33rd (1966), page 43: The Committee on Foreign Missions reported "It will be of interest to note that for 1966 the Reformed Churches of Australia have pledged to assist us in Ethiopia by contributing $1,100 annually toward the support of Miss [Anna] Strikwerda."
- 45th (1978), page 19: Communication 3, from the Reformed Churches of Australia, including the following sentence: "The Reformed Churches of Australia and the [OPC] have been Sister Churches for a number of years."
- 45th (1978), pages 116–117, 123: "NAPARC recommends the following church relationship policy to its constituent churches: …[The genesis of the current OPC rules regarding Ecclesiastical Fellowship]…." and the CEIR recommended that "the Assembly adopt the recommendations of NAPARC …

as the policy of the [OPC] in its relationship with other Reformed churches," which recommendation was adopted.

- 49th (1982), pages 125, 128: The General Assembly adopted the following recommendation of the CEIR: "8. That the General Assembly request the [CEIR] (a) to explore the possibility and advisability of the [OPC] seeking to establish a relationship of ecclesiastical fellowship with churches outside of the [USA], especially churches within the Reformed Ecumenical Synod, (b) to reexamine present fraternal relationships …."
- 51st (1984), page 107: The report of the CEIR summarizes the OPC's relationships at the time with other churches, as follows:

I. CONTACT WITH OTHER CHURCHES

A. Churches in official contact

Our church continues official contact with various other churches in several different ways on the denominational level:

1. By membership in the North American Presbyterian and Reformed Council (NAPARC)—five churches

2. By membership in the Reformed Ecumenical Synod (RES)—32 churches, in 18 countries

3. Directly with churches that have jointly with us approved a policy of fellowship entitled "Churches in Ecclesiastical Fellowship." These churches are members of NAPARC, and we normally exchange fraternal delegates for synods and general assemblies.

4. Directly with other churches, by means of correspondence and/or exchange of fraternal delegates, that:

a. Are members of the RES—Reformed Churches of Australia, …

- 62nd (1995), pages 208, 217–218: While the CRCA is not included in the "Present roll of churches in Ecclesiastical Fellowship," it is included in the list of churches abroad with which the committee seeks to maintain an active fellowship.
- 63rd (1996), page 281: The report of the CEIR included the following: "The RCAus at its synod in 1995 refused the strict cessationist view regarding prophecy…," and "The Committee has sent a communication to the RCAus which expressed concerns regarding their recent Synod meeting." In that communication, the CEIR addressed "the very troubling aspects of your 'Word and Spirit' decisions," as follows: "It is our united conviction that the Westminster Confession of Faith is correct when it speaks of 'those former ways of God's revealing his will unto his people [as] being now ceased.' It is also our conviction that this teaching of the Confession is in effect—if not in intention [*sic*]—nullified by the decision your Synod has taken. … And we, as brothers who have a burden for the welfare of your churches, plead with you most urgently to reverse this decision and to return to the classic Reformed view so clearly expressed in the Westminster Confession" (CEIR paper 96C033).
- 64th (1997), pages 29–31, 53: The General Assembly adopted the CEIR's proposed amendments to restructure the OPC's ecclesiastical relationships into three tiers. The General Assembly also determined to terminate the relationship of Ecclesiastical Fellowship with the CRCNA, following the decision of the CRCNA Synod to open the offices of minister and elder to women. The RCAus continued to be included in the list of churches abroad with which the committee seeks to maintain an active fellowship.
- 65th (1998): Beginning in 1998, the report of the CEIR focused on those churches abroad who were members of the ICRC and no longer usually listed by name

churches abroad that were neither (a) a member of the ICRC, or (b) a church with which the OPC had a bilateral relationship (of either Ecclesiastical Fellowship or Corresponding Relations), unless it was reporting on its active pursuit of such. The CRCA was not mentioned in General Assembly minutes except when they sent a fraternal delegate (2002), sent a letter of regret at being unable to send a delegate (2006), sent the Jameses to labor with the OPC Uganda Mission (2007 and 2008 reports of the Committee on Foreign Missions), and in the context of the relationship of the RCNZ to the CRCA and the concerns arising therefrom (2010–2012).

4. While the CEIR has been unable to find a specific reason(s) in writing as to why a relationship with the CRCA was not more actively pursued in the years since the late 1990s, we surmise that some combination of concerns regarding the "Word and Spirit" controversy in the theological college (and its potential impact on the training of the RCNZ's ministers), the action of the RCNZ to place its sister church relationship with the CRCA "under strain" and eventually to "down-grade" that relationship, the CRCA's continued membership in the RES (long the after the OPC left in 1988), the continuance of Ecclesiastical Fellowship with the CRCNA (long after the OPC terminated such in 1997), and perhaps the ordination of women to the office of deacon, resulted in the Committee's devoting its limited resources to pursuing other opportunities for fellowship with communions with which these concerns were not present.

5. In 2012 the Synod of the CRCA determined "[t]o send a fraternal delegate to a CRCNA Synod when invited and when feasible" (*Acts*, Article 31.7.1), "[t]o continue the fraternal relationship with OPC [*sic*] and alert the churches to any mission opportunities that present themselves" (*Acts*, Article 31.7.2), and to "[t]erminate membership in the WCRC" and "[s]eek membership of [*sic*] the ICRC" (*Acts*, Article 31.9.1). The report of its Committee for Ecumenical Relations included the following sentence in the paragraph regarding the CRCNA: "There are no urgent issues between our two Churches that we need to address" (Report 13, §4.1, in the *Acts*, page III–209).

6. In 2015 the Synod of the CRCA determined "[t]o reassess our relationship with the CRCNA and move to a CEF designation of 3.1; 3.2.1; 3.3.1; 3.5; (see appendix #20)" (*Acts*, Article 27.8.1) and "[t]o continue the fraternal relationship with OPC [*sic*] and alert the churches to any mission opportunities that present themselves" (*Acts*, Article 27.8.2). This "downgraded" CEF (i.e., Churches in Ecclesiastical Fellowship) designation for the CRCNA still mirrors the OPC's rules for (full) Ecclesiastical Fellowship:

3.2 eligibility for call of ministers from each other's churches;

OR

3.2.1 occasional pulpit fellowship (but no free transfer from the ministry of a church in fellowship with the CRCA);

3.3 free transfer of members, implying the acceptance of each other's membership certificates;

OR

3.3.1 Inter-communion and requested membership, upon suitable enquiries with the person(s) concerned.

Synod 2015 also determined "[t]o uphold the decision of Synod 2012 to withdraw its membership from the WCRC" (*Acts*, Article 27,10.1.3).

7. In 2013 the motion to receive the CRCA into membership of the ICRC narrowly failed to get the necessary two-thirds vote, and the ICRC determined (without dissent) "That the CRCA be encouraged to continue as observers and be encouraged to re-apply for membership in the ICRC at the conference in 2017" (*Proceedings of the 8th [2013] Meeting of the ICRC*, Article 69, pages 58–59). The Committee anticipates that

the CRCA will be received into membership of the ICRC at the 9th (2017) Meeting in July 2017.

8. "Corresponding Relations is that relationship in which mutual contact with another church is undertaken to become better acquainted with one another with a view towards entering into Ecclesiastical Fellowship at some time in the not-too-distant future…" (*Rules for Ecclesiastical Relationships of the Orthodox Presbyterian Church*, §B.2). Given recent developments in the CRCA—for which we are thankful—the Committee believes that Corresponding Relations is the appropriate vehicle for regularizing a formal bilateral relationship with our CRCA brothers.

6) That the 84th (2017) General Assembly amend the Rules for Ecclesiastical Fellowship (as adopted by the 45th [1978] General Assembly, Minutes of the 45th [1978] General Assembly, pages 116–117, 123; and as subsequently amended, Minutes of the 64th [1997] General Assembly, Articles 130 and 178, pages 29–31, 53; Minutes of the 67th [2000] General Assembly, Articles 149 and 151, pages 36–38; Minutes of the 73rd [2006] General Assembly, Articles 159–161, pages 41–43; and Minutes of the 79th [2012] General Assembly, Articles 64 and 66, pages 15–18) to read as follows—

- to insert following the first paragraph in Section B:

  With regard to those churches that are not geographically proximate to the OPC with which the OPC has a bilateral relationship, the Committee on Ecumenicity and Interchurch Relations (CEIR) shall periodically review those relationships to ascertain whether the desired substantial contact is being (or given the limited resources, is able to be) maintained. When the CEIR finds that, in God's providence, there has not been the desired significant contact for five or more years, it may propose to the upcoming General Assembly (and consult with its counterpart in the other church prior to doing so) that such Assembly inform the other church that, at the succeeding General Assembly, a proposal to adjust, without prejudice, such bilateral relationship to a relationship of Ecumenical Contact will be docketed for consideration as part of the regular annual report of the CEIR.

- Strike from B.1. the words, "and there might be considerable need for mutual concern and admonition.

—and that the amended Rules for Ecclesiastical Relationships be sent to the member churches of the ICRC and NAPARC for their information, comments, or advice.

Rules for Ecclesiastical Relationships of the Orthodox Presbyterian Church

Adopted by the 45th General Assembly (Minutes of the 45th [1978] General Assembly, pp. 116–117), amended by the 67th General Assembly (Minutes of the 67th [2000] General Assembly, pp. 36–38) amended by the 73rd General Assembly (Minutes of the 73rd [2006] General Assembly, pp. 41–43), and amended by the 79th (2012) General Assembly.

A. That we acknowledge the scriptural mandate (Ephesians 4) to express the unity of the church by entering into fellowship with other churches where it is consistent with biblical unity and truth as a visible demonstration of the unity of the church both to the church and to the world.

B. That our fellowship with other churches consists in three categories. Decisions to enter into or withdraw from such fellowship shall be decided by each church on an individual basis. Because the undertaking of a bilateral relationship of either Ecclesiastical Fellowship or Corresponding Relations carries with it a commit-

ment of substantial resources—in both time and expense—for its implementation, good stewardship of limited resources requires that these relationships ordinarily be reserved for situations in which the church seeking an ecclesiastical relationship with the OPC is either geographically proximate to the OPC (i.e., situated in North America), or has some other form of substantial contact or history with the OPC (e.g., missionary endeavors, transfers of members, etc.); other churches seeking an ecclesiastical relationship with the OPC are encouraged to seek membership in the ICRC and thereby enter into a relationship of Ecumenical Contact with the OPC.

With regard to those churches that are not geographically proximate to the OPC with which the OPC has a bilateral relationship, the Committee on Ecumenicity and Interchurch Relations (CEIR) shall periodically review those relationships to ascertain whether the desired substantial contact is being (or given the limited resources, is able to be) maintained. When the CEIR finds that, in God's providence, there has not been the desired significant contact for five or more years, it may propose to the upcoming General Assembly (and consult with its counterpart in the other church prior to doing so) that such Assembly inform the other church that, at the succeeding General Assembly, a proposal to adjust, without prejudice, such bilateral relationship to a relationship of Ecumenical Contact will be docketed for consideration as part of the regular annual report of the CEIR.

1. 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. It is to be implemented where possible and desirable by:
    a. Exchange of fraternal delegates at major assemblies
    b. Occasional pulpit fellowship (by local option)
    c. Intercommunion, including ready reception of each other's members at the Lord's Supper but not excluding suitable inquiries upon requested transfer of membership, as regulated by each session (consistory)
    d. Joint action in areas of common responsibility
    e. Consultation on issues of joint concern, particularly before instituting changes in polity, doctrine, or practice that might alter the basis of the fellowship
    f. The exercise of mutual concern and admonition with a view to promoting Christian unity
    g. Agreement to respect the procedures of discipline and pastoral concern of one another
    h. Exchange of Minutes (Acts) of the major assemblies
    i. Exchange of denominational church directories (yearbooks)
    j. Exchange of the most recently published edition of the confessional standards
    k. Exchange of the most recently published edition of the (Book or Manual of) Church Order
    l. Exchange of the most recent denominationally published edition of hymnals or Psalters

Grounds:

1. Desired fruitful ecumenical relations between the OPC and other churches not geographically proximate do not always develop as envisioned, nor are they always maintained as

initially hoped when the relationship was initiated.

2. The adjustment of a relationship, without prejudice is a helpful tool, especially given the constraints of distance, and limited financial and personnel resources available to nurture interchurch relationships.

3. Such a rule is by analogy, a type of administrative discipline that simply recognizes an emerging reality in cases where providence has indicated a growing *distance* in a bilateral relationship, a *distance* that has not been caused by some clear theological or ethical deformation. As not all cases of pastoral discipline require full judicial process, so not all interchurch relations need to be adjusted by some sort of formal disciplinary process.

7) That, in the event the General Synod of the Reformed Churches in the Netherlands Meppel 2017 ("the RCN") determines, before the conclusion of the 9th (2017) Meeting of the International Conference of Reformed Churches ("the ICRC"), which is scheduled to meet in Jordan, Ontario, on July 12–19, 2017, to open the special offices of minister of the Word of God and/or ruling elder to persons who are biblically disqualified from such offices, the 84th (2017) General Assembly of the Orthodox Presbyterian Church, pursuant to *Form of Government* XII.3., constitute the four duly elected OPC delegates to that meeting of the ICRC a Commission of this Assembly until the next (85th [2018]) General Assembly, to act on behalf of and with the full power of the General Assembly on any and all matters pertaining to the membership of the RCN in the ICRC, including the authority to propose to the 9th (2017) Meeting of the ICRC, as the Commission deems appropriate, that the RCN be suspended, pursuant to Article IV.4 of the *Constitution* of the ICRC, from membership in the ICRC.
Ground:

While we pray that implementation of the proposed recommendation is unnecessary, given present circumstances, the recommendation represents a reasonable and prudent action to protect the integrity of the ICRC, which plays a vital role in the structure of our own ecclesiastical relationships.

89. ADVISORY COMMITTEE 6. Mr. Sallade presented the report of Advisory Committee 6 as follows:

> The Advisory Committee met with Messrs. Jack Sawyer, Chuck Muether, Mark Bube, and Anthony Curto from the Committee on Ecumenicity and Interchurch Relations. In addition to reviewing the committee's report, we heard from various fraternal delegates. We give thanks to our Lord for the work of the CEIR and their efforts to give a visible expression to the unity of Christ.
>
> Recommendations:
>
> 1. Advisory Committee 6 is silent on the committee's report and recommendations 1-6 (pp. 1125–1132), and the committee's supplemental report and its recommendation (p. 1142).
>
> 2. That the General Assembly receive communications 2, 3, 5, 7, and 9 for information.

90. FELLOWSHIP WITH THE FREE CHURCH OF SCOTLAND (CONTINUING). Recommendation 1 of the Committee on Ecumenicity and Interchurch Relations was adopted, that the General Assembly invite the Free Church of Scotland (*Continuing*) into a relationship of Ecclesiastical Fellowship. (§88)

91. FELLOWSHIP WITH THE BIBLE PRESBYTERIAN CHURCH. Recommendation 2 of the Committee on Ecumenicity and Interchurch Relations, that the General Assembly

invite the Bible Presbyterian Church into a relationship of Ecclesiastical Fellowship, was adopted without dissent. (§88)

92. RECESS AND RECONVENE. The Assembly recessed at 3:20 p.m. after Mr. Sawyer led in prayer giving thanks for the renewing relationship between the Orthodox Presbyterian Church and the Bible Presbyterian Church. The Assembly reconvened at 3:35 p.m. and sang "Praise, My Soul, the King of Heaven." Mr. Eckardt led in prayer.

93. FRATERNAL ADDRESS. Mr. Sawyer introduced the Rev. Lee Johnson, fraternal delegate of the Reformed Church of the United States. Mr. Johnson addressed the Assembly. Mr. Curto led in prayer for the Reformed Church of the United States.

94. REFORMED PRESBYTERIAN CHURCH, NORTH EAST INDIA. Recommendation 3 of the Committee on Ecumenicity and Interchurch Relations, regarding entering into Corresponding Relations with the RPCNEI, was adopted. (§88)

95. EVANGELICAL REFORMED CHURCH WESTMINSTER CONFESSION. Recommendation 4 of the Committee on Ecumenicity and Interchurch Relations, that the General Assembly accept the invitation extended to the OPC by the 2016 General Synod of the Evangelical Reformed Church Westminster Confession (ERKWB) to enter a Sister Church relationship (i.e., Ecclesiastical Fellowship), was adopted. (§88)

96. THE CHRISTIAN REFORMED CHURCHES IN AUSTRALIA. Recommendation 5 of the Committee on Ecumenicity and Interchurch Relations, that the General Assembly apologize to the Christian Reformed Churches in Australia (CRCA) for neglecting to clarify and pursue more diligently its Ecclesiastical Relationship with the CRCA, and move to regularize that Relationship by inviting the CRCA into Corresponding Relations, was adopted. (§88)

97. RULES FOR ECCLESIASTICAL FELLOWSHIP AMENDED. Recommendation 6 of the Committee on Ecumenicity and Interchurch Relations was adopted as proposed in §88, amending the Rules for Ecclesiastical Fellowship.

98. COMMISSION ESTABLISHED. Recommendation 7 of the Committee on Ecumenicity and Interchurch Relations, establishing delegates to the ICRC as a commission of this General Assembly as proposed in §88, was adopted.

99. ELECTION. The floor was opened for nominations for the Committee on Ecumenicity and Interchurch Relations for the class of 2020. The following were nominated: Messrs. C. Muether, Sawyer, and Van Dixhoorn. In the absence of other nominations they were declared elected. Mr. Sallade led in prayer for the Committee on Ecumenicity and Interchurch Relations.

100. APPEALS AND COMPLAINTS. Mr. Mallin presented the report of the Committee on Appeals and Complaints (see pp. 347–53). The recommendations of the Committee appear under consideration of each Appeal, below (§102, 113, 135).

101. ADVISORY COMMITTEE 10. Mr. Pointer reported for Advisory Committee 10 as follows:

In its consideration of Appeals 1–4, the Advisory Committee met with Matthew Kingsbury (appellant), Archibald Allison, Curtis Moleterno, and W. Blair Watkinson II (representing the Presbytery of the Dakotas), as well as James Gidley (representing the session of Grace OPC, Sewickley), and Jonathan Hutchison (representing the Presbytery of Ohio).

I. Procedural Recommendations

A. Advisory Committee 10 is silent with regard to the report of the Committee on Appeals and Complaints (CAC) and its recommendations.

B. With regard to Appeal 1 AC 10 recommends the following procedure for hearing the complaint brought on appeal against the Presbytery of the Dakotas:
   1. Report of the CAC with respect to Appeal 1 – 10 minutes
   2. Presentation by the Appellant – 10 minutes
   3. Presentation by the Presbytery of the Dakotas – 10 minutes
   4. Presentation by AC 10 – 5 minutes
   5. Questions from the Assembly – 20 minutes
   6. Final remarks from the Presbytery of the Dakotas – 5 minutes
   7. Final remarks from the Appellant – 5 minutes
   8. Debate and vote by the Assembly

C. With regard to Appeals 2–4 AC 10 recommends the following:
   1. That the presentations on complaints brought on appeals be heard together (but that actions on the complaints be taken separately).
   2. That the assembly adopt the following procedure for hearing the complaints:
      a. Presentation by the CAC with respect to Appeals 2–4 – 10 minutes
      b. Presentation by the Appellant – 20 minutes
      c. Presentation by the Presbytery of Ohio – 20 minutes
      d. Presentation by AC 10 – 5 minutes
      e. Questions from the Assembly – 30 minutes
      f. Final remarks from the Presbytery of Ohio – 5 minutes.
      g. Final remarks from the Appellant – 5 minutes
      h. Debate and vote by the Assembly.

II. Recommendations Regarding the Disposition of the Appeals

A. Appeal 1
   Advisory Committee 10 recommends that the complaint brought on appeal not be sustained.
   (Note: Advisory Committee 10 adopted this recommendation by a vote of 14-0.)

B. Appeals 2–4
   Advisory Committee 10 recommends that the three complaints brought on appeals not be sustained.
   (Note: Advisory Committee 10 adopted these recommendations by a vote of 14-0.)

102. APPEAL 1. Mr. Pontier presented the procedural recommendation of Advisory Committee 10 concerning Appeal 1 (§101). Recommendation B of the Advisory Committee was adopted. Mr. Mallin presented the recommendation of the Committee on Appeals and Complaints that the complaint on appeal be found in order and properly before the Assembly. The recommendation was adopted.

103. PRESENTATION BY APPELLANT. By general consent the Rev. Matthew W. Kingsbury was granted the privileges of the floor for the purposes of his appeals. Mr. Kingsbury gave his presentation as appellant.

104. PRESENTATION BY THE PRESBYTERY OF THE DAKOTAS. Mr. Allison gave the presentation by the Presbytery of the Dakotas.

105. PRESENTATION BY ADVISORY COMMITTEE. Mr. Pontier gave the presentation of the Advisory Committee.

106. FINAL REMARKS BY THE PRESBYTERY. There being no questions during the time allotted for them, Mr. Alison presented final remarks on behalf of the Presbytery.

107. FINAL REMARKS BY THE APPELLANT. Mr. Kingsbury presented his final remarks as appellant.

108. RECESS. The Assembly recessed at 5:15 p.m. after Mr. Van Doodewaard led in prayer.

Friday Evening, June 2, 2017

109. RECONVENE. The Assembly reconvened at 6:45 p.m. The Assembly sang "The Ends of All the Earth Shall Hear." Mr. Dickinson led in prayer.

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

111. APPEAL 1 NOT SUSTAINED. The Moderator put the question, "Shall Appeal 1 be sustained?" Appeal 1 was not sustained. Mr. Doe prayed for the Presbytery of the Dakotas and for Messrs. Kingsbury and Reed.

112. APPEALS 2–4: Mr. Pontier presented the procedural recommendation of Advisory Committee 10 (§101). Recommendations C. 1 and 2 were adopted.

113. PRESENTATION BY APPEALS AND COMPLAINTS. Mr. Strange presented the report of the Committee on Appeals and Complaints with respect to Appeals 2–4, including the recommendation that the complaints on appeal be found in order and properly before the Assembly. The recommendation was adopted.

114. PRESENTATION BY APPELLANT. Mr. Gidley gave the presentation of the appellant.

115. PRESENTATION BY THE PRESBYTERY OF OHIO. Mr. Hutchison gave the presentation of the Presbytery of Ohio.

116. PRESENTATION BY ADVISORY COMMITTEE. Mr. Pontier gave the presentation of the Advisory Committee.

117. FRATERNAL ADDRESS. Mr. Sawyer introduced the Rev. Stephen Rhoda, fraternal delegate of the Reformed Presbyterian Church of North America. Mr. Rhoda addressed the Assembly. Mr. Story led in prayer for the Reformed Presbyterian Church of North America.

118. RECESS. The Assembly recessed at 8:30 p.m. after Mr. Sterrett led in prayer.

Saturday Morning, June 3, 2017

119. RECONVENE. The Assembly reconvened at 8:00 a.m. The Assembly sang "Christ Is Made the Sure Foundation." Mr. Mullinix led in prayer.

120. FRATERNAL ADDRESS. Mr. Sawyer introduced the Rev. Reinier Noppers, fraternal delegate of the Christian Reformed Churches of Australia. Mr. Noppers addressed the Assembly. Mr. Doll led in prayer for the Christian Reformed Churches of Australia.

121. APPEALS 2–4 (QUESTIONS). Questions were asked of the appellant and the representatives of the Presbytery of Ohio.

122. FINAL REMARKS, PRESBYTERY. Mr. Hutchison presented final remarks for the Presbytery of Ohio.

123. FINAL REMARKS, APPELLANT. Mr. Gidley presented his final remarks as appellant.

124. APPEAL 2 NOT SUSTAINED. The Moderator put the question, "Shall Appeal 2 be sustained?" The appeal was not sustained.

125. RECESS AND RECONVENE. The Assembly recessed at 10:00 a.m. after Mr. Van Meerbeke led in prayer. The Assembly reconvened at 10:20 a.m. and sang "How Vast the Benefits Divine." Mr. VanDelden led in prayer.

126. FRATERNAL ADDRESS. Mr. Sawyer introduced Mr. Pierre Legault, fraternal delegate of the Eglise Reformee du Quebec. Mr. Legault addressed the Assembly. Mr. Fry prayed for the Eglise Reformee du Quebec.

127. APPEAL 3 NOT SUSTAINED. The Moderator put the question, "Shall Appeal 3 be sustained?" The appeal was not sustained.

128. APPEAL 4 NOT SUSTAINED. The Moderator put the question, "Shall Appeal 4 be sustained?" The appeal was not sustained.

129. RECONCILIATION COMMITTEE. It was moved to establish a special committee. An amendment was proposed. The motion was referred to Advisory Committee 10 to report back to this Assembly. (See §202)

130. APPEAL 5—WARNING. The Moderator read the warning of *The Book of Discipline* IV.A.1.a.

131. ADVISORY COMMITTEE 10 (APPEAL 5). Mr. Pontier presented the report of Advisory Committee 10 with respect to Appeal 5 as follows:

I. Procedural Recommendations
   A. That David King be given the privilege of the floor for the consideration of Appeal 5.
   B. That Standing Rule V.13. be suspended for the consideration of Appeal 5.
   C. With regard to Appeal 5 the committee recommends:

That the following procedure be adopted by the Assembly in order to hear the appeal of Mr. Kingsbury against the decision of the Presbytery of the Dakotas.

a. Presentation by the Committee on Appeals and Complaints – 10 minutes
b. Presentation by the Appellant – 20 minutes
c. Presentation by the Presbytery of the Dakotas – 20 minutes
d. Presentation by Advisory Committee 10 – 10 minutes
e. Questions from the Assembly – 30 minutes
f. Final remarks from the Presbytery of the Dakotas – 5 minutes
g. Final remarks from the Appellant – 5 minutes
h. Debate and vote by the Assembly.

II. Recommendation re: the Disposition of Appeal 5.

With regard to Appeal 5 (a judicial appeal) Advisory Committee 10 recommends:

1. That Specification of Error 1 not be sustained.
2. That Specification of Error 2 be sustained. Should Specification of Error 2 be sustained, Advisory Committee 10 recommends that the Assembly determine that the error is not of such importance as to require a reversal or modification of the judgment.
3. That Specification of Error 3 be sustained. Should Specification of Error 3 be sustained, Advisory Committee 10 recommends, in the light of the fact that the POD rescinded its action of Sept. 28, 2016, that the Assembly determine that the error is not of such importance as to require a reversal or modification of the judgment.
4. That Specification of Error 4 not be sustained.
5. That Specification of Error 5 not be sustained.
6. That Specification of Error 6 not be sustained.
7. That Specification of Error 7 not be sustained.
8. That Specification of Error 8 not be sustained.
9. That Specification of Error 9 not be sustained.

132. APPEAL 5. Recommendation I.A. of the Advisory Committee was adopted and Mr. D. King was given the privileges of the floor.

133. STANDING RULE SUSPENDED. Recommendation I.B. of the Advisory Committee was adopted that Standing Rule V.13 be suspended for the consideration of Appeal 5.

134. PROCEDURAL RECOMMENDATION ADOPTED. Recommendation I.C. of the Advisory Committee was adopted, setting procedures for considering the appeal.

135. PRESENTATION BY COMMITTEE ON APPEALS AND COMPLAINTS. Mr. Mallin gave the presentation by the Committee on Appeals and Complaints, including the recommendation that Appeal 5 be found in order and properly before the Assembly. The recommendation was adopted.

136. PRESENTATION BY APPELLANT. By general consent the order of the day for the start of the devotional time was extended by five minutes. Mr. Kingsbury delivered his presentation as Appellant.

137. DEVOTIONS. The order of the day having arrived, the Assembly sang “I Greet Thee, Who My Sure Redeemer Art.” Mr. Weldeyesus read Jeremiah 3:15–18, delivered a message entitled “Shepherds after God’s Own Heart,” and led in prayer.

138. RECESS. The Assembly recessed at 12:10 p.m. to reconvene (by general consent) at 1:30 p.m.

Saturday Afternoon, June 3, 2017

139. RECONVENE. The Assembly reconvened at 1:30 p.m. The Assembly sang "Guide Me, O Thou Great Jehovah." Mr. Patton led in prayer.

140. APPROVAL OF MINUTES. The Assistant Clerk presented the minutes of Wednesday evening through Friday afternoon (§13–79). The Moderator declared them approved as corrected.

141. FRATERNAL ADDRESS. Mr. Sawyer introduced the Rev. Andrew Compton, fraternal delegate of the United Reformed Churches in North America. Mr. Compton addressed the Assembly. Mr. Mehne led in prayer for the United Reformed Churches in North America.

142. APPEAL 5 (PRESENTATION BY THE PRESBYTERY). Mr. Allison delivered the presentation by the Presbytery of the Dakotas.

143. WARNING. The Moderator again read the warning of *The Book of Discipline* IV.A.1.a.

144. PRESENTATION BY ADVISORY COMMITTEE. Mr. Pontier delivered the presentation by Advisory Committee 10.

145. QUESTIONS. Questions were asked of the Appellant, the Presbytery, and the Advisory Committee.

146. FINAL REMARKS BY THE PRESBYTERY. Mr. Allison presented the final remarks for the Presbytery of the Dakotas.

147. FINAL REMARKS BY THE APPELLANT. Mr. Kingsbury presented his final remarks as the Appellant.

148. RECESS AND RECONVENE. The Assembly recessed at 3:15 p.m. and reconvened at 3:35 p.m. The Assembly sang "Holy, Holy, Holy!" Mr. Tricarico led in prayer.

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

150. WARNING. The Moderator again read the warning of *The Book of Discipline* IV.A.1.a. He indicated that for each specification he would put the question, "Shall the specification of error be sustained?"

151. APPEAL OF RULING OF MODERATOR. The Moderator ruled that the Standing Rules VI.D., VII.1., XIV.1. meant that there were no limitations to debate during the time that the Assembly was sitting in judicial capacity. Appeal was taken from the ruling of the Moderator. The ruling of the Moderator was not sustained.

152. SPECIFICATION OF ERROR 1 NOT SUSTAINED. Specification of error 1 was not sustained.

153. SPECIFICATION OF ERROR 2 SUSTAINED. Specification of error 2 was sustained. The Moderator announced that he would put the question, "Is the error of such importance as to require a reversal or modification of the judgment?" On motion it was determined that consideration of this question and any further questions regarding the importance of the error of a specification be postponed until after action on all of the specifications of error.

154. SPECIFICATION OF ERROR 3. The Assembly began its debate on whether to sustain Specification of error 3. (Consideration of Appeal 5 resumes at §171.)

155. RECESS. The Assembly recessed at 5:20 p.m. after Mr. Gaffin led in prayer.

Sunday, June 4, 2017

On Sunday morning, June 4, 2017, commissioners worshiped at various Orthodox Presbyterian Churches in the area. In the evening a combined worship service for the Orthodox Presbyterian Churches in the greater Chicago area and for the General Assembly was conducted by Covenant Orthodox Presbyterian Church, Orland Park, Illinois. The service began at 6:00 p.m. Following the reading of 2 Chronicles 9:1–12, Psalm 43, and Hebrews 12:1–17, the Rev. Iain Wright preached a sermon entitled, "For the Joy Set before Us." The offering for Worldwide Outreach was in the amount of $5,504.71.

Monday Morning, June 5, 2017

156. RECONVENE. The Assembly reconvened at 8:30 a.m. The Assembly sang "Come, Thou Almighty King." Messrs. Winslow and Strange led in prayer.

157. ECUMENICITY. Mr. Sawyer read Communication 10 from the Evangelical Presbyterian Church of England and Wales. By general consent it was received for information. Mr. Sawyer led in prayer for the church.

158. DOCKET AMENDED. By general consent the docket was amended to recess at 2:45 p.m. for the Wingard reception.

159. OVERTURE 1. The Assembly began its consideration of Overture 1 (p. 40). The Presbytery of the Dakotas did not provide a representative to give a presentation to the Assembly.

160. ADVISORY COMMITTEE 8 (OVERTURE 1). Mr. Swinburnson presented the report of Advisory Committee 8 with respect to Overture 1 as follows:
Advisory Committee 8 recommends regarding overture 1:

That the 84th General Assembly of the Orthodox Presbyterian Church grant Overture 1 and direct the Statistician to add average weekly attendance at a second worship service, on the Lord's Day, for the months of May and November in the annual statistical report to the General Assembly of the Orthodox Presbyterian Church.

Advisory Committee 8 grounds:

1. Since the Directory of Worship "highly advises" an evening service, it is reasonable

that a record regarding attendance at that service be recorded.

2. Since Sunday School stats are recorded, and Sunday School is not required or "highly advisable," it seems reasonable to record second service on the Lord's Day stats.

3. A second Lord's Day service is not required but "highly advisable". The local session determines the Lord's Day services and the approval of this overture would not change that.

4. The Statistician has reported that it is feasible to comply with this request.

5. The Presbytery of Southern California has reported silence regarding Overture 1.

161. QUESTIONS. Representatives of the Presbytery of the Dakotas and Advisory Committee 8 responded to questions.

162. ACTION ON OVERTURE 1. The Moderator put the question, "Shall Overture 1 be granted?" The overture was not granted.

163. OVERTURE 2. The Assembly began its consideration of Overture 2 (pp. 60–61), in the following amended form:

> That the 84th General Assembly grant the overture and establish a study committee of five members that would clarify the nature and role of the accusers in the 2nd meeting of an ecclesiastical trial with the purpose of amending the BD, and establish a budget of $5,000 to report back to the 85th General Assembly.

164. OVERTURE 2. Messrs. Fesko and Keele gave the presentation of the Presbytery of Southern California concerning Overture 2.

165. ADVISORY COMMITTEE 9 (OVERTURE 2). Mr. Robbins reported for Advisory Committee 9 as follows:

Advisory Committee 9 reviewed and discussed Overture 2, submitted by the Presbytery of Southern California. The Advisory Committee met with representatives from the Presbytery of Southern California, in order to get clarification and ask questions regarding the Overture. At the heart of this matter is a disagreement over whether *Book of Discipline* III, 7.c., "Furthermore, if a person who has brought the charge requests the judicatory to assume responsibility for prosecuting the case, the judicatory shall bring the charge, provided the preliminary investigation warrants instituting judicial process," limits the right to prosecute the charge to the judicatory only or whether it could in fact be retained by the accuser.

Recommendation:

> That Overture 2 be referred to the Committee on Appeals and Complaints with a recommendation that consideration be given to addressing the perceived ambiguity, without recommendation as to whether the *Book of Discipline* requires amendment.

166. QUESTIONS. Representatives of the Presbytery and of the Advisory Committee responded to questions.

167. OVERTURE 2 PLACED ON THE FLOOR. The Assembly began to debate Overture 2.

168. RECESS AND RECONVENE. The Assembly recessed at 10:00 a.m. and reconvened at 10:20 a.m. The Assembly sang "Glorious Things of Thee Are Spoken," and Mr. Carter led in prayer.

169. ACTION ON OVERTURE 2. The recommendation of Advisory Committee 9 was adopted in the following amended form: that the petition of Overture 2 be referred to the Committee on Appeals and Complaints with a recommendation that consideration be given to addressing the perceived ambiguity, without prejudice as to whether the *Book of Discipline* requires amendment. Mr. Robbins prayed for the Committee on Appeals and Complaints and for the Presbyteries of the Dakotas and Southern California.

170. WARNING. The Moderator again read the warning of *The Book of Discipline* IV.A.1.a.

171. APPEAL 5 (continued). The Assembly resumed its consideration of Appeal 5 (see §154).

172. DEVOTIONS. The order of the day having arrived, the Assembly sang "God, Be Merciful to Me." Mr. Ellis led in prayer and read Hosea 14. He delivered a message entitled "Return to Yahweh," and led in prayer.

173. RECESS. The Assembly recessed at 12:01 p.m. after the Moderator led in prayer.

Monday Afternoon, June 5, 2017

174. RECONVENE. The Assembly reconvened at 1:15 p.m. The Assembly sang "Thy Works, Not Mine, O Christ." Mr. Jesse Montgomery led in prayer.

175. APPROVAL OF MINUTES. The Assistant Clerk presented the minutes of Friday afternoon through Saturday afternoon (§80–147). The Moderator declared them approved as corrected.

176. WARNING. The Moderator again read the warning of *The Book of Discipline* IV.A.1.a.

177. SPECIFICATION OF ERROR 3 SUSTAINED. Specification of error 3 was sustained.

178. SPECIFICATION OF ERROR 4 NOT SUSTAINED. Specification of error 4 was not sustained.

179. SPECIFICATION OF ERROR 5 NOT SUSTAINED. Specification of error 5 was not sustained.

180. SPECIFICATION OF ERROR 6 NOT SUSTAINED. Specification of error 6 was not sustained.

181. RECOGNITION OF WINGARDS. The order of the day having arrived, the Assembly recognized the missionary service of the Rev. and Mrs. Brian T. Wingard in Africa from 1994 through 2016. The Assembly sang "O for a Thousand Tongues to Sing." Mr. Bube read the resolution of thanks which the Committee on Foreign Missions had adopted:

> The Committee on Foreign Missions of the Orthodox Presbyterian Church hereby makes known to the Rev. Dr. Brian T. Wingard and his wife, Dorothy, our deep thankfulness to the Lord for you, His servants, and for your twenty-three years of dedicated service to the Church of the Lord Jesus Christ. Answering the Lord's call through His

church to missionary service, you were ordained to the gospel ministry on December 10, 1993, and the very next day you were married—and the next month you were off to Kenya to teach at the Reformed Theological College of East Africa in Eldoret (1994–1997), living in a simple house and carrying water in buckets from a nearby creek. In answer to your and our prayers, some of the men you taught have gone on in the following decades to positions of leadership in their respective churches, a testimony to our Lord's grace working through you. In 1998 you relocated to Uganda, to teach at the Westminster Theological College in Mbale (1998–2001), becoming only the second missionary family on that field. Again we saw the Lord's grace and mercy in sparing your lives when you were attacked in your home in the middle of the night in October 2001 and left tied up for hours.

When it pleased the Lord to allow us to return to Eritrea in 2002 (having been expelled from that country in 1997), you served both as the director of the Mehrete Yesus Evangelical Presbyterian Theological College in Asmara and as an evangelist working with the three congregations of MYEPC (2002–2006). The Lord continued to bless your labors richly, and today your graduates are serving Christ's church among the Eritrean diaspora, applying what they learned sitting under your patient instruction in the places to which the Lord has brought them. When we were again expelled from Eritrea in 2007, you were again redeployed to Mbale, Uganda, where you taught at the Knox Theological College (2007–2011), and when an opportunity opened, you relocated a fourth time to South Africa to teach at the Mukhanyo Theological College in KwaMhlanga (2011–2016), where you labored until you retired from active missionary service. In all of these labors, you brought a zeal for God's glory, a servant's heart, and a steadfast commitment to the Scriptures as the only infallible rule of faith and practice, and to our confessional standards as containing the system of doctrine taught in the Scriptures. And wherever you were stationed, Dorothy served in various supporting capacities in the theological colleges where her husband labored, taught women's Bible studies and in the Sunday schools, and was ever ready to provide hospitality to students and visitors, providing a godly example of the excellent wife (Prov. 31).

Your toil has not been in vain in the Lord. You have both planted and watered, and God will give the increase in His time. The Word which you have proclaimed will not return without accomplishing what He desires. May you continue to run the race that is set before you, fixing your eyes on Jesus, who for the joy set before Him, endured the cross, despising the shame, and sat down at the right hand of the throne of God. How beautiful are the feet of those who bring glad tidings of good things. To God be the glory!

Mr. Bube reported that the Committee had designated the Rev. Dr. Brian T. Wingard as Missionary Emeritus. He also showed pictures reflecting the service of the Wingards. The Assembly gave the Wingards a standing ovation.

Mr. Wingard addressed the Assembly. Mr. Bube led in prayer. He announced that there was a reception for the Wingards during the recess.

182. RECESS AND RECONVENE. The Assembly recessed at 3:01 p.m. and reconvened at 3:35 p.m. The Assembly sang "The Lord's Prayer," and Mr. D. Watson led in prayer.

183. WARNING. The Moderator again read the warning of *The Book of Discipline* IV.A.1.a.

184. SPECIFICATION OF ERROR 7 NOT SUSTAINED. Specification of error 7 was not sustained.

185. SPECIFICATION OF ERROR 8 SUSTAINED. Specification of error 8 was sustained.

186. SPECIFICATION OF ERROR 9 SUSTAINED. Specification of error 9 was sustained.

187. SEVERITY OF ERROR. The Moderator announced that on each sustained specification of error he would put the question, "Is the error of such importance as to require a reversal or modification of the judgment?" A substitute was proposed and then amended. The action of the Assembly was taken following the recess (§192).

188. RECESS. The Assembly recessed at 5:15 p.m. after Mr. Fesko led in prayer.

Monday Evening, June 5, 2017

189. RECONVENE. The Assembly reconvened at 6:45 p.m. with the singing of "Crown Him with Many Crowns." Mr. Shaw led in prayer.

190. ORDER OF THE DAY AMENDED. On motion the order of the day was amended to postpone consideration of the reports of the Committee to Examine Presbyterial Records and the Committee to Examine Standing Committee Records until after the conclusion of consideration of Appeal 5.

191. WARNING. The Moderator again read the warning of *The Book of Discipline* IV.A.1.a.

192. ACTION ON APPEAL 5. The Assembly determined that the sustained specifications of error (2, 3, 8, and 9) are of such importance as to require reversing the judgment of the presbytery. At Mr. Gorrell's request his negative vote was recorded. Mr. Keele led in prayer.

193. PRESBYTERIAL RECORDS. Mr. Picknally presented the report of the Committee including the following recommendations:

I. That the responses to exceptions taken at the 2016 GA be deemed sufficient for the following presbyteries: Central US, Mid-Atlantic, New Jersey, and Southeast.

II. That the minutes of the following Presbyteries be approved without notation or exception: Mid-Atlantic and Northern California and Nevada.

III. That the minutes of the following Presbyteries be approved with notation(s) and no exceptions:

- A. Central Pennsylvania
- B. Central United States
- C. Dakotas
- D. Michigan and Ontario
- E. New York and New England
- F. Northwest
- G. Southeast

IV. That the minutes of the following Presbyteries be approved with notation(s) and the listed exception(s):

A. Connecticut and Southern New York

a.	page 2016-17	n/a	There is no record of the appointment of a clerk pro-tem in absence of the stated clerk (rule 6).

B. Midwest

a.	page 261	§I	Meeting opened with prayer is not recorded (rule 10).

b.	page 266	§F	A relationship between a minister and a congregation was dissolved. The concurrence of both parties is not noted (*Form of Government* XXIV.4).
c.	page 276	§G	A relationship between a minister and a congregation was dissolved. The concurrence of both parties is not noted (*Form of Government* XXIV.4).

C. New Jersey

a.	page 56		It was not recorded that the minutes of the 02/27/16 meeting were approved (rule 11).

D. Ohio

a.	page 153	§3	The relationship between a minister and a congregation was dissolved. There is no indication in the minutes that the pulpit was declared vacant after the dissolution (*Form of Government* XXII, 12.a).
b.	page 153	§3	A ministerial relationship was dissolved. There is no indication in the minutes that the minister concurred with the congregation's desire to dissolve the relationship (*Form of Government* XXIV, 2).

E. Philadelphia

a.	page 1174		It is not recorded that the meeting was closed with prayer (rule 10).
b.	page 1177		Missing items number 5 and 6, including approval of minutes from Sept. 17, 2016 and Oct. 7, 2016 (rule 11).

F. South

a.	page 720	line 68	Hospitalization insurance is not indicated in the terms of a call (rule 12.c).

G. Southern California

a.	pages 719, 729	item 6 line 13	It is stated in the minutes that only one testimonial was received for a ministerial candidate. *Form of Government* XXIII, 12.a call for evidence that "shall include written testimonials from qualified persons…."
b.	page 727	(1)	*Form of Government* XXIII 12.a requires that "This evidence shall include written testimonials from qualified persons..." There is no indication in the minutes that such written testimonials were received or read.

H. Southwest

a.	page 16-2	§25.2	The terms of the call to Robert Canode are missing from the minutes (rule 12.b; 12.c).

The recommendations were adopted.

194. STANDING COMMITTEE RECORDS. Mr. Keele presented the report of the Committee to Examine Standing Committee Records as follows:

1. That the following minutes be approved without exception and without notations:
   Committee on Appeals and Complaints
   Committee on Arrangements
   Committee on Chaplains and Military Personnel

Committee on Christian Education
Committee on Coordination
Committee on Diaconal Ministries
Committee on Pensions

2. That the following minutes be approved without exception and with notations:
Committee on Foreign Missions
Committee for the Historian
Committee on Ecumenicity and Interchurch Relations

3. That the following minutes be approved with notations and with one exception each:
The Trustees of the Orthodox Presbyterian Church
Page 14, line 26: The time of adjournment not recorded.
Committee on Home Missions and Church Extension:
Page 246: Selection of secretary pro-tem not indicated (Rule 6)

The recommendations were adopted.

195. ELECTION (APPEALS AND COMPLAINTS). The floor was opened for nominations for the Committee on Appeals and Complaints for the class of 2020. The following were nominated: Messrs. Thomas C. Crumplar (Wilmington, DE), Hutchison, Keele, Pontier, and Willet. Messrs. Pontier and Willet were elected. Nominations were opened for the class of 2019: Messrs. Crumplar and Hutchison were nominated. Mr. Hutchison was elected. Nominations were opened for an alternate to the committee. Messrs. Crumplar and Jason C. Kirklin were nominated. Mr. Crumplar was elected. Mr. Bond led in prayer for the work of the Committee.

196. CHAPLAINS AND MILITARY PERSONNEL. Mr. Dickinson presented the report of the Committee on Chaplains and Military Personnel (pp. 354–59).

197. ADVISORY COMMITTEE 7. Mr. Peppo reported the silence of Advisory Committee 7 with respect to the report of the Committee on Chaplains and Military Personnel.

198. ELECTION. The floor was opened for nominations for the Committee on Chaplains and Military Personnel for the class of 2020. The following were nominated: *Ruling elders*: Messrs. Michael W. Jennings (CAPT, USN. Ret.) and Mark W. Rogers (Col. USMC, Ret.). In the absence of other nominations they were declared elected. Mr. Peppo prayed for the work of the committee.

199. HISTORIAN AND COMMITTEE FOR THE HISTORIAN. Mr. J. Muether presented the report of the Historian (pp. 360–61) and the report of the Committee for the Historian (pp. 362–65).

200. ADVISORY COMMITTEE 8 (Historian and Committee for the Historian). Mr. Swinburnson reported the silence of Advisory Committee 8 with respect to the work of the Historian and the Committee for the Historian.

201. ELECTION. The floor was opened for nominations for the Committee for the Historian for the class of 2020. The following were nominated: Messrs. Noe and Olinger. In the absence of other nominations they were declared elected. Mr. Swinburnson led in prayer for the work of the Historian and the Committee for the Historian.

202. ADVISORY COMMITTEE 10 (Motion referred to Committee). Mr. Pontier presented the following recommendation in response to the recommendation referred to it (§129):

That with respect to the matters of Appeals 2–4 the Eighty-fourth General Assembly erect a special committee appointed by the Moderator consisting of three ministers or ruling elders; that the committee, in order to pursue biblical reconciliation, shall work with the Presbytery of Ohio, the session members of Grace OPC, Sewickley, Pennsylvania, and Immanuel OPC, Coraopolis, Pennsylvania; that the special committee report on its work and any appropriate recommendations to the Eighty-fifth (2018) General Assembly; and that the special committee have a budget of $3,000.

The recommendation was adopted. At a later time the Moderator appointed Messrs. Paul N. Browne, John W. Mallin III (convener), and Roth M. Reason to the Committee on Sessional Reconciliation. Mr. Cottenden led in prayer for the Committee and for the Presbytery.

203. COMMITTEE TO VISIT THE PRESBYTERY OF THE NORTHWEST. Mr. Van Dyke presented the report of the Special Committee to Visit the Presbytery of the Northwest, including the recommendation that the special committee be dissolved.

204. ADVISORY COMMITTEE 9 (Committee to Visit the PNW). Mr. Robbins reported the silence of Advisory Committee 9 with respect to the Committee's report and recommendation.

205. COMMITTEE DISSOLVED. The Committee was dissolved with thanks. Mr. Robbins prayed for the Presbytery of the Northwest.

206. COMMUNICATION 1. The Stated Clerk read Communication 1 (p. 62), which was received as information.

207. CANADIAN MATTERS. Mr. Bylsma presented the report of the Special Committee on Canadian Matters (see pp. 367–70), including the following recommendations:

A. That the Assembly establish a Joint Ministry Agreement consisting of eight members who shall be appointed by the Ontario Committee of the Presbytery of Michigan and Ontario (PMO). The eight members shall be ministers of the Word, ruling elders, or deacons from within the OPC. The make-up of the Joint Ministry Agreement shall be agreeable to Canadian Revenue Agency rules for charities. The goal for this Agreement is to enable the Canadian OPCs to participate in international gospel ministry.

Grounds:

1. The Canadian Revenue Agency does desire to see some sort of proportional representation that aligns with the level of financial support coming from any individual charity (Church congregation). The text of the CRA document on this states:

"A charity must be able to establish that its share of authority and responsibility over a venture allows the charity to dictate, and account for, how its resources are used." (http:www.cra-arc.gc.ca/chrts-gvng/chrts/plcy/cgd/tsd-cnd-eng.html "6.3 Joint Venture Participant.")

The CRA uses the following example regarding how proportional representation is exercised in practice:

"The charity provides roughly 40% of the funding for the project and its representation on the venture's governing board is about 40% of the voting rights." (http:www.cra-arc.gc.ca/chrts-gvng/chrts/plcy/cgd/tsd-cnd-eng.html "example")

2. In Canada there are three OPC particular congregations and two mission works. Two of these congregations and both mission works are located in the Regional Church of Michigan and Ontario. The remaining congregation is in the Presbytery of the Northwest. The Agreement should cover all the congregations (particular congregations and mission works) in Canada irrespective of regional church boundaries. With a single presbytery as the appointing body the addition of other churches and mission works from within the OPC but in additional regional churches would not require re-drafting the Joint Ministry Agreement itself. A possible provision in the Agreement should cover the inclusion of new churches or missions.

3. The contributions of Canadians directly to Worldwide Outreach fall under CRA restrictions which remove charitable tax exemptions for those contributions going to the USA. The loss of tax exempt status would be true for Canadian individuals (donors) as well as the congregations corporately. The Committee has assumed that the loss of charitable tax protection would be poor stewardship as it diminishes the monies used for Worldwide Outreach.

4. This recommendation seeks to obey the civil government and maintain a working unity in the church.

5. The Joint Ministry Agreement should be established regardless of the disposition of Recommendations C & D below. Why? Monies already collected in the Canadian churches could be utilized in ministry sooner rather than later.

6. A positive impact of this Joint Ministry Agreement is to stimulate future giving within the existing congregations and mission works by giving them a mechanism to participate.

7. The Joint Ministry Agreement should facilitate a comprehensive giving of the churches to Christian Education, Home Missions, and Foreign Missions.

B. Recommend a budget of $3,000 for setting up the necessary structure for the Canadian OPC Joint Ministry Agreement.

C. Encourage the Committee on Home Missions and Church Extension (CHMCE) to consult with the Canadian Churches, the PMO, and the other Presbyteries to develop a way forward in a broader evangelization of Canada leading to the establishment of more churches and potentially OPC Canada.

Grounds:

1. Currently, PMO and PNW would be involved in this planning with CHMCE since they are the Presbyteries currently engaged in Canadian ministry. If Recommendation A (above) is adopted the Joint Ministry Agreement structure would be involved. If the direction of Recommendation D (below) was approved by PNW, PMO, and Airdrie, and a future GA approved the arrangement, it would change the way consultation is done with CHMCE.

2. The goal of this motion is to focus on expansion of the OPC in Canada.

3. We have begun in Canada, now we need to run.

D. The Assembly request Redeemer OPC (Airdrie, Alberta), and its Presbytery (Presbytery of the Northwest (PNW) to consider the wisdom and benefits of Redeemer OPC requesting transfer of the congregation to the Presbytery of Michigan and Ontario (PMO), and also, request the PMO to consider the acceptability of this transfer, and for the respective parties to communicate their rationales and preferred direction to each other, and if agreeable to all parties, encourage them to initiate and generate the appropriate overture and concurrence for consideration at the 85th GA (2018).

Grounds:

1. The unity of fellowship among ministers and elders who labor in the same context would be encouraging to each other and thus, to the whole church; losing the fellowship of PNW would over time be replaced with continuing in the OPC and a closer working relationship with all the OPCs in Canada;

2. Though geographically Airdrie is nearer to the northwestern states of the US, transport structures make it easier to travel to Ontario;

3. The Committee desires to see a unified approach and plan for growing and increasing the number of Canadian churches, resulting in the development of a new presbytery in Canada;

4. The Committee is convinced that ecumenical commitments would be simpler if members of the OPC in Canada are in a single Presbytery;

a. The Canadian congregations will benefit, as every congregation benefits, by being part of a mature regional church and its presbytery. The Canadian OPCs will gain by being in an established presbytery and reciprocally the OPC will benefit from the broadening experience of oversight in Canada;

b. Depending on the Lord's prospering of the OPC's labors in Canada, the ad hoc Committee deliberately leaves open the question as to whether there should be a separate OPC in Canada.

E. That the Assembly dissolve the Special Committee on Canadian Matters.

208. ADVISORY COMMITTEE 4 (Canadian Matters). Mr. Cottenden reported the silence of Advisory Committee 4 with respect to the report and recommendations of the Committee on Canadian Matters.

209. ACTION. The five recommendations of the Committee on Canadian Matters were adopted, and the Committee was dissolved with the thanks of the Assembly. Mr. Cottenden led in prayer.

210. ADVISORY COMMITTEE 2 (Communication 4). Mr. Shishko presented the report of Advisory Committee 2 with respect to Communication 4 as follows:

Advisory Committee 2 met with the Rev. David Harr, chairman of the Committee on Candidates and Credentials of the Presbytery of New Jersey, who spoke on behalf of the presbytery.

Recommendation:

That the General Assembly advise the Presbytery of New Jersey that it has no objection to their proceeding with the ordination of Mr. Roberto Quinones in accordance with *Form of Government* XXIII.3.

The recommendation of the Advisory Committee was adopted.

211. ADVISORY COMMITTEE 2 (Communication 6). Mr. Shishko presented the report of Advisory Committee 2 with respect to Communication 6 as follows:

Advisory Committee 2 considered Communication 6 from the Presbytery of Michigan and Ontario.

Recommendation:

That the General Assembly advise the Presbytery of Michigan and Ontario that it has no objection to their proceeding with the licensure of Dr. David Noe in accordance with *Form of Government* XXI.6.

The recommendation of the Advisory Committee was adopted.

212. ECUMENICITY (Communication 11). Mr. Curto read Communication 11, from the Independent Reformed Church of Korea, extending greetings to the Assembly. By general

consent it was received for information. Mr. Curto prayed for the Independent Reformed Church of Korea.

213. ARRANGEMENTS. Mr. Tress presented the report of the Committee on Arrangements (pp. 90–92), including the following recommendations:

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 passenger 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 Mr. Chad Van Dixhoorn be excused from all sessions of the assembly on Monday, June 5, and Tuesday, June 6, 2017, without loss of travel compensation (Standing Rule XII.5.a.), due to his teaching schedule.

3. That Mr. Robert Eckardt be excused from all sessions of the assembly from the beginning of the assembly through 11 a.m. on Friday, June 2, 2017, due to illness without loss of travel compensation (Standing Rule XII.5.a.).

4. That the 85th (2018) General Assembly be held on the campus of Wheaton College in Wheaton, Illinois, beginning on Monday, June 11, 2018, at 4:00 p.m., with a terminus no later than 9 p.m. Friday, June 15, 2018.

5. That the General Assembly authorize the Committee on Arrangements to appoint a session or sessions to supervise the worship service(s) during the 85th General Assembly.

6. That the General Assembly request the churches to contribute to the General Assembly Travel Fund for 2018 at the rate of $12.00 per communicant member.

7. Due to the number and length of the joint sessions with the URCNA during the 85th (2018) General Assembly, the Committee on Arrangements recognizes that the amount of work time on the floor of the assembly will be reduced, and recommends that the Stated Clerk be instructed to make any necessary reductions and modifications to the docket to allow for these joint sessions.

8. 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 85th General Assembly by March 1, 2018 (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).

The financial report follows:

	2014 81st GA Kuyper	2015 82nd GA Dordt	2016 83rd GA Sandy Cove	2017 84th GA Trinity
Balance Carried Forward	213,022.19	240,307.56	232,181.33	198,034.04
Income:				
Contributions [1/1 - 5/31]	63,250.44	47,720.37	52,242.34	54,278.63
Other/Interest	153.12	169.98	208.21	94.74
Total Available to the GA	**276,425.75**	**288,197.91**	**284,631.88**	**252,407.41**
GA Expenses	**113,456.69**	**139,648.05**	**168,579.52**	**130,000.00**
- Travel	53,243.20	57,031.80	68,384.01	44,000.00
- Meals	22,873.37	28,245.46	32,514.61	37,000.00
- Lodging	40,274.23	57,323.00	97,834.92	40,000.00
- Other	9,101.78	5,705.24	845.98	30,000.00
-Less Registrations	-12,035.89	-8,657.45	-31,000.00	-21,000.00
Remaining after GA	**162,969.06**	**148,549.86**	**116,052.36**	**122,407.41**
Contributions [6/1 - 12/31]	73,368.10	82,116.92	81,271.48	
Registrations	3,709.67	1,296.10	572.79	
Other/Interest	260.73	218.45	137.41	
Balance - 12/31	**240,307.56**	**232,181.33**	**198,034.04**	

Note: Approximately $15,000 in expenses reflected in 2015 were deposits for the 2016 (83rd General Assembly).

Election: The terms of Mr. David Mahaffy and Mr. Edward Tress expire this year. The term of Mr. Jesse Montgomery, Alternate, also expires at this Assembly. They are all available for nomination.

214. ADVISORY COMMITTEE 9 (Arrangements). Mr. Robbins reported the silence of Advisory Committee 9 with respect to the report of the Committee on Arrangements.

215. RECOMMENDATIONS ADOPTED. The recommendations of the Committee were adopted.

216. ELECTION. The floor was opened for nominations for the Committee on Arrangements

for the class of 2020. The following were nominated: Messrs. D. Mahaffy and Tress. In the absence of other nominations they were declared elected. The floor was opened for nominations for an alternate for the Committee. Mr. Jesse Montgomery was nominated. In the absence of other nominations he was declared elected. Mr. Robbins prayed for the work of the Committee.

217. GAOF. Mr. Phillips introduced Mr. Tress, who reported on behalf of the Trustees and Advisory Committee 9 and presented the following recommendations for the General Assembly Operation Fund and the related request for contributions from the churches (see §31). The recommendation of the Trustees was adopted that the Assembly request the churches of the denomination to contribute $20 per communicant member to the General Assembly Operation Fund in 2018 and approve the proposed GAOF.

2018 Proposed GAOF Budget

As Approved at the 84th General Assembly

	2016 Budget	**2016 Actual**	**2017 Budget**	**2017 Revised Budget**	**2018 Requests**	**2018 Proposed**
GAOF request per comm.	$20	$20	$20	$20	$20	$20
Beginning Balance	152,118.78	152,119.28	177,881.05	177,881.05	150,071.05	150,071.05
Receipts						
Contributions	245,000.00	242,663.26	240,000.00	240,000.00	245,000.00	245,000.00
Directory Ads	-	-	-	-	-	
Sale of Minutes	1,500.00	1,505.00	1,500.00	1,500.00	1,500.00	1,500.00
Sale of Ministerial Register	1,000.00	753.00	-	-	-	
Interest	200.00	276.20	400.00	400.00	300.00	300.00
Misc.	-		-	-	-	
Total Receipts	**247,700.00**	**245,197.46**	**241,900.00**	**241,900.00**	**246,800.00**	**246,800.00**
Expenses						

	2016 Budget	2016 Actual	2017 Budget	2017 Revised Budget	2018 Requests	2018 Proposed
Honoraria						
Assistant Clerk	2,500.00	2,500.00	2,500.00	2,500.00	2,500.00	2,500.00
Statistician	3,400.00	3,400.00	3,400.00	3,400.00	3,400.00	3,400.00
Historian	2,400.00	2,595.00	2,400.00	2,400.00	2,400.00	2,400.00
Total Honoraria	**8,300.00**	**8,495.00**	**8,300.00**	**8,300.00**	**8,300.00**	**8,300.00**
Staff						
Stated Clerk Salary & Housing	44,380.00	45,268.00	45,715.00	45,715.00	46,400.00	46,400.00
SS/Hosp/Pension etc.	6,625.00	6,870.48	6,825.00	6,825.00	6,930.00	6,930.00
Secretary	18,000.00	12,967.58	18,000.00	18,000.00	18,000.00	18,000.00
Total Staff	**69,005.00**	**65,106.06**	**70,540.00**	**70,540.00**	**71,330.00**	**71,330.00**
Office						
Rent	12,000.00	11,000.04	12,000.00	12,000.00	12,000.00	12,000.00
Directory	8,000.00	8,336.93	8,000.00	8,000.00	8,500.00	8,500.00
Ministerial Register	1,500.00	4,224.70	-	-	-	-
Equip/Post/ Supplies	8,000.00	6,341.34	8,000.00	8,000.00	8,000.00	8,000.00
Miscellaneous	200.00	-	200.00	200.00	200.00	200.00
Total Office	**29,700.00**	**29,903.01**	**28,200.00**	**28,200.00**	**28,700.00**	**28,700.00**
Insurance	**9,300.00**	**10,262.85**	**11,000.00**	**11,000.00**	**12,500.00**	**12,500.00**
General Assembly						
Minutes print / Distrib.	14,000.00	15,643.32	14,000.00	14,000.00	15,000.00	15,000.00
Agenda print/ Distrib.	2,000.00	1,522.95	2,000.00	2,000.00	2,000.00	2,000.00
Committee on Arrangements	11,000.00	6,478.65	11,000.00	11,000.00	11,000.00	11,000.00
Total GA	**27,000.00**	**23,644.92**	**27,000.00**	**27,000.00**	**28,000.00**	**28,000.00**

	2016 Budget	2016 Actual	2017 Budget	2017 Revised Budget	2018 Requests	2018 Proposed
Assessments						
NAPARC	700.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00
ICRC	3,306.00	3,305.67	3,306.00	3,306.00	3,306.00	3,306.00
PRCCMP	12,800.00	11,900.00	14,000.00	14,000.00	13,800.00	13,800.00
Total Assessments	**16,806.00**	**16,205.67**	**18,306.00**	**18,306.00**	**18,106.00**	**18,106.00**
Committee Expenses						
Appeals and Complaints	2,000.00	857.12	2,000.00	2,000.00	3,500.00	3,500.00
Chaplains	5,000.00	3,321.75	5,000.00	5,000.00	5,000.00	5,000.00
Committee for Historian	26,500.00	25,227.32	25,400.00	25,400.00	25,000.00	25,000.00
CEIR	40,600.00	31,791.14	40,964.00	40,964.00	35,964.00	35,964.00
Trustees of The OPC	500.00	753.16	500.00	500.00	1,500.00	1,500.00
Committee on Ministerial Care[1]	-	-	-	**25,000.00**	25,000.00	25,000.00
Ministerial Care Study Committee	4,000.00	1,313.95	4,000.00	4,000.00	-	-
Special Committee on Reconciliation[2]	-	-	-	-	-	**3,000.00**
PNW Visitation Committee	10,000.00	-	500.00	500.00	-	-
Committee to Study Republication	6,000.00	2,553.74	-	-	-	
Canadian OPC Joint Ministry Agreement[3]	-	-	-	-	-	**3,000.00**
Committee on the OPC in Canada	3,000.00	-	3,000.00	3,000.00	-	-
Total Committee	**97,600.00**	**65,818.18**	**81,364.00**	**106,364.00**	**95,964.00**	**101,964.00**

	2016 Budget	2016 Actual	2017 Budget	2017 Revised Budget	2018 Requests	2018 Proposed
Total Expenses	**257,711.00**	**219,435.69**	**244,710.00**	**269,710.00**	**262,900.00**	**268,900.00**
Receipts minus Expenses	(10,011.00)	25,761.77	(2,810.00)	(27,810.00)	(16,100.00)	(22,100.00)
Ending Balance	**142,107.78**	**177,881.05**	**175,071.05**	**150,071.05**	**133,971.05**	**127,971.05**

NOTES:

[1]Revised 2017 Budget incorporates the $25,000 approved for the Committee on Ministerial Care at the 84th GA.

[2]2018 Proposed Budget incorporates the $3,000 budget for the Special Committee on Reconciliation approved at the 84th GA.

[3]2018 Proposed Budget incorporates the $3,000 budget for the Canadian OPC Joint Ministry Agreement approved by the 84th GA.

218. ADVISORY COMMITTEE 9 (GAOF). Mr. Robbins reported the silence of Advisory Committee 9 with respect to the GAOF.

219. ACTION ON GAOF. The General Assembly Operation Fund budget was adopted together with the request for contributions from the churches. Mr. Robbins led in prayer.

220. RESOLUTION OF THANKS. Mr. Estelle presented the following resolution of thanks, which was adopted:

"Rejoice always, pray without ceasing, given thanks in all circumstances; for this is the will of God in Christ Jesus for you" (1 Thess. 5:16–18, ESV).

We, the commissioners of the Eighty-fourth General Assembly of the Orthodox Presbyterian Church, give thanks to the following individuals and groups for their service and care rendered during the General Assembly, and some even previous to our arrival.

We give thanks and acknowledge the service of the following people on the Committee on Arrangements since without their labors the yield from the work of this particular General Assembly would not exist:

Ross Graham
Linda Jones (Registrar)
David Mahaffy
Alan Montgomery
Jesse Montgomery
Robert Tarullo
Edward Tress

We are also grateful for the following members of the Trinity Christian College community for the accommodations to meet our physical and other needs:

Brooke Simkins, Brady Ott and the rest of the Events and Management Staff
Mary Tambrini and the Creative Dining Staff
Doug VanWyngarden, Dave Jousna, Justin VanderWall, and their AV student workers

We are also thankful for those who served us by helping us with our transport, including the following:

Hal Hamstra
Doreen Voss
Pete Murany
John and Joann Stub
Ken Evenhouse
David Jouf

For the Pages, who had the tedious task of distributing papers to us throughout the duration of our Assembly, we give thanks to the following persons for discharging this duty:

Emma, Maddie, and Tina Nakhla
Nadia Picknally
Elizabeth and Mary Lois Wallace

We are also grateful for the golfcart drivers who conveyed commissioners around campus:

Justin Crick
Eleanor Moleterno

For the photographers, Kathryn Yen and Sara Grace Baugh, we also appreciate your service and look forward to viewing the fruit of your labors.

For not only feeding us on the Lord's Day, but more especially for nourishing us with the means of Grace on the Lord's Day, we give thanks to the following congregations and their ministers:

Gospel Life OPC, Chicago
Grace OPC, Hanover Park
Westminster OPC, Indian Head Park
New Covenant Community OPC, Joliet
Covenant OPC, Orland Park
Covenant OPC, Sugar Grove
Bethel OPC, Wheaton

We give thanks for the following musicians:

Alan Montgomery, John Shaw, and Jeanne Phillips for our daily sessions
Jill Beezhold for our opening service
Justin Rich for Sunday evening worship

Finally, we thank our tie-less Moderator, Larry J. Westerveld, for peppering his comments with occasional notes of humor, which assisted us by keeping our work more enjoyable than it might have been otherwise. Most of all, we give thanks for our Moderator's courteous, orderly, and firm leadership throughout our proceedings.

221. APPROVAL OF MINUTES. The Assistant Clerk presented the Minutes of Saturday afternoon through the Monday sessions (§148–223), which were approved as corrected.

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

223. DISSOLUTION AND NEXT ASSEMBLY. By general consent the Assembly was dissolved. The Moderator led in prayer. Mr. Westerveld 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 Wheaton College in Wheaton, Illinois, beginning on Monday, June 11, 2018, at 4:00 p.m." Mr. Westerveld pronounced the Apostolic Benediction. The Assembly sang the Doxology. The 84th General Assembly was dissolved at 9:44 p.m., June 5, 2017.

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OVERTURES

Overture 1

Office of the Stated Clerk
The Orthodox Presbyterian Church

September 28, 2016

Esteemed Fathers and Brothers,

The Presbytery of the Dakotas respectfully overtures the Eighty-fourth (2017) General Assembly to consider adding average weekly attendance at a second worship service in the months of May and November to the annual statistical report to the General Assembly of the Orthodox Presbyterian Church.

Ground
The Sabbath is to be sanctified in part through the public exercise of God's worship (Westminster Larger Catechism 117). The gathering of attendance data during Sabbath worship helps leaders of the church determine whether the Sabbath is being observed by those under their charge (Westminster Larger Catechism 118). As a means of assisting church leaders to comply with the fourth commandment, a General Assembly of the Orthodox Presbyterian Church in years past charged the statistician with gathering data annually from congregations on the average weekly attendance at morning worship in the months of May and November. The value that is afforded church leaders by gathering attendance data on morning worship is also present from gathering attendance data on a second worship service.

Sincerely in Christ,

Archibald A. Allison
Stated Clerk
Presbytery of the Dakotas

Overture 2

The Presbytery of Southern California
Orthodox Presbyterian Church

May 9, 2017

Re. Overture to the 84th General Assembly of the Orthodox Presbyterian Church

Dear Rev. Graham:

Greetings from your brothers in Southern California, Arizona, and Hawaii. At our Stated Meeting held May 5, 2017, the body adopted the following motion:

The Presbytery of Southern California respectfully overtures the 84th General Assembly of the Orthodox Presbyterian Church to establish a study committee that would clarify the

nature and role of the accusers in the 2nd meeting of an ecclesiastical trial with the purpose of amending the BD.

Grounds:

[1] BD.IV.A provides rules for those involved in a trial, but leaves out details concerning the accuser.

[2] It is unclear based on BD.IV whether the one who has filed the charges is permitted to also prosecute the charges. There are tensions with the accuser's role as lead questioner and as a witness.

[3] After soliciting advice about this issue from fellow ministers and elders in the OPC, including every member of the General Assembly's Standing Committee on Appeals and Complaints, the nature and role of the accuser remained unclear.

Thank you in advance for your consideration. May the Lord of all bless the work of His kingdom and discipline in the Orthodox Presbyterian Church.

Respectfully,

Pastor William J. Gorrell, Stated Clerk
Presbytery of Southern California

COMMUNICATIONS

Communication 1

Presbytery of the Northwest
Of the Orthodox Presbyterian Church
Office of the Stated Clerk

March 13, 2017

The 84th General Assembly of the Orthodox Presbyterian Church
c/o the Rev. Ross W. Graham, Stated Clerk

Dear Fathers and Brothers:

Greetings to you all in the blessed name of our Lord Jesus Christ.

At its stated meeting on Sept. 23, 2016, the Presbytery of the Northwest voted to extend thanks to the General Assembly and its Committee to Study Republication for your labors in granting our request to study the issue of Republication.

May the Lord continue to bless your service to the church of our Triune God during this year's meeting at Trinity Christian College.

Gratefully yours in the fellowship of Christ the King,

Donald M. Poundstone

Communication 2

Reformed Churches of New Zealand
Interchurch Relations Committee
Pieter van der Wel, Convenor

27th March 2017

Orthodox Presbyterian Church
Rev. Ross W Graham
Stated Clerk of the General Assembly
607 N Easton Road, Bldg E
Willow Grove, PA 19090-2539
United States of America

Dear brother,

Greetings in the name of our Lord Jesus Christ.

Thank you for your kind invitation to attend your 84th General Assembly in early June this

year. Rev. Daniel Wilson had the opportunity to visit your General Assembly last year so with regret we decline your invitation for this year's Assembly, also because we have our own synod in September this year.

We pray that this letter finds you well and prospering in the Lord.

The Reformed Churches in New Zealand are in good heart and by God's grace prospering. In April last year the long-time preaching post at Whanganui was instituted and is now the Reformed Church of Whanganui. The Rangiora preaching post north of Christchurch now has its own pastor and it is likely they will be instituted within a year. It is a great blessing to see this increase. Groups of reformed believers are meeting in New Plymouth and Tauranga under the oversight of nearby churches and they are keen to see the work grow there. In New Plymouth there is one worship service each Sunday.

However, we still have five congregations without a pastor, due to the retirement or relocation of pastors. A number of these have obtained occasional short term help from retired ministers from sister-churches. Besides this they receive regular support from the ministers in their local presbyteries and the local elders lead in worship.

We are blessed to have four men who are training for the pastoral ministry and three who are serving a vicariate (a one year internship) in our churches. Last year we also had the privilege of ordaining two men into the ministry of the Word and Sacrament, Albert Couperus as the pastor at the Rangiora preaching post (under the oversight of the Reformed Church of Bishopdale) and Aaron Warner (originally from the USA) as the pastor of the Reformed Church of Palmerston North.

The preparations for our own synod are now getting underway and we look forward to the possibility of welcoming a delegate from the OPC.

We trust your General Assembly will be a blessed and fruitful occasion. We pray that you may be guided by the Holy Spirit, so that your decisions may be made in accordance with the Word of God and conducive to your and our great task of being faithful to our Lord and in promoting the truths of the gospel.

May the peace of the Lord be with you all.

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

Pieter van der Wel
Convenor

Communication 3

Evangelical Presbyterian Church
Moderator: Mr Wallace Thompson
Clerk: Mr Harold Gibson

Rev Ross W Graham
Stated Clerk
The Orthodox Presbyterian Church

22 April 2017

Dear Brother,
We thank you for your kind invitation to your 84th General Assembly meeting May 31–June 6 2017 at Palos Heights, Illinois. We value your fellowship and partnership in the Gospel and regret that we cannot send a delegate this year.

It's a year that marks the 500th Anniversary of the Reformation and we give thanks to God for Martin Luther and his stand for truth.

This year also marks the 90th anniversary of the Evangelical Presbyterian Church in Ireland and our recently published church history '*By Honour and Dishonour'* records those momentous days in 1927 and the support given to our founding fathers by Dr. J G Machen.

While many things have changed since 1517 and 1927 our God is unchanging and the battle for His truth continues and we must still contend earnestly for the faith once delivered to the saints.

We pray as you gather in General Assembly that the work and witness of the Orthodox Presbyterian Church will know God's blessing and the power of the Holy Spirit in your midst as you continue to proclaim the Gospel of our Lord Jesus Christ.

With warm Christian Greetings,

Harold Gibson
Clerk of Presbytery
Evangelical Presbyterian Church
N Ireland

Communication 4

Dear Fathers and Brothers,

At its April 25 stated meeting the Presbytery of New Jersey passed the following motion:

That the Presbytery of New Jersey seek the advice of the 84th General Assembly in accordance with FG XXIII.3 concerning the ordination of Roberto Quiñones given the fact that Mr. Quinones lacks a three-year theological degree.

Here is a summary of the circumstances of this matter. PNJ Candidates and Credentials chairman David Harr and C&C committee member Steve McDaniel will be present at the assembly to address any additional questions.

The Unique Qualifications of Mr. Quiñones

Roberto Quiñones was licensed by the Presbytery of the South in 2000 after consultation with the 66th General Assembly. He came under the oversight of the Presbytery of New Jersey in 2009. Since that time he has been actively laboring in Puerto Rico, first as the leader of a preaching point in Aquadilla, then as an intern and stated supply in San Juan.

Mr. Quiñones has successfully completed all the examinations required by Form of Government XXIII.6 including exams in Greek and Hebrew. His examinations have demonstrated that Mr. Quiñones is a highly intelligent individual who is very well read in theology and associated disciplines. His theological competence meets or exceeds that of the average OPC ordinand.

However, Mr. Quiñones lacks a regular three-year theological decree. Over the years, he has completed some formal coursework at a number of different theological institutions. He has supplemented this formal coursework with extensive independent study.

Mr. Quiñones has been working with the Candidates and Credentials Committee for the past nine years. Most recently he successfully completed an ambitious two-year plan that combined on the job training under Rev. Villanueva and formal classwork with a local evangelical seminary and MTIOPC. Testimonials and internship evaluations indicate that his labors have been well received and have served to advance the ministry in San Juan.

The Unique Circumstances of the OPC's Ministry in Puerto Rico

The Presbytery of New Jersey has been supervising work in Puerto Rico for over ten years. Gospel ministry on the island combines characteristics of both home and foreign missions. As a territory of the United States, residents of Puerto Rico are American citizens. However, language differences and economic hardships often give the work the flavor of a foreign field.

Like many foreign mission fields, there are no institutions of Reformed theological education. Candidates for the ministry must look for creative alternatives to traditional seminary education while still supporting their families in an economically depressed environment. OP churches and mission works look to a very small group of candidates to get through the ordination process in a timely manner so that these ministries can survive into the next generation.

Each of these factors comes into play as the Presbytery of New Jersey has considered the call to Mr. Quiñones to be the next pastor of Jesús es la Verdad OPC in San Juan.

The Need for An Educational Exception

Mr. Quiñones has expressed a desire to complete a Masters of Divinity degree through Greenville Seminary's newly expanded distance education program. However, economic realities and time constraints mean that this degree is years away. The retirement of the Rev. Villanueva in 2016 and the economic hardships faced by the congregation indicate that the people of Jesús es la Verdad need a pastor sooner rather than later.

The Presbytery of New Jersey believes that Mr. Quiñones is well qualified for the job. We believe he has demonstrated the theological expertise and practical skill requisite for the sacred office.

Thank you in advance for your wise counsel on this matter. We look forward to seeing how our Lord will advance his kingdom in Puerto Rico.

Sincerely in Christ,

Jon Stevenson
Stated Clerk

Supplemental Information on Licenciate Roberto Quiñones

Academic Study

Bachelor's Degree from University of Puerto Rico (Major in History, Minor in languages)
Juris Doctor Degree from Hostos Law School, Mayaguez, PR
Theological Education

- St. Paul Reformed Episcopal Seminary in San Juan (now defunct) (estimated 28 credits)
  - Biblical Introduction and Hermeneutics
  - Biblical Exegesis
  - Hebrew I, II
  - NT: Gospel and Acts
  - Koine Greek I, II (as professor)
  - Pastoral Theology & Homiletics Practicum I and II
- MTIOPC (7+ credits)
  - Greek Refresher
  - Ecclesiology
  - Westminster Standards (anticipated completion May 2017)
  - Reformed Worship (anticipated completion May 2017)
  - Dr. Strange's lectures on the Form of Government in Puerto Rico
- Seminario Teologico de Puerto Rico (9 credits)
  - Hermeneutics
  - Old Testament
  - Psalms
- Certificates from Ligonier
  - Doctrine of Justification
  - Doctrine of Sanctification
- Independent Study in - Biblical Criticism, Old Testament and New Testament Introduction, Greek, Hebrew, Old Testament, Church History, OPC History, Apologetics, Systematic Theology, Ecclesiology, Homiletics, Christian Education, Evangelism, Pastoral Theology, Catechetics

Recent Ministry Experience

- 2003–2005 – Professor at Rev. Cruz's Reformed Theological Seminary of the Caribbean
- 2009–2013 – Leader of OPC preaching station in Aquadilla, PR
- 2015–2016 – Year Long Intern at Jesús es la Verdad OPC, San Juan under Rev. Villanueva
- 2016–Present – Pastor-elect and Stated Supply at Jesús es la Verdad OPC, San Juan

Communication 5

April 25, 2017

Dear Mr. Moderator, Stated Clark and all the delegates of the General Assembly of the Orthodox Presbyterian Church 2017

Greetings from the Presbyterian Church in Japan in the name of the Lord.

It is my great pleasure and honor to have received an invitation to the 84th General Assembly of the Orthodox Presbyterian Church. Unfortunately, we cannot send our fraternal delegate this year. Yet, I, representing the Presbyterian Church in Japan, pray for the Lord's abundant blessings on this GA as well as on each presbytery and each local church that belongs to the OPC.

We have been blessed with the fellowship with your missionaries sent to Japan. Especially we have been in closer fellowship with the three OPC related churches in the Tohoku Region in the past few years. Last year, we have received greetings from Rev. Murray Uomoto at our GA, which reminded us of the long history of relationships between the OPC missionaries and our denomination for the sake of missions in our Lord. Furthermore, Rev. Craig Coulbourne, an ordained minister of the OPC, is a wonderful colleague of ours in a church-planting in Greater Tokyo through the PCA's Mission to the World.

The PCJ is devoted to missions in the rapidly aging society of Japan with many of the members including pastors aging. Yet, there are signs of hope in the revitalization in youth camps and mission conferences as well as the increasing numbers of missionaries both short-term and long-term from North America, Australia, Korea, and other countries. We would ask you to continue to pray for evangelization in Japan and the PCJ's increasing role in it.

I hope and pray that the Lord continue to bless our corporation in mission for the glory of our Lord Jesus Christ in the years to come.

Sincerely in Christ,

Kiyoshi Endo,
Moderator, the Presbyterian Church in Japan

Communication 6

Michigan and Ontario Presbytery
Orthodox Presbyterian Church

May, 2, 2017

Dear Fathers and Brothers,

The Presbytery of Michigan and Ontario wishes to report to the 84th General Assembly in the matter of the licensure of Mr. David Noe. Mr. Noe has sustained his examinations for

licensure in the PMO but he has not attended seminary. David Noe has been a ruling elder in the OPC for several years. He has served on the Candidates and Credentials committee of our presbytery since 2010, and as chairman of the committee since 2011. He received a B.A. in Classical Languages and Philosophy from Calvin College in 1995 and a Ph.D. in Classics from the University of Iowa in 2003. He is a tenured Associate Professor of Classics at Calvin College, and served as Adjunct Professor of New Testament Greek at Calvin Seminary in 2015. Mr. Noe is widely published, as he has translated a number of books and published many articles in scholarly journals. He is a professional member of the Calvin Studies Society and the Sixteenth Century Studies Society. Mr. Noe has served the denomination in various ways. He has served on the Committee for the Historian from 2008 until the present. He taught the Greek Refresher course for the MTI-OPC in 2015 and will DV do that again this year. As a member of the Committee for the Historian he has helped edit several books and has written several articles for Ordained Servant. The Presbytery submits this report to the 84th General Assembly according to FOG XXI:6 and gratefully awaits any advice the fathers and brothers may offer in this matter.

Sincerely,

Rev. Ken Smith
The Clerk of the Presbytery of Michigan and Ontario

Communication 7

Reformed Churches in the Netherlands

Attn.: Ross W. Graham
Stated Clerk of the General Assembly of
The Orthodox Presbyterian Church

Dear brother Graham,

Thank you very much for inviting us to your General Assembly. It is now almost two years ago that we met at your Assembly at Dort College in Sioux Center. At our last Synod, in October last year, we met with some of your representatives, Prof. Tony Curto and Mr. Mark Bube. It was a great pleasure to have them with us, and to sit down together and discuss matters regarding our fraternal relationship.

This year I will not be able to attend your Assembly. We hope to meet your representatives at the ICRC conference in Jordan, ON, this summer. Hopefully, we will be able again to talk with them.

I wish you God's blessing as you meet again in May/June. May the Lord's blessing rest upon all the work you do in the blessed Kingdom of our Lord and Saviour, Jesus Christ. May the Lord guide you with His Spirit, and multiply His grace and mercy upon you.

With warm greetings in His service,

On behalf of the Foreign Relations Committee

Of the Christian Reformed Churches in The Netherlands
Wim Wullschleger, secretary

Communication 8

The Presbytery of Southern California
Orthodox Presbyterian Church

May 11, 2017

Re: Presbytery of the Dakotas Overture to the 84th General Assembly of the Orthodox Presbyterian Church

Dear Rev. Graham:

Greetings in Christ from your servants of the Presbytery of Southern California. At our Stated Meeting held May 5, 2017, the body adopted the following motion regarding our brother's actions in the Presbytery of the Dakotas:

"On motion it was determined that, regarding the overture proposed to the General Assembly by the Presbytery of the Dakotas, the Presbytery of Southern California is silent."

Many blessings from the Lord of lords as we serve His kingdom in the Orthodox Presbyterian Church.

Respectfully,

Pastor William J. Gorrell, Stated Clerk
Presbytery of Southern California

Communication 9

The Canadian Reformed Churches
Committee for Contact with Churches in North America (CCCNA)
Doug Vandeburgt, General Secretary

May 23, 2017

Ross W. Graham
Stated Clerk of the General Assembly of the Orthodox Presbyterian Church

Dear fathers and brothers,

Greetings in the name of our risen Lord, Jesus Christ who reigns as Head of his body, the church. Please accept my apologies for this late letter of fraternal greeting to the 84th General Assembly. It does not reflect any less love in our hearts for the Orthodox Presbyterian Church.

On behalf of our inter-church relations committee I thank you for your invitation to attend your General Assembly. We had the pleasure of being present last year in Sandy Cove as you celebrated your 80th Anniversary and held your 83rd General Assembly. Since our custom is to attend your General Assembly every other year we are sending you this letter of fraternal greeting this year. This coming Lord's Day your assembly and the OPC will be prayed for in our churches.

We remain thankful for the ongoing ecclesiastical fellowship we have and enjoy with you. We look forward each year to NAPARC where we can meet with your CEIR face to face. There we can share news together, rejoice with each other and when needed, mourn with each other before the throne of grace. In a short time, both our denominations will once again be present together as part of the ICRC.

We can report that under the blessing of the Lord our churches had a net growth of 356 members in 2016 so that our total membership at year end was 19,035. We seek your prayers for our churches. Please pray that we might be faithful in fulfilling all the commands Christ has given us. Pray particularly that we would faithfully proclaim the gospel for the edification of the saints and so that those who dwell in darkness might be drawn to the glorious light of Christ.

May the Head of the church bless all the decisions of the 84th General Assembly. It is our prayer that by your faithful labors the OPC might be well served and that our triune God would receive even greater glory in the church and in the world.

With Christian love,
Rev. Doug Vandeburgt, General Secretary

Communication 10

Evangelical Presbyterian Church in England and Wales
Dr. Falko Drijfhout, The Clerk, EPCEW

05 June 2017

Moderator & brothers,

We sincerely regret our inability to send a delegate to your Assembly at this time. Instead we convey heartfelt fraternal greetings by means of this letter. Your brethren in the Evangelical Presbyterian Church in England & Wales, thank God on every recollection of you, remembering your faithfulness of testimony, zeal for the gospel and fellowship in Christ. We appreciate every opportunity of meeting with you, hearing from you and receiving your wise counsel.

We currently number nineteen congregations of which two are church plants in varying stages of growth. Statistics for the beginning of 2017 show a total of 794 baptised members and 596 communicant members. There are two congregations outside of the UK, one in Sweden, (Tranas to the West of Stockholm, which was already organized when it joined our Presbytery) and one in Germany, in Berlin. All our congregations, with the exception of two congregations (Hull and Cambridge), have a full-time pastor.

Brethren, we trust that this short summary will help you understand better where we are at the present time. While some of our congregations struggle, others have known the blessing of God. We covet your prayers that we might be fruitful, yet steadfast, immovable and always abounding in the work of the Lord.

For our part, we pray that God will bless and prosper the work of your hands, and that He will continue to honour his covenant and glorify his Beloved Son through the Holy Spirit, who works in men who hold his treasure in vessels of clay.

Brethren, we send you our warmest brotherly greetings in Christ.

On behalf of the Presbytery of the Evangelical Presbyterian Church in England and Wales
Yours in Christ
Falko Drijfhout
Clerk of Presbytery, Evangelical Presbyterian Church in England and Wales

Communication 11

The Independent Reformed Church (in Korea)

June 6, 2017

Mr. Moderator and Dearly Beloved brothers in Christ,

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 a 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; and it was encouraging and edifying to meet some of your members at the several ecclesiastical settings, such as the General Synod of the IRC(K) in August 2015, the Asia-Pacific Conference of the Reformed Churches in October 2015, and at the General Synod of The Christian Reformed Churches in The Netherlands in October 2016.

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. And we expect to another ecclesiastical meeting during the ICRC meeting which will be held next month in Ontario Canada.

Let me mention two things; one for give thanks, the other for your prayer. First, let me say briefly blessings bestowed on the Theological Academy of the IRC, which was founded in 2010. The first four graduates of the Theological Academy are all called to be a minister in their respective churches. One of them is Rev. Hunter sent by China Missions of the OPC and started Yenbian Reformed Church under the leadership of Yenbian Presbytery. This year the Theological Academy is blessed with four new students in the preliminary course on top of four seminarian students. Three out of eight are sent by your respectful China Missions. We are thankful for co-work with the OPC for mission work in China and North Korea. This year the Theological Academy has been enriched with two biblical and confessional lectures by

Prof. Dr. Richard B. Gaffin Jr. and Prof. Dr. Chad Van Dixhoorn. Even if they are currently serving the Lord in your country, they had left indelible marks on the students, who want to be a student of the Bible after two instructors from your side.

Second, in July 2016 one church out of the four departed from the church federation. The division was initiated by the pastor of that church, and though we endured and strove to prevent that sort of grave sin from happening, that church went forth with schism. And in connection with this schism, the other church is still in turmoil. The Lord has richly blessed the IRC(K), but when we became complacent he revealed that our hearts were high and prideful. So we are humbly praying for our restoration by His grace alone. We humbly ask you to remember us in your prayers that our cooperation in missions and theological education would not be hindered by this deplorable situation. We hope to have an ecclesiastical meeting during the ICRC with your delegates to discuss our situation and mission works.

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

APPEALS

Appeal 1

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

And now, this 19th day of December, a.d. 2016, come The Rev. Matthew W. Kingsbury and Elder Kevin A. Reed and appeal from the decision of the Presbytery of the Dakotas on the enclosed complaint of July 5, 2016 against actions of the Presbytery of the Dakotas, in order to bring that complaint to the 84th General Assembly of the Orthodox Presbyterian Church for adjudication.

Reasons:

1. The complaint "ask[ed] the Presbytery to reverse this decision and reconsider the admissibility of the charge." According to the provisional minutes, §110, of the September 28, 2016 stated meeting of the Presbytery of the Dakotas, that body "responded to the complaint by dismissing the charge against Mr. Swanson because he has removed his name from the NCFIC web site." In other words, the Presbytery refused the amends sought.

2. The appellants note that this action appears to conflict with Robert's Rules of Order (11th ed.) §35 in that there was no prior action to reconsider or amend the Presbytery's decision to dismiss the charge during its stated meeting on April 6, 2016.

3. The appellants further note that the Presbytery's Judicial Advisory Committee never met with them to discuss either the charge they submitted to the Presbytery for the April 5–6, 2016 stated meeting or the subsequent complaint which they now appeal.

The Rev. Matthew W. Kingsbury & Elder Kevin A. Reed, Appellants

To the Rev. Archibald A. Allison, Clerk of the Presbytery of the Dakotas of The Orthodox Presbyterian Church:

And now, this fifth day of July, a.d. 2016, come the Rev. Matthew W. Kingsbury and Elder Kevin Reed to present an amended complaint against the action of the Presbytery of the Dakotas in connection with dismissing a charge against the Rev. Kevin Swanson brought by the Rev. Matthew W. Kingsbury and Ruling Elder Kevin Reed. This document amends the complaint submitted on April 6, 2016, by clarifying certain statements, adding a new paragraph *5,* and renumbering the former paragraph *5* as paragraph 6. The complainants ask the Presbytery of the Dakotas to receive this as a replacement for their April 6, 2016, complaint.

In bringing this complaint we affirm that we believe the presbytery has erred and that this error is serious; that we have tried to understand the presbytery's point of view; that we have seriously examined, in prayer before the Lord, our willingness to be in subjection to our brothers in Christ; and that we have made a serious effort to correct the error short of entering a complaint.
In support of this complaint we set forth the following grounds:

1) Messrs. Kingsbury and Reed submitted a charge, dated February 9, 2016, to the Presbytery of the Dakotas against the Rev. Kevin Swanson alleging that he promotes a doctrine of Scripture which is contrary to that taught by WCF 16, 1.10, and 20.2. The specifications pointed to the National Council for Family-Integrated Churches' (NCFIC) Declaration, to which Mr. Swanson had attached his name, and a 2009 Kevin Swanson lecture.

2) During or around the week of January 24, 2016, Mr. Swanson's assistant, Chad Roach, asked the NCFIC, on Mr. Swanson's behalf, to remove Mr. Swanson's listing as being in agreement with the Declaration from their website. At the time the charge came before the Presbytery, Mr. Swanson's name had been removed.

3) The Presbytery's Judicial Advisory Committee (JAC) recommended that "That Presbytery dismiss the charge because the specification does not support the charge of promoting a doctrine of Scripture which contradicts our Confession of Faith."

4) Messrs. Reed and Kingsbury submitted to the Presbytery a written response to the JAC report which argued that the recommendation to dismiss was in error because it had the effect of adjudicating the charge's substantive issue; that is, the proper understanding and application of the Confessional doctrine of Scripture. The response offered several other grounds on which the charge could be dismissed, or its consideration postponed, including that the removal of Mr. Swanson's name from the NCFIC website arguably rendered the question moot.

5) During May 2016, Mr. Kingsbury was informed by a third party that the Rev. Archibald A. Allison, who had served as the Presbytery's JAC chair, had served as a consultant on the NCFIC Declaration. This was confirmed by Mr. Allison to Mr. Kingsbury on or about June 13, 2016. Given that the substance of the charge against Mr. Swanson was that the NCFIC Declaration is incompatible with the Westminster Standards, it was prima facie inappropriate for Mr. Allison to serve on the JAC which made recommendations on the charge, let alone serve as its chair.

6) During its stated meeti ng on April 6, 2016, the Presbytery of the Dakotas dismissed the charge against the Rev. Swanson on the ground offered by its JAC, effectively adjudicating the question without the process prescribed by BD III and IV. Thus, we ask the Presbytery to reverse this decision and reconsider the admissibility of the charge.

Matthew W. Kingsbury & Kevin Reed, Compainants

February 2016 Charge Against Swanson

The Rev. Matthew W. Kingsbury and Elder Kevin Reed of Park Hill Presbyterian Church charge the Rev. Kevin Swanson with violating the Third Commandment by breaking his second ordination vow by promoting a doctrine of Scripture which contradicts that of our Confession of Faith: Exodus 20:7; WLC 113 ("The sins forbidden in the third commandment are… violating of our oaths and vows, if lawful.…"); FG XXIII, 8 ("Do you sincerely receive and adopt the Confession of Faith and Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures?"); WCF 1.6 & 10, 19.2.

Specifications: That on or about April 23, 2015, the said Rev. Kevin Swanson placed his name on the "network" of the National Center for Family-Integrated Churches, which indicates he is in agreement with its "Declaration." Article I of the Declaration affirms a doctrine of Scripture which contradicts that of WCF 1 and threatens liberty of conscience: "*We affirm* that our all-wise God has revealed Himself and His will in a completed revelation—the sixty-six books of the Old and New Testaments—which is fully adequate in both content and clarity for everything pertaining to life (salvation) and godliness (sanctification), including the ordering of the church and the family." The Declaration closes with this vow: "Wherefore, in Light of This Our Faith, We Do Hereby Resolve to …[r]ely upon the Scriptures alone for 'all things that pertain unto life and godliness' (2 Peter 1:3), obeying the Bible as fully sufficient for the ordering of the church and the family…." Furthermore, in a 2009 lecture on "The Sufficiency of Scripture and Family Integration," Mr. Swanson said, "God's Word counts for something and God tells us the restrictions of what the family, the church, and the state will do. Now, you see, what I'm saying is I believe the regulative principle of life. You've heard of the regulative principle of worship and, again, this is where many of my brothers part ways with me: I believe the Bible regulates all of life. All of life. Every decision. The boundaries for power, for family, fathers, church, and state."

[While this last statement was made prior to the two-year statute of limitations specified by BD III, 2, the presbytery is asked to accept it in evidence of the charge for two reasons: 1) the drafter of this charge became aware of it only on January 20, 2016; 2) while the substance of the charge remains without this piece of evidence, it provides a helpful clarification of the Rev. Swanson's views.]

In other words, the Declaration and Mr. Swanson say the Bible orders the family in the same way that it orders the Church. However, WCF 1 carefully limits the sufficiency of Scripture to matters of faith and practice alone: "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture…" (WCF 1.6). "The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture" (WCF 1.10).

"God alone is Lord of the conscience, and has left it free from the doctrines and commandments of men, which are, in any thing, contrary to His Word; or beside it, if matters of faith, or worship. So that, to believe such doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience…" (WCF 20.2). In WCF 20.2 especially, note how our Confession is careful to allow lawful authorities, such as parents in families, to make commands which are beside the Word of God precisely because the Scripture is sufficient (that is, it speaks to all that is necessary to regulate) only in matters of faith and practice. High claims for the sufficiency of Scripture in areas of life beyond faith and practice may ring of pious intent; however, to claim the Scripture speaks authoritatively when it is in fact silent is to open the door for commandments of men to unlawfully bind consciences which should be free to serve the Lord God alone.

Documents

1) "A Declaration on the Complementary Roles of Church and Family" (https://ncfic.org/

about/ a_declaration_on_the_complementary_roles_of_church_and_family/, accessed on January 19, 2016)

2) Kevin Swanson's listing on the NCFIC network: https://ncfic.org/network/profile/22221, accessed on January 19, 2016

3) Kevin Swanson's 2009 lecture "The Sufficiency of Scripture and Family Integration" (http:// www.sermonaudio.com/sermoninfo.asp?SID=41511131331, accessed on January 28, 2016), around the twenty-minute mark. Transcript of same lecture, page 6.

Matthew W. Kingsbury
Kevin Reed
Tuesday, February 9, 2016

Judicial Advisory Committee

In February, the Stated Clerk of Presbytery received a written judicial charge against a minister of the Presbytery and informed the Moderator. The Moderator appointed a special Judicial Advisory Committee to conduct a preliminary investigation to determine whether Presbytery should institute judicial process. The committee conducted a preliminary investigation in accordance with Book of Discipline III, 7, conferred, and presents the following to Presbytery for its consideration.

Preliminary Investigation

Charge
Break 3rd Commandment
by breaking 2nd ordination vow, "Do you sincerely receive and adopt the Confession of Faith and Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures?"
by promoting a doctrine of Scripture which contradicts our Confession of Faith (1.6 and 10; 19.2)

The form of the charge
The form is acceptable. A better form would be: promoting a doctrine of Scripture which is contrary to our Confession of Faith (and then specify in what way it is contrary to our Confession of Faith).

The form and relevancy of the specifications
The form of the specifications should be improved. The reference to a 2009 lecture should be a second specification.

The specifications are relevant to the charge.

The competency of the witnesses named in the specifications
There are no witnesses named to support the charge. This is a deficiency. At least the accusers should be witnesses who can testify that the accused has affirmed to them a view of Scripture that is contrary to our Confession of Faith in a particular way.

The apparent authenticity, admissibility, and relevancy of any documents, records, and recordings adduced in support of the charge and specifications
The first document is authentic, admissible, and relevant.
The second is not a document, but a list on a web site. The accused did put his name on the list, but removed his name prior to the charge being made.
The third document is authentic, admissible, and relevant.

Whether the specifications, if true, would support the charge
The specifications, if true, do not seem to support the charge of promoting a doctrine of Scripture which is contrary to our Confession of Faith. The specifications seem to indicate that the accused seeks to promote a doctrine of Scripture which follows our Confession of Faith in chapter 1.6, 10; 19.2, and 20.2, 3. Faith and life, or faith and practice, include what man is to believe concerning God and the duty which God requires of man (the two parts the Westminster Larger and Shorter Catechisms). Faith and life include what we believe and how we live.

The first document states, "We hold that Scripture should be used to govern all of life as the historic confessions argue" and then cites relevant portions from the French Confession of Faith, 1559, and the London Baptist Confession of 1689, and chapter 1.10 from the Westminster Confession of Faith.

The third document seems to set forth what the Westminster Confession of Faith teaches in chapter 1.6 and 20.2 that the whole counsel of God concerning all things necessary for faith and life is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. In other words, God's holy word directs our faith and our lives, not men.

Whether the charge, if proved true, would constitute an offense serious enough to warrant a trial
The charge, if proved true, would constitute an offense in the area of doctrine for a minister which would constitute a violation of the system of doctrine contained in Holy Scriptures as that system of doctrine is set forth in our Confession of Faith and Catechisms.

Miscellaneous
The accusers did not meet with the accused to discuss the doctrine of Scripture before filing this charge. After the charge was filed the accused and his session arranged a meeting with the accusers to discuss the doctrine of Scripture and the charge and seek resolution, peace, and unity.

Recommendation
That Presbytery dismiss the charge because the specification does not support the charge of promoting a doctrine of Scripture which contradicts our Confession of Faith.

Respectfully submitted,

Bruce L. Prentice Donald W. King Archibald A. Allison

Extracts from the Minutes of the Presbytery of the Dakotas, April 6, 2016

39. JUDICIAL The Moderator read Ephesians 4:29 and in accordance with Book of Discipline III, 6 warned the accusers that they may be censured if Presbytery does not institute judicial process.

Mr. Allison reported for the Judicial Advisory Committee.

He read communication I and presented a printed report on the preliminary investigation in accordance with Book of Discipline III, 7. On motion, Presbytery dismissed the charge against Mr. Swanson of "violating the Third Commandment by breaking his second ordination vow by promoting a doctrine of Scripture which contradicts that of our Confession of Faith" because the specification does not support the charge of promoting a doctrine of Scripture which contradicts our Confession of Faith. Mr. Fine led in prayer.

54. JUDICIAL Mr. Allison reported for the Judicial Advisory Committee.

Messrs. Kingsbury and Reed presented a complaint against Presbytery's decision to dismiss the charge against Mr. Swanson, which Presbytery will consider at its next stated meeting.

Extract from the Minutes of the Presbytery of the Dakotas, September 28, 2016

110. Mr. Allison reported for the Judicial Advisory Committee.

COMPLAINT He read communication G. At the Moderator's request, Mr. Wallace assumed the chair at 4:58pm. Mr. Thurston resumed the chair at 4:59pm. On motion, Presbytery responded to the complaint by dismissing the charge against Mr. Swanson for the additional reason that he has removed his name from the NCFIC web site.

A Reply to the Judicial Advisory Committee Report
submitted to the April 5–6 stated meeting of the Presbytery of the Dakotas

First, the committee 's "Miscellaneous" section is factually accurate. On September 2, 2015, Messrs. Kingsbury and Reed attended a meeting sponsored by the Reformation session to discuss the NCFIC Declaration with that organization 's president, Scott Brown. At that meeting, a concern that the Declaration violates the Westminster Confession 's doctrine of Christian liberty was raised. On September 23, 2015, during the Presbytery of the Dakotas' last stated meeting, Mr. Kingsbury repeated that concern to the Rev. Kevin Swanson with regard to the latter's having attached his name to it through the NCFIC website.

Second, the report appears to indicate that the committee or its members discussed the charge with the accused and/or members of his session. The Judicial Advisory Committee did not do so with either of us.

Third, the committee recommends dismissing the charge because, it claims, the specification does not support the charge. This, of course, is the substantive issue being contended by the charge, and so we cannot support it being dismissed on that ground. However, as the presbyters are by now aware, several other matters impinge upon the decision this body is being asked to make:

- the Rev. Kevin Swanson has removed his name from the NCFIC website;
- The Reformation session has asked the Presbytery of the Dakotas to advise it concerning

the NCFIC Declaration and related issues;
- the Providence (Denver) session has asked the Presbytery of the Dakotas to erect a committee to conduct a preliminary investigation as to whether charges should be brought against Mr. Swanson because of some of his public statements and related issues.

At the time of this writing, we would be amenable to the charge being dismissed, or its consideration postponed to a specific time, on one or all of these grounds.

Matthew W. Kingsbury
Kevin Reed

Appeals 2–4

Grace Orthodox Presbyterian Church
1419 Beaver Road
Sewickley, PA 15143
graceopc@email.com
412-741-3430

R. Daniel Knox, Pastor
142 Glenwood Drive
Ambridge, PA 15003
724-251-9092

March 20, 2017

Dear Fathers and Brothers,

The Session of Grace Orthodox Presbyterian Church, Sewickley, Pennsylvania, humbly appeals to the General Assembly the attached three complaints that were originally entered against the Presbytery of Ohio in the Orthodox Presbyterian Church. These complaints were denied by the Presbytery of Ohio.

Preamble

The three complaints being appealed are distinct, but closely related. Each is connected with the dissolution of the marriage of Mr. and Mrs. M, a process that has been going on for the better part of a decade, culminating in a divorce decree by the civil court within the last year. Mr. and Mrs. M were both communicant members in good standing of Immanuel OPC, Moon Township (now Coraopolis), PA when they began to have marital difficulties. When the Rev. Mark Garcia became the pastor of Immanuel OPC, he continued counseling that had begun with the previous pastor, the Rev. Robert Broline. Over a period of several years, the counseling did not bring about reconciliation, and Mr. M gradually began to see Mr. Garcia as standing in the way of reconciliation. When Mrs. M began to pursue a no-fault divorce in civil court, not hindered by Mr. Garcia, Mr. M decided to seek to transfer his membership to Grace OPC, Sewickley, PA; a letter of transfer was granted by the session of Immanuel OPC and Mr. M was received into Grace OPC in July 2013.

In the course of counseling Mr. M, the Session of Grace OPC gradually came to the conviction that Mr. Garcia's behavior towards Mr. M was chargeable and presented three charges to the Presbytery of Ohio at its Spring Stated meeting in March 2015. During the deliberative process, when it became evident that the Session could not present the charges as a Session, Mr. M and Mr. James Gidley, one of the ruling elders at Grace OPC, presented the charges as individuals. The Presbytery erected an investigative committee, which reported to the Fall Stated Meeting in October 2015. In that meeting the Presbytery voted not to prosecute the charges. In January 2016, the Session of Grace OPC filed three complaints against the Presbytery of Ohio for delinquency in its failure to prosecute the charges. The complaints were denied in the Spring Stated Meeting of the Presbytery of Ohio on March 11-12, 2016. We, the session of Grace Orthodox Presbyterian Church in Sewickley, PA, are hereby appealing these three complaints, denied by the Presbytery of Ohio, to the 83rd General Assembly of the Orthodox Presbyterian Church.

Reasons for the Appeals

Because the complaints are related, several of their grounds are the same or similar. Likewise several of the reasons for the three appeals are the same or similar. Therefore we begin with the common rationale for all three appeals.

1. The three charges attempted to address a serious public scandal in the church: two communicant members in good standing in the Orthodox Presbyterian Church have been divorced by the civil court without the substantiation of biblical grounds for the divorce. By failing to prosecute the charges, the Presbytery of Ohio has allowed the public scandal to continue unchecked. The failure to address the divorce in a biblical manner is now the failure of the OPC to do so.
2. The Presbytery of Ohio failed to address the grounds for the complaints, choosing simply to deny them.

Particular Reasons for Each Appeal

Re Complaint #1:

3. The presbytery appeared to be influenced by the argument that if there was a delinquency involved in failing to address an unbiblical divorce in a biblical manner, it was a delinquency of the Immanuel Session rather than of Mr. Garcia. If this were a valid argument, then a minister could not be called to account for any failure to call members to account for sinful behavior. A minister's ordination vows place upon him the obligation to tend the flock of God faithfully; if he fails to do so, he can and should be called to account individually; the Session cannot screen him.
4. WCF 25.6 makes clear that the church is responsible to take divorce seriously and to pursue reconciliation: "…nothing but adultery, or such willful desertion as can no way be remedied by the church, or civil magistrate, is cause sufficient of dissolving the bond of marriage…". To date neither adultery nor willful desertion has been determined by the church or by the civil magistrate, thus leaving a state of affairs contrary to God's creation ordinance for marriage as an ongoing public scandal. If the charges brought are not in the correct order, it is the presbytery's responsibility to make corrections and to prosecute the case (BOD III. 7.b "The judiciary … should it be persuaded that the charges and specifications, if proved true, would constitute an offense serious enough to warrant a trial, shall not dismiss the case on technical grounds but shall require that the charge and specifications be put in proper form.")

Re Complaints #2 and #3:

5. The Presbytery's investigative committee limited its investigation of the specifications accompanying the charges to those which took place within two years prior to the date on which the charges were filed. Relying upon this procedure, the Presbytery erred, for several reasons:

5.1 BD III.2 does not require that every specification must fall within the two years prior to the filing of the charge, but only that the charge must be filed within two years of the commission of the offense.

5.2 In each case the charge alleges a pattern of behavior extending over a number of years. The alleged offense itself does not fit into a two-year period.

5.3 The Presbytery does not appear to have taken into account the variety of ways in which "unavoidable impediments" can prevent an earlier filing of a charge. It takes time and psychological distance to discern that a pattern of behavior has been improper. What appears to be normal or tolerable at the time may only later be recognized as abnormal and intolerable. To demand that a victim of such a pattern of behavior should bring charges without the necessary time and distance for reflection would be in effect to demand him to ignore Jas. 1:19, "… let every person be quick to hear, slow to speak, slow to anger." (ESV)

6. The Presbytery appears to have been influenced by representations that particular actions alleged in the specifications were not very serious. However, a pattern of behavior may be serious and chargeable even when each individual action, taken in isolation, appears to be tolerable.

James S. Gidley
Clerk of Session
On behalf of the Session of Grace Orthodox Presbyterian Church, Sewickley, PA

ATTACHMENTS

To Mr. Ken Montgomery, Clerk of the Presbytery of Ohio (POH) of the Orthodox Presbyterian Church (OPC):

Complaint #1

And now this 15th day of January, A.D. 2016, comes the session of Grace Orthodox Presbyterian Church (GOPC) and complains against the delinquency of POH in connection with its failure to bring to trial the first charge presented to it by Messrs. James Gidley and Mr. M against the Rev. Mark Garcia, that "Mr. Garcia as a Minister of the Gospel has failed to uphold the teaching of Holy Scripture with respect to divorce, particularly in the case of Mr. and Mrs. M." The principal allegation of this charge was that Mr. Garcia, as Pastor of Immanuel OPC, countenanced a divorce between two members in good standing of the OPC without determining that there were Biblical grounds for it. (Note: the Presbytery has the responsibility of perfecting the charges if they are not in proper form [BD III,7.b])

In bringing this complaint we affirm that we believe that POH has been delinquent and that this delinquency is serious; that we have attempted to understand the presbytery's point of view, that we have seriously examined, in prayer before the Lord, our willingness to be in subjection to our brothers in Christ; and that we have made a serious effort to correct the delinquency short of entering a complaint.

In support of this complaint we set forth the following grounds:

1. That the charge is a call to repentance for an alleged public, scandalous, ongoing offense. Sin, repentance, grace, and restoration, go to the heart of the gospel and demand adjudication. To the extent that the action of presbytery implied that the call to repentance was insincere, POH has done an injustice to those who presented it. To the extent the action of presbytery implied that the call to repentance was a false or unwarranted accusation, POH has done an injustice to Mr. Garcia by failing to vindicate his reputation. Either way, the call to repentance continues to echo, waiting for adjudication.
2. That the delinquency violates BD III,7.b in that charge #1 alleges "an offense in the area of conduct and practice which seriously disturbs the peace, purity, and/or unity of the church," namely, countenancing a divorce without determining that there were Biblical grounds for it (WC 24.6), which is such an offense.
3. That the delinquency violates BD III,7.b in that the Presbytery failed to make a determination of whether or not the charges "if proved true, would constitute an offense serious enough to warrant a trial." In the absence of such a determination, the Presbytery was not in a position to decline to prosecute the charge. If the argument is proposed that the Presbytery determined that the evidence supporting the charge was insufficient, we reply that such a determination should have been made in the context of a trial and in any event not until the Presbytery had determined whether or not the alleged offense, if proved true, was serious enough to warrant a trial. The ongoing public scandal of the alleged offense continues to this day, waiting for resolution by the church. Absent such a resolution, it would be reasonable for churches in fraternal relations with the OPC – not to mention other churches and the public at large – to conclude that the OPC tolerates such divorces between its members.
4. That the delinquency occurred during the process of the divorce proceedings and prior to a final divorce decree by the civil court, a period during which the Presbytery might have taken action to remedy the impending separation. If a divorce on the grounds of desertion is only justifiable when the desertion "can no way be remedied by the church, or civil magistrate" (WC 24.6), then the church must exert itself to do what it can to remedy such a situation. According to his vows as a minister of the Presbytery of Ohio of the OPC [FG XXIII,8, vow (6)] and as called to serve as Pastor of Immanuel OPC [FG XXIII,11, vow (3)], Mr. Garcia had a primary responsibility to do all within his power to remedy the impending separation. In failing to prosecute the charge the Presbytery has failed to exercise its power to remedy the impending divorce and "to order whatever pertains to the spiritual welfare of the churches under its care." (FG XIV,5)

As amends, the session of GOPC requests that charge #1 submitted against the Rev. Garcia by Messrs. Gidley and M be prosecuted as soon as practicable.

To Mr. Ken Montgomery, Clerk of the Presbytery of Ohio (POH) of the Orthodox Presbyterian Church (OPC):

Complaint #2

And now this 15th day of January, A.D. 2016, comes the session of Grace Orthodox Presbyterian Church (GOPC) and complains against the delinquency of POH in connection with its failure to bring to trial the second charge presented to it by Messrs. James Gidley and Mr. M against the Rev. Mark Garcia, that "Mr. Garcia has usurped Mr. M's God-given rights and responsibilities as a husband and father, thus violating the fifth and seventh

commandments. Note: such behavior by a pastor is especially egregious considering that it began several years prior to the separation of this married couple and has continued for more than four years since then. (Ex 20:7,14, Deut 5:16,18, Col 3:20, cf. Eph 6:1, Prov 6:20 & 23:22, Eph 5:24; cf. 5:22, 1 Pet 3:1)."

The principal allegation of this charge was that Mr. Garcia, as Pastor of Immanuel OPC, exacerbated a divorce between two members in good standing of the OPC by undermining the covenant headship of the husband and father. (Note: the Presbytery has the responsibility of perfecting the charges if they are not in proper form [BD III,7.b])

In bringing this complaint we affirm that we believe that POH has been delinquent and that this delinquency is serious; that we have attempted to understand the presbytery's point of view, that we have seriously examined, in prayer before the Lord, our willingness to be in subjection to our brothers in Christ; and that we have made a serious effort to correct the delinquency short of entering a complaint.

In support of this complaint we set forth the following grounds:

1. That the charge is a call to repentance for an alleged public, scandalous, ongoing offense. Sin, repentance, grace, and restoration, go to the heart of the gospel and demand adjudication. To the extent that the action of presbytery implied that the call to repentance was insincere, POH has done an injustice to those who presented it. To the extent the action of presbytery implied that the call to repentance was a false or unwarranted accusation, POH has done an injustice to Mr. Garcia by failing to vindicate his reputation. Either way, the call to repentance continues to echo waiting for adjudication.
2. That the delinquency fails to achieve "[t]he purpose of judicial discipline … to vindicate the honor of Christ, to promote the purity of his church, and to reclaim the offender." (BD I,3) Only the adjudication of the charge can do this.
3. That the delinquency violates BD III,7.b in that charge #2 alleges "[a]n offense in the area of conduct and practice which seriously disturbs the peace, purity, and/or unity of the church." There is a *prima facie* case that the alleged offense did seriously disturb the peace, purity, and/or unity of Immanuel OPC in that two of three ruling elders left, three of four deacons left, and about three quarters of the members left the congregation in part as a result of the alleged offense. Most of these former officers and members have pursued membership in other churches in the local area; this dispersion has exacerbated the public nature of the alleged offense. When there is a *prima facie* case supporting a charge, the charge ought to be adjudicated in order to resolve the matter.
4. That the delinquency violates BD III,7.b in that the Presbytery failed to determine whether the charges "if proved true, would constitute an offense serious enough to warrant a trial." In the absence of such a determination, the Presbytery was not in a position to decline to prosecute the charge. If the argument is proposed that the Presbytery determined that the evidence supporting the charge was insufficient, we reply that such a determination should have been made in the context of a trial and in any event not until the Presbytery had determined whether or not the alleged offense, if proved true, was serious enough to warrant a trial. The ongoing public scandal of the alleged offense continues to this day, waiting for resolution by the church. Absent such a resolution, it would be reasonable for those who have witnessed the alleged offense to conclude that the OPC approves this kind of pastoral practice.
5. That the delinquency fails to recognize the charge represents an ongoing pattern of behavior within the context of a divorce. Thus the timeline (and statute of limitations) of this

charge was improperly limited to a two year period immediately preceding the filing of the charge rather than the period of the divorce process itself (approximately 7 years).

As amends, the session of GOPC requests that charge #2 submitted against the Rev. Garcia by Messrs. Gidley and M be prosecuted as soon as practicable.

To Mr. Ken Montgomery, Clerk of the Presbytery of Ohio (POH) of the Orthodox Presbyterian Church (OPC):

Complaint #3:

And now this 15th day of January, A.D. 2016, comes the session of Grace Orthodox Presbyterian Church (GOPC) and complains against the delinquency of POH in connection with its failure to bring to trial the third charge presented to it by Messrs. James Gidley and Mr. M against the Rev. Mark Garcia, that "Mr. Garcia has abused Mr. M, a long-standing member in the OPC (previously a member in good standing of Immanuel OPC and currently a member in good standing of Grace OPC), by ostracizing, excoriating, humiliating, manipulating, and badgering him and in so doing driving him away from the church in deep distress, thus violating the fifth and sixth commandments. (Acts 20:28, 2 Tim 4:2, cf. FG VIII, Matt 11:28, Matt 18:11-14, Luke 22:31-32, Is 35:3-4, Is 40:11:29-31, Is 50:4,10, Is 57:15-18, Ps 103:13,14, Ps 147:3, Ex 20:7, 13, Deut 5:16, 17, WLC Q/A #125, #129, #130)."

The principal allegation of this charge was that Mr. Garcia, as Pastor of Immanuel OPC, abused one of two members in good standing of the OPC who were embroiled in a divorce. (Note: the Presbytery has the responsibility of perfecting the charges if they are not in proper form [BD III,7.b])
In bringing this complaint we affirm that we believe that POH has been delinquent and that this delinquency is serious; that we have attempted to understand the presbytery's point of view, that we have seriously examined, in prayer before the Lord, our willingness to be in subjection to our brothers in Christ; and that we have made a serious effort to correct the delinquency short of entering a complaint.

In support of this complaint we set forth the following grounds:

1. That the charge is a call to repentance for an alleged public, scandalous, ongoing offense. Sin, repentance, grace, and restoration, go to the heart of the gospel and demand adjudication. To the extent that the action of presbytery implied that the call to repentance was insincere, POH has done an injustice to those who presented it. To the extent the action of presbytery implied that the call to repentance was a false or unwarranted accusation, POH has done an injustice to Mr. Garcia by failing to vindicate his reputation. Either way, the call to repentance continues to echo waiting for adjudication.
2. That the delinquency fails to achieve "[t]he purpose of judicial discipline … to vindicate the honor of Christ, to promote the purity of his church, and to reclaim the offender." (BD I,3) Only the adjudication of the charge can do this.
3. That the delinquency violates BD III,7.b, in that the Presbytery failed to determine whether the charges "if proved true, would constitute an offense serious enough to warrant a trial." In the absence of such a determination, the Presbytery was not in a position to decline to prosecute the charge. If the argument is proposed that the Presbytery determined that the evidence supporting the charge was insufficient, we reply that such a determination

should have been made in the context of a trial and in any event not until the Presbytery had determined whether or not the alleged offense, if proved true, was serious enough to warrant a trial. The ongoing public scandal of the alleged offense continues to this day, waiting for resolution by the church. Absent such a resolution, it would be reasonable for those who have witnessed the alleged offense to conclude that the OPC approves this kind of pastoral practice.
4. That the delinquency fails to recognize the charge represents an ongoing pattern of behavior within the context of a divorce. Thus the timeline (and statute of limitations) of this charge was improperly limited to a two year period immediately preceding the filing of the charge rather than the period of the divorce process itself (approximately 7 years).

As amends, the session of GOPC requests that the charge #3 submitted against the Rev. Garcia by Messrs. Gidley and M be prosecuted as soon as practicable.

Appeal 5

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

And now, this 8th day of April, A.D. 2017, comes the Rev. Matthew W. Kingsbury and appeals from the judgment of the Presbytery of the Dakotas in the case of Matthew W. Kingsbury, and in support of said appeal, sets forth the following specifications of error.

1) The Presbytery of the Dakotas of The Orthodox Presbyterian Church erred by not holding its Judicial Advisory Committee to its remit throughout 2016.

Prior to the April 5–6 stated meeting of the Presbytery of the Dakotas, its moderator had appointed a Judicial Advisory Committee (JAC) to respond to an unrelated matter. According to Presbytery of the Dakotas Bylaw 4.3.a.4, a Judicial Advisory Committee is "to function under the terms of the Book of Discipline III, 7, a-b;" i.e., to conduct a preliminary investigation into a charge. In April 2016, the session of Christ Presbyterian Church, Salt Lake City brought a request to the Presbytery of Dakotas to contemplate bringing a charge of the offense of slander against the Rev. Matthew W. Kingsbury. As the Chronology for this case shows, on April 6, 2016, the Presbytery's JAC informally met with the appellant. The JAC chair invited three other ministers, Messrs. Coppes, Thurston and Wallace. This group urged the appellant to retract some of the language he had used about Mr. Swanson, thus assuming the validity of the charge of slander without due process.

The JAC did not conduct a preliminary investigation and never reported to the Presbytery any recommendation. The Presbytery has never closed this matter.

On September 20, 2016, a charge was received by the stated clerk from Messrs. Wallace and King, against Mr. Kingsbury, for the offense of breaking the ninth commandment with 2 specifications citing "reviling" as the offense. On September 27, 2016, the Presbytery's JAC informally met with the appellant (BD III.7.a.). Again additional individuals were invited by the JAC chair: Messrs. Coppes, King, Thurston, Wallace, and Williamson. The appellant invited Mr. Reed. As the Chronology shows, this group again urged the appellant to retract some of the language he had used about Mr. Swanson, thus assuming the validity of the charge of breaking the ninth commandment without due process.

The Presbytery's JAC did not conduct a preliminary investigation (BD III.7.a.) until it received a revised charge from Messrs. Wallace and King on February 1, 2017. The Presbytery's failure to hold its JAC to its remit led to the extremely dilatory and delinquent

processing of accusations against the appellant: the case went to trial a full year after the first request under BD III.8.a was brought.

As the Chronology and other sections of this appeal indicate, the JAC's work was deficient throughout and may have contributed to the Presbytery's mishandling of this case. The JAC failed to advise the Presbytery to receive a charge properly on September 27, 2016 (Specification of error 2). The JAC recommended an unconstitutional process for processing a charge on September 28, 2016 (Specification of error 3). As attachments and the Chronology show, the charge went through five iterations. Even after a special presbytery meeting had to be recessed for a week to perfect the form of the charge and specifications, the Presbytery had to go into another recess so the charge could be brought into proper order (Chronology, §10-13). As the trial record shows, the JAC did not have a corrected and revised Chronology for the Presbytery's use until the second day of the trial.

2) The Presbytery of the Dakotas of The Orthodox Presbyterian Church erred in not properly receiving the charge when it was filed. The Presbytery meeting was convened on September 27 and adjourned on September 28, 2016. On September 28, 2016, the JAC read out the charge and specifications against Mr. Kingsbury on the floor of Presbytery. Thus if the charge was not received when the Communications were presented to the Presbytery by its Stated Clerk (September 27), it was received when it was read (September 28). The warning to the accusers required by BD III.6 was not issued at any time during that meeting.

3) The Presbytery of the Dakotas of The Orthodox Presbyterian Church erred in hearing a charge against the Rev. Matthew W. Kingsbury and acting on it without judicial due process on September 28, 2016.

On September 28, 2016, the JAC read out the charge and specifications against Mr. Kingsbury on the floor of Presbytery. On the JAC's recommendation, the Presbytery of the Dakotas "urged Mr. Kingsbury to retract the language he has used about Mr. Swanson" (PoD provisional minutes, p. 2016-17, §111). In effect, the Presbytery determined Mr. Kingsbury's guilt and imposed a censure without trial or permitting him to answer his accusers, depriving him of his rights as a member of the Orthodox Presbyterian Church and acting against the manifest wisdom of Proverbs 18:17 and our Book of Discipline.

This action had the appearance of prejudicing the Presbytery and leaving it incapable of rendering a fair verdict when entering actual judicial process on the matter. The harm caused by this error cannot be stated strongly enough. In a trial, the burden of proof should be on the plaintiff to prove the accused's guilt. The Presbytery's judgment on September 28, 2016, meant this burden of proof was reversed when the cast went to trial on April 4, 2017: the accused had to persuade the Presbytery to find him innocent. For this reason alone, the Presbytery should either have dismissed the charge or requested the General Assembly to take original jurisdiction in the matter.

During its stated meeting on April 5, 2017, in response to a complaint filed by the Rev. Kingsbury and Elder Dr. Lewis E.L. Reynolds, the Presbytery of the Dakotas voted to rescind its September 28, 2016 judgment. This action took place after the appellant was found guilty on the charge he now appeals.

4) The Presbytery of the Dakotas of The Orthodox Presbyterian Church erred in ruling, on March 16, 2017, that Book of Discipline III.2 does not apply in this case.

On March 16, 2017, the Presbytery considered the admissibility of a charge and specifications against the appellant, the original version of which had been filed on September 20, 2016. In support of Specification 1 were attached blog posts dating back to July 1, 2014.

In their filing, the plaintiffs offered no arguments that unavoidable impediments prevented an earlier filing.

During the review of the JAC's preliminary investigation, the Presbytery of the Dakotas upheld the moderator's ruling that anything in print, if not retracted, is not subject to the constitutional two-year limiting rule because the printed word, especially on the internet, has an ongoing effect. This reflects a misunderstanding of the purpose of limiting rules. BD III.2 does not express a doctrine that, for example, the effects of a robbery dissipate 731 days after the event. Rather, limiting rules (amongst other things): a) preserve the rights of the accused by ensuring charges are brought before evidence may weaken due to the ravages of time and memory; b) attempt to guarantee that genuine scandals are dealt with promptly; and c) prevent the frivolous or mischievous use of the courts.

The charge and specifications which were brought to trial were substantively revised from their original forms in a submission dated March 21, 2017. Properly speaking, then, nothing prior to March 21, 2015 should have been admitted.

5) The Presbytery of the Dakotas of The Orthodox Presbyterian Church erred in approving Specification 1 on March 23, 2017.

An emphasized quote from the review of *Apostate*, ch. 9 (dated January 15, 2016), contains wording which was removed or revised by Mr. Kingsbury after he met with the JAC in April 2016.

6) The Presbytery of the Dakotas of The Orthodox Presbyterian Church erred in approving Specification 2 on March 23, 2017.

The Judicial Advisory Committee meeting of April 6, 2016 was held with closed doors and characterized to Mr. Kingsbury as a "brotherly conversation." As recently as February 7, 2017, the Rev. Archibald Allison, JAC chair, characterized the meeting to Elder Dr. Lewis E.L. Reynolds as the second step in a Matthew 18 process; i.e. a private meeting amongst several witnesses, as opposed to a public matter before a Church court. As the plaintiffs made no attempt to "restore" Mr. Kingsbury before filing a charge on September 19, 2016, BD III.4-5 did not permit the Presbytery of the Dakotas to admit what can only be categorized as a "private offense." Further, as Mr. Kingsbury spoke in a closed-door meeting to a specific and limited group of fellow presbyters, his words cannot reasonably be taken as examples of a "*public* offense of reviling."

Mr. Kingsbury's words are taken out of context: because Specification 2 lacks sufficient specificity, it fails to support the charge of reviling.

The final sentence of Specification 2 is internally incoherent. Since one of the purposes of judicial discipline is to reclaim the offender (BD I.3), a person intending to make use of the Church courts cannot be characterized as "no longer interested in regaining" an offender.

7) The Presbytery of the Dakotas of The Orthodox Presbyterian Church erred in approving Specification 3 on March 23, 2017.

The September 27, 2016 meeting of the Judicial Advisory Committee took place behind closed doors, and so anything stated therein cannot reasonably be taken as an example of a "*public* offense of reviling."

8) The Presbytery of the Dakotas of The Orthodox Presbyterian Church erred in ruling out of order a defense line of argument against Specification 1 on April 5, 2017.

The defense attempted to call expert witnesses to examine passages of Scripture used in *Apostate: The Men Who Destroyed the Christian West* in order to demonstrate that Mr.

Kingsbury's characterizations of the book's arguments are reasonable and not instances of reviling. Plaintiff objected on the ground that the charge alleged the statements in question were, per se, reviling and could not be justified for any reason, and further that the truthfulness of the statements in question could be no defense as the charge was not slander. The moderator overruled this objection, but the Presbytery upheld it on challenge.

The Presbytery thereby accepted a question-begging argument: an instance of reviling is proven to be reviling because it is reviling and therefore cannot be anything else. Further, this action seems to violate the appellant's right to plead the Scriptures in evidence, guaranteed by BD IV.A.1.c.

9) The Presbytery of the Dakotas of The Orthodox Presbyterian Church erred in sustaining Specification 3 on April 5, 2017.

Testimony failed to demonstrate that Mr. Kingsbury made any of the statements attributed to him on September 27, 2016. Instead, it demonstrated that he did not retract previous statements, cited in the charge filed by Messrs. King and Wallace on September 19, 2016. A decision to not retract is not, in itself, an instance of reviling.

Further, it is prima facie unjust to sustain a charge of sin against a man for obeying the dictates of his conscience by refusing to, in effect, plead guilty to a judicial charge before a committee when he believes the charge to be without merit. In other words, by sustaining Specification 3, the Presbytery's position seems to be that it is a sin for an accused man to maintain his innocence.

The Rev. Matthew W. Kingsbury, Appellant
Date: Saturday, April 8, 2017

CHARGE AND SPECIFICATIONS

D. Jason Wallace and Donald W. King charge Matthew W. Kingsbury with breaking the ninth commandment by the public offense of reviling Kevin P. Swanson, which is a serious offense against a minister in good standing in the Orthodox Presbyterian Church and breaks the peace of the church: Exodus 20:16, Deuteronomy 5:20, Psalm 15:3, Psalm 55:12–14, Matthew 27:39–44, Mark 15:29–32, John 9:28, Acts 23:1–5, I Corinthians 4:12–13, I Corinthians 5:11, I Corinthians 6:10, Ephesians 4:29, I Timothy 6:4, I Peter 3:8–12, II Peter 2:11, Jude 9, Westminster Larger Catechism 143–145, Westminster Shorter Catechism 76–78.

Specifications:
1. That on or about July 1, 2014, through January 25, 2016, the said Mr. Kingsbury did post a series of reviews of Kevin Swanson's book *Apostate* on his blog, "The Presbyterian Curmudgeon" (http://presbyteriancurmudgeon.blogspot.com), in which he reviles Mr. Swanson in several statements.

Documents: Attached reviews of *Apostate* from "The Presbyterian Curmudgeon" with pertinent statements marked in bold italic print.

2. That on or about April 6, 2016, the said Mr. Kingsbury did revile Mr. Swanson when Mr. Kingsbury met with the Presbytery's Judicial Advisory Committee (Messrs. Allison, King, and Prentice) and Messrs. Coppes, Thurston, and Wallace at Park Hill Presbyterian Church, Denver, Colorado, by saying that Mr. Swanson is guilty of "willfully bad exegesis" and "de-

liberate Scripture twisting" and calling Mr. Swanson "a fool," "an ignoramus," "a false shepherd," "a wolf," and "a false teacher." Mr. Kingsbury stated that after years of trying, he was no longer interested in regaining Mr. Swanson, but intended to use public critiques and the courts of the church to "drive him from the ministry."

Witnesses: Archibald A. Allison, Leonard J. Coppes, Donald W. King, Bruce L. Prentice, Gregory L. Thurston, D. Jason Wallace

3. That on or about September 27, 2016, the said Mr. Kingsbury did revile Mr. Swanson when Mr. Kingsbury and Mr. Reed met with the Presbytery's Judicial Advisory Committee (Messrs. Allison and Prentice) and Messrs. Coppes, King, Thurston, Wallace, and Williamson at Bethlehem Reformed Church, Freeman, South Dakota, by saying that Mr. Swanson is guilty of "criminally bad exegesis" and maintaining that Mr. Swanson is "a fool," "an ignoramus," "a false shepherd," "a wolf," and "a false teacher," even when urged to retract this language.

Witnesses: Archibald A. Allison, Leonard J. Coppes, Donald W. King, Bruce L. Prentice, Gregory L. Thurston, D. Jason Wallace, G. I. Williamson

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. 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

(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 General Assembly a date and place for the next 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.
(4) It shall recommend to the Assembly the granting of excuses and the method of reimbursement of the commissioners' expenses.
(5) Members of this Committee will be exempt from serving on Temporary or Advisory Committees. [Standing Rule X.2.h]

II. ACCOMPLISHMENTS

This year has been another good year for the committee. 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 84th General Assembly at Trinity Christian College in Palos Heights, Illinois. The chairman and vice-chairman of the Committee along with the Stated Clerk of the General Assembly and our Registrar visited Trinity Christian College in October 2016 and have established a good working relationship with their conference staff. Mrs. Linda Jones has again agreed to serve as the Registrar for this General Assembly. We are thankful for her excellent work on behalf of our committee and the General Assembly.

A request was made to our committee by members of the Committee on Ecumenicity and Interchurch Relations to consider Bonclarken, the Conference Center of the Associated Reformed Presbyterian Church, as a site for the 2019 General Assembly. The ARP normally holds their Synod at Bonclarken, but in 2019 they have been invited to meet with the Reformed Presbyterian Church NA at the RPCNA site. The ARP had inquired if the OPC would consider meeting at Bonclarken during the time that they would normally meet. We explored this possibility with the staff at Bonclarken. A quick review of their facilities was positive but Bonclarken was only able to provide us with a Monday through Friday timeslot. Our committee decided not to pursue Bonclarken for 2019 primarily because of the Monday through

Friday restriction for two reasons, 1) we are holding the 2018 GA at Wheaton Monday through Friday. This is the first time in a long time that we have held a GA Monday through Friday. We would like the opportunity to evaluate this experience before we pursue another Monday through Friday timeslot and 2) one of our criteria for a Monday through Friday timeslot was that the GA would be held in a central US city with a large airport so that commissioners would be able to travel on Monday and expect to arrive in time for the start of GA. Bonclarken is east coast and primarily served by two regional airports. We agreed to consider Bonclarken for a future year where we can hold the GA Wednesday through Tuesday.

The committee again visited the University of Texas at Dallas to assure ourselves that this campus would be suitable for the 86th General Assembly in 2019. Our committee affirmed the suitability of this campus. The only area of concern is that they would not normally commit to a date this early. Their events planning staff is pursuing an exception to their normal practice. We have given them a deadline of October 2017 for a firm answer.

In October 2016, the Chairman, Vice-Chairman of the Committee on Arrangements and the Stated Clerk met with representatives of the URCNA planning committee for the 2018 URCNA synod which will be held concurrently with the OPC General Assembly in 2018. The purpose of this meeting was to begin the process of sharing plans and developing ways where we could meet and fellowship together during our concurrent meetings. A result of this meeting was a second meeting held on March 30, 2017 where representatives from the various committees and offices of the OPC and URCNA met to define more detailed recommendations for meeting and fellowshipping together.

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. We are working on a contract with Wheaton College.

2018 – June 11–15	Wheaton College, Wheaton, Illinois
2019 – June 5–11*	University of Texas at Dallas
2020 – June 3–9	Working on various alternatives

*We are waiting for a firm commitment from the University of Texas at Dallas for our dates. See explanation in Section II of this report.

III. 2017 BUDGET FOR THE COMMITTEE

The Committee requests that the Assembly allocate $11,000 for the work of the Committee in 2018.

IV. RECOMMENDATIONS

The Committee on Arrangements recommends the following to the 84th General Assembly (2017):

a. that the 85th (2018) General Assembly be held on the campus of Wheaton College in Wheaton, Illinois, beginning Monday, June 11, 2018 at 4:00 p.m., with a terminus no later than 9:00 p.m. Friday, June 15, 2018.

Note: this is a change from the recommendation passed at the 83rd General Assembly as Wheaton College pushed dates back a week because of campus maintenance schedules. Both the OPC and URCNA are now committed to these dates.

b. Due to the number and length of the joint sessions with the URCNA during the 85th (2018) General Assembly, the Committee on Arrangements recognizes that the amount of work time on the floor of the assembly will be reduced, and recommends that the Stated Clerk be instructed to make any necessary reductions and modifications to the docket to allow for these joint sessions.

The Committee expects to make additional recommendations at the Assembly regarding rules for travel compensation and recommendations for the granting of excuses.

V. ELECTION

The members of the Committee are as follows:

Class of 2017	David T. Mahaffy
	Edward K. Tress – Chairman
Class of 2018	Alan W. Montgomery
Class of 2019	Robert E. Tarullo – Vice-chairman
Alternate	Jesse Montgomery - Alternate
Ex officio	Ross W. Graham – Secretary

The terms of Mr. Mahaffy and Mr. Tress expire at this Assembly. They are both available for nomination. The Alternate is a one year term and expires at this Assembly. Mr. Jesse Montgomery is available for nomination.

REPORT OF THE STATED CLERK

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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 Journal from the 83rd (2016) General Assembly
    2. The Minutes of the 83rd General Assembly and the 2016 Yearbook of the OPC
    3. The 2017 OPC Directory
  D. Finances
  E. Other Duties of the Stated Clerk
    1. His work with the Committee on Ecumenicity and Interchurch Relations
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  F. The Electronic Availability of the Minutes/Yearbook
    1. The electronic publication of the Minutes/Yearbook
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VI. RECOMMENDATION
VII. CONCLUSION

I. INTRODUCTION

With this Assembly the Stated Clerk will have completed his first 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 84th General Assembly, containing some 280 pages of documentation, was printed and mailed to commissioners during the second full week of May. Among items of interest to note, it contains one overture, five judicial appeals, and the final reports of three Special Committees that were erected by previous General Assemblies and are now completing their work. 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 a 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 was again placed in a secure, encrypted and password protected site on OPC.ORG, with the password provided to commissioners, corresponding members, and fraternal delegates.

B. Docket and Time Schedule

This year the Assembly continues, at the request of the moderator, to follow an older practice of starting with a worship and communion service at the beginning of the Assembly on Wednesday, May 31, at 7:00 p.m. in the spacious Lobby of the Ozinga Chapel on the campus of Trinity Christian College under the auspices of the session of Covenant Orthodox Presbyterian Church in Orland Park, Illinois. Following the worship and communion service, commissioners will proceed to their seats in the Gymnasium of the DeVos Athletics and Recreation Center 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 meeting rooms either in the Athletics and Recreation Center or in the nearby Classroom Building, 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.

On the Lord's Day morning, commissioners are invited to sign up to attend worship in specific area churches within an hour's drive of the Trinity campus, and to enjoy a meal together with their selected host congregation before returning to the campus later in the afternoon (no noon meal will be available on campus). An evening meal will be served in the Dining Hall at 5:00 p.m. prior to a 6:00 p.m. evening worship service sponsored and attended by the Chicagoland churches along with commissioners, fraternal delegates, and attending family members in the 1100-seat Ozinga Chapel on the Trinity campus.

The Assembly will resume its work on Monday morning, and adjournment is to be not later than noon Tuesday, June 6.

III. AMENDMENTS TO THE BOOK OF CHURCH ORDER

No amendments to any section of the Book of Church Order were proposed to the presbyteries for ratification by the 83rd General Assembly.

IV. AMENDMENTS TO THE STANDING RULES AND INSTRUMENTS

A. Upon recommendation of the Committee on Appeals and Complaints, the 83rd General Assembly proposed to the 84th General Assembly amendments to Chapter X of the Standing Rules, to add two additional members to that Standing Committee. The revised wording of proposed Standing Rule X.2.b, is found on page 251 of the Agenda, for action by this Assembly.

B. Upon recommendation of the Committee on Ecumenicity and Interchurch Relations, the 83rd General Assembly proposed to the 84th General Assembly an amendment to Chapter I of the Standing Rules by the addition of a new Section 10 which defines the status of fraternal delegates in attendance at a General Assembly, the wording of which is found on pages 251–252 of the Agenda, for action by this Assembly.

C. Upon recommendation of the Special Committee to Study the Care for the Ministers

of the Church, the 83rd General Assembly proposed to the 84th General Assembly amendments to Chapters X and XII of the Standing Rules to replace the Committee on Pensions with a new Committee on Ministerial Care. The wording of these changes is found on pages 252–253 of the Agenda, for action by this Assembly.

V. WORK OF THE STATED CLERK

A. Overview

The Stated Clerk feels comfortable in his role and is pleased with his work responsibilities and those of his staff. The Trustees of the Orthodox Presbyterian Church 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 Office Building in Willow Grove, Pennsylvania.

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 formats the Agenda documents for printing and the Minutes for publication. She also handles the physical distribution of these publications for the Clerk. In addition, she assists the Clerk with the management of the General Assembly Operation 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 the Stated Clerk as print editor for the publication of the Minutes, the OPC Directory, and the Book of Church Order, and assists with other printing and editing projects.

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 Journal of the 83rd (2016) General Assembly

In 2016 the Clerk continued the practice he began in 2014 of electronically publishing the Journal of the General Assembly each year as a set of electronic minutes, and distributing it as an email attachment to all sessions and ministers (as well as to all other 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 into the hands of the sessions and presbyteries quickly provides an extra safeguard for communicating the actions of the Assembly.

2. The *Minutes of the 83rd General Assembly and the 2016 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 distributed as planned on the day after Labor Day.

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, and is the current practice for the distribution of each year's Minutes/Yearbook.

3. The *2017 OPC Directory* was again 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 eighty more churches.

D. Finances

1. The Clerk sent out notices to all the sessions in August 2016 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 for 2017. This information is also posted on OPC.ORG within thirty days of the close of each General Assembly. The GAOF received $242,664 in contributions in 2016, falling just short of the budgeted amount of $245,000. (See the Report of the Trustees, page 303.)

2. The Clerk authorized vouchers in 2016 for expenses charged to the GAOF.

3. Under the provisions of Standing Rule III.3.j.(4), and XI.2.e., the Clerk has met with a representative of the Trustees of the Orthodox Presbyterian Church and has prepared, together with them, a proposed budget for the GAOF for 2018. 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.

E. Other Duties of the Stated Clerk

1. His work with the Committee on Ecumenicity and Interchurch Relations

Under the provisions of Standing Rule X.2.g, the Stated Clerk is an ex officio member of the Committee on Ecumenicity and Interchurch Relations (CEIR) without vote. During the past year the Clerk attended two stated meetings of the CEIR. He also corresponded with each church with which the OPC is in an ecclesiastical relationship, informing them of actions and decisions of the past General Assembly, and later inviting each to send a fraternal delegate to the next General Assembly. And he has maintained close contact with the CEIR administrator.

2. His work with the Committee on General Assembly Arrangements

Under the provisions of Standing Rule X.2.h, the Stated Clerk is an ex officio member of the Committee on General Assembly Arrangements (COA) with vote. During the

past year the Clerk has served as the secretary of the COA, has participated on visiting teams to two future or potential General Assembly locations, has attended seven COA meetings, and has maintained close contact with the chairman of the COA.

F. The Electronic Availability of the Minutes/Yearbook

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, the Committee on Christian Education, and with those who have technical expertise on this matter both within and outside the Church, and has discussed the matter with advisory committees reviewing his work at two previous General Assemblies. And in accordance with the plan he announced to the 83rd General Assembly, following the printing and distribution of the *Minutes of the 83rd General Assembly and the 2016 Yearbook of the OPC* in book format, the document was converted to a digital PDF format with the report of the Committee on Foreign Missions omitted. A secure system for delivering this "2016 Digital Minutes Edition" document was developed and tested, and on September 30, 2016, the document was made available by digital download to all ministers and sessions in the OPC.

2. New policies regarding the distribution of the Minutes/Yearbook

With the introduction of the Digital Edition of the Minutes/Yearbook, several new policies have been implemented. First, all ministers of the Orthodox Presbyterian Church will continue to receive a hard copy of the Minutes/Yearbook in addition to the Digital Edition. This will ensure that in the event of a global catastrophe print editions of these records of the Orthodox Presbyterian Church will be more likely to survive. Second, all sessions of the Orthodox Presbyterian Church will be offered a free download of the Digital Edition instead of a hard copy, but may request the print edition from the Stated Clerk. This will begin to reduce the cost of the printing of the Minutes/Yearbook, though with the reduction of the number of copies printed the price per copy will likely rise.

3. The online availability of the Minutes

Now that it is clear the digital editions of the Minutes/Yearbook will be made available each year going forward, the Stated Clerk has begun to receive inquiries about whether all the Minutes of the church can be made available in electronic form. It is certain that the digitization of records is becoming a preferred means of accessing and searching them. So, after three years of investigating the digitization process, the Stated Clerk has compiled the scanned or electronic minutes of each General Assembly of the Orthodox Presbyterian Church from 1936 to the present into a single indexed and searchable PDF document. After extensive discussion and testing of this document with the Committee for the Historian, the Stated Clerk announces that it will be his plan to make this document available without security measures for general review, reference and research under the General Assembly menu of OPC.ORG beginning in the fall of 2017. Upon the advice of the Committee for the Historian, the document will be updated annually to include the most current minutes; and for security reasons the minutes from 1990 to the present will not contain the report of the Committee on Foreign Missions or the Index of Ministers and their addresses.

G. Looking to the Future with 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 84th General Assembly as Assistant Clerk), the Stated Clerk has been 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, in consultation with the Trustees, it has been decided that an additional chair will be in place at the Clerks' table for this and future General 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.

VI. RECOMMENDATION

That the Assembly instruct the Stated Clerk to request each recipient of the hard copy of the Minutes/Yearbook 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

SYNOPSIS

I. MEETINGS
II. INTERNAL REVENUE SERVICE
  A. EIN number
  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
III. EIN/TIN NUMBERS FOR CONGREGATIONS
IV. COMMITTEE EXPENSES THAT EXCEED BUDGET
V. ADDITIONAL WORK
VI. ELECTIONS
  A. Present Classes
  B. Expiring Terms
  C. Vacancy
VII. TRUSTEES' REPRESENTATIVE TO THE 84TH GENERAL ASSEMBLY
VIII. PROPOSED BUDGET
IX. ESTIMATED EXPENSES FOR 2018

I. MEETINGS

The Trustees of The Orthodox Presbyterian Church met for business discussion on October 28, 2016, and for their regular annual meeting on March 28 and April 14, 2017. The elected officers of the Trustees are: Stephen L. Phillips, President; Richard N. Ellis, 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 **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 an EIN 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 EIN of the Orthodox Presbyterian Church 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 CONGREGATIONS

To receive an EIN for a congregation go to the IRS web site at *www.irs.gov* and enter "EIN" in the search field at the top of the screen and it will take you to a page with instructions for applying for an EIN. 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 (10) percent they must seek prior authorization from both the Stated Clerk and the Trustees of The Orthodox Presbyterian Church.

V. ADDITIONAL WORK

A. During the year, the Trustees took up a discussion of areas of legal risk posed to our churches and presbyteries in the current climate of tension between confessionally reformed churches and the broader society in which the OPC finds itself. The Trustees noted that while legal, financial and security issues do not specifically fit into their GA-approved mandate, such matters as the need for enhanced and uniform fiscal procedures and policies in the light of changing regulatory requirements, and the need for legal guidance on a denominational, regional, and local level, in the light of new and changing interpretations of law, are prudent issues for the denomination's Board of Trustees to investigate and consider solutions.

B. Accordingly, the Trustees asked the Stated Clerk to assist Trustee Stephen C. L. Chong, a practicing attorney in Orlando, Florida, to begin gathering the names of trusted and competent professional attorneys and accountants who are Orthodox Presbyterian Church officers or members, for possible assistance to the churches. It is the hope of the Trustees that the efforts of these attorneys and accountants might provide the OPC and its churches with useful resources, guidance, and counsel in legal and financial matters in the years to come.

VI. TRUSTEES' REPRESENTATIVE TO THE 84th GENERAL ASSEMBLY

The Rev. Stephen L. Phillips was delegated to present the Report of the Trustees to the

84th General Assembly, with Mr. David E. Haney as the alternate.

VII. ELECTIONS

A. The present Trustees are:

1. Class of 2019: Richard N. Ellis and Edward K. Tress
2. Class of 2018: Samuel H. Bacon and David E. Haney
3. Class of 2017: Stephen L. Phillips and Stephen C. L. Chong

B. The term of the following trustees expires at this assembly:

1. Class of 2017: Stephen L. Phillips (minister) and Stephen C. L. Chong (elder)
2. One minister and one ruling elder or deacon are to be elected to the class of 2020.
3. The Trustees wish to inform the Assembly that Stephen L Phillips (minister) and Stephen C. L. Chong (elder) are eligible to be re-elected and have indicated their willingness to serve for the Class of 2020.

C. A vacancy in the Class of 2019

The Trustees accepted the resignation of Mr. Edward K. Tress as of this Assembly, with thanks to the Lord for his 13 years of faithful service on the Board of Trustees.

The Assembly should elect one ruling elder or deacon to fill this vacancy (Class of 2019).

VIII. PROPOSED BUDGET

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 2018 and request the churches of the denomination to contribute $20 per communicant member to the General Assembly Operation Fund in 2018:

IX. ESTIMATED EXPENSES

The Trustees estimate their costs for 2018 to be $14,000 (Insurance $12,500 and Trustees expenses of $1,500).

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 2016. 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 2016 the OPC experienced a pause in the steady growth of recent years. The number of local churches (congregations) remained at 278, and unorganized mission works decreased by three to 44, bringing the total number of congregations and mission works to 322 at the end of the year. Total membership dropped to 30,918 at the end of 2016, representing a decrease of 217 members (-0.70 percent) for the year. Morning worship attendance decreased by 346 persons (-1.40 percent) to 24,304 as measured in November. Sunday school attendance slipped to 12,143, having decreased by 77 persons (-0.63 percent).

Total offerings of $57.6 million represented an increase of 1.33 percent from 2015. A 2.11-percent increase in average giving per communicant member to $2,533 overcame the effect of reduced membership. Of total giving, general offerings increased by 1.37 percent and benevolence giving increased by 6.91 percent. Offerings for capital improvements decreased 10.5 percent from 2015.

The church welcomed 19 new ministers last year: twelve men newly ordained to the gospel ministry and seven men received from other churches. Meanwhile, seven ministers were dismissed to other churches and another seven ministers entered their eternal rest. This brings the total number of ministers to 540.

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

The total number of local churches at the end of 2016 remained at 278, which represents no net change from the end of 2015. This came about as four mission works were organized as new and separate churches and one congregation was received, while two churches were dissolved and three churches withdrew from the OPC. These changes are listed below with their respective regional churches.

Church Additions (5)	**Regional Church**
Organized as new and separate churches from mission works	
Bethel Reformed (formerly Freemont OPC), Freemont, MI	MI & Ontario
Providence, Rockford, IL	Midwest
Trinity, Capistrano Beach, CA	Southern CA
Christ and Heaven, Whittier, CA	Southern CA
Received into the OPC	
Reformation, Apache Junction, AZ	Southern CA
Church Reductions (5)	
Dissolved	
Emmanuel, Whippany, NJ	New Jersey

Redeemer, Birmingham, AL	South
Withdrew from the OPC	
Park Woods, Overland Park, KS	Central U.S.
First Presbyterian Church, Ipswich, MA	NY & New England
Trinity, Franklin, PA	Ohio

The number of unorganized mission works declined by three to 44, as four new mission works were started or received, while four were organized as new and separate churches and three were terminated. These changes are listed below with their respective regional churches.

Mission Work Additions (4)	**Regional Church**
Started or received into the OPC as mission works	
Faith, Grand Forks, ND	Dakotas
OP mission, Oshkosh, WI	Midwest
Corona Pres., Corona, CA	Southern CA
Trinity, Waco, TX	Southwest
Mission Work Reductions (7)	
Organized as new and separate churches	
Bethel Reformed (formerly Freemont OPC), Freemont, MI	MI & Ontario
Providence, Rockford, IL	Midwest
Trinity, Capistrano Beach, CA	Southern CA
Christ and Heaven, Whittier, CA	Southern CA
Terminated as a mission work	
Providence, Morgan Hill, CA	Northern CA & NV
Redeemer, Pittsburgh, PA	Ohio
Trinity, Huntington, WV	Ohio

III. MEMBERSHIP AND ATTENDANCE

The total membership of 30,918 persons at year's end consisted of 540 ministers, 22,745 communicant members, and 7,633 baptized children (non-communicants). This represents a decrease of 217 persons (-0.70 percent) from 2015's adjusted total of 31,135 members. This membership decrease is comprised of a gain of five in the number of ministers, a net loss of 174 communicant members, and a net reduction of 48 baptized children. Communicant membership change included 571 professions of faith and 816 reaffirmations of faith; offset by losses from deaths (156), net transfers (368), and discipline & erasures (1,037). The reduction of 48 non-communicant members (baptized children) came as the result of additions by 509 baptisms and 450 children received with parents, and of reductions by professions of faith (279), death (4), children dismissed with parents (472), and erasures (252).

The membership statistics for 2016 were strongly affected by the withdrawal of the three congregations reported above. It should be noted that the members of First Presbyterian Church, Ipswich, MA, are counted in this report as being erased rather than dismissed, because at the end of 2016 they remained independent although they and their pastors expected to be received into the PCA early in 2017.

Attendance at morning worship in November averaged 24,304, which is 78.6 percent of total membership. This is a decrease of 346 persons (-1.40 percent) from a year earlier. Sunday

school attendance in November averaged 12,143, which is 39.3 percent of total membership. This is 77 persons (-0.63 percent) less than reported in 2015.

OP congregations, naturally, vary greatly in size, ranging from tens to hundreds of members. The "average" OP church (not including unorganized mission works) has 104 members (communicants and non-communicants) and a weekly attendance of 82 at morning worship. Approximately 65% of the churches are smaller than the average. The median size (half smaller, half larger) is 79 members and 65 attending worship, while ten percent of OP congregations exceed 196 members and 153 attendees.

IV. CONTRIBUTIONS

Total giving reported in 2016 grew by 1.33 percent over the previous year to $57,611,543, consistent with the sight decrease in church membership and a modest increase in average giving per communicant member, which reached $2,533.

The $57.6 million contributed to support all aspects of the ministry of the OPC in 2016 is divided into three categories for the statistical report. General offerings for local church expenses grew by 1.37 percent to $46,469,791, or 80.66 percent of giving. Benevolence offerings (for missions, outreach, and diaconal ministry) increased well (6.91percent) to $7,893,480, representing 13.70 percent of total contributions. Offerings designated or used for capital improvements totaled $3,248,272, or 5.64 percent of total giving.

Finally, bequests received by local churches in 2016 totaled $672,100. This amount does not include bequests that may have been received by presbyteries and denominational agencies.

V. ORDAINED OFFICERS

There were 540 ministers in the OPC at the end of 2016, representing a net increase of five in the number of ministers on the rolls of the presbyteries. Twelve men were ordained as ministers, and seven ministers were received into the OPC from other churches. Fourteen ministers were removed from the rolls of presbyteries: seven by dismissal to other churches and seven by reason of death. Dates and details of ministerial changes are reported in the Statistical Reports of the Presbyteries in the Yearbook.

Ministers Added to the Roll (19)	**Presbytery**
Ordained	
Casey M. Bessette	Midwest
Robert N. Canode III	Southwest
Jeffrey S. Carter	Southeast
Louis J. Cloete	Dakotas
Calvin R. Goligher	Northern CA & NV
Robert T. Holda	Midwest
Lowell Ivey	Southeast
James J. Jordan	New Jersey
David J. Koenig	NY & New England
Caleb M. Smith	Philadelphia
Clarence E. Veld	Central U.S.
Charles B. Williams	Midwest

Received into the OPC

Joel M. Ellis, Jr.	Southern CA
Michael A. Kooy	MI & Ontario
Jonathan L. Master	Philadelphia
Phillip D. Mayfield	Mid-Atlantic
Peter J. A. Moelker	Southern CA
Matthew S. Prather	Southern CA
Angelo O. Valle	Central PA

Ministers Removed from the Roll (14)

Dismissed from the OPC

Tony L. Garbarino	Northern CA & NV
D. Nathan Holloway	Dakotas
Daniel W. McManigal	Northwest
Geoffrey C. Smith	Central U.S.
Charles K. Telfer	Southern CA
Peter J. Wallace	MI & Ontario
Kenneth L. Wendland	South

Deceased

John P. Galbraith	Philadelphia
Theodore J. Georgian	Central PA
George F. Morton	Philadelphia
Barry A. Traver	Philadelphia
Edwin C. Urban	Mid-Atlantic
J. Peter Vosteen	Northwest
Bryan J. Weaver	Central PA

In addition to these changes, ten ministers transferred between OPC presbyteries in 2016.

Minister	**From**	**To**
John W. Belden	Southeast	MI & Ontario
Donald J. Duff	Philadelphia	Ohio
David G. Graves	Ohio	Northwest
Gregory P. Hoadley	Dakotas	Midwest
Brett E. Mahlen	Ohio	Midwest
Ryan M. McGraw	Northern CA & NV	Southeast
Ken B. Montgomery	Ohio	Southeast
Christopher L. Post	MI & Ontario	Central PA
John S. Shaw	Midwest	Philadelphia
Christopher H. Wisdom	Southwest	South

The number of ruling elders in the church decreased by four to 1090; of these, 838 (77 percent) are currently serving on sessions. The total number of deacons remained constant at 879, with 684 (78 percent) actively serving. In all, with ministers included, there are 2,509 ordained officers in the church.

VI. CONCLUSION

The Orthodox Presbyterian Church in 2016 experienced a pause in the steady growth that has been characteristic of the past ten years, due mainly to the withdrawal of three congregations. Sessions added 2,049 new communicant members to their rolls, but also removed 2,223 members. Similarly, non-communicant gains were 959, but removals totaled 1,007 (of whom 279 became communicant members by profession of faith). Although there continues to be many changes in membership occurring at the local level, overall there is a great degree of stability, as our Lord guides and preserves his church.

Respectfully submitted,
Luke E. Brown
Statistician

REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

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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 Publications of the SRC serves as the editorial board.

1. 2016 Issues

January – The Church and Singles
February – 2 + 2 = 4 and Jesus Christ is Lord
March – Sex and Marriage in Light of Human Nature and the Image of God
April – An Unbreakable and Eternal Relationship with the Lord
May – Foreign Missions Today
June – OPC Short-Term Missions
July – Evangelism in the Local Church
Aug/Sept – 2016 General Assembly
October – Choosing the Good Portion
November – Thank Offering 2016: Abounding in Hope
December – Bigger and More Mysterious Than You Can Imagine

2. Circulation

The CCE publishes around 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 (pat.clawson@opc.org or 215-830-0900).

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).

2. New Postings

New postings to the website in 2016 and early 2017 include:

a. Annual statistical report
b. 2016 Thank Offering report
c. Eighty-third (2016) General Assembly report
d. 2017 MTIOPC courses
e. 2017 OPC Timothy Conference materials
f. Electronic versions of booklets and tracts

The ABC's of Presbyterianism, PDF, ePub, and Mobi
Evangelism in the Local Church, PDF, ePub, and Mobi
Christ Proclaims a Better Way PDF, ePub, and Mobi
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. Question 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. Today in OPC History

4. 2016 Statistics

a. Monthly Visits

Month	*Unique visitors*	*Number of visits*	*Pages*	*Hits*	*Bandwidth*
Jan 2016	77,220	130,664	525,571	2,007,366	472.29 GB
Feb 2016	76,832	124,330	396,513	1,833,923	461.99 GB
Mar 2016	45,905	66,196	213,555	1,080,830	602.86 GB
Apr 2016	74,307	119,592	380,742	1,860,710	1,748.58 GB
May 2016	76,241	120,222	373,697	1,822,089	2,033.81 GB
Jun 2016	70,982	115,909	432,355	2,150,296	6,644.98 GB
Jul 2016	70,854	114,960	395,183	1,803,470	4,206.58 GB
Aug 2016	79,711	124,983	416,166	1,843,696	4,046.39 GB
Sep 2016	76,139	124,235	378,673	1,775,811	1,843.99 GB
Oct 2016	57,250	98,742	288,451	1,286,090	1,137.02 GB
Nov 2016	50,213	84,395	249,599	1,083,898	1,079.51 GB
Dec 2016	52,372	99,473	298,893	1,086,758	751.77 GB
Total	808,026	1,323,701	4,349,398	19,634,937	25,029.77 GB

b. Countries

	Pages	Hits	Bandwidth
United States	2,807,483	14,262,775	12,240 GB
Unknown	550,169	2,247,987	915 GB
Canada	120,988	599,607	293 GB
Great Britain	113,855	454,346	272 GB
Germany	98,022	153,429	102 GB
Russian Federation	78,245	91,345	8 GB
Australia	48,876	215,092	54 GB
Poland	35,877	45,270	45 GB
Ukraine	27,288	30,364	14 GB
Philippines	25,735	105,380	276 GB
Others	414,111	1,398,321	10,808 GB

c. Top Pages (December 2016)

		Viewed
i.	Front Page	49,563
ii.	Hymn	19,185
iii.	Ordained Servant	11,941
iv.	New Horizons	11,718
v.	Q/A	9,141
vi.	Church Locator	8,417
vii.	Today in OPC History	8,304

viii.	Devotional	7,478
ix.	News	5,118
x.	Shorter Catechism	4,858
xi.	Reviews	3,930
xii.	Feature	3,249
xii.	Psalter Hymnal	2,849

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 we endeavor 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 2016

   a. January – Education among the Reformed
   b. February – Adoption: The Neglected Doctrine
   c. March – Ministry Out of Bounds
   d. April – Why Shakespeare Matters
   e. May – Exposing the Darkness I
   f. June-July – Exposing the Darkness II
   g. August-September #7 – Marriage and Sexuality
   h. October – Ecumenicity Revisited
   i. November – All Things to All Men
   j. December – Anti-church Trends

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 Subcommittee on Internet Ministries 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 (upper right hand corner). 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 an 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

Most 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 on line for 2006 through 2016. 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 gratis 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 2016 three new booklets were published, *Evangelism in the Local Church* (John S. Shaw), *The Inspiration of Scripture* (James W. Scott), and *The ABCs of Presbyterianism* (Larry E. Wilson).

2. Available Titles

a. Booklets

i. The *ABCs of Presbyterianism* (Larry E. Wilson)
ii. *Evangelism in the Local Church* (John S. Shaw)
iii. *The Inspiration of Scripture* (James W. Scott)
iv. *Why Christians Need Confessions* (Carl R. Trueman)
v. *Your Sabbath Destination* (Roger W. Schmurr)
vi. *The Work of the Holy Spirit*, English (Richard B. Gaffin, Jr.)
vii. *The Work of the Holy Spirit*, Spanish (Richard B. Gaffin, Jr.)
viii. *Welcome to the OPC: A Primer on the Orthodox Presbyterian Church* (Danny E. Olinger)
ix. *What Is the OPC?*
x. *What Is the Reformed Faith?* (Thomas E. Tyson and G.I. Williamson)
xi. *Why Does the OPC Baptize Infants?* (Larry E. Wilson)
xii. *Helps for Worship* (William Shishko)
xiii. *Why Join a Church?* (Mark R. Brown and Larry E. Wilson)
xiv. *Reforming Our Expectations: The Credentialing Process in the OPC*

b. Books
i. *The Book of Church Order*, 2015
ii. *The Confession of Faith and Catechisms with Proof Texts*
iii. *The Church of God* (Stuart Robinson)

c. Pamphlets
i. *Conózcanos Mejor ... La Iglesia Presbiteriana Ortodoxa*
ii. *Christ Proclaims a Better Way*

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 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:I).

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.

6. Actions of the Seventy-Eighth (2011) General Assembly

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 re-

ceived 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. 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 metical psalms, psalm paraphrases, and psalm partials that were put forth by the CCE. The 2014 Synod of the URCNA approved the same metical psalms, psalm paraphrases, and psalm partials.

9. OPC/URNCA Agreement

At a July 17, 2015 meeting in Jenison, Michigan, a commission of the CCE (Olinger, Strange, and Winslow) met with the representatives of the URCNA Psalter Hymnal Committee and United States and Canadian Board of Trustees. The two sides agreed on a name for the songbook, *Trinity Psalter Hymnal*. They also agreed to appoint Mr. Strange and the Rev. Derrick VanderMeulen as co-editors starting on August 1, 2015.

Further decisions at the meeting included the agreement that copyright permissions were to be sought in the name of the Committee on Christian Education of the Orthodox Presbyterian Church and the Corporation of the United Reformed Churches – United States. The two bodies also agreed to share future revenue from psalter hymnal sales in proportion to, and according the ratio, in which expenses are shared for the production of the volume. The content of the psalter hymnal would be controlled equally by the URCNA and the Committee on Christian Education throughout the lifetime of the project.

10. Approval of Hymns at the Eighty-third (2016) General Assembly

The Eighty-third (2016) General Assembly approved for publication the 428 hymns that were put forth by the CCE. The 2016 Synod of the URCNA approved the same hymns.

11. Approval of Publication of *Trinity Psalter Hymnal* by the Eighty-third (2016) General Assembly

The Eighty-third (2016) General Assembly approved for publication the proposed *Trinity Psalter Hymnal* with the psalms approved by the Eighty-third (2016) General Assembly, and the inclusion of the Belgic Confession, Heidelberg Catechism, Canons of Dordt (in the forms used in the URCNA), and the Confession of Faith and Catechisms of the Orthodox Presbyterian Church. The 2016 Synod of URCNA approved for publication the *Trinity Psalter Hymnal* in the same form.

12. Editing

After the Eighty-third (2016) General Assembly approved all the hymn selec-

tions for the TPH (thus concluding all needed approvals for its publication from the OPC side), the Synod of the URCNA (meeting in Wyoming, MI) approved the same hymn selections, thus clearing the way for the joint publication of the TPH. Much work remained to be done, however. Many Psalms and hymns had additional musical and textual editing to be done, as well as all had to be proofread. Then began the process of securing copyrights as well as seeking to secure a publisher and determine cover, font, color and a host of other production questions. The process is now in early layout and this is no small task, particularly as we try to keep the number of pages and size of the volume manageable. We hope to have the volume printed and available by the end of the year or shortly thereafter.

13. Production

The co-editors, Mr. Strange and Mr. VanderMeulen, appointed a permissions and copyright committee of the Rev. Brian Cochran, the Rev. Christopher Folkerts, Mr. Joel Pearce and Mr. David Winslow Jr. This effort is being pursued with a goal of having permissions completed by March 31, 2017. The editors together with other members of the psalter hymnal team have contacted several printers in the process of receiving bids for the initial printing. Viable distribution channels are being explored and in this regard Great Commission Publications has expressed good interest in serving the OPC/URCNA partnership with its expertise in distribution and fulfillment services.

The CCE plans to offer a pre-publication discount. The discount, which the CCE hopes would be two or three dollars per volume, who would be for those who pre-order unopened cases of twenty.

F. Great Commission Publications (GCP)

1. Shared Ministry

GCP is entering its thirty-ninth 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 2016 roster of GCP trustees were the following:

OPC	PCA
Mr. John R. Muether	The Rev. David Stewart

The Rev. Gregory E. Reynolds	Mr. Scott Barber
Mr. Darryl G. Hart	Mr. Steve Manley
Mr. Wallace King	The Rev. Barksdale Pullen
The Rev. Archibald A. Allison	The Rev. Ed Norton
The Rev. Alan D. Strange	Mr. Winston Maddox
The Rev. Danny E. Olinger (*ex officio*)	The Rev. Stephen T. Estock (*ex officio*)

Alternates are appointed to serve in case regular members cannot. The Rev. Messrs. Glenn Clary and Daniel Patterson are the current OPC alternates. The Board convenes in two stated meetings each year in April or May 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*
- *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

The Thirty-Fourth (1967) General Assembly established the Committee on Ministerial Training (CMT) as a standing committee of the General Assembly. The Forty-Seventh (1980) General Assembly made the CMT a Subcommittee on Ministerial Training (SMT) of the CCE. The Sixty-Fifth (1998) General Assembly approved a plan for the SMT to establish a Ministerial Training Institute.

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 2016, the Rev. Matthew H. Patton, pastor of Covenant Presbyterian Church, Vandelia, Ohio, was appointed instructor of the newest MTIOPC course, *A Hebrew Refresher*.

The available MTIOPC courses of instruction are as follows:

a. Book of Discipline (Stuart R. Jones)
b. Defending the Faith (William D. Dennison)
c. Ecclesiology (A. Craig Troxel)
d. Form of Government (Alan D. Strange)
e. Evangelism (John Shaw and Eric Watkins)
f. A Greek Refresher (David C. Noe)
h. A Hebrew Refresher (Matthew H. Patton)
i. Homiletics (Douglas B. Clawson and Dale A. Van Dyke)
j. OPC History (John R. Muether)
k. Reformed Worship (Glen J. Clary)
l. Westminster Standards (Chad B. Van Dixhoorn)

6. 2016 Sabbatical

The CCE did not conduct MTIOPC courses in 2016. The sabbatical was due to the Committee's desire not to overextend its budget during the 2016 year.

7. Numerical History

Year	*New Students*	*Returning Students*	*Total Students*
1999	12		12
2000	27	12	39
2001	12	19	31
2002	13	15	28
2003	17	18	35
2004	22	13	35
2005	25	16	41
2006	19	18	37
2007	11	19	30
2008	09	13	22
2009	17	08	25
2010	13	14	27
2011	04	04	08
2012	18	17	35
2013	16	12	28
2014	14	26	40
2015	22	30	52
Totals	271	254	525

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 monetary gift 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) 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 danny.olinger@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 2016, the CCE provided matching funds of $1,000 monthly for approved summer internships and $1,250 monthly for approved yearlong internships.

2. Summer Internships 2016

The CCE assisted in funding six internships during 2016. The summer internships were the following:

Calvary OPC, Glenside, PA—Andrew Myers
Grace Presbyterian Church, Vienna, VA—Zachary Simmons
Lakeview OPC, Rockport, ME—Adam Wells
New Covenant Community Church, Joliet, IL—Jonathan Beall
Providence Presbyterian Church, Greensboro, NC—Michael Spangler
Trinity OPC, Easton, PA—William Wood

3. Yearlong Internships 2016–2017

The CCE also assisted in co-sponsoring ten yearlong internships which started in 2016. 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:

Bayview OPC, Chula Vista, CA—Adrian Crum
Covenant OPC, Komoka, ON—Bryan Dage
Faith Presbyterian Church, Garland, TX—Miller Ansell
Harvest OPC, Wyoming, MI—Wayne Veenstra
Merrimack Valley Presbyterian Church, North Andover, MA—Daniel Borvan
New Life OPC, Montoursville, PA—Bulut Yasar
Prescott Presbyterian Church, Prescott, AZ—Ryan Cavanaugh

Theophilus OPC, Anaheim, CA—Richard Chung
Trinity OPC, Hatboro, PA—Joseph Johnson
Tyler Presbyterian Church, Tyler, TX—Ryan Heaton

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 can be found on OPC.ORG under Worldwide Outreach, then Christian Education, or by contacting Mrs. Clawson at pat.clawson@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 can be found on OPC.ORG under Worldwide Outreach, then Christian Education or by contacting Mrs. Clawson at pat.clawson@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 2016 seminars at Westminster Seminary California, Escondido, California and Greenville Presbyterian Seminary, Greenville, South Carolina. 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).

2. History

Since its inception in 2008 some 149 young men from every presbytery in the Orthodox Presbyterian 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. Westminster Seminary California, Mid-American Reformed Seminary, Greenville Presbyterian Seminary and Westminster Theological Seminary have graciously allowed the Timothy Conference participants to visit their respective campuses and to listen to lectures. In October 2016, Mr. Caleb Smith, a participant in 2008, became the first Timothy Conference alumnus to be ordained as a gospel minister in the Orthodox Presbyterian Church.

3. 2016 Sabbatical

The Committee did not hold a 2016 Timothy Conference. This was due to the belief that a sabbatical would be help reduce an anticipated budgetary strain upon the CCE.

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. 2016 Institute

The seventh annual institute met again at the Camp Shiloh in Jefferson, New Hampshire, overlooking the White Mountains for three days in June, 2015. 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:

"The OPC and Global Calvinism" (Dr. Darryl Hart)
"A True Presbyterian Church at Last" (Mr. John Muether)
"The View of an OPC Immigrant" (The Rev. Stephen Tracey)
"The Shape of OPC Ministry" (The Rev. Gregory Reynolds)

Six students applied, were accepted, and attended. Of the six students we had four seminarians: three from Westminster Theological Seminary, one from Trinity Evangelical Divinity School in Chicago, one recent graduate of the University of Texas, Austin, and one recent graduate from Reformed Bible College in Sanford, Florida.

In response to our survey, all of the instructors were rated highly, and all

respondents thought the reading was very appropriate. Although the facilities were modest, food, accommodations, and meeting space continued to score well in student evaluations. Students continue to appreciate the balance of free time and fellowship time. "It was a good strong introduction to the OPC," observed one student, "I would strongly recommend it for someone who is in seminary and is set on the OPC." Wrote another, "the material does not overlap with my [seminary] classroom experience. . . . It nicely supplements it while providing practical instruction regarding ministry in the OPC."

The variety of seminaries and colleges represented continued to enhance the atmosphere of the Institute and the interaction among students. Once again we had two college students.

More information on the Shiloh Institute is available at http://www.opc.org/cce/Shiloh_Institute.html.

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. Seminary Visit Chronology

- October 1998 — Mid-America Reformed Seminary, Dyer, Indiana
  Visitation Members: The Rev. G.I. Williamson, the Rev. Bruce Hollister, and the Rev. William Bomer
  Report: Minutes of the Sixty-Eighth (2001) General Assembly, page 98.

- March 1999 — Westminster Theological Seminary, Philadelphia, Pennsylvania
  Visitation Members: Mr. James S. Gidley, the Rev. Lawrence Semel, and the Rev. Hailu Mekonnen
  Report: Minutes of the Sixty-Eighth (2001) General Assembly, pages 95–96.

- April 1999 — Greenville Presbyterian Theological Seminary, Greenville, South Carolina
  Visitation Members: The Rev. William Shishko, the Rev. Thomas S. Champness, and the Rev. T. Nathan Trice.
  Report: Minutes of the Sixty-Eighth (2001) General Assembly, pages 96–98.

- February 2001 — Westminster Theological Seminary, Escondido, California
  Visitation Members: Mr. David Winslow, Jr., the Rev. Thomas E. Tyson, and the Rev. Larry E. Wilson

Report: Minutes of the Sixty-Eighth (2001) General Assembly, pages 98–100.

- 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
  Report: Minutes of the Seventieth (2003) General Assembly, pages 165–166.

- 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
  Report: Minutes of the Seventy-First (2004) General Assembly, pages 102–104.

- February 2005 — Westminster Seminary California, Escondido, California
  Visitation Members: The Rev. Danny E. Olinger, the Rev. Alan R. Pontier, the Rev. Rollin P. Keller, and Mr. David Winslow, Jr.
  Report: Minutes of the Seventy-Third (2006) General Assembly, pages 185–188.

- March 2005 — Reformed Theological Seminary, Orlando, Florida
  Visitation Members: The Rev. Danny E. Olinger, the Rev. William Hobbs, and Mr. David Winslow, Jr.
  Report: Minutes of the Seventy-Third (2006) General Assembly, pages 188–191.

- 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.
  Report: Minutes of the Seventy-Fourth (2007) General Assembly, pages 189–192.

- October 2008 — Westminster Theological Seminary, Philadelphia, Pennsylvania
  Visitation Members: The Rev. Thomas E. Tyson, the Rev. Donald J. Duff, the Rev. Danny E. Olinger, and the Rev. Larry J. Westerveld.
  Report: Minutes of the Seventy-Sixth (2009) General Assembly, pages 238–241.

- 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.
Report: Minutes of the Seventy-Eighth (2011) General Assembly, pages 92–95.

- November 2011 — Puritan Reformed Theological Seminary, Grand Rapids, Michigan
Visitation Members: The Rev. Dr. A. Craig Troxel, the Rev. Dale A. Van Dyke, the Rev. Dr. Douglas A. Felch, the Rev. Stephen W. Igo, and the Rev. Robert M. Van Manen.
Report: Minutes of the Seventy-Ninth (2012) General Assembly, pages 128–130.

- 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
Report: Minutes of the Eightieth (2013) General Assembly, pages 203–205.

- November 2014 — Westminster Seminary California, Escondido, California
Visitation Members: The Rev. Dr. A. Craig Troxel, the Rev. Chad Bond, the Rev. Jesse A. Pirschel, the Rev. Roger Wagner, and Mr. David Winslow, Jr.
Report: Minutes of the Eighty-second (2015) General Assembly, pages 242–244.

M. Marriage and Sexuality

At its June 16, 2015 meeting, the CCE established a Special Committee on Marriage and Sexuality (SCMS). The SCMS was formed to help the members and congregations of the OPC to uphold the biblical view of marriage and sexuality in light of the increasing antagonism from the surrounding society. Those appointed to the SCMS were David VanDrunen (chairman), A. Craig Troxel, Alan Strange, John Muether, and Danny Olinger. The SCMS, working with the editor of *New Horizons*, helped to organize and produce the March 2016 issue of *New Horizons*. Articles published in the issue included Mr. VanDrunen's "Sex and Marriage in Light of Human Nature and the Image of God," Rosaria Butterfield's "Three Lenses through Which People View Sexuality," Lance Kinzer's "Christian Values in a Hostile Society," and Jennifer Marshall's "Marriage, Sexuality, and Public Policy." Book Reviews in the issue were Mr. Strange's review of Kevin DeYoung's *The Biblical Teaching on Homosexuality*, Mr. Troxel's review of John Freeman's *Hide or Seek: When Men Get Real with God about Sex*, Shane Lems' review of Albert Mohler's *We Cannot Be Silent*, and Daniel Patterson's review of Denny Burk and Health Lambert's *Transforming Homosexuality: What the Bible Says about Sexual Orientation*.

On June 8, 2016, the SCMS hosted "Marriage, Sexuality & Faithful Witness: A Conference for Church Officers" at Glasgow Presbyterian Church (PCA) in Bear, Delaware.

The speakers at the conference were Carl Trueman, "The Path to–and from–Here: Reflections on Sexual Identify Past and Present," Randy Beck, "Living Under Foreign Law," and Timothy Geiger, "Speaking the Truth in Love: Ministry to Those Struggling with Same-Sex Attraction and Gender Dysphoria." Ms. Marshall also participated in a panel discussion with the speakers. Around one hundred people were in attendance.

In October 2016, the SCMS debuted a webpage on OPC.ORG, "Marriage, Sexuality & Faithful Witness." It is the goal of the SCMS to update the site on a regular basis. The talks from the onference were taped by the staff at Glasgow Church, but were accidently deleted before they could be delivered to the CCE. Transcripts of the lectures are available on OPC.ORG.

IV. RESPONSE TO OVERTURE ONE

A. Introduction

The Eighty-third (2016) General Assembly granted the request of Overture 1 by directing the CCE to consider the preparation of a "Modern English Study Version" of the Westminster Shorter Catechism that would modernize the language of the catechism without changing its meaning, and report to the 84th General Assembly. The CCE has carefully considered the preparation of a "Modern English Study Version" of the Westminster Shorter Catechism (MESV) and presents the following report.

B. A Modern English Study Version of the Westminster Shorter Catechism

In order to assess the wisdom of preparing an MESV, the CCE carefully considered the effects of changing the forms of words (morphological changes such as "hath" to "has"), using modern synonyms for obsolete, archaic, or unfamiliar words, and also changing the order of words and the relationships of phrases.

First, preparing an MESV would change obsolete, archaic, rare, and unfamiliar words in the Shorter Catechism in addition to updating forms of words (such as "doth" to "does"). Broader changes in a study version might modify the meaning of words or phrases because modern synonyms are almost never exact equivalents. There is almost always some distinction in meaning or usage.[1]

Second, preparing an MESV would likely change the sentence structure of some of the sentences in the Shorter Catechism. Just as the King James Version translates one Greek sentence in Ephesians 1:3-14 with three sentences, two of which begin with "In whom," and the English Standard Version translates the same Greek sentence with five grammatically correct sentences, so an MESV would likely change some of the subordinate clauses and phrases in the Shorter Catechism into separate sentences and coordinate clauses and phrases.

It is important to note that this kind of change is not merely a change in style, but can also diminish the meaning of the text in at least a couple of ways. First, it can obscure the heart of an answer by placing all the aspects of a doctrine, such as repentance unto life (Shorter Catechism 87), in a parallel relationship, rather than clearly identifying the central objective aspect (a saving grace) and the central subjective aspect (turning from sin unto God), and helpfully subordinating the subjective to the objective. Second, this kind of change eliminates the nature of the relationships between the other clauses and phrases that describe additional subjective aspects of repentance, which accompany and condition its central subjective aspect.[2]

1 For further information and illustration, see VIII. Appendix.

2 Ibid.

Third, since covenant children memorize the Shorter Catechism, if an MESV were used widely in the church not only for instruction but also for memorization, it might gradually supplant the Shorter Catechism, thus inviting and fostering confusion. This could have the practical effect of modifying one of the standards of doctrine of the church without following the constitutional procedure in Form of Government 32.3, and without the necessary consultation with churches with which we have ecclesiastical fellowship and which use the Westminster Shorter Catechism as a standard of doctrine.

C. Updating the Language of the OPC's Doctrinal Standards

After many months of careful consideration the CCE has come to the conviction that it would be more beneficial to the OPC to update the language of all three of its doctrinal standards, rather than put time and effort into preparing an MESV, which could be problematic. This would benefit the church in several ways. First, it would help the church in teaching the faith to covenant children and new converts. Second, it would help people of all ages in the church for whom English is not their native language. Third, it would make the church's doctrinal standards more accessible for the average member who, as time passes, is less and less familiar with the English used in the mid-seventeenth century.

1. Historical and Ecumenical Considerations

A brief survey of the uses of the Westminster standards in the church and the doctrinal changes made to them might provide helpful context.

Over the last three centuries numerous Presbyterian churches have been constituted on the basis of the Westminster standards. When the Presbyterian Church in the United States of America was formed in 1788, it adopted the Westminster standards, as containing the system of doctrine taught in the Holy Scripture. It revised chapters 20.4, 23.3, and 31.2 of the Confession, removing the civil magistrate from ecclesiastical matters. In the Larger Catechism it also removed the phrase "tolerating a false religion" from Answer 109, and replaced "depopulations" in Answer 142 with "depredation." In 1887 the Confession was amended by removing the final sentence of chapter 24.4, which forbade the marrying of the close kindred of one's deceased spouse.

In November 1936 the Second General Assembly of the Orthodox Presbyterian Church adopted the Confession of Faith and Catechisms in the form that they possessed before the revisions of 1903 with the exceptions that the removal of the last sentence in chapter 22.3, which forbade the refusing of a proper oath when imposed by lawful authority, and the removal of the pope as the Antichrist in chapter 25.6, be retained. In 1903 the Presbyterian Church in the United States of American had adopted revisions that had the general effect of softening the Calvinism of the Confession of Faith. Various General Assemblies approved for publication proof texts for the Confession of Faith and Catechisms.[3]

With respect to revision that does not seek to make any doctrinal changes, at the present time there are three published modern English study revisions of the Westminster Shorter Catechism. Great Commission Publications publishes *Memory Work Notebook,* which includes the Shorter Catechism without archaic verb endings. There are also published modern English versions of the Confession of Faith and Larger Catechism, but no Presbyterian church with whom we have ecclesiastical fellowship has revised the language of its doctrinal standards (either the Westminster Confession of Faith or Catechisms). The Evangelical Reformed Church Westminster Confession in Austria and Switzerland, with whom the OPC has entered

3 See the Preface to *The Confession of Faith and Catechisms of The Orthodox Presbyterian Church with Proof Texts*.

into "Corresponding Relationship," has adopted a German translation of the Westminster Confession of Faith as one of its doctrinal standards.

It might be helpful to note that all the churches (from continental reformed background) with which we have ecclesiastical fellowship that use the Belgic Confession of Faith, the Heidelberg Catechism, and the Canons of Dordt as their doctrinal standards have adopted modern language versions of these that remain faithful to the originals.

2. The Theological Language of the Church Today

The same concern for updating the language of the Bible applies to the language of the church's doctrinal standards. Only a few OP churches still use the King James Version of the Bible in public worship, preaching, and teaching. Most use a more modern English translation of the Bible. This fits with what we confess in our Confession of Faith 1.8, the Scriptures "are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope."

While there still may be things in the Scriptures that are hard to understand, the church does not want archaic words and archaic forms to create additional difficulty in understanding the Bible. Similarly, the summary of what the Scriptures teach contained in our doctrinal standards should not use archaic language that is hard to understand. The doctrinal standards of the church by their very nature should use the theological language of the church today. It is not fitting that the members of the OPC, especially the noncommunicant members, find the language of our doctrinal standards, including the Shorter Catechism, which is memorized, more archaic and less accessible than the Bible translations in general use.

It is the case that what the CCE herein proposes would be a first in the history of the Presbyterian Church in this country. All the modifications of the Westminster standards that have occurred since 1788 have impacted doctrine, sometimes in a liberal direction, especially the changes introduced in 1903 (and certainly the ones made in the PCUSA after the formation of the OPC in 1936). There have never been changes proposed merely to update the language, such as the current recommendation has in view. The changes proposed herein would have no liberalizing effect or involve any change in doctrine whatsoever.

One might wonder then why this is necessary now and why this has not been previously proposed. If the OPC in 1936, for instance, saw no need to update the language of its doctrinal standards, why should we do so now? The CCE believes that we should do so now because, for the last few decades, competent modern English translations have supplanted the use of the Kings James Version in our churches and families. Most of our churches, as noted above, use an English Bible with updated language and the distance between the English of the Bibles we use and the Westminster standards grows apace. When the OPC formed in 1936, the King James Version was still widely used in our churches. It is not now, and to have the Bible in modern English and our doctrinal standards in an English current in the mid-seventeenth century seems unwise and increasingly untenable.[4]

3. Linguistic Considerations

We offer here a sample from the first section of the Shorter Catechism (1–38) that furnishes concrete expression to what the CCE has in mind when it adduces categories like morphological, obsolete, archaic, rare, and unfamiliar.[5] The questions not listed do not

4 Updating the language of the doctrinal standards would likely involve updating the English version of the Bible used in the Bible quotations in the standards.

5 Morphological refers to the internal structure and form of the smallest parts of a word that

have words that need updated.

WSC	Morphological	Lexical[1]			Unfamiliar[2]
		Obsolete	Archaic	Rare	
1					chief end
6					Godhead, Holy Ghost
7	hath	whatsoever[3]			whereby[4]
8	executeth				
10					dominion
12		pain[5]	estate[6]		wherein
13			estate		wherein
14					want
15			estate		wherein, whereby
16					posterity, ordinary generation
17			estate		
18			estate		want, wherein, whereinto
19			estate		whereinto
20			estate		
21	continueth				
22					reasonable soul, Holy Ghost
23	executeth				
24	executeth				
25	executeth				
26	executeth				
28	consisteth				
30	applieth				
31	doth				whereby
32					partake
33	pardoneth, accepteth				wherein
34					whereby
35					whereby
36					therein
37					till

carry a meaning. Obsolete means no longer in use; gone into disuse; disused and neglected. Archaic means no longer in ordinary use, but sometimes used to impart an old-fashioned flavor. Rare means very uncommon or scarce. Unfamiliar means not known or recognized by most readers. For further discussion of these terms, see VIII. Appendix.

Notes to chart:

1 As categorized by Wiktionary.
2 Considered current by Wiktionary, but believed to be unfamiliar to most modern readers.
3 Obsolete as a pronoun (as it is used here in the SC), though not as an adjective, in the stylized postpositive usage: "He did no good whatsoever."
4 Current in the sense "by which," as it is used in the SC.
5 In the sense of punishment or penalty.
6 Wiktionary describes estate (meaning state or condition) as both rare and archaic.

4. Procedural Considerations

Form of Government 32.3 outlines the procedure to amend the Confession of Faith and Catechisms:

a. The general assembly shall determine whether a suggested change is worthy of consideration.

b. If so determined, the general assembly shall appoint a committee to consider any suggested change and report to the next regular assembly with recommendations.

c. That assembly may then propose the amendment to the presbyteries by a two-thirds majority of the members voting.

d. Approval by a presbytery shall be by a majority of the members voting.

e. The clerk of presbytery shall notify the clerk of the assembly, in writing, of the decision of the presbytery.

f. If two-thirds of the presbyteries approve the amendment, it shall be adopted finally only after approval of the next ensuing assembly by a two-thirds vote of the members voting.

During this process there must be consultation with those churches with which we have ecclesiastical fellowship and which use one or more of the Westminster standards as a doctrinal standard.

D. Conclusion

The CCE has concluded that it would be better to update the language of our doctrinal standards with the narrowest sort of linguistic changes without changing the meaning of the original text or altering a theological term, rather than preparing an MESV. Therefore the CCE does not recommend that the Eighty-fourth (2017) General Assembly authorize the preparation of a "Modern English Study Version" of the Westminster Shorter Catechism as requested in Overture 1 to the Eighty-Third (2016) General Assembly. Having considered this matter since September 2015, in place of preparing an MESV the CCE is willing to serve the church by making a specific proposal for changes to the doctrinal standards of the OPC and offers the following recommendation:

E. Recommendation

That the CCE recommend to the Eighty-fourth (2017) General Assembly that it, in accordance with FG 32.3, elect a special committee or authorize a standing committee to make specific proposals for changes to the doctrinal standards of the OPC (The Confession of Faith and Catechisms) that are morphological in nature (e.g., "thee" to "you" and "hath" to "has") and update clearly obsolete and archaic words (e.g., "stews" in Larger Catechism 139).

Grounds:

1. This recommendation permits a committee to propose the narrowest sort of linguistic changes that would not alter a theological term or doctrine.
2. While there may be things in Scripture that are hard to understand, the church's summary of what Scripture teaches should not use language that is hard to understand. Doctrinal standards by their very nature should use the language commonly used in the church today.
3. Given the widespread use in our church of modern English versions of the Bible, it is unseemly that our members (and particularly our youth) find the language of our doctrinal standards less accessible than the Bible translations in general use. There are some archaic forms and words in our doctrinal standards that grow more foreign with the passing of time.

V. PROPOSED BUDGET

	Actual 2015	Actual 2016	Budget 2016	Budget 2017	Proposed 2018
REVENUE					
Worldwide Outreach	451,500	490,844	465,000	480,000	480,000
New Horizons	267,669	268,809	280,000	280,000	300,000
From Reserves	16,505	0	9,453	26,766	29,241
Other	5,215	5,726	5,765	5,765	51,995
Total Revenue	740,889	765,380	760,218	792,531	861,236
EXPENSES					
New Horizons	267,669	268,809	278,604	280,000	300,000
Internet ministries	20,567	21,687	25,000	25,000	25,000
Ordained Servant	20,807	17,582	21,000	22,000	25,000
MTIOPC	14,058	0	0	15,000	15,000
Ministerial Internships	202,130	165,360	220,000	220,000	210,000
Conferences/Visitation	14,819	9,156	11,000	20,000	20,000
Psalter-Hymnal	13,935	24,465	4,000	2,500	2,500
General Administration	186,893	193,263	200,614	208,031	263,736
Total Expenses	740,889	700,322	760,218	792,531	861,236
Excess/(Deficiency)	0	65,058	0	0	0

VI. 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 SMT. The present composition of the CCE is as follows:

Class of 2017 Ministers: Gregory E. Reynolds, A. Craig Troxel, David M. VanDrunen
Ruling Elders: Timothy K. Jackson, Wallace King

Class of 2018 Ministers: Sidney D. Dyer, Daniel F. Patterson, Archibald A. Allison
Ruling Elders: Darryl G. Hart, David Winslow, Jr.

Class of 2019 Ministers: David J. Harr, Glen J. Clary, Alan D. Strange
Ruling Elders: James S. Gidley, John R. Muether

Members whose terms expire at this Assembly are:

Ministers
Gregory Reynolds (Executive Committee, SRC, SIM, GCP)
Craig Troxel (SMT, SCMS)
David VanDrunen (SMT, Timothy, SCMS)

Ruling Elders
Timothy Jackson (SRC, SIM, Finance, Coordination)
Wallace King (SRC, SIM, GCP, Finance)

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.

2017	2018	2019
The Rev. Dr. A. Craig Troxel	The Rev. Daniel F. Patterson	Dr. James S. Gidley
The Rev. Dr. David VanDrunen	Mr. David Winslow, Jr.	Mr. John R. Muether

C. Procedure to Elect the Class of 2020

The Assembly must first elect the SMT class of 2019. The men elected to the SMT are automatically elected to the CCE class of 2020. The Assembly must then elect the remaining three members of the CCE class of 2020.

VII. RECOMMENDATION

The CCE at its March 21, 2017, meeting adopted this recommendation:

That the CCE recommend to the Eighty-fourth (2017) General Assembly that it, in accordance with FG 32.3, elect a special committee or authorize a standing committee to make specific proposals for changes to the doctrinal standards of the OPC (The Confession of Faith and Catechisms) that are morphological in nature (e.g., "thee" to "you" and "hath" to "has") and update clearly obsolete and archaic words (e.g., "stews" in Larger Catechism 139).

Grounds:

a. This recommendation permits a committee to propose the narrowest sort of

linguistic changes that would not alter a theological term or doctrine.

b. While there may be things in Scripture that are hard to understand, the church's summary of what Scripture teaches should not use language that is hard to understand. Doctrinal standards by their very nature should use the theological language of the church today.

c. Given the widespread use in our church of modern English versions of the Bible, it is unseemly that our members (and particularly our youth) enjoy God's Word in language that is more accessible than the language of our doctrinal standards, which in places employ archaic forms and words that grow more foreign with the passing of time.

VIII. APPENDIX

"Modern English Version of the Shorter Catechism," by Dr. James S. Gidley

1. Modernization and Translation

Various people in the contemporary world have difficulty understanding the Shorter Catechism because of its style of English. For that reason, various authors have published modern English versions of it.[1] Since our other doctrinal standards, the Westminster Confession of Faith and the Larger Catechism present the same kinds of difficulties, the modernization of all three of our doctrinal standards[2] is considered in this paper.

To assess the modernized versions of the Shorter Catechism, as well as to consider the advisability of the OPC's producing yet another, it may be helpful to think of the task as one of translation. It has been observed that our doctrinal standards are in fact written in English, and therefore that no "translation" (read, no modernization) is needed. Linguistically speaking, Modern English—as opposed to Middle English and Old English, which more truly may be regarded as different languages—is commonly regarded to be the form of English in use since about 1450.[3]

However, a distinction is made between Early Modern English and Modern English in the narrower sense (sometimes called Late Modern English). Early Modern English covers the period from about 1450 to about 1700, an era that includes the publication of the Westminster Standards.[4] It may be helpful to consider Early Modern English and Modern English to be different dialects of English. A dialect is "one of the subordinate forms or varieties of a language arising from local peculiarities of vocabulary, pronunciation, and idiom."[5] A dialect is

1 For example, Kelly and Rollinson, 1986

2 The term "our doctrinal standards" will be used in this paper to refer to the particular form of the Westminster Standards that are subscribed to in the Orthodox Presbyterian Church. The differences between the OPC's version and other versions are not substantial enough to consider them to be linguistically different. Therefore the analysis in this paper is relevant to other versions of the Westminster standards.

3 McArthur, p. 667.

4 Ibid.

5 COED. For a linguistic definition: "A dialect is a language such that (i) there is at least one other language with which it has a high degree of similarity; (ii) there is no language which is regionally included within it as a proper part; and (iii) neither its writing system nor its pronunciation nor its lexicon nor its syntax is officially normalized." Frawley, Vol. I, p. 430. This definition implicitly distinguishes a dialect from the standard ("officially normalized")

thus defined in terms of locality; I am proposing that the definition may be extended to include temporality as well. Dialects of a single language are usually mutually comprehensible,[6] but they may pose some difficulties in communication. We could view the process of producing a modernized Shorter Catechism as an exercise of translation between two dialects of English.

There is ample evidence that the Early Modern English of our doctrinal standards is a barrier for many. The proliferation of Bible translations to replace the once-dominant King James Version, another Early Modern English text, indicates that the language of the 17th century has been perceived as a barrier for more than half a century. The existence of Modern English versions of the Shorter Catechism, dating back thirty years or more, testifies to the desire to modernize its language. If we intend to use the Shorter Catechism to instruct those who are new to the faith, a version that "speaks their language" could remove a potential stumbling block. Even for our children, who grow up with the language of the Catechism, the obvious difference in its diction from anything else that they hear or read in the culture around them may create the impression that the Catechism is just "church language" that is not relevant to their lives.

Therefore, although the current task is to consider the advisability of producing a Modern English Version of the Catechism as a study version to be published in parallel columns with the original, we must reckon with the high probability that the Modern English Version would displace the original for many members of our congregations. That is, a parallel column publication may be a catalyst for considering an official change in the doctrinal standards of the OPC. If the modernized version is used for instruction and memorization, it will gradually become the *de facto* standard for many. Therefore, if we recommend that the church should undertake this project, we should aim to produce a modernized version that is of high enough quality to become our official standard in the future.

Some may consider this to be an argument against attempting the task at all. But to take such a position would be to deny the inevitable. The Catechism is already being modernized by others, and members of the OPC will increasingly use such versions, simply because they find them easier to understand. Some may argue, by way of analogy, that the church has been able to accommodate various Bible translations without adopting one as an official standard. But there is an important difference between versions of the Bible and versions of the Catechism. We are committed to settling controversies in religion by appealing to the text in the original languages, Hebrew and Greek (WCF 1.8). Therefore, variety in translations does not produce variety in our primary doctrinal standard.

The original language of the Catechism, on the other hand, is English. It has been suggested that a Modern English version of the Catechism would function in the same way as a Bible translation—helpful for teaching and understanding—but the original text would remain the authoritative standard in controversies of religion. This is likely to be a transitional state of affairs, unless seminaries add instruction in Early Modern English to the requirements in Hebrew and Greek. That is, the original text of the Catechism is likely to become less and less familiar, even to ministers.

All of this indicates that we are faced with difficult and risky decisions. Yet the decision to do nothing may be even more risky.

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form of the language.

6 "Within a language, there is usually a *dialect continuum*: speakers of Dialect A can understand and be understood by speakers of dialect B, and C by B, and so on, but at the extremes of the continuum speakers of A and Z may be mutually unintelligible. The A and Z communities may therefore feel justified in supposing or arguing that A and Z are different languages." McArthur, p. 290.

2. Types of Modernization/Translation

"Translation" between dialects differs from translation between distinct languages in that not all of the source text needs to be translated, but only those features that are peculiar to the dialect of the source text. These peculiar features can be classified into several types, and it is helpful to consider these types distinctly. At least the following types are identifiable: (1) morphological[7] differences, (2) lexical differences, (3) syntactical and stylistic differences, and (4) differences in the usage of gendered nouns and pronouns. Paraphrasing the source text could be considered as another type, but it can also be treated as a strategy for dealing with types (2) though (4).[8] The latter approach will be adopted here.

2.1 Morphological Differences

A morpheme is the smallest part of a language that carries meaning,[9] such as the prefix un- and the suffix -ish. The obvious morphological difference between Early Modern English and Modern English is the use of different suffixes for verbs and different forms of auxiliary verbs in the third person singular. For example, SC 2 asks "What rule ***hath*** God given to direct us ..."; SC 8 asks "How ***doth*** God execute his decrees?" and is answered "God execute***th*** his decrees ..."

The appropriate method of handling this type of difference is obvious, because there is a one-to-one correspondence between the morphemes of the source text and those of the target text. "Hath" becomes "has," "doth" becomes "does," and "executeth" becomes "executes." Since the change in morphology introduces no change in meaning, there can be little or no controversy about it. In fact, it is probable that many users of the Shorter Catechism already make these changes in memorizing and reciting it. For example, GCP already publishes the Shorter Catechism with these emendations in its Sunday School curriculum. Printing the Catechism with such changes simply acknowledges an already widespread practice.

2.2 Lexical Differences

Lexical differences are differences in the meaning of words. The challenge here can be subdivided into two questions: (1) How do we recognize which words need to be changed? (2) What words should we use to replace them? Both questions pose difficulties.

2.2.1 Identifying Candidates for Change

Some words in our doctrinal standards are unfamiliar to many modern readers. "Obsolete," "archaic," "rare," "colloquial," "dialectal," and "slang" are terms often used in dictionaries to describe different kinds of unfamiliar words. "Unfamiliar," as an additional category, is required to cover all the words that have been proposed as candidates for replacement in our standards.

In reference to language, "colloquial" means "belonging to common speech; characteristic of or proper to ordinary conversation as distinguished from formal or elevated

7 Morphology is defined as: "The branch of grammar which is concerned with the form of words (including word-formation and inflection" COED.

8 Baker, pp. 36-41.

9 "morpheme. The minimal distinctive unit of grammar." Crystal [a], p. 300. "All languages have words and in all languages some words, at least, have an internal structure, and consist of one or more *morphemes*. Thus, the form *cats* comprises the root morpheme 'cat' to which is added the suffix morpheme 's' indicating plural." (emphasis in the original) Spencer, p. 213.

language."[10] The most relevant definition of "slang" is "language of a highly colloquial type, considered as below the level of standard educated speech, and consisting either of new words or of current words employed in some special sense."[11] Colloquialisms and slang are typically absent from serious writing. Such expressions are not used in our doctrinal standards, and so they need not be further considered.

As noted above, a dialect is "one of the subordinate forms or varieties of a language arising from local peculiarities of vocabulary, pronunciation, and idiom."[12] By this definition, our doctrinal standards do not use dialectal words. But if the definition of dialect is being extended to include temporal differences in addition to local ones, as it is in this paper, then some expressions in them could be considered to be dialectal. However, these expressions are adequately covered by the remaining descriptors, "obsolete," "archaic," and "unfamiliar." Therefore, "dialectal" will not be further considered.

Obsolete Words

The relevant definition of "obsolete" is "… no longer practised or used; fallen into disuse; of a discarded type or fashion; disused, out of date."[13] Very few words in our doctrinal standards fall into this category; perhaps "stews" in LC 137 is the most obvious example. From a lexicographer's point of view (that is, the view of those who make dictionaries), the fact that we continue to read and quote from our doctrinal standards may prevent much of its vocabulary from falling into the obsolete category.

Archaic Words

Archaic language is defined as "belonging to an earlier period, no longer in common use, though still retained either by individuals, or generally, for special purposes, poetical, liturgical, etc."[14] Archaic words need not be unfamiliar; for example, "thou," "thee," and "thy" are archaic but familiar. Archaic language can remain familiar in the church through its occurrence in familiar hymns—although it is possible that many sing such words with little understanding of what they mean, for example, "I dare not trust the sweetest frame …" in the hymn "My hope is built on nothing less …"

Archaisms can take on a religious significance. In earlier generations, "Thou," "Thee," and "Thy" were retained in public prayer long after they became archaic, and perhaps are still routinely used in some circles to this day. The archaic pronouns had become sacred pronouns distinguishing God from human beings. Those who used "You" and "Your" in prayer were thought to be irreverent if not blasphemous. Other archaisms in our doctrinal standards may have acquired an aura of sacredness simply because they are no longer current and therefore are encountered only in a religious context.

Rare Words

The relevant definition, "of a kind, class, or description seldom found, met with, or occurring; unusual, uncommon, exceptional,"[15] requires both experience and

10 COED.

11 COED.

12 COED.

13 COED.

14 COED.

15 COED.

judgment to apply. A word would not be classified as rare simply because it is unfamiliar to a particular reader or class of readers. Rarity is an objective, though imprecise, description. In principle, it could be defined precisely by specifying a maximum number of occurrences in a specified body of literature. Lacking a precise definition of this sort, rarity should be judged by readers who have read widely and deeply and agree that the word seldom occurs. Presumably lexicographers (dictionary-makers) have the requisite experience and judgment.

Unfamiliar Words

Unlike "rarity," "unfamiliarity" is a subjective description. Dictionaries generally do not use "unfamiliar" to refer to a class of words. Saying that a word is unfamiliar requires an explicit or implicit answer to the question "Unfamiliar to whom?" Many words in our doctrinal standards that have been proposed for modernization do not fall into any of the standard lexicographical categories of "obsolete," "archaic," or "rare." Rather, they are judged to be unfamiliar either to the people making the judgment or to others with whom they are acquainted. If this is true, then the exercise of modernization will be idiosyncratic, unless there is a careful consideration of which target audience(s) the modernization is intended to serve and what vocabulary is familiar to them.

2.2.2 Choosing New Words to Replace the Old

The simplistic approach to dealing with lexical differences is to substitute modern synonyms for the obsolete, archaic, rare, or unfamiliar words. The problem with this approach is that synonyms are almost never exact equivalents. There is almost always some distinction in meaning or usage. "Fewer" and "less" are in a broad sense synonymous, but "fewer" is used with countable entities, while "less" is used with a quantifiable entity: "fewer eggs," not "less eggs"; "less meat," not "fewer meat." Because of tendency to simplify usage, or simply because people are sloppy with grammar, "less eggs" is more tolerable than "fewer meat", indicating that "less" may be in the process of absorbing the distinct meaning of "fewer."

The difference between "ill" and "sick" is more subtle, because in some contexts they are interchangeable and in other cases not. In response to the question "Why were you absent yesterday?" one might say "I was ill" or "I was sick," with no difference in meaning or usage. However, in some cases the use of one word is preferable to the other: for example "terminally ill" versus "terminally sick." This is an example of collocation, the "semantically arbitrary restrictions which do not follow logically from the propositional meaning of a word."[16]

While an error in collocation will make the text read awkwardly, the meaning will ordinarily be decipherable, more or less easily. A more serious problem in communication occurs when one of a pair of synonyms signifies a meaning which the other does not. For example, in response to the question, "How was the movie?" one might respond, "It was sick," meaning it violates morality or propriety in an egregious way. The response "It was ill," on the other hand, does not immediately signify anything intelligible. It raises the question, "How can a movie, being an inanimate thing, become ill?"

The difference between "sick" and "ill" is that they do not have the same semantic range. That is, the range of meanings of "sick" does not exactly coincide with that of "ill", though there is a substantial overlap. Since this is the case with virtually all synonyms,[17]

16 Baker, p. 52.

17 Linguistically, the word synonym may be restricted to pairs that are truly identical in meaning: "Examples of synonymy, or identity of meaning, are less easy to find. Where items have identical meanings, speakers tend readily to build previously marginal connotations into

virtually every change of wording potentially changes the meaning of the source text to a greater or lesser degree.

This problem presents itself immediately in SC 1: "What is the chief end of man?" It has been proposed to modernize this to "What is the chief aim of man?" The semantic range of "end" is different from that of "aim." (1) "End" has both a teleological and an eschatological meaning; aim has only the former. The answer to SC 1 suggests that the Westminster Divines intended both the teleological and the eschatological meanings: "Man's chief end is to glorify God and to enjoy him forever." While the proposed modernized answer retains the eschatological meaning in the second half of the answer, "enjoy him forever," the correspondence between the question and the answer is no longer quite as direct.

Perhaps more seriously, "aim of man" naturally means "man's aim," that is, the target at which man himself is aiming. This is explicit in the proposed answer to SC 1: "Man's chief aim ..." Obviously this is theologically problematic. Sinners are not aiming at the glory of God and enjoying Him forever. The proposed modernization introduces a contradiction or at least an incongruity into the Catechism, specifically with respect to SC 19. The incongruity is even more explicit with respect to WC 6.4, which declares that original sin makes men "utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil."

The same objections would apply to "purpose" as to "aim." Are there better alternatives? Perhaps "destiny," but there would be two objections to it: (1) One's destiny is singular; we do not speak of having a chief destiny and a lesser destiny. (2) Destiny suggests inevitability, which would make the answer to SC 1 imply universal salvation.

In translation, lack of equivalence in semantic range can be handled in three ways: (1) Choose the most nearly equivalent word, at the expense of altering the meaning of the source text. (2) Choose the most nearly equivalent word and add a footnote to explain the meaning of the source text more exactly. (3) Paraphrase the source text, possibly incorporating into the text the explanation that would otherwise have appeared in a footnote.[18] Our task includes the criterion of not introducing any changes in meaning, which rules out strategy (1), unless the difference in semantic range is relatively minor. Strategy (2) tends to defeat the purpose of modernizing the Catechism; as a teaching tool, the Catechism should be clear, not requiring explanations to qualify the natural meaning of the words it uses. Strategy (3) would seem to be the best alternative.

A paraphrased version of SC 1 might be:

Q. 1. What is the primary purpose and outcome appointed for man?

A. The primary purpose and outcome appointed for man is to glorify God and to enjoy him forever.

The drawback of paraphrasing is that it makes the question and answer significantly longer, thus diminishing, to some degree, the usefulness of the Catechism for teaching and memorization.

Paraphrasing also diminishes, to some degree, the euphony of the original. When it

their core meanings, so that synonymy ceases to exist." Frawley, Vol. 4, p. 11. By this reasoning, "ill" and "sick" are not synonyms.

18 In general, lexical problems and translation strategies are more nuanced and numerous. Baker discusses eleven "common problems of non-equivalence," pp. 18–23, and eight "strategies used by professional translators," pp. 23–44.

comes to euphony of language, many in our culture seem to be tone deaf. For them, euphony is not a legitimate criterion. At least two things may be said in defense of euphony. (1) It is a good thing in itself. God created beauty, and beauty of language is fitting in speaking of Him. (2) Whether the tone deaf recognize it or not, euphony makes language easier to remember—surely a relevant criterion for a text intended to be memorized.

2.3 Syntactic and Stylistic Differences

Syntax refers generally to the structure of language and specifically to the effect that the ordering of words has on meaning. "The dog bites the man" has a different meaning from "The man bites the dog", even though the words are the same, because of the syntax of English, which is typically subject-verb-object (SVO).

The syntax of Early Modern English is not different from the syntax of Modern English—at least not obviously so. Strictly speaking, then, there cannot be a translation of syntax between the source and target texts.

However, there are syntactical structures that are more frequently used in Early Modern English than in Modern English, and vice versa. While such differences involve syntax, they may more accurately be described as stylistic differences. Perhaps the most important difference in frequency of usage is hypotaxis versus coordination and parataxis. Hypotaxis is the connection of clauses and phrases by subordination,[19] involving the use of subordinating conjunctions (although, because, then, etc.), participial phrases, or prepositional phrases. Coordination connects words, phrases, or clauses by coordinating conjunctions (principally "and," and "but"). Parataxis is the use of a series of short, declarative sentences, without joining them with conjunctions.[20] Early Modern English, following ancient Greek and Latin, favored hypotaxis,[21] while Modern English, at least in the twentieth and twenty-first centuries, has favored coordination and parataxis.

A fairly well known Biblical example of hypotaxis occurs in Ephesians 1:3–14, which is one sentence in the original Greek. Apparently this was too much hypotaxis even for Early Modern English, as the King James Version divides this text into three sentences, putting periods at the end of verses 6 and 12. However, in a tribute to the hypotactic structure of the original, the King James translators began verses 7 and 13 with "In whom," which technically makes their second two sentences into fragments. The English Standard Version goes further in the direction of parataxis, dividing the text into five sentences, placing periods after "before him" in verse 4, and at the end of verses 6, 10, and 12. Unlike the KJV, the ESV makes each of the five sentences grammatically correct by changing some of Paul's participles into finite verbs and relative pronouns into personal pronouns: "in love having predestined us" into "In love he predestined us" (vv. 4–5); "in whom we have redemption" into "In him we have redemption (v. 7); "in whom we also have obtained an inheritance" into "In him we have obtained an inheritance" (v. 11); "in whom also you, having heard the word of truth" into "In

19 "subordination, subordinate construction" COED.

20 "the placing of propositions or clauses one after another, without indicating by connecting words the relation (of subordination or coordination) between them." COED.

21 "The influence of Latin syntactic style on English became marked in the 16th century. Cicero in particular was much imitated. There is a more complex use of subordination.… Participial constructions became extremely common, and added greatly to the length of sentences, which, in the more complex writers, might run to 20 lines or more.… By the 17th century … highly sophisticated and carefully crafted sentences, following a variety of Latin models, were commonplace." Crystal [b], p. 57.

him you also, when you heard the word of truth" (v. 13).

Hypotaxis appears frequently in our doctrinal standards: for example, in Shorter Catechism question 87:

Q. 87. *What is repentance unto life?*

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

The answer is a complex structure of subordination. The subordinate clauses and phrases are:

- whereby a sinner ... doth ... turn from it unto God
- out of a true sense of his sin, and apprehension of the mercy of God in Christ
- with grief and hatred of his sin
- with full purpose of, and endeavor after, new obedience

Changing the answer into a paratactic structure would yield something like the following:

> Repentance unto life is a saving grace. A sinner has a true sense of his sin. He apprehends the mercy of God in Christ. He turns from his sin unto God. He grieves for and hates his sin. He fully purposes and endeavors after new obedience.

The paratactic structure is not merely a change in style. It diminishes the meaning of the text. First, it obscures the heart of the matter. The Catechism makes plain what repentance unto life essentially is, both from the objective and subjective points of view. From the objective point of view (God's viewpoint), repentance unto life is a saving grace. From the subjective point of view (the sinner's viewpoint), it is turning from sin unto God. The subordination of the subjective to the objective description of repentance is theologically significant. The other clauses and phrases give descriptions of additional subjective aspects of repentance unto life that accompany and condition the central subjective matter of turning from sin unto God.

The paratactic structure does not clearly identify either the central objective or subjective reality, but puts all the aspects of repentance in parallel. The central matters may be suggested, but not explicitly identified, by the order in which the sentences appear. Thus the paratactic structure could be slightly improved as follows:

> Repentance unto life is a saving grace. A sinner turns from his sin unto God. He has a true sense of his sin. He apprehends the mercy of God in Christ. He grieves for and hates his sin. He fully purposes and endeavors after new obedience.

Second, the paratactic structure eliminates the nature of the relationships between its various parts. It suggests that there are connections between the coordinated statements, simply because they are placed in juxtaposition, but it says nothing about the nature of those connections.

The nature of the connections could be salvaged in the paratactic structure by stating them in each sentence:

> Objectively, repentance unto life is a saving grace. Subjectively, it is a sinner's turning from his sin unto God. The objective is the basis of the subjective aspect of repentance. A true sense of his sin motivates the sinner. The apprehension of the mercy of God in Christ also motivates him. His repentance is accompanied by grief for and hatred of his sin. Its result is a full purpose of and endeavor after new obedience.

It should be noted that all of the paractactic versions are paraphrases; the last one is more extensively paraphrased than the other two and is correspondingly longer. Note that an entire sentence, "The objective is the basis of the subjective aspect of repentance," is required to capture the meaning of "whereby" in the original.

2.4 Differences in the Use of Gendered Nouns and Pronouns

The Reformed churches generally reject or are suspicious of gender-neutral language. However, it is increasingly the cultural norm. We must distinguish between gender-neutral language in referring to God and gender-neutral language referring to people. God has revealed Himself to us as Father, Son, and Holy Spirit, and so the use of masculine pronouns to refer to Him follows as a necessary consequence. Therefore, we reject the use of gender-neutral language to refer to God.

In referring to people, however, there does not seem to be any Biblical or ethical principle that constrains us to continue to use "man" and "him" in contexts where both men and women are in view. Whether or not this older usage was an expression of illegitimate male hegemony, it has largely been replaced. The feminists have won this battle in the culture around us, and to continue to use "man" and "him" as gender-inclusive terms will create confusion among people coming to the faith who have not been brought up in the church and have not been acculturated to the older usage. The older usage is rapidly becoming archaic, and it threatens to become a cultural marker that will have the effect of including some people and excluding others.

Therefore, we ought to give serious consideration to using gender-neutral language when referring to people. Particular nouns have been replaced in modern usage: "mankind" has been replaced by "humankind;" "fireman" by "firefighter;" "policeman" by "police officer;" "chairman" by "chair," etc. The older terms are becoming archaic.

There is more difficulty in settling on a method for dealing with pronouns. The following methods have been used: (1) he or she, she or he; (2) he/she, she/he; (3) alternating he and she throughout the text; (4) using the plural they, even when the antecedent is singular. Methods (1) and (2) are cumbersome, and they seriously mar the euphony of the text, especially (2). Method (2) appears to be only for texts not intended to be spoken aloud. A speaker would probably say "he or she" when "he/she" appeared in the text. Method (3) can be distracting, as it draws attention to itself; however, this effect diminishes with familiarity. A more serious objection to (3) is that the Catechism is not intended to be read as though it were a narrative. People often quote particular questions and answers out of context. If some of them are masculine and others feminine, then the purpose of gender-neutrality is defeated, and people may even be led to think that some Catechism questions apply to men and others to women.

It seems that method (4) is the most viable. Grammatical purists cringe when "they" is used after a singular antecedent, but the usage is already common due to grammatical carelessness and therefore does not seem to be so great a change. From a linguistic standpoint, using "they" for both singular and plural is not so problematic. English already uses "you" for both singular and plural; where it is necessary to distinguish the singular from the plural, context often supplies the necessary clues. Conceptually, the use of "they" after a singular antecedent that has a collective significance should not be greatly confusing. For example, "a sinner" in SC 87 is singular in form but plural in meaning. It does not refer to a single sinner but to every sinner who repents. Therefore, though it is jarring to the grammatically sensitive ear, "a sinner, out of a true sense of their sin" does make good sense conceptually. Of course, the antecedent can be made plural: "sinners, out of a true sense of their sin," but this would produce a subtle shift in emphasis. "A sinner" signifies the vital importance for an individual sinner—the reader—to repent, while "sinners" makes the answer appear more like a general

principle.

The challenge of gender-neutrality confronts us immediately in SC 1. We would need to translate it to something like the following:

Q.1. What is the chief end of people?

A. The chief end of people is to glorify God and to enjoy him forever.

But this change would not be made by itself. If we paraphrased as in section 2.2.2, we would end up with something like:

Q. 1. What is the primary purpose and outcome appointed for people?

A. The primary purpose and outcome appointed for people is to glorify God and to enjoy him forever.

A more dignified and impressive effect might be produced by replacing "people" with "humankind."

At this point it should be evident that the task of producing an accurate translation of our doctrinal standards may come at a significant cost. The conciseness, directness, and euphony of the original versions are significantly dissipated. Recovering these qualities would probably require recasting them in a more radical way.

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REPORT OF THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

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I. INTRODUCTION

The Committee on Home Missions and Church Extension exists to help the presbyteries and congregations of the Orthodox Presbyterian Church 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. Church plants start in presbyteries and local congregations, and the Committee exists to serve and support the labors of these regional and local churches.

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 thankful for the privilege of working with the whole church in the building of the kingdom.

During 2016, we celebrated the fruit of those church planting labors in several places across the United States. Five new church plants celebrated the arrival of organizing pastors and the start of denominational aid in 2016. The Presbytery of Connecticut and Southern New York called Rev. William Shishko to serve as regional home missionary after many years of faithful labor at Franklin Square OPC, and he prays and serves alongside the presbytery with the desire to see multiple new church plants in greater New York City, Long Island, and Connecticut. We even saw a church plant (Anaheim Hills, California) birth another church plant (Corona, California) with the expectation of birthing another work in Pasadena during 2017. As another example of the Lord's blessings, the "News, Views, & Reviews" of the February 2017 *New Horizons* included stories of three former mission works organized as particular congregations and three new mission works receiving church planters. The Lord has given us many reasons to rejoice in the blessings of a harvest in the United States in the past year.

Yet we also acknowledge the struggles that some of our church plants endure. In the last sixteen months, at least four support receiving mission works have closed. Several other works currently receiving support face significant trials, and without timely changes might face the prospect of closure in the coming year. Each and every one of our church plants and church planters need your prayers and depend on the supernatural work of the Holy Spirit to sustain the work and to see a healthy, established church grow from the small beginnings of a church plant. We are regularly reminded of the pattern of the harvest described in Psalm 126 – sowing in tears and reaping with shouts of joy (v. 5)!

How does the church respond to the promise and the demands of a plentiful harvest? First, we depend on the Lord with confidence that he will fulfill his promise of a great harvest through a faithful, joyful church. Second, we labor in the work of the gospel, preaching and evangelizing with the expectation of a harvest of men and women gathered into the church; and we labor even through pain and tears as we follow the cross carrying steps of our Savior. Third, we rejoice at the many opportunities to participate in the reaping of souls as the Lord works in and through his church (through us) to gather worshipers into his glorious kingdom. This means we send missionaries to fields both home and foreign, taking risks for the sake of the kingdom work given to the church. We sacrificially give of our time, money, resources, and people to see churches planted all over the globe so that God might be glorified.

In the coming year, the Committee on Home Missions and Church Extension has committed resources to support this church planting labor in several different ways. The Committee is prepared to support at least ten new mission works this year, including the support of a minister to serve at Stateville Correctional Facility in Illinois and the provision of a one-time grant in addition to a regular support package for a mother-daughter church plant [see Neilands Fund paragraph in Section IV]. The Committee intends to fund one or two church planting internships to provide all the regular training of an internship alongside a current church planter. Also, the Committee committed significant resources for 2017 and 2018 to support the testing of several revitalization tools for the benefit of the whole church [see revitalization paragraph in Section IV].

Pray for the Lord to bless these labors with the planting of more churches and the gathering of new believers to the glory of God. Pray, as well, for the courage of our local presbyteries and congregations to willingly sacrifice resources of time, money, and people, and to endure the tears of faithful sowing, so that we might also celebrate with joy the blessing of reaping in the harvest fields of our God.

The Committee on Home Missions and Church Extension submits to the 84th 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 send laborers into the plentiful harvest for their work of enlarging His church and accomplishing what He has laid out for us to do.

II. FIELD SUPPORT IN 2016

A. Fields Supported

The following thirty-four mission works were provided with financial assistance from the Committee on Home Missions and Church Extension during 2016 (listed by presbytery):

Central Pennsylvania:	Chambersburg, Pennsylvania (Joshua L. McKamy)
Central United States:	Tulsa, Oklahoma (Jim G. Stevenson)
Connecticut & Southern New York:	Queens, New York (Jonathan W. Shishko)
Dakotas:	Lander, Wyoming (Phillip B. Strong)
Michigan & Ontario:	Grand Rapids, Michigan (Mika D. Edmondson)
Mid-Atlantic:	Gaithersburg, Maryland (Ron L. Beabout)
Midwest:	Andover, Minnesota (James T. Hoekstra)
	Chicago, Illinois (John H. Ro)
	Eau Claire, Wisconsin (Kim M. Kuhfuss)
	Oshkosh, Wisconsin (Robert T. Holda)
	St. Louis, Missouri (Paul A. Mourreale)
New Jersey:	Ponce, Puerto Rico (Carlos M. Cruz)
New York & New England:	West Lebanon, New Hampshire (Timothy G. Herndon)
N. Calif. & Nevada:	Morgan Hill, California (Tony L. Garbarino)
Northwest:	Coeur d'Alene, Idaho (David G. Graves)
Ohio:	Cincinnati, Ohio (Christopher A. Malamisuro)
	Huron, Ohio (Lawrence B. Oldaker)
	Mount Vernon, Ohio (Jeremy Logan)
	Pittsburgh, Pennsylvania (Thomas G. Albaugh)
	Springfield, Ohio (Bradley M. Peppo)
South:	Birmingham, Alabama (Mark D. Soud)
	Key West, Florida (William V. Welzien)
	Naples, Florida (Eric R. Hausler)
Southeast:	Neon, Kentucky (M. Jay Bennett)
	Royston, Georgia (Michael L. Myers)
	Virginia Beach, Virginia (Lowell Ivey)
Southern Calif.:	Anaheim Hills, California (Christopher D. Hartshorn)
	Capistrano Beach, California (Jonathan B. Moersch)
	Carson, California (Joshua P. Lyon)
	Corona, California (Matthew S. Prather)
	Cottonwood, Arizona (Brian D. Chang)
Southwest:	Austin, Texas (James J. Cassidy)
	Houston, Texas (Robert S. Arendale)
	San Antonio, Texas (Andrew T. Moody)

B. New Fields

Five new mission works began receiving financial assistance from the Committee on Home Missions and Church Extension during 2016 in the following locations: Coeur d'Alene, Idaho; Corona, California; Huron, Ohio; Oshkosh, Wisconsin; and Virginia Beach, Virginia.

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: The Committee approved this more detailed review process for new support in 2014 and implemented this review process in 2015.]

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: The Committee approved this more detailed review process for continued support in 2014 and implemented this review process in 2016.]

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 2016, seven churches and two regional home missionaries concluded their support relationship with the Committee as follows:

Aid in the amount of $73,080 was provided at the request of the Presbytery of Southern California to Trinity Presbyterian Church in Capistrano Beach, California, for the support of Jonathan B. Moersch from December 2012 through November 2016.

Aid in the amount of $73,080 was provided at the request of the Presbytery of the Southwest to Cornerstone OPC in Houston, Texas, for the support of Robert S. Arendale from October 2012 through September 2016.

Aid in the amount of $50,520 was provided at the request of the Presbytery of Northern California to Providence OPC in Morgan Hill, California, for the support of Tony L. Garbarino from June 2014 through April 2016.

Aid in the amount of $73,080 was provided at the request of the Presbytery of the Southeast to Reformation OPC in Mount Vernon, Ohio, for the support of Jeremy J. Logan from July 2012 through July 2016.

Aid in the amount of $70,900 was provided at the request of the Presbytery of Ohio to Redeemer OPC in Pittsburgh, Pennsylvania, for the support of Thomas G. Albaugh from June 2011 through May 2016.

Aid in the amount of $178,125 was provided at the request of the Presbytery of Connecticut and Southern New York to Reformation Presbyterian Church in Queens, New York, for the support of Jonathan W. Shishko from January 2009 through March 2016.

Aid in the amount of $73,080 was provided at the request of the Presbytery of Central United States to Providence OPC in Tulsa, Oklahoma, for the support of Jim G. Stevenson from October 2012 through September 2016.

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 Bible studies in efforts to form core groups that will comprise the worshiping 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 2016, the regional churches of the OPC were served by one part-time and eight 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 2016. He provided guidance in the continued development of mission works previously established in Royston, Georgia; Gastonia, North Carolina; and Neon, Kentucky; and, at the request of the Presbytery of the South, in Collierville, Tennessee. He continued to work with Presbytery of the Mid-Atlantic regional home missionary Stephen Doe in the development of the mission work in Virginia Beach, Virginia, which began funding in 2016 with Rev. Lowell Ivey serving as its church planter. He is currently providing assistance in the development of a work in Winston-Salem, North Carolina, and working with a potential core group in Griffin, Georgia. The presbytery is also thinking strategically about new works in places like Richmond, Virginia; Charlotte, North Carolina; and Atlanta, Georgia.

The Rev. James L. Bosgraf continued his full-time ministry as a regional home missionary for the Presbytery of the Midwest during 2016. He has assisted the 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; Eau Claire, Wisconsin; and Andover, Minnesota. He also provided assistance for works being considered in Thorpe, Wisconsin, and West Plains, Missouri, and worked to develop the mission work in Oshkosh, Wisconsin, which began receiving funding in 2016 with Rev. Robert Holda serving as its church planter.

The Rev. David A. Crum continued his full-time ministry as a regional home missionary for the Presbytery of Southern California during 2016. He travelled twice a month to assist in the development of a new work in Yuma, Arizona, and continued to support the revitalization of Grace OPC in Carson, California. He also provided support for Bible studies in Pasadena, California, and Corona, California, which began receiving funding in 2016 with Rev. Matthew Prather as its church planter. He assisted the presbytery in the reception of a new church in Apache Junction, Arizona. He also provided guidance in the continued development of mission works previously established in Cottonwood, Arizona; Capistrano Beach, California; and Anaheim Hills, California.

The Rev. Stephen D. Doe continued his full-time ministry as a regional home missionary for the Presbytery of the Mid-Atlantic in 2016. 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 the new mission work in Virginia Beach, Virginia. He also assisted the presbytery in exploring a number of potential areas for church plants in DC, Northern Virginia, and Southern Maryland.

The Rev. David R. Holmlund continued his full-time ministry as a regional home missionary for the Presbytery of Philadelphia in 2016. He worked with the presbytery missions committee to explore new church planting opportunities in Delaware and eastern Pennsylvania, including Downingtown, Pennsylvania, and Langhorne, Pennsylvania.

The Rev. Glenn D. Jerrell continued his full-time ministry as a regional home missionary for the Presbytery of Michigan and Ontario until the time of his retirement in March 2016. He followed up contacts for the beginning of new churches in northwest Indiana, Michigan, and Ontario. He assisted 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.

The Rev. Lawrence B. Oldaker continued his full-time ministry as a regional home missionary for the Presbytery of Ohio until July 2016 when he took a new call to work as a church planter in Huron, Ohio. He followed up contacts for the beginning of new churches in several locations in Ohio, Kentucky, and Western Pennsylvania. He provided guidance in the continued development of mission works previously established in Cincinnati, Ohio; Mount Vernon, Ohio; and Springfield, Ohio.

The Rev. William Shishko began his full-time ministry as a regional home missionary for the Presbytery of Connecticut and Southern New York on September 1, 2016. His work included the production of a weekly radio program called "A Visit to the Pastor's Study" which is designed to provide faithful content through interviews and to promote the ministries of the Orthodox Presbyterian Church with particular focus on the congregations of the presbytery. Broadcast on WLIE [560] and Redeemer Broadcasting, the program reaches almost the entire population of the region. Bill also assisted the presbytery in exploring church planting opportunities within the region.

The Rev. G. Mark Sumpter continued his full-time ministry as a regional home missionary for the Presbytery of the Southwest in 2016. He worked with groups in Waco, Texas, and Richmond, Texas, with the prayer that both works will have organizing pastors in place in 2017. He also met with families in Denison, Texas; Decatur, Texas; Terrell, Texas; and New Braunfels, Texas, with a view toward developing mission works in the future. He began working with local pastors to pursue more church planting opportunities in greater Houston. He provided guidance in the continued development of mission works previously established in San Antonio, Texas; Austin, Texas; and Jersey Village (a suburb of Houston), Texas.

Ruling Elder Christian H. Walmer II continued his service as a part-time area home missions coordinator in the Presbytery of Central Pennsylvania during 2016. He assisted in the oversight of the church plant in Chambersburg, Pennsylvania, and started demographic work and strategic planning for a potential mission work in Lebanon, Pennsylvania. He also provided guidance in the continued development of the mission work in 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.

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 regularly 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 with each other as well as with the denominational Committee in their efforts to start new churches. The 2016 gathering was held November 3-4 at Lake Sherwood Orthodox Presbyterian Church in Orlando, Florida. The two themes featured in the conference were mother-daughter church planting and church revitalization. The speakers were Rev. Thomas Church, Rev. David Harr, and Rev. Carl "Steve" McDaniel.

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.

Another aspect of being intentional in our church planting has been encouraging established congregations to initiate daughter church plants. Of the eleven new works established in 2014 and 2015, four of those works fit in this category. Two more have been established in 2016, and an additional two have been approved for 2017 funding. We continue to consider strategies to encourage mother-daughter church plants, including the potential for church planting internships or creative financial packages.

As one significant step in establishing creative financial packages to encourage mother-daughter church plants, the Committee committed the use of the Neilands Fund (a significant fund of designated gifts through a bequest) to provide a one year matching grant of up to

$40,000 to help a mother church with a new church plant. These funds provide one additional year of upfront financial support in addition to the typical four-year declining scale support package. This fund can support ten or eleven matching grants over the next decade, and we hope this initiative will encourage new works by addressing one of the primary obstacles to planting a daughter congregation – the availability of funds. It appears likely that the Committee will provide the first matching grant from the Neilands Fund in 2017, and there are several other congregations considering a church plant with the support of this fund in 2018.

Over the past four years, the Committee has received inquiries about the revitalization of struggling congregations from many sources, including several General Assembly advisory committees. There is an assumption that many of the challenges and opportunities in revitalization are similar to those of church planting. The Committee continues to invest significant time studying the issue, with a desire to serve the whole church, and has also supported several works as revitalization efforts (Carson, California; Birmingham, Alabama; Cincinnati, Ohio) with mixed results. It has become clear that the challenges and obstacles to revitalization are very different from those of church planting. Approaching revitalization like another form of church planting typically does not work. For that reason, the Committee has committed time and money in 2017 and 2018 to test several tools for revitalization, including sending OPC officers with proven gifts for evangelism and discipleship to mentor local congregations. The goal is to provide a variety of resources to serve the broader denomination as congregations strive for faithfulness and health in local church life.

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 2017, the annual Church Planter Training Conference was held for the "Class of 2016" in the facilities of Calvin OPC, Phoenix, Arizona, with thirteen 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.

The Committee provided staffing support for a video and communication component for the 2016 Thank Offering. We planned and produced videos made available to the whole church by the Committee on Coordination for use in Sunday School, announcements, websites, Facebook pages, and other venues. Hopefully many of you watched and utilized those resources last year. We plan to assist with more video promotion for the Thank Offering in coming years.

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 2016 – Westminster Seminary California in Escondido and Greenville Presbyterian Theological Seminary in Greenville, South Carolina. Men from other reformed seminaries are always invited and welcome. Six men attended in 2016. We also sponsored six lunch discussions on the campus of Westminster Theological Seminary in Philadelphia, with between thirty and fifty students regularly 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 biweekly 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.

The Committee continues to evaluate the use of a variety of technological resources to serve the whole church more effectively, but especially to serve and train church plants and church planters more effectively. The associate general secretary is leading a committee to evaluate our website and provide more effective online tools to support the work of presbyteries. Also, beginning this spring, we are producing new content to provide training and encouragement in many areas of ministry. This content will be distributed through different mediums (blogs, articles, videos, and audio) and considers a variety of topics – anything from a screencast that provides the step-by-step process to set up Google map directions to your meeting location through the church website to a video clip of a recent evangelistic effort that proved effective in one of our church plants. The goal is to provide support for our church plants and church planters, but also to provide tools that are useful to the whole church.

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 2016. Receipts from Worldwide Outreach, the Thank Offering, and designated gifts met budget goals. We give thanks to the whole church for your support of our labors, which was exemplified in your generous financial gifts, but also in your continued prayer. For the last two years, expenses finished significantly below budget. The primary reason for reduced expenses in 2016 was that only five new works and one new regional home missionary began support, which was significantly less than anticipated.

Matching church planting expenditures with income remains a challenge for the Committee. Often, the initial activity needed to develop a new mission work begins several years prior to it receiving financial support. This challenge is additionally complicated by our role as

a primarily reactive body. We support and therefore respond to the church planting needs of presbyteries. In the past two years, the anticipated needs of the presbyteries and their corresponding requests (presented to the Committee in December before the budget year) have been higher than the actual church plants which are ready to receive support over the next twelve months.

With increases in giving over the past four or five 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 two added in 2015 and one added in 2016), present new challenges. At the request of several presbyteries, the Committee drafted new and increased support packages for both church plants and regional home missionaries to be implemented in 2017. We believe increased support will produce improved results, though it brings additional financial pressure.

	2012	**2013**	**2014**	**2015**	**2016**
Works started:	7	7	7	4	5
Total works:	45	40	40	38	34

Our reserves provide an important financial buffer, especially during the difficult summer and fall months when expenses far outweigh income. We believe those reserves are a necessary part of our fiscal responsibility.

VII. BUDGET

	2015 Actual	**2016 Actual**	**2016 Budget**	**2017 Budget**	**2018 Proposed Budget**
Receipts:					
Contributions	$1,275,000	$1,385,774	$1,315,000	$1,326,000	$1,350,000
Other	1,923	610	1,000	1,000	1,000
Transfer (Reserves)	0	0	81,656	112,683	124,000
Total	$1,276,923	$1,386,384	$1,397,656	$1,439,683	$1,475,000
Disbursements:					
Church Planting	$772,565	$652,425	$806,800	$871,000	$900,000
Ministry Expenses	74,938	94,647	96,500	101,500	106,500
Promotion	78	190	17,000	22,000	55,737
Administration	300,247	440,629	477,356	445,183	412,763
Total	$1,147,828	$1,187,891	$1,397,656	$1,439,683	$1,475,000

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 the CHMCE. The Board is comprised of the

following:

Class of 2017: Messrs. Garret A. Hoogerhyde, Sidney O. Smith
Class of 2018: Messrs. Stanford M. Sutton, John M. Mauldin
Class of 2019: Messrs. Gregory S. De Jong, Jonathan W. Shishko

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. Mr. Mark Stumpff serves as part-time staff assistant.

Notes Outstanding, December 31, 2016

One-year Notes	$ 619,433
Two-year Notes	410,591
Three-year Notes	1,425,231
Four-year Notes	585,584
Five-year Notes	3,399,472
Ten-year Notes	5,502,001
Total Notes	$11,942,312

During 2016, the OPCLF continued the suspension of new investment Notes which had been put in place at the April 21, 2015 meeting of the Board. That decision was based on the fact that cash-on-hand was high, and the loan demand was low. Close financial monitoring continued through 2016 with review of the matter at each Board meeting. At its December 8, 2016 meeting, it was determined to open the Loan Fund for new investment Notes, effective January 1, 2017. The following fixed rates were in effect for roll-over notes in 2016: 1-year, 0.25%; 2-year, 0.75%; 3-year, 1.25%; 4-year, 1.75%; 5-year, 2.25%; 10-year, 3.00%. During 2016 OPCLF was able to renew and roll-over or transfer Notes owned by investors residing in the following states: Alaska, 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, Wisconsin and Wyoming. During the year New Hampshire was added. Effective April 20, 2016, the Loan Fund received a new permit from the state of California to allow for the renewal or transfer of maturing Notes by California resident Noteholders, even during the current suspension of new Note sales. Although a growing number of states are adopting the Uniform Securities Act (USA2002), factors including regulations and fees make it difficult to offer Notes in other states. At the close of the year the total of the Notes outstanding was $11,942,312. This is a decrease of $1,141,333 from the prior year. Additional financial reports on the OPCLF are available upon request.

During the year the Board approved the following new loans:

(1) two new loans totaling $350,000 to Iglesia Presbiteriana Reformada en San Juan, San Juan, Puerto Rico, for the purpose of consolidating two current loans on their worship facilities located at Road 8176 Km 2.9, Cupey Alto, Rio Piedras, Puerto Rico, one new loan being a SAFE loan;

(2) a loan of up to $305,000 to Trinity Orthodox Presbyterian Church, Medford, Oregon, for the purpose of purchasing property located at 101 Windsor Avenue, Medford, Oregon, for their worship facilities;

(3) a loan of up to $150,000 to Redeemer Orthodox Presbyterian Church, Atlanta, Georgia, for the purpose of replacing the HVAC system and remodeling its fellowship area and classrooms in the basement of their worship facilities located at 3930 Chamblee Tucker Road, Atlanta, Georgia 30340; however, the loan commitment

lapsed later in the year with the agreement of the church's Session;
(4) a loan of up to $176,000 to Reformation Orthodox Presbyterian Church, Gastonia, North Carolina, for the purpose of purchasing the worship facilities located at 207 Lowell Avenue, Cramerton, North Carolina; however, the Session determined not to proceed with the purchase so the loan commitment lapsed;
(5) a loan of up to $573,015 to Redeemer Orthodox Presbyterian Church, Danville, Pennsylvania, for the purpose of purchasing property located at 1240 Montour Boulevard, Danville, Pennsylvania, for their worship facilities;
(6) a loan of up to $410,000 as well as a SAFE loan of up to $150,000 to Cedar Presbyterian Church, Hudsonville, Michigan, for the purpose of purchasing property located at 2025 Baldwin Street, Jenison, Michigan, for their worship facilities;
(7) a loan of up to $208,000 to Reformation Orthodox Presbyterian Church, Gastonia, North Carolina, for the purpose of purchasing the worship facilities located at 203 Rhyne-Oakland Road, Gastonia, North Carolina; and
(8) a loan of up to $560,000 to Covenant of Grace Orthodox Presbyterian Church, Sugar Grove, Illinois, for the purpose of purchasing the worship facilities located at 120 W. Shannon St., Elburn, Illinois.

The loan granted in 2016 to Covenant of Grace Orthodox Presbyterian Church, Sugar Grove, Illinois, and the consolidation and SAFE loans granted to Iglesia Presbiteriana Reformada en San Juan, San Juan, Puerto Rico, were not fully disbursed in 2016.

The following loans were modified with required Board action:

(1) modification to the terms of the two existing loans to Iglesia Presbiteriana Orthodoxa Jesus Es La Verdad, San Juan, Puerto Rico, on their worship facilities located at Amazonas tree #118, El Paraiso Development, Cupay, Rio Piedras, Puerto Rico;
(2) modification to the terms of the loan to Christ Presbyterian Church, Salt Lake City, Utah, on their worship facilities located at 8630 West Magna Main St (2700 South)., Salt Lake City, Utah;
(3) modification to the terms of the loan to Grace Orthodox Presbyterian Church, San Antonio, Texas, on their worship facilities located at 5602 Utex Blvd, San Antonio, Texas; and
(4) modification to the maturity date of the loan to Faith Bible Church, Brick, New Jersey.

As reported previously, on March 15, 2015, settlement was held between the Loan Fund and Christ Presbyterian Church, Elkton, Maryland, resulting in the receipt by Loan Fund of legal title to all real estate and real property owned by Christ Presbyterian Church, Elkton, Maryland, as full satisfaction of the church's loan balance and accrued interest due the Loan Fund. A concurrent 2-year Agreement of Lease (containing a purchased option for all of these assets) was executed which provides for the rental of the worship facility and real property located at 2420 Singerly Road, Elkton, Maryland. The lessee, Glasgow Management LLC, exercised its option to purchase the property, designating The Glasgow Reformed Presbyterian Church of Delaware, Inc. to be the entity to take title to the property instead of lessee. The sale of the three parcels was concluded on December 2, 2016, and the Loan Fund did not hold any real property at the end of 2016.

The balances due on loans from the Orthodox Presbyterian Church Loan Fund as of December 31, 2016, are as follows:

Austin, Texas – Providence Presbyterian Church	$ 163,438.78
Barre, Vermont – Covenant Orthodox Presbyterian Church	17,910.94
Bedford, Texas – Mid Cities Presbyterian Church	88,815.21
Bedford, Texas – Mid Cities Presbyterian Church (2nd loan)	87,158.44
Bellmawr, New Jersey – Immanuel Orthodox Presbyterian Church	103,494.74
Bradenton, Florida – Providence Presbyterian Church	231,321.77
Brick, New Jersey – Faith Bible Church	124,999.99
California, Maryland – Grace and Peace Presbyterian Church	11,326.71
Canton, New York – New Life Presbyterian Church	134,958.50
Cary (Raleigh), North Carolina – Shiloh Presbyterian Church	486,280.71
Chattanooga, Tennessee – Cornerstone Orthodox Presbyterian Church	252,834.91
Corvallis, Oregon – Westminster Presbyterian Church	474,228.19
Danville, Pennsylvania – Redeemer Orthodox Presbyterian Church	573,014.99
Elburn, Illinois – Covenant of Grace Orthodox Presbyterian Church (unfunded)	0.00
Farmington Hills, Michigan – Oakland Hills Community Church	405,944.96
Fort Worth, Texas – Covenant Presbyterian Church	353,900.68
Fredericksburg, Virginia – Bethel Reformed Presbyterian Church	737,805.88
Garland, Texas – Faith Presbyterian Church	251,125.77
Gastonia, North Carolina – Reformation Orthodox Presbyterian Church	208,000.00
Grayslake, Illinois – Hope Orthodox Presbyterian Church	489,650.40
Greensboro, North Carolina – Providence Presbyterian Church	411,436.02
Hatboro, Pennsylvania – Trinity Orthodox Presbyterian Church	384,287.70
Hillsdale, Michigan – Hillsdale Orthodox Presbyterian Church	145,847.10
Idaho Falls, Idaho - New Geneva Orthodox Presbyterian Church	22,055.35
Jenison, Michigan – Cedar Presbyterian Church (regular loan)	410,000.00
Jenison, Michigan – Cedar Presbyterian Church (SAFE loan)	150,000.00
Joliet, Illinois - New Covenant Community Church	306,983.99
Lansing, Michigan – Grace Orthodox Presbyterian Church	65,135.69
Manchester, New Hampshire - Amoskeag Presbyterian Church	77,668.47
Medford, Oregon – Trinity Presbyterian Church	281,684.90
Mifflinburg, Pennsylvania – Providence Orthodox Presbyterian Church	83,925.35
New Bern, North Carolina – Covenant Orthodox Presbyterian Church	267,545.44
Pataskala, Ohio – Providence Presbyterian Church	238,342.59
Philadelphia, Pennsylvania - Grace Fellowship Orthodox Presbyterian Church	126,997.48
Philadelphia, Pennsylvania - Grace Church, OPC	10,300.22
Phoenix, Arizona - Calvin Orthodox Presbyterian Church	411,682.91
Pittsburg, California – Delta Oaks Presbyterian Church	350,428.96
Pittsburg, California – Delta Oaks Presbyterian Church (SAFE loan)	100,000.00

Puerto Rico – Iglesia Presbiteriana Reformada en San Juan (1st loan)	161,903.60
Puerto Rico – Iglesia Presbiteriana Reformada en San Juan (2nd loan)	97,098.90
Puerto Rico – Primera Iglesia Presbiteriana Ortodoxa Jesus es le Verdad (1st loan)	205,537.35
Puerto Rico – Primera Iglesia Presbiteriana Ortodoxa Jesus es le Verdad (2nd loan)	88,155.85
Raleigh, North Carolina - Pilgrim Orthodox Presbyterian Church	15,904.84
Reading, Pennsylvania – Covenant Presbyterian Church (1st loan)	943,803.79
Reading, Pennsylvania – Covenant Presbyterian Church (2nd loan)	56,383.91
Rockport, Maine - Lakeview Orthodox Presbyterian Church	58,730.99
Salt Lake City, Utah – Christ Presbyterian Church	127,893.66
San Antonio, Texas – Grace Orthodox Presbyterian Church	247,420.33
Southfield, Michigan – Providence Orthodox Presbyterian Church	39,526.44
St. Paul, Minnesota – Mission Orthodox Presbyterian Church	185,525.31
Taylors, South Carolina – Covenant Community Orthodox Presbyterian Church	133,002.56
Vandalia, Ohio – Covenant Orthodox Presbyterian Church (1st loan)	163,163.54
Vandalia, Ohio – Covenant Orthodox Presbyterian Church (2nd loan)	146,333.91
Walkerton, Indiana – Grace Reformed Church	49,707.01
Wasilla, Alaska – Grace Orthodox Presbyterian Church	133,288.60
West Barnstable, Massachusetts – Presbyterian Church of Cape Cod	11,295.42
West Lebanon, New Hampshire – Providence Presbyterian Church	48,749.71
Williamsport, Pennsylvania – New Life Orthodox Presbyterian Church	234,909.64
Wilmington, Delaware – Emmanuel Orthodox Presbyterian Church	321,664.24
TOTAL of all loans held by OPCLF as of December 31, 2016	$12,510,533.34

During 2016 the loan to Immanuel Orthodox Presbyterian Church, Whippany, New Jersey, was repaid in full.

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, 2016, are as follows:

Elkins Park, Pennsylvania – the Rev. John S. Shaw	$292,802.42
Neon, Kentucky – Covenant Reformed Presbyterian Church	25,236.92
Pennsville, New Jersey – Grace Orthodox Presbyterian Church	11,660.96
Willow Grove, Pennsylvania – the Rev. Albert J. Tricarico	308,723.47
TOTAL of all loans held by Contingent Fund as of December 31, 2016	$638,423.77

In February 2016, the loan to the Rev. Richard R. Gerber, Warminster, Pennsylvania, was

paid in full.

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. 2017 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 $35,189 for the first year of service following ordination. NOTE: This schedule reflects a 1% increase from last year.

Years of Service	Base Salary
1st	$35,189
2 nd	$36,068
3rd	$36,971
4th	$37,896
5th	$38,843
6th	$39,812
7th	$40,787

8th	$41,627
9th	$42,875
10th	$43,946
11th	$45,045
12th	$46,171
13th	$47,328
14th	$48,508
15th	$49,722

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 addition 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 9% 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. Albert J. Tricarico, Jr.; and the Rev. John R. Hilbelink, Committee President, as their representatives to the 84th General Assembly.

XII. ADMINISTRATION

A. Committee Members:

Class of 2017
Ministers: Jeffery A. Landis, Larry G. Mininger, J. Mark Sallade
Ruling Elders: Keith A. LeMahieu, James W. Van Dam

Class of 2018
Ministers: John R. Hilbelink, Dale A. Van Dyke, Eric B. Watkins
Ruling Elders: Jerold W. Barnett, John M. Mauldin

Class of 2019
Ministers: James J. Cassidy, Donald M. Poundstone, vacant
Ruling Elders: Gregory S. De Jong, Garret A. Hoogerhyde

B. Committee Officers:

President, John R. Hilbelink
Vice President, Jeffery A. Landis
Secretary, Jerold W. Barnett
Treasurer, Garret A. Hoogerhyde

C. Executive Committee:

Messrs. Hilbelink (Chairman), Hoogerhyde, Mauldin, Sallade, and Barnett

D. Committee Representative to COC:

Mr. Hoogerhyde

E. Subcommittees:

Church Planting: Messrs. Barnett, Landis, Poundstone, Sallade, Van Dam, Watkins
Finance: Messrs. De Jong, Hoogerhyde, Mauldin
Ministry Operations: Messrs. Cassidy, Hilbelink, LeMahieu, Mininger, Van Dyke

F. Ministry Staff:

The current ministry staff consists of General Secretary John S. Shaw, who began his service to the Committee in March 2013, and Associate General Secretary Albert J. Tricarico, Jr., who began his service to the Committee in February 2016.

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 2017 expire at this assembly.

It will also be necessary to elect a ministerial member to the class of 2019 to replace Rev. John Currie, who submitted his resignation from membership on the Committee on September 17, 2016.

REPORT OF THE COMMITTEE ON COORDINATION

SYNOPSIS
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    2. Program Committee Elections
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  B. Officers
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    3. Secretary
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  C. Standing Subcommittees
    1. Administration
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  D. Meetings
III. ACCOMPLISHMENTS
  A. Worldwide Outreach Program
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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. General Assembly Elections [year elected]
   a. Class of 2017
      i. Ruling Elder Paul H. Tavares [1999]
      ii. The Rev. Stephen J. Oharek [2013]
   b. Class of 2018
      i. Ruling Elder William A. Muether [2010]
      ii. The Rev. Anthony A. Monaghan [2009]
   c. Class of 2019
      i. Ruling Elder John D. Mazunik [2004]
      ii. The Rev. Donald J. Duff [2010]

2. Program Committee Elections
   a. Christian Education – Ruling Elder Timothy K. Jackson [2008]
   b. Foreign Missions – The Rev. Glenn D. Jerrell [2009]
   c. Home Missions – Ruling Elder Garret A. Hoogerhyde [1993]

3. General Secretaries *[ex officio]*
   a. Christian Education – The Rev. Danny E. Olinger [2004]
   b. Foreign Missions – Ruling Elder Mark T. Bube [1991]
   c. Home Missions – The Rev. John S. Shaw [2013]

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, consisting 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: June 23, 2016 (via teleconference), January 16, 2017 (via teleconference), and April 1, 2017 at the Administrative Offices in Willow Grove, PA.

III. ACCOMPLISHMENTS

A. Worldwide Outreach Program

1. 2016 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 of the church in its singular goal – advancing the Gospel of Christ through focused efforts in Christian Education, Foreign Missions, and Home Missions. This year's Thank Offering exceeded the goal of $1,000,000 by over 20%! This was a greatly needed boost for the 2017 budget. Overall, we rejoice together in seeing that at the conclusion of 2016 the Worldwide Outreach budget was met in an overall capacity (ending the year with total gifts of $4,091,981 against a budget of $4,080,000). It should be noted that both the Christian Education and Foreign Missions met their 2016 budgets. Foreign Missions also saw greater financial strength, with their 2016 deficit being only $38,447 which was covered both through the use of reserves. We note that in the past five years there is a measurable upward trend (5%) in undesignated giving through WWO.

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) retains the ability to manage their individual budgets throughout the year by the use of the cash reserves God has granted. In 2016, a sizable bequest assisted each Committee in replenishing their individual reserves. He will continue to make our review of financial reserves a regular part of our work .

B. Coordinated Promotional Efforts

1. Combined Worldwide Outreach and Planned Giving work 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. To take advantage of the ever emerging opportunities, the Committees are prayerfully seeking to put a Communication Director in place in the near future. Budgets in the various Committees will reflect the ability to support this position. We hope to be able to report definitively on this during General Assembly.

2. OPC Ambassador Program

In 2017 the OPC Ambassador Program gathered in Phoenix, Arizona at Calvin OPC. This was the eleventh time of meeting together. The ongoing effort is to bring selected representatives from a number of presbyteries together for an update of all parts of Worldwide Outreach by hearing reports from all of the General Secretaries and the Director of Finance. The Ambassadors take the information back to each of their presbyteries and instruct, encourage and promote the ongoing work of Worldwide Outreach. Our Ambassadors report to their individual Presbyteries and sharing the information gained to instruct local churches about how WWO works. The Ambassadors program continues to provide to the church instruction and encouragement in the development of Worldwide Outreach in the OPC. We believe this has provided a positive impact in the giving patterns seen in the OPC. We see this program to continue for the forseeable future. While most Presbyteries are represented, we once again strongly encourage every Presbytery to appoint an Ambassador and participate in this program.

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). We continue to continue to encourage Mr. Haney to seek out opportunities in growing his work in stewardship and financial planning seminars within the OPC. We also remind each church that Mr. Haney is available to come to your local church for specific financial presentations from a solid Biblical perspective.

C. Administrative

1. Staff

Our Director of Finance and Planned Giving Mr. David E. Haney, continues his full-time work for the Committee. Mrs. Charlene Tipton continues to expand her duties in Staff Accounting as the Rev. Douglas A. Watson transitions into new areas of service in South Carolina during his "retirement." Mrs. Janet L. Gregson works as Assistant to the Director of Finance and serves as Office Manager for the three program committees. Mr. Haney continues to assess his personnel needs in light of seeing some of his staff reaching full retirement. Adding support staff in Willow Grove is done with great care. We anticipate that an additional resource will be added as Mr. Haney recognized needs in areas which are vital to the smooth operation of the back office programs.

2. Accounting and Database Management

The accounting and data management system continues to develop and are proving to be of great benefit to the church. Mrs. Charlene Tipton 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 review of Mr. Haney's overall work and commitments were also done as part of the 2017 meeting. Mr. Haney is a servant of the OPC in many areas. We are grateful for his inexhaustible service to so many parts of both the OPC and to other areas of Christ's kingdom.

IV. ITEMS TO BE REPORTED TO THE GENERAL ASSEMBLY

A. Special Relationships Requests

A request for a Special Relationship for Rev. Jeremiah W. Montgomery for his work in China was approved at the April 1, 2017 meeting.

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 pages 740–742 of the report of the Committee on Foreign Missions and below.

V. 2018 BUDGET FOR THE COMMITTEE

	2016 Actual	2016 Budget	2017 Budget	2018 Budget
Income				
Worldwide Outreach	297,970	350,000	325,000	350,000
Interest	36,236	20,000	30,000	32,000
Administrative Fees	30,000	30,000	30,000	30,000
Other Income	14	0	0	0
Total Revenue	364,220	400,000	385,000	412,000
Expenses				
Accounting & Database Personnel	144,594	159,001	176,647	176,372
Housing Allowance	0	0	0	0
Staff Benefits - Accounting	29,591	33,760	Included above	
Planned Giving Program	71,882	82,031	84,631	84,971
Staff Travel & Training	2,521	6,500	6,500	6,500
Office Rent	11,000	11,000	11,000	11,000
Telephone	926	1,250	1,250	1,250
Postage	4,437	5,000	5,000	5,000
Office Equipment/Maintenance	2,594	5,000	5,000	5,000
Copier/Office Expenses	2,984	5,000	5,000	5,000
Committee Meetings	6,035	5,000	6,500	6,500
Printed Material	3,933	2,500	3,500	3,500
Audit	14,415	13,500	15,500	15,500
Promotion (Thank Offering + Ambassador)	17,427	19,000	19,000	55,407

	2016 Actual	2016 Budget	2017 Budget	2018 Budget
Database Development & Software	15,705	17,500	17,500	35,000
Miscellaneous	2,358	1,000	1,000	1,000
Total Expenses	330,403	367,042	358,028	412,000
Excess/(Deficiency)	33,817	32,958	26,972	0

VI. RECOMMENDATIONS

A. Approval of 2018 Worldwide Outreach Program

The Committee recommends that the 84th General Assembly approve the following Worldwide Outreach program for 2018 and allocation of undesignated contributions as follows:

Committee	Requested 2018 Budget	Proposed 2018 Budget
Christian Education	$480,000	$480,000
Foreign Missions	$1,925,396	$1,925,396
Home Missions	$1.350,000	$1,350,000
Subtotal	$3,755,396	$3,755,396
Coordination	$350,000	$350,000
New Horizons	$300,000	$300,000
Subtotal	$650,000	$650,000
Grand Total	$4,405,396	$4,405,396
*Increase over 2017 approved	7.71%	7.71%

Allocation of undesignated contributions:

Christian Education:	14.00%
Foreign Missions:	45.00%
Home Missions:	41.00%

* NOTE: The Committee on Foreign Missions has responded to the request of the Committee on Coordination and has folded all of the remaining Direct Missionary Support (DMS) into their General Fund. As such, the budgetary number for Foreign Missions should be understood as a 2.0% overall increase from the 2017 budget, and the overall Worldwide Outreach budget increase of 3.5% (vs. 7.71% noted above).

VII. ELECTIONS

A. Term Expirations

The terms of Ruling Elder Paul H. Tavares and The Rev. Stephen J. Oharek expire at this Assembly. Mr. Tavares has requested that his name not be placed into nomination for re-election. This will conclude eighteen years of extraordinary service to this committee by Mr. Tavares. We shall miss his calm and consistent leadership in this part of his service to the OPC.

Under Standing Rule X.2.i., Rev. Oharek is eligible to be re-elected. This Assembly should elect one minister and one ruling elder to the Class of 2020.

REPORT OF THE COMMITTEE ON DIACONAL MINISTRIES

SYNOPSIS

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God is our refuge and strength,
a very present help in trouble.
Therefore we will not fear though the earth gives way,
though the mountains be moved into the heart of the sea,
though its waters roar and foam,
though the mountains tremble at its swelling.
There is a river whose streams make glad the city of God,
the holy habitation of the Most High.
God is in the midst of her; she shall not be moved;
God will help her when morning dawns.
The nations rage, the kingdoms totter;
he utters his voice, the earth melts.
The Lord of hosts is with us;
the God of Jacob is our fortress.
Come, behold the works of the Lord,
how he has brought desolations on the earth.
He makes wars cease to the end of the earth;
he breaks the bow and shatters the spear;
he burns the chariots with fire.
"Be still, and know that I am God.
I will be exalted among the nations,
I will be exalted in the earth!"
The Lord of hosts is with us;
the God of Jacob is our fortress.

Psalm 46 (ESV)

When we look at the world around us, it would seem that we have good reason to fear. What with the Zika virus, earthquakes, ISIS, political turmoil, financial devastation, racial tensions, terrorist attacks, etc., we live in tumultuous times. Yes, the nations rage and kingdoms

totter and mountains fall into the heart of the sea. And yet, in the midst of just such strife, the psalmist reminds us that our help is in the Lord. He is that place of refuge. That hiding place. He is our strength and help in time of trouble. He has the power to make wars to cease.

The psalmist reminds us to "Be still, and know that I am God. I will be exalted in the earth!" Yes, the Lord is in charge and He is being exalted. In the midst of hurt and hatred, the Lord uses all to glorify himself. His love and compassion shine brightly against the dark backdrop of this world. In such times, it is often the church's ministry of mercy that serves as the tangible expression of the good news of the gospel. May the hope that the world needs be found in Christ. Might we be His instruments in sharing that hope in a world that is looking for calm amidst the chaos. And may our Savior be exalted.

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 that 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), Batavia, 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. Ronald C. de Ru	Deacon, Oak Harbor, WA (PrNW)
Mr. Seth B. Long	Ruling Elder, Neon, KY (PrSE)
Mr. Christopher A. Sudlow	Deacon, Wheaton, 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, and come from five different presbyteries. Each member of the committee has exhibited a zeal and interest in the ministry of mercy toward saints and strangers that is carried out in the Orthodox Presbyterian Church through the care and gifts of deacons.

March 31 to April 1, 2016, the CDM met at Bethel OPC in Wheaton, Illinois. In previous years, the spring meeting of the CDM was held in North Carolina, but it was determined that the location of Bethel OPC is in better proximity to where CDM members live. The hospitality provided by Bethel in 2016 was very much appreciated.

October 27–28, 2016, the CDM met at the OPC Administrative Offices in Willow Grove, Pennsylvania. It has become its custom for the fall meeting to take place at the OPC Administrative Offices.

On September 29, 2016, representatives from the CDM met with representatives from the Committee on Foreign Missions (CFM). This annual meeting was borne out of the increasing overlap of responsibilities between these two committees over the past decade. Not only does the CDM provide diaconal funds for use by OPC foreign fields, but the two committees share 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. These meetings have led to very fruitful discussions between these two committees.

The Administration and Finance Subcommittee (AFS) serves the CDM by overseeing and evaluating the work of the CDM's Administrator, considering changes to compensation, proposing budgets, reviewing financials, and other related tasks.

The administrative work of the CDM is centralized at the Administrative Offices of the OPC in Willow Grove, Pennsylvania. Through the course of the year, the CDM Administrator receives and sends out all the correspondence for the committee, prepares the meeting agendas, and prepares the CDM's report to the General Assembly. Additionally, he collates the financial reports 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 and are always available for review.

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 Aid Request Subcommittee (ARS) serves to receive and evaluate 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.

In 2016, the CDM continued to partner 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. This enables the CDM to participate with confidence that good accountability and care is in place locally. This relationship began in 2011.

From 1970 through 2016, the CDM worked with OP congregations in Philadelphia, Pennsylvania, to provide an alternative to the dangerous local inner-city public school system by assisting church families with the payment of Christian school tuition. In recent years, this ministry has benefited children from Grace Fellowship OPC in the Germantown section of Philadelphia and Grace OPC in Southwest Philadelphia. The CDM provided support of $10,350 for five children for the 2015–2016 school year. For the 2016–2017 school year, it provided support of $11,100 for five children.

The procedure and form by which a presbytery or presbytery diaconal committee may request diaconal assistance for an individual in need within the OPC is located under "Resources" on the CDM webpage at *http://opc.org/committee_dm.html*.

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 process by which international entities bring one of these three types of requests to the CDM is contained in Section VIII of the CDM Manual. Through this process, the CDM was thankful to grant the full amounts requested through the CFM by the following OPC foreign fields in 2016:-

Field	*2016 Actual*	*2017 Budget*	*2018 Budget (Anticipated)*
	$9,600	$9,600	$9,600
China			
Eritrea	$3,000	$3,000	$3,000
Ethiopia	$10,000	$10,000	$10,000
Haiti	$6,000	$6,000	$6,000
Uganda – 2 Mission Stations	$16,000	$16,000	$16,000
Uganda – Clinic Operations	$52,595	$52,595	$52,595

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 use of the funds granted by the CDM, they are assisted in moving 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 can make face-to-face observations. In 2015, the CDM Administrator had the opportunity to meet and interact with one key partner in China.

Ethiopia is an active mission work of the OPC even though 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 2014 when the CDM sent Robert Wright, Jr., and David Nakhla to visit the field. The men were encouraged to find 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 *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 11,581 patients in 2016. While it does ask each patient 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, M.D., oversaw this ministry of the Uganda Mission until the end of 2015, at which time his years of service in Uganda concluded.

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 assisting the hungry, attending to those with emergency medical needs, and providing catastrophe relief. Many of these needs are coordinated through the Mercy Committee of Nakaale Presbyterian Church. The station also provides assistance in exchange for work such as with the farm project. 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. The missionaries give thanks for this means to minister to needs in the congregations, reducing the number of those who approach them directly for aid; those in need of assistance now 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. In 2016, the CDM participated in sending skilled volunteers and funds to Haiti to install screens and build a kitchen cabinet at the home of missionary Octavius Delfils and his family; install solar panels, repair the inverter on the electrical system, and make other repairs at the Kaliko Mission Home; and make repairs to a mission vehicle.

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) 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 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. In 2016, the skid-steer owned by the CDM was sold due to being idle too long. 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 during a disaster.

The OPC Disaster Response logo is meant 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*. Vests, caps, and identification stickers imprinted with the logo are part of the disaster response tools, equipment, and paraphernalia that are ready for use by teams during the OPC's next disaster response effort.

In recent years, the CFM has been carrying out exploratory work in Malawi. Early in 2015, this country experienced flooding that wiped out many of its crops. Those in Malawi requested assistance from the OPC. The CDM responded with $5,000 in funds and solicited the help of the Timotheos Foundation in Malawi to purchase and distribute maize, maize flour, blankets, and soap to the people in the churches there. In early 2016, a second gift of $5,000 was given through the administration of the Timotheos Foundation.

In September of 2016, the state of Louisiana was hit with disastrous flooding. We are thankful that no OP churches were directly impacted. The CDM did not pursue its own disaster response efforts, but did receive $3,394 in donations designated for the victims, and sent a gift of $10,000 from the General Disaster Response Fund to the MNA Disaster Response Ministry of our sister denomination, the PCA, who were ministering to affected PCA families and others in this area. The PCA kindly responded to us, "We are truly so very grateful for your partnership in the ministry of disaster response. We pray that our bond as brothers and sisters in Christ will help underscore the beauty and wonder of the Gospel, the real hope to the broken!"

In October of 2016, Hurricane Matthew battered portions of Haiti and headed for the USA. We thank the Lord that His answer to many prayers was to spare the USA the level of devastation originally forecast. In Haiti, those directly connected with the OP Haiti Mission were spared. The saints on the island of Lagonav did suffer from the battering winds and rains. At the request of the OPHM, the CDM provided funds to purchase 100 water filters (to help prevent the spread of disease caused by potentially contaminated water supplies) and food kits for 60 families.

The OP congregation most impacted by coastal flooding caused by Hurricane Matthew was Covenant OPC in St. Augustine, Florida, where Pastor Eric Watkins reported

that members of his congregation rose up to minister to one another. Volunteers from the presbytery were able to lend assistance in the weeks following the storm and the CDM sent funds to Covenant OPC for the repair of members' homes—$2,500 in 2016 and $27,000 in 2017.

In 2014, many in the OPC began to ask the CDM how they might participate in bringing relief to those suffering in the world-wide refugee crisis. Given the level of interest, and the severity of the situation, the CDM committed to search for good ministries to which gifts designated for Refugee Relief could be sent. The CDM was encouraged to learn of the work of the Greek Evangelical Church as it ministers to the needs of refugees fleeing from the Middle East as they pass through Greece on their way to Germany. In March of 2016, the CDM contributed an initial gift of $6,000 to this work. An additional $12,000 was sent later in the year. Plans for a visit to this field in April 2017 are underway. There is much for which to give thanks, particularly for those who, amid this international crisis, are being drawn to the Savior through the witness of those responding to them in compassion.

As the CDM grows in its understanding of effective ministry to refugees, it is convinced that diaconal ministry is best carried out by the local church, even as the Greek Evangelical Church is doing. And while funds could be sent to many such far-off places, our eyes have also been opened to the opportunities that exist right here in the USA, where we are surrounded by immigrants and refugees who have become our neighbors.

In 2016, the CDM Administrator attended three conferences on ministry to refugees, accompanied by several members of the CDM at one conference and by the Rev. Al Tricarico, Associate General Secretary for the CHMCE, at another. It has become apparent to the CDM that ministry to refugees is not simply diaconal, but is a significant opportunity to share the gospel as well. Therefore, the CDM has sought the help and wisdom of Rev. Tricarico to assist in investigating how we can best minister to this growing segment of our population. Throughout Scripture, the church is reminded of the special concern it ought to have for the sojourner and stranger, even as we ourselves are strangers on earth in a home that is not our true one.

Would that the CDM could report that it has all the answers. But instead, the CDM covets your continued prayers for wisdom as it explores how best to lead the church in ministering to refugees both far and near.

The summary of designated gifts the CDM has received for disasters in recent years includes:

DATE	EVENT	RECEIVED	EOY BALANCE
January 2010	The Earthquake in Haiti	$376,326	$308,804
March 2011	The Tsunami in Japan	$602,425	$24,740
October 2012	Hurricane Sandy in NY and NJ	$180,907	$2,683
May 2013	The Tornado in Moore, OK	$5,336	$5,336
November 2013	Typhoon Yolanda in the Philippines	$13,208	$0
April 2014	The Tornado in Pantego, NC	$9,450	$0
November 2015	The Refugee Crisis	$40,216	$22,216
August 2016	Flooding in Louisiana	$3,394	$3,394
TOTAL		**$1,231,262**	**$367,173**

Detailed descriptions of the OPC's activities in response to each of these disasters can be found in previous reports of the CDM to the General Assembly. The total dollar figure above, representing funds received from OPC members, sister churches, and non-OPC individuals, demonstrates a profound compassion for those who suffer great loss, and reflects the mercy and compassion of our Lord and Savior Jesus Christ! May the OPC continue to be so characterized! Finally, this report would be remiss if it were not to take the opportunity to express thanksgiving to our Lord for his grace and mercy to the OPC in recent years by preserving her, for the most part, from being directly impacted by a major disaster.

D. Ministry to and Through Local Deacons

The Diaconal Training Subcommittee (DTS) of the CDM exists 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 national diaconal summits organized by the DTS in 2010 and 2012 served not only to provide useful instruction for deacons but also to grant them ample opportunity to meet, interact with, and learn from other deacons across the OPC. The feedback received from those who attended has been very positive overall. All OPC deacons are invited and encouraged to make plans to attend the next summit, "Diaconal Summit III," to be held June 15–17, 2017, at Wheaton College in Wheaton, Illinois. The DTS has secured Dr. David Apple to serve as the key-note speaker. Dr. Apple serves as the Minister of Mercy at historic Tenth Presbyterian Church (PCA) in Philadelphia, Pennsylvania. His book, *Not Just a Soup Kitchen: How Mercy Ministry in the Local Church Transforms Us All*, will serve as the basis for his talks at the summit. The CDM will cover all conference costs except travel. The CDM plans to host a national diaconal summit like this every five years going forward.

The church is reminded that video footage from the plenary sessions of the 2010 and 2012 national diaconal summits is located under "Teaching Materials from Diaconal Summits" on the CDM webpage at *http://opc.org/committee_dm.html*. PowerPoint presentations, handouts, and case studies from the 2012 summit are also available at the webpage. These are all useful for training deacons who were ordained after the summits, were not able to attend, or would like a reminder of what they learned there. The 2010 and 2012 summits were based on the book *When Helping Hurts* by Corbett and Fikkert, and challenged 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.

The CDM has been encouraged to see more Presbytery Diaconal Committees (PDC) sponsoring regional diaconal conferences in their presbyteries. 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 ministry of mercy that is theirs on behalf of the church. The Presbytery of the South held such a conference in Tallahassee, Florida, April 29–30, 2016, with the theme, "Stirring up the Gift." 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.

October 6–8, 2016, the CDM sponsored its third Presbytery Diaconal Summit (previously known as the "D17 Summit" in 2012 and 2014) in the Chicago area. The CDM invited two representatives from each PDC to attend, and covered all costs including travel. One presbytery sought to send its entire committee in order to increase the benefits of training by receiving it as a full committee. (They were within driving distance, making this

economically feasible.) The PDC of another presbytery, all of whom were recently elected, met for the first time at this summit and utilized the evening hours to get acquainted and organized. The CDM's goal is to see a network of deacons–local, regional, and denominational–working together as a unit for the good of the church and her witness. The CDM considers the PDC to be the lynch pin in this endeavor and thus plans to host a Presbytery Diaconal Summit every two years in the foreseeable future to help facilitate the growth of such a network.

Now in its fourth year, the quarterly e-newsletter of the CDM, *The Mercy Minute,* is intended to keep the deacons of the OPC informed and connected by sharing the work that local diaconates or presbytery diaconal committees are doing, bringing attention to specific needs within the OPC, or simply bringing a word of encouragement. The 2016 newsletters featured the regional diaconal work of providing drinking water in Flint, Michigan, promoted the National Diaconal Summit, and reported on the Presbytery Diaconal Summit. Additionally, they brought awareness to the presence of diaconal resources on the CDM webpage at *http://opc.org/committee_dm.html*, the need for a missionary doctor in Karamoja, and updates on refugee relief. *The Mercy Minute* is emailed to all church officers in our system, which currently includes 590 deacons, 326 elders, and 522 ministers. Officers who would like to be added to the distribution list are encouraged to email the CDM Administrator (david.nakhla@opc.org). Back issues of the newsletter are located under "Mercy Minute Archives" on the CDM webpage.

A document entitled "Principles for the Ministry of Mercy," produced by the Committee on Foreign Missions and adopted by the OP Uganda Mission to assist the mission in its ministry of mercy, provides a comprehensive list of texts pertaining to diaconal ministry from the Bible, the Westminster Standards, and the OPC's Book of Church Order, and offers a series of 40 principles on the topics of work, the saints, and deacons based on those texts. The CDM finds these principles to be useful and pertinent not only for missionary deacons laboring in Uganda, but for OPC deacons at home as well. The document is located under "Resources" on the CDM webpage at *http://opc.org/committee_dm.html*.

The CDM continues to work with the Committee on Christian Education (CCE) to provide content for OPC publications that might help or encourage deacons in their labors or address topics that relate to the work of the deacons. This material appears in *New Horizons*, the *Ordained Servant* and on the CDM webpage at *http://opc.org/committee_dm.html*.

The CDM webpage at OPC.org (*http://opc.org/committee_dm.html*), referred to in various places above, includes the following resources:

- Principles of diaconal ministry
- How to request diaconal assistance from the CDM
- Teaching materials from diaconal summits
- Presbytery Diaconal Committee contact information
- Obadiah Fund information
- Disaster response information
- Refugee relief information
- Mercy Minute archives
- Links to diaconal articles in New Horizons and Ordained Servant
- How to donate to the CDM

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 concluded that it is proper and appropriate to use CDM funds to participate in sending out missionary deacons to assist

missionaries in their labors on the field. The CDM 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 Missionary Deacon Subcommittee (MDS) assists in recruiting, training, fielding, visiting, and encouraging missionary deacons. Missionary deacons are sent in response to the request of the field and with the concurrence of the CFM.

In the fall of 2014, the OP Haiti Mission (OPHM) asked the CDM if it would consider recruiting and funding a fleet of skilled workers, now referred to as "Minute Men," who might be called upon to serve on a short-term basis to care for OPHM vehicles and property and to help with diaconal training as needs arise, in lieu of putting a full-time man on the field. At its spring 2015 meeting, the CDM concurred with this request and now makes unused Haiti Earthquake Relief funds available to help cover the travel costs of those who go to serve the OPHM in this capacity. Since the balance of the Haiti Earthquake Relief funds still exceeds $300,000, the CDM and OPHM are in the process of actively considering other ways in which to use these funds.

In his final year of service, the CDM provided the financial support for missionary deacon Dr. James Knox in his labors at the Akisyon A Yesu Presbyterian Clinic in Nakaale, South Karamoja, Uganda. The CDM has committed to cover the financial package of the next missionary doctor sent by the CFM to serve there, whether a deacon or not, since the role of the clinic is to act as a diaconal arm of the mission. May the Lord raise up just the right individual for this important role soon!

F. Ministry to Ministers and Their Widows

In 2016, the Obadiah Fund celebrated its tenth anniversary! The CDM gives praise to the Lord for the blessing that this fund has been to retired ministers and their widows, and in turn to the CDM. The Fund was established with a generous gift of $150,000 from a member of the OPC who asked that the funds be applied specifically to the needs of retired OPC ministers and their widows. The donor committed to renewing that gift of $150,000 each year, and since 2007 has faithfully done so. The CDM created the "Obadiah Fund" (named in honor of the prophet Obadiah, who took one hundred prophets of the LORD, protected them from Jezebel's slaughter, and cared for them) to receive and administer these funds. The CDM has been delighted to see a growing number of other individuals designating gifts to the Obadiah Fund. In recent years, when one of the "Obadiahs" went home to be with the Lord, her family requested that gifts given in her memory be designated to the Obadiah Fund.

The 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 their widows. The CDM created the Ministers and Widows Subcommittee (MWS) to oversee 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 10 years, or be the widow of such a man.

Each year from 2007 through 2013, the CDM evenly distributed a portion of the available funds by making a General Disbursement of $1,000 to each of the households on its list of eligible retired ministers and widows. In 2014, the CDM moved towards a needs-based approach to making gifts, contacting each Presbytery Diaconal Committee (PDC) and asking them to provide a report on the welfare of the eligible individuals in their presbyteries. Based on the PDC reports and the age bracket of each individual, gifts from $500 to $1,000 were made to each of the approximately 90 households. In 2015 and 2016, gifts were made based solely on age bracket, with retired ministers in younger age brackets receiving gifts starting at

$500, and retired ministers in older age brackets, and all widows, received as much as $1,250 each. If a PDC reported a particular need on the part of any individual, that need was addressed separately as a Special Disbursement.

With projections indicating that the number of eligible beneficiaries could double within the next 10 years as baby boomers (those born between the years 1946 and 1964) retire, the CDM is pleased to see that the balance of the Obadiah Fund has been growing. At the end of 2016, the Fund had a closing balance of $419,000, an increase of $89,000 from the beginning of the year.

The CDM is also able to makes Special Disbursements from the Obadiah Fund on a monthly or quarterly basis to retired ministers and widows experiencing a significant shortfall in their income. Such needs are presented to the CDM by the PDCs and considered on a case-by-case basis.

For a number of years, the CDM partnered with the Committee on Pensions (COP) to help meet the needs of OPC pensioners whose pensions had run out. The CDM's annual distributions from the Obadiah Fund for this purpose, granted in response to the requests of the COP, have been as high as $60,000. In 2016, the COP communicated to the CDM that it no longer anticipated making such requests and indeed no distributions from the Obadiah Fund were sent to the COP for this purpose in 2016.

The CDM anticipates that the responsibilities of this ministry and the oversight of the Obadiah Fund will be transferred to the new Committee on Ministerial Care (CMC) when the CMC is ready to take on this work. The CDM has considered it a privilege to carry out the ministry of the Obadiah Fund in its first decade and anticipates cooperating with the CMC in any way that it can to ensure a smooth transition.

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 be an employee of the CDM, serving part-time as its administrator and part-time as a disaster response coordinator as the need arose. In addition, 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 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 the short-term missions aspect of his labors in 2016:

Report of the Short-Term Missions Coordinator
For the Year 2016

"In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'" Acts 20:35 (ESV)

No doubt about it, short-term missions is a sacrifice. To carve out weeks or months from our schedules to go far away for the purpose of serving requires commitment. We could be spending our time in more enjoyable ways, or we could be working, earning money, instead of expending ourselves and our resources. And yet, those who go forth with the mindset that such service is a blessing, often come back realizing they have indeed been blessed. Which is

precisely what our Savior teaches, that it is more blessed to give than to receive. He gave the ultimate gift, which ought to motivate us to give of ourselves as well.

OPC VOLUNTEERS TO OPC FOREIGN FIELDS

In 2016, 111 members of the OPC visited one of our foreign mission fields in a short-term missions or disaster response capacity. (Please see the Appendix of the Report of the Committee on Foreign Missions for the complete listing of all short-term visitors to OPC foreign fields.) These individuals represent 27 different OPC congregations and nine presbyteries. A wonderful side-benefit of short-term missions is that the bond between our churches and our missionaries is strengthened with increased concern, prayer, and financial support.

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) is that they know there will be many native English speakers there. The team of English teachers who lead the camp is organized by Bayview OPC in Chula Vista, California, the Farniks' sending congregation. The team consists of about 20 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 advertised as 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 2016, the camp was held July 17–23.

There is a second set of summer outreach efforts in the Czech Republic that utilizes short-termers from the OPC. In 2016, the Youth Committee of the Presbytery of Southern California sent its seventh "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. In 2016, Team Praha served July 25–August 15.

In 2016, a total of 30 short-term visitors representing 15 OP churches and four presbyteries served in the Czech Republic with the Farniks. 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.

HAITI

Due to its close proximity to the United States, Haiti is fairly easy for teams and individuals to travel to in order 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 2016, due to the Hopp's furlough, no short-term missions teams traveled to Haiti to participate in outreach ministries. Yet, several "Minute Men" went to Haiti to complete some repairs and improvements at the homes of the Delfils and the Hopps, and at the guest house on Lagonav.

JAPAN

The summer of 2016 was the first since 2011 (the year of the Great Tsunami) in which no short-term missions team was sent to serve at the Nozomi (Hope) Center in the town of Yamamoto. This was due in part to a significant transition in the oversight of the Nozomi Center. In the spring of 2016, Rev. Cal Cummings retired from missionary service, which included his role as Director of the Nozomi Center. Later in the year, Rev. Woody Lauer and his wife Laurie moved to Yamamoto seeking to establish a church plant at the Nozomi Center, where Woody took over as Director. This may lead to opportunities again becoming available for teams to serve there.

In April, two teams of skilled workers (11 men total) traveled to Yamamoto, Japan, to paint and refurbish the exterior of the Nozomi Center. This was the final work needed to complete the renovation of this building which had been damaged by tsunami waters. A team of four volunteers traveled to Japan in December to assist the Lauers in refurbishing their home in Yamamoto. While the home they purchased had withstood the tsunami waters, it required significant repairs. The team was able to be a blessing to the Lauers by helping with this project.

QUEBEC

Members of 13 different OP churches traveled to Quebec in June and July to help run four week-long "English for Kids" English-immersion 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 de Beauce, Quebec. In Quebec City, over 50 children attended each week, and some even had to be turned away because of limited space and human resources.

In 2016, three volunteers came from the states of Michigan, Illinois, and California to assist missionary Ben Westerveld and missionary associate Jennifer Nelson with St. Marc's "English for Teens" Bible camping trip. The 24 teens, mostly from non-practicing Roman Catholic or agnostic families, reflected on questions about religion and Jesus as the atoning Lamb of God. The mission gives thanks for the short-term helpers this year, particularly since only one was available to assist with the teen camp last year.

We continue to pray for lasting fruit from these Bible camps for kids and teens. Some of the teen campers have come to the youth group activities at St-Marc's, and some children have come out to Kids' Day events. More importantly, the seed is being sown in many lives. Many short-termers who go are, no doubt, impacted by the time spent in Quebec. As one short-term volunteer testified upon his return from Quebec in recent years, "We were not in

St-Georges de Beauce on our own authority. We were there because our church had sent us, supported us, and told us to speak in the name of Jesus. The strength in the church is the very strength of God. I felt the muscles of His mighty arm last week. I can't wait to go back."

In 2016, 23 short-term missionaries representing eight OP churches and five presbyteries, as well as 21 short-term helpers from other churches, served in Quebec City, and 20 short-term visitors from five OP churches in the Presbytery of New York and New England served in Saint-Georges.

UGANDA

The OP Uganda Mission (OPUM) is 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 at the clinic in a medical or dental capacity; working with the missionary deacon 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 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.

In 2016, the OPUM received a total of 11 short-term missionaries, seven of whom were from five OP churches in three presbyteries, who participated in construction projects, homeschooling of missionary children, village Bible studies and reading programs, as well as leading a mission retreat and teaching at Knox Theological College.

URUGUAY

In early July, a team of two adults and five young people from a reformed church in Kansas and two bilingual members of the OPC joined the OP Uruguay Mission in Montevideo for the first VBS outreach of Iglesia Presbiteriana Evangelica de Montevideo (IPEM). More than 3,000 invitation flyers were distributed along with many posters. Great music, crafts, games and an indoor bounce house accompanied daily Bible lessons during the three-day outreach. Despite very low attendance, the missionary kids were ministered to and it was a helpful initial attempt and afforded great exposure in the community. Some of the team members extended their time to participate in questionnaire evangelism and to help the missionary families domestically. (A recent encouraging addendum is that in Feb 2017, the mission hosted its second VBS and were thankful to have 24 non-missionary children from the community attend!)

NON-FOREIGN OPC STMS

One does not have to look outside the boundaries of our own country to find a meaningful short-term missions opportunity. The OPC has some wonderful STM venues right here in the United States, and about 450 individuals participated in these opportunities in 2016.

The Boardwalk Chapel is a ministry of the Presbytery of New Jersey that has provided a consistent witness to the hope of the gospel on the boardwalk of Wildwood, New Jersey, every summer since 1945. In 2016, it completed its 72nd summer of ministry! Each summer, following a week of training, a staff of volunteers testifies on the boardwalk and on the beaches and during the nightly services held at the Chapel. In 2016, 23 staff volunteers, including

members of OP churches from seven presbyteries, committed their time to the work of the Boardwalk Chapel. Cal and Edie Cummings, having recently retired from decades of service as OP missionaries in Japan, served well as "House Parents" this year. Over 400 additional short-term volunteers from various denominations participated in the efforts of the Chapel in one way or another throughout the summer. Groups from 11 different OP churches came for one week at a time to serve as "Ministry Teams," learning from those more experienced than they, and being challenged in their faith through witnessing interactions of various kinds. This "gem of the OPC" has been growing in its capacity to serve as a wonderful training ground for beginner short-term missionaries.

In July 2016, 17 skilled volunteers from two OP congregations in Long Beach, California, and Hudsonville (now Jenison), Michigan, combined to form "Team Utah." The team traveled to Christ Presbyterian Church (OPC) in Magna, Utah, where they accomplished a number of indoor and outdoor work projects, and received training and experience in evangelism to Mormons with OP Pastor Jason Wallace. The team members were described by one of their leaders as "remarkable in their hard work, perseverance, and cheerful spirit."

In July 2016, the leaders of the youth group at Trinity OPC in Hatboro, Pennsylvania, took a team of ten teens to San Antonio, Texas, where they participated for a second year in "Mission Tejas" at San Antonio Reformed Church (OPC). The team participated in local outreach including a 5-day VBS, visited sick children and the homeless, and completed indoor and outdoor work projects. San Antonio Pastor Andrew Moody reported, ". . . this is a very healthy model for more churches to pursue in the OPC. There are many church plants that can benefit from the love, generosity, and energy of more established churches."

Keys Evangelistic Ministries (KEM), a ministry of Keys Presbyterian OPC in Key West, Florida, had no short-term visitors in 2016. Pastor Bill Welzien continued actively evangelizing tourists, performers, and locals during the famous "sunset celebration" at Mallory Square several times each week. Pastor Bill invites groups to come to KEM's ministry training center to receive classroom and practical instruction in evangelism. The facility includes a four bedroom/two bath second floor apartment with full kitchen that accommodates up to 12 guests, allowing groups to come and stay for a week at a time with minimal expense while learning and practicing 'hands on' evangelism. This combination of a beautiful setting, challenging instruction, and the opportunity to practice the skills learned makes for a wonderful short-term mission opportunity.

In July 2016, 29 volunteers from 12 different churches participated in Venture Missions in Zoar, Wisconsin. This short-term summer ministry takes place on the Menominee and Stockbridge Indian Reservations in Wisconsin, and is sponsored by two OP churches located on these reservations, Menominee OPC in Zoar, and Old Stockbridge OPC in Gresham. The team of young people from churches in the Presbyteries of the Midwest and Michigan and Ontario, first received training in cross-cultural ministry and ministry to the poor, and then led a VBS on each reservation. One team member reported, "It was a great experience learning about a totally different culture within the United States. I loved performing skits for the children, giving them love and attention, and sharing the gift of Jesus with them."

All OP churches are encouraged to prayerfully consider how a team from another church could help them with their VBS, a church renovation project, or outreach program that they would be unable to accomplish on their own, or how they might send a team to help another church. This is a great demonstration of one part of the body of Christ serving another. It is a particular blessing for an OP church plant to receive a team. The following church plants maintain an open invitation for volunteers to come labor alongside them:

- The Rev. Jay Bennett requests teams of skilled workers to help complete the remodeling of the church building and manse of Neon Reformed OPC in Neon, Kentucky.

• The 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, Florida.

OPCSTM.org

OPCSTM.org was launched in November 2011 to assist in communicating opportunities for short-term service within the OPC. OPCSTM.org underwent a redesign in February 2015. OPC deacon Douglas Vos and his team at *FiveMoreTalents.org* served us well in this process. Another upgrade is planned for 2017 to make the site more user-friendly.

Statistical reports for 2016 revealed that the website had over 7,500 users and nearly 29,000 page views. First-time visitors were about the same as in 2015. The largest number of visitors to the website are from the USA, United Kingdom, Canada, and Russia. Thirty-six percent of visitors access the website directly, 18 percent come via a Google search, 17 percent are referred by OPC.org, and more than 10 percent come via Facebook.

S.T.O.R.M. REPORTS

The S.T.O.R.M. Report, a monthly email newsletter, completed its fifth year in 2016. "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 identifies the key contacts for each opportunity advertised. In 2016, 10 monthly and three special edition S.T.O.R.M. Reports were sent out to a list of approximately 2,700 addresses. The list includes about 1,300 church officers plus 1,400 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, located 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.

In conclusion, it is a privilege to report to the General Assembly on the work of the more than 500 short-term missionaries who gave of their time, energies, gifts, and resources in and through the OPC in 2016. May each one of them, and those who sent them, be encouraged by this taste of the blessing that is received in giving. And may our Savior be pleased to use their work towards the purpose of calling His children unto Himself.

III. ADMINISTRATION

A. Committee Membership

Class	*Ministers*	*Ruling Elders*	*Deacons*
2017	T. Nathan Trice	Seth B. Long	Christopher A. Sudlow
2018	Lendall H. Smith	Ronald C. de Ru	Robert J. Wright, Jr.
2019	Ronald E. Pearce	Alexander A. Zarek	John J. Voss, Jr.

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 & Finance Subcommittee (AFS):* **Sudlow**, Long, Voss
b. *Aid Request Subcommittee (ARS):* **Smith**, Trice, Voss
c. *Disaster Response Subcommittee (DRS)*: de Ru, Long, Voss, **Zarek**
d. *Diaconal Training Subcommittee (DTS):* Pearce, Sudlow, **Trice**
e. *Missionary Deacon Subcommittee (MDS)*: Smith, **Trice**, Wright
f. *Ministers & 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 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
- "*Refugee Relief*" – For funds intended for the relief of refugees
- Other more specific notations may be found at *http://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 pertaining to the work of the CDM or disaster response can be

emailed to Mr. David P. Nakhla at david.nakhla@opc.org. Disaster Response related matters may be sent to OPCDisasterResponse@opc.org. Short-term missions related matters may be sent to OPCShortTermMissions@opc.org.

G. Policies

The policies and procedures that are relevant to those outside the committee are available at *http://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. RECOMMEDATIONS

1. That for the year 2018 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

	2015 Actual	2016 Actual	2016 Budget	2017 Budget	2018 Budget
ADMINISTRATION & FINANCE (AFS)					
Staff Salaries & Benefits	$140,837	$151,772	$160,424	$171,535	$175,509
Staff Travel	$9,558	$12,968	$13,000	$10,000	$13,000
Office & Related Expenses	$9,304	$11,938	$15,000	$15,000	$13,000
Committee Mtg (including travel)	$7,637	$9,457	$11,000	$11,000	$11,000
Promotional Material	$3,056	$4,487	$5,000	$10,000	$15,000
Stipends	$2,350	$4,350	$4,000	$0	$0
Ministry Support / Development	$879	$357	$10,000	$10,000	$10,000

	2015 Actual	2016 Actual	2016 Budget	2017 Budget	2018 Budget
Miscellaneous	$410	$0	$1,000	$1,000	$1,000
AFS Total	$174,032	$195,328	$219,424	$228,535	$238,509
AID REQUEST (ARS)					
China	$9,600	$9,600	$9,600	$9,600	$9,600
Eritrea	$3,000	-$3,000	$3,000	$1,000	$1,000
Ethiopia	$10,000	$12,900	$10,000	$10,000	$10,000
Haiti	$6,000	$6,000	$6,000	$6,000	$6,000
Japan	$1,500	$0	$0	$0	$0
Uganda - Mission Stations	$16,000	$26,600	$26,000	$16,000	$16,000
Uganda - Clinic	$70,928	$52,595	$65,928	$60,928	$60,928
Fgn - Emergency Relief	$0	$0	$30,000	$20,000	$20,000
Scholarships - Philadelphia	$18,142	$10,725	$15,000	$15,000	$15,000
USA - Emergency Medical	$0	$0	$25,000	$15,000	$15,000
USA - Special Relief	$28,420	$39,635	$50,000	$50,000	$50,000
ARS Total	$163,590	$155,055	$240,528	$203,528	$203,528
DISASTER RESPONSE (DRS)					
Disaster Response - Fgn	$25,630	$5,524	$50,000	$25,000	$25,000
Disaster Response - USA	$2,217	$128	$30,000	$20,000	$20,000
Disaster Response - Designated	$14,014	$63,426	$100,000	$100,000	$100,000
DRS Total	$41,861	$69,079	$180,000	$145,000	$145,000
DIACONAL TRAINING (DTS)					
National Diaconal Summit	$0	$0	$15,000	$55,000	$5,000
Presbytery Diaconal Summit	$0	$15,541	$25,000	$0	$25,000
Other Diaconal Conferences	$0	$0	$0	$5,000	$5,000
DTS Total	$0	$15,541	$40,000	$60,000	$35,000
MISSIONARY DEACON (MDS)					
MssryDeacon - Haiti	$1,718	$73	$10,000	$10,000	$10,000

	2015 Actual	2016 Actual	2016 Budget	2017 Budget	2018 Budget
MssryDeacon - Uganda	$81,268	$17,148	$20,000	$100,000	$100,000
MDS Total	$82,986	$17,221	$30,000	$110,000	$110,000
MINISTERS & WIDOWS (MWS)					
Obadiah Pension Supplements	$20,000	$0	$0	$0	$0
Obadiah General Gifts	$80,500	$82,000	$90,000	$90,000	$100,000
Obadiah Specific Diaconal Gifts	$23,300	$15,825	$40,000	$30,000	$30,000
Health Insurance Premiums	$0	$0	$10,000	$10,000	$10,000
MWS Total	$123,800	$97,825	$140,000	$130,000	$140,000
Ministry Expenses Total	$412,236	$354,720	$630,528	$648,528	$633,528
General Fund Expenses Total	$586,268	$550,048	$849,952	$877,063	$872,037

ORTHODOX PRESBYTERIAN CHURCH
Committee on Diaconal Ministries
Balance Sheet
Period Ending December 31, 2016

Assets		
Current Assets		
Cash		
TD Bank - General Fund		$388,310
TD Bank - Obadiah Fund		$419,006
TD Bank - Disaster Fund		$419,107
Total Liquid Assets		$1,226,422
Investments and Long Term Receivables		
Investments		
OPC Loan Fund - General Fund		$543,990

Total Investments and Receivables	$543,990
Property and Equipment, Net of Accumulated Depreciation	$0
Total Assets	$1,770,412
Liabilities and Net Assets	
Current Liabilities	
Haiti Disaster Relief	$308,804
Japan Disaster Relief	$24,740
Sandy Disaster Relief	$2,683
Oklahoma Tornado Relief	$5,336
Refugee Relief	$22,216
Louisiana Flooding Relief	$3,394
General Disaster Relief	$50,632
Total Liabilities	$417,805
Net Assets	
Unrestricted Net Assets	
Temporarily Restricted [Obadiah Fund]	$419,005
Temporarily Restricted [Disaster Response Fund]	$1,302
General Undesignated	$932,299
Total Net Assets	$1,352,606
Total Liabilities and Net Assets	$1,770,411

ORTHODOX PRESBYTERIAN CHURCH
Committee on Diaconal Ministries
Statement of Activities
Period Ending December 31, 2016

Revenues	
Contributions - General Fund	$384,891

Contributions - Obadiah Fund	$185,435
Contributions - Disaster Response Fund	$66,751
Interest and Dividend Income	$15,374
Other Income (STMC from CFM & CHMCE, Summit Fees)	$72,000
Total Revenues	$724,451

Expenses	
Administrative	$195,328
Aid Requests	$155,055
Disaster Response	$69,079
Diaconal Training	$15,541
Missionary Deacon	$17,221
Ministers & Widows (including Obadiah expenditures)	$97,825
Total Expenses	$550,048

Increase (Decrease) in Net Assets	$174,403
Increase (Decrease) in Net Liabilities	$3,324
Net Assets	
Beginning [12/31/2015]	$1,181,529
Ending [12/31/2016]	$1,352,607

VI. ELECTIONS

The terms expiring at this Assembly are:

Class	*Minister*	*Ruling Elder*	*Deacon*
2017	T. Nathan Trice	Seth B. Long	Christopher A. Sudlow

Messrs. Trice, Long, and Sudlow have all indicated that they are willing to have their names placed into nomination for continued service on the CDM. The bylaws stipulate the construction of the committee such that this class ought to be populated by one minister, one ruling elder, and one deacon.

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. IMPLEMENTATION OF PARTICIPANT DIRECTED PLAN
  A. Authorization by 83rd General Assembly
  B. Service and Advisory Agreements
  C. Implementation Activity
III. REPORT ON ACTIVITY FROM JANUARY 1, 2017 UNTIL MAY 1, 2017
  A. Pension Funds Transferred
  B. Enrollment Update
  C. Investment Elections
  D. Future Improvements Sought for the Plan
IV. PENSION SUPPLEMENT FUND
  A. Eligibility and Participation
  B. Contributions from Churches
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  D. Summary Financial Report
V. VOLUNTARY TERM LIFE INSURANCE
  A. Premiums and Eligibility
  B. Coverage
  C. Enrollment
  D. Insurance Carrier
  E. Financial Summary
VI. RECOMMENDATION
VII. ADMINISTRATION
  A. Committee Members
  B. Officers
  C. Executive Committee
  D. Staff
  E. Special Recognition
VIII. GENERAL ASSEMBLY
IX. AUDIT REPORTS

There were two actions of the 83rd (2016) General Assembly that impacted the work of the Committee on Pensions. The first was a decision to form a new Committee on Ministerial Care (pending approval by the 84th General Assembly), to which the responsibilities of the Committee on Pensions are to be transferred. This report will likely be the last report to the General Assembly from the Committee on Pensions.

The 83rd General Assembly also authorized the Committee on Pensions to "change the OPC Pension Plan from a Trustee Directed Plan to a Participant Directed Plan, to be completed no later than June 30, 2017." This change allows Pension Plan participants to makes choices regarding the investment of their retirement accounts in the plan. The report of the Committee on Pensions that follows reflects the work of the Committee for the year 2016, including the

implementation of the changeover to a Participant Directed Plan and the progress for the first five months of 2017.

I. PENSIONS AND INSURANCE

A. Investment Policies

1. The Committee contracted with The Concord Advisory Group, Ltd to provide non-discretionary investment advisory services, including (1) investment policy statement preparation, (2) asset allocation recommendations, (3) recommendations of underlying investment vehicles and/or managers, and (4) monitoring services. They were paid at a rate of .10% of total market value of portfolio. The total paid in 2016 was $27,045. As of December 31, 2016, the services of The Concord Advisory Group were discontinued, with appreciation for their professional guidance over the past five years.

During the year 2016, working with Concord, the Committee used the following managers with particular expertise in certain investment areas:

		Rate of Return	Mgmt. Fee
a.	Aberdeen – International Equity	5.62%	.800%
b.	DFA International Social Core	6.44%	0
c.	Fiduciary Management	14.92%	.585%
d.	Rhumbline – Large Cap Equity	12.04%	.289%
e.	Silvercrest – Small Cap Equity	31.22%	.783%
f.	Pimco – Fixed Income	2.96%	0
g.	Agincourt – Fixed Income	2.27%	.250%

2. At the end of 2016 the investments of the fund were moved to money market funds to facilitate transfer to the new Participant Directed Plan.

B. Investment Results

1. The net assets of the Fund at the end of the year amounted to $30,336,666. There was a net gain in assets under management of $2,875,536 for the year 2016. The growth in assets under management in the Fund over the years is shown in the following:

December 31, 1996	$ 10,110,787
December 31, 2006	19,081,497
December 31, 2016	30,336,666

2. The investment results for the year 2016 reflect the gain in the markets. At the end of 2016, each participant's account was credited with 2.103% in income and 7.008% for increased market value, resulting in a net change of 9.111%. This is compared with the OPC target benchmark of 8.81%. The investment results over specific periods are shown in the following:

Average annual percentage of gain - the last 5 years – 6.431%
Average annual percentage of gain - the last 10 years – 4.537%
Average annual percentage of gain - the last 15 years – 4.758%
Average annual percentage of gain - the last 20 years – 6.099%

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 2016 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. The recommended contribution for the year 2017 is 8%.

3. At the end of 2016, the participants in the plan consisted of the following:

Participants Making Contributions	175
Participants Not Making Contributions	42
Retired - Drawing Pension	51
Surviving Spouses - Drawing Pension	2
	270

4. Approximately 50% of ministers in the Orthodox Presbyterian Church are enrolled in the Plan.

E. Benefits

1. During the year 2016, pension payments were made by the Committee, totaling $749,501.

2. The average pension payment was $1,355 per month.

3. The Committee has designated for the calendar year 2017 that $1,700 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. IMPLEMENTATION OF PARTICIPANT DIRECTED PLAN

A. The recommendation to the 83rd General Assembly (2016) from the Committee on Pensions was approved as follows:

That the 83rd **General Assembly authorize the Committee on Pensions** to change the OPC Pension Plan from a Trustee Directed Plan to a Participant Directed Plan, to be completed no later than June 30, 2017.

B. Service and Advisory Agreements

1. The Committee on Pensions entered into an investment advisory agreement with Wipfli Hewins Investment Advisors in July, 2016.

2. The Committee on Pensions executed an agreement for legal services with Whyte Hirschboeck Dudek, S.C. (now Husch Blackwell) in July, 2016.

3. These two firms helped lead the Committee on Pensions through the process of transitioning the current pension plan to a 403(b)(9) retirement plan.

C. Implementation Activity

1. Wipfli Hewins assisted with the following:

a. Coordinating with the law firm of Whyte Hirschboeck Dudek, S.C. (now Husch Blackwell) to develop a new retirement plan document reflecting the change to a 403(b)(9) Participant Directed Plan.

i. This change included the development of an updated Trust Agreement for the retirement Equity Fund of the Orthodox Presbyterian Church.

ii. During this transition Husch Blackwell also assisted with the GA-approved change modifying vesting rules in the plan.

iii. A Custodial Agreement with Mid Atlantic Trust was developed to hold assets of the 403(b)(9) retirement plan.

iv. Total legal fees in 2016 related to the change to a participant-directed plan amounted to $28,612.

b. Interviewing current providers to better understand plan administration and processes, helping craft efficient solutions for administering the plan in the future.

i. A portion of the plan administration changes resulted in the Willow Grove office taking over plan contribution and funding duties. These contributions were modified to ACH transactions (instead of check deposits), improving the efficiency of plan administration.

c. Developing an Investment Policy Statement reflecting the socially responsible views of the Committee on Pensions.

d. Educating pastors and plan participants regarding the provisions and investment options within the new retirement plan.

i. Individuals from Wipfli personally visited four presbyteries during the fall of 2106 for in-person meetings between pastors and Wipfli personnel (Midwest, Southeast, Southern California, and Philadelphia), to help communicate the plan changes.

ii. Developed online webinars discussing the transition and enrollment options. Mailed and emailed educational material on the retirement plan change and options available to existing participants.

iii. Set up procedures for participants to enroll in the plan online.

iv. Committee on Pensions members assisted in contacting all participants via phone and/or email to encourage enrollment online.

e. Designing and approving, along with the Committee on Pensions, the use of model investment portfolios, to provide participants a choice of multiple, well-diversified, socially responsible investment options for their retirement funds. At year-end all the necessary steps were taken to prepare for the transfer of assets and responsibilities to Wipfli Hewins as of January 1, 2017, which did occur in a timely manner.

2. Total fees paid to Wipfli Hewins in 2016 for administrative services were $4,020. Fees for investment advisory services in 2016 amounted to $11,527.85.

III. REPORT ON ACTIVITY FROM JANUARY 1, 2017 UNTIL MAY 1, 2017

A. Pension Funds Transferred

1. Prior to year-end Wipfli had communicated to participants a target of January 13, 2017, for trading of investment assets and online viewing access.

2. Pension account funds were transferred to Mid Atlantic and traded on January 13, 2017.

3. Wipfli coordinated with the prior plan administrators (Hoogerhyde & Assoc.) to meet this target, with the retirement.wipfli.com website going live with participant data the night of Friday, January 13, 2017.

B. Enrollment Update
   1. 216 Pastors enrolled online
   2. 87 new enrollments since January 13, 2017
   3. Website activity from 1/1/17- 3/24/17
      a. 1684 website visits
      b. 188 unique visitors

C. Investment Elections (as of 3/28/17)

	# of individuals	$ Amount	% of Plan Assets
Aggressive	53	$1,937,608	6.38%
Moderate-Aggressive	68	4,228,995	13.93%
Moderate 1	84	18,840,654	62.04%
Conservative	28	3,198,492	10.53%
Other	34	2,160,624	7.12%

1. 37.96% of plan assets were invested outside the Moderate portfolio (the investment allocation of the prior pension plan).

2. Of the pastors invested in the aggressive portfolio, the average age is approximately 45 years.

D. Future Improvements Sought for the Plan
   1. Improvement to the current Life Insurance benefit offered to participants
   2. Efficient Administration of Employee Contributions
   3. Development of an OPC Resource Website for Pastors

IV. PENSION SUPPLEMENT FUND

A. Eligibility and Participation

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 2016, there were 4 surviving spouses receiving supplementary payments.

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 this may 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 2016, payments made to eligible participants 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 Fund for the year 2016 is as follows:

BALANCE – January 1, 2016	$129,139
RECEIPTS	
Contributions	12,505
Interest	8
Dividends	5,355
Loss – investment sale	(1,301)
Total Receipts	16,567
	145,706
DISBURSEMENTS	
Participants	32,400
Miscellaneous expense	27
Total Disbursements	32,427
BALANCE – December 31, 2016	$113,279

2. Investments

The assets of the pension supplement fund 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.

V. VOLUNTARY TERM LIFE INSURANCE

A. Premiums and Eligibility

This plan, separate from the pension plan, 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:

Participant	–	$ 300,000
Spouse	–	50,000

Children	–	5,000

C. Enrollment

The enrollment in the plan had a decrease of three, and at the end of 2016 had 22 participants. Total insurance in force at year end was as follows:

Participants	–	$1,543,500
Spouses	–	320,000

D. Insurance Carrier

Since January 1, 2002, the coverage has been through Boston Mutual Life Insurance Company.

E. Financial Summary

BALANCE – January 1, 2016		$ 25,246
RECEIPTS		
Premiums – life insurance	$ 18,205	
Service charges	276	
Interest income	9	
Total Receipts		18,490
		43,736
DISBURSEMENTS		
Premiums – Voluntary Term Life Insurance		18,976
BALANCE – December 31, 2016		$ 24,760

VI. RECOMMENDATION

That the Plan Adoption Agreement for the Orthodox Presbyterian Church 403(b) Pension Plan be amended, effective June 1, 2017, to read as follows (proposed additions underlined, proposed deletions struck through):

35. VESTING SCHEDULE (**5.03**). A Participant has a 100% Vested interest at all times in his/her Accounts attributable to Elective Deferrals, QNECs, Employee Contributions, Safe Harbor Contributions (other than QACA Safe Harbor Contributions), and Rollover Contributions. Further, a Participant shall have immediate 100% vested interest in his/her Accounts attributable to Matching Contributions and Nonelective Contributions. ~~The following vesting schedules apply to Matching Contributions and to Nonelective Contributions, except as otherwise provided.~~

~~• **The following modified schedule** applies to Nonelective.~~

~~Years of Service Percentage~~

~~Less than 1 0%~~
~~1 0%~~
~~2 100%~~

VII. ADMINISTRATION

A. Committee Members

Class of 2019:
Minister: Darren S. Thole
Ruling Elders: Bruce A. Stahl, David Winslow, Jr.

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, Steve Veldhorst

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

E. Special Recognition

At the presumed final meeting of the Committee on Pensions, Mr. Garret A. Hoogerhyde received a plaque engraved as follows:

In appreciation for over 50 years of dedicated and faithful service caring for the needs of pastors in the Orthodox Presbyterian Church, the Committee on Pensions recognizes Garret A. Hoogerhyde on this 30th day of March, 2017. *Heb. 6:10 For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.*

At the same meeting, Mr. Roger W. Huibregtse received a handcrafted walnut, bolt-action, rifle cartridge ink pen, along with a letter signed by members of the COP, which reads, in part:

The members of the Committee on Pensions of the Orthodox Presbyterian Church, at our final

meeting as a standing committee of the OPC's General Assembly, give thanks to the Lord for your decades of faithful service to the Committee…. The members of the Committee on Pensions wish to honor you and thank you for your efforts, fellowship and friendship to us all, for your service to the ministers of the Orthodox Presbyterian Church, and through them, to Jesus Christ our Savior and Lord.

VIII. GENERAL ASSEMBLY

A. No elections will be necessary since the work of this committee ends if the 84th General Assembly approves the decision of the 83rd General Assembly to form a new Committee on Ministerial Care and to transfer the responsibilities of the Committee on Pensions to the new Committee.

B. Mr. Huibregtse and Mr. Watson were designated to represent the Committee at the 84th General Assembly.

IX. AUDIT REPORTS

INDEPENDENT AUDITOR'S REPORT

To the Committee on Pensions of
Orthodox Presbyterian Church Pension Fund

We have audited the accompanying 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, 2016 and 2015, 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 Orthodox Presbyterian Church Pension Fund as of December 31, 2016 and 2015, 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.

John R. Prall, CPA

Hamburg, NJ
May 15, 2017

ORTHODOX PRESBYTERIAN CHURCH
PENSION FUND
STATEMENT OF NET ASSETS AVAILABLE FOR BENEFITS
DECEMBER 31, 2016 AND 2015

	2016	2015
ASSETS		
Investments at fair value:		
Money market funds	$ 9,357,917	$ 654,486
Corporate notes	0	3,553,017
Common stocks	0	12,051,487
Government issues	0	2,090,416
Mutual funds	1,812,595	8,671,582
Total investments	11,170,512	27,020,988
Cash and cash equivalents	19,172,219	402,016
Accrued interest and dividends receivable	28,112	57,784
Property and equipment at cost, net of accumulated depreciation	0	0
Total assets	30,370,843	27,480,788
LIABILITIES AND NET ASSETS AVAILABLE FOR BENEFITS		
Accrued expenses	34,177	19,658

Total liabilities	34,177	19,658
Net assets available for plan benefits	$ 30,336,666	$ 27,461,130

The accompanying notes are an integral part of these financial statements.

ORTHODOX PRESBYTERIAN CHURCH
PENSION FUND
STATEMENT OF CHANGES IN NET ASSETS AVAILABLE FOR BENEFITS
YEARS ENDED DECEMBER 31, 2016 AND 2015

	2016	2015
ADDITIONS TO NET ASSETS		
Investment income:		
Net unrealized appreciation (depreciation) in fair value of investments	$ 0	$ (1,373,363)
Realized gain (loss) on sale of investments	2,094,551	428,093
Net interest income	211,623	133,780
Dividends	447,252	506,466
Less: Investment expense	(146,028)	(133,508)
Total investment income	2,607,398	(438,532)
Contributions:		
Employer	1,081,401	1,281,913
Employees	71,874	122,655
Total contributions	1,153,275	1,404,568
Transfer from other funds	32,400	119,111
Total additions to net assets	3,793,073	1,085,147
DEDUCTIONS FROM NET ASSETS		
Premiums on life insurance	25,515	25,643
Pension distributions	749,501	759,610
Supplemental pension	32,400	42,000
Lump sum withdrawals	6,138	140,675
Rollovers 26,570	99,059	
Pension continuation payments	0	67,480
Administrative expenses	77,413	45,777
Total deductions from net assets	917,537	1,180,244
CHANGE IN NET ASSETS	2,875,536	(95,097)

NET ASSETS AVAILABLE FOR BENEFITS:

BEGINNING OF YEAR	27,461,130	27,556,227
END OF YEAR	$ 30,336,666	$ 27,461,130

The accompanying notes are an integral part of these financial statements.

ORTHODOX PRESBYTERIAN CHURCH
PENSION FUND
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2016 AND 2015

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.

As of 1/1/17 the plan was amended to become a 403B Plan. The Pension Fund previously was a defined contribution plan.
The plan 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 recommended contribution percentage was 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:

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. After the first year, 0%. After the second year, 100%.

   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:

	December 31,			
	2016		2015	
	Cost	Fair Value	Cost	Fair Value
Money market funds	$ 9,357,917	$ 9,357,917	$ 654,486	$ 654,486
Corporate notes	0	0	3,666,461	3,553,017
Marketable securities:				
Common stocks	0	0	11,704,439	12,051,487
Government issues	0	0	2,106,815	2,090,416
Mutual funds	1,812,595	1,812,595	9,433,448	8,671,582
Total marketable securities	1,812,595	1,812,595	24,244,702	22,813,485
Total Investments	$11,170,512	$11,170,512	$27,565,649	$27,020,988

The unrealized appreciation or (depreciation) of the Plan's investment securities is summarized below:

	December 31,	
	2016	2015
Money market funds	$ 0	$ 0
Orthodox Presbyterian Loan Fund	0	0

Corporate notes	0	(113,444)
Government issues	0	(16,399)
Common stocks	0	347,048
Mutual funds	0	(761,866)
Total unrealized gain	$ 0	$(544,661)

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. The funds were completely disbursed in fiscal year 2015; no funds were available to disburse in 2016 and thereafter.

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 Douglas B. Hoogerhyde CPA LLC received fees of $29,900 for the accounting and administration of the Plan for the year ended December 31, 2016 and $27,600 for the year ended December 31, 2015.

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.

9. Transfer of Accounting Functions:

Effective January 1, 2017, all functions of the Committee on Pensions have been transferred to the administrative offices in Willow Grove, PA and to Wipfli Hewins of Green Bay, WI.

REPORT OF THE COMMITTEE TO STUDY THE CARE FOR THE MINISTERS OF THE CHURCH

SYNOPSIS
I. INTRODUCTION
II. REVIEW OF THE MANDATE
III. FIRST YEAR GOALS
IV. BUDGET
V. COP AND CDM REPRESENTATION IN THE INITIAL MEMBERSHIP OF THE CMC
VI. RECOMMENDATIONS

I. INTRODUCTION

The Temporary Committee to Study the Care for the Ministers of the Church was erected by the 81st (2014) General Assembly (GA) 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.

In its report to the 83rd (2016) General Assembly, the committee recommended the formation of a new Committee on Ministerial Care (CMC) to replace the Committee on Pensions (COP), together with its mandate, with the necessary changes to the Standing Rules to be proposed to the 84th General Assembly. The 83rd General Assembly adopted the committee's recommendation without dissent. The Assembly also adopted the recommendation to continue the committee and requested it report back to the 84th GA with suggested first year goals, a proposed budget, and appropriate representation for the CMC from the COP and the Committee on Diaconal Ministries (CDM). The committee met four times since the 83rd (2016) General Assembly: August 8, 2016 by teleconference; November 14, 2016 by teleconference; February 2, 2017 at Grace OPC, Carson, CA; and March 30, 2017 at the Orthodox Presbyterian Church Administrative Offices in Willow Grove, PA. During its third year in operation, the committee organized itself into subcommittees in order to focus on the three specific areas of responsibility that the 83rd GA assigned to it in preparation for the 84th GA to erect the Committee on Ministerial Care, and added a subcommittee to review the mandate in preparation for the proposal of the changes to the Standing Rules of the GA.

II. REVIEW OF THE MANDATE.

The committee reviewed the mandate and solicited feedback from various OPC ministers and elders. The feedback it received and considered were concerns which were, in general, reiterations of matters heard during the discussion of the proposed mandate on the floor of the 83rd GA. One concern was that the mandate as proposed would put the CMC in the position of being a professional financial service organization. The study committee notes for the record that it does not envision the CMC serving in the capacity of a professional financial planner.

The other concern was that the name "Committee on Ministerial Care" could unintentionally draw the CMC into the position of providing ministerial oversight that is properly the function of the presbyteries. However, the study committee does not envision the CMC as a committee to provide oversight for, or arbitration of, ministerial difficulties. Rather, it is a committee to provide the kind of financial assistance, advice, and guidelines that standing GA committees have historically provided. Also, the mandate of the CMC seeks to have it provide additional resources to ministers, sessions, and presbyteries to help them in caring for ministers and assisting them in carrying out their ministerial duties. On the basis of feedback received, the committee also made a few perfections to the mandate. These perfections were forwarded to the Stated Clerk for inclusion in the proposal for changes to the Standing Rules of the GA regarding the CMC. The mandate remains essentially the same proposal that was made to and amended by the 83rd General Assembly to propose to the 84th General Assembly for approval to change the Standing Rules in erecting the CMC. The perfections are noted below, with deletions indicated by strike-through and additions by underline:

1. Maintaining, managing, and providing oversight of the OPC Pension Fund.
2. Providing or recommending counsel and assistance in financial risk management (Health, Life, Disability, Counseling, and such other types of insurance as may be advisable).
3 Providing or recommending counsel and assistance in financial planning, including retirement planning and investment portfolio management.
4. Maintaining, managing, and providing oversight of the OPC Obadiah Fund; and providing for the diaconal needs of all OPC ministers and their widows.
5. Informing presbyteries and local sessions of tools available for the care of their ministers.
6. Consulting with North American Presbyterian and Reformed Council churches and other churches of like faith and practice regarding their experience and best practices in the care of their ministers.
7. Providing resources to congregations and presbyteries to improve the terms of calls.
8. Maintaining denominational salary scale guidelines.
9. Maintaining a voluntary and confidential database of OPC ministerial compensation.
10. Providing advice to the General Assembly regarding ~~our~~ the Book of Church Order on retirement related matters.
11. Providing financial instruction and counsel in educational venues; e.g., the Ministerial Training Institute of the OPC.
12. Assisting presbyteries and sessions in considering other means of strengthening the care of ministers; e.g., ministerial mentoring, counseling, retreats, and sabbaticals.

III. FIRST YEAR GOALS

The following represents the first-year goals that the study committee recommends be adopted by the CMC.

Goal #1: Organize the Committee, Set Policies and Procedures, and Transition Work in Process from the COP.

Objectives:

A. Elect committee officers and executive committee.

B. Determine subcommittee structure (number, task, and function) and composition (membership).

C. Compose CMC By-laws and any operating instruments that may be necessary.

D. Create policy and procedure manual for the CMC.

E. According to the CMC mandate, ensure the transfer of all legal authority and responsibilities connected to the assumption of other standing committees' duties.

F. Address matters in transition from the COP such as life insurance, payroll processing, etc.

Goal #2: Identify and Hire the Administrator.

Objectives:

A. Develop Administrator's job description and salary package (with reference to the suggested budget).

B. Identify, interview, and select the preferred candidate.

Goal #3: Develop Resources for Fulfilling CMC's Mandate.

Objectives:

A. Consult with other Reformed denominations to understand, learn, and gather important information about their pastoral care initiatives.

B. Begin establishing relationships and develop list of contacts who are willing and able to provide assistance to OPC ministers, corresponding to each point of the CMC mandate.

C. Begin developing a list of resources corresponding to the various points of the CMC mandate.

Goal #4: Disseminate Information about the CMC.

Objectives:

A. Create a website for the CMC.

B. Acquaint all OPC ministers with the existence, purpose, and mandate of the CMC

1. Encourage them to avail themselves of the services of the CMC, including the Pension Fund.

2. Identify and educate all OPC ministers not currently participating in the Pension Fund to increase participation.

3. Determine whether each has any immediate needs for the CMC to serve under its current mandate.

C. Administrator to visit presbyteries to make presentations about the CMC during their stated meetings.

Goal #5: Establish Voluntary Database of Ministers.

Objectives:

A. Determine relevant information to be collected.

B. Determine best method to collect and maintain the information.

C. Inform ministers of importance of the data to be collected.

D. Complete data entry of basic information on every OPC minister who agrees to be included in the database.

IV. BUDGET

The Committee has identified three sources for funding the work of the CMC. The first is the General Assembly Operation Fund. It is anticipated that the request of $25,000 annually is appropriate for the work assigned to this new Committee and is within the resources of this fund without placing a significant additional burden upon the church. The second source

has been identified as “Obadiah Foundation Gifts”. For the past decade, the Committee on Diaconal Ministries has received substantial annual gifts from this private family foundation for the ongoing support and care of retired ministers and their widows. Finally, in addition to these gifts, individuals, congregations, and even the General Assembly have participated in supporting the needs of ministers through direct gifts. It is anticipated that the CMC will continue to develop direct gifts and perhaps explore the use of an annual offering for funding future needs.

The study committee suggests the following pro forma budget to the CMC:

	2017 Projected	2018 Projected	2019 Projected	2020 Projected	2021 Projected
Income:					
General Assembly Operation Fund	25,000	25,000	25,000	25,000	25,000
Obadiah Foundation Gift	175,000	175,000	175,000	175,000	175,000
Direct Gifts [Annual Offering/Donor Development]	12,000	15,000	25,000	37,500	50,000
Total Income	212,000	215,000	225,000	237,500	250,000
Program Expenses					
Retirement Care	33,000	33,000	33,000	33,000	33,000
Diaconal Care	50,000	50,000	50,000	50,000	50,000
Counseling	25,000	25,000	25,000	25,000	25,000
Other	42,000	42,000	42,000	42,000	42,000
Subtotal	150,000	150,000	150,000	150,000	150,000
Administration:					
Staff (PT Administrator + Support)	20,000	40,000	44,000	48,500	54,000
Staff Travel	12,000	12,000	12,000	12,000	12,000
Resource Development (Website, etc.)	17,500	5,000	5,000	5,000	5,000
Other Administrative Expenses	12,500	8,000	14,000	22,000	29,000
Subtotal	62,000	65,000	75,000	87,500	100,000
Total Expenses	212,000	215,000	225,000	237,500	250,000
Net Income/(Loss)	0	0	0	0	0

V. COP AND CDM REPRESENTATION IN THE INITIAL MEMBERSHIP OF THE CMC

The committee requested and received from the COP and CDM recommendations of men from among their currently serving members to serve among the initial membership of the CMC. The committee believes that some continuity in the transition of duties from COP and CDM to the CMC will facilitate the transition and benefit the early operation of the CMC by the presence of men experienced in many areas of the CMC's operation. The committee requested the COP to recommend up to three of its currently serving members, and the CDM to recommend up to two of its currently serving members. These men should be distributed throughout the classes of the initial membership of the CMC to maintain the desired continuity (see Recommendation B).

VI. RECOMMENDATIONS.

A. That the 84th General Assembly adopt changes to the Standing Rules in the perfected form as found in the Stated Clerk's report.

B. That the 84th General Assembly elect the following men to the initial membership of the Committee on Ministerial Care in the following classes:

Class of 2018: Mr. Lendall Smith (minister, CDM Representative); Mr. Bruce Stahl (ruling elder, COP Representative); Mr. Darren Thole (minister);

Class of 2019: Mr. David Nakhla (ruling elder, CDM Representative); Mr. David Vander Ploeg (ruling elder, COP Representative); Mr. Clark Brooking (minister);

Class of 2020: Mr. Douglas L. Watson (minister, COP Representative); Mr. David Haney (ruling elder); Mr. Greg DeJong (ruling elder).

Ground: Due to the 83rd General Assembly's instruction to the study committee to recommend representation from the CDM and COP on the initial membership of the CMC, and due to the unusual nature of the formation of a new standing committee that has immediate ongoing responsibilities of pension oversight and diaconal care, the study committee believed it to be prudent to populate the initial membership of the CMC with men with recognized gifts and experience in the various areas of the CMC's responsibility according to its mandate.

C. That the 84th General Assembly revise the 2017 GAOF budget to include $25,000. for the Committee on Ministerial Care.

D. That the 84th General Assembly include in the 2018 GAOF $25,000. for the budget of the Committee on Ministerial Care.

E. That the 84th General Assembly dissolve the Special Committee to Study the Care of Ministers of the OPC.

Respectfully submitted,
David Haney, Chairman
for the Committee

REPORT OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH RELATIONS

SYNOPSIS

I. THE COMMITTEE
   - A. Meetings
   - B. Officers
   - C. Liaisons/subcommittees
   - D. Administrator

II. FELLOWSHIP WITH OTHER CHURCHES
   - A. Fraternal Delegates/observers
   - B. Churches in Ecclesiastical Relationships with the OPC
   - C Churches in "Ecclesiastical Fellowship"
   - D. Churches in "Corresponding Relationship"
   - E. Churches in "Ecumenical Contact"
   - F. Program for deepening unity
   - G. Improve fraternal relations

III. FELLOWSHIP WITH CHURCHES IN NORTH AMERICA
   - A. Churches in Ecclesiastical Fellowship in North America
     1. Associate Reformed Presbyterian Church (ARPC)
     2. Presbyterian Church in America (PCA)
     3. Reformed Church in the U.S. (RCUS)
     4. Reformed Presbyterian Church of North America (RPCNA)
     5. Canadian Reformed Churches (CanRC)
     6. United Reformed Churches in North America (URCNA)
     7. l'Église Réformée du Québec (ERQ/RCQ)
   - B. Other Churches in North America
     1. Bible Presbyterian Church (BPC)
     2. Free Reformed Churches of North America (FRCNA)
     3. Heritage Reformed Congregations (HRC)
     4. Presbyterian Reformed Church (PRC)

IV. FELLOWSHIP WITH CHURCHES ABROAD
   - A. Presbyterian Church in Korea/Kosin (PCK(K))
   - B. Independent Reformed Church in Korea (IRCK)
   - C. Reformed Church in Japan (RCJ)
   - D. Presbyterian Church in Japan (PCJ)
   - E. Free Church of Scotland (FCS)
   - F. Evangelical Presbyterian Church in England and Wales (EPCEW)
   - G. Reformed Churches of New Zealand (RCNZ)
   - H. Reformed Churches in the Netherlands (RCN)
   - I. Reformed Churches in South Africa (RCSA)
   - J. Christian Reformed Churches in the Netherlands (CRCN)
   - K. Presbyterian Church of Eastern Australia (PCEA)
   - L. Presbyterian Church of Brazil (IPB)
   - M. Presbyterian Church of the Reformation of Colombia (IPRC)
   - N. Africa Evangelical Presbyterian Church (AEPC)
   - O. The Free Church of Scotland Continuing (FCC)
   - P. The Evangelical Presbyterian Church in Ireland (EPCI)
   - Q. The Reformed Presbyterian Church of Ireland (RPCIre)

R. Evangelical Reformed Church Westminster Confession (ERKWB)
V. INTERCHURCH BODIES
A. International Conference of Reformed Churches (ICRC)
B. North American Presbyterian and Reformed Council (NAPARC)
C. World Wide Ecumenical Organizations
1. World Communion of Reformed Churches (WCRC)
2. World Reformed Fellowship (WRF)
VI. BUDGET
VII. RECOMMENDATIONS
VIII. ELECTIONS
IX. APPENDIX

I. THE COMMITTEE

A. Meetings

The Committee held a meeting on November 11, 2016, at the OPC Administrative Building at 607 N. Easton Road, Bldg. E. in Willow Grove, PA. A second meeting was held on March 30, 2017, also at the OPC Administrative Building 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/Jack W. Sawyer
   c. Can RC - Mark T. Bube
   d. ERQ - Mark T. Bube
   e. FRCNA - L. Anthony Curto
   f. HRC - Iain A.M. Wright
   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, Mark J. Williams
   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
f. South Africa - Bube, Curto, Tracey
g. International Ecumenical Organizations - Sawyer
h. South and Central America/Mexico - Bube, Curto, Wright
i. Budget - Bube, Cottenden, Sawyer

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 2016 fraternal delegates were sent to the major assemblies of the Associate Reformed Presbyterian Church (Peter C. Van Doodewaard), the Bible Presbyterian Church (Jack W. Sawyer), the Canadian Reformed Churches (Mark T. Bube), the Christian Reformed Churches in the Netherlands (Mark T. Bube and L. Anthony Curto), the Evangelical Reformed Church Westminster Confession (L. Anthony Curto), the Free Church of Scotland (Iain A.M. Wright), the Free Church of Scotland Continuing (Iain A.M. Wright), the Presbyterian Church in America (Chad B. Van Dixhoorn), the Reformed Presbyterian Church of North America (Iain A. M. Wright), the Reformed Churches of South Africa (Brian T. Wingard), the Reformed Church in the United States (Alan R. Pontier), the United Reformed Churches in North America (Alan D. Strange and Stephen J. Tracey).

2. This year the Committee plans to send fraternal delegates to the Associate Reformed Presbyterian Church (Jack W. Sawyer), the Bible Presbyterian Church (Jack W. Sawyer), the Free Reformed Churches of North America (Iain A. M. Wright), the Heritage Reformed Congregations (Iain A. M. Wright) the Presbyterian Church in America (Chad B. Van Dixhoorn), The Reformed Church of Quebec (Carl A.P. Durham), the Reformed Presbyterian Church of North America (Iain A.M. Wright), the Reformed Church of the United States (Charles A. Muether), and the Reformed Churches of New Zealand (Mark T. Bube and Jack W. Sawyer).

3. Our 83rd (2016) General Assembly received fraternal delegates from the Associate Reformed Presbyterian Church (Kyle E. Sims), the Bible Presbyterian Church (Kevin M. Backus), the Canadian Reformed Churches (Jeffrey W. Temple and Douglas W. Vandeburgt), the Christian Reformed Churches of Australia (Reinier Noppers), the Evangelical Reformed Church Westminster Confession (Kurt Vetterli), the Free Reformed Churches of North America (Jerrold H. Lewis), the Presbyterian Church in America (E. Marvin Padgett), the Reformed Church in the United States (Maynard Koerner), the Reformed Churches of New Zealand (C. Daniel Wilson), the Reformed Churches in South Africa (Douw G. Breed and Hendrick J. P. DeBeer),and the United Reformed Churches in North America (Derrick J. Vander Meulen and Harry J. Zekfeld).

4. The Committee intends to host its annual colloquium with fraternal delegates attending the 83rd General Assembly in the evening of June 2nd. 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.

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*.

2. The policy for Ecclesiastical Fellowship of the Orthodox Presbyterian Church in its relationship with other Reformed churches was adopted by the General assembly in 1978 [*Minutes of the 45th (1978) General Assembly*, pages 116–117], amended by the General Assembly in 2000 [*Minutes of the 67th (2000) General Assembly*, Articles 149 and 151, pages 36–38] and amended by the General Assembly in 2006 [*Minutes of the 73rd(2007) General Assembly*, Articles 159–161, pages 41–43].

C. At present we are in "Ecclesiastical Fellowship" with eighteen 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 in Ireland (EPCI) [www.epcni.org.uk]
6. The Free Church of Scotland (FCS) [www.freechurch.org]
7. The Independent Reformed Church of Korea (ICRK) [www.sybook.org]
8. The Presbyterian Church in America (PCA) [www.pcanet.org]
9. The Presbyterian Church of Brazil (IPB) [www.ipb.org.br]
11. The Presbyterian Church of Eastern Australia (PCEA) [www.pcea.org.au]
12. The Presbyterian Church in Korea (Kosin) (PCKK) [www.new.kosin.org]
13. **The Reformed Church in Japan (RCJ) [www.rcj-net.org]/Terminated 2016**
14. The Reformed Church of Quebec (l'Église Réformée du Québec (RCQ) [www.erq.qc.ca]
15. The Reformed Church in the United States (RCUS) [www.rcus.org]
16. The Reformed Churches of New Zealand (RCNZ) [www.reformed-churches.org.nz]
17. The Reformed Presbyterian Church of Ireland (RPCIre) [www.rpc.org]
18. The Reformed Presbyterian Church of North America (RPCNA) [www.reformedpresbyterian.org]
19. The United Reformed Churches in North America (URCNA) [www.urcna.org]

D. At present we are in "Corresponding Relationship" with ten 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.frcna.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 the Reformation of Colombia (IPRC) [www.opccolombia.org]
7. The Presbyterian Church in Japan (PCJ) [www.chorokyokai.jp/]
8. The Bible Presbyterian Church (BPC) [www.bpc.org]
9. The Reformed Churches in South Africa (RCSA) [www.gksa.org.za]
10. 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 2016, members of CEIR met with representatives of the ecumenicity committees of the ARPC, BPC, CanRC, ERQ/RCQ, FRCNA, HRC, RCUS, RPCNA, and URCNA, before, during and after the meeting of NAPARC.

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.

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 who 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 plus 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 214th General Synod of the ARPC meets from June 6–8, 2017. A prospective new Book of Discipline is to be proposed.

d. The membership of the ARPC is approximately 33,000 Communicant Members, 26,000 Active Communicant Members, and 4,500 Non-Communicant Members in approximately 300 congregations.

e. The ARPC is a member of the ICRC, NAPARC and the WRF.

f. The ARPC is exploring the possibility of institutionally separating Erskine Theological Seminary from Erskine College.

g. In 2019 the ARPC and the RPCNA will hold concurrent General Synods at Indiana Wesleyan University, Marion, IN.

h. The ARPC maintains Ecclesiastical Fellowship with the Reformed Presbyterian Church of North America (RPCNA),the Orthodox Presbyterian Church (OPC),the Korean American Presbyterian Church (KAPC), the Presbyterian Church in America (PCA), the Evangelical Presbyterian Church (EPC), and the Free Church of Scotland (FCS).

2. The Presbyterian Church in America (PCA)[www.pcanet.org]

a. Our CEIR liaison, Chad B. Van Dixhoorn, represented the OPC at the PCA's 44th GA.

b. He reports the following:

The 44th GA met in Mobile, AL, June 21–24, 2016, preceded, as usual, with two days of committee meetings and conferences. 1,316 commissioners were present at the assembly. The 45th General Assembly will convene June 13–16, 2017 in Greensboro, NC.

Rev. George Robertson, Pastor of the First Presbyterian Church of Augusta, Georgia, was elected Moderator. The Clerk, L. Roy Taylor, writes that "In addition to usual business, the Assembly dealt with several key issues: 1) racial reconciliation, 2) the role of women in the PCA, 3) sexual brokenness in a fallen world, and, 4) a logo for the PCA. The Assembly formed study committees on the first two issues." The clerk's summary with respect to these two issues is worth quoting at length:

> **Racial Reconciliation**
> Last year, in response to a personal overture offered by Dr. Sean Lucas and Dr. Ligon Duncan the General Assembly invited Presbyteries to express their opinions on the issue of racial reconciliation. This year a total of forty-three overtures dealing with the issue of racial reconciliation came to the Assembly from Presbyteries. Overture 4 from Missouri Presbytery served as a model for many of the overtures, which used either the same or slightly changed language. . . . One commissioner filed a respectful dissent: "With respect to the otherwise laudable resolutions adopted by the Assembly, I dissent from the use of the word 'repent' in the first two paragraphs. I do not believe one can repent of the sins of another." The Assembly also amended and approved Overture 45 from Potomac Presbytery to form a study committee to develop specific steps that could be taken to effect racial reconciliation and the advance of the gospel.

Much of the assembly, from the election of the moderator to the subject of the sermons was focused on the subject of racial reconciliation, with passionate speeches, prayer, and applause marking key moments.

> **The Role of Women in the PCA**
> The Cooperative Ministries Committee (CMC) had recommended to the Administrative Committee (AC standing committee) that the Assembly form a study committee on the role of women in the PCA in local Church, Presbytery, and Assembly levels. The CMC (composed of the chairmen and coordinators or presidents of the ten General Assembly Committees and Agencies along with the six recent moderators of the Assembly as advisory members) does

not make recommendations directly to the Assembly. The AC recommended to the Assembly that a study committee be formed to investigate such matters as: 1) the biblical basis, theology, history, nature, and authority of ordination; 2) the biblical nature and function of the office of deacon; 3) clarification on the ordination or commissioning of deacons/deaconesses; and 4) – should the findings of the study committee warrant Book of Church Order (BCO) changes – proposed changes for the GA to consider. The PCA ordains men only to the offices of Teaching Elder, Ruling Elder, or Deacon (BCO 7-2).

Strikingly, the assembly's Advisory Committee reviewing the work of the Committee of Commissioners (CoC) "recommended to the Assembly by a vote of 31-7 that the Assembly not form a study committee." This recommendation was defeated, after which two-thirds of the body voted to form a study committee. Two dozen commissioners protested, after which "The Assembly approved a response that the protest was 'a grave mischaracterization of the action.'"

A committee reviewing presbytery records flagged the fact that a presbytery approved a candidate for ordination in the Philadelphia area who denied that the Sabbath needed to be observed on Sunday (and agreed not to teach his views). The assembly upheld the exception. The assembly also discussed whether elders could be forced to testify in certain cases before church courts. The assembly had insufficient persons present at the plenary session to permit a vote. As usual, useful summaries of judicial cases, including the judgments and reasons of the Standing Judicial Commission, are recorded in the assembly's minutes. This year's minutes contain an instructive discussion of what constitutes contumacy.

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 ICRC and of NAPARC. Members of the CEIR met with representatives of the RCUS at NAPARC 2016.

Statistics. According to the Abstract of the Minutes of the 270th Synod, the RCUS consists of 4 classes (Covenant-East Classis, Northern Plains Classis, South Central Classis, and Western Classis), 49 organized congregations, 5 mission works, and 61 ministers. Membership in the RCUS is 2,948 professing members, 826 unconfirmed members, and 3,690 baptized members.

Synod. The 271st Synod of the RCUS met on May 15–18, 2017, at Northlands Reformed Church in Kansas City, MO.

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 had previously worked through the biblical doctrine of marriage in a position paper and reported from a committee constitutional changes in language in order to make clearer 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. Al Pontier, at the 270th Synod.

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.

Synodical Studies. Synod had appointed a committee to study the theological and pastoral implications of cremation. Questions that have been raised include: Is cremation consistent with a biblical practice and view of those who die in the Lord? How should the church advise its members about such a practice? Does the Bible speak to this issue clearly, or is it a matter of indifference? The issue of Two Kingdom theology had been brought before the 2016 Synod by Western Classis, which had studied the matter and submitted a report to Synod. A synodical committee had been appointed to read the material and bring recommendations or comments to the following Synod. At the 2016 Synod, the Interchurch Relations Committee was directed to warn the Reformed Churches in the Netherlands (GKN) regarding matters such as homosexuality, women in office, and concerns with the Theological University of Kampen (TUK).

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 following:
(a) Reformed Presbyterian Church of Australia
(b) Reformed Presbyterian Church of Ireland
(c) Reformed Presbyterian Church of Scotland

(3) The RPCNA has fraternal relations with the following:
(a) Associate Reformed Presbyterian Church
(b) Aweil Community Church in South Sudan
(c) Free Church of Scotland (Synod of North America)
(d) Greek Evangelical Church of Cyprus
(e) Korean American Presbyterian Church
(f) Orthodox Presbyterian Church
(g) Presbyterian Church in America
(h) Presbyterian Church of Eastern Australia
(i) Reformed Church in the U.S.
(j) United Reformed Churches in North America

(4) The RPCNA has observer status with:
(a) Canadian Reformed Churches (RPCNA and CanRC) have been in discussions with a view establishing fraternal relations. The latter requested an exegetical statement on women in the deaconate and decided to vote down the motion as a result.)
(b) Heritage Reformed Churches (RPCNA has also been in discussions with HRC with a view to establishing fraternal relations.)

c. The Lord willing, Mr. Wright will represent the OPC at the186th Synod of the RPCNA to be held at Indiana Wesleyan University, Marion, IN on June 28–30, 2017. The ARPC has been invited to a joint meeting of Synods to be held in Wesleyan University, Marion, IN in 2019.

(1) The lawsuit 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. With the recent change in administration it remains unclear as to what will be required.

(2) The RPCNA has also raised concerns that new IRS regulations will require its pension plan to adopt an unbiblical definition of marriage. As a result, the RPCNA Pension 401(a) program has been consolidated into the Clergy Advantage 403(b) Retirement. Clergy Advantage, Inc. is a financial services company that specializes in serving the unique tax and retirement needs of ministers. Maintaining their own denominational plan puts the denomination in the position of being forced to comply with federal rules regarding spousal definitions and the effects of such definitions. Participation in the Clergy Advantage 403(b) has no denominational implications as retirement accounts are at the individual level.

(3) The Committee working on a paper regarding the Mediatorial Kingship of Christ will provide a further progress report to the Synod with the full report scheduled for publication in 2018.

(4) The 2016 Synod established a committee to report on Transgenderism to the 2017 Synod.

d. The RPCNA experienced an increase in membership in 2015 (the last year for which statistics are available) though a slight increase in congregations and currently consists of 88 particular congregations. (There are also two presbyteries overseas which because of their special circumstances do not report numbers.) Mission works remain at eleven. This includes four congregations in Japan. The membership statistics for 2015 including communicant and baptized members totals 7,035 souls (an increase of 95).

"It should be noted that the Trinity Christian Community Fellowship of Cyprus (TCCF) has joined the Greek Evangelical Church of Cyprus (GEC). The RPCNA rejoices at this action that has brought together two "daughters" of the RPC. They further rejoice that the GEC has adopted the TCCF Constitution.

In various stages of exploration, Bible study and preaching services the RPCNA is active in Casper, WY; Terra Haute, IN; Pageland SC; and southwest Ohio - all with church planters supervising the various works. Additionally, the RPCNA has works in Las Vegas, NV; 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. Evangelical RPC, Toronto, Ontario, formerly a congregation of the Free Church of Scotland was admitted to the denomination. The congregation in North Hills, Pittsburg, PA hosts Mandarin Chinese services.

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 in recent years including in India and in Pakistan.

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 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.

d. *Website*. www.canrc.org

e. *Ecumenical Relations***.** The CanRC is a member of NAPARC and ICRC. They are currently in the following relations:

(1) has sought federative unity with the United Reformed Churches in 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 of Brazil
Reformed Churches in Indonesia
Reformed Churches of New Zealand
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 Dunnville (2016). Synod confirmed "grave concerns" regarding the direction of the Reformed Churches of the Netherlands, Liberated (RCN), with respect to biblical hermeneutics and women in the church. As a result, "Synod decided to restrict EF with our Dutch sister churches such that attestations will no longer automatically be accepted and the calling of ministers from them will need
Classis approval." Synod also declined to enter into Ecclesiastical Fellowship with the RPCNA at this time. Mark T. Bube was the OPC fraternal delegate at this Synod.

6. The United Reformed Churches in North America (URCNA)

a. *Relationship*. 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 2016 meeting of NAPARC.

b. *Statistics.* The URCNA report to NAPARC 2016 noted that the federation consists of about 23,935 members, 125 congregations including fourteen mission congregations, and 139 ordained ministers. The URCNA consists of 8 classes (5 in the United States and 3 in Canada).

c. *Synod.* The 2016 Synod met June 13–16, 2016, in Wyoming, Michigan. The OPC was represented by Alan D. Strange, Danny E. Olinger, David Winslow, and Stephen J. Tracey. The 2018 Synod will meet June 11–15, 2018, concurrently with the OPC GA, in Wheaton, IL.

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.

g. *Significant Actions of the 2016 Synod.*

Synod re-affirmed its desire and intention to continue pursuing ecumenical developments with the CanRC acknowledging that formal steps forward will not take place within the next six years.

Synod increased its ecumenical relationship with churches abroad by establishing Ecumenical Fellowship with the Calvinistic Reformed Church in Indonesia (GGRC-NTT), the Free Church of Scotland Continuing (FCC) and the Reformed Churches in South Africa (GKSA), in addition to maintaining Ecumenical Fellowship with the Reformed Churches of New Zealand (RCNZ) and the United Reformed Churches in Congo (URCC).

Synod adopted the proposed hymn selections for inclusion in a Trinity Psalter Hymnal and approved "the proposed Trinity Psalter Hymnal with the psalms approved by Synod."

Synod also determined that the Trinity Psalter Hymnal would be published with the ecumenical creeds, the Three Forms of Unity and the Westminster Standards, with liturgical forms to be published in a separate stand alone book.

Synod expressed deep appreciation for the ecumenical work of the construction of the Trinity Psalter Hymnal with the Orthodox Presbyterian Church.

Synod adopted official translations of the texts of the Belgic Confession, Heidelberg Catechism and Canons of Dort. This gives the federation an official text of these standards.

h. *World Missions Activity:*

Current fields of labor:
Costa Rica: Guadalupe and Cartago
Ecuador: Quito
Honduras: Comayagua and Tegulicgalpa
India: Dehra Dun
Italy: Novate, Milan
Mexico: Tepic, Nayarit

Philippines: Imus, Carvite and Pasig City, Metro Manila
Romania: Bucharest

i. *Ecumenicity.* The URCNA report to the NAPARC 2016 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

(overseas):

7. The Reformed Churches in South Africa (GKSA)
8. The Reformed Churches in the Netherlands (RCN)
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. The Reformed Churches of the Congo (RCC)

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 364 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 committee 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 OPC delegates to NAPARC in 2017 met with delegates of the RCQ.

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 continue to find warm welcomes from the General Assemblies of both denominations.

b. A very positive step has been efforts toward the establishment 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. The Lord willing, mutual support will soon be 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. The BPC will be holding its 81st General Synod in Edmonton, Alberta, Canada from August 3–7, 2016.

g. At its 80th General Synod (2016) the BPC charged its Interchurch Relations Committee "to seek full ecclesiastical fellowship with the OPC." In light of this instruction the entire BPC IRC met with the CEIR in Willow Grove, Pennsylvania at the OPC Administrative Offices on November 10, 2017. The CEIR agreed to recommend to the 84th General Assembly that the BPC be invited into Ecclesiastical Fellowship (EF). See Recommendation #3

2. The Free Reformed Churches of North America (FRCNA) [www.frcna.org]

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 2015 meeting of NAPARC.

b. *Statistics*. The FRCNA 2015 report to NAPARC notes that there are "21 congregations with a total membership of 4943 scattered across North America – mainly in Canada.

c. *Synods.* Synod 2017 meet June 5–8, 2014 in St. George, Ontario, Canada Synod 2015 met June 1–5, 2015 in Brantford, Ontario, Canada

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).*

h. *Missions.* The FRCNA have been engaged in mission work in Cubulco, Guatemala for about 25 years. They also work with the HRC in Malawi and South Africa.

i. *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 in North America.

3. Heritage Reformed Congregations (HRC) [www.heritagereformed.com]

a. "The Heritage Reformed denomination was established in 1993 after the Netherlands Reformed Congregations (NRC) underwent a split related to church-orderly [sic] 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." (from HRC website)

b. 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 1640s, as Biblically sound and doctrinal standards.

c. In 2016 the Synod of the HRC was held concurrently with FRCNA in Dundas, Ontario from June 7–8. The two denominations shared mealtimes and opening devotions while conducting the business sessions separately. A policy was approved that in the event that a member should insist on receiving his or her membership while under discipline, that he or she would be considered excommunicated and a statement to be read to the congregation was approved in those instances. The Synod approved the continuation of the committee to revise the Psalter in conjunction with FRCNA and PRC. The Synod also approved a position of study or position papers as containing the strong recommendations and advice of Synod and serving as explanatory of the wisdom of the body though without being binding.

d. The HRC have been at the level of a Corresponding Relationship with the OPC since 2012 are members of both NAPARC and ICRC. Members of the CEIR met with representatives of the HRC at the 2015 meeting of NAPARC.

e. According to the latest year for which statistics are available, 2016, the HRC has seen a slight decline and consists of 1,271 professing members, 900 baptized members, for a combined total of 2,171. The HRC has sixteen ministers in nine organized congregations: five in the United States and four in Canada.

f. The seminary of the denomination is Puritan Reformed Theological Seminary (PRTS) in Grand Rapids. It currently has enrolled approximately150 students (50 on site, 50 part-time, and 50 via distance learning) from more than 20 countries and 30 denominations. The seminary is served by six full-time professors: Drs. Joel Beeke, (President), Michael Barrett (Academic Dean), Gerald Bilkes, David Murray, and William Van Doodewaard, and Rev. Mark Kelderman (Dean of Students). There are also 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 has received accreditation with the Association of Theological Schools (ATS).

The ATS has also approved the doctoral program overseen by Dr. Adriaan Neele, assisted by Dr. (Candidate) Greg Salazar, and Dr. Stephen Myers. They are also offering PhDs in Historical Theology, Biblical Theology, and Homiletics. PRTS is also examining the possibility of providing a Masters level degree in Biblical Counseling and a DMin in Homiletics.

g. The HRC supports two full time missionaries in Africa. Dr. Brian DeVries serves as principal of Mukhanyo College in the Pretoria area of South Africa, and is assisted in this ministry by Dr. Arthur Miskin. Both Dr. DeVries and Dr. Miskin are also separately involved in church planting works in Rietvallei and Romatse areas.

h. In the HRC report to NAPARC they reported that the Synod of 2014 approved entering into the highest level of correspondence short of complete union with Free Reformed Congregations of North America.

The HRC also continues actively to pursue and expand fraternal relationships with the following denominations:

The Free Church of Scotland (Continuing)
The Presbyterian Reformed Church
The United Reformed Churches in 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
Bible Presbyterian Church
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 and Canada. The PRC is reaching out to the Free Church of Scotland Continuing's (FCC) U. S. Presbytery in order to seek to unite with that body.

d. The PRC is a member of NAPARC and has ecumenical contacts with the FRCNA and the HRC. OPC delegates to NAPARC in 2015 met with representatives of the PRC.

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 of 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 Rev. Samuel N. Folta as fraternal delegate to the most recent meeting of the IRCK Assembly in 2015.

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.

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.

5. In February 2016, OP missionary Sam Folta gave a series of lectures on "The Biblical Basis for Missions" at the annual "School Day" of the Theological Academy of the IRCK.

C. **The Reformed Church in Japan (RCJ) [www.rcj-net.org]**

1. The Reformed Church in Japan (RCJ) was established in 1946 and adopted the Westminster Confession of Faith, subject to the following understanding: "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 (*Preamble to the Confessional Standards*—unofficial translation)."

2. The OPC enjoyed a relationship of Ecclesiastical Fellowship with the RCJ from 1993, having previously enjoyed a mission cooperation relationship since 1956. This EF was terminated at the end of the 83rd General Assembly in 2016.

3. 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 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.

4. The 82nd (2015) General Assembly of the OPC determined to suspend the relationship of Ecclesiastical Fellowship with the RCJ, effective upon the date on which such amendments take effect, and also determined (emphasis added; *cf. Minutes of the 82nd [2015] General Assembly*, Articles 114 and 117, pages 30-34):
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;

5. The CEIR was tasked by the 83rd General Assembly (*article #119*) with replying in behalf of the Assembly to Communication #8 from the Reformed Church of Japan, which communication itself was a response to the actions of our 82nd and 83rd General Assemblies. A copy of the letter sent in behalf of the 83rd General Assembly, from the CEIR to the RCJ, is included below in a relevant appendix.

D. **The Presbyterian Church in Japan. (PCJ)[http://cms.chorokyokai.jp/]**

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 was represented at the 2016 Assembly by Iain A.M. Wright.

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 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 2015 General Assembly combined the Home Missions Board and the Foreign Missions Board into one joint Mission Board. The Rev. David Meredith was appointed to serve as Missions Director. The Mission Board seeks to plant churches in Scotland and, in partnership with other agencies, is seeking to plant churches

in Cambodia and Nepal.

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. Dr. Tony Curto represented the OPC CEIR at the Spring 2014 meeting of the Presbytery.

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 very close relationship with the RCNZ since 1957, regularized as EF in 1993.

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 were begun in 1953 by post World War II Dutch migrants in reaction to liberalism in the Presbyterian Church of New Zealand. Today the RCNZ consist of 20 congregations gathered with over 3000 members.

3. The RCNZ is a member of the ICRC 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. Since 2015 they are in full Ecclesiastical Fellowship with the Free Reformed Churches of Australia.

4. The RCNZ actively support mission work in Papua New Guinea, co-operating with the Canadian Reformed Churches and the Free Reformed Churches of Australia. They also have faithfully and generously participated with the OPC in our Uganda mission. The RCNZ have instituted a new congregation in Wanganui, and have new preaching posts in various other communities. While the churches have been blessed with a number of promising young candidates for the ministry, there are still five vacant pulpits in their federation.

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 "*Ecumenical Fellowship*."

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 9–15, 2017.

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. 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. In order to regularize this previously existing relationship, the CEIR intend to continue to discuss this with the CRCA observer, who will be in attendance at the 84th General Assembly. A relevant recommendation is submitted below, #5.

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 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 representatives of the RCN, during the 82nd 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. The consultation was cordial but it remains to be seen what fruit will ensue.

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. *No invitation has been issued for the OPC to send fraternal delegates to the 2017 Synod*. The CEIR continues to monitor the situation via consultation with other churches in Ecclesiastical Fellowship with the RCN.

I. **The Reformed Churches in 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.

5. Dr. Brian T. Wingard was the OPC delegate to this special synod which met in January of 2016 to deal with the matter of women holding office in the church.

J. **The Christian Reformed Churches in 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 ICRC.

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. The Rev. Willem Wullschleger was welcomed as a fraternal delegate from the CRCN at the 82nd General Assembly. Mark Bube and Tony Curto of the CEIR were sent as OPC representatives to the CRCN Synod in October, 2016.

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) had been in a corresponding relationship with the OPC since 2007. In 2016 the relationship was regularized as one of Ecclesiastical Fellowship, and was mutually recognized as such by both churches.

3. The PCEA is a member of the ICRC.

L. **The Presbyterian Church of Brazil, Igreja Presbiteriana do Brasil (IPB)[www.ipb.org.br]**

1. The Presbyterian Church of 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 and in 2015 entered into Ecclesiastical Fellowship. 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 continues to explore avenues for co-operative mission work in South America with the IPB.

M. **The Presbyterian Church of the Reformation of Colombia (IPRC) [www.opccolombia.org]**

1. The OPC and the IPRC have been in a Corresponding Relationship since 2015.

2. The IPRC maintains the Westminster Confession and Catechism as its doctrinal basis, and is consciously presbyterian in its form of government.

3. The Committee on Foreign Missions regularly sends personnel, through the Mobile Theological Mentoring Corps (MTMC), to teach and preach in the IPRC. The IPRC is eager to partner with the OPC .

4. The IPRC is made up presently of one Presbytery, four congregations and five mission works, and over 250 members. Congregations are centered around the cities of Barranquilla, Bogota, and Tuquerres.

N. **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.

O. **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.

4. *Standards***.** The FCC subscribes to the Westminster Standards.

5. *Ecumenical Relations.* The FCC is a member of the ICRC. They conduct foreign mission work in Zambia. In the Report of the Committee on Ecumenical Relations to the 2014 GA, we note the following statement, "While learning from history let us be careful that our history is not allowed to put unnecessary barriers between ourselves and brethren who believe essentially what we believe. It is essential that we guard against demanding that others today acknowledge that the stand taken by our fathers 14 years ago, 114 years ago, or 121 years ago, or 324 years ago was right. More than anything else this will keep us forever apart even from those who essentially believe and practise the same as we do."

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.

P. **The Evangelical Presbyterian Church in 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). In 2016 the Evangelical Presbyterian Church published a detailed account of its history, *Ernest C. Brown, By Honour and Dishonour: The Story of the Evangelical Presbyterian Church, (Belfast: The Evangelical Presbyterian Church and The Evangelical Bookshop, 2016).*

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.

Q. **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.

R. **The Evangelical Reformed Church Westminster Confession (ERKWB) [www.reformiert.at]**

1. The OPC has been in a Corresponding Relationship with the ERKWB since 2012. At the invitation of the ERKWB the OPC CFM will for the third time, be sending Dr. Curto to preach and lecture in the summer of 2017.

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. The Church is facing another lawsuit over the use of its name.

5. The ERKWB has invited the OPC into Ecclesiastical Fellowship (EF). See Recommendation #4.

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, in September. Messrs. Bube and Sawyer were the voting members for the OPC. Messrs. Curto and Knight

were the advisory members.

3. The press release website address is: http://www.icrconline.com/press_releases.html

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. These have been approved by the major assemblies of the member churches. 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.

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 Ontario, Canada with the Jordan United Reformed Church (URCNA) to be host church. The OPC delegation will include Messrs. Bube and Curto as voting members, and Messrs. Sawyer and Tracey as non-voting members..

B. **The North American Presbyterian and Reformed Council (NAPARC)[www.naparc.org]**

1. The Forty-second meeting of the North American Presbyterian and Reformed Council (NAPARC) was held on November 8-10, 2016, at the Free Reformed Church of Pompton Plains, New Jersey, and hosted by Free Reformed Churches of North America. The delegates appointed by the Committee were Messrs. Bube, Curto, Sawyer, and Tracey. The officers for this meeting were the Rev. Bart Elshout (HRC) Chairman, the Rev. James Kim (KAPC) 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 of North America and the United Reformed Churches in North America. Also present were observers from the following invited churches: The Protestant Reformed Churches and the Bible Presbyterian Church.

b. NAPARC approved the following statement to be forwarded to the Churches for their action:
"That NAPARC urge its member denominations and federations to urge their respective congregations to make a regular part of the information they publish in weekly bulletins, church newsletters, church websites and other informational publications, their affiliation with NAPARC, providing also a web address to encourage their members to learn about NAPARC and to help foster an awareness of the biblical ecumenical mandate to seek ever greater unity with those of like faith and practice. Just as the local church makes known its affiliation with its denomination or federation, so it should make known its broader fraternal bonds."

c. The following questions were proposed by the PCA for discussion by NAPARC:

- How important is organic union among dissimilar NAPARC denominations? For example, do churches which focus on a specific ethnic/linguistic group in North America really need to merge with other NAPARC denominations?

- What denominational distinctives presently exist as obstacles to organic union? (Examples: exclusive psalmody, delegated or non-delegated assemblies of synods, strict subscription or good faith subscription, unique denominational histories, etc.)?

- What denominational distinctives should be considered as valid obstacles to organic union under biblical scrutiny?

- Religious liberty in light of Supreme Court of the United States ruling legalizing same-sex marriage.

d. Messrs. Bube, Curto, Muether, and Tracey will be our delegates to the 2017 meeting of NAPARC. The Free Reformed Churches of North America were appointed to host the next meeting of the council which will be held in Grand Rapids, Michigan, at Puritan Reformed Theological Seminary, from November 14-16. 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 delegations from member interchurch relations committees. In 2016, CEIR delegates participated in multiple bilateral meetings between plenary sessions of the Council.

e. The meeting was again conducted according to by law changes which had been approved, and constitutional changes previously declared in effect as affirmed by the member churches by vote at their major assemblies: **www.naparc.org/amendments-to-naparc-constitution-proposed-new-bylaws-adopted/.**

f. 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. OPC members have attended previous WRF General Assembly meetings in Scotland and Brazil and have reported to the CEIR. The CEIR is entertaining the prospect of sending an observer to the next plenary meeting.

b. Information about the 2015 General Assembly can be found here: 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

VI. BUDGET

Committee on Ecumenicity and Interchurch Relations
Budget proposal to the 84th (2017) General Assembly.

	2015 Approved	2015 Actual	2016 Approved	2016 Actual	2017 Approved	2018 Proposed
Committee Expenses						
Committee Meetings	14,000	6,922	14,000	8,213	12,000	10,000
Postage, phone, copies, etc.	400	1,608	400	782	494	494
Sub-com./NAPARC travel	n/a	n/a.	n/a	n/a	n/a	n/a
Staff	13,200	13,200	13,200	13,200	13,200	13,200
Other Committee Travel	9,800	7,817	9,800	9,596	12,000	12,000
ICRC Travel	n/a	0	n/a	n/a	3,000	n/a
Total Committee Expenses	37,400	29,547	37,400	31,791	40,694	35,694
Dues						
NAPARC	500	700	500	1,000	1,000	1,000
ICRC	2,300	3306	2,300	3,306	3,306	3,306
Total Dues	2,800	4006	2,800	4306	4,306	4,306
TOTAL GAOF BUDGET ITEMS	40,200	33,553	40,200	36,097	45,000	40,000

VII. RECOMMENDATIONS

1) That the General Assembly invite the Free Church of Scotland (*Continuing*) [FCC] into Ecclesiastical Fellowship. http://www.freechurchcontinuing.org/

Grounds:

1. The OPC has been in a Corresponding Relationship with the FCC as of 2011. The FCC was invited into a corresponding relationship with the OPC by the 77th (2010) General Assembly.

2. The FCC was received as a member church of the ICRC in 2009. (*Proceedings – ICRC 2009, p44*).

3. In the Report of the Committee on Ecumenical Relations of the Free Church (Continuing), to their 2014 GA, we note the following statement, "While learning from history let us be careful that our history is not allowed to put unnecessary barriers between ourselves and brethren who believe essentially what we believe. It is essential that we guard against demanding that others today acknowledge that the stand taken by our fathers 14 years ago, 114 years ago, or 121 years ago, or 324 years ago was right. More than anything else this will keep us forever apart even from those who essentially believe and practise the same as we do." (*Acts and Proceedings of FCC GA, 2014, p111*). This acknowledgment enables us to move to a fuller relationship without prejudice to the question of the division from the Free Church of Scotland.

4. Other churches have regularized their relationship with the FCC. (For example, the Canadian Reformed Churches, EPCEW, and URCNA.)

5. The FCC subscribe to the Westminster Standards.

6. The FCC is Presbyterian in polity and worship.

2) That the 84th (2017) General Assembly invite the Bible Presbyterian Church into a relationship of Ecclesiastical Fellowship (EF)

Grounds:

1. The OPC and the Bible Presbyterian Church have been in a Corresponding Relationship since 2004 (*Minutes of the 71st General Assembly article #141*). During this time there has been significant inter-committee discussion between the two churches about the common origin of the OPC and BPC. This has produced, despite the historical division of our churches in 1937, a growing realization that the few past decades have witnessed a renewed and growing appreciation of our common commitment to the Reformed Faith as confessed in the Westminster Standards, and in Presbyterian worship and government.

2. The Interchurch Relations Committee of the Bible Presbyterian Church was instructed by their 2016 Synod to: "seek full fraternal relations with the Orthodox Presbyterian Church." Pursuant to this mandate the full BPC Interchurch Relations Committee met with the CEIR on November 11, 2016 at the administrative offices of the OPC in Willow Grove, PA.

3. The Bible Presbyterian Church has had faithful ecumenical representation at nearly every OPC General Assembly since 1994. The CEIR has appointed fraternal delegates to the Bible Presbyterian Synod on an annual basis. This has promoted a growing level of cordiality and trust between our churches that is most gratifying.

4. A Cooperative Agreement between the OPC Committee on Diaconal Ministries and the Synod of the Bible Presbyterian Church for mutual help in times of natural disaster is in the process of negotiation.

3) That the 84th (2017) General Assembly express its thanksgiving to the Lord for the gracious invitation received from the 26th (2016) Synod of the Reformed Presbyterian Church, North East India, to invite the OPC into a Sister Church Relationship, and towards the end of pursuing full Ecclesiastical Fellowship with our RPCNEI brothers, the Assembly, acting on the principle *omne majus continet in se minus* (the greater contains the lesser), accept that invitation by entering into Corresponding Relations with the RPCNEI.

Grounds:

1. The confessional standards of the RPCNEI are the Westminster Confession of Faith, the Heidelberg Catechism, and the Nicene and Apostles Creeds.

2. While the history of the Reformed Presbyterian Church of India goes back to the 1830s, the RPCNEI was started in 1979 in the hills and plains of Manipur in northeast India under the influence of Welsh Presbyterian missionaries. Most of its pastors have received their theological training at the Presbyterian Theological Seminary in Dehradun (where OP missionary Ted Hard taught in the early 1990s) or affiliated schools. Beginning with only seven local churches and two pastors, the RPCNEI has grown, by God's grace, to ninety-seven local congregations in five presbyteries, with approximately 8,700 communicant and 4,000 non-communicant (baptized) members, served by fifty-eight ministers, 153 ruling elders, and 485 deacons. It does not ordain women to any of the special offices in the church. The RPCNEI has four active mission fields in India and one in Myanmar, working among the Falam tribes, with fifty-one missionaries laboring with eleven language groups. It also operates twenty-six schools and two orphanages.

3. The RPCNEI has been a Member Church in the ICRC since 2001, and has Sister Church Relationships with the RCN-Liberated, the EPCEW, and the FCS.

4. The RPCNEI has been seeking a working relationship with the OPC since the OPC hosted the 2001 meeting of the ICRC in the Philadelphia area, but the remote location and perennial scheduling conflicts hindered the development of such until the fall of 2016, when the Committee on Foreign Missions (CFM) was able to undertake a preliminary survey of potential opportunities for cooperative labors. The CFM is now actively pursuing those labors.

4) That the 84th (2017) General Assembly accept the invitation extended to the OPC by the 2016 General Synod of the Evangelical Reformed Church Westminster Confession (ERKWB) to enter a Sister Church relationship (i.e., Ecclesiastical Fellowship).

Grounds:

1. The confessional standards of the ERKWB are the Westminster Confession of Faith and The Heidelberg Catechism.

2. The CEIR and the CFM are encouraged by the general direction of the ERKWB, by

the steadfastness
with which the ERKWB goes about its work for the Lord, and by the opportunities for working together to advance the cause of Christ that continue to be explored.

3. The ERKWB has five congregations stretching from Vienna, Austria to Basel, Switzerland with two preaching stations in Southern Austria.

4. The ERKWB has been in Corresponding Relations with the OPC since 2012. The ERKWB has
sent fraternal a delegate to our 2012, 2013, 2014, 2015, and 2016 general assemblies.

5. For several years, Dr. L. Anthony Curto OPC missionary to Ethiopia has been working cooperatively on an informal basis with the congregations in Rankveil, Austria: Winterthur, Switzerland and; Basel, Switzerland and the CFM is exploring further opportunities for missionary labor with the ERKWB.

5) That the 84th (2017) General Assembly apologize to the Christian Reformed Churches in Australia (CRCA) for neglecting to clarify and pursue more diligently its Ecclesiastical Relationship with the CRCA, and move to regularize that Relationship by inviting the CRCA into Corresponding Relations.

Grounds:

1. The confessional standards of the CRCA are the Three Forms of Unity (the Belgic Confession, the Canons of Dort, and the Heidelberg Catechism), and since 1957, the Westminster Confession of Faith ("with the understanding that on those points where the Westminster Confession goes further than the Belgic Confession the office bearers and members of the churches will be bound to the latter only"—Observation 1 in the *Report of Advisory Committee 8 to the 8th [2013] Meeting of the ICRC*). The CRCA church order is based on the *Church Order of Dort*.

2. At last year's General Assembly, the Rev. Reinier Noppers brought greetings on behalf of the CRCA, which included the following:

… Currently we consist of some 57 churches and 10 church plants, with a total of approximately 9000 members, who come from all walks of life and many different nationalities. …

Even as the Lord has blessed us in many ways, through the years we have also agonised over many difficult issues as we sought to remain faithful to God's word. In the area of women in office, we have allowed women into the diaconate, but with the strong proviso that in churches where women are appointed as deacons they are to remain separate from the session. …

For many years we were a strong influence within the Reformed Ecumenical Council. As you may know, the REC ceased to exist in 2010 and became part of the much wider body known as the World Communion of Reformed Churches. This is a much broader body which includes many churches who have a Reformed heritage but may no[t] uphold that heritage in a confessional sense. Our desire at the ecumenical level is for

a strong confessional unity that is more than historical, to which end we have sought to join the ICRC and pray that at the plenary ICRC meeting next year our application will be accepted. In that mind we have also broken ties with the CRCNA, a decision necessary yet painful as the CRCNA had been of great assistance to the CRCA in our early formative years. …

Our connection with the OPC goes back to 1960, at which our Synod extended the offer of ecumenical fellowship. Our minutes in 1965 indicate a positive response, but it appears that despite some sporadic contact, the last of which appears to be some time in the 1990's, and some occasional cases of CRCA members being involved in your work in Uganda, we have had little contact in the past couple of decades. We appear to have "fallen off" your list of ecumenical relations, and I must confess you have been little more than an annotation on ours. It is my prayer that through our ongoing discussion this may not just be rectified but that a strong, vibrant and practical relationship may result.

3. A review of the *Minutes of the OPC General Assembly* regarding the nature of the Ecclesiastical Relationship with the CRCA (formerly known as the Reformed Churches of Australia) reveals the following:

- 29th (1962), pages 69–70: "(3) A communication was received informing the Committee [on Correspondence with Other Churches—the antecedent committee to the current CEIR] that the last Synod of the Australian Reformed Churches [*sic*], which met in Geelong in 1960, had decided to investigate the possibility of correspondence with the [OPC] and to report to the next Synod. … In response to this communication the Committee recommends that the Australian Reformed Churches [*sic*] be recognized as a sister communion subject to their acceptance of this relationship." … "It was moved to adopt the recommendation of the Committee contained in part (3) of its report. It was moved and carried to lay the motion on the table [and was not brought back for the remainder of that Assembly]."
- 30th (1963), pages 78–79: "The committee renews its recommendation that the General Assembly recognize the Australian Reformed Churches [*sic*] as a sister church, subject to their acceptance of this relationship." [This time the recommendation was adopted.]
- 32nd (1965), pages 72–73: "The committee extended invitations to the following churches to send fraternal delegates to this General Assembly: … Reformed Churches of Australia …." [At this same Assembly, the name of the OPC committee was changed to the Committee on Ecumenicity and Interchurch Relations (CEIR), and its functions were enumerated.]
- 33rd (1966), page 43: The Committee on Foreign Missions reported "It will be of interest to note that for 1966 the Reformed Churches of Australia have pledged to assist us in Ethiopia by contributing $1,100 annually toward the support of Miss [Anna] Strikwerda."
- 45th (1978), page 19: Communication 3, from the Reformed Churches of Australia, including the following sentence: "The Reformed Churches of Australia and the [OPC] have been Sister Churches for a number of years."
- 45th (1978), pages 116–117, 123: "NAPARC recommends the following church relationship policy to its constituent churches: …[The genesis of the current OPC rules regarding Ecclesiastical Fellowship]…." and the CEIR recommended that "the

Assembly adopt the recommendations of NAPARC … as the policy of the [OPC] in its relationship with other Reformed churches," which recommendation was adopted.

- 49th (1982), pages 125, 128: The General Assembly adopted the following recommendation of the CEIR: "8. That the General Assembly request the [CEIR] (a) to explore the possibility and advisability of the [OPC] seeking to establish a relationship of ecclesiastical fellowship with churches outside of the [USA], especially churches within the Reformed Ecumenical Synod, (b) to reexamine present fraternal relationships …."
- 51st (1984), page 107: The report of the CEIR summarizes the OPC's relationships at the time with other churches, as follows:

I. CONTACT WITH OTHER CHURCHES

A. Churches in official contact

Our church continues official contact with various other churches in several different ways on the denominational level:

1. By membership in the North American Presbyterian and Reformed Council (NAPARC)—five churches

2. By membership in the Reformed Ecumenical Synod (RES)—32 churches, in 18 countries

3. Directly with churches that have jointly with us approved a policy of fellowship entitled "Churches in Ecclesiastical Fellowship." These churches are members of NAPARC, and we normally exchange fraternal delegates for synods and general assemblies.

4. Directly with other churches, by means of correspondence and/or exchange of fraternal delegates, that:

a. Are members of the RES—Reformed Churches of Australia, …

- 62nd (1995), pages 208, 217–218: While the CRCA is not included in the "Present roll of churches in Ecclesiastical Fellowship," it is included in the list of churches abroad with which the committee seeks to maintain an active fellowship.
- 63rd (1996), page 281: The report of the CEIR included the following: "The RCAus at its synod in 1995 refused the strict cessationist view regarding prophecy…," and "The Committee has sent a communication to the RCAus which expressed concerns regarding their recent Synod meeting." In that communication, the CEIR addressed "the very troubling aspects of your 'Word and Spirit' decisions," as follows: "It is our united conviction that the Westminster Confession of Faith is correct when it speaks of 'those former ways of God's revealing his will unto his people [as] being now ceased.' It is also our conviction that this teaching of the Confession is in effect—if not in intention [*sic*]—nullified by the decision your Synod has taken. … And we, as brothers who have a burden for the welfare of your churches, plead with you most urgently to reverse this decision and to return to the classic Reformed view so clearly expressed in the Westminster Confession" (CEIR paper 96C033).
- 64th (1997), pages 29–31, 53: The General Assembly adopted the CEIR's proposed amendments to restructure the OPC's ecclesiastical relationships into three tiers. The General Assembly also determined to terminate the relationship of Ecclesiastical Fellowship with the CRCNA, following the decision of the CRCNA Synod to open the offices of minister and elder to women. The RCAus continued to be included in the list of churches abroad with which the committee seeks to maintain an active fellowship.
- 65th (1998): Beginning in 1998, the report of the CEIR focused on those churches abroad who were members of the ICRC and no longer usually listed by name churches

abroad that were neither (a) a member of the ICRC, or (b) a church with which the OPC had a bilateral relationship (of either Ecclesiastical Fellowship or Corresponding Relations), unless it was reporting on its active pursuit of such. The CRCA was not mentioned in General Assembly minutes except when they sent a fraternal delegate (2002), sent a letter of regret at being unable to send a delegate (2006), sent the Jameses to labor with the OPC Uganda Mission (2007 and 2008 reports of the Committee on Foreign Missions), and in the context of the relationship of the RCNZ to the CRCA and the concerns arising therefrom (2010–2012).

4. While the CEIR has been unable to find a specific reason(s) in writing as to why a relationship with the CRCA was not more actively pursued in the years since the late 1990s, we surmise that some combination of concerns regarding the "Word and Spirit" controversy in the theological college (and its potential impact on the training of the RCNZ's ministers), the action of the RCNZ to place its sister church relationship with the CRCA "under strain" and eventually to "down-grade" that relationship, the CRCA's continued membership in the RES (long the after the OPC left in 1988), the continuance of Ecclesiastical Fellowship with the CRCNA (long after the OPC terminated such in 1997), and perhaps the ordination of women to the office deacon, resulted in the Committee's devoting its limited resources to pursuing other opportunities for fellowship with communions with which these concerns were not present.

5. In 2012 the Synod of the CRCA determined "[t]o send a fraternal delegate to a CRCNA Synod when invited and when feasible" (*Acts*, Article 31.7.1), "[t]o continue the fraternal relationship with OPC [*sic*] and alert the churches to any mission opportunities that present themselves" (*Acts*, Article 31.7.2), and to "[t]erminate membership in the WCRC" and "[s]eek membership of [*sic*] the ICRC" (*Acts*, Article 31.9.1). The report of its Committee for Ecumenical Relations included the following sentence in the paragraph regarding the CRCNA: "There are no urgent issues between our two Churches that we need to address" (Report 13, §4.1, in the *Acts*, page III–209).

6. In 2015 the Synod of the CRCA determined "[t]o reassess our relationship with the CRCNA and move to a CEF designation of 3.1; 3.2.1; 3.3.1; 3.5; (see appendix #20)" (*Acts*, Article 27.8.1) and "[t]o continue the fraternal relationship with OPC [*sic*] and alert the churches to any mission opportunities that present themselves" (*Acts*, Article 27.8.2). This "downgraded" CEF (i.e., Churches in Ecclesiastical Fellowship) designation for the CRCNA still mirrors the OPC's rules for (full) Ecclesiastical Fellowship:

3.2 eligibility for call of ministers from each other's churches;
OR
3.2.1 occasional pulpit fellowship (but no free transfer from the ministry of a church in fellowship with the CRCA);

3.3 free transfer of members, implying the acceptance of each other's membership certificates;
OR
3.3.1 Inter-communion and requested membership, upon suitable enquiries with the person(s) concerned.

Synod 2015 also determined "[t]o uphold the decision of Synod 2012 to withdraw its membership from the WCRC" (*Acts*, Article 27,10.1.3).

7. In 2013 the motion to receive the CRCA into membership of the ICRC narrowly failed to get the necessary two-thirds vote, and the ICRC determined (without dissent) "That the CRCA be encouraged to continue as observers and be encouraged to re-apply for membership in the ICRC at the conference in 2017" (*Proceedings of the 8th [2013] Meeting of the ICRC*, Article 69, pages 58–59). The Committee anticipates that the CRCA will be received into membership of the ICRC at the 9th (2017) Meeting in July 2017.

8. "Corresponding Relations is that relationship in which mutual contact with another church is undertaken to become better acquainted with one another with a view towards entering into Ecclesiastical Fellowship at some time in the not-too-distant future…" (*Rules for Ecclesiastical Relationships of the Orthodox Presbyterian Church*, §B.2). Given recent developments in the CRCA—for which we are thankful—the Committee believes that Corresponding Relations is the appropriate vehicle for regularizing a formal bilateral relationship with our CRCA brothers.

6) That the 84th (2017) General Assembly amend the Rules for Ecclesiastical Fellowship (as adopted by the 45th [1978] General Assembly, Minutes of the 45th [1978] General Assembly, pages 116–117, 123; and as subsequently amended, Minutes of the 64th [1997] General Assembly, Articles 130 and 178, pages 29–31, 53; Minutes of the 67th [2000] General Assembly, Articles 149 and 151, pages 36–38; Minutes of the 73rd [2006] General Assembly, Articles 159–161, pages 41–43; and Minutes of the 79th [2012] General Assembly, Articles 64 and 66, pages 15–18) to read as follows—

- to insert following the first paragraph in Section B:

  With regard to those churches that are not geographically proximate to the OPC with which the OPC has a bilateral relationship, the Committee on Ecumenicity and Interchurch Relations (CEIR) shall periodically review those relationships to ascertain whether the desired substantial contact is being (or given the limited resources, is able to be) maintained. When the CEIR finds that, in God's providence, there has not been the desired significant contact for five or more years, it may propose to the upcoming General Assembly (and consult with its counterpart in the other church prior to doing so) that such Assembly inform the other church that, at the succeeding General Assembly, a proposal to adjust, without prejudice, such bilateral relationship to a relationship of Ecumenical Contact will be docketed for consideration as part of the regular annual report of the CEIR.

- Strike from B.1. the words, "and there might be considerable need for mutual concern and admonition.

—and that the amended Rules for Ecclesiastical Relationships be sent to the member churches of the ICRC and NAPARC for their information, comments, or advice.

Rules for Ecclesiastical Relationships of the Orthodox Presbyterian Church

Adopted by the 45th General Assembly (Minutes of the 45th [1978] General Assembly, pp. 116–117), amended by the 67th General Assembly (Minutes of the 67th [2000] General Assembly, pp. 36–38) amended by the 73rd General Assembly (Minutes of the 73rd [2006] General

Assembly, pp. 41-43), and amended by the 79th (2012) General Assembly.

A. That we acknowledge the scriptural mandate (Ephesians 4) to express the unity of the church by entering into fellowship with other churches where it is consistent with biblical unity and truth as a visible demonstration of the unity of the church both to the church and to the world.

B. That our fellowship with other churches consists in three categories. Decisions to enter into or withdraw from such fellowship shall be decided by each church on an individual basis. Because the undertaking of a bilateral relationship of either Ecclesiastical Fellowship or Corresponding Relations carries with it a commitment of substantial resources—in both time and expense—for its implementation, good stewardship of limited resources requires that these relationships ordinarily be reserved for situations in which the church seeking an ecclesiastical relationship with the OPC is either geographically proximate to the OPC (i.e., situated in North America), or has some other form of substantial contact or history with the OPC (e.g., missionary endeavors, transfers of members, etc.); other churches seeking an ecclesiastical relationship with the OPC are encouraged to seek membership in the ICRC and thereby enter into a relationship of Ecumenical Contact with the OPC.

With regard to those churches that are not geographically proximate to the OPC with which the OPC has a bilateral relationship, the Committee on Ecumenicity and Interchurch Relations (CEIR) shall periodically review those relationships to ascertain whether the desired substantial contact is being (or given the limited resources, is able to be) maintained. When the CEIR finds that, in God's providence, there has not been the desired significant contact for five or more years, it may propose to the upcoming General Assembly (and consult with its counterpart in the other church prior to doing so) that such Assembly inform the other church that, at the succeeding General Assembly, a proposal to adjust, without prejudice, such bilateral relationship to a relationship of Ecumenical Contact will be docketed for consideration as part of the regular annual report of the CEIR.

1. 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. It is to be implemented where possible and desirable by:

    a. Exchange of fraternal delegates at major assemblies

    b. Occasional pulpit fellowship (by local option)

    c. Intercommunion, including ready reception of each other's members at the Lord's Supper but not excluding suitable inquiries upon requested transfer of membership, as regulated by each session (consistory)

    d. Joint action in areas of common responsibility

    e. Consultation on issues of joint concern, particularly before instituting changes in polity, doctrine, or practice that might alter the basis of the

fellowship

f. The exercise of mutual concern and admonition with a view to promoting Christian unity

g. Agreement to respect the procedures of discipline and pastoral concern of one another

h. Exchange of Minutes (Acts) of the major assemblies

i. Exchange of denominational church directories (yearbooks)

j. Exchange of the most recently published edition of the confessional standards

k. Exchange of the most recently published edition of the (Book or Manual of) Church Order

l. Exchange of the most recent denominationally published edition of hymnals or Psalters

Grounds:

1. Desired fruitful ecumenical relations between the OPC and other churches not geographically proximate do not always develop as envisioned, nor are they always maintained as initially hoped when the relationship was initiated.

2. The adjustment of a relationship, without prejudice is a helpful tool, especially given the constraints of distance, and limited financial and personnel resources available to nurture interchurch relationships.

3. Such a rule is by analogy, a type of administrative discipline that simply recognizes an emerging reality in cases where providence has indicated a growing *distance* in a bilateral relationship, a *distance* that has not been caused by some clear theological or ethical deformation. As not all cases of pastoral discipline require full judicial process, so not all interchurch relations need to be adjusted by some sort of formal disciplinary process.

VIII. ELECTIONS

The terms of the class of 2017 expiring at this GA are those of Messrs. Muether, Sawyer, and Van Dixhoorn.

Required for election to the class of 2020: Under standing rule X.2.g., this assembly should elect three ministers or ruling elders.

Appendix

The Orthodox Presbyterian Church
The Committee on Ecumenicity and Interchurch Relations
The Rev. Dr. L. Anthony Curto, Chairman
40 Hurshfield Court, Taylors, SC 29687 USA
Email: *curto.1@opc.org*

Via Email Attachment
April 4, 2017

The Rev. Hirotsugu Mochida, Stated Clerk
The General Assembly of the Reformed Church in Japan

Dear Brothers in Christ,

Greetings in the name of our Lord Jesus Christ, who gave Himself for us that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds. The 83rd (2016) General Assembly of the Orthodox Presbyterian Church referred your communication to the Assembly, dated May 15, 2016, to us for response on behalf of the Assembly.

1. We regret that you were grieved by the letter from our 82nd (2015) General Assembly to your 70th (2015) General Assembly (a copy of which is attached), for it was not our desire to cause you sorrow—and yet we do not regret our letter, for we had hoped that it would have contributed to your repenting of the unbiblical course upon which you were embarking. We humbly disagree with you that the dissolution of our formal bilateral relationship of Ecclesiastical Fellowship was "because of our different views about only one issue, regarding women in office." Yes, the action of your 69th (2014) General Assembly to open the special offices of minister and elder to biblically disqualified persons was the immediate catalyst for the action of our 2015 Assembly, but our action was also informed by a growing perception, arising out of the reasons and argumentation that have been offered in both your study papers and in your correspondence to us over the past several years, which led us to conclude that the "women in office" matter was but a symptom of much deeper and more troubling issues regarding how you hold to the doctrine of Scripture that is taught in our Confession of Faith—particularly its sufficiency (WCF 1.6), its interpretation (WCF 1.9), and its authority (WCF 1.10)—and indeed how the Confession of Faith itself functions in your midst.

And, brother, your letter to us further confirms that perception. To posit that the Author of Scripture did not—or, worse yet, could not—foresee what His people would be facing some 2,000 years later (*cf.* WCF 3.2 and 5.2), and has therefore left them with no instruction regarding matters that would later arise in the life of His church, is deeply troubling. To suggest that the positive commands of Scripture should be bent and yield to influences arising out of a pagan and unbelieving social and cultural context—while at the same time claiming not to be relativizing the truth, but only to be working out different applications of that same truth—seems disingenuous. To appeal to living in a mission context as being sufficient reason to disregard certain explicit commands of Scripture tends to come across as a raw pragmatism and seems to forget how Christ commanded His covenant people to live, for "if you love Me,

you will keep My commandments" (John 14:15).

2. In our letters to your 69th (2014) and to your 70th (2015) General Assemblies, we rehearsed the reasons why the ordination of women to the special offices of minister and elder violates an express command of Scripture. 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.

And then, to emphasize the abiding nature of this command, Christ's Spirit supplies, not just one, but two grounds, both of which refer to events that occurred in creation and the fall, which He deems to be entirely sufficient to settle the matter and to distinguish His abiding command from things which may be thought of as merely temporal or culturally conditioned: "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). To the unbelieving ears of the modern feminist world (many of whom would also be inclined to deny the historicity of Adam and Eve), both reasons sound so strange and maybe even patently "unfair": Why should the simple matter of Eve's being formed second serve to disqualify all women from holding office in Christ's church millennia later? And, even if Eve took the first bite, why should that, after all this time, continue to bar all women from special office? And yet, those same modern ears forget that the Holy Spirit Himself deems these two grounds to be entirely dispositive of the matter, both then and now, and they find themselves reduced to that all-too-familiar argument, "Did God really say?" (*cf.* Genesis 3:1). The righteous response is "Yes, He did."

3. We have been disappointed to discover in more recent years that the manner in which you subscribe to the Westminster Standards appears to differ substantially from that of all other churches claiming to be Reformed with which we have had bilateral ecclesiastical relationships. When we hear from your representatives that questions addressed to your Confession have to be read through the lens of your adopting Preamble, and not directly from the Westminster Standards themselves, it seems to us to be a form of special pleading that would invite either equivocation or mental reservation in the taking of ordination vows, and it causes us to wonder whether we really even share a common confession.

We note that the Preamble actively contemplates "the coming of the day when we can formulate a more superior creed in our own words," which, if we understand your recent documents correctly, is now being interpreted to us to suggest that your adoption of the Westminster Standards as your "standards of faith" in 1946 was only ever intended to operate on an interim basis, until such time as you would replace or augment it with your own new document. That is certainly the right of any church, but when a particular church undertakes to replace (or to amend significantly) a creed or confession that has been adopted by many other churches and which forms an integral part of the basis for their ecumenical intercommunion, it runs the risk of disrupting or breaking that fellowship, especially if the new document differs materially from the former (and more widely held) document.

Now we find ourselves wondering whether the replacement process has already begun, even

if only covertly. In 2007 we saw whole chapters of the Westminster Confession of Faith—
21. Of Religious Worship and the Sabbath Day
22. Of Lawful Oaths and Vows
23. Of the Civil Magistrate
24. Of Marriage and Divorce
25 Of the Church
26. Of the Communion of Saints
27. Of the Sacraments
28. Of Baptism
29. Of the Lord's Supper
30. Of Church Censures
31. Of Synods and Councils
32. Of the State of Man after Death, and the Resurrection of the Dead
33. Of the Last Judgment

—being removed from your "system of doctrine" in the report of your Constitutional Committee to the 62nd (2007) General Assembly, which excluded everything after Chapter 20 in the Westminster Confession of Faith from the "system of doctrine of the standard of faith of our church." And it appears to us that it was that report which formed the basis a year later for the action of your 63rd (2008) General Assembly to declare that "[t]he recognition of female officers (ministers and elders) does not conflict with the system of doctrine of the standards of faith of our church." More recently, in the past couple of years, we have seen questions being raised in your writings that seem to challenge the historic Confessional understandings regarding the doctrine of Scripture itself (see discussion in 1, above).

4. So, where does this leave us? Chapter 25 of our Confession of Faith, summarizing the instruction of Scripture, teaches us, in part:

> 2. The visible Church, which is also catholic or universal under the gospel (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion; and of their children: and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.
> 4. This catholic Church hath been sometimes more, sometimes less visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.
> 5. The purest Churches under heaven are subject both to mixture and error ….

We believe that the ordination and installation of biblically disqualified persons into the special offices of elder, and especially that of minister, corrupts the purity of a particular church in all three areas of that church's life: in the teaching of the doctrines of the gospel (*cf.* WLC 158), in the administration of the biblical ordinances (*cf.* WCF 27.4), and in the performance of public worship (*cf.* WCF 21.5). Assuming that you, like we, desire to render to our Lord our wholehearted devotion and obedience to His commands, we continue to be perplexed as to why you would want to do such a thing. And while it's only anecdotal, even a cursory look at the history of churches over the past 100 years or so reveals that most churches that have opened these special offices to biblically disqualified persons have soon thereafter declined into liberalism and are no longer recognizable as being Reformed with any degree of confessional consciousness. Yet, even as we lay this out, we want to be clear that we are not

suggesting that a church's decision to begin ordaining biblically disqualified persons into the special offices, in and of itself, somehow operates to remove that church from being part of the visible Church.

5. There are many communions in the world that, although still being part of the visible Church, have seriously departed from teaching and practicing the whole counsel of the Word of God. We find ourselves, as Christ's undershepherds who have been charged to protect the flock entrusted to us from error, carefully having to regulate the degree of intercommunion that we are able to enjoy in this world with such other bodies. But with those who continue faithful, we often find it appropriate to recognize the unity that we have in Christ by entering into a formal relationship of Ecclesiastical Fellowship with that other communion, which "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 (which was not reversed by your 70th [2015] General Assembly), 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. Accordingly, the relationship of Ecclesiastical Fellowship between the RCJ and the OPC was dissolved with the close of our 83rd (2016) General Assembly.

6. Finally, we would share with you that we were deeply saddened by your General Assembly's decision in this matter. From our perspective, you broke faith with us, left us, and took a different path—that broad road which, to us, appears to hold out for you only further degradation in your doctrine, practice, and life. Our response to your action should not have come as a surprise to you, for we have pled with you on numerous occasions over the course of the past decade not to abandon us. Even now it is the burden of our heart that you would turn back and find the joy of obedience in taking the narrow road side-by-side with us.

Please be assured of our continued prayers on your behalf. Since this is the response of the OPC General Assembly to your letter (which was received as Communication 8 by our 83rd [2016] General Assembly), we would ask that you receive it as a communication to your 72nd (2017) General Assembly and include it in the agenda materials distributed to the commissioners beforehand. Thank you.

Yours Servants in Christ,

L. Anthony Curto, Chairman
For the OPC Committee on Ecumenicity and Interchurch Relations

SUPPLEMENTAL REPORT OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH RELATIONS

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INTRODUCTION

Among the items on the agenda for the General Synod ("Synod Meppel 2017") of the Reformed Churches in the Netherlands ("the RCN") is the *Report of Deputies Male/Female and the Office[s] – Serving Together* ("RDMF"), which recommends, among other things, that Synod Meppel 2017 declare:

- That there are Scriptural grounds to call women in the churches to the ministry of oversight, pastorate [*sic*] and instruction, and therefore to the office of elder;[1]
- That there are Scriptural grounds to call women in the churches to the ministry of preaching and instruction, and therefore to the office of minister in a congregation.[2]

If these recommendations are adopted by Synod Meppel 2017, the RCN will no longer qualify for membership in the ICRC—see discussion in Part II, below. The question before the 84th (2017) General Assembly is whether the Assembly wants to take the steps necessary to initiate the process of suspending the RCN from membership in the ICRC when the ICRC meets in July 2017 (i.e., next month)—see Conclusion and Recommendation, below.

I. SYNOD MEPPEL 2017

Synod Meppel 2017 is scheduled to meet (for roughly two-and-a-half days per week) from the end of January 2017 until the end of June 2017. Among the several matters docketed for consideration at the Synod from mid-May through mid-June[3] is the *Report of Deputies Male/*

1 Section 6.6 Draft Text of Decisions of the RDMF, Decision 5, page 67.

2 Section 6.6 Draft Text of Decisions of the RDMF, Decision 8, page 68.

3 A copy of the Agenda with meeting dates may be found at *http://www.gkv.nl/organisatie/*

Female and the Office – Serving Together,[4] which observes that "[t]his matter [women in office] has been under discussion for 12 years already."[5] There is also a six-page Summary of that Report available in English,[6] which includes the following (emphasis added):

> In Chapter 2 of our report we show what the Bible tells us about the way women may serve. It is clear that the Bible provides no direct answer to the question whether women may serve in the offices. The manner in which we as churches have organized the work of the offices also does not arise directly from the Bible. On the other hand, we do find in the Bible clear guidelines for how women are to serve.[7] …
>
> In the confessions of the church there was never a choice to exclude women from the offices. The fact that the offices were open to men only, also came about because of the way that society and its government were organized. Hence, it was taken for granted that women did not receive an office, just as it was in society at large. In the Bible, however, we see that next to men, there are also women who serve in special offices.[8]
>
> We do not find in the Bible a compelling 'no', keeping all offices closed to women at all times and in all places. This means that readers of the Bible, the congregation, and the churches together have to make their own choices for an organization of the offices and the forms in which men and women serve together. That gives Synod the room to think freely about which course to follow; it implies that other considerations may play a role in coming to such a course.[9]

The Summary goes on to list eight "possible options"[10]—

a. No change, the offices remain closed to women.
This is the most conservative option possible; on paper, it would leave the present situation unchanged.
As Deputies we do not evaluate this option positively. This choice ignores current practice, which shows that women already participate in many tasks relating to teaching and church development, without however being ordained to these tasks.

b. Leave the offices unchanged, open the office of deacon to women.
This option would provide room for women to fulfil an office, without admitting them to the church council.

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generale-synode/gs-2017/vergaderdata-gs-2017/.

4 A seventy-two page English-language translation of which may be found at *http://www.gkv.nl/organisatie/generale-synode/gs-2017/english-materials-gs-2017/.*

5 *Id*., at page 6, with a footnote to the Acts of General Synods of Zwolle-Zuid 2008, Harderwijk 2011–2012, and Ede 2014.

6 An English-language translation which may also be found *at http://www.gkv.nl/organisatie/generale-synode/gs-2017/english-materials-gs-2017/.*

7 *Summary*, pages 1–2.

8 *Summary*, page 2.

9 *Summary*, pages 2–3.

10 *Summary*, pages 4–6.

There are no Biblical arguments against opening the office of deacons to women. However, in this option the gifts of women in teaching and leading are not engaged. It fails to do justice to the gifts of women and to current practice.

c. Leave the offices unchanged, open the office of minister to women.
The Bible leaves room for women to prophesy. However, in this option they would not be allowed to be overseers.
This option does justice to those women who have the gift of preaching, and leaves the present structure of the offices intact. Disadvantage: the expertise of a female minister would be excluded from the church council, and it implies that further reflection on our practice is required.

d. Leave the offices unchanged, but provide room for married couples to become office-bearers together.
This option provides a great deal of room for the deployment of the gifts of women, and reflects the 'together' of the Bible.
This option is quite appealing; however, in practice it would often lead to shared responsibility while at the same time only one of the two partners could act in a representative role. An unwarranted distinction is made between married and unmarried women, so that women would only be admitted to the office if their spouse also has gifts suitable for an office.

e. Leave the offices unchanged, but open offices with a special task to women.
The recognition of the gifts of women is here embodied in the creation of special tasks or functions.
In practice, this option would scarcely be different from opening all offices to women; in fact, it could serve as an intermediate step.
Justice is done to the external confirmation of an inner calling. On the other hand, this would put us out of step with all of our sister churches.

f. Leave the offices unchanged, open them to women also, but with an emphasis on a small core church council that exercises spiritual leadership.
This option creates room for the use of the gifts of women, while delineating a decisive difference in responsibility between men and women. It appears to offer an avenue to bring diverging convictions together.
This option creates a structure of the office in which preaching and instruction is not [sic] longer linked to the concept of 'spiritual leadership'. It therefore fails to recognize the leadership that these spiritual gifts provide.

g. Review the structure of the offices, and give women an office of their own.
Gifted women are able to carry out their offices in a gender-specific manner. *This option leads to similar objections as does option e. and does not align well with our present culture.*

h. Open all the offices to women (to be left in the freedom of local churches).
This option does the greatest justice to the deployment of the gifts the Spirit has given to women, to the shared calling and responsibility of men and women, and to current practice.

However, much consideration must be given to sensitivities within local congregations and among sister churches at home and abroad. The honouring of the authority of Scripture is a very significant sore point for those who have objections to this position.

Ample room must be left for local congregations to determine for themselves their own course and tempo.

—and the Summary concludes with (emphasis added)—

> For the sake of peace in the churches, we believe that Synod must now come to a decision. We lay before Synod a number of draft decisions. Our recommendation is that all of the offices be opened to women. Such a break with the past may also cause pain for our sister churches and in our own congregations, and might lead to a parting of ways. That, however, is not our intention; rather, we envisage the building up of the churches and a shared seeking for the will of God.
>
> That is why we wish to leave it in the freedom of the churches, while reading, praying and reflecting, to come to their own choices in introducing this option, under the guidance of the Deputies Male/Female in the Church.
>
> In conjunction with this proposal, we wish to lay before Synod that the options incorporating a special office for women are worthy of consideration, even though we think that such an approach will only be temporary. It will assist the churches in learning to see the distinctiveness of men and women, and as such may well serve as a transitional option.[11]

II. MEMBERSHIP IN THE ICRC

Article II of the *Constitution* of the International Conference of Reformed Churches ("the ICRC") sets forth the Basis of the Conference—

> The basis of the Conference shall be the Holy Scriptures of the Old and New Testaments as confessed in the Three Forms of Unity (the Belgic Confession, the Heidelberg Catechism, the Canons of Dort) and the Westminster Standards (the Westminster Confession of Faith, the Larger and Shorter Catechisms).

—and Section 4 of Article IV – Membership of the *Constitution* provides (emphasis added)—

> 4. Suspension or termination of membership in the Conference shall be by a two-thirds majority vote of the delegations of the Member Churches, each Member Church having one vote, whenever the Conference concludes that the Member Church, in its doctrine and/or practice (which includes the ordination of persons to the offices of minister or ruling elder contrary to the rule prescribed in Scripture, *cf., Belgic Confession*, Article 30), is no longer in agreement with the Basis; removal of suspension shall also be by a two-thirds majority vote of the delegations of the Member Churches, each Member Church having one vote. A proposal to suspend, terminate, or remove the suspension of the membership of a Member Church may be initiated only by the major assembly of a Member Church. A suspended Member Church may send Delegates to meetings of the Conference but shall not vote.

If Synod Meppel 2017 determines to follow the recommendation of the deputies to open the offices of minister and/or ruling elder to women, the doctrine and practice of the RCN will no longer be in agreement with the Basis of the ICRC and therefore the RCN will no longer eligible for membership in the ICRC. The constitutional remedy available to the ICRC is to

11 *Summary*, page 6.

suspend or terminate the RCN's membership in the ICRC.

III. IMPLEMENTING THE CONSTITUTIONAL REMEDY

A significant problem in trying to apply the constitutional remedy, if such becomes necessary, at the 9th (2017) Meeting of the ICRC is one of timing. A proposal to suspend the membership of a Member Church may be initiated only by the major assembly (i.e., a general assembly or general synod) of a Member Church, and we know of no major assembly of a Member Church being scheduled to meet in the narrow window between the projected closing of Synod Meppel 2017 at the end of June and the opening of the 9th (2017) Meeting of the ICRC on July 12 that could do so. And even if a major assembly of a Member Church were to initiate such at this late date, placing the matter on the Agenda for the 9th (2017) Meeting in July would still require a two-thirds majority vote.[12] The Conference itself meets only once every four years,[13] but if the matter needs to be addressed by mid-July 2017, and isn't, it will fester, consume precious resources, and undermine the ability of the Member Churches to express and promote the unity of faith that the Member Churches have in Christ[14] and to facilitate and promote cooperation among the Member Churches in such areas as missions, theological education, and ministries of mercy.[15]

IV. THE ICRC AND OUR ECCLESIASTICAL RELATIONSHIPS

The OPC's membership in the ICRC plays an important role in the overall structure of our ecclesiastical relationships. Not only do we work together with other ICRC Member Churches to pursue the purposes of the Conference,[16] we often respond to churches situated outside of North America (with which the OPC has not had substantial contact or history) that are seeking an ecclesiastical relationship with the OPC by encouraging them to seek membership in the ICRC (and thereby enter into a relationship of Ecumenical Contact with the OPC).[17] It is vital to the testimony of the OPC that we not encourage (especially) younger churches to enter into potential relationships that might expose them to bad teaching.

V. CARRYING THE MATTER TO THE 9TH (2017) MEETING OF THE ICRC

There is a way the 84th (2017) General Assembly could proceed to carry the matter of suspending the RCN from membership in the ICRC. Although for good reasons the governing assemblies of the OPC, and especially the general assembly, have historically been reluctant to erect commissions (as distinguished from committees), our *Form of Government* authorizes them to do so—

> 3. Assemblies have the authority to erect committees and commissions and to

12 ICRC *Regulations* VII.7.

13 ICRC *Regulations* I.1.

14 Cf. ICRC *Constitution* III.1.

15 *Cf.* ICRC *Constitution* III.3.

16 *Cf.* ICRC *Constitution* III.

17 *Cf. Rules for Ecclesiastical Relationships of the Orthodox Presbyterian Church, http://opc.org/relations/rules.pdf.*

> delegate to them specific interim powers. The membership of such committees and commissions need not be limited to the membership of the appointing assembly when the delegated tasks and powers do not require it.[18]

—and there are occasions in the life of a church where such is warranted. In 1988 when a significant problem arose regarding the continuing membership of the GKN in the old RES (which also met only once every four years), our general assembly adopted the following to be able to address an urgent matter that was on the agenda for the meeting of RES Harare 1988 barely two weeks after the close of our general assembly:

> That the General Assembly constitute the Committee on RES Matters a commission of this Assembly until the next (56th, 1989) General Assembly, in order to act in place of the Assembly in any matters pertaining to the membership of the OPC in the RES, including the authority to withdraw the OPC from the RES at whatever time and for whatever reasons the commission deems wise.[19]

And when RES Harare 1988 proved unwilling to enforce its own qualifications for membership, that Commission resigned the membership of the OPC from the RES, effectively immediately.[20]

VI. CURRENT RELATIONSHIP WITH THE RCN

The OPC is presently in Corresponding Relations with the RCN (formerly referred to as the GKNv). In 2010 the general assembly adopted the following:

> That the Assembly express its thankfulness to the Lord for the gracious invitation of the *Gereformeerde Kerken in Nederland (vrijgemaakt)* (GKNv) to enter into an official sister church relationship (i.e., Ecclesiastical Fellowship) and the Assembly's ongoing desire (without presuming on our GKNv brothers) to work towards the day when it will be able to accept their invitation without reservation. However, the Assembly believes that, given the serious nature of the obligations undertaken in the sister church relationship, such relationships should not be entered into in situations where the Assembly finds itself unable to affirm, without reservation, that the other church is indeed Reformed in its confessional standards, church order, or life. It is our prayer that the Lord would be merciful to our GKNv brothers and grant them grace to work through the weighty issues facing them—particularly those touching upon the sufficiency (WCF 1.6), interpretation (WCF 1.9), and authority (WCF 1.10) of Scripture, that seem to be currently troubling the GKNv—in a manner that is in full obedience to and accord with Scripture (Article VII of the *Belgic Confession*). Accordingly, the Assembly determines to continue the relationship of Corresponding Relations with the GKNv, and to request its Committee on Ecumenicity and Interchurch Relations to persevere in addressing matters of mutual concern with the appropriate deputies of the GKNv, with a view towards taking up the

18 *Form of Government* XII.3.

19 *Minutes of the 55th (1988) General Assembly*, Articles 131 and 137, pages 37–38).

20 Appendix D: Statement of Resignation of the Orthodox Presbyterian Church from the Reformed Ecumenical Synod, June 10, 1988, reported in the *Minutes of the 56th (1989) General Assembly*, pages 288–289.

matter of entering into full Ecclesiastical Fellowship with the GKNv at a future assembly.[21]

Since then the RCN has sent fraternal delegates to two of our general assemblies: the 79th (2012), and the 82nd (2015). Our two delegates to Synod Harderwijk 2011–2012 were both unable to attend for medical reasons, and the OPC was not invited to send delegates to either Synod Ede in 2014 or Synod Meppel 2017. Synod Harderwijk 2011–2012 determined "to end the offer of a sister-church relationship to the Orthodox Presbyterian Church (OPC) and, instead, place the OPC on the list of ecclesiastical contacts and express the hope the OPC, in her turn, will take the initiative in the future to enter into a sister-church relationship with the Reformed Churches in the Netherlands."[22]

VII. OTHER RELATED RCN SYNODICAL ACTIONS

Synod Ede 2014 determined "to endorse the policy statement of the deputies [BBK] regarding the selection of female delegates to the major assemblies of sister churches abroad."[23] See the Appendix 1 for the full text of the Policy Statement. We also observe that the RCN's sole representative to the 2015 ICRC World Missions Consultation was female and that she fully participated in the deliberations.

CONCLUSION

Accordingly, given the important role the ICRC plays in the overall structure of our ecclesiastical relationships, it would be prudent for the Assembly to put in place a mechanism for the Assembly to act in, and only in, the event the RCN determines, before the conclusion of the July 2017 quadrennial meeting of the ICRC, to open the offices of minister and/or ruling elder to persons who are biblically disqualified from such offices. It is our prayer that it would please our Lord to keep the RCN faithful to Scripture regarding the qualifications for the offices of minister and ruling elder and to protect the member churches of the ICRC, and that the contingency for which it now seems prudent to put in place a mechanism to address might lapse.

RECOMMENDATION

That, in the event the General Synod of the Reformed Churches in the Netherlands Meppel 2017 ("the RCN") determines, before the conclusion of the 9th (2017) Meeting of the International Conference of Reformed Churches ("the ICRC"), which is scheduled to meet in Jordan, Ontario, on July 12–19, 2017, to open the special offices of minister of the Word of God and/or ruling elder to persons who are biblically disqualified from such offices, the 84th (2017) General Assembly of the Orthodox Presbyterian Church, pursuant to *Form of Government* XII.3, constitute the four duly elected OPC delegates to that meeting of the ICRC

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21 *Minutes of the 77th (2010) General Assembly*, Articles 68 and 70, page 19; for a fuller history of the relations between the GKNv [RCN] and the OPC, see Recommendation 5 and the grounds therefor on pages 334–344.

22 *Report of the Committee on Relations with Churches Abroad (BBK)* to Synod Harderwijk 2011, Decision 4, page 3 (*http://www.gkv.nl/organisatie/generale-synode/english-materials/*).

23 *Report of the Committee on Relations with Churches Abroad (BBK)* to Synod Ede 2014, Decision 4, page 17 (*http://www.gkv.nl/organisatie/generale-synode/english-materials/*).

a Commission of this Assembly until the next (85th [2018]) General Assembly, to act on behalf of and with the full power of the General Assembly on any and all matters pertaining to the membership of the RCN in the ICRC, including the authority to propose to the 9th (2017) Meeting of the ICRC, as the Commission deems appropriate, that the RCN be suspended, pursuant to Article IV.4 of the *Constitution* of the ICRC, from membership in the ICRC.

Ground:

While we pray that implementation of the proposed recommendation is unnecessary, given present circumstances, the recommendation represents a reasonable and prudent action to protect the integrity of the ICRC, which plays a vital role in the structure of our own ecclesiastical relationships.

APPENDIX 1: RCN POLICY STATEMENT ON FEMALE DELEGATES

Policy Statement: Female Delegates to a Synod[24]

I commend to you our sister Phoebe, a servant of the church in Cenchreae. I ask you to receive her in the Lord in a way worthy of the saints … (Romans 16:1,2 NIV 1984)

An intriguing thought: the most profoundly theological book of the Bible as a letter of recommendation for a female delegate…

5.1. Facts:

a. Just as so many other committees made up of deputies, BBK also includes female members. Moreover, within the full breadth of the sister churches this has not met with any criticism. Deputies are 'servants' of the ecclesiastical assemblies. They are appointed – usually because of their specific expertise – by these assemblies, and are accountable to them. It is the *assembly* (classis, synod, etc) that makes decisions.

b. Deputies BBK maintain contact with sister churches. Often this is done by attending each other's general synods. As such, the delegate from a sister church often is given the role of advisor. She may attend the sessions of synod, and is given the right to speak, but not the right to vote.

c. In recent years, this 'participation' in the synod has led two sister churches to request BBK to refrain from sending female delegates. Their rationale was as follows: the synod is an ecclesiastical assembly, and has ecclesiastical authority. Where a sister participates in such an assembly, she exercises ecclesiastical authority, and this conflicts with what Paul writes in I Corinthians 14:34ff and I Timothy 2:11.

d. This line of argument has up till now *not been the official position* of these two sister churches. However, since a number of brothers within these churches do hold this view, a request was made to the Netherlands not to send any female delegates. To do so, it was said, would create tension within the synod.

5.2. Considerations:

a. It is not possible, in the context of this matter, to revisit the whole discussion concerning the role of women in (the government of) the church. At the present time, there is a consensus

24 *Report of the Committee on Relations with Churches Abroad (BBK)* to Synod Ede 2014, pages 13–14 (*http://www.gkv.nl/organisatie/generale-synode/english-materials/*).

among the Reformed community within which our sister churches exist, that the Scripture texts referred to above imply that the offices in the church are to be reserved for brothers. No less than that, but no more either. Within the framework of this given, we, as Deputies BBK, are entirely capable of doing our work.

b. Deputies are not office-bearers; they are – as their name indicates – servants of the assembly that appointed them. Of course, these deputies have influence: after all, that is why they have been appointed. On the other hand, the decisive authority remains with the assembly itself.

c. This also applies to the role of advisor to the synod. The advisor has influence, joins the discussion, and her voice is heard. Even so, she has no official or ecclesiastical authority. In the end, it is the assembly that makes a decision.

d. This position is consistent with the principles of Reformed church government. It can easily be explained to sister churches. It may be worthwhile, in some cases, to actually do that.

e. In certain circles, 'woman in the church' has become a kind of shibboleth. It is used as a measure of whether churches are still 'orthodox' or faithful to Scripture. The tendency exists to assign a particular 'colour' or weight to certain practices. The discussion becomes politicized.

f. It does not fit with the role of Deputies BBK to act provocatively or give offence. Our committee exists to stimulate and strengthen mutual contacts. Part of this is to have an eye for and understanding of each other's peculiarities.

g. There is, however, another side to the coin. We use the expertise of female delegates, with conviction and a free conscience. There is nothing 'unreformed' about that. This is simply the way we do things.

h. We believe we may expect sister churches to respect the Dutch way of doing things.

5.3. Proposals :

a. We will not change our 'delegation policy'. This is to say: for each visit, we will consider the availability and suitability of deputies to be delegated.

b. The Deputies BBK do not attend the assemblies of churches abroad as office-bearers. They may provide information, and (on request) give advice (and that may be their personal view). They do not have a mandate to make decisions, as members of the assembly. Hence, we see no obstacle in delegating sisters also. They may function to the full extent of their capacity as delegates in the assemblies of churches abroad.

c. Where churches differ from us in their understanding of the task of delegates of a church from abroad, they may inform us of that. As much as possible, we will take this into account. However, this does not change the task of the delegates, as set out in proposal b, above.

APPENDIX 2: GROUNDS FOR CEIR RECOMMENDATION 5 TO THE 77TH (2010) GENERAL ASSEMBLY

[Inasmuch as the contents of this Appendix 2 may be found in the *Minutes of the 77th (2010) General Assembly*, pages 334–344, it is not being reprinted here.]

REPORT OF THE COMMITTEE ON APPEALS AND COMPLAINTS

I. INTRODUCTION

The committee met once in the past year, on March 20, 2017. The report contains general information regarding the committee's budget proposal and elections (sections V and VI of the report). Additionally, the committee is reporting information relative to an appeal of a complaint, which comes to the General Assembly out of the Presbytery of the Dakotas, three related complaints on appeal out of the Presbytery of Ohio, and an appeal of a judicial case out of the Presbytery of the Dakotas. The appeals are treated in the next sections (II – IV) of the report.

II. COMPLAINT ON APPEAL IN CASE OF REV. MATTHEW W. KINGSBURY AND MR. KEVIN A. REED AND THE PRESBYTERY OF THE DAKOTAS (OPC)

A. SUMMARY AND OBSERVATIONS

This complaint comes before the General Assembly on appeal (Appeal 1). The Assembly is to consider the complaint, in its amended form, presented here, as it was considered by the Presbytery.

The complaint is presented by Messrs. Kingsbury and Reed, who brought a charge against the Rev. Swanson for "violating the third commandment by breaking his second ordination vow by promoting a doctrine of Scripture that contradicts that of our Confession of Faith." The charge was dismissed on April 6, 2016, "because the specification does not support the charge." As the complaint notes, there were two specifications to the charge, one of which was from a 2009 lecture by Mr. Swanson which, apparently, the presbytery did not consider admissible, due to its timeliness. The complaint alleges that the presbytery erred in dismissing the charge, thus not considering the doctrinal question underlying the charge, or prejudging it. Thus, the complaint seeks reconsideration by the presbytery of the admissibility of the charge.

The complaint was considered by the Presbytery of the Dakotas at its regular meeting on September 28, 2016. The presbytery's response to the complaint, according to the minutes, was to dismiss the charge (a second time) with an additional reason, viz., that Mr. Swanson had withdrawn his name from the web site named in the relevant specification. The minutes provided by the stated clerk of the presbytery leave unclear whether this response was pursuant to sustaining the complaint or by way of effectively denying the complaint.

The Assembly may sustain the complaint, deny the complaint, or remand (with grounds) the complaint to the presbytery. If the Assembly denies the complaint, the matter ends. In this case, it may be observed that to sustain the complaint would effectively be the same as remanding the complaint, except that grounds attached to a remand might give additional direction.

It should be noted that the question before the Assembly is whether the presbytery erred in dismissing the case; the question before the Assembly is not whether Mr. Swanson is guilty of the charge. That is, the Assembly is not trying that case.

B. CHRONOLOGY

1. Summer 2015 – Mr. Swanson adds his name to the NCFIC website.

2. January 2016 – Mr. Swanson, through his assistant, requests the NCFIC to

remove his name from the NCFIC website.

3. February 9, 2016 – Messrs. Kingsbury and Reed bring a charge against Mr. Swanson for violating the third commandment by breaking his second ordination vow by promoting a doctrine of Scripture which contradicts that of our Confession of Faith.

4. April 6, 2016 – After preliminary investigation, the Presbytery of the Dakotas dismisses the charge "because the specification does not support the charge of promoting a doctrine of Scripture which contradicts our Confession of Faith."

5. April 6, 2016 – Messrs. Kingsbury and Reed complain against the action of the Presbytery of the Dakotas in dismissing the charge against Mr. Swanson.

6. July 5, 2016 – Messrs. Kingsbury and Reed present an amended complaint to replace the complaint submitted on April 6, 2016.

7. September 28, 2016 – The Presbytery of the Dakotas responds to the complaint by dismissing the complainants' charge against Mr. Swanson "for the additional reason that he has removed his name from the NCFIC web site."

8. December 20, 2016 – Messrs. Kingsbury and Reed carry the complaint on appeal to the General Assembly.

C. RECOMMENDATION

That the complaint on appeal be found in order and properly before the Assembly.

III. COMPLAINTS ON APPEAL IN CASE OF GRACE ORTHODOX PRESBYTERIAN CHURCH (SEWICKLEY, PA) AND THE PRESBYTERY OF OHIO (OPC)

A. SUMMARY AND OBSERVATIONS

These three complaints by Grace OPC (Sewickley, PA) against actions of the Presbytery of Ohio come now before the General Assembly on appeal (these are the same three complaints, essentially, brought to the 83rd GA; see last paragraph of this section for further explanation). The reason that the three complaints might be presented and considered together (though requiring a distinct vote to sustain or deny each complaint) is that the complaints allege error on the part of the Presbytery of Ohio with respect to three related judicial charges.

Two men (one a ruling elder at Grace, the other a member there) brought three judicial charges against a ministerial member of the Presbytery of Ohio. The Presbytery, after conducting a preliminary investigation (in keeping with BD 3.7), determined that process with respect to the three charges was not warranted. The Presbytery accordingly dismissed the three charges as not warranting trial.

In response to the action of the presbytery in declining to proceed to judicial trial, the Session of Grace OPC filed three complaints against the Presbytery of Ohio, corresponding to the three charges that the two men brought to the Presbytery. The three judicial charges that underlie the three administrative complaints are as follows: the first charge is that the minister in question "failed to uphold the teaching of Holy Scripture with respect to divorce," particularly in a certain case; the second charge is that the said minister "usurped" a member's

"God-given rights and responsibilities as a husband and father," the member in question being the same as the male member in the aforementioned divorce case; and the third charge alleged that the same minister "abused" the aforementioned member by "ostracizing, excoriating, humiliating, manipulating, and badgering him and in so doing driving him away from the church in deep distress."

This Committee would call particular attention to the report of the Presbytery committee that conducted the preliminary investigation, which recommended that none of these charges proceed to trial. The report of this Committee to Conduct a Preliminary Investigation arguably provides the fullest reasons for the Presbytery of Ohio's declining to proceed to trial with these charges, which action forms the grounds of the three complaints. It should be noted that both the charges and complaints were found to be in order and properly before the Presbytery of Ohio.

The amends sought in each complaint is for the Assembly to direct the Presbytery of Ohio to proceed to trial for each of the three charges. If the General Assembly sustains any or all of the complaints, the Presbytery will have to proceed to try the case(s). If the Assembly denies all of the complaints, the Presbytery will be upheld and the matter will be concluded.

It should be noted that these same three complaints on appeal, essentially, were brought to the 83rd General Assembly on appeal. The 83rd General Assembly adopted the following motion with respect to the complaints on appeal: "that the General Assembly advise the complainants they may submit their complaints on appeal to the 84th General Assembly" (citing two grounds—"1. The late submission of the complaints on appeal make due consideration of them a challenge at this Assembly. 2. Accordingly, more equitable consideration of the complaints would be possible at the next General Assembly, should the complainants determine to submit them;" *Minutes of the 83rd General Assembly*, p. 22). By its filing on March 20, 2017, the appellants thereby took up the invitation of the 83rd General Assembly and brought these same complaints on appeal to the 84th General Assembly. The reason that the Committee on Appeals and Complaints points out that the complaints on appeal brought to this 84th General Assembly are "essentially" or "substantively" the same as that which was brought to the 83rd General Assembly is that three non-material differences obtain: Mr. Mahlen's name and address have been removed from the letterhead, because he has taken another call; the date of the appeal now appears as March 20, 2017; and the section in the appeal to the 83rd General Assembly entitled "The Timeliness of the Appeals" does not appear in the appeal to the 84th General Assembly (as that is not relevant in the appeal to the 84th General Assembly). The CAC does not deem these differences to make any material difference and has carefully compared the complaints on appeal brought to the 84th General Assembly to the ones brought to the 83rd General Assembly and can certify and testify that, apart from these three non-material differences, the complaints on appeal are identical.

B. CHRONOLOGY

1. February 16, 2015 – The Clerk of the Presbytery of Ohio receives an email communication with charges and specifications against the Rev. Mark Garcia from the Clerk of Session of Grace OPC (Sewickley, PA), requesting that the Presbytery of Ohio institute judicial process.

2. March 13–14, 2015 – At its spring stated meeting, the charges and specifications against the Rev. Mark Garcia are formally signed and filed by Mr. James Gidley and Mr. Toby Meyer. The Presbytery of Ohio determines to erect a special committee to conduct the preliminary investigation (per BD III.7.a) and to report back to the Presbytery at the 2015 Fall

Stated Meeting.

3. October 16–17, 2015 – At its fall stated meeting, after hearing the special committee's report, the Presbytery of Ohio determines that judicial process shall not be instituted.

4. January 15, 2016 – The Clerk of the Presbytery of Ohio receives an email communication with three complaints from the Clerk of the Session of Grace OPC (Sewickley, PA), alleging failure on the part of the Presbytery of Ohio to institute judicial process against the Rev. Mark Garcia.

5. March 11–12, 2016 – At its spring stated meeting, the Presbytery of Ohio denies each of the three complaints brought by the session of Grace OPC (Sewickley, PA).

6. April 19, 2016 – The Clerk of the Presbytery of Ohio and the Stated Clerk of the General Assembly receive an email communication from the Clerk of the Session of Grace OPC (Sewickley, PA) with notification of intention to appeal to the General Assembly the three complaints denied by the POH on March 11 2016.

7. April 27, 2016 – The Clerk of the General Assembly receives an email communication from the Session of Grace OPC (Sewickley, PA) with the appeal of the three complaints and with the request for the General Assembly to suspend Standing Rule V.12 with respect to the deadline for filing a complaint 8 weeks prior to the Assembly (i.e., April 13, 2016).

8. June 10, 2016 – The 83rd General Assembly determines to invite the Appellants to bring the complaints on appeal to the 84th General Assembly if they desire to submit them for adjudication.

9. March 20, 2017 – The Clerk of the Session of Grace OPC (Sewickley, PA) files an appeal of the same three complaints brought to the 83rd General Assembly (with the non-substantive changes noted in Section A, above) with the Clerk of the General Assembly.

C. RECOMMENDATION

That the complaints on appeal be found in order and properly before the Assembly.

IV. JUDICIAL APPEAL OF REV. MATTHEW W. KINGSBURY FROM THE JUDGMENT OF THE PRESBYTERY OF THE DAKOTAS (OPC)

A. SUMMARY AND OBSERVATIONS

Appeal 5 is a judicial appeal, brought by the Rev. Matthew W. Kingsbury from the judgment of the Presbytery of the Dakotas in finding him guilty of breaking the ninth commandment by the public offense of reviling the Rev. Kevin Swanson and the presbytery's subsequent proposed censure of rebuke of Mr. Kingsbury.

The charge against Mr. Kingsbury arises from a series of reviews of Mr. Swanson's book, *Apostate*, which reviews were posted by Mr. Kingsbury on his blog from July 2014 to January 2016. Mr. Wallace, in January 2016, became aware of the reviews and sought to

persuade Mr. Kingsbury to retract some language used therein. In March 2016, the Salt Lake City session, of which Mr. Wallace is a member, requested the presbytery consider charging Mr. Kingsbury with breaking the ninth commandment by slandering Mr. Swanson in the reviews. In April 2016, the presbytery's Judicial Advisory Committee, with others (including Mr. Wallace), met with Mr. Kingsbury in an apparent effort to resolve the matter without bringing charges. On September 20, 2016, Messrs. Wallace and King presented a charge against Mr. Kingsbury, alleging his violation of the ninth commandment. On September 27, 2016, the presbytery's Judicial Advisory Committee, with others (including Messrs. Wallace and King), met again with Mr. Kingsbury regarding the charge as it was then composed. On September 28, 2016, the presbytery took action to urge Mr. Kingsbury to retract some language used in reference to Mr. Swanson. On December 19, 2016, Messrs. Kingsbury and Reynolds filed a complaint against the presbytery for having taken action to urge him to retract language. On February 1, 2017, Messrs. Wallace and King presented the charge against Mr. Kingsbury in a slightly revised form. During February 2017, the Judicial Advisory Committee considered the complaint of Messrs. Kingsbury and Reynolds and conducted a preliminary investigation regarding the charge; the Committee determined to recommend that Presbytery rescind the action against which complaint was made and to recommend that the charge is in order and serious enough to warrant trial. At a special meeting on March 16, 2017, the presbytery determined to return the charge to the Judicial Advisory Committee to perfect the charge. On March 23, 2017, the presbytery continued its special meeting of March 16, approved the charge in its final form, and held the first meeting of trial. The second meeting of trial was held during the stated meeting of Presbytery on April 4-5, 2017, as a result of which Presbytery found Mr. Kingsbury guilty of the charge, proposing the censure of rebuke, from which judgment of guilt Mr. Kingsbury now appeals to the General Assembly. At the same meeting of April 4-5, 2017, the presbytery responded to the then pending complaint of Messrs. Kingsbury and Reynolds (regarding the action to urge Mr. Kingsbury to retract language) by rescinding the action.

Inasmuch as this case involves Messrs. Kingsbury and Swanson, it might be seen as related to the matter of Appeal 1 by circumstances, but it is a distinctly different case for the purpose of the Assembly. What comes to the Assembly here is, first, an appeal of a judicial case, not a complaint on appeal. Further, it involves different documentation and witnesses and proceeded independently of the matter of the complaint regarding the dismissed charges against Mr. Swanson. While the General Assembly does not retry the case, it must consider whether the presbytery erred in its process of the case, as specified in the appeal. See BD VII.6 for the possibilities open to the Assembly in its disposition of the appeal

A final note regarding this appeal: the judgment of the presbytery was rendered on April 5, which was the date when appeals were due to be submitted to the stated clerk of the Assembly. The appeal was submitted in final form on April 8, 2017, with notice of intent to appeal sent previously. Consequently, the Assembly must determine to suspend Standing Rule V.13, in order to consider the appeal.

B. CHRONOLOGY

1. July 1, 2014 to January 25, 2016 – Mr. Kingsbury posts a series of reviews of Mr. Swanson's book *Apostate* on his blog, "The Presbyterian Curmudgeon" (http://presbyteriancurmudgeon.blogspot.com).

2. January 2016 – Mr. Wallace becomes aware of Mr. Kingsbury's reviews and seeks to persuade Mr. Kingsbury to retract some of the language he has used about Mr.

Swanson.

3. March 30, 2016 – The Salt Lake City session sends a letter to Presbytery requesting that the Presbytery consider charging Mr. Kingsbury with breaking the ninth commandment by slandering Mr. Swanson in Mr. Kingsbury's posted series of reviews of the book *Apostate*.

4. April 6, 2016 – The Judicial Advisory Committee (Messrs. Prentice, King, and Allison) and Messrs. Coppes, Thurston, and Wallace meet with Mr. Kingsbury to discuss the letter from the Salt Lake City session and seek to persuade him to retract some of the language he has used about Mr. Swanson. Mr. Kingsbury indicates that he will consider the matter.

5. September 20, 2016 – Messrs. Wallace and King present a charge against Mr. Kingsbury of breaking the ninth commandment by reviling Mr. Swanson in Mr. Kingsbury's posted series of reviews of the book *Apostate* and in his words about Mr. Swanson in the meeting on April 6, 2016.

6. September 27, 2016 – The Judicial Advisory Committee (Messrs. Prentice and Allison) and Messrs. Coppes, King, Thurston, Wallace, and Williamson meet with Mr. Kingsbury regarding the charge brought by Messrs. Wallace and King and what changes he has made since April 6, 2016. Mr. Reed was also present at Mr. Kingsbury's request. In response to criticisms from Mr. Kingsbury, Messrs. Wallace and King agree to make slight revisions to the charge. Mr. Kingsbury reports that he has changed a few words in his written reviews. The Committee and Messrs. Coppes, King, Thurston, Wallace, and Williamson urge Mr. Kingsbury to retract some of the language he has used about Mr. Swanson. Mr. Kingsbury says that he will consider the matter further. Mr. Williamson is added to the Judicial Advisory Committee. The Committee and Messrs. Wallace and King agree to wait while Mr. Kingsbury considers the matter further.

7. September 28, 2016 – Presbytery urges Mr. Kingsbury to retract some of the language he has used about Mr. Swanson.

8. December 19, 2016 – Messrs. Kingsbury and Reynolds complain against the action of the Presbytery urging Mr. Kingsbury to retract some of the language he has used about Mr. Swanson and ask Presbytery to rescind that action.

9. February 1, 2017 – Messrs. Wallace and King present a charge against Mr. Kingsbury with a few words revised.

10. February 2017 – The Judicial Advisory Committee (Williamson, Prentice, Banks, and Allison) considers the complaint and recommends that Presbytery rescind the action complained against. The Judicial Advisory Committee conducts a preliminary investigation of the revised charge submitted by Messrs. Wallace and King to determine whether judicial process shall be instituted and finds the charge in order and serious enough to warrant a trial.

11. March 3, 2017 – A special meeting of Presbytery is called for March 16, 2017, in Denver, Colorado, to review the findings of the Judicial Advisory Committee, approve the form of the charge and specifications, fix the time, date, and place for the trial of the case, and hold the first meeting of the trial, along with items germane.

12. March 16, 2017 – Presbytery holds a special meeting and decides to return the charge to the Judicial Advisory Committee to work with Messrs. Wallace and King to perfect the charge and bring it back to Presbytery. Presbytery recesses until March 23, 2017.

13. March 23, 2017 – The special meeting of Presbytery reconvenes and approves the charge and specifications, holds the first meeting of the trial, and sets the second meeting of the trial for the stated meeting on Tuesday, April 4, 2017, after the appointment of temporary committees.

14. April 4–5, 2017 – Presbytery holds the second meeting of the trial and finds Mr. Kingsbury guilty of the charge and all three specifications. Presbytery proposes to pronounce the censure of rebuke. Presbytery responds to the complaint by rescinding the action taken on September 28, 2016.

15. April 8, 2017 – Mr. Kingsbury appeals to the General Assembly from the judgment of the Presbytery.

C. RECOMMENDATION

That the appeal be found in order and properly before the Assembly.

V. BUDGET

The Committee has proposed that a budget of $3500 be considered for its work in the forthcoming year.

Note: If the proposed amendment to the Standing Rules X.2.b is not adopted at this Assembly, the above budget proposal will be modified.

VI. ELECTIONS

The term of Mr. Willet (PSE) expires at this Assembly, as does that of Mr. Crumplar (PMA, Alternate, elected yearly). Other members of the Committee are Messrs. Mallin (PCT&SNY, class of 2019) and Strange (PMW, class of 2018).

Note: If the proposed amendment to the Standing Rules X.2.b is adopted at this Assembly, two additional elections will need to be held, one for each of the classes of 2019 and 2020. All those serving must be members of different (i.e., six) presbyteries.

John W. Mallin, Chairman
Committee on Appeals and Complaints

REPORT OF THE COMMITTEE ON CHAPLAINS AND MILITARY PERSONNEL

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I. THE COMMITTEE

A. Meetings

The Committee met five times during the past year by conference call. Messrs. Michael C. Cloy, Richard M. Dickinson, Michael W. Jennings, Mr. Cornelius Johnson, Mark W. Rogers, and Christopher H. Wisdom participated in telephone conference meetings on 30 September 2016, 19 November 2016, 14 January 2017, and 15 April 2017. Messrs Cloy, Dickinson, Jennings, Rogers, and Wisdom participated in the telephone conference on 18 March 2017. Mr. Cornelius Johnson was absent from the 18 March 2017 due to prior military commitment. The 40th Annual Meeting of the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCCMP) was held on 21-22 February 2017 in Atlanta, GA. Messrs. Cloy, Jennings, and Johnson were present as OPC CCMP commissioners and Mr. Rogers was present as an alternate commissioner.

B. Officers

At the 30 September 2016 meeting, Mr. Dickinson was elected Chairman; Mr. Rogers, Vice Chairman; and Mr. Jennings, Secretary.

II. ROLL OF CHAPLAINS

As of 01 January 2017, the PRCC endorses six Orthodox Presbyterian chaplains serving on active duty, six serving in the Reserves or National Guard, and four serving as civilian chaplains. This includes one chaplain who is both a civilian and National Guard. The PRCC also endorses three civilian chaplains at their own request. In addition, the OPC has three unendorsed civilian chaplains, eight retired military chaplains and one retired civilian chaplain.

A. Endorsed Chaplains Serving on Active Duty and their Presbyteries:

LCDR John A. Carter, CHC, USN	Southern California
CH (CPT) David M. DeRienzo, USA	New York and New England
Ch (Capt.) C. Phillip Hollstein III, USAF	Southern California
LT Cornelius Johnson, CHC, USN	New Jersey
CDR Timothy J. Power, CHC, USN	Southern California

B. Endorsed Chaplains Serving in Active Reserves or National Guard and their Presbyteries:

Rev. Andrew R. Barshinger, 1LT, USAR	New Jersey
CH (MAJ) Paul T. Berghaus, USA	Midwest
Rev. Kyle N. Brown, CPT, USAR	Central Pennsylvania
Rev. Kenny R. Honken, MAJ, SDARNG	Midwest
Rev. Benjamin W. Johnson, Maj., USAFR	Michigan and Ontario
Rev. Michael L. Myers, CPT, GAARNG	Southeast
Rev. Stephen L. Roberts, CPT, USAR	Midwest

C. Endorsed Civilian Chaplains and their Presbyteries (Endorsement Required):

Rev. Gordon H. Cook Jr., Mid Coast Hospital, Brunswick ME (part-time, unpaid volunteer, endorsed, endorsement required)	New York and New England
Rev. Kenny R. Honken, Dept of Corrections, MI (also Reserves) (full-time, paid, endorsed, endorsement required)	Midwest
Rev. Charles A. McIlhenny, various Los Angeles County CA hospitals (full-time, paid, endorsed, endorsement required)	Southern California
Rev. Ralph A. Rebandt II, Farmington Hills Police Dept, Farmington MI (part-time, not paid, endorsed, endorsement required)	Michigan and Ontario

D. Endorsed Civilian Chaplain and their Presbyteries (Endorsement Requested by Chaplain)

Rev. David P. Bush, Tuolumne County Sheriff's Department; Sonora Police Department CA (part-time, not paid, endorsed, endorsement not required)	Northern California
Rev. Richard M. Dickinson, retired, chaplain at-large in Maine (part-time, not paid, endorsed,	

endorsement not required)	New York and New England
Rev. Robert B. Needham, Kings County Sheriff's Department, CA (part-time, not paid, endorsed, endorsement not required)	Northern California

E. Unendorsed Civilian Chaplains and their Presbyteries:

The Rev. Bruce L. Prentice, Bismarck Police Dept., Bismarck ND (part-time, not paid, endorsement not required)	Dakotas
The Rev. Richard A. Shaw, Spring House Estates Retirement Community, Lower Gwynedd PA (full-time, paid, endorsement not required)	Philadelphia
Rev. Douglas W. Snyder, Indiana University of PA, Indiana PA (part-time, not paid, endorsement not required)	Ohio

F. Retired Chaplains:

Rev. Richard M. Dickinson, LtCol, Ch, Maine Air NG Ret.
Rev. Jonathan C. Gibbs III, COL, USA Ret.
Rev. Robert B. Needham, CDR, CHC, USN Ret.
Rev. Stephen L. Parker, LCDR, CHC, USNR Ret.
Rev. Stephen L. Phillips, Civilian (retired 01 January 2017)
Rev. Earl W. Vanderhoff, MAJ, CH, USA Ret
Rev. Douglas M. Withington, CDR, CHC, USNR Ret.
Rev. Christopher H. Wisdom, COL, USA Ret.

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. PRCC Contributions and Budgets

1. Contributions to the PRCC from designated gifts, denominational dues, and other sources increased from $408,054 to $415,677 in 2016. Denomination contribution from OPC dues increased from $11,400 to $11,900 in 2016. Contributions from OPC churches and individuals to support chaplain ministries decreased from $5,451 to $5,300 in 2016. In 2016 the Commission Approved Budget was $482,293 and the Working Budget was $461,293. Actual 2016 expenses were $458,367.

The Commission approved the following budgets:

2017 Revised Budget	$500,867
2017 Proposed Working Budget	$479,267
2018 Proposed Budget	$510,988

2. The Commission continues to follow the financial schedule presented below for denominational assessment for all chaplains requiring an endorsement (approved in 2015 and previously presented to the 82nd GA):

Denominational Contribution Plan for Chaplains Requiring an Endorsement						
	2014	**2015**	**2016**	**2017**	**2018**	**2019**
Military	$500	$600	$700	$800	$900	$1000
Federal Gov't (V.A. / BOP)	$500	$600	$700	$800	$900	$1000
Civ. Endorsement Required / Board Certified (BCC)	$500	$600	$700	$800	$900	$1000

3. The Commission continues to follow the financial schedule presented below for denominational assessment for civilian chaplains requesting an endorsement (approved in 2015 and previously presented to the 82nd GA):

Denominational Contribution Plan for Civilian Chaplains Requesting an Endorsement		
	2015	**2016+**
Full Time	$300	$350
Part Time	$150	$200
Volunteer	$75	$100

B. PRCC Chaplain Dues Assessed

As of 01 January 2015, the PRCC assesses endorsed and paid chaplains at the following rates:

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 requiring endorsement are 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. PRCC Executive Director

Chaplain (BG) USA, Ret., Douglas Lee continues as Executive Director of PRCC

and Chaplain Endorser through August 2017. Dr. James Carter will replace BG Lee as Executive Director and Chaplain Endorser starting 01 September 2017. Dr. Carter is a retired Army Chaplain (Colonel) and PCA church planter, currently serving as Senior Pastor of the New Presbyterian Church in South Florida.

C. PRCC Associate Directors

The Commission elected Associate Directors David Tubley, Mack Griffith, and Del Farris to one-year terms. Mr. Gary L. Hitzfeld continues to serve as Associate Director, assistant to the Executive Director.

D. PRCC Commissioners in 2017

OPC Commissioners to the 40th Annual Meeting of the PRCC were Messrs. Cloy, Jennings, and Johnson, with Mr. Rogers attending as alternate.

E. Next PRCC Annual Meeting

The 41st annual meeting of the PRCCMP is scheduled to meet in Atlanta, GA on 20 and 21 February 2018.

F. Other PRCC Actions:

1. The Chairman disestablished the Executive Search Committee.

2. The Commission asked members to enquire as to their level of liability coverage under their denomination's directors and officers insurance for matters related to PRCC involvement.

3. The Commission's February 2015 adoption of changes to Article VI of the CONSTITUTION (see minutes page 115, 25 February 2015) has been implemented now that all member denominations' General Assemblies/Synods have ratified the changes.

4. The Commission approved a new Authorization and Release form for use by the Executive Director to be completed by all PRCC-endorsed military and civilian chaplains. It will be required for all new endorsed chaplains and optional for all existing endorsed chaplains.

5. The Commission approved a new form for Presbyteries/Classes or Synods/Denominations to acknowledge, affirm, and approve the chaplain ministry of all new chaplain candidates who will be endorsed by the PRCC. This will be used to amend the current letter of standing provided by the clerks of Presbyteries/Classes to the PRCC.

6. The Chairman established a Study Committee to keep member denominations informed of significant developments, trends, issues, and problems concerning men and women serving in the Armed Forces.

7. The Chairman established a Study Committee to review the Executive Director's draft revision of Section VI. Religious Ministry and Sexuality of the PRCCMP Policy Manual.

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 and Mobilized Reserves and Guard	
CH (MAJ) Paul T. Berghaus, USA	Grace OPC, Hanover Park IL; New Hope OPC, Hanford CA; Redeemer PC, Birmingham AL
LCDR John A. Carter, CHC, USN	Harvest OPC, Vista CA; Providence OPC, Temecula CA;
CH (CPT) David M. DeRienzo	Second Parish OPC, Portland ME
Ch (Capt.) C. Phillip Hollstein III USAF	Westminster OPC, Westminster CA
LT Cornelius Johnson, USN	Big Ridge Presbyterian, Wise VA; Dickerson First Presbyterian, Haysi VA
CDR Timothy J. Power, CHC, USN	Calvary Community Church (OPC), Phillipsburg, NJ; Covenant Presbyterian (PCA), Jacksonville NC

V. BUDGET

A. Standing Committee Budget

The Committee requests a Fiscal Year 2018 budget of $5,000.00 for travel and lodging to enable the members of the Committee to attend the annual meeting of the PRCC in Atlanta in February 2018 and the meeting of the Committee to be held following that meeting.

B. Chaplain Support

The Committee requests that OPC financial support for the PRCC for Fiscal Year 2018 be provided at the annual rates shown in section III.A.2 and III.A.3 above for a total of $13,800.00. This covers the 18 chaplains endorsed by the PRCC on the OPC rolls as of 01 January 2017, including 15 chaplains who require endorsement (6 active duty military, 5 reserve military, and 4 civilian chaplains who require endorsement) and 3 part-time civilian chaplains who request endorsement.

VI. RECOMMENDATION

There are no recommendations at this time.

VII. ELECTIONS

The terms of Messrs. Jennings and Rogers expire at this Assembly. Two members need to be elected to the class of 2020.

The current classes are:
Class of 2017 – Michael W. Jennings; Mark W. Rogers
Class of 2018 – Michael C. Cloy; Cornelius Johnson
Class of 2019 – Richard M. Dickinson; Christopher H. Wisdom

REPORT OF THE HISTORIAN

This year there will be many opportunities for Orthodox Presbyterians to commemorate the 500th anniversary of the launch of the Protestant Reformation. Books, seminars, conferences, and tours are planned around the October 31 anniversary. But we should not let Martin Luther's hammer on the Wittenberg door obscure another important anniversary for American Presbyterians. Fifty years ago the United Presbyterian Church in the USA adopted the Confession of 1967.

The Confession of 1967 (commonly abbreviated C-67) was the culmination of nearly a century of momentum for substantial confessional revision in northern Presbyterianism. Although the church resisted major revisions to the confession at the turn of the twentieth century, the clamor for change regained popularity at the time of the 1958 merger with the United Presbyterian Church of North America. The upshot of a decade of committee work was a new confessional statement, at the heart of which was the call for reconciliation. This was not the reconciliation of a holy God with sinners through the mediation of Christ. Rather, in the spirit of the turbulent decade in which it was written, this was a call for faithfulness in "healing the enmities of mankind." A four-fold social reconciliation specifically decried discrimination, militarism, poverty, and "sexual anarchy." (Some conservatives came to embrace the last as a defense of biblical morality.)

The Confession of 1967 was added to the denomination's newly created "Book of Confessions," a collection that included ancient creeds (Apostles' and Nicene), Reformation creeds (the Scottish Confession, Heidelberg Catechism, Second Helvetic Confession, and the Westminster Confession and the Shorter Catechism), and another twentieth century statement, the Barmen Declaration of 1934. (Perhaps in order to keep this book from becoming too large, the Westminster Larger Catechism was removed from the constitution of the church.) This collection would not advance confessional consciousness in the mainline church. Instead, creedal "expansion" served as testimony that more confessions fostered thinning confessionalism. The collection hardly presented a coherent witness; in fact, the Confession of 1967 abandoned the infallibility of Scripture and the resurrection of Christ in favor of the findings of modern higher biblical criticism. Rather than describe the faith once for all delivered to the saints, the book was designed to instruct American Presbyterians that no single creed could capture the fullness of the Christian faith. These creeds, embedded in their own particular historical circumstances, were not binding constitutional claims; instead they served as guidance on how the church could be faithful today in its different culture and calling. The effect, in the words of Cornelius Van Til, was a "book of discord." As Edmund Clowney observed, 1967 marked the creation of a "creedal museum" and the point when the northern Presbyterian Church effectively ceased to be a confessional body (which extended to southern Presbyterians with the mainline Presbyterian reunion in 1983).

Evangelicals in the UPCUSA were divided over C-67. Industrialist, philanthropist, and Presbyterian layman J. Howard Pew led the charge that the church was aggressively pursuing the social gospel. Others, such as the renewal group, Presbyterians United for Biblical Concerns, strained to find elements in the confession that were "catholic, evangelical, and Reformed."

Among the voices of protest none was more theatrical than Carl McIntire, leader of the Bible Presbyterian Church, who drove a hearse around the streets of Portland, Oregon (where the 179th General Assembly met to adopt C-67) in order to mourn "the death of a church." In a book he published by that title in that year, McIntire charged that Presbyterians had become

"agents of revolution" against the fundamentals of the faith. (McIntire also dismissed the OPC for abandoning the defense the American Presbyterian tradition, having exchanged that heritage for "decidedly Christian Reformed traditions.")

In the OPC, Clowney and Van Til led a pamphlet war on C-67, joined by some twenty articles on the subject in the *Presbyterian Guardian.* In a sense, the OPC welcomed the Confession of 1967 as a clarifying moment for conservatives in the PCUSA. As the false teaching of the Auburn Affirmation of 1923 at last achieved confessional status, the agenda of modernism in the church was laid completely bare. Francis Mahaffey wrote in the *Guardian*: "We may well be grateful for the adoption of the 1967 Confession by the United Presbyterian Church. For now it will become abundantly clear that this church has both officially and actually repudiated historic Christianity and in its place has substituted the religion of secularism. Well may we urge the true sheep of Christ to separate themselves from this church which has clearly repudiated historic Christianity."

Calvin Cummings raised the question in a pamphlet produced by the Committee on Christian Education, *Can a Christian Live with the Confession of 1967?* In the end, most Presbyterian evangelicals answered Cummings's question in the affirmative. The exodus from the mainline consisted of a mere handful of churches, because most mainline conservatives had already abandoned a Reformed confessional mindset, and their willingness to stay in the mainline church transformed their polity into functional independence.

The 34th General Assembly of the OPC, meeting in Long Beach, California in April 1967, approved a statement rejecting the claim that the new confession was catholic, evangelical, and reformed: "The Confession of 1967 is not catholic, for it releases the church from that subjection to apostolic authority in the Scripture which is the hallmark of catholicity; it is not evangelical, for it both obscures the gospel and omits the sovereign work of God by which salvation is wrought and attested; it is neither Presbyterian nor Reformed for it denies the necessity of maintaining any system of doctrine or government in the church."

The statement concluded in language reminiscent of the Protestant reformers:

> The Orthodox Presbyterian Church, humbled by its own sins and shortcomings, expresses its profound concern for those who are compelled to choose between the authority of the Holy Spirit speaking in the Word of God written and the authority of men speaking in ecclesiastical councils. The Church grieves over the multiplying confusion in the professing church of our time and yearns for the open manifestation of the unity in Christ of all who submit themselves to the Lord and to the rule of his Word and Spirit.

Five hundred years after the Reformation, many evangelicals are asking whether the Reformation is over. The popularity of that sentiment may owe in part to fifty-year old events. Contemporary proponents of historicizing the confessions of historic Protestantism bear similarity to the enthusiasm that accompanied the Confession of 1967. Orthodox Presbyterians must resist that temptation. We will testify to the ongoing importance of the Protestant Reformation in 2017 to the extent that we honor and not jettison our Reformed confessional heritage.

Respectfully submitted,

John R. Muether

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I. ADMINISTRATION

A. Committee Membership

Class of 2017: The Rev. Danny E. Olinger and Dr. David C. Noe
Class of 2018: The Rev. Chad E. Bond
Class of 2019: The Rev. Brian L. DeJong

B. Officers

President—Mr. Olinger
Vice-President—Mr. Noe
Secretary—Mr. DeJong
Treasurer—Mr. Bond

C. 2016 Meetings

The Committee met on March 31, 2016 (via teleconference) and on August 29, 2016 (in Willow Grove, Penna.). In addition, the Committee conducted a work day in the Grace Mullen Archives Room on August 30, 2016.

II. 2016 ACTIVITIES

A. Women of the OPC: Video Vignettes

The Committee produced brief videos that ran each day during the 83rd General

Assembly in 2016 that honored the service of women in the OPC, including Betty Andrews, Mabel Danzeizen, Dora Duff, Grace Hard, and Charlotte Kuschke. The vignettes are available for viewing on OPC.org. The Committee acknowledges with thanks the work of Miss Katherine Olinger in the production of these vignettes.

B. Choosing the Good Portion

June 2016 saw the publication of *Choosing the Good Portion: Women of the Orthodox Presbyterian Church,* edited by Patricia C. Clawson and Diane L. Olinger. This is a collection of stories about many women who have made important contributions to the life of the OPC over the past 80 years, with contributions from 55 women in the church. The Committee has been gratified by the warm reception and strong sales the book has received throughout the denomination.

The Committee was thankful for the museum-quality display that was prepared for the 83rd General Assembly by Ms. Abigail Harting, to celebrate the launching of this book.

C. OPC Congregational Register

The Committee published a second edition of the Congregational Register of the Orthodox Presbyterian Church, bound together with the 2016 Ministerial Register produced by the stated clerk.

D. The Reformation Then and Now

The Committee commissioned a series of articles from a variety of OPC authors for *New Horizons* in celebration of the 500th anniversary of the Reformation in 2017. Begun in October 2016, the series will continue until October 2017, after which the Committee plans to publish the essays in a small book suitable for adult Sunday school classes.

E. Today in OPC History

The Committee continued to add entries to this daily feature on opc.org which it began in 2014. It is grateful for several guest contributors to some new entries, and it is always eager to solicit additional milestones and events in the church's history to commemorate in this way.

III. PLANS FOR 2017

A. E.J. Young Biography

The Committee expects to release *For Me to Live Is Christ,* a biography of Edward J. Young by his son, Davis Young, in the summer of 2017.

B. Turning Points in American Presbyterian History

The Committee plans to publish into a small book the fourteen articles on "Turning Points in Presbyterian History" by D. G. Hart and John Muether that were published in *New Horizons* in 2005–2006.

C. Electronic Version of the OPC Minutes

The Committee has been in discussion with the Stated Clerk in his project to compile electronic minutes of the General Assemblies of the Orthodox Presbyterian Church (from 1936 to the present) into a single, searchable format. The Committee is eager to work with him in making this available in 2017 and updated annually, and it concurs with his plan to omit, for security reasons, the report of the Committee on Foreign Missions and the Index of Ministers and their addresses for minutes from 1990 to the present.

IV. BOOKS

A. Available Titles

Lest We Forget (1986)
The Presbyterian Conflict (reprinted 1992)
OPC Video History (1995)
Fighting the Good Fight (1995)
For a Testimony (reprinted 2000)
History for a Pilgrim People (2002)
J. Gresham Machen (reprinted 2004)
OPC Video History DVD (2005)
God-Breathed Scripture (reprinted 2007)
Cornelius Van Til (2008)
Between the Times (2011)
Confident of Better Things (2011)
Choosing the Good Portion (2016)

B. Out of Print

The Orthodox Presbyterian Church, 1936-1986 (1986)
Pressing Towards the Mark (1986)
J. Gresham Machen: A Silhouette (reprinted 2002)

V. FINANCES

At the end of the 2016 calendar year, the Committee had $11,005 in its "Book Fund" and $173,150 in reserves.

A. General Assembly Operation Fund

	2016 Budget	**2016 Actual**	**2017 Budget**
Historian	$2,400	$2,400	$2,400
Book Sales/Service	1,000	1,511	1,000
Travel	4,500	3,127	4,000
Administrative	3,000	3,834	1,000
Archival	18,000	16,950	17,000
Total	$28,900	$27,822	$25,400

B. Proposed Budget 2018

	2018 Proposed
Historian	$2,400
Books Sales/Service	1,000
Travel	4,000
Administrative	1,500

Archival	$18,500
Total	$27,400

VI. ELECTION

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 2020 is to be elected by this Assembly. The present composition of the Committee is as follows:

Class of 2017	Minister: Danny E. Olinger
	Ruling Elder: David C. Noe
Class of 2018	Minister: Chad E. Bond
Class of 2019	Minister: Brian L. De Jong

The terms of Mr. Olinger and Dr. Noe expire at this Assembly.

REPORT OF THE COMMITTEE TO VISIT THE PRESBYTERY OF THE NORTHWEST

I. COMMITTEE MANDATE AND COMPOSITION

The eighty-first General Assembly (June 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, Moderator A. Craig Troxel appointed Messrs. Dale A. Van Dyke, Bruce H. Hollister, and Stephen J. Oharek, with Jonathan B. Falk as the alternate.

At its September 2014 fall stated meeting, the Presbytery of the Northwest voted to invite the special committee to visit them.

The eighty-second General Assembly (June 2015) of the OPC approved additional funding for the continuing labors of the special committee.

At its April 2016 spring stated meeting, the Presbytery of the Northwest requested the General Assembly "to continue the Committee to Visit the Presbytery of the Northwest for one more year, on a standby basis, to provide counsel as may be requested, by the Presbytery, sessions, or individuals, with the understanding that any travel to the Northwest would be undertaken by the request of the Presbytery, with the Presbytery assuming the costs thereof."

The eighty-third General Assembly (June 2016) of the OPC approved the request of the Presbytery of the Northwest from its April 2016 meeting, and the special committee was continued on standby.

II. COMMITTEE WORK

For an overview of the committee's work from September 2014 until June 2016, plus its analysis of the conflict in the Presbytery of the Northwest, the reader is referred to the minutes of the Eighty-third General Assembly (June 2016) of the OPC.

Since it was placed on standby in June 2016, the committee has been mostly idle, fielding only a few phone calls and emails.

This committee believes that, in the absence of any request from the Presbytery of the Northwest, it would be well for this special committee to be dissolved.

III. RECOMMENDATION

That the special committee be dissolved.

REPORT OF THE COMMITTEE ON CANADIAN MATTERS

I. Introduction

The Presbytery of the Northwest presented an Overture to the 82nd General Assembly, which read:

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 … 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.

In response, the 82nd General Assembly established a Special Committee on Canadian Matters (hereinafter, Committee), mandated "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." (Minutes of the 82nd General Assembly, Paragraph 123)

The Committee was appointed by the moderator of the 82nd G.A, Rev. Archibald Allison, and consists of Rev. Dr. Leonard J. Coppes (minister, chairman), Rev. Douglas L. Bylsma (Canadian minister, clerk), Rev. Glenn D. Jerrell (regional home missionary, Presbytery of Michigan and Ontario), Mr. David L. Welliver (elder, Presbytery of the Midwest), and Rev. Iain A.M. Wright (minister, Presbytery of the Midwest).

In the course of our meetings, the Committee discussed relevant issues with Rev. Larry E. Wilson (OPC minister serving the congregation of Redeemer OPC in Airdrie, Alberta), Mr. David Haney, Rev. Ben Westerveld, and Mr. Mark Bube. Mr. Wilson was instrumental in raising important issues including financial matters and the future of Canadian involvement. Mr. Haney advised us in several matters pertaining to the work of the Committee. Mr. Westerveld described his situation as a minister laboring in another (Canadian) denomination and the reception he has received as a foreigner ministering in their midst. Mr. Bube provided helpful insights relating to the ecumenical issues involved with the Reformed Churches in Canada and suggestions regarding the OPCs work within the country. He also gave the Committee helpful suggestions regarding financial considerations.

The Committee also availed itself of the information within the four-way consultation report of the 2008 General Assembly (Minutes of the 75th General Assembly, Appendix 4).

The Committee provided an interim report to the 83rd General Assembly and was granted permission to continue its labors.

II. Synopsis

The Committee humbly submits the following summary of issues and considerations:

A. Financial

1. The Canada Revenue Agency (CRA) requires that a registered Canadian charity control all funds travelling out of the country and their allocations afterwards.

2. Due to the CRA's requirements, Canadian churches can no longer simply sup-

port the G.A. ministries, such as Worldwide Outreach. Rather, Canadian churches can support specific projects and the CRA requires supporting documentation to show that the funds were used where allocated.

3. Some of the Canadian churches hold funds allocated to the OPC in the United States, yet it has not been possible to transfer those funds.

4. The primary financial question before the Committee is: how can the Orthodox Presbyterian Church satisfy both OPC polity and CRA requirements? (See Recommendation III.C below.)

B. Ecclesiastical

1. The General Assembly established this *ad hoc* Committee, in part, to give recommendations regarding the Presbytery of the Northwest's (PNW) overture to the 82nd G.A. Initially, the Committee considered a recommendation to the G.A. simply to expand the boundaries of the PNW to include Alberta and British Columbia. Under consideration was that as soon as the boundaries of a particular Presbytery are extended, the Presbytery would sense its calling to seek to expand the OPC within their new geographical boundary. Moreover, simply to annex a congregation to an existing Presbytery might curb the zeal for expansion into new regions.

2. The Canadian churches are not offended by a predominately American OPC. Had the OPC had in its title "of America," the Canadian churches would likely balk a little. Having said that, the Canadian congregations self-identify as both OPC and Canadian. Canada does not see itself as an annex of the United States.

3. Presently, a Canadian presbytery is not feasible. Bringing all the congregations and mission works, however, together into one presbytery begins to lay a foundation for a future Canadian presbytery and potentially a Canadian OPC. (See Recommendations III. A, B, and C.)

C. Ecumenical

1. The Committee discussed an ecumenical matter regarding the NAPARC "Golden Rule Comity Agreement." Each individual future church plant would need to be reviewed to be sure that that church plant is being faithful to the Agreement. The denomination should also keep sister assemblies apprised of developments.

D. Other

1. The Committee encourages ministers who seek to labor in a Canadian congregation to consider the possibility of seeking permanent residency. If a non-Canadian pastor accepts a call to a Canadian congregation, the Committee would encourage consideration of dual citizenship. Dual citizenship also allows a pastor to contribute to the OPC pension fund.

III. Recommendations

A. That the Assembly establish a Joint Ministry Agreement consisting of eight members who shall be appointed by the Ontario Committee of the Presbytery of Michigan and Ontario (PMO). The eight members shall be ministers of the Word, ruling elders or deacons from within the OPC. The make-up of the Joint Ministry Agreement shall be agreeable to Canadian Revenue Agency rules for charities. The goal for this Agreement is to enable the Canadian

OPCs to participate in international gospel ministry.

Grounds:

1. The Canadian Revenue Agency does desire to see some sort of proportional representation that aligns with the level of financial support coming from any individual charity (Church congregation). The text of the CRA document on this states:

   "A charity must be able to establish that its share of authority and responsibility over a venture allows the charity to dictate, and account for, how its resources are used." (http:www.cra-arc.gc.ca/chrts-gvng/chrts/plcy/cgd/tsd-cnd-eng.html "6.3 Joint Venture Participant.")

   The CRA uses the following example regarding how proportional representation is exercised in practice:

   "The charity provides roughly 40% of the funding for the project and its representation on the venture's governing board is about 40% of the voting rights." (http:www.cra-arc.gc.ca/chrts-gvng/chrts/plcy/cgd/tsd-cnd-eng.html "example")
2. In Canada there are three OPC particular congregations and two mission works. Two of these congregations and both mission works are located in the Regional Church of Michigan and Ontario. The remaining congregation is in the Presbytery of the Northwest. The Agreement should cover all the congregations (particular congregations and mission works) in Canada irrespective of regional church boundaries. With a single presbytery as the appointing body the addition of other churches and mission works from within the OPC but in additional regional churches would not require re-drafting the Joint Ministry Agreement itself. A possible provision in the Agreement should cover the inclusion of new churches or missions.
3. The contributions of Canadians directly to Worldwide Outreach fall under CRA restrictions which remove charitable tax exemptions for those contributions going to the USA. The loss of tax exempt status would be true for Canadian individuals (donors) as well as the congregations corporately. The Committee has assumed that the loss of charitable tax protection would be poor stewardship as it diminishes the monies used for Worldwide Outreach.
4. This recommendation seeks to obey the civil government and maintain a working unity in the church.
5. The Joint Ministry Agreement should be established regardless of the disposition of Recommendations C & D below. Why? Monies already collected in the Canadian churches could be utilized in ministry sooner rather than later.
6. A positive impact of this Joint Ministry Agreement is to stimulate future giving within the existing congregations and mission works by giving them a mechanism to participate.
7. The Joint Ministry Agreement should facilitate a comprehensive giving of the churches to Christian Education, Home Missions, and Foreign Missions.

B. Recommend a budget of $3,000 for setting up the necessary structure for the Canadian OPC Joint Ministry Agreement.

C. Encourage the Committee on Home Missions and Church Extension (CHMCE) to consult with the Canadian Churches, the PMO, and the other Presbyteries to develop a way forward in a broader evangelization of Canada leading to the establishment of more churches and potentially OPC Canada.

Grounds:

1. Currently, PMO and PNW would be involved in this planning with CHMCE since they are the Presbyteries currently engaged in Canadian ministry. If Recommendation A (above) is adopted the Joint Ministry Agreement structure would be involved. If the direction of Recommendation D (below) was approved by PNW, PMO, and Airdrie, and a future GA approved the arrangement, it would change the way consultation is done with CHMCE.
2. The goal of this motion is to focus on expansion of the OPC in Canada.
3. We have begun in Canada, now we need to run.

D. The Assembly request Redeemer OPC (Airdrie, Alberta), and its Presbytery (Presbytery of the Northwest (PNW) to consider the wisdom and benefits of Redeemer OPC requesting transfer of the congregation to the Presbytery of Michigan and Ontario (PMO), and also, request the PMO to consider the acceptability of this transfer, and for the respective parties to communicate their rationales and preferred direction to each other, and if agreeable to all parties, encourage them to initiate and generate the appropriate overture and concurrence for consideration at the 85th GA (2018).

Grounds:

1. The unity of fellowship among ministers and elders who labor in the same context would be encouraging to each other and thus, to the whole church; losing the fellowship of PNW would overtime be replaced with continuing in the OPC and a closer working relationship with all the OPCs in Canada;
2. Though geographically Airdrie is nearer to the northwestern states of the US, transport structures make it easier to travel to Ontario;
3. The Committee desires to see a unified approach and plan for growing and increasing the number of Canadian churches, resulting in the development of a new presbytery in Canada;
4. The Committee is convinced that ecumenical commitments would be simpler if members of the OPC in Canada are in a single Presbytery;
    a. The Canadian congregations will benefit, as every congregation benefits, by being part of a mature regional church and its presbytery. The Canadian OPCs will gain by being in an established presbytery and reciprocally the OPC will benefit from the broadening experience of oversight in Canada;
    b. Depending on the Lord's prospering of the OPC's labors in Canada, the *ad hoc* Committee deliberately leaves open the question as to whether there should be a separate OPC in Canada.

E. That the Assembly dissolve the Special Committee on Canadian Matters.

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SUMMARY OF OPC STATISTICS FOR 2016

REGIONAL CHURCHES			COMMUNICANT MEMBERS								NONCOMMUNICANT MEMBERS							
				Added			Removed					Added		Removed				
Local Churches & Mission Works:	C	MW	Jan	Prof	Reaff	Xfer	Dcd	Dism	D&E	Dec	Jan	Bapt	Par	Prof	Dcd	Dism	D&E	Dec
CENTRAL PENNSYLVANIA	9	2	725	15	8	8	6	23	25	702	212	13	8	3	0	10	2	218
CENTRAL U.S.	4	0	190	4	2	4	0	53	4	143	66	5	2	0	0	20	0	53
CONNECTICUT & So. NEW YORK	6	0	447	4	7	13	1	13	23	434	99	16	2	2	0	6	11	98
DAKOTAS	16	2	948	33	19	26	11	24	25	966	310	28	23	16	0	10	6	329
MICHIGAN & ONTARIO	20	4	2145	57	98	39	11	84	35	2209	1035	68	46	31	1	62	6	1049
MID-ATLANTIC	13	1	1694	48	49	57	7	67	63	1711	653	30	43	36	0	30	8	652
MIDWEST	29	9	2761	56	93	74	20	138	62	2764	953	63	67	33	0	63	13	974
NEW JERSEY	21	1	1410	40	14	34	12	67	58	1361	383	16	9	20	1	26	18	343
NEW YORK & NEW ENGLAND	22	4	1910	80	35	39	15	61	455	1533	623	31	28	32	0	35	113	502
No. CALIFORNIA & NEVADA	16	1	1260	21	54	25	7	60	27	1266	340	19	14	10	0	29	7	327
NORTHWEST	17	3	1270	31	64	25	12	50	45	1283	531	31	26	9	0	36	20	523
OHIO	16	2	1409	34	41	34	6	81	42	1389	461	37	20	10	0	46	11	451
PHILADELPHIA	13	0	1140	14	13	24	9	41	24	1117	266	18	12	7	1	18	7	263
SOUTH	17	2	995	8	38	55	8	61	33	994	309	21	17	4	0	10	8	325
SOUTHEAST	21	4	1551	34	32	56	10	97	55	1511	549	31	32	25	0	35	13	539
SOUTHERN CALIFORNIA	22	7	2084	58	202	91	15	79	33	2308	536	48	64	22	0	32	1	593
SOUTHWEST	16	2	980	34	47	58	6	31	28	1054	355	34	37	19	1	4	8	394
THE WHOLE CHURCH	278	44	22919	571	816	662	156	1030	1037	22745	7681	509	450	279	4	472	252	7633

Abbreviations:

Jan = January 1, 2016
Dec = December 31, 2016
MW = Mission Works

Prof = Received on Profession of Faith
Reaff = Received on Reaffirmation of Faith
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)

Bapt = Baptized
Par = Received with Parents

SUMMARY OF OPC STATISTICS FOR 2016

MEMBERSHIP TOTALS						OFFICERS				ATTENDANCE				OFFERINGS & BEQUESTS ($1,000)					
Members		Ministers		Grand Total		R Elders		Deacons		AM Worship		Sun. School		Offerings by Type or Usage			Total	Per	Via
Jan	Dec	Jan	Dec	Jan	Dec	Act.	N/A	Act.	N/A	May	Nov	May	Nov	General	Benev.	Capital	Offerings	CM	Wills
937	920	18	18	955	938	31	11	23	6	699	756	377	401	1450.6	415.4	160.0	2026.0	2.9	35.5
256	196	8	8	264	204	7	1	1	0	130	132	89	103	179.9	19.4	0.2	199.5	1.4	0.0
546	532	13	13	559	545	14	3	17	0	404	405	169	174	979.6	124.2	3.1	1107.0	2.6	0.0
1258	1295	22	21	1280	1316	40	11	38	5	973	1015	480	477	1705.6	170.2	9.7	1885.5	2.0	20.7
3180	3258	40	40	3220	3298	72	39	58	36	3013	2909	1372	1379	5027.1	677.9	554.9	6259.9	2.8	0.0
2347	2363	36	36	2383	2399	52	7	58	6	1768	1799	769	841	3821.0	774.8	485.8	5081.6	3.0	0.0
3714	3738	56	60	3770	3798	101	76	105	79	2801	2740	1319	1348	4912.4	1206.0	349.9	6468.2	2.3	0.6
1793	1704	30	31	1823	1735	48	17	44	7	1342	1343	694	689	2696.8	353.1	107.8	3157.7	2.3	62.6
2533	2035	36	37	2569	2072	71	11	54	10	1611	1557	803	783	3014.3	507.1	264.1	3785.5	2.5	2.3
1600	1593	25	24	1625	1617	42	3	28	4	1226	1216	645	671	2709.2	314.1	129.5	3152.8	2.5	0.0
1801	1806	31	30	1832	1836	49	5	35	12	1612	1612	610	664	2209.5	498.8	117.4	2825.7	2.2	195.0
1870	1840	37	35	1907	1875	56	4	44	4	1326	1311	639	641	2528.4	451.7	172.4	3152.6	2.3	0.0
1406	1380	35	34	1441	1414	43	8	26	8	1131	1110	580	611	2276.6	348.0	84.3	2708.9	2.4	120.3
1304	1319	29	29	1333	1348	41	4	30	3	1101	1134	518	525	2902.4	278.5	161.2	3342.1	3.4	136.7
2100	2050	46	49	2146	2099	54	3	43	4	1731	1825	1094	1128	3420.7	620.0	167.7	4208.5	2.8	14.6
2620	2901	46	48	2666	2949	76	17	51	9	2127	2291	1023	1122	4314.5	847.7	372.4	5534.7	2.4	83.8
1335	1448	27	27	1362	1475	41	4	29	2	1154	1149	550	586	2321.0	286.7	107.8	2715.5	2.6	0.0
30600	30378	535	540	31135	30918	838	224	684	195	24149	24304	11731	12143	46469.8	7893.5	3248.3	57611.5	2.5	672.1

A = Associate or Assistant Pastor
E = Evangelist or Organizing Pastor
T = Teacher
S = Stated Supply

Act. = Active
N/A = Not Active

May, Nov = Average weekly attendance in May and November

General = For church operations: salaries, mortgage, rent, utilities, supplies
Benev. = For missions, outreach, evangelism, and diaconal ministry
Capital = For property and building purchase and improvements

Per CM = Average total giving per communicant member
Via Wills = Funds given as bequests

STATISTICAL REPORTS OF THE REGIONAL CHURCHES AND CONGREGATIONS

CHURCH OR MISSION WORK			COMMUNICANT MEMBERS								NONCOMMUNICANT MEMBERS							
				Added			Removed					Added		Removed				
Name	Town or City	ST	Jan	Prof	Reaff	Xfer	Dcd	Dism	D&E	Dec	Jan	Bapt	Par	Prof	Dcd	Dism	D&E	Dec
REGIONAL CHURCH OF CENTRAL PENNSYLVANIA																		
Redeemer	Carlisle	PA	74	1	3	1	1	5	3	70	14	1	0	1	0	2	0	12
Covenant [M1]	Chambersburg	PA																
Redeemer	Danville	PA	33	0	0	0	0	0	0	33	28	2	0	0	0	0	0	30
Faith	Fawn Grove	PA	54	0	0	0	1	4	0	49	11	0	0	0	0	0	0	11
Living Hope	Gettysburg	PA	59	2	2	2	0	0	1	64	28	1	0	0	0	0	0	29
Westminster	Hollidaysburg	PA	192	0	2	1	3	9	3	180	51	1	0	0	0	8	0	44
Calvary	Middletown	PA	74	0	0	0	1	4	3	66	20	0	0	0	0	0	0	20
Providence	Mifflinburg	PA	35	0	0	1	0	0	0	36	3	0	5	0	0	0	0	8
Resurrection	State College	PA	44	0	0	0	0	1	0	43	23	1	0	0	0	0	0	24
New Life	Williamsport	PA	156	12	0	3	0	0	12	159	34	7	3	2	0	0	2	40
Omega [M2]	Williamsport	PA																
Other members [1]			4	0	0	0	0	0	3	1	0	0	0	0	0	0	0	0
Member without rights of presbytery [2]			0		1					1								
TOTALS - CENTRAL PENNSYLVANIA			725	15	8	8	6	23	25	702	212	13	8	3	0	10	2	218

[1] Members 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

[M1] Members are on the roll of Living Hope, Gettysburg PA

[M2] Members are on the roll of New Life, Williamsport, PA

REGIONAL CHURCH OF THE CENTRAL U. S.																		
Caney OPC	Caney	KS	15	0	0	0	0	0	0	15	5	0	0	0	0	0	0	5
Park Woods, withdrew from OPC	Overland Park	KS	50	0	0	0	0	50	0	0	20	0	0	0	0	20	0	0
Faith	Lincoln	NE	57	0	0	1	0	1	4	53	10	0	0	0	0	0	0	10
Westminster	Bartlesville	OK	36	4	0	3	0	0	0	43	3	0	2	0	0	0	0	5
Providence	Tulsa	OK	28	0	2	0	0	2	0	28	27	5	0	0	0	0	0	32
Other members [1]			4	0	0	0	0	0	0	4	1	0	0	0	0	0	0	1
TOTALS - CENTRAL U. S.			190	4	2	4	0	53	4	143	66	5	2	0	0	20	0	53

[1] Members on the roll of the regional church

REGIONAL CHURCH OF CONNECTICUT AND SOUTHERN NEW YORK																		
Westminster	Hamden	CT	63	0	1	1	0	4	2	59	13	2	1	0	0	1	4	11
Bohemia OPC	Bohemia	NY	57	1	0	0	1	0	4	53	18	4	0	0	0	0	1	21
Franklin Square OPC	Franklin Square	NY	144	2	0	0	0	8	16	122	34	2	0	2	0	5	6	23
Reformation	Floral Park	NY	38	0	0	7	0	0	0	45	15	5	1	0	0	0	0	21
Trinity	Huntington	NY	111	1	6	5	0	0	1	122	16	3	0	0	0	0	0	19
Westchester	Mount Vernon	NY	25	0	0	0	0	1	0	24	0	0	0	0	0	0	0	0
Other members [1]			9							9	3							3
TOTALS - CONNECTICUT & So. NEW YORK			447	4	7	13	1	13	23	434	99	16	2	2	0	6	11	98

[1] Members of former congregations et al. remaining on the roll of the regional church

REGIONAL CHURCH OF THE DAKOTAS																		
Bethel [2014]	Broomfield	CO	92	11	0	0	0	0	0	103	43	0	0	2	0	0	0	41
High Plains	Calhan	CO	32	0	0	0	0	0	0	32	8	0	0	0	0	0	0	8
Reformation	Elizabeth	CO	204	5	0	0	0	12	8	189	57	10	0	3	0	5	2	57
Park Hill	Denver	CO	57	5	0	2	2	5	0	57	25	0	3	5	0	0	2	21
Providence	Denver	CO	55	3	1	3	0	1	3	58	27	1	4	3	0	1	0	28
Emmanuel	Castle Rock	CO	75	2	5	14	0	0	10	86	21	7	7	0	0	0	2	33
Emmaus	Fort Collins	CO	55	4	0	2	0	0	0	61	31	2	7	3	0	0	0	37
Bethel [M1]	Bismarck	ND	0							0	0							0
Bethel	Carson	ND	30	1	4	2	2	1	0	34	6	3	2	0	0	0	0	11
Faith [M2]	Grand Forks	ND	12	0	0	0	0	1	0	11	0	0	0	0	0	0	0	0
Murdock Memorial	Bancroft	SD	31	0	0	0	2	0	0	29	4	0	0	0	0	0	0	4
Bethlehem Reformed	Freeman	SD	97	0	0	0	3	2	0	92	23	4	0	0	0	4	0	23
Westminster	Hamill	SD	34	0	0	0	0	1	0	33	7	0	0	0	0	0	0	7
Calvary	Volga	SD	24	0	0	0	0	0	0	24	4	0	0	0	0	0	0	4
Winner OPC	Winner	SD	55	0	0	0	2	0	2	51	22	1	0	0	0	0	0	23
Berean	Ogden	UT	24	0	0	2	0	0	1	25	13	0	0	0	0	0	0	13
Christ	Salt Lake City	UT	21	1	3	0	0	1	1	23	7	0	0	0	0	0	0	7
Grace Reformed Fell.	Lander	WY	49	1	6	0	0	0	0	56	12	0	0	0	0	0	0	12
Other members [1]			1	0	0	1	0	0	0	2	0	0	0	0	0	0	0	0
TOTALS - DAKOTAS			948	33	19	26	11	24	25	966	310	28	23	16	0	10	6	329

[M] Members are on the roll of the regional church

[M1] Members are on the roll of Bethel, Carson, ND.

[M2] Under the oversight of session, Bethel, Carson, ND, but not included in their statistics.

[1] Wife of minister with no local OPC to join

STATISTICAL REPORTS OF THE REGIONAL CHURCHES AND CONGREGATIONS

TOTAL MEMBERS		CHURCH OFFICERS					ATTENDANCE				OFFERINGS & BEQUESTS ($1,000)					
			R Elders		Deacons		AM Worship		Sun. School		Offerings by Type or Usage			Total	Per	Via
Jan	Dec	Pastor(s)	Act.	N/A	Act.	N/A	May	Nov	May	Nov	General	Benev.	Capital	Offerings	CM	Wills
REGIONAL CHURCH OF CENTRAL PENNSYLVANIA, Continued																
88	82	Jody O. Morris	3	0	1	1	72	74	49	53	152.7	12.7	14.9	180.2	2.6	0.0
		Joshua L. McKamy [E]														
61	63	Roth M. Reason	2	0	0	0	71	63	40	40	165.0	57.5	75.9	298.4	9.0	0.0
65	60	Shane M. Bennett	2	1	4	0	34	36	14	14	92.7	5.2	0.0	97.9	2.0	0.0
87	93	John D. Van Meerbeke	2	2	1	0	66	83	30	43	154.0	33.7	0.0	187.8	2.9	0.0
		Kyle N. Brown														
		Joshua L. McKamy [E]														
243	224	Mark R. Brown	6	4	9	3	150	165	70	65	270.7	136.9	0.0	407.6	2.3	0.0
94	86	Vacant	3	4	2	2	51	49	31	30	122.4	24.1	4.0	150.5	2.3	0.0
38	44	Christopher L. Post	2	0	1	0	37	41	23	29	88.2	5.7	0.0	93.8	2.6	0.0
67	67	Jeremiah W. Montgomery	4	0	1	0	62	60	34	37	106.4	12.3	4.6	123.4	2.9	0.0
190	199	Paul N. Browne	7	0	4	0	156	185	86	90	298.4	127.3	60.6	486.4	3.1	35.5
		Andrew T. Adcock [A]														
		Andrew T. Adcock [E]														
4	1															
0	1															
937	920		31	11	23	6	699	756	377	401	1450.6	415.4	160.0	2026.0	2.9	35.5
REGIONAL CHURCH OF THE CENTRAL U. S., Continued																
20	20	Vacant	0	0	0	0	12	11	10	10	15.3	0.3	0.0	15.7	1.0	0.0
70	0															
67	63	LeRoy E. Miller	3	1	1	0	33	35	24	25	61.9	7.6	0.2	69.8	1.3	0.0
39	48	Clarence E. Veld	2	0	0	0	31	34	29	31	102.7	11.4	0.0	114.1	2.7	0.0
		Edward A. Eppinger [A]														
55	60	Jim G. Stevenson	2	0	0	0	54	52	26	37	138.4	14.3	0.0	152.7	5.5	0.0
5	5															
256	196		7	1	1	0	130	132	89	103	179.9	19.4	0.2	199.5	1.4	0.0
REGIONAL CHURCH OF CONNECTICUT AND SOUTHERN NEW YORK, Continued																
76	70	Jonathan Holst	4	0	4	0	82	70	47	47	165.1	71.2	0.0	236.3	4.0	0.0
		James W. Campbell [T]														
75	74	Meindert Ploegman	2	0	3	0	48	53	13	14	87.7	0.6	3.1	91.5	1.7	0.0
178	145	Vacant	4	1	6	0	85	94	45	47	273.8	35.1	0.0	308.9	2.5	0.0
53	66	Jonathan Shishko	1	2	0	0	61	52	25	25	122.2	8.5	0.0	130.6	2.9	0.0
127	141	Benjamin W. Miller	2	0	3	0	103	114	25	28	253.9	5.7	0.0	259.6	2.1	0.0
		David C. Innes [T]														
25	24	Vacant	1	0	1	0	25	22	14	13	76.9	3.1	0.0	80.0	3.3	0.0
12	12															
546	532		14	3	17	0	404	405	169	174	979.6	124.2	3.1	1107.0	2.6	0.0
REGIONAL CHURCH OF THE DAKOTAS, Continued																
135	144	Gregory L. Thurston	2	0	6	0	122	119	120	120	165.5	0.0	0.0	165.5	1.6	0.0
40	40	David A. Bosch	2	0	2	0	20	20	6	6	26.0	0.1	0.0	26.1	0.8	0.0
261	246	Kevin P. Swanson	4	0	4	0	173	199	0	0	371.0	55.2	0.0	426.2	2.3	0.0
82	78	Matthew W. Kingsbury	3	1	5	0	70	72	46	46	138.5	9.5	0.0	148.0	2.6	0.0
82	86	Shawn C. Mathis	3	0	2	0	68	71	56	52	147.7	27.6	0.0	175.3	3.0	0.0
96	119	Michael J. Chapa	1	0	3	0	99	108	0	0	207.0	14.0	0.0	221.0	2.6	0.0
86	98	Archibald A. Allison	2	0	0	0	58	58	58	58	88.5	9.7	6.0	104.3	1.7	0.0
0	0	Bruce L. Prentice	0	0	0	0	25	28	0	0						
36	45	Bruce L. Prentice	2	1	1	0	15	15	14	14	65.3	3.7	0.0	69.0	2.0	20.7
12	11		0	0	0	0	21	21	0	0	25.3	0.0	0.0	25.3	2.3	0.0
35	33	Vacant	3	1	3	1	15	20	5	4	25.8	1.9	0.0	27.8	1.0	0.0
120	115	Louis J. Cloete	3	6	2	2	56	55	20	20	71.4	2.2	1.3	74.9	0.8	0.0
41	40	Curtis A. Moleterno	3	0	2	0	25	26	18	18	59.2	12.7	0.0	71.9	2.2	0.0
28	28	Steven A. Richert	3	0	2	1	23	24	15	17	48.8	5.2	1.3	55.3	2.3	0.0
77	74	Bradley J. Irick	3	2	4	1	53	53	46	44	55.1	3.4	0.0	58.5	1.1	0.0
37	38	Curtis A. Eggleston	1	0	0	0	44	42	42	42	62.6	5.7	0.0	68.3	2.7	0.0
28	30	D. Jason Wallace	2	0	0	0	35	33	7	7	39.5	0.3	0.2	40.0	1.7	0.0
61	68	Philip B. Strong	3	0	2	0	51	51	27	29	108.3	19.0	1.0	128.3	2.3	0.0
1	2															
1258	1295		40	11	38	5	973	1015	480	477	1705.6	170.2	9.7	1885.5	2.0	20.7

CHURCH OR MISSION WORK			COMMUNICANT MEMBERS								NONCOMMUNICANT MEMBERS							
				Added			Removed					Added		Removed				
Name	Town or City	ST	Jan	Prof	Reaff	Xfer	Dcd	Dism	D&E	Dec	Jan	Bapt	Par	Prof	Dcd	Dism	D&E	Dec
REGIONAL CHURCH OF MICHIGAN AND ONTARIO																		
Grace Reformed	Walkerton	IN	62	2	0	5	0	0	2	67	5	4	0	1	0	0	0	8
Redeemer	Ada	MI	294	3	25	0	2	23	0	297	144	9	0	3	0	14	0	136
Covenant	Brighton	MI	51	0	0	0	0	0	2	49	11	1	0	0	0	0	0	12
Chain-O-Lakes	Central Lake	MI	29	0	0	0	0	0	0	29	18	2	0	0	0	0	0	20
Little Farms Chapel	Coopersville	MI	169	15	5	0	2	3	2	182	85	7	0	13	0	0	0	79
Oakland Hills Community	Farmington Hills	MI	192	3	6	5	0	14	0	192	44	4	1	1	0	9	0	39
Bethel Reformed	Fremont	MI	37	3	8	0	0	2	1	45	24	1	0	3	0	4	0	18
Spencer Mills	Gowen	MI	125	3	7	0	1	10	0	124	32	0	2	1	0	5	4	24
Harvest	Grand Rapids	MI	338	14	9	10	2	4	3	362	226	17	16	6	0	3	1	249
New City Fellowship [M2]	Grand Rapids	MI	98	3	22	5	0	2	0	126	64	9	12	1	0	0	0	84
Hillsdale	Hillsdale	MI	67	0	3	1	0	2	1	68	21	2	1	0	1	0	0	23
New Life Fellowship	Holland	MI	78	0	0	0	0	2	6	70	34	2	0	0	0	0	0	36
Cedar	Hudsonville	MI	95	1	3	2	0	5	0	96	69	3	2	0	0	8	0	66
Community	Kalamazoo	MI	30	2	5	1	0	2	2	34	10	1	0	1	0	0	0	10
Meadow Springs Community	Kentwood	MI	23	1	0	0	0	3	0	21	11	0	0	0	0	4	0	7
Grace	Lansing	MI	16	0	1	0	0	0	0	17	8	2	0	0	0	0	0	10
Providence [M1]	Manistee	MI	13	0	0	0	0	0	3	10	6	0	0	0	0	0	0	6
Pilgrim	Metamora	MI	66	0	0	0	1	1	5	59	9	0	0	0	0	0	1	8
Rockford Springs Community	Rockford	MI	114	1	3	1	1	3	4	111	51	1	0	1	0	6	0	45
Providence	Southfield	MI	77	1	1	0	1	3	1	74	23	1	4	0	0	2	0	26
Living Hope [M3]	Beamsville	ON	30	1	0	8	0	0	0	39	34	0	8	0	0	0	0	42
Covenant	Komoka	ON	61	4	0	1	0	1	3	62	34	0	0	0	0	0	0	34
Emmanuel [M4]	Meaford	ON	17	0	0	0	0	0	0	17	6	0	0	0	0	0	0	6
Grace Covenant	Sheffield	ON	63	0	0	0	1	4	0	58	66	2	0	0	0	7	0	61
TOTALS - MICHIGAN & ONTARIO			2145	57	98	39	11	84	35	2209	1035	68	46	31	1	62	6	1049

[M1] Under the oversight of session, Little Farms Chapel, Coopersville, MI, but not included in their statistics

[M2] Under the oversight of session, Harvest, Grand Rapids, MI, but not included in their statistics

[M3] Under the oversight of session, Grace Covenant, Sheffield, ON, but not included in their statistics

[M4] Under the oversight of session, Covenant, Komoka, ON, but not included in their statistics

REGIONAL CHURCH OF THE MID-ATLANTIC																		
Grace and Peace	California	MD	99	0	8	0	0	2	6	99	17	1	0	0	0	0	0	18
Living Hope [(2014)]	Clarksville	MD	65	0	0	0	0	0	0	65	53	0	0	0	0	0	0	53
Columbia OPC	Columbia	MD	396	7	5	7	1	9	7	398	182	8	5	7	0	0	0	188
New Hope	Frederick	MD	147	5	15	2	1	0	8	160	53	7	6	3	0	0	0	63
Trinity Reformed [M]	Gaithersburg	MD	9	1	0	1	0	3	3	5	0	0	0	0	0	0	0	0
Trinity Reformed	Lanham (Bowie)	MD	63	0	0	0	0	0	0	63	28	1	0	0	0	0	3	26
Knox	Silver Spring	MD	103	3	0	1	3	2	3	99	28	0	0	2	0	3	0	23
Providence	Charlottesville	VA	41	5	2	6	0	6	0	48	21	1	0	5	0	5	0	12
Bethel Reformed	Fredericksburg	VA	94	0	4	0	0	19	8	71	33	1	0	0	0	11	5	18
Bethel	Leesburg	VA	103	1	0	7	1	0	13	97	47	2	8	1	0	0	0	56
Ketoctin Covenant	Purcellville	VA	161	2	0	5	0	13	3	152	47	0	6	2	0	4	0	47
Staunton	Staunton	VA	56	0	7	0	0	0	8	55	25	0	3	0	0	0	0	28
Sterling OPC	Sterling	VA	58	8	0	3	0	3	0	66	13	1	0	3	0	1	0	10
Grace	Vienna	VA	277	16	8	25	1	10	4	311	98	8	15	13	0	6	0	102
Other members [1]			22	0	0	0	0	0	0	22	8	0	0	0	0	0	0	8
TOTALS - MID-ATLANTIC			1694	48	49	57	7	67	63	1711	653	30	43	36	0	30	8	652

[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

TOTAL MEMBERS		CHURCH OFFICERS					ATTENDANCE				OFFERINGS & BEQUESTS ($1,000)					
			R Elders		Deacons		AM Worship		Sun. School		Offerings by Type or Usage			Total	Per	Via
Jan	Dec	Pastor(s)	Act.	N/A	Act.	N/A	May	Nov	May	Nov	General	Benev.	Capital	Offerings	CM	Wills
REGIONAL CHURCH OF MICHIGAN AND ONTARIO, Continued																
67	75	Matthew W. C. Barker	4	0	0	0	70	75	25	25	93.8	15.7	5.0	114.5	1.7	0.0
438	433	John Currie	8	12	9	9	450	360	65	65	1620.1	14.1	114.0	1748.2	5.9	0.0
62	61	Douglas B. Doll	2	0	0	0	48	46	32	31	117.1	7.9	0.0	125.0	2.6	0.0
47	49	Bruce G. Buchanan	2	1	2	0	50	46	45	44	67.5	6.3	0.0	73.8	2.5	0.0
254	261	Robert M. Van Manen Michael A. Kooy [A]	7	7	7	7	250	260	120	125	280.0	88.4	14.2	382.6	2.1	0.0
236	231	Ralph A. Rebandt II	4	1	3	0	250	250	55	55	355.0	55.5	60.8	471.3	2.5	0.0
61	63	W. Vernon Picknally, Jr.	2	0	0	0	59	54	40	40	77.4	11.8	1.0	90.2	2.0	0.0
157	148	Alan M. Flowers	3	2	5	4	110	100	40	38	140.1	25.0	19.5	184.6	1.5	0.0
564	611	Dale A. Van Dyke Mika D. Edmondson [A] Jeffrey Shamess [A]	10	10	6	7	517	517	390	390	582.5	192.0	107.7	882.2	2.4	0.0
162	210	Mika D. Edmondson [E]	0	0	0	0	205	205	120	120	212.3	24.9	2.4	239.6	1.9	0.0
88	91	Everett A. Henes	2	0	1	0	101	92	36	39	131.0	24.8	5.1	160.8	2.4	0.0
112	106	Martin A. Novak	2	1	2	0	88	82	28	25	150.1	11.8	6.9	168.7	2.4	0.0
164	162	Stephen W. Igo Michael D. Knierim [A] Larry Johnson [T]	3	1	5	4	106	121	80	77	211.9	83.7	168.1	463.6	4.8	0.0
40	44	Vacant	1	0	0	0	55	50	50	44	118.8	13.7	1.6	134.2	3.9	0.0
34	28	Gerald J. Neumair	2	0	0	0	25	20	20	16	43.2	0.5	0.0	43.7	2.1	0.0
24	27	Stephen A. Pribble	3	0	0	0	20	26	16	16	42.2	2.1	0.0	44.2	2.6	0.0
19	16	Michael A. Kooy [E]	0	0	0	0	18	18	10	10	59.8	1.0	0.0	60.7	6.1	0.0
75	67	John W. Belden	2	0	3	0	80	80	20	20	120.0	10.0	0.0	130.0	2.2	0.0
165	156	David A. Vander Meer	6	2	6	1	122	108	0	0	148.4	12.1	5.5	166.0	1.5	0.0
100	100	Jeffrey B. Wilson	3	2	3	3	70	68	12	20	105.4	5.2	14.9	125.5	1.7	0.0
64	81	Douglas L. Bylsma	0	0	1	0	72	84	22	33	100.9	3.9	0.0	104.8	2.7	0.0
95	96	John R. Ferguson	3	0	2	0	85	85	80	80	121.1	5.0	0.0	126.1	2.0	0.0
23	23	John R. Ferguson	0	0	0	0	23	23	23	23	24.5	0.9	0.0	25.4	1.5	0.0
129	119	Neil P. Stewart	3	0	3	1	139	139	43	43	104.3	61.9	28.2	194.4	3.4	0.0
3180	3258		72	39	58	36	3013	2909	1372	1379	5027.1	677.9	554.9	6259.9	2.8	0.0

REGIONAL CHURCH OF THE MID-ATLANTIC, Continued																
116	117	S. Edd Cathey	4	0	0	0	76	86	20	20	170.3	25.0	26.4	221.7	2.2	0.0
118	118	Clark H. Brooking Timothy W. Flora	2	0	4	0	125	135	50	61	227.8	22.2	0.0	250.0	3.8	0.0
578	586	Randall M. Lovelace Phillip D. Mayfield [A]	13	2	16	3	448	434	185	194	922.2	294.0	341.4	1557.6	3.9	0.0
200	223	Francis E. VanDelden Stephen R. Hake [T]	4	0	3	0	210	225	120	147	327.4	50.5	51.6	429.4	2.7	0.0
9	5	Ronald L. Beabout [E]	0	0	0	0	18	11	12	8	58.0	1.7	0.0	59.7	11.9	0.0
91	89	Gerald S. Taylor	1	1	2	0	58	55	18	18	108.1	28.2	1.2	137.6	2.2	0.0
131	122	Thomas A. Martin	9	3	3	2	85	92	55	60	232.2	99.4	0.0	331.6	3.3	0.0
62	60	Anthony A. Monaghan	1	1	4	0	57	58	36	44	96.8	14.1	0.0	110.9	2.3	0.0
127	89	Andrew J. Miller [A]	1	0	2	0	70	64	35	30	174.0	3.0	25.0	202.0	2.8	0.0
150	153	George C. Hammond	3	0	6	0	107	103	35	35	292.4	26.1	0.0	318.6	3.3	0.0
208	199	Charles R. Biggs	3	0	2	0	107	97	35	32	247.5	17.0	1.6	266.1	1.8	0.0
81	83	Ethan W. Allison	1	0	5	0	50	53	25	23	121.0	17.0	0.0	138.0	2.5	0.0
71	76	Philip T. Proctor	3	0	3	0	85	85	30	30	204.6	20.2	0.0	224.8	3.4	0.0
375	413	Daniel P. Clifford Stephen M. Brown [A] Chad B. Van Dixhoorn [T]	7	0	8	1	272	301	113	139	638.7	156.2	38.6	833.5	2.7	0.0
30	30															
2347	2363		52	7	58	6	1768	1799	769	841	3821.0	774.8	485.8	5081.6	3.0	0.0

CHURCH OR MISSION WORK			COMMUNICANT MEMBERS								NONCOMMUNICANT MEMBERS							
				Added			Removed					Added		Removed				
Name	Town or City	ST	Jan	Prof	Reaff	Xfer	Dcd	Dism	D&E	Dec	Jan	Bapt	Par	Prof	Dcd	Dism	D&E	Dec
REGIONAL CHURCH OF THE MIDWEST																		
Covenant of Grace	Batavia (N. Aurora)	IL	117	0	12	1	0	12	7	111	53	1	0	0	0	15	4	35
Gospel Life [M1]	Chicago	IL	35	0	0	0	0	0	7	28	5	0	0	0	0	0	0	5
Christ Covenant [M2]	Crystal Lake	IL	24	0	0	2	0	2	0	24	6	0	2	0	0	1	0	7
Hope	Grayslake	IL	39	1	12	0	0	1	0	51	9	2	5	1	0	0	0	15
Grace	Hanover Park	IL	66	5	0	2	1	8	1	63	24	0	0	4	0	4	0	16
Westminster	Indian Head Park	IL	40	2	0	1	0	0	0	43	20	0	0	2	0	0	0	18
Momence	Momence	IL	25	0	0	0	0	0	0	25	10	0	0	0	0	0	0	10
New Covenant Community	Joliet	IL	144	2	4	5	0	8	3	144	44	7	6	2	0	6	0	49
Covenant	Orland Park	IL	166	2	5	0	1	14	0	158	44	7	0	1	0	10	0	40
Providence	Rockford	IL	38	0	2	0	0	2	0	38	18	0	0	0	0	3	0	15
Grace	Springfield	IL	14	0	0	0	0	1	2	11	1	0	0	0	0	0	1	0
Bethel	Wheaton	IL	208	7	3	10	0	10	7	211	68	6	7	3	0	2	0	76
Covenant	Cedar Falls	IA	29	0	1	0	0	2	0	28	10	0	1	0	0	0	0	11
Sovereign Grace [M4]	Davenport	IA																
Grace Reformed	Des Moines	IA	54	0	1	3	0	2	3	53	33	3	1	0	0	0	1	36
Hope [M5]	Pella	IA	0							0	0							0
Immanuel [M6]	Andover	MN	9	1	2	9	0	0	0	21	2	0	6	0	0	0	0	8
Mission	St. Paul	MN	94	1	3	1	0	27	0	72	46	1	0	1	0	8	0	38
Sovereign Grace Ref.	Doniphan	MO	33	0	1	0	0	0	3	31	13	0	0	0	0	0	0	13
Christ	St. Charles	MO	102	2	2	5	0	6	0	105	22	1	4	0	0	2	0	25
Gateway [M]	Town and Country	MO	32	1	1	3	0	3	1	33	14	0	0	0	0	4	0	10
Covenant Family	Troy	MO	40	3	0	5	0	0	0	48	11	2	0	3	0	0	0	10
Calvary	Cedar Grove	WI	233	7	0	8	3	4	0	241	44	4	13	3	0	0	0	58
Providence Reformed [M5]	Eau Claire	WI	26	4	4	1	0	0	0	35	18	2	0	3	0	0	0	17
New Hope	Green Bay	WI	182	1	11	3	0	12	3	182	79	1	7	0	0	1	0	86
Covenant	Hammond	WI	50	3	1	0	0	2	1	51	30	0	0	3	0	0	0	27
Christ	Janesville	WI	81	5	3	0	0	3	1	85	28	1	0	3	0	0	0	26
Providence	Madison	WI	57	0	2	1	0	0	6	54	28	6	0	0	0	0	0	34
Falls	Menomonee Falls	WI	126	1	1	4	1	0	3	128	33	1	4	0	0	0	1	37
Covenant	Milwaukee (New Berlin	WI	34	0	1	0	1	0	2	32	15	0	0	0	0	0	3	12
Old Stockbridge	Morgan Siding	WI	33	2	0	0	1	0	0	34	16	4	0	0	0	0	0	20
Apple Valley	Neenah	WI	96	1	8	9	1	1	1	111	33	7	5	0	0	3	3	39
Bethel	Oostburg	WI	358	4	4	0	8	3	0	355	135	5	2	4	0	0	0	138
Resurrection [M7]	Oshkosh	WI	0							0	0							0
Grace Reformed	Reedsburg	WI	57	0	8	1	1	10	10	45	9	1	4	0	0	0	0	14
Covenant Life [M8]	Shawano	WI	0							0	0							0
Grace	Sheboygan	WI	96	1	1	0	2	5	1	90	21	1	0	0	0	4	0	18
Menominee	Zoar	WI	17	0	0	0	0	0	0	17	11	0	0	0	0	0	0	11
Other members [1]			6							6								
TOTALS - MIDWEST			2761	56	93	74	20	138	62	2764	953	63	67	33	0	63	13	974

[M] Members are on the roll of the regional church

[M1] Under the oversight of Session, Westminster, Indian Head Park, IL, but not included in their statistics

[M2] Under the oversight of Session, Hope, Grayslake, IL, but not included in their statistics

[M3] Under the oversight of Session, Christ, Janesville, WI, but not included in their statistics

[M4] Members are on the roll of Covenant of Grace, Batavia, IL

[M5] Members are on the roll of Grace Reformed, Des Moines, IA

[M6] Under the oversight of session, Covenant, Hammond, WI, but not included in their statistics

[M7] Members are on the roll of Apple Valley, Appleton (Neenah), WI

[M8] Members are on the roll of New Hope, Green Bay, WI

[1] Members of former congregations et al. remaining on the roll of the regional church

TOTAL MEMBERS		CHURCH OFFICERS					ATTENDANCE				OFFERINGS & BEQUESTS ($1,000)					
			R Elders		Deacons		AM Worship		Sun. School		Offerings by Type or Usage			Total	Per	Via
Jan	Dec	Pastor(s)	Act.	N/A	Act.	N/A	May	Nov	May	Nov	General	Benev.	Capital	Offerings	CM	Wills
REGIONAL CHURCH OF THE MIDWEST, Continued																
170	146	James R. Megchelsen	3	2	2	0	85	77	64	55	194.3	39.5	57.2	291.0	2.6	0.0
		Kenneth R. Golden [A]														
40	33	John Ro	0	0	0	0	29	36	10	10	50.6	5.6	0.0	56.2	2.0	0.0
30	31	Brandon T. Wilkins [E]	0	0	0	0	28	24	21	19	81.3	4.0	0.0	85.3	3.6	0.0
48	66	Camden M. Bucey	3	0	3	0	59	64	43	46	193.0	5.5	0.0	198.5	3.9	0.0
		Brandon T. Wilkins [A]														
90	79	Matthew E. Cotta	5	2	3	1	66	60	48	43	144.7	21.1	6.2	172.0	2.7	0.0
60	61	Robert E. Tarullo	3	0	2	0	52	60	45	47	72.6	21.2	0.0	93.9	2.2	0.0
35	35	Vacant	2	1	3	2	30	30	10	8	74.2	11.1	7.6	92.9	3.7	0.0
188	193	Bruce H. Hollister	6	1	5	0	167	168	138	138	243.0	70.2	43.9	357.0	2.5	0.0
		Alan D. Strange [T,A]														
210	198	Iain A. M. Wright	3	3	5	10	152	150	75	76	246.4	129.4	25.5	401.3	2.5	0.0
		Brett E. Mahlen [A]														
56	53	John R. Hilbelink	2	0	1	1	62	61	37	42	89.9	6.5	0.0	96.4	2.5	0.0
15	11	Terrance E. Dowds	1	0	0	0	15	14	0	0	26.5	0.0	0.0	26.5	2.4	0.0
276	287	A. Craig Troxel	7	1	11	1	223	215	116	138	345.2	159.5	79.0	583.8	2.8	0.0
		Charles B. Williams [A]														
39	39	Michael J. Kearney	1	0	0	0	29	24	24	21	86.9	1.9	0.0	88.8	3.2	0.0
0		Kenneth R. Golden [E]														
87	89	Edward E. Jensen	1	0	2	0	65	65	45	45	138.4	13.7	3.3	155.4	2.9	0.0
		Charles A. Muether														
0	0	Charles A. Muether	0	0	0	0										
11	29	James T. Hoekstra [E]	0	0	0	0	23	29	0	0	57.7	4.9	0.0	62.6	3.0	0.0
140	110	Frank P. Liu	2	0	1	0	91	71	36	47	187.1	21.1	4.4	212.5	3.0	0.0
		James T. Hoekstra [A]														
46	44	Kent W. Harding	2	0	0	0	34	43	23	28	64.7	7.4	0.0	72.2	2.3	0.0
124	130	Scott E. Churnock	3	0	5	0	87	83	0	0	189.2	3.5	31.1	223.8	2.1	0.0
46	43	Paul A. Mourreale [E]	0	1	0	4	39	34	0	0	85.0	31.8	0.0	116.8	3.5	0.0
51	58	Vacant	1	0	2	1	69	45	32	34	110.4	5.0	0.0	115.4	2.4	0.0
277	299	David M. Cornette	8	21	8	17	203	199	54	56	172.9	96.5	13.8	283.3	1.2	0.0
44	52	Kim M. Kuhfuss [E]	0	0	2	0	58	42	0	0	72.4	3.0	0.0	75.4	2.2	0.0
261	268	James E. Ferguson	8	4	9	2	157	176	58	60	285.4	95.4	37.9	418.7	2.3	0.0
80	78	Shane P. Lems	4	0	2	1	74	68	44	41	102.1	17.5	12.5	132.1	2.6	0.0
		Kim M. Kuhfuss [E]														
109	111	David King (ret. 12/31/16)	4	4	4	2	98	91	66	55	123.3	31.4	0.0	154.7	1.8	0.0
		Casey M. Bessette [T]														
85	88	C. Mark Jenkins	1	0	1	0	67	65	27	33	99.8	28.4	0.0	128.2	2.4	0.0
		Kenny R. Honken [E]														
159	165	Benjamin J. Snodgrass	4	3	8	8	117	117	47	47	266.4	70.7	0.3	337.4	2.6	0.0
		Stephen L. Roberts [E]														
49	44	Frank J. Marsh	2	0	4	0	51	47	20	17	161.7	29.3	0.0	191.1	6.0	0.0
49	54	Vacant	1	1	1	0	30	27	0	0	42.7	2.9	1.1	46.7	1.4	0.0
129	150	John A. Hartley	7	0	6	1	116	124	60	63	306.2	53.7	14.6	374.5	3.4	0.0
		Robert T. Holda [A]														
493	493	Vacant	10	29	9	25	271	284	110	121	327.8	161.3	6.7	495.9	1.4	0.6
		Richard M. Edwards [T]														
0	0	Robert T. Holda [E]	0	0	0	0										
66	59	Christian M. McShaffrey	2	0	1	0	39	39	27	26	80.4	2.5	0.0	82.9	1.8	0.0
0	0	James E. Ferguson	0	0	0	0										
117	108	Brian L. De Jong	4	3	4	3	92	87	25	21	166.5	48.5	4.9	219.9	2.4	0.0
28	28	Vacant	1	0	1	0	23	21	14	11	23.6	1.9	0.0	25.6	1.5	0.0
6	6															
3714	3738		101	76	105	79	2801	2740	1319	1348	4912.4	1206.0	349.9	6468.2	2.3	0.6

CHURCH OR MISSION WORK			COMMUNICANT MEMBERS								NONCOMMUNICANT MEMBERS							
				Added			Removed					Added		Removed				
Name	Town or City	ST	Jan	Prof	Reaff	Xfer	Dcd	Dism	D&E	Dec	Jan	Bapt	Par	Prof	Dcd	Dism	D&E	Dec
REGIONAL CHURCH OF NEW JERSEY																		
Immanuel	Bellmawr	NJ	121	3	0	10	0	4	6	124	44	3	3	1	0	2	3	44
Faith Bible	Brick	NJ	46	4	0	0	2	2	8	38	14	0	0	4	0	0	0	10
New Hope	Bridgeton	NJ	100	1	3	2	1	0	2	103	22	1	0	0	0	0	0	23
Grace	Fair Lawn	NJ	50	1	4	0	1	3	0	51	22	1	0	0	0	3	0	20
Church of the Covenant	Hackettstown	NJ	155	0	2	3	3	5	4	148	40	1	0	0	0	0	0	41
Grace	Hamilton (Trenton)	NJ	35	4	0	2	0	2	2	37	9	0	0	4	0	0	1	4
Providence	Mantua	NJ	47	2	1	8	2	3	0	53	9	1	4	0	0	0	0	14
Immanuel	Medford	NJ	57	3	2	0	0	6	5	51	37	0	0	3	0	6	5	23
Central Bible	North Wildwood	NJ	16	0	0	0	0	0	1	15	1	0	0	0	0	0	0	1
Grace	Pennsville	NJ	26	0	0	0	0	3	0	23	13	0	0	0	0	5	0	8
Calvary Community	Phillipsburg	NJ	61	1	0	0	1	1	2	58	12	4	0	0	0	0	0	16
River of Life	Phillipsburg	NJ	92	1	2	0	0	3	0	92	10	0	0	0	0	0	0	10
Faith	Pittsgrove	NJ	162	0	0	2	1	4	12	147	47	2	1	0	0	1	0	49
Calvary	Ringoes	NJ	21	0	0	0	0	0	0	21	3	0	0	0	0	0	0	3
Mt. Carmel [(2012)]	Somerset	NJ	83	0	0	0	0	0	0	83	25	0	0	0	0	0	0	25
Covenant	Vineland	NJ	43	0	0	0	0	1	0	42	8	0	0	0	0	0	0	8
Immanuel	West Collingswood	NJ	39	0	0	1	1	2	4	33	5	1	0	0	0	0	1	5
Grace	Westfield	NJ	50	4	0	1	0	5	9	41	19	2	1	0	0	5	7	10
Emmanuel (dissolved)	Whippany	NJ	0							0	0							0
Calvary	Wildwood	NJ	53	7	0	0	0	0	0	60	23	0	0	7	0	0	0	16
Reformada [M1]	Arroyo	PR	0							0	0							0
Reformada	San Juan	PR	71	1	0	0	0	1	3	68	9	0	0	1	0	0	1	7
Primera Iglesia Pres Ortodoxa	San Juan	PR	60	8	0	0	0	9	0	59	11	0	0	0	1	4	0	6
Other members [1]			21	0	0	5	0	13	0	13	0	0	0	0	0	0	0	0
Member without rights of presbytery [2]			1							1								
TOTALS - NEW JERSEY			1410	40	14	34	12	67	58	1361	383	16	9	20	1	26	18	343

[M1] Members are on the roll of Reformada, San Juan, PR

[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

REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND																		
Pilgrim	Bangor	ME	156	7	0	4	0	4	5	158	44	1	2	0	0	1	0	46
Pleasant Mountain [M1]	Bridgton	ME	0							0	0							0
Living Hope	Brunswick	ME	56	1	2	2	0	1	0	60	16	0	0	0	0	0	0	16
Penobscot Bay [M2]	Bucksport	ME	0							0	0							0
Grace Reformed [M]	Farmington	ME	4	1	0	2	0	2	0	5	9	0	6	0	0	9	0	6
Limington	Limington	ME	70	0	1	1	1	9	0	62	17	1	0	0	0	1	0	17
Second Parish	Portland	ME	109	11	9	4	2	3	1	127	62	4	1	9	0	0	1	57
Lakeview	Rockport	ME	119	13	0	0	3	3	5	121	25	1	0	3	0	0	2	21
Skowhegan OPC	Skowhegan	ME	20	0	0	0	1	0	0	19	4	0	0	0	0	0	0	4
Grace [(2012)]	Fall River	MA	11	0	0	0	0	0	0	11	1	0	0	0	0	0	0	1
First Pres. (withdrew from OPC)	Ipswich	MA	401	0	0	0	0	0	401	0	93	0	0	0	0	0	93	0
Igreja Pres. Brasileira em Melros	Melrose	MA	21	0	2	7	0	0	0	30	8	3	0	0	0	0	0	11
Merrimack Valley	North Andover	MA	67	1	2	7	0	2	3	72	20	1	1	0	0	4	1	17
Immanuel Chapel	Upton	MA	52	1	1	1	0	1	7	47	12	0	0	0	0	0	5	7
Pres. Ch. of Cape Cod	West Barnstable	MA	81	5	2	0	2	8	3	75	24	2	0	0	0	6	0	20
Pilgrim	Dover	NH	49	2	5	2	0	4	2	52	13	1	8	0	0	7	3	12
Jaffrey OPC	Jaffrey	NH	37	0	0	0	1	0	7	29	26	0	0	0	0	0	0	26
Amoskeag	Manchester	NH	75	3	1	0	0	7	4	68	33	3	0	2	0	0	0	34
First Church of Merrimack	Merrimack	NH	144	22	0	2	1	6	1	160	46	4	3	16	0	0	0	37
Providence [M3]	West Lebanon	NH	12	0	0	1	0	0	0	13	6	1	0	0	0	0	0	7
Covenant	Amsterdam	NY	80	2	3	0	1	1	2	81	12	2	2	0	0	0	0	16
Grace	Lisbon	NY	45	0	0	0	0	0	0	45	18	0	0	0	0	0	0	18
Covenant	Rochester	NY	65	0	1	0	3	0	8	55	31	0	0	0	0	0	2	29
Memorial	Rochester	NY	58	0	0	0	0	0	2	56	32	3	0	0	0	0	4	31
Calvary	Schenectady	NY	67	9	3	2	0	2	1	78	14	3	0	2	0	0	0	15
Hope	Syracuse	NY	34	0	0	0	0	6	0	28	21	0	0	0	0	7	0	14
Covenant	Barre	VT	62	2	3	4	0	2	3	66	30	1	5	0	0	0	2	34
Other members [1]			14	0	0	0	0	0	0	14	6	0	0	0	0	0	0	6
Member without rights of presbytery [2]			1							1								
TOTALS - NEW YORK & NEW ENGLAND			1910	80	35	39	15	61	455	1533	623	31	28	32	0	35	113	502

[M] Members are on the roll of the regional church

[M1] Members are on the roll of Second Parish, Portland, ME

[M2] Members are on the roll of Living Hope, Brunswick, ME

TOTAL MEMBERS Jan	Dec	CHURCH OFFICERS Pastor(s)	R Elders Act.	N/A	Deacons Act.	N/A	ATTENDANCE AM Worship May	Nov	Sun. School May	Nov	OFFERINGS & BEQUESTS ($1,000) Offerings by Type or Usage General	Benev.	Capital	Total Offerings	Per CM	Via Wills
REGIONAL CHURCH OF NEW JERSEY, Continued																
165	168	Thomas D. Church	2	0	4	0	108	98	45	37	269.0	74.1	17.4	360.5	2.9	0.0
		Matthew D. Cole [A]														
60	48	Todd E. Smith	3	0	1	0	40	44	20	17	65.4	1.1	23.0	89.5	2.4	2.9
122	126	Claude A. Taylor III	4	2	3	0	93	92	52	48	159.2	12.1	0.0	171.3	1.7	0.0
72	71	John J. Keegan	1	0	2	1	50	53	39	31	93.7	17.6	0.0	111.3	2.2	0.0
195	189	Ronald E. Pearce	2	6	5	2	145	143	73	76	388.2	43.1	5.0	436.3	2.9	0.0
		James J. Jordan [A]														
44	41	Travis A. Yonkman	3	0	2	0	36	38	17	19	88.5	20.3	0.0	108.9	2.9	0.0
56	67	Carl S. McDaniel, Jr.	2	0	3	0	70	85	25	30	138.2	3.2	0.0	141.5	2.7	0.0
94	74	David J. Harr	1	1	3	0	64	57	28	25	149.1	21.1	10.6	180.8	3.5	0.0
17	16	James Allay	2	0	0	0	20	19	10	10	40.9	3.0	0.4	44.3	3.0	0.0
39	31	Vacant	1	0	1	0	20	24	12	10	87.8	9.7	9.5	107.0	4.7	0.0
73	74	Michael W. Bobick	3	0	3	0	86	82	45	46	162.8	67.2	0.0	230.0	4.0	22.8
102	102	William O. Slack II	3	0	1	0	104	106	55	62	185.4	12.2	0.0	197.6	2.1	0.0
209	196	Richard N. Ellis	4	1	4	0	114	123	65	65	256.6	28.8	5.0	290.4	2.0	0.4
		Andrew R. Barshinger [A]														
24	24	Vacant	2	0	2	0	25	27	12	15	69.3	4.2	0.0	73.5	3.5	10.0
108	108	Vacant	1	0	2	0	60	50	10	10	126.8	8.4	2.8	137.9	1.7	0.0
51	50	Vacant	3	2	1	0	39	19	22	4	39.0	2.0	0.7	41.7	1.0	0.0
44	38	Neil J. Lodge	2	1	0	2	27	29	15	15	70.1	4.4	0.0	74.5	2.3	0.0
69	51	Timothy Ferguson	0	1	1	0	36	38	22	28	73.2	3.8	0.0	77.0	1.9	0.0
0	0															
76	76	James A. Zozzaro	2	1	2	0	50	46	0	0	103.1	5.0	0.0	108.1	1.8	26.5
0	0															
80	75	Carlos M. Cruz	3	2	3	2	85	95	60	70	62.2	10.5	33.5	106.2	1.6	0.0
71	65	Roberto Quiñones [S]	4	0	1	0	70	75	67	71	68.2	1.3	0.0	69.5	1.2	0.0
21	13															
1	1															
1793	1704		48	17	44	7	1342	1343	694	689	2696.8	353.1	107.8	3157.7	2.3	62.6

REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND, Continued																
200	204	Russell J. Hamilton	5	0	4	0	160	153	78	72	164.9	76.7	53.5	295.1	1.9	0.0
0	0		0	0	0	0	52	49	48	48	59.5	10.5	50.3	120.2		0.0
72	76	Gordon H. Cook, Jr.	5	0	2	0	40	40	20	20	77.1	12.1	9.7	98.9	1.6	0.0
		John F. A. Kramer [T]														
0	0	Gordon H. Cook, Jr.	0	0	0	0										
13	11	None	0	0	0	0	16	14	16	9	17.0	0.7	0.0	17.7	3.5	0.0
87	79	D. Leonard Gulstrom	2	1	3	3	71	70	35	36	101.3	24.3	0.0	125.6	2.0	0.0
171	184	Daniel F. Patterson	5	2	2	0	91	88	65	65	148.5	58.8	20.0	227.4	1.8	0.0
144	142	Stephen J. Tracey	4	0	5	0	135	155	65	68	273.3	35.9	0.0	309.2	2.6	0.0
24	23	Vacant	2	0	0	0	13	9	9	8	28.6	5.9	0.8	35.2	1.9	0.0
12	12	Vacant	2	1	1	0	19	19	0	0	28.2	0.4	0.0	28.6	2.6	0.0
494	0															
29	41	Roberto Laranjo	2	0	2	0	37	38	0	0	92.8	0.0	0.0	92.8	3.1	0.0
87	89	David A. Booth	2	0	1	0	70	70	35	35	177.6	34.9	68.5	281.0	3.9	0.0
64	54	Mark A. Marquis	2	0	3	0	52	52	20	20	130.9	48.7	0.0	179.6	3.8	0.0
105	95	James A. La Belle	4	4	2	0	120	70	50	40	209.0	22.4	43.3	274.6	3.7	0.0
62	64	David J. Koenig	3	0	2	0	40	45	10	10	107.8	9.9	0.6	118.3	2.3	0.0
63	55	Stephen A. Migotsky	2	0	0	0	32	38	7	8	72.1	5.6	0.0	77.7	2.7	0.0
108	102	Gregory E. Reynolds	4	0	3	0	79	79	25	25	191.6	36.1	1.0	228.6	3.4	0.0
190	197	Allen C. Tomlinson	6	0	6	0	146	144	37	41	270.0	26.0	0.0	296.0	1.9	0.0
18	20	Timothy G. Herndon [E]	0	0	0	0	33	36	16	16	48.5	1.4	0.0	49.9	3.8	0.0
92	97	Timothy H. Gregson	3	0	4	2	75	76	46	43	208.5	12.0	3.2	223.7	2.8	0.0
63	63	Patrick R. Severson	3	0	4	0	44	49	28	30	70.8	29.0	3.5	103.3	2.3	0.0
96	84	Kevin M. Kisler	4	1	2	1	55	48	60	57	116.9	14.9	0.0	131.7	2.4	0.0
90	87	Vacant	3	0	2	3	39	43	29	30	50.6	10.8	0.0	61.4	1.1	0.0
81	93	Thomas Trouwborst	3	0	2	1	87	77	56	51	147.9	10.4	4.8	163.1	2.1	2.3
55	42	Vacant	2	1	1	0	31	30	20	19	102.1	5.8	0.0	107.8	3.9	0.0
92	100	Carl A. P. Durham	3	1	3	0	74	65	28	32	118.8	14.0	5.0	137.8	2.1	0.0
		Andrew H. Selle [T]														
20	20															
1	1															
2533	2035		71	11	54	10	1611	1557	803	783	3014.3	507.1	264.1	3785.5	2.5	2.3

[MS] Under the oversight of session, Covenant, Barre, VT, but not included in their statistics

[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

CHURCH OR MISSION WORK			COMMUNICANT MEMBERS								NONCOMMUNICANT MEMBERS							
				Added			Removed					Added		Removed				
Name	Town or City	ST	Jan	Prof	Reaff	Xfer	Dcd	Dism	D&E	Dec	Jan	Bapt	Par	Prof	Dcd	Dism	D&E	Dec
REGIONAL CHURCH OF NORTHERN CALIFORNIA AND NEVADA																		
Covenant	Berkeley	CA	46	1	3	0	2	2	0	46	3	0	0	0	0	1	0	2
New Hope	Hanford	CA	74	0	0	0	1	2	1	70	34	0	3	0	0	0	0	37
Sovereign Grace Community	Hughson	CA	84	0	0	0	0	0	1	83	38	1	0	0	0	0	0	39
Grace [M (2015)]	Madera	CA	8	0	0	0	0	0	0	8	3	0	0	0	0	0	0	3
Covenant	Marina	CA	117	0	9	4	0	14	5	111	42	1	4	2	0	7	1	37
Grace	Modesto	CA	47	0	0	0	0	5	0	42	6	0	0	0	0	1	0	5
Providence (terminated)	Morgan Hill	CA	14	0	0	0	0	14	0	0	9	0	0	0	0	9	0	0
Trinity	Novato	CA	48	0	1	4	1	2	3	47	13	0	0	0	0	0	2	11
Delta Oaks	Pittsburg	CA	91	4	0	0	0	2	1	92	15	0	0	1	0	4	0	10
Redding Reformed Fellowship	Redding	CA	32	0	6	0	0	0	0	38	8	2	0	0	0	0	0	10
Reformation Fellowship	Roseville	CA	176	4	8	2	0	0	10	180	52	8	0	3	0	0	0	57
First	San Francisco	CA	69	0	4	0	0	3	0	70	8	1	0	0	0	1	0	8
Covenant	San Jose	CA	156	7	8	8	1	4	5	169	28	0	4	3	0	0	4	25
Oak Hill	Sonora	CA	75	1	2	3	2	4	0	75	14	1	2	0	0	1	0	16
New Covenant [(2011)]	South San Francisco	CA	45	3	3	2	0	0	0	53	6	2	0	1	0	0	0	7
First	Sunnyvale	CA	80	0	3	0	0	3	0	80	30	1	0	0	0	3	0	28
Grace	Battle Mountain	NV	27	0	0	0	0	4	1	22	5	0	0	0	0	2	0	3
Mt. Rose Reformed	Sparks (Reno)	NV	56	1	7	2	0	1	0	65	20	2	1	0	0	0	0	23
Other members [1]			15	0	0	0	0	0	0	15	6	0	0	0	0	0	0	6
TOTALS - NORTHERN CALIFORNIA			1260	21	54	25	7	60	27	1266	340	19	14	10	0	29	7	327

[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

REGIONAL CHURCH OF THE NORTHWEST																		
Grace	Wasilla	AK	60	2	3	2	1	2	11	53	24	3	2	2	0	1	3	23
Arco OPC	Arco	ID	23	1	0	0	0	0	0	24	4	0	0	0	0	0	0	4
Coeur d'Alene Reformed [M]	Coeur d'Alene	ID	27	0	1	0	0	0	0	28	17	0	2	0	0	0	0	19
New Geneva	Idaho Falls	ID	45	3	0	1	0	0	0	49	15	0	0	0	0	0	0	15
Grace Reformed	Bend	OR	50	0	4	0	1	0	1	52	12	1	0	0	0	0	0	13
Westminster	Corvallis	OR	99	6	11	2	0	3	20	95	41	4	11	2	0	2	7	45
Faith	Grants Pass	OR	62	3	15	0	0	2	3	75	17	0	0	0	0	1	0	16
Trinity [(2015)]	Medford	OR	60	0	0	0	0	0	0	60	23	0	0	0	0	0	0	23
Trinity	Newberg	OR	24	0	1	1	2	0	0	24	7	1	1	0	0	0	0	9
First	Portland	OR	136	1	1	2	1	3	0	136	39	1	2	1	0	6	0	35
Covenant Grace	Roseburg	OR	36	2	0	0	0	0	0	38	13	0	0	0	0	0	0	13
Trinity	Bothell	WA	54	0	0	0	1	7	0	46	37	1	0	0	0	6	0	32
Emmanuel [M1]	Colville	WA	23	2	4	2	0	3	0	28	15	1	2	2	0	5	0	11
Covenant	Kennewick	WA	48	1	1	2	1	4	1	46	25	0	0	0	0	2	0	23
Emmanuel	Kent	WA	130	6	2	4	2	6	1	133	43	2	2	2	0	0	4	41
Lynnwood OPC	Lynnwood	WA	128	2	6	2	0	0	0	138	69	5	0	0	0	0	0	74
Sovereign Grace	Oak Harbor	WA	60	0	2	0	1	8	0	53	28	1	0	0	0	8	0	21
Reformation	Olympia	WA	59	0	5	5	1	3	0	65	20	4	3	0	0	1	0	26
Redeeming Grace [M2]	Port Angeles	WA	26	1	8	0	0	0	0	35	9	2	0	0	0	0	0	11
Redeemer	Airdrie	AB	87	1	0	2	1	7	8	74	62	4	1	0	0	4	6	57
Other members [1]			33	0	0	0	0	2	0	31	11	1	0	0	0	0	0	12
TOTALS - NORTHWEST			1270	31	64	25	12	50	45	1283	531	31	26	9	0	36	20	523

[M] Members are on the roll of the regional church

[M1] Under the oversight of session,Covenant, Kennewick, WA, but not included in their statistics

[M2] Under the oversight of session, Sovereign Grace, Oak Harbor, WA, but not included in their statistics

[1] Members of former congregations et al. remaining on the roll of the regional church

TOTAL MEMBERS		CHURCH OFFICERS					ATTENDANCE				OFFERINGS & BEQUESTS ($1,000)					
			R Elders		Deacons		AM Worship		Sun. School		Offerings by Type or Usage			Total	Per	Via
Jan	Dec	Pastor(s)	Act.	N/A	Act.	N/A	May	Nov	May	Nov	General	Benev.	Capital	Offerings	CM	Wills
REGIONAL CHURCH OF NORTHERN CALIFORNIA AND NEVADA, Continued																
49	48	Wayne K. Forkner	2	0	1	0	39	37	13	9	97.6	9.0	0.0	106.6	2.3	0.0
108	107	Kevin L. Medcalf	2	0	1	0	62	58	44	46	126.6	7.9	0.0	134.5	1.9	0.0
122	122	Mark R. Wheat	5	0	1	0	80	80	59	51	139.6	24.6	67.2	231.5	2.8	0.0
11	11	Terry F. Thole [S]	0	0	0	0	20	20	0	0	8.4	0.0	0.0	8.4	1.1	0.0
159	148	Joel C. Robbins	3	0	3	0	111	112	65	69	248.3	49.7	5.6	303.5	2.7	0.0
		Timothy G. Walker [A]														
53	47	P. Shaun Bryant	1	0	0	1	50	50	12	12	101.6	0.0	0.0	101.6	2.4	0.0
23	0															
61	58	W. Reid Hankins	2	0	2	1	36	45	23	26	118.2	16.1	0.0	134.3	2.9	0.0
106	102	Michael D. Dengerink	3	0	3	1	66	70	24	24	148.7	10.0	16.6	175.3	1.9	0.0
40	48	Gene L. Crow	2	0	0	0	44	38	32	32	114.1	0.8	0.0	114.9	3.0	0.0
228	237	Kevin W. Van Der Linden	3	0	6	0	210	209	146	164	294.0	50.6	0.0	344.6	1.9	0.0
77	78	J. Glenn Ferrell	4	0	1	0	50	50	25	25	123.2	16.7	20.0	159.9	2.3	0.0
184	194	Jeffery A. Landis	5	1	4	1	147	154	60	65	492.3	43.7	0.0	536.0	3.2	0.0
		Robert A. Starke [T]														
89	91	David P. Bush	2	0	3	0	90	90	55	55	170.0	11.6	0.0	181.6	2.4	0.0
51	60	Carl E. Erickson	1	0	1	0	58	47	23	24	92.2	11.4	0.0	103.6	2.0	0.0
110	108	Calvin R. Goligher	3	2	2	0	70	75	35	35	277.6	45.9	20.0	343.5	4.3	0.0
32	25	Alan J. Dueck	1	0	0	0	23	16	9	9	59.3	11.2	0.0	70.5	3.2	0.0
76	88	Andrew J. Preston	3	0	0	0	70	65	20	25	97.5	5.0	0.0	102.5	1.6	0.0
21	21															
1600	1593		42	3	28	4	1226	1216	645	671	2709.2	314.1	129.5	3152.8	2.5	0.0

REGIONAL CHURCH OF THE NORTHWEST, Continued																
84	76	M. Scott Johnson	3	0	1	1	55	55	20	20	79.1	27.6	15.2	121.9	2.3	0.0
27	28	Richard A. Miller	2	0	1	1	20	20	5	6	26.3	2.5	0.0	28.8	1.2	0.0
44	47	David G. Graves [E]	0	0	0	0	55	75	0	0	52.0	0.0	0.0	52.0	1.9	1.0
60	64	David A. Bass	1	0	2	0	61	48	22	19	79.2	3.1	0.0	82.3	1.7	0.0
62	65	Daniel J. Dillard	2	0	0	0	50	50	20	20	114.3	22.7	0.0	137.0	2.6	0.0
140	140	Martin Emmrich	4	0	4	0	139	111	55	71	135.9	39.9	56.5	232.3	2.4	0.0
79	91	Karl E. Thompson	3	1	3	1	111	121	55	68	105.9	29.7	15.1	150.6	2.0	0.0
83	83	Brian H. Nicholson	4	0	4	0	110	110	40	40	96.0	9.3	13.0	118.2	2.0	0.0
31	33	John W. Mahaffy	2	0	1	0	27	27	6	7	72.2	3.8	0.0	76.1	3.2	37.0
175	171	Jack L. Smith	4	1	3	5	150	150	75	75	204.3	122.5	14.0	340.8	2.5	0.0
49	51	Jeffrey M. Scott	2	0	0	0	60	65	0	12	89.0	2.8	0.0	91.7	2.4	0.0
91	78	Marcus J. Renkema	2	1	2	0	65	65	22	21	134.9	3.5	0.0	138.4	3.0	0.0
38	39	none	0	0	0	0	30	35	6	10	39.9	9.7	0.0	49.6	1.8	0.0
73	69	Mark A. Collingridge	1	0	0	0	49	50	20	21	147.9	27.0	0.0	174.9	3.8	0.0
173	174	Randall A. Bergquist	7	0	4	0	136	144	82	86	255.4	105.9	0.0	361.3	2.7	157.0
197	212	Benjamin A. Swinburnson	4	1	2	3	171	186	65	71	164.4	36.9	0.0	201.3	1.5	0.0
88	74	Robert C. Van Kooten	1	1	4	1	57	53	0	0	134.0	11.3	0.0	145.2	2.7	0.0
79	91	Brett A. McNeill	4	0	2	0	95	93	31	40	109.9	9.5	0.0	119.3	1.8	0.0
35	46	Andrew M. Elam	0	0	0	0	41	34	26	17	68.2	5.7	0.0	73.8	2.1	0.0
149	131	Larry E. Wilson	3	0	2	0	130	120	60	60	100.7	25.7	3.7	130.1	1.8	0.0
44	43															
1801	1806		49	5	35	12	1612	1612	610	664	2209.5	498.8	117.4	2825.7	2.2	195.0

CHURCH OR MISSION WORK			COMMUNICANT MEMBERS								NONCOMMUNICANT MEMBERS							
				Added			Removed					Added		Removed				
Name	Town or City	ST	Jan	Prof	Reaff	Xfer	Dcd	Dism	D&E	Dec	Jan	Bapt	Par	Prof	Dcd	Dism	D&E	Dec
REGIONAL CHURCH OF OHIO																		
Christ Covenant	Sheridan	IN	124	3	0	3	0	3	3	124	44	1	7	0	0	0	0	52
Good Shepherd	Cincinnati	OH	25	1	0	2	0	3	0	25	16	1	0	0	0	4	0	13
Grace	Columbus	OH	288	1	6	2	2	4	0	291	105	6	2	1	0	1	0	111
Covenant	Dayton (Vandalia)	OH	95	9	6	2	1	3	2	106	14	4	5	3	0	0	1	19
Redeemer	Dayton (Beavercreek)	OH	141	1	2	12	0	11	11	134	51	6	0	0	0	12	0	45
Grace [M1]	Huron	OH	16	0	6	1	0	0	0	23	7	0	0	0	0	0	0	7
Covenant	Mansfield	OH	79	9	0	0	2	4	7	75	15	1	0	1	0	0	2	13
Lake	Mayfield Village	OH	23	0	2	0	0	2	0	23	5	0	0	0	0	0	0	5
Knox	Mt. Vernon	OH	56	0	0	0	0	3	10	43	20	0	0	0	0	0	2	18
Providence	Pataskala	OH	68	2	6	0	0	13	0	63	22	2	0	2	0	9	0	13
Living Water [M2]	Springfield	OH	29	3	10	1	0	0	0	43	3	6	1	2	0	0	0	8
Trinity (withdrew from OPC)	Franklin	PA	21	0	0	0	0	21	0	0	13	0	0	0	0	13	0	0
Covenant	Grove City	PA	134	0	1	5	0	6	8	126	33	0	1	0	0	0	3	31
Calvary	Harrisville	PA	97	1	0	6	1	4	1	98	28	2	2	1	0	3	3	25
Faith	Indiana	PA	39	2	0	0	0	0	0	41	3	1	2	0	0	0	0	6
Immanuel	Coraopolis	PA	23	2	0	0	0	1	0	24	20	1	0	0	0	0	0	21
Nashua	Pulaski	PA	41	0	0	0	0	0	0	41	30	1	0	0	0	0	0	31
Grace [(2012)]	Sewickley	PA	60	0	0	0	0	0	0	60	10	0	0	0	0	0	0	10
Trinity (terminated)	Huntington	WV																
Reformation	Morgantown	WV	49	0	2	0	0	3	0	48	22	5	0	0	0	4	0	23
Other members [1]			1	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0
TOTALS - OHIO			1409	34	41	34	6	81	42	1389	461	37	20	10	0	46	11	451

[M1] Under the oversight of session, Covenant, Mansfield, OH, but not included in their statistics

[M2] Under the oversight of session, Covenant, Vandalia, OH, but not included in their statistics

[1] Members of former congregations et al. remaining on the roll of the regional church

REGIONAL CHURCH OF PHILADELPHIA																		
Grace	Middletown	DE	40	2	1	0	0	4	0	39	15	1	0	0	0	0	4	12
Emmanuel	Wilmington	DE	141	1	0	4	3	8	0	135	25	1	0	1	0	2	1	22
Living Hope	Allentown	PA	71	1	0	0	0	0	4	68	33	0	0	1	0	0	0	32
Cornerstone	Ambler	PA	121	0	5	4	0	8	12	110	24	4	0	0	0	4	2	22
Trinity	Easton	PA	56	0	0	2	0	0	0	58	12	1	1	0	0	0	0	14
Calvary	Glenside	PA	150	5	5	13	1	11	2	159	50	4	11	0	0	5	0	60
Trinity	Hatboro	PA	160	0	0	1	4	7	6	144	32	4	0	0	0	4	0	32
Knox [(2011)]	Lansdowne	PA	21	0	0	0	0	0	0	21	12	0	0	0	0	0	0	12
First	Perkasie	PA	18	0	0	0	0	3	0	15	5	0	0	0	0	3	0	2
Grace	Philadelphia	PA	78	0	0	0	0	0	0	78	16	0	0	0	0	0	0	16
Grace Fellowship	Philadelphia	PA	26	0	2	0	1	0	0	27	12	0	0	0	0	0	0	12
Covenant	Sinking Spring	PA	230	5	0	0	0	0	0	235	23	3	0	5	1	0	0	20
Pocono	Reeders	PA	19	0	0	0	0	0	0	19	7	0	0	0	0	0	0	7
Other members [1]			9							9								
TOTALS - PHILADELPHIA			1140	14	13	24	9	41	24	1117	266	18	12	7	1	18	7	263

[1] Members of former congregations et al. remaining on the roll of the regional church

TOTAL MEMBERS		CHURCH OFFICERS					ATTENDANCE				OFFERINGS & BEQUESTS ($1,000)					
			R Elders		Deacons		AM Worship		Sun. School		Offerings by Type or Usage			Total	Per	Via
Jan	Dec	Pastor(s)	Act.	N/A	Act.	N/A	May	Nov	May	Nov	General	Benev.	Capital	Offerings	CM	Wills
REGIONAL CHURCH OF OHIO, Continued																
168	176	Mark S. Melton	4	0	2	0	91	84	0	0	141.1	37.9	0.0	179.0	1.4	0.0
41	38	Christopher A. Malamisuro	3	1	2	0	37	28	23	17	97.6	3.0	0.0	100.7	4.0	0.0
393	402	William B. Kessler	7	0	7	1	191	205	63	56	447.0	59.3	25.5	531.8	1.8	0.0
		Jason C. Kirklin [A]														
109	125	Matthew H. Patton	3	0	4	0	104	105	70	72	221.3	30.9	48.1	300.3	2.8	0.0
		Bradley M. Peppo [E]														
192	179	Robert Y. Eckardt	5	0	4	0	137	158	101	111	266.2	64.8	50.0	381.1	2.8	0.0
23	30	Lawrence B. Oldaker [E]	0	0	0	0	25	26	0	15	49.7	5.8	0.0	55.5	2.4	0.0
94	88	Matthew A. Judd	2	0	2	0	66	61	31	34	122.8	15.5	5.5	143.8	1.9	0.0
28	28	Geoffrey L. Willour	2	0	1	0	19	18	12	12	84.1	6.9	0.0	91.0	4.0	0.0
76	61	Jeremy J. Logan	2	0	0	0	58	52	46	42	71.4	13.5	2.0	86.9	2.0	0.0
90	76	Stephen J. Dufresne	3	1	4	2	77	70	38	32	125.7	30.1	0.0	155.8	2.5	0.0
32	51	Bradley M. Peppo [E]	0	0	0	0	50	42	38	30	74.9	1.4	12.4	88.8	2.1	0.0
34	0															
167	157	Jeremy C. Jones	4	0	4	1	102	107	54	60	205.9	55.8	5.8	267.5	2.1	0.0
125	123	Peter J. Puliatti	6	2	6	0	113	101	20	15	98.1	30.0	21.3	149.4	1.5	0.0
42	47	Douglas W. Snyder, Sr.	2	0	0	0	34	38	13	14	88.4	19.0	1.8	109.2	2.7	0.0
43	45	Mark A. Garcia	1	0	1	0	45	45	45	45	64.8	2.2	0.0	67.0	2.8	0.0
71	72	D. Patrick Ramsey	2	0	2	0	41	41	17	17	75.9	2.6	0.0	78.5	1.9	0.0
70	70	R. Daniel Knox	5	0	3	0	60	60	30	30	146.0	15.8	0.0	161.8	2.7	0.0
71	71	Jonathan E. Hutchison	5	0	2	0	76	70	38	39	147.4	57.2	0.0	204.6	4.3	0.0
1	1															
1870	1840		56	4	44	4	1326	1311	639	641	2528.4	451.7	172.4	3152.6	2.3	0.0

REGIONAL CHURCH OF PHILADELPHIA, Continued																
55	51	Robert P. Harting, Jr.	2	0	1	0	48	51	14	12	73.1	0.9	1.7	75.7	1.9	0.0
166	157	Michael J. Matossian	7	4	4	3	126	101	70	64	351.0	44.3	0.0	395.3	2.9	120.0
		David W. Landow [A]														
104	100	Tim W. Young	2	1	4	0	99	89	57	55	252.7	25.9	3.8	282.4	4.2	0.0
145	132	Carl R. Trueman	3	0	3	0	151	144	80	87	211.8	12.1	3.0	226.9	2.1	0.0
		Cecil R. (Cris) Simpson														
68	72	Lane G. Tipton	3	0	2	2	50	45	45	40	82.6	24.7	0.0	107.3	1.8	0.0
200	219	J. Mark Sallade	7	2	4	0	210	221	135	150	310.1	82.7	0.0	392.8	2.5	0.0
		Caleb M. Smith [A]														
192	176	Larry J. Westerveld	6	1	5	1	124	140	81	103	268.6	113.6	74.3	456.6	3.2	0.3
33	33	Vacant	3	0	0	0	39	39	22	22	50.0	0.0	0.0	50.0	2.4	0.0
23	17	R. Scott MacLaren	1	0	0	0	27	23	19	17	74.1	2.1	1.5	77.7	5.2	0.0
94	94	Vacant	0	0	0	0	77	82	0	0	67.2	3.5	0.0	70.6	0.9	0.0
38	39	William F. Snodgrass	1	0	0	0	23	22	9	8	62.9	3.2	0.0	66.1	2.4	0.0
253	255	Vacant	6	0	3	2	140	135	40	45	417.3	33.1	0.0	450.4	1.9	0.0
		Jonathan F. Peters [A]														
26	26	Thomas A. Foh	2	0	0	0	17	18	8	8	55.3	1.8	0.0	57.1	3.0	0.0
9	9															
1406	1380		43	8	26	8	1131	1110	580	611	2276.6	348.0	84.3	2708.9	2.4	120.3

CHURCH OR MISSION WORK			COMMUNICANT MEMBERS								NONCOMMUNICANT MEMBERS							
				Added			Removed					Added		Removed				
Name	Town or City	ST	Jan	Prof	Reaff	Xfer	Dcd	Dism	D&E	Dec	Jan	Bapt	Par	Prof	Dcd	Dism	D&E	Dec
REGIONAL CHURCH OF THE SOUTH																		
Redeemer, dissolved 12/31/16	Birmingham	AL	32	0	0	0	0	32	0	0	4	0	0	0	0	4	0	0
Providence	Huntsville (Madison)	AL	31	0	0	0	0	0	1	30	23	2	0	0	0	0	0	25
Heritage (2015)	Mobile	AL	21	0	0	0	0	0	0	21	5	0	0	0	0	0	0	5
Providence (2015)	Bradenton	FL	87	0	0	0	0	0	0	87	30	0	0	0	0	0	0	30
Holy Trinity	Fort Lauderdale	FL	40	0	2	5	0	7	3	37	11	2	4	0	0	0	0	17
Covenant Reformed	Fort Pierce	FL	58	0	0	0	0	0	0	58	7	0	0	0	0	0	0	7
Redemption	Gainesville	FL	68	1	8	1	1	6	0	71	34	2	3	1	0	3	0	35
Sharon	Hialeah	FL	17	2	0	0	0	0	6	13	12	1	0	3	0	0	3	7
Keys (2014)	Key West	FL	16	0	0	0	0	0	0	16	4	0	0	0	0	0	0	4
Fellowship (2015)	Lake Worth	FL	19	0	0	0	0	0	0	19	14	0	0	0	0	0	0	14
Christ the King M	Naples	FL	34	0	2	0	0	0	0	36	4	0	0	0	0	0	0	4
Grace	Niceville	FL	15	0	0	0	0	0	0	15	5	0	0	0	0	0	0	5
Lake Sherwood	Orlando	FL	137	0	0	7	1	6	2	135	25	1	0	0	0	1	0	25
Reformation	Oviedo	FL	62	2	0	12	0	4	0	72	32	3	5	0	0	2	0	38
Covenant	Pensacola	FL	50	0	1	2	2	1	1	49	4	1	1	0	0	0	0	6
Covenant	St. Augustine	FL	91	2	25	3	1	1	1	118	18	8	0	0	0	0	0	26
Calvary	Tallahassee	FL	102	0	0	0	1	4	15	82	40	0	0	0	0	0	5	35
Covenant	Natchitoches	LA	21	0	0	0	0	0	0	21	4	0	0	0	0	0	0	4
Pineville	Pineville	LA	31	1	0	1	2	0	4	27	4	1	0	0	0	0	0	5
Wolf River M (2015)	Collierville	TN	38	0	0	0	0	0	0	38	15	0	0	0	0	0	0	15
Other members 1			25	0	0	24	0	0	0	49	14	0	4	0	0	0	0	18
TOTALS - SOUTH			995	8	38	55	8	61	33	994	309	21	17	4	0	10	8	325

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

REGIONAL CHURCH OF THE SOUTHEAST

Covenant (no report)	Buford	GA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Redeemer	Doraville	GA	85	0	0	3	1	5	22	60	21	2	3	0	0	0	8	18
Covenant	LaGrange	GA	72	1	4	0	0	4	0	73	32	5	0	1	0	0	0	36
Geneva	Marietta	GA	38	0	0	7	0	6	0	39	23	1	4	0	0	4	0	24
Heritage M	Royston	GA	40	6	0	6	0	3	0	49	34	1	4	6	0	1	0	32
Neon Reformed M	Neon	KY	23	2	1	0	1	0	1	24	13	0	0	0	0	0	0	13
Redeemer	Charlotte	NC	72	0	1	6	2	4	1	72	22	2	0	0	0	0	0	24
Reformation	Gastonia	NC	35	0	3	2	1	0	0	39	14	3	0	0	0	0	0	17
Providence	Greensboro	NC	92	1	5	0	1	4	14	79	9	0	0	1	0	0	1	7
Sovereign Grace Reformed	Hickory	NC	32	0	2	0	1	1	5	27	4	0	0	0	0	0	2	2
Matthews OPC	Matthews	NC	261	12	7	6	0	38	4	244	63	3	6	11	0	8	0	53
Covenant Reformed (2012)	Mount Airy	NC	50	0	0	0	0	0	0	50	22	0	0	0	0	0	0	22
Covenant	New Bern	NC	39	1	3	0	0	4	0	39	16	2	0	0	0	2	0	16
Pilgrim	Raleigh	NC	87	2	0	3	0	8	3	81	47	5	3	2	0	4	2	47
Shiloh (2015)	Raleigh	NC	111	0	0	0	0	0	0	111	38	0	0	0	0	0	0	38
Trinity Reformed	Wilmington	NC	60	0	3	3	0	5	1	60	29	0	0	0	0	4	0	25
Harvest M1 (no report)	Winston-Salem	NC	0							0	0							0
Covenant Community (2014)	Greenville	SC	93	0	0	0	0	0	0	93	47	0	0	0	0	0	0	47
Cornerstone	Chattanooga	TN	52	1	0	0	1	4	0	48	23	0	0	1	0	3	0	19
Faith	Cookeville	TN	60	6	0	0	0	2	1	63	13	2	0	3	0	0	0	12
Sandy Springs	Maryville	TN	38	0	3	3	1	4	0	39	19	2	0	0	0	7	0	14
Providence	Chilhowie	VA	56	1	0	0	0	0	0	57	14	0	0	0	0	0	0	14
Grace	Lynchburg	VA	74	0	0	2	1	2	3	70	28	0	4	0	0	0	0	32
Garst Mill	Roanoke	VA	28	0	0	0	0	1	0	27	2	0	0	0	0	0	0	2
Reformation M	Virginia Beach	VA	22	1	0	15	0	2	0	36	9	3	8	0	0	2	0	18
Other members 1			31	0	0	0	0	0	0	31	7	0	0	0	0	0	0	7
Member without rights of presbytery 2			0							0								
TOTALS - SOUTHEAST			1551	34	32	56	10	97	55	1511	549	31	32	25	0	35	13	539

M Members are on the roll of the regional church

M1 Members are on the roll of Covenant Reformed, Mount Airy, NC, but no report was received.

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

TOTAL MEMBERS		CHURCH OFFICERS					ATTENDANCE				OFFERINGS & BEQUESTS ($1,000)					
			R Elders		Deacons		AM Worship		Sun. School		Offerings by Type or Usage			Total	Per	Via
Jan	Dec	Pastor(s)	Act.	N/A	Act.	N/A	May	Nov	May	Nov	General	Benev.	Capital	Offerings	CM	Wills
REGIONAL CHURCH OF THE SOUTH, Continued																
36	0															
54	55	Darren S. Thole	3	0	3	0	43	45	35	40	115.0	4.8	0.0	119.7	4.0	0.0
26	26	Vacant	2	0	0	0	35	40	15	18	92.5	1.1	0.0	93.6	4.5	0.0
117	117	Michael S. Borg	4	0	3	0	106	130	39	48	212.4	22.5	15.1	250.0	2.9	0.0
51	54	Chad D. Mullinix	1	0	2	0	50	46	29	27	105.2	5.2	0.6	111.0	3.0	0.0
65	65	Vacant	2	0	2	0	41	41	22	21	152.0	4.8	0.0	156.8	2.7	62.8
102	106	Joel D. Fick	3	0	1	0	82	85	40	45	224.4	45.1	11.3	280.8	4.0	0.0
29	20	Jeffrey K. Boer	2	0	0	0	15	12	0	0	61.4	1.6	0.0	63.0	4.8	0.0
20	20	William V. Welzien	1	0	0	0	21	22	11	11	64.0	3.4	4.0	71.4	4.5	0.0
33	33	Henry Stanke	2	0	0	0	47	42	0	0	51.9	0.3	1.3	53.5	2.8	0.0
38	40	Eric R. Hausler [E]	0	0	0	0	45	49	0	0	211.1	12.9	11.5	235.4	6.5	0.0
20	20	Harold E. Thomas	1	0	1	0	16	16	9	9	41.7	5.8	0.0	47.5	3.2	0.0
162	160	Larry G. Mininger	5	0	5	0	94	103	44	47	334.1	28.9	0.0	363.0	2.7	0.0
		Geoffrey M. Downey [A]														
94	110	Stephen J. Oharek	3	0	2	1	84	91	51	67	153.9	5.1	4.9	163.8	2.3	0.0
		David E. Chilton [A]														
54	55	John J. Schortmann	2	0	3	0	55	55	20	20	157.8	19.3	0.0	177.1	3.6	0.0
109	144	Eric B. Watkins	3	0	4	0	160	158	76	54	409.0	27.6	78.1	514.7	4.4	73.9
		William M. Hobbs [A]														
142	117	John A. Sharpe	3	1	2	1	114	105	58	54	241.7	55.3	0.8	297.8	3.6	0.0
25	25	Warren R. Bennett III	2	0	0	0	19	17	16	11	76.0	2.4	0.0	78.4	3.7	0.0
35	32	Jack W. Sawyer	2	3	2	1	30	30	16	16	104.4	32.5	33.7	170.6	6.3	0.0
53	53	Mark A. Winder [E]	0	0	0	0	44	47	37	37	93.9	0.0	0.0	93.9	2.5	0.0
39	67															
1304	1319		41	4	30	3	1101	1134	518	525	2902.4	278.5	161.2	3342.1	3.4	136.7

REGIONAL CHURCH OF THE SOUTHEAST, Continued																
0	0	Christopher B. Strevel, Sr.	0	0	0	0										0.0
106	78	Zecharius Weldeyesus	5	0	2	0	70	75	30	35	133.8	8.5	14.7	157.0	2.6	0.0
104	109	A. Boyd Miller IV	3	0	3	1	89	100	53	58	143.5	68.8	18.1	230.5	3.2	0.0
61	63	Ken B. Montgomery	2	0	2	0	53	42	32	36	117.6	2.3	0.0	119.9	3.1	0.0
74	81	Michael L. Myers [E]	0	0	0	0	76	69	0	0	116.3	17.0	0.0	133.3	2.7	0.0
36	37	M. Jay Bennett [E]	0	0	0	0	26	26	15	15	20.2	5.7	0.0	25.9	1.1	0.0
94	96	Clifford L. Blair	3	0	4	0	85	100	81	77	172.5	39.9	5.7	218.1	3.0	0.0
49	56	Joseph H. Fowler, Jr.	2	0	1	1	57	55	44	42	104.5	9.4	71.4	185.3	4.8	0.0
101	86	Arie van Eyk V	2	0	3	0	87	82	61	60	197.7	59.2	7.5	264.4	3.3	0.0
36	29	Christopher B. Cashen	2	1	0	0	27	32	19	20	59.6	13.2	0.0	72.8	2.7	0.0
324	297	T. Nathan Trice	5	0	3	0	250	250	157	175	375.2	126.2	0.0	501.4	2.1	0.0
		M. Justin Rosser [A]														
72	72	Vacant	2	0	0	0	53	46	30	25	131.8	23.4	0.0	155.2	3.1	0.0
55	55	M. Daniel Fincham	2	0	1	1	45	49	43	47	342.3	27.1	0.0	369.4	9.5	0.0
134	128	Douglas M. Withington	4	1	6	0	90	117	68	66	173.5	41.4	0.0	214.9	2.7	0.0
149	149	Matthew Holst	3	0	3	0	150	160	110	120	300.0	31.4	40.0	371.4	3.3	0.0
		Irfon P. Hughes [A]														
89	85	Frederick F. Hofland	2	0	4	1	80	80	35	39	145.0	37.0	0.0	182.0	3.0	14.6
		Jeffrey S. Carter [A]														
0	0															
140	140	Peter C. Van Doodewaard	2	0	2	0	97	110	76	75	206.6	10.8	0.0	217.4	2.3	0.0
		L. Anthony Curto [T]														
75	67	Calvin D. Keller	3	0	3	0	80	80	47	45	107.4	12.6	5.0	125.0	2.6	0.0
		W. Ralph English [T]														
73	75	Matthew A. Figura	3	0	0	0	64	71	51	56	74.9	4.7	0.0	79.6	1.3	0.0
57	53	James H. Ganzevoort	1	0	2	0	47	44	34	29	82.1	25.0	0.0	107.2	2.7	0.0
70	71	Hank L.Belfield	5	0	1	0	50	50	25	25	78.9	5.0	0.0	83.9	1.5	0.0
102	102	Peter Stazen II	1	0	2	0	85	93	58	62	120.9	38.7	5.3	164.9	2.4	0.0
30	29	Rodney T. King	2	1	1	0	30	34	25	21	108.7	1.7	0.0	110.4	4.1	0.0
31	54	Lowell Ivey [E]	0	0	0	0	40	60	0	0	107.7	10.9	0.0	118.7	3.3	0.0
38	38															
0	0															
2100	2050		54	3	43	4	1731	1825	1094	1128	3420.7	620.0	167.7	4208.5	2.8	14.6

CHURCH OR MISSION WORK			COMMUNICANT MEMBERS								NONCOMMUNICANT MEMBERS							
				Added			Removed					Added		Removed				
Name	Town or City	ST	Jan	Prof	Reaff	Xfer	Dcd	Dism	D&E	Dec	Jan	Bapt	Par	Prof	Dcd	Dism	D&E	Dec
REGIONAL CHURCH OF SOUTHERN CALIFORNIA																		
Reformation	Apache Junction	AZ	0	2	94	6	0	0	0	102	0	1	12	0	0	0	0	13
Concho Valley [M1]	Concho	AZ	16	0	1	1	0	0	0	18	1	0	0	0	0	0	0	1
Christ Reformed [M]	Cottonwood	AZ	27	0	0	0	0	4	1	22	13	0	0	0	0	2	0	11
Calvin	Phoenix	AZ	179	8	7	14	0	6	12	190	43	4	17	5	0	0	0	59
Prescott	Prescott	AZ	39	0	4	6	0	0	0	49	2	0	1	0	0	0	0	3
Covenant	Tucson	AZ	58	4	0	3	0	2	0	63	22	0	0	0	0	3	0	19
Yuma OPC [M]	Yuma	AZ	14	0	10	4	0	0	0	28	11	0	1	3	0	0	0	9
Theophilus	Anaheim	CA	76	4	13	0	1	2	0	90	24	0	0	2	0	3	0	19
Anaheim Hills [M (2015)]	Anaheim Hills	CA	20	0	0	0	0	0	0	20	12	0	0	0	0	0	0	12
Bonita	Bonita	CA	90	0	0	3	0	4	0	89	13	1	7	0	0	0	0	21
Trinity	Capistrano Beach	CA	54	2	4	1	1	5	0	55	17	3	0	2	0	4	0	14
Grace	Carson	CA	45	2	1	7	1	0	0	54	13	0	4	0	0	0	0	17
Bayview	Chula Vista	CA	119	2	8	11	0	2	0	138	10	3	4	1	0	0	0	16
Corona Pres. [M]	Corona	CA																
Grace	Costa Mesa	CA	32	0	4	4	0	0	0	40	0	1	0	0	0	0	0	1
Escondido OPC	Escondido	CA	94	2	0	8	0	8	0	96	24	0	6	2	0	5	0	23
El Camino	Goleta	CA	36	0	0	2	0	8	2	28	4	0	0	0	0	3	0	1
Calvary	La Mirada	CA	69	1	3	0	1	0	1	71	24	2	0	1	0	0	0	25
Faith	Long Beach	CA	184	3	0	0	4	3	5	175	53	2	0	2	0	0	1	52
Covenant of Grace [(2015)]	Oxnard	CA	36	0	0	0	0	0	0	36	24	0	0	0	0	0	0	24
Sovereign Grace	Redlands	CA	55	1	4	5	1	2	0	62	24	1	9	0	0	0	0	34
Harvest	San Marcos	CA	92	0	1	3	1	0	0	95	48	1	0	0	0	0	0	49
Redeemer	Santa Maria	CA	42	9	5	2	0	0	0	58	19	2	0	2	0	0	0	19
Providence	Temecula	CA	171	4	14	4	1	4	0	188	30	15	2	0	0	2	0	45
Branch of Hope	Torrance	CA	312	5	14	5	2	15	10	309	55	6	0	0	0	2	0	59
Resurrection [M2]	Westminster	CA	39	1	8	0	0	0	0	48	7	0	0	0	0	0	0	7
Westminster	Westminster	CA	106	2	5	2	2	1	0	112	14	3	0	0	0	0	0	17
Christ and Heaven	Whittier	CA	27	0	2	0	0	0	2	27	6	0	0	0	0	0	0	6
Redeemer [M]	Pearl City	HI	49	6	0	0	0	13	0	42	23	3	1	2	0	8	0	17
Other members [1]			3	0	0	0	0	0	0	3	0	0	0	0	0	0	0	0
TOTALS - SOUTHERN CALIFORNIA			2084	58	202	91	15	79	33	2308	536	48	64	22	0	32	1	593

[M] 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																		
Covenant of Grace	Albuquerque	NM	38	0	0	0	1	0	2	35	16	2	0	0	0	0	0	18
OPC of Rio Rancho	Rio Rancho	NM	72	0	0	0	0	1	4	67	0	0	0	0	0	0	0	0
Grace [(2014)]	Norman	OK	20	0	0	0	0	0	0	20	8	0	0	0	0	0	0	8
Covenant	Abilene	TX	27	2	0	3	0	0	0	32	7	0	0	1	0	0	0	6
Christ Covenant	Amarillo	TX	76	2	2	3	0	8	6	69	20	7	0	0	0	0	0	27
Providence	Austin (Pflugerville)	TX	94	7	3	3	0	3	2	102	61	0	3	5	0	0	1	58
South Austin	Austin	TX	27	2	2	9	0	3	0	37	11	0	3	2	0	0	0	12
Mid Cities	Bedford	TX	74	3	0	8	0	0	5	80	27	3	1	3	0	0	4	24
Christ Covenant	Dallas-SW	TX	35	1	0	1	0	0	0	37	10	1	0	1	0	0	0	10
Covenant	Fort Worth	TX	35	3	2	6	0	0	2	44	11	2	7	1	0	0	0	19
Faith	Garland	TX	79	5	5	2	0	8	2	81	40	5	5	5	0	4	0	41
Cornerstone	Jersey Village (Houstor	TX	54	1	10	0	0	3	0	62	32	2	0	0	0	0	0	34
Providence	Kingwood (Houston)	TX	45	6	4	0	1	2	1	51	23	2	4	0	1	0	0	28
Christ The King	Longview	TX	24	1	0	0	0	0	0	25	6	1	0	0	0	0	0	7
Grace	San Antonio	TX	115	0	1	4	2	2	2	114	39	1	4	0	0	0	3	41
San Antonio Reformed [M]	San Antonio	TX	32	0	9	6	1	0	1	45	17	5	2	0	0	0	0	24
Tyler OPC	Tyler (Flint)	TX	129	1	1	3	1	1	1	131	23	3	0	1	0	0	0	25
Trinity [M1]	Waco	TX	0	0	8	10	0	0	0	18	0	0	8	0	0	0	0	8
Other members [1]			4	0	0	0	0	0	0	4	4	0	0	0	0	0	0	4
TOTALS - SOUTHWEST			980	34	47	58	6	31	28	1054	355	34	37	19	1	4	8	394

[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

[M1] Under the oversight of session, Mid Cities Presbyterian, Bedford, TX, but not included in their statistics

TOTAL MEMBERS		CHURCH OFFICERS					ATTENDANCE				OFFERINGS & BEQUESTS ($1,000)					
			R Elders		Deacons		AM Worship		Sun. School		Offerings by Type or Usage			Total	Per	Via
Jan	Dec	Pastor(s)	Act.	N/A	Act.	N/A	May	Nov	May	Nov	General	Benev.	Capital	Offerings	CM	Wills
REGIONAL CHURCH OF SOUTHERN CALIFORNIA, Continued																
0	115	Joel M. Ellis, Jr.	4	0	0	0	0	113	0	75	35.0	5.0	0.0	40.0	0.4	0.0
17	19	Stephen A. Larson [E]	0	0	0	0	15	35	16	30	45.9	5.4	0.9	52.1	2.9	0.0
40	33	Brian D. Chang [E]	0	0	0	1	34	41	18	23	41.4	1.2	0.0	42.6	1.9	0.0
222	249	Michael L. Babcock	4	1	3	0	180	182	51	52	101.0	152.4	301.0	554.4	2.9	0.2
41	52	Charles K. Perkins	3	1	0	0	40	46	24	21	110.9	9.8	22.5	143.2	2.9	0.0
		Stephen A. Larson [A]														
80	82	Christopher J. Chelpka	2	0	1	0	73	55	37	35	118.5	2.0	0.0	120.5	1.9	0.0
25	37	David Crum	0	0	0	0	35	49	20	25	27.9	0.0	0.0	27.9	1.0	0.0
100	109	Yousik Hong	1	0	1	0	110	119	80	89	280.0	30.0	0.0	310.0	3.4	0.0
		Peter H. Sim [A]														
32	32	Christopher D. Hartshorn [E]	0	0	0	0	45	51	19	22	73.8	0.5	0.0	74.3	3.7	0.0
103	110	Stephen L. Parker	4	0	2	0	80	83	42	43	164.1	58.7	0.0	222.8	2.5	0.0
71	69	Jonathan B. Moersch	2	0	1	0	59	51	35	30	147.0	3.8	0.0	150.7	2.7	0.0
58	71	Joshua P. Lyon	4	1	4	1	60	60	16	16	93.2	3.5	0.0	96.7	1.8	0.0
129	154	Roger Wagner	5	2	4	1	97	104	51	49	194.7	19.5	0.0	214.2	1.6	0.0
		Jerome A. Farnik [E]														
		Matthew S. Prather [E]														
32	41	David L. Thibault	1	0	0	0	40	39	35	35	76.4	8.8	0.0	85.1	2.1	0.0
118	119	Zachary R. Keele	4	0	1	0	90	95	42	47	157.2	19.8	0.0	177.0	1.8	0.0
40	29	Douglas P. Harley	1	4	1	0	25	21	15	14	109.9	13.4	0.0	123.3	4.4	0.0
93	96	M. Austin Britton	4	1	4	1	102	96	47	56	216.6	53.1	0.0	269.7	3.8	0.0
237	227	James T. Lim	6	3	4	2	139	142	77	81	304.8	64.9	0.0	369.7	2.1	0.0
60	60	Mark C. Mueller	2	0	2	0	38	40	16	19	100.5	0.0	0.0	100.5	2.8	0.0
79	96	Peter J. A. Moelker	2	0	0	0	88	90	35	36	158.2	18.4	0.0	176.6	2.8	0.0
140	144	Mark A. Schroeder	1	1	4	0	110	112	76	78	222.5	53.0	6.0	281.6	3.0	0.0
		John W. Garrisi [T]														
61	77	Joshua E. Martin	1	1	0	0	50	54	30	35	147.4	13.6	0.0	161.0	2.8	0.0
201	233	Vacant	4	0	7	0	145	160	25	27	175.1	42.6	0.0	217.7	1.2	0.0
367	368	Paul Viggiano	9	0	8	2	241	241	70	70	743.2	159.6	0.0	902.8	2.9	0.0
		Dale T. Hanaoka [T]														
46	55	William J. Gorrell	2	0	0	0	41	47	30	30	64.9	1.4	0.0	66.3	1.4	0.0
120	129	William J. Gorrell	8	2	4	1	87	80	35	35	231.6	102.4	42.0	375.9	3.4	83.6
33	33	Yong H. Kim	2	0	0	0	37	34	35	28	76.6	0.0	0.0	76.6	2.8	0.0
72	59	Douglas L. Watson [E]	0	0	0	0	66	51	46	21	96.1	5.2	0.0	101.3	2.4	0.0
3	3															
2620	2901		76	17	51	9	2127	2291	1023	1122	4314.5	847.7	372.404	5534.7	2.4	83.8

REGIONAL CHURCH OF THE SOUTHWEST, Continued																
54	53	John R. Hunt, Jr.	1	0	0	0	25	25	6	6	55.3	1.6	0.0	56.8	1.6	0.0
72	67	Todd S. Bordow	3	0	2	0	75	72	35	35	140.8	10.0	1.1	151.9	2.3	0.0
28	28	Todd P. Dole	2	0	0	0	22	23	11	13	41.5	1.6	0.0	43.1	2.2	0.0
34	38	Robert A. Lotzer	4	1	4	0	39	34	20	19	78.2	2.6	0.0	80.8	2.5	0.0
96	96	Jeremy Boothby	3	0	2	0	80	80	40	50	192.7	18.9	0.0	211.6	3.1	0.0
155	160	Glen J. Clary	2	1	2	1	108	98	52	50	229.0	26.7	0.5	256.2	2.5	0.0
		Robert N. Canode III														
38	49	James J. Cassidy	1	0	1	0	44	43	35	29	130.9	19.0	4.3	154.2	4.2	0.0
101	104	Joseph L. Troutman	3	0	2	0	67	89	29	45	158.6	46.9	0.0	205.5	2.6	0.0
45	47	Joseph A. Keller	2	0	0	1	41	31	26	21	75.0	8.8	0.0	83.8	2.3	0.0
46	63	Todd V. Wagenmaker	2	0	3	0	34	52	10	16	68.4	0.3	0.0	68.7	1.6	0.0
119	122	Chad E. Bond	4	1	1	0	101	95	51	66	127.6	19.2	1.3	148.2	1.8	0.0
86	96	Robert S. Arendale	2	0	3	0	73	86	43	52	188.7	15.0	2.7	206.4	3.3	0.0
68	79	Adam A. York	3	0	3	0	60	49	42	26	105.9	9.1	8.4	123.4	2.4	0.0
30	32	Phillip D. Hodson	2	0	0	0	35	35	15	15	69.0	4.3	0.0	73.3	2.9	0.0
154	155	Nathan J. Hornfeld	3	0	4	0	104	103	40	40	177.6	50.9	24.2	252.6	2.2	0.0
49	69	Andrew T. Moody [E]	0	0	0	0	57	45	30	30	135.4	0.0	0.0	135.4	3.0	0.0
152	156	John H. Johnson, Jr.	4	1	2	0	129	136	65	73	289.9	44.9	58.1	392.9	3.0	0.0
0	26	None	0	0	0	0	60	53	0	0	56.6	7.1	7.1	70.7	3.9	0.0
8	8															
1335	1448		41	4	29	2	1154	1149	550	586	2321.0	286.7	107.8	2715.5	2.6	0.0

RECAPITULATION OF MEMBERSHIP STATISTICS
1938-2016
As of December 31, 2016

Year	Ministers*	Communicant Members	Baptized Children	Total** Membership
2016	540	22,745	7,633	30,918
2015	535	22,919	7,681	31,135
2014	534	22,798	7,792	31,124
2013	534	22,411	7,682	30,627
2012	517	22,321	7,793	30,631
2011	509	22,001	7,696	30,206
2010	494	21,421	7,723	29,638
2009	485	21,161	7,753	29,399
2008	477	20,765	7,772	29,014
2007	464	20,545	7,734	28,743
2006	462	20,444	7,673	28,579
2005	449	20,010	7,498	27,957
2004	440	19,998	7,706	28,144
2003	437	19,725	7,857	27,769
2002	425	18,804	7,721	26,950
2001	416	18,293	7,601	26,310
1998	383	16,620	7,339	24,342
1988	335	13,108	5,933	19,376
1978	248	10,939	4,867	16,171
1968	170	9,197	4,841	14,142
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 FOR 2016

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: 18 Ministers, 43 Ruling Elders

Stated meetings: 1st Saturday of February and May; 3rd Saturday of September and November

Stated Clerk: Alan W. Montgomery, term expires February 2017

Moderator: Jeremiah W. Montgomery, term expires February 2017

Churches and Mission Works

Number of congregations: 9 churches and 2 unorganized mission works

Changes in congregations and mission works: None

Mission works:	Parent church:
Covenant, Chambersburg, PA	Living Hope, Gettysburg, PA
Omega, Williamsport, PA	New Life, Williamsport, PA

Ministers

Ordinations: None

Ministers received:

Angelo O. Valle, received from the Conservative Congregational Christian Conference, 7 May 2016

Christopher L. Post, from Presbytery of Michigan and Ontario, 15 July 2016

Ministers removed:

Bryan J. Weaver, deceased, 2 April 2016

Theodore J. Georgian, deceased, 21 November 2016

Ministers installed:

Christopher L. Post, as pastor of Providence, Mifflinburg, PA, 15 July 2016

Ministerial relationships dissolved:

Arthur J. Fox, from serving as pastor of Calvary, Middletown, PA, 30 September 2016

Roll of ministers:

Andrew T. Adcock	Shane M. Bennett	Kyle N. Brown
Mark R. Brown	Paul N. Browne	Arthur J. Fox
Joel C. Kershner	Joshua L. McKamy	Jeremiah W. Montgomery
Jody O. Morris	Stephen S. Payson	Christopher L. Post
Roth M. Reason	Lawrence Semel	Albert W. Steever, Jr.
Angelo O. Valle	John D. Van Meerbeke	Douglas C. Winward, Jr.

Licentiates

Licensures:

Jonathan L. Cruse, 7 May 2016

Zekeriya Bulut Yasar, 17 September 2016

Licentiates received: None

Licentiates removed: None

Roll of licentiates:

Jonathan L. Cruse
Z. Bulut Yasar

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: 8 Ministers, 9 Ruling Elders
Stated meetings: April and September
Stated Clerk: Mark T. Harrington, term expires April 2018
Moderator: Jerold Barnett, term expires April 2017

Churches and Mission Works

Number of congregations: 4 churches
Changes in congregations and mission works:
Park Woods, Overland Park, KS, withdrew from the OPC, 2 April 2016

Ministers

Ordinations:
Clarence E. Veld, 19 February 2016
Ministers received: None
Ministers removed:
Geoffrey C. Smith, dismissed to Heartland Presbytery of the PCA, 2 April 2016
Ministers installed:
Clarence E. Veld, as pastor of Westminster, Bartlesville, OK, 19 February 2016
Ministerial relationships dissolved: None
Roll of ministers:

Joseph A. Auksela	Timothy L. Black	Edward A. Eppinger
Mark T. Harrington	Timothy L. McClymonds	LeRoy E. Miller
Jim G. Stevenson	Clarence E. Veld	

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: 13 Ministers, 17 Ruling Elders
Stated meetings: 3rd Saturday of January, April, September, and November
Stated Clerk: John W. Mallin III, term expires January 2019
Moderator: Jonathan W. Shishko, term expires January 2017

Churches and Mission Works

Number of congregations: 6 churches
Changes in congregations and mission works: None

Ministers

Ordinations: None
Ministers received: None
Ministers removed: None
Ministers installed:
William Shishko, as Regional Home Missionary, 19 November 2016
Ministerial relationships dissolved:
William Shishko, from serving as pastor of OPC, Franklin Square, NY, 1 July 2016
Daniel G. Osborne, from serving as pastor of Westchester, Mount Vernon, NY, 1 August 2016
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		

Licentiates

Licensures: 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, 51 Ruling Elders
Stated meetings: 1st Tuesday of April; 4th Tuesday of September
Stated Clerk: Archibald A. Allison, term expires April 2017
Moderator: Gregory L. Thurston, term expires April 2017

Churches and Mission Works

Number of congregations: 16 churches and 2 unorganized mission works
Changes in congregations and mission works:
Faith, Grand Forks, ND, received as a mission work, 26 March 2016

Mission works:	Parent church:
Bethel, Bismarck, ND	Bethel, Carson, ND
Faith, Grand Forks, ND	Bethel, Carson, ND

Ministers

Ordinations:
Louis J. Cloete, 25 November 2016
Ministers received: None
Ministers removed:
D. Nathan Holloway, dismissed to the Presbytery of Western Australia of the Presbyterian Church of Western Australia, 19 March 2016
Gregory P. Hoadley, dismissed to Presbytery of the Midwest, 28 September 2016
Ministers installed:
Louis J. Cloete, as pastor of Bethlehem Reformed Church, Freeman, SD, 25

November 2016
Ministerial relationships dissolved: None
Roll of ministers:

Archibald A. Allison	David A. Bosch	Michael J. Chapa
Louis J. Cloete	Leonard J. Coppes	Curtis A. Eggleston
Richard G. Hodgson	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:
Bryan G. Prouty, 28 September 2016
Licentiates received: None
Licentiates removed: None
Roll of licentiates:
Bryan G. Prouty
Joshua C. Schwisow

PRESBYTERY OF MICHIGAN AND ONTARIO

General Information
Regional Church boundaries:
IN [northern counties], lower MI, Ontario
Membership: 40 Ministers, 105 Ruling Elders
Stated meetings: January, April, and September
Stated Clerk: Kenneth A. Smith, term expires January 2018
Moderator: John Ferguson, term expires September 2018

Churches and Mission Works
Number of congregations: 20 churches and 4 unorganized mission works
Changes in congregations and mission works:
Bethel Reformed (formerly Freemont OPC), Freemont, MI, organized as a new and separate congregation, 5 February 2016

Mission works:	Parent church:
New City Fellowship, Grand Rapids, MI	Harvest, Grand Rapids, MI
Providence, Manistee, MI	Little Farms Chapel, Coopersville, MI
Living Hope, Jordan, ON	Grace Covenant, Sheffield, ON
Emmanuel, Meaford, ON	Covenant, Komoka, ON

Ministers
Ordinations: None
Ministers received:
John W. Belden, from Presbytery of the Southeast, 18 March 2016
Michael A. Kooy, from the PCA, 20 February 2016
Ministers removed:
Christopher L. Post, dismissed to Presbytery of Central Pennsylvania, 15 July 2016
Peter J. Wallace, dismissed to Presbytery of the Great Lakes of the PCA, 4 June 2016

Ministers installed:

W. Vernon Picknally, Jr., as pastor of Bethel Reformed, Fremont, MI, 5 February 2016

Michael A. Kooy, as associate pastor of Little Farms Chapel, Coopersville, MI, to serve as organizing pastor of Providence, Manistee, MI, 20 February 2016

John W. Belden, as pastor of Pilgrim, Metamora, MI, 18 March 2016

Ministerial relationships dissolved:

James F. Mong, from serving as associate pastor of Redeemer, Ada, MI, January 2016

W. Vernon Picknally, Jr., from serving as associate pastor of Little Farms Chapel, Coopersville, MI, 5 February 2016

Glenn D. Jerrell, from serving as Regional Home Missionary, 31 March 2016

Christopher L. Post, from serving as evangelist in Hudsonville, MI, 15 July 2016

Jorge Luiz Barros de Souza, from serving as a missionary working with the Canadian Reformed Church

Roll of ministers:

Matthew W. C. Barker	Jorge Luiz Barros de Souza	John W. Belden
Timothy L. Bero	Bruce G. Buchanan	Douglas L. Bylsma
K. Dale Collison	John Currie	Norman DeJong
Douglas B. Doll	Lap O. Duong	Mika D. Edmondson
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	Michael A. Kooy
James F. Mong	Gerry J. Mynders	Gerald J. Neumair
Martin A. Novak	W. Vernon Picknally, Jr.	Stephen A. Pribble
Ralph A. Rebandt II	Roger W. Schmurr	Jeff Shamess
Kenneth A. Smith	Neil P. Stewart	Rodney S. Thole
David A. Vander Meer	Dale A. Van Dyke	Robert M. Van Manen
Jeffrey B. Wilson		

Licentiates

Licensures: Bryan Dage, 17 September 2016

Licentiates received: None

Licentiates removed: Micah Shin, dismissed to Presbytery of the Midwest

Roll of licentiates:

Bryan Dage

PRESBYTERY OF THE MID-ATLANTIC

General Information

Regional Church boundaries:

DC, MD, northern VA

Membership: 36 Ministers, 60 Ruling Elders

Stated meetings: 1st Saturday of May; 3rd Saturday of September; 1st Saturday of December

Stated Clerk: Stephen M. Brown, term expires September 2018
Moderator: Chad B. Van Dixhoorn, term expires September 2017

Churches and Mission Works

Number of congregations: 13 churches and 1 unorganized mission work
Changes in congregations and mission works: None

Mission work:	Parent church:
Trinity Reformed, Gaithersburg, MD	The regional church

Ministers

Ordinations: None
Ministers received:
Phillip D. Mayfield, from James River Presbytery (PCA), 31 January 2016
Ministers removed:
Edwin C. Urban, deceased, 20 September 2016
Ministers installed:
Albert J. Tricarico, Jr., as associate general secretary of the Committee on Home Missions and Church Extension, 30 January 2016
Phillip D. Mayfield, as associate pastor of Columbia Pres., Columbia, MD, 31 January 2016
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	Phillip D. Mayfield
Michael A. McCabe	Andrew J. Miller	Anthony A. Monaghan
Philip T. Proctor	James J. Stastny	Gerald S. Taylor
Albert J. Tricarico, Jr.	Thomas E. Tyson	Laurence N. Vail*
Francis E. VanDelden	Chad B. Van Dixhoorn	Bennett B. Wethered

Licentiates

Licensures: None
Licentiates received: None
Licentiates removed: None
Roll of licentiates: None

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: 60 Ministers, 195 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 March 2018
Moderator: Camden M. Bucey, term expires March 2018
Vice-moderator: Iain A.M. Wright

Churches and Mission Works

Number of congregations: 29 churches and 9 unorganized mission works
Changes in congregations and mission works:
Providence, Rockford, IL, organized as a new and separate congregation, 28 October 2016

Mission works:	Parent church:
Gospel Life Church, Chicago, IL	Westminster, Indian Head Park, IL
Christ Covenant, Crystal Lake, IL	Hope, Grayslake, IL
Sovereign Grace, Davenport, IA	Covenant of Grace, Batavia, IL
Hope Reformed, Pella, IA	Grace Reformed, Des Moines, IA
Immanuel Church, Andover, MN	Mission, St. Paul, MN
Gateway, Town and Country, MO	The regional church
Providence Reformed, Eau Claire, WI	Covenant, Hammond, WI
Resurrection, Oshkosh, WI	Apple Valley, Neenah, WI
Covenant Life, Shawano, WI	New Hope, Green Bay, WI

Ministers

Ordinations:
Robert T. Holda, 21 October 2016
Casey M. Bessette, 4 November 2016
Charles B. Williams, 11 November 2016

Ministers received:
Gregory P. Hoadley, received from Presbytery of Dakotas, without a call, 28 September 2016
Brett E. Mahlen, from Presbytery of Ohio, 5 November 2016

Ministers removed:
John S. Shaw, dismissed to the Presbytery of Philadelphia, 7 May 2016

Ministers installed:
Robert T. Holda, as associate pastor of Apple Valley, Neenah, WI, to serve as organizing pastor of Resurrection, Oshkosh, WI, 21 October 2016
John R. Hilbelink, as pastor of Providence, Rockford, IL, 28 October 2016
Casey M. Bessette, as teacher at Christ, Janesville, WI, 4 November 2016
Brett E. Mahlen, as associate pastor of Covenant, Orland Park, IL, 5 November 2016
Charles B. Williams, as associate pastor of Bethel, Wheaton, IL, 11 November 2016

Ministerial relationships dissolved:
Brent C. Evans, from serving as pastor of Momence OPC, Momence, IL, 1 April 2016
Jonathan B. Falk, from serving as pastor of OPC, Menomonee Falls, WI, 16 September 2016
Marcus J. Serven, from serving as pastor of Covenant Family, Troy, MO, 16 September 2016
David L. Veldhorst, from serving as pastor of Bethel, Oostburg, WI, 01 October 2016
John R. Tinsley, from serving as pastor of Bethel, Oostburg, WI, 27 October 2016
David W. King, from serving as pastor of Christ OPC, Janesville, WI, 31 December 2016

Roll of ministers:

Paul T. Berghaus	Casey M. Bessette	James L. Bosgraf
Camden M. Bucey	Scott E. Churnock	Douglas B. Clawson
David M. Cornette	Matthew E. Cotta	Brian L. DeJong
Ivan J. DeMaster	Dennis L. Disselkoen	Terry E. Dowds
Richard M. Edwards	Brent C. Evans	Jonathan B. Falk
James E. Ferguson	John M. Fikkert	Kenneth R. Golden
Heero E. C. Hacquebord	Joseph H. Hall	Kent W. Harding
John A. Hartley	John R. Hilbelink	Gregory P. Hoadley
James T. Hoekstra	Robert T. Holda	Bruce H. Hollister
Kenny R. Honken	C. Mark Jenkins	Edward E. Jensen
Michael J. Kearney	David W. King	Kim M. Kuhfuss
Shane P. Lems	Frank P. Liu	Brett E. Mahlen
Frank J. Marsh	Christian M. McShaffrey	James R. Megchelsen
Marcus A. Mininger	Paul A. Mourreale	Charles A. Muether
Gordon L. Oliver	Donald F. Ritsman	John H. Ro
Stephen L. Roberts	Marcus J. Serven	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	John R. Wiers
Brandon T. Wilkins	Charles B. Williams	Iain A. M. Wright

Licentiates

Licensures:
Robert T. Holda, 13 March 2016
Licentiates received: None
Licentiates removed:
Sherif Gendy, no longer in OPC, 18 March 12016
Caleb Smith, dismissed to Presbytery of Philadelphia, 18 March 2016
Robert T. Holda, ordained, 21 October 2016
Casey M. Bessette, ordained, 4 November 2016
Roll of licentiates:
Richard Cunningham
Yevgeni Kogay
Darryl Kretschmer
Ryan Stoddard

PRESBYTERY OF NEW JERSEY

General Information

Regional Church boundaries: NJ, PR
Membership: 31 Ministers, 70 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 September 2018
Moderator: Ross W. Graham, term expires September 2017

Churches and Mission Works

Number of congregations: 21 churches and 1 unorganized mission work
Changes in congregations and mission works:
Emmanuel, Whippany, NJ, officially dissolved, 6 December 2016

Mission work:	Parent church:
Reformada, Arroyo, PR	Reformada, San Juan, PR

Ministers

Ordinations:
James J. Jordan, 30 January 2016
Ministers received: None
Ministers removed: None
Ministers installed:
James J. Jordan, as assistant pastor of Church of the Covenant, Hackettstown, NJ, 30 January 2016
Ministerial relationships dissolved:
Milton Villenueva, from serving as pastor of Primera, San Juan, PR, 31 March 2016
Roll of ministers:

James Allay	Benjamin Alvira	Samuel H. Bacon
Andrew R. Barshinger	Michael W. Bobick	Kenneth J. Campbell
Thomas D. Church	Matthew D. Cole	Carlos M. Cruz
Calvin K. Cummings, Jr.	Richard N. Ellis	Timothy Ferguson
Ross W. Graham	David J. Harr	Mitchell R. Herring
Cornelius Johnson	James J. Jordan	John J. Keegan
George S. Kostas	Neil J. Lodge	Carl S. McDaniel, Jr.
Richard A. Nelson	Ronald E. Pearce	William O. Slack II
Todd E. Smith	Stanford M. Sutton, Jr.	Claude A. Taylor III
Milton Villenueva	John Vroegindewey	Travis Yonkman
James A. Zozzaro		

Licentiates

Licensures:
Christopher Bush, 24 September 2016
Licentiates received: None
Licentiates removed:
James J. Jordan, ordained, 30 January 2016
Roll of licentiates:
Christopher Bush
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: 37 Ministers, 82 Ruling Elders

Stated meetings: April and October
Stated Clerk: Stephen J. Tracey, term expires October 2017
Moderator: David A. Booth, term expires October 2017

Churches and Mission Works

Number of congregations: 22 churches and 4 unorganized mission works
Changes in congregations and mission works:
First Presbyterian Church, Ipswich, MA, withdrew from the OPC, 12 July 2016

Mission works:	Parent church:
Pleasant Mountain, Bridgton, ME	Second Parish, Portland, ME
Penobscot Bay, Bucksport, ME	Living Hope, Brunswick, ME
Grace Reformed, Farmington, ME	The regional church
Providence, West Lebanon, NH	Covenant, Barre, VT

Ministers

Ordinations:
David J. Koenig, 18 November 2016
Ministers received: None
Ministers removed: None
Ministers installed:
David J. Koenig, as pastor of Pilgrim, Dover, NH, 18 November 2016
Ministerial relationships dissolved:
Gerald P. Malkus, from serving as pastor of Hope, Syracuse, NY, 30 November 2016
Roll of ministers:

Derek W. Baker	David A. Booth	Gordon H. Cook, Jr.
David M. DeRienzo	Richard M. Dickinson	Harold L. Dorman
Carl A. P. Durham	Michael G. Fettes	Samuel N. Folta
Timothy H. Gregson	D. Leonard Gulstrom	Russell J. Hamilton
Timothy G. Herndon	Gregory A. Hills	Kevin M. Kisler
David J. Koenig	Daniel L. Korzep	John F. A. Kramer
James A. La Belle	Roberto Laranjo	Samuel T. Logan, Jr.
Gary B. Magur	Gerald P. Malkus	Mark A. Marquis
Stephen A. Migotsky	David J. O'Leary	Daniel F. Patterson
David S. Phillips	Stephen L. Phillips	Gregory E. Reynolds
Andrew H. Selle	Patrick R. Severson	Laurence C. Sibley, Jr.
Allen C. Tomlinson	Nathan A. Tomlinson	Stephen J. Tracey
Thomas Trouwborst		

Licentiates

Licensures:
Licentiates received:
Licentiates removed:
Roll of licentiates:
Nathan Lambert
Caleb Nelson

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: 24 Ministers, 43 Ruling Elders
Stated meetings: 3rd Friday and Saturday of March and September
Stated Clerk: Donald G. Jamieson, term expires March 2018
Moderator: W. Reid Hankins, term expires March 2017

Churches and Mission Works

Number of congregations: 16 churches and 1 unorganized mission work

Changes in congregations and mission works:

Providence, Morgan Hill, CA, mission work terminated, 18 March 2016

Mission work:	Parent church:
Grace, Madera, CA	The regional church

Ministers

Ordinations:

Calvin R. Goligher, 28 October 2016

Ministers received: None

Ministers removed:

Ryan M. McGraw, to Presbytery of the Southeast to serve as instructor at Greenville Presbyterian Theological Seminary in Greenville, SC, 22 April 2016

Tony L. Garbarino, dismissed to Great Lakes Presbytery of the PCA, 17 September 2016

Ministers installed:

Robert A. Starke, as a teacher in Covenant, San Jose, CA, 31 July 2016

Calvin R. Goligher, as pastor of First, Sunnyvale, CA, 28 October 2016

Ministerial relationships dissolved:

Robert A. Starke, from serving as pastor of Covenant, San Jose, CA, 31 July 2016

Roll of ministers:

P. Shaun Bryant	David P. Bush	Gene L. Crow
Michael D. Dengerink	Alan J. Dueck	Carl E. Erickson
J. Glenn Ferrell	Wayne K. Forkner	Calvin R. Goligher
W. Reid Hankins	Jeffery A. Landis	Luke P-y. Lu
Kevin L. Medcalf	Richard C. Miller	Robert B. Needham
Andrew J. Preston	Mark E. Richline	Joel C. Robbins
Salvador M. Solis	Robert A. Starke	Terry F. Thole
Kevin W. Van Der Linden	Timothy G. Walker	Mark R. Wheat

Licentiates

Licensures: None
Licentiates received: None
Licentiates removed: None
Roll of licentiates: None

PRESBYTERY OF THE NORTHWEST

General Information

Regional Church boundaries:
AK, ID, MT, OR, WA

Membership: 30 Ministers, 54 Ruling Elders
Stated meetings: 4th Friday and Saturday of April and September
Stated Clerk: Donald M. Poundstone, term expires September 2018
Moderator: Randall A. Bergquist, term expires September 2017

Churches and Mission Works

Number of congregations: 17 churches and 3 unorganized mission works
Changes in congregations and mission works:

Mission works:	Parent church:
Coeur d'Alene Reformed, Coeur d'Alene, ID	The regional church
Emmanuel, Colville, WA	Covenant, Kennewick, WA
Redeeming Grace, Port Angeles, WA	Sovereign Grace, Oak Harbor, WA

Ministers

Ordinations: None
Minister received:
David G. Graves, from Presbytery of the Ohio, 4 November 2016
Ministers removed:
Daniel W. McManigal, dismissed to Pacific Northwest Presbytery of the PCA, 29 January 2016
J. Peter Vosteen, deceased, 2 November 2016
Ministers installed:
David G. Graves, as evangelist serving in Coeur d'Alene, ID, 4 November 2016
Ministerial relationship dissolved:
Paul O. Johnson, from serving as associate pastor of Covenant, Kennewick, WA, 22 March 2016
Roll of ministers:

David A. Bass	Randall A. Bergquist	Glenn T. Black
Mark A Collingridge	Larry D. Conard	Daniel Dillard
Stanton P. Durham	Andrew M. Elam	Martin Emmrich
David G. Graves	M. Scott Johnson	Paul O. Johnson
John W. Mahaffy	Calvin R. Malcor	Ronald J. McKenzie
Brett A. McNeill	Richard A. Miller	Jay M. Milojevich
Brian H. Nicholson	Donald M. Poundstone	Jude J. Reardon
Marcus J. Renkema	Jeffrey M. Scott	Jack L. Smith
Benjamin W. Swinburnson	Karl E. Thompson	Eric W. Tuininga
Earl W. Vanderhoff	Robert C. Van Kooten	Larry E. Wilson

Licentiates

Licensures: None
Licentiates received: None
Licentiates removed: None
Roll of licentiates: None

PRESBYTERY OF OHIO

General Information

Regional Church boundaries:
IN [except northern counties], KY [except southeastern counties], OH, western PA, WV

Membership:	35 Ministers, 60 Ruling Elders
Stated meetings:	2nd Friday and Saturday of March
	3rd Friday and Saturday of October
Stated Clerk:	Donald J. Duff, term expires October 2017
Moderator:	Danny E. Olinger, term expires October 2017

Churches and Mission Works

Number of congregations: 16 churches and 2 unorganized mission works

Changes in congregations and mission works:
Trinity, Franklin, PA, withdrew from the OPC, 25 September 2016
Redeemer, Pittsburgh, PA, mission work terminated 14 August 2016
Trinity, Huntington, WV, mission work terminated, 14 October 2016

Mission works:	Parent church:
Grace, Huron, OH	Covenant, Mansfield, OH
Living Water, Springfield, OH	Covenant, Vandalia, OH

Ministers

Ordinations: None

Ministers received:
Donald J. Duff, from Presbytery of Philadelphia, 10 May 2016

Ministers removed:
David G. Graves, dismissed to Presbytery of the Northwest, 4 November 2016
Brett E. Mahlen, dismissed to Presbytery of the Midwest, 5 November 2016
Ken B. Montgomery, dismissed to Presbytery of the Southeast, 3 December 2016

Ministers installed:
Lawrence B. Oldaker, as evangelist serving in Huron, OH, 29 July 2016

Ministerial relationships dissolved:
David G. Graves, from serving as pastor of Trinity, Franklin, PA, 15 May 2016
Lawrence B. Oldaker, from serving as regional home missionary, 1 July 2016
Thomas G. Albaugh, from serving as pastor of Covenant, Grove City, PA, and evangelist at Redeemer, Pittsburgh, PA, 14 August 2016
Brett E. Mahlen, from serving as associate pastor of Grace, Sewickley, PA, 31 October 2016
Ken B. Montgomery, from serving as associate pastor of Redeemer, Dayton, OH, 13 November 2016

Roll of ministers:

Thomas G. Albaugh	Sam M. Allison	Marvin O. Bowman
Everett C. DeVelde, Jr.	Donald J. Duff	Stephen J. Dufresne
Robert Y. Eckardt	Leo A. Frailey	Michael F. Frangipane
Mark A. Garcia	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	Jeremy J. Logan	Christopher A. Malamisuro

Robert J. McKelvey	Mark S. Melton	Allen P. Moran
Lawrence B. Oldaker	Danny E. Olinger	Matthew H. Patton
Bradley M. Peppo	Peter J. Puliatti	D. Patrick Ramsey
David J. Robbins	George C. Scipione	Douglas W. Snyder
Russell L. Westbrook	Geoffrey L. Willour	

Licentiates

Licensures:

Daniel J. Doleys, 11 March 2016

Brian M. Guinto, 14 October 2016

Licentiates received: None

Licentiates removed: None

Roll of licentiates:

Daniel J. Doleys

Alexander R. Eppstein

Brian M. Guinto

PRESBYTERY OF PHILADELPHIA

General Information

Regional Church boundaries: DE, eastern PA

Membership: 34 Ministers, 51 Ruling Elders

Stated meetings: 1st Saturday of February and May
3rd Saturday of September and November

Stated Clerk: Jeffrey C. Waddington, term expires September 2018

Moderator: Larry J. Westerveld, term expires September 2017

Churches and Mission Works

Number of congregations: 13 churches

Changes in congregations and mission works: None

Ministers

Ordinations:

Caleb M. Smith, 7 October 2016

Ministers received:

John S. Shaw, from Presbytery of the Midwest, 7 May 2016

Jonathan L. Master, from Baptist Independency, 17 September 2016

Ministers removed:

Donald J. Duff, dismissed to Presbytery of Ohio, 10 May 2016

John P. Galbraith, deceased, 30 June 2016

Barry A. Traver, deceased, 19 November 2016

George F. Morton, deceased, 25 November 2016

Ministers installed:

David R. Holmlund, as evangelist to serve as regional home missionary, 15 January 2016

Jonathan L. Master, as teacher, serving as professor of theology at Cairn University, 6 November 2016

Caleb M. Smith, as associate pastor of Calvary, Glenside, PA, 7 October 2016

Ministerial relationships dissolved:

Lloyd J. Sterrett, from serving as pastor of Grace, Philadelphia, PA, 18 June 2016

Roll of ministers:

Gregory K. Beale	George R. Cottenden	Wilson L. Cummings
Robert W. Eckardt	Thomas A. Foh	Richard B. Gaffin, Jr.
Jonathan C. Gibbs III	A. LeRoy Greer	Robert P. Harting
David R. Holmlund	David W. Landow	Richard S. MacLaren
Jonathan L. Master	Michael J. Matossian	Harold A. McKenzie
Robert A. Minnig	Jonathan F. Peters	Wendell L. Rockey
J. Mark Sallade	John S. Shaw	Richard A. Shaw
Cecil R. (Cris) Simpson III	David A. Smiley	Caleb M. Smith
William F. Snodgrass	Matthew D. Stephan	Lloyd J. Sterrett
Wendell S. Stoltzfus	Lane G. Tipton	Carl R. Trueman
Jeffrey C. Waddington	Larry J. Westerveld	Brian T. Wingard
Tim W. Young		

Licentiates

Licensures:

Joseph W. Johnson, 19 November 2016

Licentiates received: None

Licentiates removed:

Stephen M. Moulson, received call from a PCA congregation, 17 September 2016

Charles B. Williams, ordained by Presbytery of the Midwest, 11 November 2016

Roll of licentiates:

Andrew W. Fortenberry

Benjamin O. Gordon

Joseph W. Johnson

PRESBYTERY OF THE SOUTH

General Information

Regional Church boundaries:

AL, FL, southern GA, LA, MS, western TN

Membership: 29 Ministers, 45 Ruling Elders

Stated meetings: 2nd Friday and Saturday after Easter
4th Friday and Saturday in October

Stated Clerk: Jeffrey K. Boer, term expires October 2017

Moderator: Warren R. Bennett III, term expires October 2017

Churches and Mission Works

Number of congregations: 17 churches and 2 unorganized mission works

Changes in congregations and mission works:

Redeemer, Birmingham, AL, dissolved, effective 31 December 2016

Mission works:	Parent church:
Christ the King, Naples, FL	The regional church
Wolf River, Collierville, TN	The regional church

Ministers

Ordinations: None

Ministers received:

Christopher H. Wisdom, from Presbytery of the Southwest, without call (retired),

28 October 2016

Ministers removed:

Kenneth L. Wendland, dismissed to Philadelphia Metro West Presbytery of the PCA, 28 October 2016

Ministers installed:

William M. Hobbs, as associate pastor of Covenant, St. Augustine, FL, 13 November 2016

Ministerial relationships dissolved:

William M. Hobbs, from serving as pastor of Calvary, Tallahassee, FL, 31 March 2016

Robert A. Berry, Jr., from serving as pastor of Covenant Reformed, Ft. Pierce, FL, 28 October 2016

Kenneth L. Wendland, from serving as pastor of Heritage, Mobile, AL, 28 October 2016

Mark D. Soud, from serving as pastor of Redeemer, Birmingham, AL, effective 31 December 2016

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
John J. Schortmann	John A. Sharpe	Mark D. Soud
Henry Stanke	Darren S. Thole	Harold E. Thomas
Jose Vera	Eric B. Watkins	William V. Welzien
Mark A. Winder	Christopher H. Wisdom	

Licentiates

Licensures:

J. Scott Creel, 28 October 2016

Licentiates received: None

Licentiates removed:

David S. Veldkamp, license was recalled at his request, 28 October 2016

Roll of licentiates:

J. Scott Creel

William M. Watson

PRESBYTERY OF THE SOUTHEAST

General Information

Regional Church boundaries:

Northern GA, southeastern KY, NC, SC, eastern TN, southern VA, Bermuda

Membership: 49 Ministers, 70 Ruling Elders

Stated meetings: 4th Friday and Saturday of April
3rd Friday and Saturday of October

Stated Clerk: Hank L. Belfield, term expires October 2017

Moderator: M. Jay Bennett, term expires October 2017

Churches and Mission Works

Number of congregations: 21 churches and 4 unorganized mission works

Changes in congregations and mission works: None

Mission works:	Parent church:
Heritage, Royston, GA	The regional church
Neon Reformed, Neon, KY	The regional church
Harvest, Winston-Salem, NC	Covenant Reformed, Mount Airy, NC
Reformation, Virginia Beach, VA	The regional church

Ministers

Ordinations:

Lowell Ivey, 27 May 2016

Jeffrey S. Carter, 24 June 2016

Ministers received:

Ryan M. McGraw, from Presbytery of Northern California and Nevada to serve as instructor at Greenville Presbyterian Theological Seminary in Greenville, SC, 22 April 2016

Ken B. Montgomery, from the Presbytery of Ohio, 3 December 2016

Ministers removed:

John W. Belden, dismissed to Presbytery of Michigan and Ontario, 18 March 2016

Ministers installed:

Lowell Ivey, evangelist serving in Virginia Beach, VA, 27 May 2016

Zecharias Abraham Weldeyesus, as pastor of Redeemer, Atlanta, GA, 6 May 2016

Matthew Holst, as pastor of Shiloh, Raleigh, NC, 3 June 2016

Jeffrey S. Carter, as associate pastor of Trinity Reformed, Wilmington, NC, 24 June 2016

Ken B. Montgomery, as pastor of Geneva, Marietta, GA, 3 December 2016

Ministerial relationships dissolved:

Zecharias Abraham Weldeyesus, from serving as evangelist at Covenant Community, Taylors, SC, 6 May 2016

Matthew Holst, from serving as pastor of Geneva, Marietta, GA, 22 May 2016

Brenton C. Ferry, from serving as pastor of Covenant Reformed, Mount Airy, NC, 31 October 2016

Roll of ministers:

DeLacy A. Andrews, Jr.	Hank L. Belfield	M. Jay Bennett
Clifford L. Blair	H. Carl Bone	Wayne A. Buchtel
John Carrick	Jeffrey S. Carter	Christopher B. Cashen
Thomas S. Champness, Jr.	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	Joseph H. Fowler, Jr.	James H. Ganzevoort
Frederick F. Hofland	Matthew Holst	Richard L. Horner
Irfon P. Hughes	Lowell Ivey	John W. Jamison
Calvin D. Keller	Rodney T. King	George W. Knight III
J. Boone Leigh	John D. McGowan	Ryan M. McGraw

A. Boyd Miller IV	Ken B. Montgomery	Michael L. Myers
E. Cody Ray	Jason M. Roddy	M. Justin Rosser
Peter Stazen II	Christopher B. Strevel, Sr.	Donald H. Taws
T. Nathan Trice	Peter C. Van Doodewaard	Arie van Eyk
Douglas A. Watson	Zecharias Abraham Weldeyesus	S. Scott Willet

Douglas M. Withington

Licentiates

Licensures: None

Licentiates received: None

Licentiates removed:

Clarence E. Veld, ordained by Presbytery of Central U.S., 19 February 2016

Lowell Ivey, ordained, 27 May 2016

Jeffrey S. Carter, ordained, 24 June 2016

David J. Koenig, dismissed to Presbytery of New York and New England, 21 October 2016

Louis J. Cloete, ordained by Presbytery of the Dakotas, 25 November 2016

Roll of licentiates:

Michael T. Spangler

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: 48 Ministers, 93 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 December 2018

Moderator: Douglas L. Watson, term expires December 2017

Churches and Mission Works

Number of congregations: 22 churches and 7 unorganized mission works

Changes in congregations and mission works:

Verde Valley Reformed Chapel, Cottonwood, AZ, changed name to Christ Reformed, 24 April 2016

Reformation, Apache Junction, AZ, received from independency, 29 October 2016

Trinity, Capistrano Beach, CA, organized as a new and separate congregation, 6 November 2016

Christ and Heaven, Whittier, CA, organized as a new and separate congregation, 3 December 2016

Mission works:	Parent church:
Concho Valley, Concho, AZ	Prescott OPC, Prescott, AZ
Christ Reformed, Cottonwood, AZ	The regional church
Yuma OPC, Yuma, AZ	The regional church
Anaheim Hills Presbyterian, Anaheim Hills, CA	The regional church
Corona Pres., Corona, CA	The regional church

Resurrection, Westminster, CA	Westminster OPC, Westminster, CA
Redeemer, Pearl City, HI	The regional church

Ministers

Ordinations: None

Ministers received:

Peter J. A. Moelker, from independency, 6 August 2016
Joel M. Ellis, Jr., from independency, 29 October 2016
Matthew S. Prather, from independency, 13 November 2016

Ministers removed:

Charles K. Telfer, dismissed to South Coast Presbytery of the PCA, 30 April 2016

Ministers installed:

Stephen A. Larson, as evangelist of Concho Valley, Concho, AZ, 17 July 2016
Peter J. A. Moelker, as pastor of Sovereign Grace, Redlands, CA, 6 August 2016
Joel M. Ellis, Jr., as pastor of Reformation, Apache Junction, AZ, 29 October 2016
Jonathan B. Moersch, as pastor of Trinity, Capistrano Beach, CA, 6 November 2016
Matthew S. Prather, as evangelist serving in Corona, CA, 13 November 2016
Yong Kim, as pastor of Christ and Heaven, Whittier, CA, 3 December 2016

Ministerial relationships dissolved: None

Roll of ministers: (*emeritus)

Michael L. Babcock	Josué I. Balderas*	Steven M. Baugh
Bruce M. Brawdy*	M. Austin Britton	Donald G. Buchanan, Jr.
John A. Carter	Brian D. Chang	Christopher J. Chelpka
David A. Crum	Joel M. Ellis, Jr.	Jerome A. Farnik
John V. Fesko	John W. Garrisi	William J. Gorrell
Dale T. Hanaoka	Douglas P. Harley	Christopher D. Hartshorn
Robert G. Herrmann	C. Phillip Hollstein	Yousik Hong
Zachary R. Keele	Rollin P. Keller	Yong H. Kim
Stephen A. Larson	James T. Lim	Joshua P. Lyon
Joshua E. Martin	Charles A. McIlhenny	Peter J. A. Moelker
Jonathan B. Moersch	Mark C. Mueller	David A. Okken
Daniel H. Overduin	Stephen L. Parker	Charles K. Perkins
Alan R. Pontier	Timothy J. Power	Matthew S. Prather
Gonzalo Salinas	Mark A. Schroeder	Peter H. Sim
Robert B. Strimple*	David L. Thibault	Paul Viggiano
Roger Wagner	William E. Warren	Douglas L. Watson

Licentiates

Licensures:

Matthew S. Prather, 4 March 2016
Jeremy Baker, 21 October 2016

Licentiates received: None

Licentiates removed:

Matthew S. Prather, 13 November 2016 (ordination accepted from independency and installed)

Roll of licentiates:
Jeremy Baker
Ryan Cavanaugh
Daniel Chew
Adrian R. Crum
Andy Smith

PRESBYTERY OF THE SOUTHWEST

General Information

Regional Church boundaries:
NM, OK [except northeast counties], TX

Membership: 27 Ministers, 42 Ruling Elders

Stated meetings: 3rd Friday in January
1st Friday in May
3rd Friday in September

Stated Clerk: Mark Moody, term expires January 2018

Moderator: Joseph A. Keller, term expires January 2018

Churches and Mission Works

Number of congregations: 16 churches and 2 unorganized mission works

Changes in congregations and mission works: None

Mission works:	Parent church:
San Antonio Reformed, San Antonio, TX	The regional church
Trinity, Waco TX	Mid-Cities, Bedford, TX

Ministers

Ordinations:
Robert N. Canode III, 19 February 2016

Ministers received: None

Ministers removed:
Christopher H. Wisdom, retired, and dismissed to Presbytery of the South, 28 October 2016

Ministers installed:
Robert N. Canode III, as pastor of Providence, Pflugerville, TX, 19 February 2016

Ministerial relationships dissolved: None

Roll of ministers:

Robert S. Arendale	William J. Bomer	Chad E. Bond
Jeremy Boothby	Todd S. Bordow	David T. Brack
Robert N. Canode III	James J. Cassidy	Glen J. Clary
Kim N. Dang	William H. Doerfel	Todd P. Dole
Phillip D. Hodson	Nathan J. Hornfeld	John R. Hunt, Jr.
John H. Johnson, Jr.	Joseph A. Keller	Robert A. Lotzer
Edward W. Ludt	Andrew T. Moody	K. Scott Oliphint
Jack J. Peterson	F. Allan Story, Jr.	G. Mark Sumpter
Joseph L. Troutman	Todd V. Wagenmaker	Adam A. York

Licentiates

Licensures:
Miller E. Ansell, 16 September 2016

Ryan S. Heaton, 17 September 2016
Licentiates received: None
Licentiates removed:
Robert N. Canode III, ordained, 19 February 2016
Roll of licentiates:
Miller E. Ansell
Ryan S. Heaton
Robert W. Mossotti

APPORTIONMENT OF COMMISSIONERS TO THE 85th GENERAL ASSEMBLY

In accordance with the *Standing Rules of the General Assembly*, Chapter I, commissioners to the Eighty-fifth (2018) General Assembly are apportioned as follows:

Presbytery	Ministers		Ruling Elders	
	2017	2018	2017	2018
Central Pennsylvania	3	3	2	2
Central United States	1	1	1	0
Connecticut and S. New York	2	2	1	1
Dakotas	4	4	2	3
Michigan and Ontario	7	7	6	6
Mid-Atlantic	6	6	4	4
Midwest	9	10	7	7
New Jersey	5	5	4	4
New York and New England	6	6	5	4
Northern California and Nevada	4	4	3	3
Northwest	5	5	3	3
Ohio	6	6	4	4
Philadelphia	6	6	3	3
South	5	5	3	3
Southeast	8	8	4	4
Southern California	8	8	5	6
Southwest	5	5	3	3
Moderator, 84th GA	0	1	1	0
Stated Clerk, 84th GA	1	1	0	0
Totals	91	93	61	60

STANDING COMMITTEES OF THE GENERAL ASSEMBLY

APPEALS AND COMPLAINTS

Class of 2020 Alan R. Pontier, S. Scott Willet
Class of 2019 Jonathan E. Hutchison, John W. Mallin III
Class of 2018 Alan D. Strange
Alternate: Thomas C. Crumplar

CHAPLAINS AND MILITARY PERSONNEL

Class of 2020 Michael W. Jennings, Mark W. Rogers
Class of 2019 Christopher H. Wisdom, Richard M. Dickinson
Class of 2018 Michael C. Cloy, Cornelius Johnson

CHRISTIAN EDUCATION

Class of 2020 *Ministers:* Gregory E. Reynolds, A. Craig Troxel,* David M. VanDrunen*
Ruling Elders: Timothy M. Jackson, Wallace King
Class of 2019 *Ministers:* Glen J. Clary, David J. Harr, Alan D. Strange
Ruling Elders: James S. Gidley,* John R. Muether*
Class of 2018 *Ministers:* Archibald A. Allison, Sidney D. Dyer, Daniel F. Patterson*
Ruling Elders: Darryl G. Hart, David Winslow, Jr.*
General Secretary: The Rev. Danny E. Olinger
*Member of Subcommittee on Ministerial Training

COORDINATION

Class of 2020 *Minister:* Stephen J. Oharek
Ruling Elder: David S. Veldkamp
Class of 2019 *Minister:* Donald J. Duff
Ruling Elder: John D. Mazunik
Class of 2018 *Minister:* Anthony A. Monaghan
Ruling Elder: William A. Muether
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 2020 *Minister:* T. Nathan Trice
Ruling Elder: Seth B. Long
Deacon: Christopher A. Sudlow
Class of 2019 *Minister:* Ronald E. Pearce
Ruling Elder: Alexander A. Zarek
Deacon: John J. Voss, Jr.
Class of 2018 *Minister:* Lendall H. Smith
Deacons: Ronald De Ru, Robert J. Wright, Jr.

ECUMENICITY AND INTERCHURCH RELATIONS

Class of 2020 Charles A. Muether, Jack W. Sawyer, Chad B. Van Dixhoorn
Class of 2019 George R. Cottenden, L. Anthony Curto, Stephen J. Tracey
Class of 2018 Mark T. Bube, Mark J. Williams, Iain A. M. Wright

FOREIGN MISSIONS

Class of 2020 *Ministers:* Richard B. Gaffin, Jr., Mark A. Green, John W. Mahaffy
Ruling Elders: David J. Gregg, Jonathan W. Stevenson
Class of 2019 *Ministers:* William B. Kessler, Philip T. Proctor, John D. Van Meerbeke
Ruling Elders: John S. Emmet, Hayo Jager
Class of 2018 *Ministers:* Paul N. Browne, Glenn D. Jerrell, M. Scott Johnson
Ruling Elders: D. Miguel Flower, Benjamin A. Stahl
General Secretary: Mark T. Bube
Associate General Secretary: The Rev. Douglas B. Clawson

GENERAL ASSEMBLY ARRANGEMENTS

Class of 2020 David T. Mahaffy, Edward K. Tress
Class of 2019 Robert E. Tarullo
Class of 2018 Alan W. Montgomery
Alternate: Jesse A. Montgomery
Ex officio: Ross W. Graham, Stated Clerk

COMMITTEE FOR THE HISTORIAN

Class of 2020 Danny E. Olinger, David C. Noe
Class of 2019 Brian L. De Jong
Class of 2018 Chad E. Bond

HOME MISSIONS AND CHURCH EXTENSION

Class of 2020 *Ministers:* Christopher D. Hartshorn, C. Steven McDaniel, Jr., J. Mark Sallade
Ruling Elders: Keith A. LeMahieu, James W. Van Dam
Class of 2019 *Ministers:* James J. Cassidy, Jeffery A. Landis, Donald M. Poundstone
Ruling Elders: Gregory S. DeJong, Garret A. Hoogerhyde
Class of 2018 *Ministers:* John R. Hilbelink, Dale A. Van Dyke, Eric B. Watkins
Ruling Elders: Jerold W. Barnett, John M. Mauldin
General Secretary: The Rev. John S. Shaw

MINISTERIAL CARE

Class of 2020 *Minister:* Douglas L. Watson
Ruling Elders: Gregory S. DeJong, David E. Haney
Class of 2019 *Minister:* Clark H. Brooking
Ruling Elders: David P. Nakhla, David Vander Ploeg
Class of 2018 *Ministers:* Lendall H. Smith, Darren S. Thole
Ruling Elders: Bruce A. Stahl

TRUSTEES OF THE ORTHODOX PRESBYTERIAN CHURCH

Class of 2020 *Minister:* Stephen L. Phillips
Ruling Elder: Stephen C. L. Chong
Class of 2019 *Minister:* Richard N. Ellis
Ruling Elder: John E. Hearn
Class of 2018 *Minister:* Samuel H. Bacon
Ruling Elder: David E. Haney

MODERATORS OF THE GENERAL ASSEMBLIES

GA	YEAR	MODERATOR	PLACE OF ASSEMBLY
1st	1936	J. Gresham Machen, D.D., Litt.D.	Philadelphia, Pa.
2nd	1936	J. Oliver Buswell, Jr., D.D.	Philadelphia, Pa.
3rd	1937	John J. De Waard	Philadelphia, Pa.
4th	1938	R. B. Kuiper	Quarryville, Pa.
5th	1939	Alexander K. Davison, S.T.D.	Glenside, Pa.
6th	1939	Everett C. DeVelde	Glenside, Pa.
7th	1940	Paul Woolley	Cincinnati, Ohio
8th	1941	Robert Strong, S.T.D.	Glenside, Pa.
9th	1942	John P. Clelland	Rochester, N.Y.
10th	1943	Oscar Holkeboer	Willow Grove, Pa.
11th	1944	Edwin H. Rian	Glenside, Pa.
12th	1945	Robert S. Marsden	Glenside, Pa.
13th	1946	Ned B. Stonehouse, Th.D.	Glenside, Pa.
14th	1947	John P. Galbraith	Cedar Grove, Wis.
15th	1948	Edward L. Kellogg	Wildwood, N.J.
16th	1949	Dwight H. Poundstone	Los Angeles, Calif.
17th	1950	Leslie W. Sloat	Glenside, Pa.
18th	1951	Lawrence R. Eyres	Glenside, Pa.
19th	1952	Calvin K. Cummings	Denver, Colo.
20th	1953	John H. Skilton, Ph.D.	Glenside, Pa.
21st	1954	Robert K. Churchill	Rochester, N.Y.
22nd	1955	Robert L. Vining	Glenside, Pa.
23rd	1956	Edward J. Young, Ph.D.	Denver, Colo.
24th	1957	Bruce F. Hunt	W. Collingswood, N.J.
25th	1958	Edmund P. Clowney	Oostburg, Wis.
26th	1959	Leslie A. Dunn	Glenside, Pa.
27th	1960	David L. Neilands, Esq.	Manhattan Beach, Calif.
28th	1961	John Murray	Glenside, Pa.
29th	1962	Robert L. Atwell	Cedar Grove, Wis.
30th	1963	LeRoy B. Oliver	Vineland, N.J.
31st	1964	Glenn R. Coie	Silver Spring, Md.
32nd	1965	Robert W. Eckardt	Portland, Ore.
33rd	1966	Richard A. Barker	Oostburg, Wis.
34th	1967	Henry W. Coray	Long Beach, Calif.
35th	1968	Arthur O. Olson	Westfield, N.J.
36th	1969	Ralph E. Clough	Silver Spring, Md.
37th	1970	John J. Mitchell	Portland, Ore.
38th	1971	George W. Knight III, Th.D.	Wilmington, Del.
39th	1972	Jack J. Peterson	Oostburg, Wis.
40th	1973	Charles H. Ellis	Manhattan Beach, Calif.
41st	1974	Laurence N. Vail	Palos Heights, Ill.
42nd	1975	George R. Cottenden	Beaver Falls, Pa.
43rd	1976	Garret A. Hoogerhyde	Beaver Falls, Pa.
44th	1977	Wendell L. Rockey, Jr.	Oostburg, Wis.
45th	1978	Larry D. Conard	Grand Rapids, Mich.

46th	1979	George E. Haney, Jr.	Beaver Falls, Pa.
47th	1980	Thomas E. Tyson	Beaver Falls, Pa.
48th	1981	Glenn T. Black	Beaver Falls, Pa.
49th	1982	Dennis E. Johnson	Grand Rapids, Mich.
50th	1983	Bernard J. Stonehouse	Laverock, Pa.
51st	1984	Richard B. Gaffin, Jr., Th.D.	Beaver Falls, Pa.
52nd	1985	John R. Hilbelink	St. Davids, Pa.
53rd	1986	Robert B. Strimple, Th.D.	St. Davids, Pa.
54th	1987	John O. Kinnaird	Grand Rapids, Mich.
55th	1988	Mark T. Bube	Lookout Mountain, Tenn.
56th	1989	Donald J. Duff	Beaver Falls, Pa.
57th	1990	Theodore J. Georgian	San Diego, Calif.
58th	1991	William E. Warren	Beaver Falls, Pa.
59th	1992	Stephen L. Phillips	Beaver Falls, Pa.
60th	1993	Donald M. Poundstone	Beaver Falls, Pa.
61st	1994	Steven F. Miller	Harvey Cedars, N.J.
62nd	1995	Douglas A. Watson	Beaver Falls, Pa.
63rd	1996	David Winslow	Beaver Falls, Pa.
64th	1997	John W. Mahaffy	Beaver Falls, Pa.
65th	1998	Ross W. Graham	Grand Rapids, Mich.
66th	1999	Larry G. Mininger	Grand Rapids, Mich.
67th	2000	James S. Gidley, Ph.D.	Tacoma, Wash.
68th	2001	David J. O'Leary	Grand Rapids, Mich.
69th	2002	Douglas B. Clawson	Wenham, Mass.
70th	2003	Robert M. Coie	Sioux Center, Iowa
71st	2004	Larry E. Wilson	Beaver Falls, Pa.
72nd	2005	James L. Bosgraf	Grand Rapids. Mich.
73rd	2006	Richard R. Gerber	Palos Heights, Ill.
74th	2007	Robert Y. Eckardt	Sioux Center, Iowa
75th	2008	Alan D. Strange	Tacoma, Wash.
76th	2009	William Shishko	Grand Rapids, Mich.
77th	2010	Alan R. Pontier	Palos Heights, Ill.
78th	2011	Danny E. Olinger	North East, Md.
79th	2012	L. Anthony Curto	Wheaton, Ill.
80th	2013	Jeffery A. Landis	Moraga, Calif.
81st	2014	A. Craig Troxel, Ph.D.	Grand Rapids, Mich.
82nd	2015	Archibald A. Allison	Sioux Center, Iowa
83rd	2016	Paul H. Tavares	North East, Md.
84th	2017	Larry J. Westerveld	Palos Heights, Ill.

CLERKS OF THE GENERAL ASSEMBLIES

GA	YEAR	STATED CLERK	ASSISTANT CLERK
lst	1936	Paul Woolley	
2nd	1936	Leslie W. Sloat	
3rd	1937	Leslie W. Sloat	
4th	1938	John H. Skilton	
5th	1939	Leslie W. Sloat	
6th	1939	Leslie W. Sloat	
7th	1940	John P. Galbraith	
8th	1941	Paul Woolley	
9th	1942	Robert E. Nicholas	
10th	1943	Leslie W. Sloat	Edward L. Kellogg
11th	1944	Edward Heerema	LeRoy B. Oliver
12th	1945	Eugene Bradford	Charles H. Ellis
13th	1946	Eugene Bradford	Arthur W. Kuschke, Jr.
14th	1947	H. Wilson Albright	Robert L. Vining
15th	1948	Robert W. Eckardt	Raymond M. Meiners
16th	1949	Robert W. Eckardt	Edwards E. Elliott
17th	1950	Robert L. Vining	LeRoy B. Oliver
18th	1951	Robert L. Vining	Ralph W. Clough
19th	1952	Henry D. Phillips	Theodore J Georgian
20th	1953	Raymond M. Meiners	F. Kingsley Elder, Jr.
21st	1954	Raymond M. Meiners	Elmer M. Dortzbach
22nd	1955	Robert S. Marsden	LeRoy B. Oliver
23rd	1956	Robert S. Marsden	LeRoy B. Oliver
24th	1957	Robert S. Marsden	Raymond O. Zorn
25th	1958	LeRoy B. Oliver	Henry D. Phillips
26th	1959	LeRoy B. Oliver	C. Herbert Oliver
27th	1960	LeRoy B. Oliver	Richard A. Barker
28th	1961	LeRoy B. Oliver	Richard A. Barker
29th	1962	LeRoy B. Oliver	Richard A. Barker
30th	1963	Robert W. Eckardt	Richard A. Barker
31st	1964	Robert W. Eckardt	Laurence N. Vail
32nd	1965	Robley J. Johnston	Edwards E. Elliott
33rd	1966	Robley J. Johnston	Edwards E. Elliott
34th	1967	Robley J. Johnston	Edwards E. Elliott
35th	1968	John J. Mitchell	F. Kingsley Elder, Jr.
36th	1969	John J. Mitchell	Ronald E. Jenkins
37th	1970	Robert E. Nicholas	Ronald E. Jenkins
38th	1971	Richard A. Barker	Robert E. Nicholas
39th	1972	Richard A. Barker	Stephen L. Phillips
40th	1973	Richard A. Barker	Stephen L. Phillips
41st	1974	Richard A. Barker	Stephen L. Phillips
42nd	1975	Richard A. Barker	Stephen L. Phillips
43rd	1976	Richard A. Barker	Stephen L. Phillips
44th	1977	Richard A. Barker	Stephen L. Phillips
45th	1978	Richard A. Barker	James L. Bosgraf

46th	1979	Richard A. Barker	Stephen L. Phillips
47th	1980	Richard A. Barker	Stephen L. Phillips
48th	1981	Richard A. Barker	Stephen L. Phillips
49th	1982	Richard A. Barker	Stephen L. Phillips
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
83rd	2016	Ross W. Graham	John W. Mahaffy
84th	2017	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)
Edward A. Haug (1965–1975)
Rodney T. Jones (1975–1977)
Edward A. Haug (1977–1985)
Luke E. Brown (1985–)

STATED CLERKS OF THE PRESBYTERIES

CENTRAL PENNSYLVANIA
Mr. Alan W. Montgomery
275 Montgomery Ln.,
Duncansville, PA 16635-4324

CENTRAL UNITED STATES
The Rev. Mark T. Harrington
2800 Hallmark Rd.
Lincoln, NE 68507-2749

CONNECTICUT & SO. NY
The Rev. John W. Mallin III
444 North Allison St.
Greencastle, PA 17225-1212

DAKOTAS
The Rev. Shawn C. Mathis
15974 Burrowing Owl Ct.
Morrison, CO 80465

MICHIGAN & ONTARIO
The Rev. Kenneth A. Smith
7482 20th Ave.
Jenison, MI 49428-7702

MID-ATLANTIC
The Rev. Stephen M. Brown
10405 Lake Ridge Dr.
Oakton, VA 22124

MIDWEST
The Rev. Christian M. McShaffrey
S4021 State Road 23
Reedsburg, WI 53959-1938

NEW JERSEY
Mr. Jon W. Stevenson
17A West Atlantic Ave.
Cape May Court House, NJ 08210

NEW YORK & NEW ENGLAND
The Rev. Stephen J. Tracey
664 South Union Rd.
Union, ME 04862

NORTHERN CALIFORNIA & NEVADA
Mr. Donald G. Jamieson
1813 Comstock Ln.
San Jose, CA 95124-1705

NORTHWEST
The Rev. Donald M. Poundstone
624 NE 63rdAve.
Portland, OR 97213

OHIO
Rev. Donald J. Duff
112 Crosswynds Dr.
Beaver Falls, PA 15010-1176

PHILADELPHIA
Rev. Jeffrey C. Waddington, Ph.D.
103 Deer Run
Norristown, PA 19403

SOUTH
The Rev. Jeffrey K. Boer
6270 W. 6th Ave.
Hialeah, FL 33012-6529

SOUTHEAST
The Rev. Hank L. Belfield
532 Vance Dr.
Chilhowie, VA 24319

SOUTHERN CALIFORNIA
The Rev. William J. Gorrell
9641 Duke Dr.
Westminster, CA 92683

SOUTHWEST
Dr. J. Mark Moody
1530 Benton Woods
San Antonio TX 78258-4494

CLERKS OF SESSION

(Mission Works Marked with *Asterisks)
(Revised to 7/31/2017)

REGIONAL CHURCH OF CENTRAL 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* – Patrick Stoltz, 264 Bruce Rd., Airville, PA 17302-9417
Gettysburg, *Living Hope* – John W. Mallin III, 444 N Allison St., Greencastle, PA 17225
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* – Ian Gregg, 166 Weaver Rd., Spring Mills, PA 16875
Williamsport, *New Life* – Joseph W. Smith, 2001 Round Top Rd., Montoursville, PA 17754-9609
*Williamsport, *Omega* – Andrew Adcock, 313 Grimesville Rd., Williamsport, PA 17701

REGIONAL CHURCH OF THE CENTRAL UNITED STATES

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

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 Ln., 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* – Clerk of Session, 1275 Cornell St., Manistee, MI 49660-2532
Metamora, *Pilgrim Presbyterian* – Allan James, 5975 Ludwig, Oxford, MI 48371
Rockford, *Rockford Springs Community* – Thomas Moerdyke, 10054 16 Mile Rd. NE, Cedar Springs, MI 49319
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

REGIONAL CHURCH OF THE MID-ATLANTIC

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
Frederick, *New Hop*e – 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
Leesburg, *Bethel* – Glenn Taylor, 15453 Hillsboro Rd., Purcellville, VA 20132-2945
Purcellville, *Ketoctin Covenant Presbyterian* – Stephen L. Davis, 7388 Terranova Dr., Warrenton, 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
*Virginia Beach, *Reformation Presbyterian* – Clerk of Session, P.O. Box 64125, Virginia Beach, VA 23467-4125

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 Cobblers 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

Joliet, *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

St Paul, *Mission* – Randall Kreisel, 4216 Beard Ave. N, Robinsdale, MN 55422

MISSOURI

Doniphan, *Sovereign Grace Reformed* – Clerk of Session, c/o Kent Harding, RR2 Box 6453, Doniphan, MO 63935

St. Charles, *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, 1324 Sunview Dr., O'Fallon, MO 63366

WISCONSIN

Appleton, *Apple Valley* – Fred Fudge, E8188 Seefeld Rd., New London, WI 54961

Cedar Grove, *Calvary* – Andrew Wieberdink, 60 Hickory Dr., Cedar Grove, WI 53013

*Eau Claire, *Providence Reformed* – Kurt Swanson, 302 265th St., Woodville, WI 54028

Green Bay, *New Hope Presbyterian* – Nelson J. Agen, N7137 County Rd. C, Seymour, WI 54165-8430

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
Menomonee Falls, *Falls* – Robert Donehoo, 3877 Northwood Ter., Colgate, WI 53017
New Berlin, *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
*Oshkosh, *Resurrection Presbyterian* – Clerk of Session, PO Box 42, Oshkosh, WI 54903
Reedsburg, *Grace Reformed* – Dennis Baldridge, E14920 Warner Ave., Hillsboro, WI 54634
*Shawano, *Covenant Life* – Clerk of Session, c/o Gordon L. Oliver, Shawano, WI 54166
Sheboygan, *Grace* – Roger Arndt, 722 Wilson Ave., Sheboygan Falls, WI 53085
Zoar, *Menominee* – Clerk of Sessions, PO Box 254, Neopit, WI 54150-0254

REGIONAL CHURCH OF NEW JERSEY

NEW JERSEY

Bellmawr, *Immanuel* – Robert B. Kafka, 277 Kings Hwy., Clarksboro, NJ 08020
Brick, *Faith Bible* – c/o Todd Smith, 58 Red Wing Ave, Brick, NJ 08723-1621
Bridgeton, *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
Hamilton Township, *Grace* – Joshua W. Allen, 101 Review Ave., Lawrenceville, NJ 08648
Mantua, *Providence* – Ward Gibson, 71 E Tomlin Station Rd., Mickleton, NJ 08056
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
Somerset, *Mt. Carmel* – Ronald McGarry, 587 Garden Ave., Woodbridge, NJ 07095
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, 89 Spruce Mill Ln., Scotch Plains, NJ 07076
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
Rockport, *Lakeview* – Richard V. Abbott, 550 Ridge Rd., Windsor, ME 04363-9731
Skowhegan, *Skowhegan* – Ronald W. Dorman, 678 Main St., Canaan, ME 04924

MASSACHUSETTS

Fall River (Providence, RI), *Grace* – Clerk of Session, 253 Palmer St., New Bedford, MA 02740
Lowell, *Igreja Presbiteriana Brasileira* – Clerk of Session, c/o Roberto Laranjo, 329 University Ave., Lowell, MA 01854-1645
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, 27 Shammas Ln., Marstons Mills, MA 02648-1000

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, 5 Turner Ln., Hammond, NY 13646-3139
Rochester, *Memorial* – Clerk of Session, 650 Merchants Rd., Rochester, NY 14609
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
Marina, *Covenant* – Martin Chandler, 4431 Cypress Ridge Ct., Seaside, CA 93955
Modesto, *Grace* – P. Shuan Bryant, 3220 Pocket Ave., Riverbank, CA 95367-2805
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
Coeur D'Alene, *Reformed* – Clerk of Session, c/o Ryan Feer, 11307 Government Way, Hayden, ID 83835
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
Grants Pass, *Faith* – Frode Jensen, 1355 Ferry Rd., Grants Pass, OR 97526
Medford, *Trinity* – Cole Brumley, 511 Park Ave., Medford, OR 97501
Newberg, *Trinity* – Don Campbell, 20207 NW Galliard Loop, Hillsboro, OR 97124
Portland, *First* – Tom Bradshaw, 4810 NW 179th St., Ridgefield, WA 98642

Roseburg, *Covenant Grace* – Wayne C. McManigal, 475 Thomas Rd., Sutherlin, OR 97479

WASHINGTON

Bothell, *Trinity* – Marcus J. Renkema, 14402 24th Ave. W, Lynnwood, WA 98087-5918
*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
Oak Harbor, *Sovereign Grace* – Robert C. VanKooten, 1902 Zylstra Rd., Oak Harbor, WA 98277
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

Cincinatti, *Good Shepherd* – Robert E. Taylor, 11876 Elkwood Dr., Cincinatti, OH 45240-1540
Columbus, *Grace* – David Huston, 14515 Robinson Rd., Plain City, OH 43064
Columbus East (Pataskala), *Providence Presbyterian* – Michael D. Diercks, 510 Forward Pass, Pataskala, OH 43062-8525
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
*Springfield, *Living Water* – Bradley M. Peppo, 59 Burgess Ave., Dayton, OH 45415

PENNSYLVANIA

Grove City, *Covenant* – Tracy C. Miller, 211 N Center St., Grove City, PA 16127
Harrisville, *Calvary* – James D. Bailey, 349 Porter Rd., Harrisville, PA 16038
Indiana, *Faith* – Ronald McNutt, 2129 S Ridge Rd., Shelocta, PA 15774
Coraopolis, *Immanuel* – Jonathan C. Stark, 1117 Hiland Ave., Coraopolis, PA 15108
Pulaski, *Nashua* – Clerk of Session, c/o Patrick D. Ramsey, 6893 State Route 551, Edinburg, PA 16116-5607
Sewickley, *Grace* – James S. Gidley, 141 Nelson Ave., New Brighton, PA 15066

WEST VIRGINIA

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
Philadelphia, *Grace Fellowship* – David S. Burkett, 627 Stony Way, East Norriton, PA 19403-4219
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

Huntsville, *Providence Presbyterian* – Richard L. Guido, 3610 Rock Creek Dr., Raleigh, NC 27609-7127
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
Gainesville, *Redemption* – William J. Montgomery, 3007 SW 2nd Ct., Gainesville, FL 32601
Hialeah, *Sharon* – Raul Montes, 3985 Adra Ave., Doral, FL 33178-2905
Key West, *Keys Presbyterian* – Michael L. Andrews, 2397 Home Ct., Tallahassee, FL 32303-2202
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, 5744 A1A South., St Augustine, FL 32080-7012

Tallahassee, *Calvary* – Michael L. Andrews, 2397 Home Ct., Tallahassee, FL 32303-2202

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

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