MINUTES
of the
NINETIETH
GENERAL ASSEMBLY

Meeting at Seattle Pacific University
Seattle, Washington

June 19–25, 2024

and

YEARBOOK
of

THE ORTHODOX PRESBYTERIAN CHURCH

Published by
THE ORTHODOX PRESBYTERIAN CHURCH
607 Easton Road, Building E
Willow Grove, Pennsylvania 19090-2539
USA

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
DPW	Directory for Public Worship
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.

CONTENTS

Picture of the 90th General Assembly 4

MINUTES 5

APPENDIX 57
Overtures 58
Communications 62
Appeals and Complaints 72
Reports 129
- Arrangements 129
- Stated Clerk 134
- Trustees of the Orthodox Presbyterian Church 144
- Statistician 149
- Christian Education, Committee on 154
- Home Missions, Committee on 191
- Foreign Missions, Committee on 206
- Coordination, Committee on 260
- Diaconal Ministries, Committee on 269
- Ministerial Care, Committee on 311
- Ecumenicity and Interchurch Relations, Committee on 324
- Appeals and Complaints, Committee on 374
- Chaplains and Military Personnel, Committee on 420
- Historian 425
- Historian, Committee for the 427
- Help Equip Officers to Protect the Flock, Special Committee to 431

YEARBOOK 475
Statistical Reports of the Churches for the Year Ending December 31, 2023 476
- Summary of OPC Statistics for 2023 476
- Statistical Reports of the Regional Churches and Congregations for 2023 478
- Recapitulation of Membership Statistics 1938–2023 498
- Statistical Reports of the Presbyteries 499

Apportionment of Commissioners to the 91th (2025) General Assembly 522
Standing Committees of the General Assembly 523
Moderators of General Assemblies 526
Clerks of General Assemblies 528
- Historians 530
- Statisticians 530

Clerks of Presbyteries 531
Clerks of Sessions 532
Ministers of the Orthodox Presbyterian Church 544

INDEX 561

NINETIETH GENERAL ASSEMBLY OF THE ORTHODOX PRESBYTERIAN CHURCH

MINUTES
of the
NINETIETH GENERAL ASSEMBLY
of the
ORTHODOX PRESBYTERIAN CHURCH
Meeting at

Seattle Pacific University
Seattle, Washington
June 19–25, 2024

Wednesday Evening, June 19, 2024

1. OPENING WORSHIP. The Ninetieth General Assembly of The Orthodox Presbyterian Church was called to order in the Upper Gwinn Conference Center, Seattle Pacific University, Seattle, Washington, at 7:00 p.m. by the Rev. John S. Shaw, Moderator of the Eighty-Ninth General Assembly. He led a worship service, assisted by the Rev. Mark Collingridge and Ruling Elder Joshua A. Downs. Mr. Shaw delivered a sermon entitled "When I Am Afraid," based on Psalm 56. A communion service was conducted by the Rev. Brett McNeill, under the oversight of the session of Emmanuel OPC, Kent, Washington, including the Rev. William Dennison and Ruling Elders Kevin Clemans, Arnold Fokkema, Scott Hunter, Norm Long, Kenta Shimizu, and Mike Taverne. The Moderator later announced that the offering for the CHMCE Seed and Sower Fund amounted to $2,345.01.

2. RECESS AND RECONVENE. The Assembly recessed at 8:17 p.m. and reconvened 8:33 p.m. Mr. Shaw led in prayer.

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

Presbytery of Central Pennsylvania (CPA)
Ministers (3/3) – Jeremy A. Brandenburg, Zachary M. Simmons, John D. Van Meerbeke
Ruling Elder (1/2) – Mark A. Stumpff (Mifflinburg, PA)

Presbytery of Connecticut and Southern New York (CT&SNY)
Ministers (2/2) –John W. Mallin III, Charles M. Oliveira
Ruling Elder (1/1) – William H. Bacon (Hamden, CT)

Presbytery of the Dakotas (DK)
Ministers (3/3) – Archibald A. Allison, Bruce L. Prentice, D. Jason Wallace
Ruling Elders (2/2) – Thomas S. Austin (Fort Collins, CO), Randy L. Gross (Volga, SD)

Presbytery of Michigan and Ontario (M&O)
Ministers (7/8) – Douglas L. Bylsma*, Jonathan L. Cruse, Everett A. Henes, Stephen W. Igo, Brett E. Mahlen, Harrison N. Perkins, John E. Terrell
Ruling Elders (6/7) – Tony M. Blair (Wyoming, MI), Darryl G. Hart (Hillsdale, MI), Vito P. Lomonaco (Jenison, MI), Ralph McDonald (Midland, MI), E. Wesley Reynolds (Midland, MI), Kenneth J. Vander Molen (Wyoming, MI)

Presbytery of the Mid-Atlantic (MA)
Ministers (5/5) – Christopher B. Cashen, Daniel P. Clifford, Mark A. Green, Philip T. Proctor, Francis E. VanDelden
Ruling Elders (3/3) – Daniel T. Griswold (Vienna, VA), Ian James (Fredricksburg, VA), Joel Poortenga (Frederick, MD)

Presbytery of the Midwest (MW)
Ministers (6/6) – Terry E. Dowds, Mark T. Harrington, Gregory P. Hoadley, Bruce H. Hollister, Paul A. Mourreale, Iain A. M. Wright
Ruling Elders (3/3) – Robert M. McKenzie (Countryside, IL), Bruce A. Stahl (Wentzville, MO), Norman C. Steimel (St. Charles, MO)

Presbytery of New Jersey (NJ)
Ministers (5/5) – Samuel A. Alvira, John J. Keegan, C. Frederick Lo, Todd E. Smith, John Vroegindewey
Ruling Elders (3/3) – Richard Carlson (Trenton, NJ), Robert A. Freeman (Phillipsburg, NJ), Jon W. Stevenson (North Wildwood, NJ)

Presbytery of New York and New England (NY&NE)
Ministers (5/6) – Micah M. Bickford, J. Scott Creel, David J. Koenig, Daniel F. Patterson, Thomas Trouwborst
Ruling Elders (2/4) ¬ Joshua C. Littlefield (Limington, ME), Charles T. Powers (Schenectady, NY)

Presbytery of Northern California and Nevada (NC&NV)
Ministers (4/4) – Wayne K. Forkner, Joel C. Robbins, Brian J. Tsui, Kevin W. Van Der Linden
Ruling Elders (3/3) – Martin T. Chandler (Marina, CA), Joseph A. Horvath (Reno, NV), James A. Wright (Petaluma, CA)

Presbytery of the Northwest (NW)
Ministers (4/4) – Daniel J. Dillard, David G. Graves, John W. Mahaffy, Robert C. Van Kooten
Ruling Elders (3/3) – Edward V. de Bruin (Coeur d'Alene, ID), Rudie P. Duysings (Oak Harbor, WA), Eugene W. Oliver (Corvallis, OR)

Presbytery of Ohio (OH)
Ministers (6/6) – Robert S. Arendale, William B. Kessler, Stewart E. Lauer, Christopher A. Malamisuro, Bradley M. Peppo, D. Patrick Ramsey
Ruling Elders (4/4) – James H. Berry (Morgantown, WV), T. Andrew Demana (Dayton, OH), Luke J. Denny (Cincinnati, OH), J. Thomas Dizer III (Dayton, OH)

Presbytery of Philadelphia (PH)
Ministers (5/5) – George R. Cottenden, C. Steven McDaniel Jr., Gregory W. O'Brien, Anthony C. Phelps, Larry J. Westerveld
Ruling Elders (3/3) – Mark T. Bube (Glenside, PA), David P. Nakhla (Glenside, PA), Peter Veenema (Wilmington, DE)

Presbytery of the South (SO)

Ministers (5/5) – Geoffrey M. Downey, John V. Fesko, Eric R. Hausler, John A. Sharpe, Z. Bulut Yasar
Ruling Elders (3/3) – Joshua A. Downs (Gainesville, FL), Michael I. Hammons (St. Augustine, FL), John E. Hearn (Orlando, FL)

Presbytery of the Southeast (SE)
Ministers (10/10) – M. Jay Bennett, Matthew J. Ezzell, Matthew A. Figura, M. Daniel Fincham, Joseph H. Fowler Jr., Matthew Holst, Andy J. Millsaps, Ken B. Montgomery, Michael L. Myers, Peter C. Van Doodewaard
Ruling Elders (6/6) – Michael C. Cloy (Marion, NC), Jon Davis (Royston, GA), Robert L. Horton (Buford, GA), Seth B. Long (Neon, KY), Walter J. Robinson (Chilhowie, VA), Michael K. Shields (Mt. Airy, NC)

Presbytery of Southern California (SC)
Ministers (8/8) – Michael L. Babcock, Andrew W. Canavan, Joel M. Ellis Jr., Stephen A. Larson, Christian M. McArthur, Jesse A. Pirschel, Benjamin C. Rochester, A. Craig Troxel
Ruling Elders (5/6) – Roger M. Felix (Lakeside, CA), Peter R. Haines (Concho, AZ), Eric F. Kooi (Long Beach, CA), Matthew J. Thalmayer (Redlands, CA), David Winslow Jr. (Westminster, CA)

Presbytery of the Southwest (SW)
Ministers (5/5) – Grant W. Allard, Ryan S. Heaton, Carl W. Miller, Corey T. Paige, Thomas A. Tkach
Ruling Elders (3/3) – Terrance L. Reininger (Bedford, TX), John H. Terpstra (Austin, TX), Paul van Oudenaren (Austin, TX)

Presbytery of Wisconsin and Minnesota (WI&MN)
Ministers (5/5) – Jonathan B. Falk, Patrick J. Morgan, Nathaniel L. Paschall, Nathan P. Strom, Brian T. Wingard
Ruling Elders (4/4) – Rich R. Duggan (Anoka, MN), Michael S. Kanz (Oostburg, WI), Randall D. Kreisel (St. Paul, MN), Steven C. Schmidt (Neenah, WI)

Ex officio:
Ministers – Hank L. Belfield (SE), John S. Shaw (OH)

* enrolled Thursday morning

Committee Representatives:
Commissioners: Archibald A. Allison (Christian Education), James H. Berry (Help Equip), Jeremy A. Brandenburg (Chaplains), Mark T. Bube (Ecumenicity), Christopher B. Cashen (Diaconal Ministries), Michael C. Cloy (Chaplains), David G. Graves (Appeals), Peter R. Haines (Diaconal Ministries-alt.), John E. Hearn (Trustees), C. Frederick Lo (Foreign Missions-alt.), Seth B. Long (Diaconal Ministries), John W. Mahaffy (Assistant Clerk), John W. Mallin III (Appeals), C. Steven McDaniel Jr. (Home Missions), Carl W. Miller (Help Equip), Patrick J. Morgan (Chaplains), David P. Nakhla (Diaconal Ministries), Philip T. Proctor (Foreign Missions), Benjamin C. Rochester (Help Equip), Michael K. Shields (Clerk Observer), John H. Terpstra (Ecumenicity-alt.), A. Craig Troxel (Christian Education), John D. Van Meerbeke (Foreign Missions), Iain A. M. Wright (Ecumenicity)

Corresponding Members: Douglas B. Clawson (Foreign Missions), L. Anthony Curto (Ecumenicity), Gregory S. De Jong (Ministerial Care), Jeffrey W. Dronenburg Sr. (Chaplains-alt.), John M. Fikkert (Ministerial Care), Jonathan E. Hutchison (Appeals), M. Scott Johnson (Coordination), Keith A. LeMahieu (Coordination), David T. Mahaffy (Arrangements), Melisa E. McGinnis (Coordination), Andrew J. Miller (Appeals), Alan W. Montgomery (Arrangements), Jesse A. Montgomery (Arrangements), Jeremiah W. Montgomery (Home Missions), John R. Muether (Arrangements, Historian), Danny E. Olinger (Historian, Christian Education), Robert E. Tarullo (Arrangements, Ecumenicity-alt.), Albert J. Tricarico (Home Missions), Joseph L. Troutman (Arrangements), Douglas L. Watson (Ministerial Care)

Fraternal Delegates: Kevin Backus (Bible Presbyterian Church), Jeff Ballantine (Evangelical Presbyterian Church [Northern Ireland]), William Barron (Associate Reformed Presbyterian Church), Otto Bouwman (Canadian and American Reformed Churches), Falko Drijfhout (Evangelical Presbyterian Church in England and Wales), Martin Hedman (Presbyterian Church in America), Karlo Janssen (Canadian and American Reformed Churches), Maynard Koerner (Reformed Church in the United States), Tito Lyro (Bible Presbyterian Church), Brian E. Panichelle (Reformed Presbyterian Church in North America), Imre Szőke (Reformed Presbyterian Church of Central and Eastern Europe), Malan van Rhyn (Reformed Churches in South Africa), Jack Schoeman (Free Reformed Churches of North America), Kurt Vetterli (Evangelical Reformed Church Westminster Confession), James Wanliss (Free Church of Scotland [Continuing]), Patrick Jok Ding Wic (Sudanese Reformed Church), HaeShin Yoo (Presbyterian Church in Korea [Kosin])

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

5. COMMITTEE ON ARRANGEMENTS. Mr. D. Mahaffy reported for the Committee on Arrangements at this time and at other times during the Assembly (see §§21, 136, 213, 281).

6. INTRODUCTION OF FRATERNAL DELEGATES. Mr. Bube introduced the following fraternal delegates present as the Assembly opened: Kevin Backus and Tito Lyro (Bible Presbyterian Church), Jeff Ballantine (Evangelical Presbyterian Church [Northern Ireland]), Otto Bouwman and Karlo Janssen (Canadian and American Reformed Churches), Maynard Koerner (Reformed Church in the United States), Imre Szőke (Reformed Presbyterian Church of Central and Eastern Europe), Kurt Vetterli (Evangelical Reformed Church Westminster Confession), HaeShin Yoo (Presbyterian Church in Korea [Kosin]). On motion they were seated as corresponding members.

7. APPORTIONMENT OF COMMISSIONERS TO THE NINETIETH GENERAL ASSEMBLY. The apportionment of commissioners to the 90th General Assembly, in accordance with Chapter I of the Standing Rules of the General Assembly, and enrollment were as follows:

Presbytery	Ministers		Ruling Elders	
	Apport'd	Enrolled	Apport'd	Enrolled
Central Pennsylvania	3	3	2	1
Connecticut and So. N.Y.	2	2	1	1
Dakotas	3	3	2	2

Michigan and Ontario	8	7	7	6
Mid-Atlantic	5	5	3	3
Midwest	6	6	3	3
New Jersey	5	5	3	3
New York and New England	6	5	4	2
Northern California & Nevada	4	4	3	3
Northwest	4	4	3	3
Ohio	6	6	4	4
Philadelphia	5	5	3	3
South	5	5	3	3
Southeast	10	10	6	6
Southern California	8	8	6	5
Southwest	5	5	3	3
Wisconsin & Minnesota	5	5	4	4
Moderator, 89th GA	1	1	0	0
Stated Clerk, 89th GA	1	1	0	0
Totals	92	90	60	55

8. 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 Commissioners Responding*
Since Jan. 1, 2020	*18*
Jan. 1, 2010 through Dec. 31, 2019	*40*
Jan. 1, 2000 through Dec. 31, 2009	*33*
Jan. 1, 1990 through Dec. 31, 1999	*18*
Jan. 1, 1980 through Dec. 31, 1989	*18*
Jan. 1, 1970 through Dec. 31, 1979	*6*
Jan. 1, 1960 through Dec. 31, 1969	*1*
Those attending the General Assembly for the first time:	*28 (21%)*

9. MINUTES OF EIGHTY-NINTH GENERAL ASSEMBLY. The Stated Clerk presented the *Minutes of the Eighty-Ninth General Assembly and Yearbook of the Orthodox Presbyterian Church.*

10. ELECTION OF MODERATOR. The floor was declared open for nominations to the office of Moderator. Messrs. Fesko and Stahl were nominated. Mr. Fesko was elected. Mr. Winslow escorted Mr. Fesko to the chair. Mr. Shaw welcomed him, and Mr. Winslow led in prayer for the Moderator.

11. COMMUNICATIONS, COMPLAINTS, AND APPEAL. The Stated Clerk presented an appeal, complaints on appeal, and communications addressed to the Assembly. They were referred as indicated in §14.

See: COMMUNICATIONS, pp. 62–71
APPEAL, pp. 72–76
COMPLAINTS, pp. 77–128

12. DAILY SCHEDULE. By general consent 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.	8:30 p.m.
Recess (Meals)	12:00 p.m.	5:15 p.m.	*

Exceptions:

a. Recess Wednesday, June 19, after item 12
b. Reconvene Thursday, June 20, at 3:35 p.m. or the call of the Moderator. *[Note: Advisory committees to meet during the day and to observe times for convening, recessing, reconvening, and daily devotional service]*
c. No evening session on Saturday, June 22, to prepare for the Lord's Day

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

Daily devotional service:

11:40 a.m. to 12:00 p.m., Thursday through Saturday and on Monday

LEADERS: Thursday, June 20 (WI & MN) – Jonathan B. Falk
Friday, June 21 (Central PA) – Zachary M. Simmons
Saturday, June 22 (CT & S.NY) – John W. Mallin III
Monday, June 24 (Dakotas) – Archibald A. Allison
Tuesday, June 25 – No devotional

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

1. Assembly convenes at 7:00 p.m. (Pacific Daylight Time), Wednesday, June 19, 2024
2. Worship and Communion Service conducted by the session of Emmanuel OPC of Kent, WA, and led by Rev. John S. Shaw, the Moderator of the Eighty-Ninth General Assembly
3. Roll call and establishment of a quorum, per Standing Rules I, 9-10 & VII, 7.
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-Ninth (2023 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

On motion the remainder of the docket was adopted as follows:

11. Assignment of items of business to Advisory Committees
12. Election of Advisory and Temporary Committees
    a. Advisory Committees per Standing Rule X, 4.b. and Instrument F.1 & 4
    b. Temporary Committee to Examine Presbyterial Records, (designated "AC 12"), twelve members with each member being from a different presbytery, per Standing Rule X, 4.a.(1)
    c. Temporary Committee to Examine Standing Committee Records (designated "AC 13"), eight members with no member serving on a GA Standing Committee, per Standing Rule X, 4.a.(2))
13. Report of the Stated Clerk
    a. Appointment of Assistant Clerk – the Rev. John W. Mahaffy
    b. Presentation of voting results on two proposed amendments to the Book of Discipline III, 2.
14. Report of the Trustees of the Orthodox Presbyterian Church

15. Report of the Statistician, including Statistical Report for 2023
16. Election of Statistician
17. Greetings and addresses by Fraternal Delegates from other bodies at times agreeable to them and 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 Ministerial Care
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 Help Equip Officers to Protect the Flock
30. Temporary Committees other than Presbyterial Records, Standing Committee Records, and those already completed in connection with earlier reports
31. Consideration of all Overtures not already acted upon, 8:30 a.m., Monday, June 24
32. Report of the Committee to Examine Presbyterial Records, following the dinner break on Monday, June 24 *[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 24]*
33. Report of the Committee to Examine Standing Committee Records, following item 32
34. Report of the Committee on Arrangements
35. Set Budgets for General Assembly purposes
36. Resolution of Thanks
37. Unfinished Advisory Committee Business
38. Miscellaneous Business
39. Reading and Approval of *Minutes* (Note: Draft *Minutes* of successive parts of the General Assembly meeting are presented for approval by the Assistant Clerk beginning on Friday, June 21, following the lunch recess.]
40. Dissolution of the Assembly, no later than 8:30 p.m. (PDT) on Tuesday, June 25

14. TEMPORARY COMMITTEES ERECTED. By general consent it was determined that the following temporary committees be erected, with reports, overtures, communications, appeals, and complaints referred to them as indicated (see §11). By general consent 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: Allard, Hammons, Holst, Igo, *Malamisuro*, McKenzie, Stevenson, Thalmayer, Tsui, Wingard
Report of the Committee on Foreign Missions

Advisory Committee 2 *Total — 9*
Members: Bennett, Bickford, Clifford, Fesko, Hollister, *Kooi*, Lauer, Lo, J. Wright
Report of the Committee on Christian Education
Communication 4

Advisory Committee 3 *Total — 10*

Members: Alvira, Blair, Canavan, Chandler, Kanz, Koenig, Oliver, Ramsey, Shields, *Stahl*
Report of the Committee on Home Missions and Church Extension

Advisory Committee 4 *Total — 10*
Members: Cruse, Demana, Dillard, Dowds, Fowler Jr., Littlefield, Lomonaco, O'Brien, *Smith*, VanDelden
Report of the Committee on Coordination
Overture 1
Overture 2

Advisory Committee 5 *Total — 9*
Members: Bylsma, Carlson, Downey, Felix, *Forkner*, Mourreale, Powers, Van Doodewaard, Wallace
Report of the Committee on Diaconal Ministries
Report of the Committee on Ministerial Care

Advisory Committee 6 *Total — 10*
Members: Downs, Duysings, Ellis Jr., Gross, Mahlen, *Myers*, Robbins, Schmidt, Trouwborst, van Oudenaren
Report of the Committee on Ecumenicity and Interchurch Relations
Communications 1, 2, 3, 5, 6, 7, 8, & 9

Advisory Committee 7 *Total — 9*
Members: Arendale, Babcock, de Bruin, Duggan, *Freeman*, James, Phelps, Reynolds, Robinson
Report of the Committee on Chaplains and Military Personnel
Report of Special Committee to Help Equip Officers to Protect the Flock

Advisory Committee 8 *Total — 9*
Members: Ezzell, Haines, Heaton, *Henes*, Kessler, Reininger, Strom, Stumpff, Vroegindewey
Report of the Historian
Report of the Committee for the Historian
Report of the Statistician

Advisory Committee 9 *Total — 8*
Members: Figura, Horton, *Kreisel*, Larson, Paige, Pirschel, Sharpe, Terrell
Report of the Committee on Arrangements
Report of the Stated Clerk
Report of the Trustees of the Orthodox Presbyterian Church
General Assembly Operation Fund Budget

Advisory Committee 10A *Total— 11**
Members: Dizer III, Hart, Hausler, Mallin III*, A. Miller^, K. Montgomery, Prentice, Simmons, Tkach, Van Der Linden, *Westerveld*
Report of the Committee on Appeals and Complaints
Complaints 1-3 & 6 on Appeal (Calvary OPC Session against Presbytery NY&NE)
Complaint 4 on Appeal (Mr. Stephen Ochs against New Hope OPC Session, Frederick, MD)

*Advisory Committee 10B Total— 11**

Members: Cottenden, Falk, Graves*, Green, Harrington, Hutchison^, Keegan, Peppo, Van Kooten, Vander Molen, *Winslow Jr.*

Complaint 5 on Appeal (Mr. Shaheryar Gill against Reformation OPC Session, Virginia Beach, VA)

Complaint 7 on Appeal (Messrs. Bradley & Morris against Faith OPC Session, Cookeville, TN)

Complaint 8 on Appeal (Mr. Alfred R. Eggli against Grace Ref. Fellowship Session, Lander, WY)

Complaint 9 on Appeal (Mr. Michael T. Spangler against the Presbytery of the South east)

Judicial Appeal 1 (Mr. Edward Kelley against Decision of Sandy Springs Session, Maryville, TN)

** - Four members of AC 10 (two on 10A and two on 10B) are members of the Standing Committee on Appeals and Complaints. Of these four CAC members, two are commissioners to this Assembly (indicated by an asterisk *) but may not vote on the recommendations of the CAC Report and two are non-commissioners (i.e., corresponding members, indicated by a caret ^). AC 10A & B each have one CAC commissioner (Mallin & Graves) and one CAC committee representative/corresponding member (A. Miller & Hutchison) respectively.*

Advisory Committee 11 Total — 6

Members: *D. Mahaffy,* A. Montgomery, J. A. Montgomery, Muether, Tarullo, Troutman

Temporary Committee to Examine Presbyterial Records 12 Total — 12

Members: Austin, Creel, Davis, Denny, Griswold, Hoadley, McArthur, McDonald, Oliveira, Paschall, *Terpstra*, Yasar

Temporary Committee to Examine Standing Committee Records 13 Total — 8

Members: *Bacon*, Fincham, Horvath , Millsaps, Perkins, Poortenga, Steimel, Veenema

15. RECESS. The Assembly recessed at 9:24 p.m. after the Moderator led in prayer.

Thursday Morning, June 20, 2024

16. DEVOTIONS. The order of the day having arrived, the Assembly reconvened at 11:40 a.m. Mr. Falk read 2 Corinthians 1:23–2:4. He delivered a message entitled "For Your Joy." The Assembly sang "Rejoice, Believer, in the Lord."

17. RECESS. The Assembly recessed at 11:59 a.m. Mr. Henes led in prayer.

Thursday Afternoon, June 20, 2024

18. RECONVENE. The Assembly reconvened at 3:35 p.m. and sang "Come Thou Fount." The Moderator led in prayer.

19. INTRODUCTION OF FRATERNAL DELEGATE. Mr. Bube introduced Mr. James

Wanliss, fraternal delegate of the Free Church of Scotland (Continuing). He was seated as a corresponding member.

20. FRATERNAL DELEGATE ADDRESS. The Rev. Karlo Janssen, fraternal delegate of the Canadian Reformed Churches, addressed the Assembly. Mr. Bube led in prayer for the work of the Canadian Reformed Churches.

21. ARRANGEMENTS (Excuse). Mr. D. Mahaffy presented the following recommendations which were adopted:

a) That Mr. Chandler be excused from all sessions on Tuesday and suspend Standing Rule XII.5 to grant him full travel compensation, due to his being a replacement commissioner with limited mobility necessitating an earlier flight.
b) That Mr. Bylsma be excused from the Wednesday night session due to a flight delay.

22. PARLIAMENTARIAN APPOINTED. The Moderator appointed Mr. Allison to serve as Parliamentarian.

23. STATED CLERK'S REPORT. The Stated Clerk presented his report (see pp. 134), including the following recommendations:

1. That the 90th (2024) General Assembly vote separately on the proposed amendments to Standing Rule X.2.e. and X.2.g. which were recommended by the 89th (2023) General Assembly.
2. That the 90th General Assembly instruct the Stated Clerk to request each recipient of the hard copy of the Minutes/Yearbook to consider making a voluntary contribution of $20 per copy to offset the cost of production and distribution.

   Ground: Following the COVID pandemic of 2020, the cost of printing the *GA Minutes* has increased significantly. Despite this, the requested voluntary contribution of $15 per copy has remained the same since 2018. Given that the increased cost of printing the *GA Minutes* has remained high since 2020 and is likely to increase due to ongoing inflation, the Clerk, in consultation with his administrative assistant and the Trustees of the OPC, believes it would be helpful to increase the voluntary contribution amount requested of recipients of the *GA Minutes* by $5 per copy to help offset the expense of printing and distribution.
3. That the 90th (2024) General Assembly recommend to the 91st (2025) General Assembly that Standing Rule III, C. be amended by adding a new first paragraph, as follows in italic print, and by renumbering all subsequent paragraphs sequentially:

   The Statistician of The Orthodox Presbyterian Church, who is a servant of the denomination and particularly of the General Assembly, shall be elected to his office by the General Assembly for a one-year term. Due to his status as an officer of the General Assembly, the Statistician ordinarily shall hold an ordained governing office in the Church but may be a male communicant member of the OPC whenever an ordained governing officer cannot be found to serve. In collecting and compiling statistical data for his annual report to the General Assembly, the Statistician may utilize the administrative assistance of any communicant member of the Church in good standing.

   Grounds:

   1. The Statistician has informed the Stated Clerk that he intends to retire after serving one more term if re-elected (i.e., June 2024 to June 2025). In anticipation of having

to elect a new Statistician at the 91st (2025) General Assembly, the Stated Clerk believes it is important to clarify in the Standing Rules the limits (if any) of who may be nominated and elected to this office of the General Assembly, especially due to the fact that there is debate on this matter resulting from the administrative function of this office and the current indefinite wording of the Standing Rules relating to this office.

2. Presently, no paragraph in the Standing Rules stipulates the term of office for the Statistician, as is the case with the other officers of the General Assembly (see III, A.1., B.1. & D.1.). The proposed new paragraph (first sentence) corrects this omission, making explicit the term of the Statistician using the same language as that used for the Historian in Standing Rule III, D.1.
3. The proposed new paragraph (second sentence) makes explicit what is implied in the Standing Rules regarding the Statistician's standing in the Church, namely, that ordinarily he is to be an ordained governing officer of the OPC (i.e., a minister or ruling elder), but when a ruling officer of the Church cannot be found, he may be a deacon or non-ordained member in good standing, yet always a male communicant member of the OPC. This seems implied in the Standing Rules by the following factors:
   (a) The Statistician is listed under the chapter entitled "Of Officers of the Assembly." The General Assembly is the highest governing body of the whole Church (see FG XII & XV). This implies that the Statistician is ordinarily to be an ordained governing officer in the OPC.
   (b) All the paragraphs of Standing Rule III, C. use the masculine pronoun when describing the Statistician. Taken with factor (a), just cited above, this implies that the Statistician is understood to be a male member of the OPC.
4. While making clear the preference that the individual serving as the Statistician of the OPC be an ordained governing officer of the Church, the proposed new paragraph (second sentence) allows the Assembly to elect a male member, whether he be a deacon or a lay member, who may be gifted and willing to serve in that capacity whenever an ordained governing officer cannot be found. This grants the General Assembly the liberty to nominate and elect a person from a wider group of qualified candidates within the Church when necessary.
5. The proposed new paragraph (second sentence) reflects what has been the long-term practice of the General Assembly in the case of the current Statistician, who has served thirty-nine consecutive years thus far, starting his service as an ordained governing officer in the OPC but continuing as the Statistician even after demitting ordained office in 2009. Adding the proposed paragraph codifies the practice of previous General Assemblies of the OPC and makes clear to future Assemblies the limits on who may serve as the Statistician.
6. While stipulating that the Statistician must be a male member of the OPC, ordinarily an ordained governing officer of the Church, the proposed new paragraph (third sentence) also makes clear that he is free to utilize the administrative assistance of any member of the Church who may be gifted and interested in such statistical work as the Statistician is charged to do. This allows for any communicant member of the OPC to assist in the work of recording and maintaining the statistical information of the denomination at the discretion of the Statistician but always under his oversight as an officer of the General Assembly.

Concerning Recommendation 3, the wording of the proposed revision to Standing Rule III, C. is based on the current listing of the Statistician as an officer of the General Assembly, a governing body of the Church, coupled with the history of the Assembly's repeated election of a non-ordained man to hold this position. The proposed paragraph also accounts for the administrative nature of the Statistician's work. The Stated Clerk is aware of a diversity of opinion regarding who may serve as the Statistician of the OPC and desires to be respectful of the various positions held. What is recommended here is not intended as taking a side in the debate but as an administrative attempt to provide a starting point for the Assembly to discuss a matter that needs clarification in the Standing Rules before the election of a new Statistician in 2025. Whether the Assembly decides there ought to be limits or no limits on who may serve as the Statistician, the Stated Clerk believes it would be helpful to clarify the matter in the Standing Rules for future reference. At present, the Standing Rules relating to the office of Statistician are unclear and open to differing interpretations.

24. STATED CLERK'S REPORT ON AMENDMENTS TO THE *BOOK OF CHURCH ORDER*. The Stated Clerk reported on amendments to the *Book of Church Order* as follows:

The 89th (2023) General Assembly approved proposing to the presbyteries the following amendments to the Book of Church Order, both within Chapter III, Section 2 of the Book of Discipline (BD):

First Proposed Amendment: Change the wording of the first sentence of BD III, 2 so that the words "unavoidable impediments" would be replaced with the word "circumstances." If approved, the amended first sentence of BD III, 2 would read (change provided in **bold** print):

No charge shall be admitted by the judicatory if it is filed more than two years after the commission of the alleged offense, unless it appears that ***circumstances*** *have prevented an earlier filing of the charge.*

Second Proposed Amendment: Insert a new second and third sentence in BD III, 2, making the original second sentence the final in the amended paragraph. If approved, the remainder of BD III, 2 would read as follows (additional sentences provided in **bold** print):

Such circumstances may include, but are not limited to, a recent discovery by a competent responsible party of an alleged offense committed more than two years ago, or the need of more time than two years for the offended party to report the alleged offense due to difficulty or inability because of age, disability, the nature of the offense, or other limiting factors. Furthermore, any alleged offense, or specification thereof, that may have a clear ongoing character or be part of a demonstrable pattern may be admitted more than two years after the beginning of the offense. *A charge shall be considered filed when it has been delivered to the clerk or the moderator of the judicatory.*

The first proposed amendment to BD III, 2, was approved by nine presbyteries and denied by eight presbyteries. As such, this proposed amendment was adopted and will become effective on January 1 of 2025 when the next edition of the BCO is published.

The second proposed amendment to BD III, 2 was approved by eight presbyteries and denied by nine presbyteries. Having failed to receive the approval of a majority of the presbyteries, this proposed amendment failed to be adopted.

25. STATED CLERK'S REPORT ON AMENDMENTS TO THE STANDING RULES AND INSTRUMENTS. The Stated Clerk reported on amendments to the Standing Rules and Instruments as follows:

The 89th (2023) General Assembly proposed to the 90th (2024) General Assembly the following two changes to the Standing Rules:

A. That Standing Rule X.2.e. be amended by adding a sentence to the end of the paragraph. If passed, Standing Rule X.2.e would read as follows in italic print, the additional sentence is given in **bold**:

The Committee on Diaconal Ministries shall consist of nine male members with one minister being in each class, two deacons being in one class, and one ruling elder and one deacon being in each of the two remaining classes. Preferably each of the deacons would be from a different presbytery. ***In the event the church ordains and installs an existing committee member to serve in a different office in the church (minister, ruling elder, or deacon) during his term of service on the committee, such an action will not disqualify him from completing his term on the committee.***

This proposed amendment needs to be voted on by the General Assembly. According to Standing Rule XIV.1, the Standing Rules of the General Assembly "may be amended by a majority vote of the Assembly, the amendment having been proposed to it by the preceding Assembly."

B. That Standing Rule X.2.g be amended to read as follows (deletions shown by ~~strikethrough~~ and additions/changes shown by underline):

g. The Committee on Ecumenicity and Interchurch Relations shall consist of nine members, ministers and/or elders, arranged in three classes of three members each. The Stated Clerk of the General Assembly, the General Secretaries of the Committee on Foreign Missions and the Committee on Home Missions and Church Extension, and the Administrator of the Committee on Diaconal Ministries, unless ~~he is~~ elected as members ~~a member~~ of the Committee, shall be ~~an~~ *ex officio* members ~~member~~ of the Committee on Ecumenicity and Interchurch Relations without vote.

The mandate of the Committee shall be:

(1) Make recommendations to the General Assembly on all matters relevant to the relationship of the Orthodox Presbyterian Church to other churches and to ecumenical bodies both in the United States and abroad, including the establishment of official relationships, in accordance with the Assembly's *Rules for Ecclesiastical Relationships of the Orthodox Presbyterian Church* ~~policy on Churches in Ecclesiastical Fellowship~~.
(2) Maintain and nurture those relationships established by the General Assembly.
(3) Endeavor to put into practice the Assembly's Biblical Principles of the Unity of the Church.
(4) Appoint fraternal delegates to the major assemblies of churches with which the Orthodox Presbyterian Church has an official relationship.
(5) Appoint representatives to the annual meeting of the North American Presbyterian and Reformed Council (NAPARC) and the quadrennial meeting of the International Conference of Reformed Churches (ICRC).
(6) Report to each General Assembly on its work and on the churches with which the Orthodox Presbyterian Church has an official relationship.

26. APPOINTMENT OF ASSISTANT CLERK. The Stated Clerk reported that he had appointed Mr. J. Mahaffy to serve as Assistant Clerk.

27. ADVISORY COMMITTEE 9 (Stated Clerk). Mr. Terrell reported the silence of Advisory Committee 9 with respect to the work of the Stated Clerk and his recommendation. With regard to the Report of the Stated Clerk, Advisory Committee 9 is silent. The committee notes that the vote of silence on Recommendation 3 was not unanimous.

28. ACTION ON RECOMMENDATIONS. Recommendations 1 and 2 of the Stated Clerk were adopted (see §23). Recommendation 3 was adopted in the following amended form:

> The Statistician of The Orthodox Presbyterian Church, who is a servant of the denomination and particularly of the General Assembly, shall be elected to his office by the General Assembly for a one-year term. Due to his status as an officer of the General Assembly, the Statistician ordinarily shall hold an ordained governing office in the Church. In collecting and compiling statistical data for his annual report to the General Assembly, the Statistician may utilize the administrative assistance of any communicant member of the Church in good standing.

At the request of Messrs. Berry, Denny, Cottenden, J. Mahaffy, Patterson, Robbins, Shaw, Shields, Strom, and Van Meerbeek, their affirmative votes were recorded on a failed amendment that would have put the recommendation in the following form:

> The Statistician of The Orthodox Presbyterian Church shall be elected to office by the General Assembly for a one-year term. The Statistician may be any communicant member of the OPC in good standing. In collecting and compiling statistical data for his annual report to the General Assembly, the Statistician may utilize the administrative assistance of any communicant member of the Church in good standing.

Mr. Kreisel led in prayer for the work of the Stated Clerk.

29. TRUSTEES. Mr. Hearn presented the report of the Trustees (see pp. 144 and the adoption of the GAOF §285–287).

30. ADVISORY COMMITTEE 9 (Trustees). Mr. Terrell reported the silence of Advisory Committee 9 regarding the report of the Trustees.

31. QUESTIONS. The Trustees responded to a question from a commissioner.

32. ELECTION. The floor was opened for nominations for the Trustees for the class of 2027. The following were nominated: *Minister*: Mullinex, *Ruling elder*: Michael D. Diercks (Pataskala, OH). In the absence of other nominations, they were declared elected. Mr. Terrell led in prayer for the Trustees.

33. STATISTICIAN. Mr. Henes presented the report of the Statistician, Mr. Luke Brown, who was unable to attend the Assembly (pp. 149).

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

35. QUESTIONS. The Advisory Committee responded to questions from commissioners.

36. ELECTION OF STATISTICIAN. Mr. Brown was elected to the office of Statistician. Mr. Henes led in prayer for the work of the Statistician.

37. RECESS. The Assembly recessed at 5:21 p.m. after Mr. Malamisuro led in prayer.

Thursday Evening, June 20, 2024

38. RECONVENE. The Assembly reconvened at 6:45 p.m. The Assembly sang Psalm 100. Mr. Vander Molen led in prayer.

39. INTRODUCTION OF FRATERNAL DELEGATE. Mr. Bube introduced the Rev. Falko Drijfhout, fraternal delegate from the Evangelical Presbyterian Church in England and Wales, and the Rev. Martin Hedman, fraternal delegate from the Presbyterian Church in America. On motion they were seated as corresponding members.

40. FRATERNAL DELEGATE ADDRESS. Mr. James Wanliss, fraternal delegate of the Free Church of Scotland (Continuing), addressed the Assembly. Mr. I. Wright led in prayer for the work of the Free Church of Scotland (Continuing).

41. STANDING RULE SUSPENSION. On motion it was determined that for the remainder of the Assembly, the portion of Standing Rule IX.3 that necessitates a rising vote be suspended so as to move directly to electronic voting in case of division.

42. CHRISTIAN EDUCATION. Mr. Troxel, President of the Committee on Christian Education, presented the report of the Committee (see pp. 154), including the recommendation that the Ninetieth (2024) General Assembly approve changes to the Recommended Curriculum for Ministerial Preparation in the OPC as put forth in Appendix A. Mr. Troxel introduced Mr. Olinger, the General Secretary of the Committee. He continued the report of the Committee and introduced Mr. John Dunahoo, Acting Executive Director of Great Commission Publications. Mr. Dunahoo was seated as a corresponding member. He addressed the Assembly on behalf of Great Commission Publications.

43. ADVISORY COMMITTEE 2 (Christian Education). Mr. Kooi reported the silence of Advisory Committee 2 with respect to the report of the Committee on Christian Education. He presented the following recommendation:

> Regarding the recommendation, Advisory Committee 2 recommends that the 90th General Assembly refer the recommendation of revising the Recommended Curriculum for Ministerial Preparation back to the Committee on Christian Education, encouraging the committee to solicit input from presbyteries, especially their Candidates and Credentials Committees.

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

45. ADVISORY COMMITTEE RECOMMENDATION ADOPTED. The recommendation of Advisory Committee 2 was adopted (§43).

46. MOTION REFERRED TO ADVISORY COMMITTEE 2. It was moved "that at a future general assembly, the Christian Education Committee propose a 'Recommended Curriculum for the Preparation of Ruling Elders and Deacons in the Orthodox Presbyterian Church.'" The Moderator referred the motion to Advisory Committee 2 in accordance with Standing Rule VI.A.2 (see §292).

47. ELECTION. The floor was opened for nominations for the Subcommittee on Ministerial Training of the Committee on Christian Education for the class of 2027. The following were nominated: *Ministers*: Joel Fick, Daniel Patterson, and Lane Tipton. Messrs. Fick and Tipton were elected. The floor was opened for nominations for the remaining minister in the class of 2027. Messrs. Allison and Patterson were nominated. Mr. Allison was elected. Nomi-

nations were opened for *ruling elders* for the class of 2027. Messrs. Hart and Shields were nominated. In the absence of other nominations, they were declared elected. Mr. Kooi prayed for the Committee on Christian Education and for the Rev. Alan Strange and his wife, Kathy.

48. HOME MISSIONS AND CHURCH EXTENSION. Mr. McDaniel, vice-president of the Committee on Home Missions and Church Extension, presented the report of the Committee (see pp. 191). He introduced Mr. Jeremiah Montgomery, the General Secretary of the Committee, who continued the report of the Committee. Mr. Montgomery introduced Mr. Strom, who reported on his work as church planter in Sheboygan, WI. Mr. Tricarico, the Associate General Secretary, reported further for the Committee. Mr. Tricarico also introduced Mr. Peppo, who reported on his work as Regional Home Missionary in the Presbytery of Ohio.

49. RECESS. Mr. K. Montgomery led in prayer and the Assembly recessed at 8:25 p.m.

Friday Morning, June 21, 2024

50. RECONVENE. The Assembly reconvened at 8:30 a.m. The Moderator read Psalm 133, and the Assembly sang Psalm 40C. Mr. Yasar led in prayer.

51. INTRODUCTION OF FRATERNAL DELEGATE. Mr. Mark Bube introduced the Rev. Malan van Rhyn, fraternal delegate from the Reformed Churches of South Africa. On motion he was seated as a corresponding member.

52. FRATERNAL DELEGATE ADDRESS. The Rev. Maynard Koerner, fraternal delegate of the Reformed Church in the US, addressed the Assembly. Mr. Bennett led in prayer for the work of the Reformed Church in the US.

53. HOME MISSIONS (continued). Mr. McDaniel reported on the Committee's Church Revitalization program. Mr. Paul Mourreale reported on his work as a church planter in West Plains, MO. Mr. J. W. Montgomery presented prayer requests for the Committee.

54. ADVISORY COMMITTEE 3 (Home Missions). Mr. Stahl presented the report of Advisory Committee 3 with respect to Home Missions as follows:

> The committee met with Jeremiah Montgomery, Steve McDaniel, and Al Tricarico. Advisory Committee 3 expresses its thanks to the Committee and its staff for their diligent labors in establishing new congregations of the OPC. The Committee is thankful for the smooth transition of General Secretary from John Shaw to Jeremiah Montgomery. The committee believes the plans for revitalization are proceeding and Advisory Committee 3 encourages everyone to pray for that ministry. With regard to the report, Advisory Committee 3 is silent.

55. QUESTIONS. Committee members responded to questions from commissioners.

56. ELECTION. The floor was opened for nominations for the Committee on Home Missions and Church Extension for the class of 2027. The following were nominated: *Ministers*: Dale A. Van Dyke, Eric B. Watkins, James R. Megchelsen. In the absence of other nominations, they were declared elected. *Ruling elders*: J. Kevin Baldwin (Hanover Park, IL), John M. Mauldin (Matthews, NC) were nominated. In the absence of other nominations, they were declared elected. Mr. Stahl prayed for the work of the Committee.

57. FOREIGN MISSIONS. Mr. Van Meerbeke, the President of the Committee on Foreign Missions, presented the report of the Committee (see pp. 206). He introduced Mr. Clawson,

the General Secretary of the Committee, who continued the report. Mr. Clawson described the urgent need for additional foreign missionaries. He introduced the Rev. [redacted] who reported on [redacted]. Mr. Clawson introduced the Rev. Mark E. Richline, who reported on his service in Uruguay.

58. RECESS AND RECONVENE. The Assembly recessed at 9:56 a.m. and reconvened at 10:20 a.m. The Assembly sang, "Crown Him with Many Crowns," and Mr. Wallace led in prayer.

59. FRATERNAL DELEGATE ADDRESS. Mr. Brian Panichelle, fraternal delegate of the Reformed Presbyterian Church in North America, addressed the Assembly. Mr. I. Wright led in prayer for the work of the Reformed Presbyterian Church in North America.

60. FOREIGN MISSIONS (Continued). Mr. Clawson continued the report of the Committee. He introduced Rev. L. Charles Jackson, who reported on his work in Uganda.

61. CURTO RESOLUTION OF THANKS. Mr. Clawson read the following resolution of thanks adopted by the Committee on Foreign Missions for the work of the Rev. L. Anthony Curto:

> The Committee on Foreign Missions of the Orthodox Presbyterian Church hereby makes known to the Rev. Dr. L. Anthony Curto our deep thankfulness to the Lord for you, your late wife, Kathleen, and now Simone, His servants, and for your more than thirty years of faithful and sacrificial service in the missionary outreach of the Church of our Lord Jesus Christ in Uganda, Ethiopia, Austria, and Switzerland. Beginning with two summers of survey work (1993–1994) in Uganda in response to a request for assistance from the Presbyterian Church in Uganda (PCU), and pursuant to the Committee's call, you pioneered the work of proclaiming the gospel to the lost and building up Christ's church there for the next decade (1995–2004), first in Mbale and its surrounding villages, and later in South Karamoja.
>
> Wherever the Lord in His providence took you, you boldly preached repentance and forgiveness of sins in our Savior's name, helping to plant more than a dozen congregations around Mbale and to establish a theological college and a Christian primary school. As the work in the Mbale district grew, you again pioneered the expansion of the work into South Karamoja. There you found drunkenness, polygamy, witchcraft, wife-beating, lying, stealing, and superstition to be endemic. You began preaching each Lord's Day under the "big tree" in 2001 and, as you sowed the seed of the gospel, the Spirit began to move in the hearts of Christ's elect.
>
> In 2000, after our full-time missionaries were expelled, the Committee appointed you as a missionary evangelist to East Africa (in addition to Uganda) to supplement the labors of another missionary evangelist, who was also ministering there (in addition to Ethiopia), and you were an encouragement to the saints. In 2003 the Committee appointed you also as a missionary evangelist to Ethiopia, asking you to visit that field at least two times per year, if possible. In 2014 the Committee determined to explore possible ways for you to increase the amount of time you might be able to minister to the Evangelical Reformed Church Westminster Confession (ERKWB) brothers, and you have spent every summer since then doing so. Your labors on behalf of the Committee expanded into nearby Hungary to the Reformed Presbyterian Church of Central and Eastern Europe (RPCCEE), and you attended their very first general assembly in 2019. In addition to all the above, for the past twenty or so years, you have assisted the work of the Committee and of the OPC as part of delegations to visit churches/mission works

in Belgium, Brazil, Germany, Haiti, India, Hungary, Kenya, Netherlands, South Africa, Ukraine, United Kingdom, and Vietnam to encourage the saints, to discuss current issues, and/or to explore opportunities for future missionary labors.

We would be remiss if we did not take special note of the life and labors of our dear sister and your late wife, Kathleen, who went home to her Lord in April 2022. In addition to persevering with her husband through the many difficulties of your life on the mission field, she also ministered to the women in Uganda and Ethiopia, served as the first principal of the Christian primary school in Mbale, and in later years, taught annual conferences for women in Switzerland and Austria. Blessed with superb organizational skills, a hospitable heart, and a genuine humility, she gave lovingly of herself to her husband, her children, and her church—and in so doing, set a godly example for all those around her.

Brother, you were glad to spend and be spent for the souls to which you ministered Christ. Be assured that your toil has not been in vain. You have both planted and watered, and God is giving the increase in His time. The Word which you have proclaimed will not return without accomplishing all that He desires. May you and your bride, Simone, who is one with you in your labors going forward, continue to run the race that is set before you, fixing your eyes on Jesus, who for the joy that was 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!

The Assembly gave Mr. Curto a standing ovation.

62. ADVISORY COMMITTEE 1 REPORT. Mr. Malamisuro reported the silence of Advisory Committee 1 with regard to the report of the Foreign Missions Committee.

63. QUESTIONS. Representatives of the Committee responded to questions from commissioners.

64. ELECTION. The floor was opened for nominations for the Committee on Foreign Missions for the class of 2027. The following were nominated: *Ministers*: Paul N. Browne, David M. Cornette, Glenn D. Jerrell, Mahlen, and Mourreale. Messrs. Browne, Cornette, and Mourreale were elected. *Ruling elders*: William J. Montgomery (Gainesville, FL), G. Andres Czerwiak (Marina, CA), Daniel R. Cooke (Yorktown, VA), and Jeremy Colon (Sterling, VA) were nominated. Messrs. Cooke and Montgomery were elected. The floor was opened for nominations for a ruling elder vacancy in the class of 2026. Messrs. Colon and Czerwiak were nominated. Mr. Czerwiak was elected.

65. MOTION REFERRED. A motion calling for a day of prayer and fasting was referred to Advisory Committee 1 (see §89). Mr. Malamisuro prayed for the work of the Committee on Foreign Missions.

66. COMMITTEE ON COORDINATION. Mr. LeMahieu, the Treasurer, presented the report of the Committee (see pp. 260), including the recommendations below.

A. Approval of 2025 Worldwide Outreach Program

The Committee recommends that the 90th (2024) General Assembly approve the following Worldwide Outreach program budget for 2025, with the allocation of undesignated contributions as indicated:

Committee	Proposed 2025 Budget
Christian Education	$700,500
Foreign Missions	$2,239,300
Home Missions	$2,074,230
Subtotal	**$5,014,030**
Coordination	$300,000
New Horizons	$300,000
Subtotal	**$600,000**
Total	**$5,614,030**
Percentage change from 2024	1.24%

Allocation of undesignated contributions:

Christian Education:	15.00%
Foreign Missions:	43.00%
Home Missions:	42.00%

B. Approval of mid-year adjustment to current 2024 Worldwide Outreach budget

The Committee recommends that the 90th (2024) General Assembly adjust the current 2024 WWO program budget for 2024 to reflect the COC-recommended 2025 percentages, starting July 1, 2024.

67. ADVISORY COMMITTEE 4 (Coordination). Mr. Smith reported the silence of Advisory Committee 4 with respect to the report of the Committee on Coordination and its recommendations.

68. WORLDWIDE OUTREACH BUDGET ADOPTED. The proposed Worldwide Outreach Budget was adopted (§66).

69. BUDGET ADJUSTED. The proposed adjustment to the current budget was adopted (§66).

70. ELECTION. The floor was opened for nominations for the Committee on Coordination for the class of 2027. The following were nominated: *Ministers*: Glenn D. Jerrell and Peter J. A. Moelker. (see §76).

71. DEVOTIONS. Mr. Simmons led in prayer and read Nehemiah 6:1–14. He delivered a message entitled "I Cannot Come Down." The Assembly sang Psalm 27A. The Moderator led in prayer.

72. RECESS. The Assembly recessed at 12:05 p.m.

Friday Afternoon, June 21, 2024

73. RECONVENE. The Assembly reconvened at 1:15 p.m. and sang "For All the Saints," verses 1–4. Mr. Downey in prayer.

74. ORDER OF THE DAY MODIFIED. By general consent the Assembly determined to recess at 8:10 p.m. on Friday in order to take the Assembly photograph.

75. FRATERNAL DELEGATE ADDRESS. The Rev. Falko Drijfhout, fraternal delegate of the Evangelical Presbyterian Church in England and Wales, addressed the Assembly. Mr. Curto led in prayer for the work of the Evangelical Presbyterian Church in England and Wales.

76. ELECTION (Continued). The election for the Committee on Coordination continued. Mr. Moelker was elected. Ruling elders Jeff Dronenburg (Taylors, SC) and David L. Welliver (St. Paul, MN) were nominated. Mr. Dronenburg was elected. The floor was opened for nominations for a ruling elder vacancy in the class of 2026. Mr. Welliver was nominated. In the absence of other nominations, he was declared elected.

77. BARNABAS REPORT. Mr. LeMahieu gave a report on the Barnabas Foundation. Mr. Smith prayed for the work of the Committee on Coordination.

78. MINUTES. The Assistant Clerk presented the minutes of the Wednesday and Thursday sessions (§§1–41), which were approved as corrected.

79. DIACONAL MINISTRIES. Mr. Long, President of the Committee on Diaconal Ministries, presented the report of the Committee (pp. 269), including the recommendation below. He introduced Mr. Nakhla, the Administrator of the Committee, who reported for the Committee. He presented a video on short-term missions. The Rev. Jerome A. Farnik reported on short-term missions opportunities in the Czech Republic.

That for the year 2025 the General Assembly requests the churches of the OPC support the work of this committee at the suggested rate of $30.00 per communicant member.

80. ADVISORY COMMITTEE 5 (Diaconal Ministries). Mr. Forkner reported the silence of Advisory Committee 5 with respect to the work of the Committee on Diaconal Ministries.

81. RECOMMENDATION ADOPTED. The recommendation of the Committee on Diaconal Ministries was adopted (§79).

82. ELECTION. The floor was opened for nominations for the Committee on Diaconal Ministries for the class of 2027. The following was nominated: *Minister*: Cashen. In the absence of other nominations he was elected. *Deacons*: Ronald C. de Ru (Oak Harbor, WA) and Timothy D. Hopper (Shiloh, Raleigh, NC) were nominated. In the absence of other nominations, they were declared elected.

83. MINISTERIAL CARE. Mr. Watson presented the report of the Committee on Ministerial Care (pp. 311), including the recommendation below. He introduced Mr. Fikkert, Director of the Committee, who reported on the work of the committee. Mr. De Jong reported the Obadiah Fund**.**

The Committee on Ministerial Care requests that the General Assembly authorize the Committee request each congregation to support the ministry of the CMC at $20 per communicant member, or through designated gifts.

84. RECESS AND RECONVENE. The Assembly recessed at 3:14 p.m. and reconvened at 3:35 p.m. The Assembly sang "Union with Thee," and Mr. Ramsey led in prayer.

85. FRATERNAL DELEGATE ADDRESS. The Rev. Jeff Ballentine, fraternal delegate of the Evangelical Presbyterian Church (Northern Ireland), addressed the Assembly. Mr. Holst led in prayer for the work of the Evangelical Presbyterian Church (Northern Ireland).

86. ADVISORY COMMITTEE 5 (Ministerial Care). Mr. Forkner reported the silence of Advisory Committee 4 regarding the report of the Committee on Ministerial Care.

87. RECOMMENDATION ADOPTED. The recommendation of the Committee on Ministerial Care was adopted (§83).

88. ELECTION. The floor was opened for nominations for the Committee on Ministerial Care for the class of 2027. The following were nominated: *Ministers*: J. Zachary Siggins and Caleb M. Smith. Mr. Smith was elected. *Ruling elder*: Vander Molen was nominated. In the absence of other nominations, he was declared elected. The floor was opened for nominations for a minister, ruling elder or deacon. Mr. Siggins was nominated. In the absence of other nominations he was declared elected.

89. DAY OF PRAYER AND FASTING. Mr. Malamisuro presented the report of Advisory Committee 1 regarding the motion referred to it (§65). He presented the recommendation of the Advisory Committee: "The 90th General Assembly determines to call for a day of prayer and fasting on Saturday, August 17, 2024, that the whole church may pray as one people, and call upon the Lord with one voice, that we might lament our distress and unworthiness before the Lord, confess our sin, and commit ourselves anew to the work of the Great Commission in the faithful service of the Lord our God; that we would humble ourselves, seeking the Lord's guidance and provision for the spreading of His kingdom to the ends of the earth; that we humbly implore God to raise up missionary evangelists for our foreign fields." The recommendation was adopted.

90. ECUMENICITY AND INTERCHURCH RELATIONS. Mr. Curto presented the report of the Committee on Ecumenicity and Interchurch Relations (pp. 324) containing the recommendation below. He introduced Mr. Bube, who continued the report of the Committee.

That the 90th (2024) General Assembly invite the Reformed Presbyterian Church of Central and Eastern Europe (RPCCEE) into a relationship of Ecclesiastical Fellowship.

Grounds

1. The confessional standards of the RPCCEE are the Westminster Confession of Faith and Catechisms, the Heidelberg Catechism, and the Second Helvetic Confession (https://www.reformatus.net/en/).
2. In 1992 (not too long after the collapse of the former Soviet Union), Westminster Biblical Missions (WBM—started by a PCA minister, who had been an IPBFM missionary to Brazil, South Korea, and Pakistan) established the Károlyi Gáspár Institute of Theology and Missions in Budapest, Hungary, and began to recruit Hungarian-speaking students from Hungary, Romania, and Ukraine. Two years later, the Institute was relocated to its current location in Miskolc, Hungary, and the first seven students graduated in 1996. Although they initially tried to minister within the context of the historic Hungarian Reformed Church (HRC), they soon ran into opposition from liberal and progressive elements in that church. In 1997 the Institute was put under a ban and several of the students were expelled from the HRC. In 1998 the RPCCEE was formed and the first ministers were ordained in the new church, and soon thereafter sixteen men labored to plant biblical Reformed congregations in fifteen locations in the three countries. In 2001 the RPCCEE sent an observer to the ICRC (see *Proceedings of the 5th [2001] Meeting*

of the ICRC, Article 75, page 44, for the text of his presentation). Beginning in 2013, the young church took its first steps towards self-governance and moved closer to being self-supporting, and WBM began the process of peacefully withdrawing from the field. In 2018 two presbyteries were organized, and in mid-February 2019, the general assembly was organized.

3. The RPCCEE is now planting churches, served by sixteen pastors, in more than twenty-five locations in the three countries. Recognizing the need for solid Reformed literature, the RPCCEE early on published translations of J. Gresham Machen's *Christianity and Liberalism* and Arthur W. Pink's *The Sovereignty of God*. Since then, translations of works by John Calvin, Sinclair Ferguson, Jay Adams, D. M. Lloyd-Jones, and Spurgeon, among others, have also been published.
4. In 2017 the RPCCEE sent one of its ministers as an observer to the ICRC, where he met with the OPC's delegation and presented the work of the RPCCEE (see *Proceedings of the 9th [2017] Meeting of the ICRC*, Article 19.2, pages 13–14, for the text of his presentation). Profoundly thankful for the Lord's blessing upon the RPCCEE, representatives of the OPC's Committee on Foreign Missions (CFM) and Committee on Ecumenicity and Interchurch Relations (CEIR) have since met with the RPCCEE brothers in Hungary multiple times and are actively now working together to advance the cause of Christ in that region of the world. In February 2019, our CEIR chairman brought fraternal greetings to the RPCCEE's 1st (2019) General Assembly, during which the new RPCCEE general assembly formally requested a fraternal relationship between our churches and for the OPC to be one of the supporting churches in their application for membership in the ICRC, both of which were approved (*cf. Minutes of the 86th [2019] General Assembly*, Articles 76 and 79, pages 20–21, 28, 311–313). The RPCCEE sent fraternal delegates to our 85th (2018) and 88th (2022) General Assemblies and is also planning to send another to this year's Assembly.
5. Since 2017 the relationship between our two churches has continued to grow and deepen, in part, through visits to the RPCCEE by the CFM's Mobile Theological Mentoring Corps, including Messrs. Bube (2017 and 2018), (the Rev. Douglas B.) Clawson (2017), Curto (2017, 2018, and 2019), and (the Rev. Dr. L. Charles) Jackson (2022).
6. In response to the influx of hundreds of thousands of refugees from Ukraine that began in the late winter of 2022 in the wake of the Russian invasion, our Committee on Diaconal Ministries has since sent assistance to our RPCCEE brothers twice as they faithfully sought to minister mercy to those in great need.
7. This coming summer, the OPC is planning to send a short-term missions team for the first time to the RPCCEE to conduct an English Camp in Miskolc, Hungary.
8. Now, five years after entering into Corresponding Relations with the RPCCEE, and with much thankfulness to the Lord for His grace and mercies upon these dear brothers and sisters, the Committee believes that this is an appropriate time for the General Assembly to invite the RPCCEE into full Ecclesiastical Fellowship (EF).

91. ADVISORY COMMITTEE 6. Mr. Robbins presented the report of Advisory Committee 6: "Advisory Committee 6 recommends that the General Assembly receive communications 1–3 and 5–9 as information. With regard to the report of the Committee on Ecumenicity and Interchurch Relations, Advisory Committee 6 is silent."

92. QUESTIONS. Representative of the Committee responded to questions from commissioners.

93. ACTION ON RECOMMENDATION. The recommendation of the Committee on Ecumenicity and Interchurch Relations was adopted (§90).

94. ACTION ON ADVISORY COMMITTEE 6 RECOMMENDATION. The recommendation of Advisory Committee 6 was adopted. See also §156 for action on Communication 10.

95. ELECTION. The floor was opened for nominations for the Committee on Ecumenicity and Interchurch Relations for the class of 2027. Messrs. Bube, Phelps, and I. Wright were nominated. In the absence of other nominations, they were declared elected. The floor was opened for nominations for the class of 2025. Mr. van Oudenaren was nominated. In the absence of other nominations, he was declared elected. Mr. Robbins prayed for the work of the Committee on Ecumenicity and Interchurch Relations.

96. HISTORIAN AND COMMITTEE FOR THE HISTORIAN. By general consent the order of the day was amended and the reports of the Historian and the Committee for the Historian were taken up together at this time. Mr. Bucey presented his report as Historian (pp. 425) and the report of the Committee for the Historian (pp. 427).

97. ADVISORY COMMITTEE 8. Mr. Henes reported the silence of Advisory Committee 8 with respect to the reports of the Historian and the Committee for the Historian.

98. QUESTIONS. The Historian and the Committee for the Historian responded to questions from commissioners.

99. ELECTION OF HISTORIAN. Mr. Bucey was reelected to the position of Historian for a three-year term.

100. ELECTION. The floor was opened for nominations for the Committee for the Historian for the class of 2027. The Rev. Chad E. Bond was nominated. In the absence of other nominations, he was declared elected. Mr. Henes prayed for the work of the Historian and the Committee for the Historian and for the meal.

101. RECESS. The Assembly recessed at 5:15 p.m.

Friday Evening, June 21, 2024

102. RECONVENE. The Assembly reconvened at 6:45 p.m. and sang Psalm 124. Mr. Tarullo led in prayer.

103. FRATERNAL DELEGATE ADDRESS. The Rev. Martin Hedman, fraternal delegate of the Presbyterian Church in America, addressed the Assembly. Mr. Nakhla led in prayer for the work of the Presbyterian Church in America.

104. APPEALS AND COMPLAINTS. Mr. Mallin, President of the Committee on Appeals and Complaints, presented the report of the Committee (see pp. 374).

105. ADVISORY COMMITTEE 10A. Mr. Westerveld reported the silence of Advisory Committee 10A regarding the report of the Committee on Appeals and Complaints as a whole.

106. EXHORTATION. The Moderator read the exhortation of the Book of Discipline IV.A.1.a.

107. JUDICIAL APPEAL 1. Mr. Hutchison presented the report of the Committee on Ap-

peals and Complaints regarding Judicial Appeal 1, including the following recommendation: "that the appeal be found in order and properly before the Assembly."

108. ADVISORY COMMITTEE 10B (Judicial Appeal). On motion the Rev. Glenn D. Jerrell was granted the privileges of the floor for the purpose of hearing the appeal of this appeal. Mr. Winslow reported the silence of Advisory Committee 10B regarding the portion of the report of the Committee on Appeals and Complaints dealing with Judicial Appeal 1.

109. APPEAL 1 FOUND IN ORDER. Mr. Winslow reported the silence of Advisory Committee 10B with respect to the recommendation that the appeal be found in order. The recommendation of the Committee of Appeals and Complaints was adopted that the appeal be found in order and properly before the Assembly.

110. PROCEDURAL RECOMMENDATION ADOPTED. The following procedural motion was adopted:

> That the General Assembly adopt the following time limits for hearing the appeal:
> (1) Presentation by the Appellant (or his representative) – 10 minutes
> (2) Presentation by the Presbytery of the Southeast and the session – 10 minutes
> (3) Questions from the Assembly – 20 minutes
> (4) Final remarks from the Presbytery of the Southeast and the session – 3 minutes
> (5) Final remarks from the Appellant (or his representative) – 3 minutes

111. PRESENTATION ON BEHALF OF APPELLANT. Mr. Cloy gave a presentation on behalf of the Appellant.

112. PRESENTATION ON BEHALF OF THE PRESBYTERY AND THE SESSION. Mr. Van Doodeward and Mr. Millsaps gave the presentation on behalf of the presbytery and the session.

113. QUESTIONS. The committees and presenters responded to questions from commissioners.

114. FINAL REMARKS FROM THE PRESBYTERY AND THE SESSION. Mr. Millsaps presented final remarks on behalf of the presbytery and the session.

115. FINAL REMARKS ON BEHALF OF THE APPELLANT. Mr. Cloy presented the final remarks on behalf of the Appellant.

116. RECESS. The Assembly recessed at 8:09 p.m. Mr. J. Mahaffy led in prayer.

Saturday Morning, June 22, 2024

117. RECONVENE. The Assembly reconvened at 8:30 a.m. The Moderator read Psalm 66 and the Assembly sang "More than Conquerors." Mr. Dillard led in prayer.

118. FRATERNAL ADDRESS. Mr. Barron, fraternal delegate from the Associate Reformed Presbyterian Church, addressed the Assembly. Mr. Holst led in prayer for the work of the Associate Reformed Presbyterian Church.

119. EXHORTATION. The Moderator read the exhortation of the Book of Discipline IV.A.1.a.

120. RECOMMENDATION ON SPECIFICATIONS OF ERROR (Appeal 1). Mr. Winslow presented the recommendation of Advisory Committee 10B as follows:

That when the Assembly votes on each of the four specifications of error, the question be put "Shall the specification of error be sustained?"

Specifications of errors:

1) The session erred when it acted because Mr. Kelley was "unable to speak with my defense counsel due to current detainment."
2) The session erred when it acted because Mr. Kelley was "unable to speak in my own defense or risk interfering with ongoing civil cases."
3) The session erred when it proceeded with charges at all "risking the outcome of civil cases, and thereby risked poisoning the jury pool in my civil cases."
4) The session erred when it acted because it refused to recognize "the American peoples' unique role in civil government compared to the world and history, especially in relation to our nation's founding documents, principles, history, and philosophy."

Advisory Committee 10B advised the Assembly to vote, "No," on each specification of error, thus not sustaining the appeal and thereby upholding the judgment of the Presbytery of the Southeast in denying the appeal from the judgment of the Sandy Spring Session.

121. ACTION ON SPECIFICATIONS OF ERROR (Appeal 1). Specifications of error 1 and 2 were not sustained. Specification of error 3 was sustained.

122. RECESS AND RECONVENE. The Assembly recessed at 10:01 a.m. and reconvened at 10:20 a.m. The Assembly sang "How Sweet and Awesome Is the Place," and Mr. Green led in prayer.

123. WARNING. The Moderator read the warning of the Book of Discipline IV.A.1.a.

124. FRATERNAL ADDRESS. Mr. Imre Szőke, fraternal delegate from the Reformed Presbyterian Church of Central and Eastern Europe, addressed the Assembly. Mr. Curto led in prayer for the work of the Reformed Presbyterian Church of Central and Eastern Europe.

125. ACTION ON SPECIFICATIONS OF ERROR (continued). Specification of error 4 was not sustained.

126. APPEAL 1 RECOMMITTED. On motion the appeal was recommitted to Advisory Committee 10B in order to present recommendations to the Assembly (§204).

127. COMMITTEE ON APPEALS AND COMPLAINTS (Complaint 1 on Appeal). Mr. A. Miller presented the report of the Committee on Appeals and Complaints relating to Complaint 1 on appeal, including the recommendation: "That Complaint 1 be found in order and properly before the Assembly."

128. COMPLAINT 1 FOUND IN ORDER. Mr. Westerveld reported the silence of Advisory Committee 10A with respect to the recommendation that the complaint be found in order. Complaint 1 was found in order and properly before the Assembly.

129. ADVISORY COMMITTEE 10A. Mr. Westerveld presented the following procedural recommendation, which was adopted (point 6 involved suspending the Standing Rules)

That the General Assembly adopt the following time limits for hearing Complaint 1:

1. Presentation by Complainant - 15 minutes
2. Presentation by Presbytery -15 minutes
3. Questions from the Assembly - 20 minutes
4. Final remarks from Presbytery - 5 minutes

5. Final remarks from the Complainant - 5 minutes
6. Debate on the question, "Shall the complaint on appeal be sustained?" with speeches limited to 4 minutes (first speech) and 2 minutes (second speech).

130. RECOMMENDED DISPOSITION. Mr. Westerveld presented the following recommendation: "that the General Assembly deny Complaint 1 brought on appeal."

Ground:
In receiving, debating and acting on its committee's report the presbytery was properly exercising its power to "visit particular churches for the purpose of inquiring into their state and of taking proper measures to insure that the evils which may have arisen in them shall be redressed." (FG XIV.5)

131. PRESENTATION BY COMPLAINANT. Mr. Myers gave the presentation on behalf of the Complainant.

132. PRESENTATION BY PRESBYTERY. Mr. Patterson gave the presentation on behalf of the Presbytery.

133. DEVOTIONAL SERVICE. Mr. Mallin read I Timothy 1:12–17 and delivered a message entitled "Chief of Sinners." He led in prayer. The Assembly sang "Come Ye Sinners, Poor and Wretched."

134. RECESS. The Assembly recess at 12:02 p.m. Mr. Allison led in prayer.

Saturday Afternoon, June 22, 2024

135. RECONVENE. The Assembly reconvened at 1:15 p.m. The Assembly sang "Worship Christ, the Risen King." Mr. Paschall led in prayer.

136. EXCUSED ABSENCE. Mr. D. Mahaffy presented the recommendation of the Committee on Arrangements which was adopted, that Mr. Tsui be granted an excused absence from the remainder of the Assembly due to a medical emergency.

137. FRATERNAL ADDRESS. The Rev. HaeShin Yoo, fraternal delegate from the Presbyterian Church in Korea (Kosin), addressed the Assembly. Mr. Bube led in prayer for the work of the Presbyterian Church in Korea (Kosin).

138. QUESTIONS. The parties and representatives of committees responded to questions from commissioners.

139. FINAL REMARKS BY PRESBYTERY. Mr. Patterson presented final remarks on behalf of the Presbytery.

140. FINAL REMARKS BY THE COMPLAINANT. Mr. Myers presented final remarks on behalf of the Complainant.

141. COMPLAINT 1 NOT SUSTAINED. Mr. Westerveld presented the recommendation of Advisory Committee 10A (§130). The Moderator put the question, "Shall Complaint 1 brought on appeal be sustained?" Complaint 1 on appeal was not sustained.

142. COMMITTEE ON APPEALS AND COMPLAINTS (Complaint 2 on Appeal). Mr. Westerveld reported the silence of Advisory Committee 10A with respect to the recommendation of the Committee on Appeals and Complaints. Mr. A. Miller presented the report of

the Committee on Appeals and Complaints relating to Complaint 2 on appeal, including the recommendation: "That Complaint 2 be found in order and properly before the Assembly."

143. COMPLAINT 2 FOUND IN ORDER. Complaint 2 was found in order and properly before the Assembly.

144. ADVISORY COMMITTEE 10A. Mr. Westerveld presented the following procedural recommendation, which was adopted (point 6 involved suspending the Standing Rules):

That the General Assembly adopt the following time limits for hearing Complaint 2:

1. Presentation by Complainant - 15 minutes
2. Presentation by Presbytery -15 minutes
3. Questions from the Assembly - 20 minutes
4. Final remarks from Presbytery - 5 minutes
5. Final remarks from the Complainant - 5 minutes
6. Debate on the question, "Shall the complaint on appeal be sustained?" with speeches limited to 4 minutes (first speech) and 2 minutes (second speech).

145. RECOMMENDED DISPOSITION. Mr. Westerveld presented the following recommendation: "that the General Assembly deny Complaint 2 brought on appeal."

Grounds:

1. A presbytery is free to seek the wisdom and counsel of others, particularly in areas where it recognizes its need.
2. The complaint confuses and conflates non-ecclesiastical entities with civil authorities/magistrates. Presbytery did not seek enforcement or protection by the civil authorities, but assistance in its own inquiry.
3. Seeking the wisdom and counsel of others, even extensively, did not constitute a surrender of the power of inquiry properly belonging to the presbytery and which they explicitly retained.

146. PRESENTATION BY COMPLAINANT. Mr. Myers gave the presentation on behalf of the Complainant.

147. PRESENTATION BY PRESBYTERY. Messrs. Bickford and Patterson gave the presentation on behalf of the Presbytery.

148. RECESS AND RECONVENE. The Assembly recessed at 3:20 p.m. and reconvened at 3:45 p.m. The Assembly sang "Holy, Holy, Holy!" Mr. Peppo led in prayer.

149. FRATERNAL ADDRESS. Mr. Patrick Jok Ding Wic, fraternal delegate from the Sudanese Reformed Church, addressed the Assembly. Mr. Clawson led in prayer for the work of the Sudanese Reformed Church.

150. QUESTIONS. The parties and representatives of committees responded to questions from commissioners.

151. FINAL REMARKS BY PRESBYTERY. Mr. Bickford presented final remarks on behalf of the Presbytery.

152. FINAL REMARKS BY THE COMPLAINANT. Mr. Myers presented final remarks on behalf of the Complainant.

153. REPORT OF MINORITY OF ADVISORY COMMITTEE 10A. Mr. K. Montgomery presented the following Minority Report of Advisory Committee 10A:

Pertaining to Complaint 2 from Calvary OPC Schenectady, NY to PNY&NE

Whereas it belongs to the power of a presbytery to "visit particular churches for the purpose of inquiring into their state and of taking proper measures to insure that the evils which may have arisen in them shall be redressed" (FG XIV, 5);

Whereas the PNY & NE on October 18, 2022, authorized a committee of the presbytery "in consultation with the Visitation Committee to spend up to $20,000 in seeking professional help to properly investigate the allegations of misconduct by Calvary Session";

Whereas this professional help was expected to go beyond advice and counsel provided to the PNY & NE and the committees thereof as evidenced by the express statement of the Temporary Visitation Committee Report (dated October 10, 2022): "however, in these latter stages of our investigative work, the committee concluded that rather than proceeding further ourselves we would recommend that presbytery employ an outside agency to investigate and report on these allegations";

Whereas this professional help was expected to go beyond advice and counsel provided to the PNY & NE and the committees thereof, as evidenced by the authorization of an "up to $20,000" expenditure;

Whereas "the presbytery has power to receive and issue all appeals, and other matters, that are brought before it from church sessions in a regular manner, subject to the provisions of the Book of Discipline; to resolve questions of doctrine or discipline seriously and reasonably proposed" (FG XIV, 5);

Whereas the Scriptures teach that members and officers of the church are equipped to resolve disagreements — even those pertaining to serious matters — that arise from within (cf. Romans 15:14 *I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another*; 1 Corinthians 6:5 *Can it be that there is no one among you wise enough to settle a dispute between the brothers?*)

The undersigned recommends sustaining the Complaint (2) from Calvary OPC Session Schenectady, NY against PNY & NE dated December 16, 2022, and granting the (3) amends sought.

Signed:
Darryl Hart
Ken Montgomery
Bruce Prentice
Kevin Van Der Linden

154. RECESS. The Assembly recessed at 5:42 p.m. Mr. Cruse led in prayer.

Sunday, June 23, 2024

On Sunday morning, June 23, 2024, commissioners worshipped in local Orthodox Presbyterian Churches. At 6:30 p.m., a worship service for the Assembly and area churches was conducted by the Presbytery of the Northwest in the in the Bach Theater. The Rev. Daniel J. Dillard led the service, and the Rev. Robert Van Kooten delivered a sermon based on 2 Kings 13:20–21, entitled "A Dead Prophet and a Living Word." The service was concluded at 7:50 p.m.

Monday Morning, June 24, 2024

155. RECONVENE. The Assembly reconvened at 8:30 a.m. and sang Psalm 121. Mr. Peppo led in prayer.

156. COMMUNICATION 10. The Stated Clerk reported the reception of Communication 10, greetings from the Independent Reformed Church in Korea. By general consent it was received for information (see §94).

157. FRATERNAL ADDRESS. The Rev. Kevin Backus, fraternal delegate from the Bible Presbyterian Church, addressed the Assembly. Mr. Nakhla led in prayer for the work of the Bible Presbyterian Church.

158. LIMITATIONS ON DEBATE. On motion the Standing Rules were suspended and the following limitations on debate were adopted:

On all matters outside of Appeals and Complaints, speeches shall be limited to 4 minutes for the first and 2 minutes for the second.

On complaints still before the body, the Assembly allot 75 minutes to each complaint for the whole complaint—presentations and debate. Once 75 minutes is reached, the Assembly will vote on recommendations.

159. ADVISORY COMMITTEE 4. Mr. Smith presented the report of Advisory Committee 4 as follows:

With regard to the Report of the Committee on Coordination, AC4 is silent.

With regard to Overture 1 from the Presbytery of New Jersey, AC4 is silent.

Advisory Committee 4 met with two members of the Presbytery of the Southwest and Mr. Lowell Ivey discussing the various aspects of the issue for Overture 2 and the need behind the request.

With regard to Overture 2 from the Presbytery of the Southwest, AC4 makes the following recommendations:

RECOMMENDATION 1

That the General Assembly adopt the following statement: "In light of the transformative and renewing power of the gospel (e.g., 1 Corinthians 6:9–11, Ephesians 2:1–10, Titus 3:3–7), and in consideration of the biblical examples of Moses, David, and the Apostle Paul, we affirm that those with a criminal past can serve faithfully in ordained office in Christ's church. However, there are some crimes and some contexts in which ordination should not be pursued, due to the scandalous nature of some sins, and the necessity for ordained officers to be exemplary in character, above reproach, and well thought of even by unbelievers. This decision must ultimately be left to the wisdom of local sessions and/or presbyteries, who ought to ask the Lord of the harvest to provide men fitting to rule His church."

RECOMMENDATION 2

That the General Assembly erect a study committee consisting of 3 ministers and 2 ruling elders to:

1. study ways a criminal history affects a repentant man's ability to serve in ordained office in the church of Christ with specific attention given to crimes of a violent or sexual nature;
2. offer recommendations for ways such a potential candidate may be vetted for office and what special accountability might be put into place if such a man is ordained.
3. have a budget of $5000.00 for its work; and
4. report back to the 91st GA.

160. PRESENTATION OF OVERTURE 1 BY THE PRESBYTERY OF NEW JERSEY. Mr. Keegan gave a presentation regarding Overture 1 on behalf of the Presbytery of New Jersey.

161. ADVISORY COMMITTEE 4 (Overture 1). Mr. Smith reported the silence of Advisory Committee 4 with respect to Overture 1.

162. OVERTURE 1 GRANTED. The Assembly granted Overture 1.

163. PRESENTATION OF OVERTURE 2. Mr. C. Miller gave a presentation regarding Overture 2 on behalf of the Presbytery of the Southwest.

164. ADVISORY COMMITTEE 4 (Overture 2). Mr. Smith presented the recommendations of Advisory Committee 4 (§159).

165. STATEMENT ADOPTED. Recommendation 1 of Advisory Committee 4 was adopted.

166. COMMITTEE ERECTED. Recommendation 2 was adopted in the following amended form:

That the General Assembly erect a study committee consisting of 3 ministers and 2 ruling elders appointed by the Moderator, to:

1. study ways a criminal history affects a repentant man's ability to serve in ordained office in the church of Christ with specific attention given to crimes of a violent or sexual nature;
2. offer recommendations for ways such a potential candidate may be vetted for office and what special accountability might be put into place if such a man is ordained.
3. have a budget of $10,000.00 for its work; and
4. report back to the 91st GA.

The question of a name for the committee was referred to Advisory Committee 4 (see §291).

Mr. Smith prayed for the work of the committee to be appointed.

167. MEMBERSHIP OF COMMITTEE. At a later date the Moderator appointed *Ministers:* Arendale, Hausler, and A. Miller, and *Ruling elders:* Cloy and A. Montgomery (Hollidaysburg, PA) to the Special Committee on Criminal History and Office Qualifications, and named Mr. Hausler convener. (see §291).

168. MINUTES. The Assistant Clerk presented the Minutes of Thursday and Friday (§§42–89). They were approved as corrected.

169. COMPLAINT 2 DENIED. The Moderator put the question, "Shall Complaint 2 brought on appeal be sustained?" Complaint 2 on appeal was not sustained. By general consent the vote was recorded, 66 yes and 68 no.

170. AFFIRMATIVE VOTES RECORDED. At their request the affirmative votes of Messrs. Rochester, Cashen, Ellis, Felix, Graves, Myers, Paschall, Van Der Linden, J. Wright, and Wingard were recorded.

171. TIME LIMITS FOR HEARING COMPLAINTS. On motion it was determined that the General Assembly adopt the following time limits for hearing all remaining complaints (including suspending the Standing Rules for item 6) (see §158):

1. Presentation by Complainant - 15 minutes
2. Presentation by Presbytery/Session -10 minutes

3. Questions from the Assembly - 15 minutes
4. Final remarks from Presbytery/Session - 5 minutes
5. Final remarks from the Complainant - 5 minutes
6. Debate on the question, "Shall the complaint on appeal be sustained?" with speeches limited to 4 minutes (first speech) and 2 minutes (second speech).

172. APPEALS AND COMPLAINTS (Complaint 3). Mr. A. Miller presented the report of the Committee on Appeals and Complaints with respect to Complaint 3 on appeal, including the recommendation that the complaint be found in order and properly before the Assembly.

173. RECESS AND RECONVENE. The Assembly recessed at 9:59 a.m. and reconvened at 10:20 a.m. The Assembly sang "Be Thou My Vision." Mr. VanDelden led in prayer

174. FRATERNAL ADDRESS. Mr. Kurt Vetterli, fraternal delegate from the Evangelical Reformed Church Westminster Confession, addressed the Assembly. Mr. Curto led in prayer for the work of the Evangelical Reformed Church Westminster Confession.

175. COMPLAINT 3 FOUND IN ORDER. Mr. Westerveld reported the silence of Advisory Committee 10A with respect to the recommendation of the Committee on Appeals and Complaints. The recommendation of the Committee on Appeals and Complaints was adopted that Complaint 3 be found in order and properly before the Assembly. Mr. Westerveld presented the following recommendation of Advisory Committee 10A:

That General Assembly deny Complaint 3 on appeal.

Grounds:

1. The Complainants' argument rests on an equivocation of "investigation." The contract uses legal language that appears contradictory to the mandate of the committee but is in essence consonant with that mandate.
2. The rights and liberties of the session were not violated with respect to the timing of the contract's execution. The session could have requested a special meeting of the presbytery either to request their complaints be adjudicated or to request the committee's activity be paused until the complaints were heard. They did not do so.
3. No ecclesiastical power was ceded to an outside agency, nor was participation in the assessment enforceable. Neither the session nor any church nor any ministerial members of the presbytery were compelled to participate in the investigation, and in fact, the session of Calvary Church declined to do so.
4. Presbytery understands the presuppositions of the third-party agency and its need to exercise discernment as it engages in its responsibility to evaluate the results.

176. PRESENTATION BY THE COMPLAINANT. Mr. Myers gave a presentation on behalf of the Complainant. During the presentation a ruling of the Moderator was challenged and was sustained.

177. PRESENTATION BY THE PRESBYTERY. Messrs. Bickford and Patterson gave a presentation on behalf of the Presbytery.

178. QUESTIONS. The parties responded to questions from commissioners.

179. FINAL REMARKS BY THE PRESBYTERY. Messrs. Bickford and Patterson presented final remarks on behalf of the Presbytery.

180. FINAL REMARKS BY THE COMPLAINANT. Mr. Myers presented closing remarks on behalf of the complainant.

181. ADVISORY COMMITTEE 10A. Mr. Westerveld presented the report of the recommendation of Advisory Committee 10A with respect to Complaint 3 (§175).

182. COMPLAINT 3 SUSTAINED. Complaint 3 on appeal was sustained.

183. NEGATIVE VOTES RECORDED. At their requests the negative votes of Messrs. Berry, Chandler, Falk, Hoadley, Kreisel, J. Mahaffy, Schmidt, Shaw, Strom, Terrell, and Van Meerbeke were recorded.

184. DEVOTIONAL SERVICE. The Assembly sang Psalm 67 B. Mr. Allison read 2 Corinthians 10:1–6 and delivered a message entitled "The Success of the Gospel." He led in prayer.

185. RECESS. The Assembly recess at 12:09 p.m.

Monday Afternoon, June 24, 2024

186. RECONVENE. The Assembly reconvened at 1:15 p.m. The Assembly sang "Jesus Shall Reign Where'er the Sun." Mr. Van Kooten led in prayer.

187. FRATERNAL ADDRESS. Mr. van Rhyn, fraternal delegate from the Reformed Churches in South Africa, addressed the Assembly. Mr. Wingard led in prayer for the work of the Reformed Churches in South Africa.

188. INTRODUCTION OF FRATERNAL DELEGATE. Mr. Bube introduced the Rev. Jack Schoeman, fraternal delegate from the Free Reformed Churches of North America. On motion he was seated as a corresponding member.

189. AMENDS TO COMPLAINT 3 REFERRED. It was moved that the Assembly grant the following amend to Complaint 3, "that the Presbytery of New York and New England take all appropriate steps to restore the good names of COPC and its officers." The motion was referred to Advisory Committee 10A (see §223).

190. APPEALS AND COMPLAINTS (Complaint 6). Mr. A. Miller presented the report of the Committee on Appeals and Complaints with respect to Complaint 6 on appeal, including the recommendation that the appeal be found in order and properly before the Assembly.

191. ADVISORY COMMITTEE 10A (Complaint 6). Mr. Westerveld presented the following recommendation of Advisory Committee 10A:

That the General Assembly deny Complaint 6 on appeal.

Grounds:

1. The complaint demands more of the presbytery in its evaluation of the evidence than BD III.2 requires. The complaint insists on, "an affirmative finding"; BD III.2 provides, "unless it *appears* that unavoidable impediments have prevented" earlier filing (emphasis added).
2. Advisory Committee 10A received and reviewed the report of the presbytery's preliminary investigation committee that described in considerable detail the circumstances that prevented an earlier filing of the charges. Advisory Committee 10A also reviewed the minutes of the presbytery meeting at which, after a lengthy debate, the presbytery determined that, "the reasons given by the accusers substantiate their assertion that the trauma and harm caused by the alleged sins constitute an unavoidable impediment that prevented the earlier filing of all eight charges, (cf. BD III.2). Advi-

sory Committee 10A therefore believes the claim of the complaint that there was "no evidence beyond mere undocumented assertions by the accusers" to be unjustified.

192. COMPLAINT 6 FOUND IN ORDER. Mr. Westerveld reported the silence of Advisory Committee 10A with respect to the recommendation of the Committee on Appeals and Complaints. The recommendation of the Committee on Appeals and Complaints was adopted that Complaint 6 be found in order and properly before the Assembly.

193. PRESENTATION BY THE COMPLAINANT. Mr. Myers gave a presentation on behalf of the Complainant.

194. PRESENTATION BY THE PRESBYTERY. Messrs. Bickford and Patterson gave a presentation on behalf of the Presbytery.

195. QUESTIONS. The parties responded to questions from commissioners.

196. FINAL REMARKS BY THE PRESBYTERY. Messrs. Bickford and Patterson presented final remarks on behalf of the Presbytery.

197. FINAL REMARKS BY THE COMPLAINANT. Mr. Myers presented closing remarks on behalf of the complainant.

198. ADVISORY COMMITTEE 10A (Complaint 6). Mr. Westerveld presented the report of the recommendation of Advisory Committee 10A with respect to Complaint 6 (§191).

199. SUBSTITUTE MOTION. The recommendation of the Advisory Committee was amended to read "that General Assembly deny Complaint 6 on appeal without prejudice as to whether the two-year limitation (Book of Discipline III.2) may be raised upon future appeal."

200. RECESS AND RECONVENE. The Assembly recessed at 3:15 p.m. and reconvened at 3:35 p.m. The Assembly sang "Alas and Did My Savior Bleed." Mr. Proctor led in prayer.

201. FRATERNAL ADDRESS. Mr. Jack Schoeman, fraternal delegate from the Free Reformed Churches of North America, addressed the Assembly. Mr. Tarullo led in prayer for the work of the Free Reformed Churches of North America.

202. RECONSIDER. Due to confusion on the action taken in §199, it was moved to reconsider the matter. The motion was reconsidered and subsequently was adopted and became the main motion (see §203).

203. COMPLAINT 6 DENIED. It was determined that the General Assembly deny Complaint 6 on appeal without prejudice as to whether the two-year limitation (Book of Discipline III.2) may be raised upon future judicial appeal.

204. JUDICIAL APPEAL 1, CASE REMITTED. Mr. Winslow presented the recommendation of Advisory Committee 10B regarding Judicial Appeal 1 (§126), which was adopted as follows:

> That, in light of the General Assembly sustaining the specification that the session of Sandy Spring erred when it "proceeded to charges at all risking the outcome of civil cases and thereby risked poisoning the jury pool in my civil cases." Advisory Committee 10B recommends the Assembly remit the case to the session with the instruction that it vacate its judgment against Mr. Kelley and hold a new trial after a verdict is reached in the civil case concerning his actions on January 6, 2021. Mr. Winslow prayed for Mr. Kelley, the session, and the church.

Notation: Mr. Winslow noted that this recommendation of Advisory Committee 10B regarding the disposition of Judicial Appeal 1 was not intended to apply to the judicatory's prerogative, when unusual circumstances required it, to deny an accused person the right of participating in the Lord's Supper until the case is concluded, per BD IV, A.1.d., which the session had imposed on Mr. Kelley when an additional civil case arose after the commencement of the ecclesiastical trial.

205. APPEALS AND COMPLAINTS (Complaint 4). Mr. Mallin reported for the Committee on Appeals and Complaints with respect to Complaint 4 on appeal, including the recommendation that the complaint on appeal be found in order and properly before the Assembly.

206. ADVISORY COMMITTEE 10A (Complaint 4). Mr. Westerveld reported the silence of Advisory Committee 10A with respect to the recommendation of the Committee on Appeals and Complaints and presented the following recommendation:

Advisory Committee 10A does not recommend General Assembly sustain the complaint.

Ground:
The complaint did not convince a majority of the committee that New Hope OPC's session is not entitled to hold its exegetical conclusions on this matter.

207. COMPLAINT FOUND IN ORDER. The recommendation of the Committee on Appeals and Complaints was adopted that Complaint 4 on appeal be found in order and properly before the Assembly.

208. PRESENTATION BY COMPLAINANT. On motion Mr. Ochs was granted the privileges of the floor for the purpose of considering Complaint 4. Mr. Ochs gave his presentation as the Complainant.

209. PRESENTATION BY PRESBYTERY AND SESSION. Messrs. Poortenga and Proctor gave a presentation for the presbytery and the session.

210. QUESTIONS. The involved parties responded to questions from commissioners.

211. RECESS. The Assembly recessed at 5:16 p.m. Mr. Canavan led in prayer.

Monday Evening, June 24, 2024

212. RECONVENE. The Assembly reconvened at 6:45 p.m. and sang Rock of Ages, Cleft for Me." Mr. Simmons led in prayer.

213. MR. REININGER EXCUSED. Mr. D. Mahaffy presented the recommendation of the Arrangements Committee, which was adopted, that Mr. Reininger be excused after noon on Monday because of illness.

214. PRESBYTERIAL RECORDS. Mr. Paschall presented the report of Advisory Committee 12, the Committee on Presbyterial Records, which were adopted as follows:

GENERAL NOTES

A. Gratitude for Presbytery Clerks — We express our gratitude and thanks for the work of the clerks of all our presbyteries.
B. Minutes to be submitted for GA review — Note for Presbyteries to only submit minutes for review that have been approved by presbytery.
C. Citations of BCO — As noted at the 89th GA, there continues to be inconsistent ab-

breviations being used across presbyteries and even within individual minute books when referencing the Book of Church Order, Form of Government, and Book of Discipline. Abbreviations should be used consistently; for example: BCO, FG, and BD respectively. Citations should also be used consistently, e.g.: FG XXIII, 8, 8, or 23, 8, 8, but not a mixture of both forms of citation.

RECOMMENDATIONS:

1. That the responses to the exceptions to Presbyterial minutes taken by the 89th General Assembly (2023) be deemed sufficient for the following presbyteries: Southeast and Southwest.
2. That the minutes of the following presbyteries be approved without notation or exception: Central Pennsylvania and New Jersey.
3. That the minutes of the following presbyteries be approved with notations and no exceptions: Connecticut and Southern New York, Dakotas, Mid-Atlantic, Midwest, New York and New England, Northern California and Nevada, Northwest, Ohio, Philadelphia, South, Southeast, Southern California, Southwest, Wisconsin and Minnesota.
4. That the minutes of the Presbytery of Michigan and Ontario be approved with notations and the following exception: P. 973, A minister from the Christian Reformed Church denomination is seated as a corresponding member (Form of Government XIV.9).

   Ground:
   Since the minister to be examined for reception was a member of the CRC, which is a denomination not in ecclesiastical fellowship with the OPC, the appropriate action would be to welcome him as guest and give him privileges of the floor.
5. Absences Without Excusal
   That the Assembly request the Stated Clerk to send the following to the clerks of the presbyteries, and recommend that they forward the same communication to the clerks of session within their bounds:

   > Every minister and a commissioned ruling elder from every session of the Orthodox Presbyterian Church has the duty and obligation to attend all stated meetings of their presbytery. This duty is implied in Form of Government XIV, 3, "Meetings of the presbytery shall be composed, insofar as possible, of all the ministers on the roll and one ruling elder from each congregation commissioned by the respective sessions." When officers are unable to fulfill this obligation, it is proper respect out of duty and Christian courtesy to request the presbytery to provide an excuse for their absence.
6. Medical Insurance
   That the GA request its Committee on Ministerial Care to communicate with presbyteries and sessions in order to ensure the terms of the pastoral call are recorded in compliance with the Instruments A: Rules for Keeping Presbyterial Minutes, Rule 12.c. "The minutes shall state… at the time a call is approved, whether hospitalization insurance is to be provided from any source."

215. STANDING COMMITTEE RECORDS. Mr. Bacon presented the report of the Committee on Standing Committee Records, Advisory Committee 13, including the following recommendations, which were adopted:

I. INTRODUCTION

Your committee reviewed the minutes of the Standing Committees of the 90th General Assembly of the Orthodox Presbyterian church as listed below in the order the Standing Committees appear in the Standing Rules of the General Assembly. Committee members reviewed the original minute books in accordance with the Standing Rules. When the Committee identifies items that, on their face, would give rise to exceptions or notations, the Committee sought to reach representatives of the affected Standing Committee to seek explanations or corrections. In some instances, Standing Committees were able to make changes or provide additional information that clarifies or perfected their minutes to avoid the need to address exceptions or enter notations.

The **Summary of Review** section below lists the number of exceptions and notations for each Standing Committee.

II. RECOMMENDATIONS

a. Recommendations regarding Approval of Minutes of Standing Committees:
b. The temporary Committee to Examine Standing Committee Records gives thanks to our Lord Jesus Christ, the Head of the Church, for the careful labors of the Clerks of the Standing Committees and commends them for their diligence in maintaining detailed and accurate records. We recommend that the response to the exceptions taken by the 89th General Assembly to the minutes of the following Standing Committees be deemed sufficient: Chaplains and Military Personnel, and Ecumenicity and Interchurch Relations.
c. The minutes of the following Standing Committees be approved without exceptions or notation: Christian Education, Ecumenicity and Interchurch Relations, Foreign Missions, General Assembly Arrangements, and Trustees of the Orthodox Presbyterian Church.
d. The minutes of the following Standing Committees be approved with one notation and no exceptions: Appeals & Complaints, Chaplains and Military Personnel, Diaconal Ministries, and Ministerial Care.
e. The minutes of the Committee on Coordination had the following exceptions:
    1. C.21 The Instrument “C Rules” was missing from the minute book. They were referenced as able to “be found on the page following”.
    2. Minutes of meetings on page 592 and on page 596 have the same date, January 24, 2023.
    3. C.1 The referenced minutes of March 29, 2023, are not in the minute book.
f. The minutes of the Committee for the Historian had the following exception: Minutes of March 27, 2023, are noted as “approved as amended,” but the March 27 minutes are not in the book.
g. The minutes of the Committee on Home Missions and Church Extension had the following exception:

    Rule C4: Pages 201 & 121 No reason was given for the date change of the stated meeting as was stated in the previous meeting.

Mr. Terpstra prayed for the work of clerks and secretaries.

216. QUESTIONS (Complaint 4). Involved parties responded to further questions regarding Complaint 4.

217. FINAL REMARKS BY THE PRESBYTERY AND THE SESSION. Messrs. Proctor and Poortenga presented final remarks on behalf of the presbytery and the session.

218. FINAL REMARKS BY COMPLAINANT. Mr. Ochs presented his final remarks as Complainant.

219. COMPLAINT 4 SUSTAINED. Complaint 4 on appeal was sustained. At their request the negative votes of Messrs. Berry, Kriesel, J. Mahaffy, Patterson, Shaw, Terrell, and Van Meerbeke were recorded.

220. AMENDS TO COMPLAINT 4 ADOPTED. On motion the Assembly adopted the requested amends as follows:

I. That the session retract this position paper.
II. That the session commit to allowing only men to teach mixed adult Bible studies or Sunday School classes that involve teaching Scripture.
III. That the session notify the congregation of the above actions.

Mr. Troxel prayed for the parties involved.

221. ORDER OF DAY EXTENDED. The order of day for the evening recess was extended until the completion of consideration of the next complaint and the amends to Complaint 3.

222. RECESS AND RECONVENE. The Assembly recessed at 8:08 p.m. and reconvened at 8:18 p.m. The Assembly sang the Doxology and Mr. Hutchison led in prayer.

223. ADVISORY COMMITTEE 10A (Complaint 3 — Amends). Mr. Westerveld presented the recommendation of Advisory Committee 10A (§189), which was adopted in the following amended form:

That the Presbytery of New York and New England acknowledge and record in its minutes its error in contracting with ASLLC to investigate the allegations against the Calvary Orthodox Presbyterian Church Session (Schenectady, NY) and communicate this action to the COPC Session.

That the Presbytery of New York and New England refrain from using in any way the Executive Summary and Recommendations generated by ASLLC (in fulfillment of the Presbytery's contract) in relation to the allegations concerning the members of the COPC Session, and take all appropriate steps to restore the good names of the members of the COPC Session.

224. APPEALS AND COMPLAINTS (Complaint 5). Mr. Jerrell was granted the privileges of the floor for Complaint 5 on appeal. Mr. Hutchison presented the report of the Committee on Appeals and Complaints, including the following recommendation: "That the complaint on appeal be found in order and properly before the Assembly with respect to the questions of headship and confidentiality, but not with respect to the question of judicial process, including the question of decorum."

225. ADVISORY COMMITTEE 10B (Complaint 5). Mr. Winslow presented the report of the Advisory Committee as follows:

Advisory Committee 10B met with the Appellant's appointed adviser, Rev. Glenn Jerrell, (Mr. Gill having informed the committee that he was not able to be present due to his work schedule), Rev. Lowell Ivey (former pastor of Reformation Presbyterian Church), Elder Michael Cloy (current augmentee of the RPC Session), and Rev. Peter Van Doodewaard and Rev. Matthew Holst (representatives of the PSE).

1. With respect to the CAC Report and recommendation on Complaint 5, AC 10B recommends, as a substitute motion:

That the entire complaint be found in order.

Grounds:

In its review of Mr. Gill's complaint the advisory committee observed a number of procedural anomalies or perhaps errors that it believes that Mr. Gill's representative Mr. Jerrell ought to be able to speak to, but which he will not be allowed to if the portions of Mr. Gill's complaint regarding judicial process are found out of order.

Both the presbytery (PSE) and the CAC believe that when the Reformation (ROPC) Session rescinded its judicial actions, that rendered moot and thus out of order parts of the complaint that allege error in judicial procedures. The AC notes that the ROPC did not supply its formal record of its proceedings until about a year after the fact; the AC notes that the minutes supplied were not an adequate record of the proceedings; the AC notes that the session's written response inaccurately describes the discipline process of BD V.1 as informal, as compared to describing the process as formal in BD III and IV.

The PSE has written to this GA, acknowledging its error in hearing Mr. Gill's complaint without the required documents from the ROPC Session, but stated that not having the official records from the ROPC Session was not material to its decisions as to the orderliness of the complaint or its denying the complaint.

The former pastor of ROPC, Rev. Lowell Ivey, acknowledged to the AC that the session went through a very difficult time for the session and the proper care and recording of its actions were part of the problem. Mr. Ivey was very helpful and humble in his appearance before the AC. He acknowledged that he and the session could have handled this situation better, and he noted that he personally met with Mr. Gill and had sought to be reconciled over the session's handling of the process.

The AC believes that finding the complaint as a whole in order will allow the appellant's representative to more fully set forth the concerns of the complaint and that the Assembly will therefore be able to more fairly decide whether or not to sustain the complaint

2. That when the Assembly votes the question be put "Shall the complaint be sustained?"

Advisory Committee 10B has tried to succinctly set forth the grounds of the complaint as containing three basic allegations of error as follows:

The session erred by failing to follow proper judicial process. (See Complaint Article II pgs 64-67, Article IV pgs 68-70)

The session erred by improperly piercing the complainant's headship as a husband. (see Complaint Article III pgs 67-68)

The session erred by improperly breaching his confidentiality. (see Complaint Article VII, pg 71)

The Assembly will be voting not on the separate allegations but on the complaint as a whole.

AC 10 advises the Assembly to vote "No" on the question of sustaining the complaint.

The judicial process was not handled well, and this is acknowledged by both the PSE representatives and the former pastor of ROPC. But the ROPC Session's rescinding of its judicial actions did go a long way in correcting the session's mistakes, though it was accompanied by hardly any acknowledgement by the session to Mr. Gill that it had made any errors. The PSE's two representatives, Messrs. Van Doodewaard and Holst, are in a good position to provide advice to the ROPC Session on how to better proceed in future cases without full process and what apology to Mr. Gill might be suitable in light of the mistakes and confusion that took place in handling his case.

226. COMPLAINT 5 FOUND IN ORDER. The recommendation of the Committee on Appeals and Complaints was moved. The substitute recommendation of Advisory Committee 10B was adopted and Complaint 5 on appeal was found in order and properly before the Assembly.

227. PRESENTATION BY COMPLAINANT. Mr. Jerrell gave the presentation on behalf of the Complainant.

228. PRESENTATION BY PRESBYTERY AND SESSION. Mr. Van Doodewaard gave the presentation on behalf of the presbytery and the session.

229. QUESTIONS. The involved parties responded to questions from commissioners.

230. FINAL REMARKS BY PRESBYTERY. Mr. Van Doodewaard gave final remarks for the Presbytery.

231. FINAL REMARKS BY COMPLAINANT. Mr. Jerrell gave final remarks on behalf of the Complainant.

232. COMPLAINT 5 DENIED. Complaint 5 on appeal was not sustained. Mr. Winslow led in prayer for the parties involved.

233. RECESS. The order of the day having been extended, the Assembly recessed at 9:45 p.m.

Tuesday Morning, June 25, 2024

234. RECONVENE. The Assembly reconvened at 8:30 a.m. and sang Psalm 145D. Mr. Oliveira led in prayer.

235. APPEALS AND COMPLAINTS (Complaint 7). Messrs. Robert Bradley and Glenn Jerrell were granted the privileges of the floor for Complaint 7. Mr. Hutchison presented the report of the Committee on Appeals and Complaints regarding Complaint 7 on appeal, including the following recommendation: "That the complaint on appeal be found in order and properly before the Assembly."

236. ADVISORY COMMITTEE 10B (Complaint 7). Mr. Winslow presented the report of the Advisory Committee as follows:

Re. Complaint 7 on Appeal from Robert Bradley and Ryan Morris

Advisory Committee 10B met with Mr. and Mrs. Robert Bradley (Appellants), Rev. Glenn Jerrell (Appellants' advisor), Rev. Matthew Figura (pastor of Faith Presbyterian Church), and Rev. Peter Van Doodewaard and Rev. Matthew Holst (representatives of the PSE). Advisory Committee 10B is encouraged by the love, gentleness, humility, and peaceableness demonstrated by the complainants, both in their written representations and in their presentation to Advisory Committee 10B. The complainants articulated their hearty concurrence with the biblical doctrine that parents ought to have their covenant children baptized. Simultaneously, the complainants argue that the error of withholding baptism from children of believers ought not bar the parents of such children from being admitted to communicant membership by the session, since the standard of membership in Christ's Church ought to be a credible profession of faith. Mr. and Mrs. Bradley, in particular, are to be commended for bringing their complaint before the Assembly.

With respect to the CAC Report and recommendation on Complaint 7 on Appeal, Advisory Committee 10B is silent.

The Committee recommends that when the Assembly votes on the complaint, the question be put, "Shall the complaint be sustained?"

Specification of error: The session of Faith OPC erred in adopting a new requirement for church membership based on its conviction that it should not admit into membership any who are unwilling to give the sign of covenant baptism to their children.

Advisory Committee 10B advises the Assembly to vote, "No" on the sustaining of the complaint.

Grounds: While the advisory committee was on the whole disposed more towards the policy that the complainants articulated, namely, sessions ought to receive into communicant membership confessing Christians whether or not they are willing to baptize their children, the committee overwhelmingly determined that, though not persuaded of the session's position that it should not admit into membership any who are unwilling to give the covenant sign of baptism to their children, the Faith OPC session acted within its discretion and in good faith. That is to say, the session acted upon its conviction regarding what the Word of God teaches, our confessional standards uphold, and our Book of Church Order requires, when considering admission to membership.

As the Committee on Appeals and Complaints notes in its report, the status quo since the Thirty-Third GA of 1966 is that this is a matter for judgment by sessions and that, "All things being equal a session may determine to receive or refuse into membership any who cannot in good conscience present their children for baptism." Denying the complaint allows the decision of the Thirty-Third General Assembly to continue functioning as the OPC's general rule.

237. COMPLAINT FOUND IN ORDER. The recommendation of the Committee on Appeals and Complaints was adopted, and Complaint 7 was found in order and properly before the Assembly.

238. PRESENTATION BY COMPLAINANTS. Messrs. Bradley and Jerrell gave the presentation by the Complainants.

239. PRESENTATION BY THE PRESBYTERY AND SESSION. Mr. Figura gave the presentation on behalf of the presbytery and the session.

240. QUESTIONS. The involved parties responded to questions from commissioners.

241. FINAL REMARKS BY THE PRESBYTERY. Mr. Holst gave final remarks by the Presbytery.

242. FINAL REMARKS BY THE COMPLAINANTS. Mr. Bradley gave the final remarks for the Complainants.

243. ADVISORY COMMITTEE 10B. Mr. Winslow presented the recommendation of the Advisory Committee (§236).

244. COMPLAINT DENIED. Complaint 7 on appeal was not sustained. By general consent the vote was recorded, 61 in favor and 63 against.

245. RECESS AND RECONVENE. The Assembly recessed at 9:57 a.m. and reconvened at 10:20 a.m. The Assembly sang "Amazing Grace!" Mr. Long led in prayer.

246. MINUTES. The Assistant Clerk presented the Minutes for Friday through Monday (§§89–227).

247. PRAYER. Mr. Winslow prayed for the parties involved in Complaint 7.

248. APPEALS AND COMPLAINTS (Complaint 9). Mr. Hutchison presented the report of the Committee on Appeals and Complaints relating to Complaint 9 on appeal, including the recommendation that the complaint be found in order and properly before the Assembly.

249. ADVISORY COMMITTEE 10B (Complaint 9). On motion Mr. Michael Spangler was granted the privileges of the floor for the purpose of considering Complaint 9.

Advisory Committee 10B met with Mr. Spangler (Appellant) and Rev. Benjamin Hicks (Appellant's advisor) and with Rev. Peter Van Doodewaard and Rev. Matthew Holst (representatives of the PSE).

With respect to the CAC Report and recommendation on Complaint 9 on appeal, Advisory Committee 10B is silent.

The Committee recommends that when the Assembly votes on the complaint, the question be put "Shall the complaint be sustained?"

Advisory Committee 10B advises the Assembly to vote "No" on sustaining the complaint.

Grounds: Advisory Committee 10 thoroughly considered each of Mr. Spangler's five grounds for his complaint and was unanimous in voting not to sustain any of them, and therefore the advisory committee voted unanimously to advise the Assembly to deny the complaint.

250. COMPLAINT FOUND IN ORDER. The recommendation of the Committee on Appeals and Complaints was adopted and Complaint 9 was found in order and properly before the Assembly.

251. PRESENTATION BY COMPLAINANT. Mr. Spangler gave his presentation as the complainant.

252. PRESENTATION BY THE PRESBYTERY. Mr. Holst gave the presentation on behalf of the Presbytery.

253. QUESTIONS. The parties involved responded to questions from commissioners.

254. FINAL REMARKS BY THE PRESBYTERY. Mr. Van Doodewaard gave the final remarks on behalf of the Presbytery.

255. FINAL REMARKS BY THE COMPLAINANT. Mr. Spangler presented his closing remarks as the Complainant.

256. COMPLAINT 9 NOT SUSTAINED. Complaint 9 on appeal was not sustained. The Moderator addressed Mr. Spangler and exhorted him to hear the voice of the church. Mr. Winslow led in prayer for Mr. Spangler and the Presbytery.

257. APPEALS AND COMPLAINTS (Complaint 8). Mr. Graves reported for the Committee on Appeals and Complaints relating to Complaint 8 on appeal, including the recommendation that Complaint 8 be found in order and properly before the Assembly.

258. ADVISORY COMMITTEE 10B (Complaint 8). Mr. Winslow presented the report of Advisory Committee 10B regarding Complaint 8:

Advisory Committee 10B did not meet with representatives of either the Presbytery of the Dakotas (POD) or the Lander, WY session, which was appealing the POD's sustaining of Mr. Al Eggli's Complaint 8. The reason for this was that no representative of the session was present, and the advisory committee quickly discovered that it was unanimously in favor of the presbytery's action to sustain Mr. Eggli's complaint. Subsequently, the committee learned that Bruce Prentice had agreed to present the session's case to the Assembly.

With respect to the Committee on Appeals and Complaints Report and recommendation on Complaint 8, Advisory Committee 10B is silent.

The Committee recommends that when the Assembly votes, the question be put: "Shall the Complaint be sustained?"

Advisory Committee 10B advises the Assembly to vote "Yes" on the question of sustaining the Eggli Complaint, thus denying the appeal of the Lander, WY session from the decision of the Presbytery of the Dakotas to also sustain the complaint of Mr. Eggli.

Grounds: "Performing, on occasion, the functions of that office" FG XXVI,7 does not have in view a retired elder being returned to service on the session, by the session, as a voting member, unless by way of congregational vote (FG XXV, 2) and installation (FG XXV, 7). There were no "extraordinary circumstances" (FG XXV, 1) that would have prevented the congregation from re-electing their emeritized elder and the session properly installing him. The advisory committee notes with thanksgiving that the Lander session peaceably complied with the POD's decision to sustain Mr. Eggli's complaint, and the amends granted, even while filing this appeal.

259. RECESS. The Assembly recessed at 11:58 p.m. Mr. Arendale led in prayer.

Tuesday Afternoon, June 25, 2025

260. RECONVENE. The Assembly reconvened at 1:16 p.m. and sang "Hast Thou Not Known." Mr. Denney led in prayer.

261. PROTEST. Mr. Shaw read the following protest:

The undersigned respectfully protest the action of the Assembly in sustaining Complaint 4 and approving amends which include the following: "That the session [of New Hope OPC, Frederick, MD] commit to allowing only men to teach mixed adult Bible studies or Sunday School classes that involve teaching Scripture."

We protest this action for the following reasons, quoted from the reasons provided in a protest filed with the 57th General Assembly of the Orthodox Presbyterian Church in 1990 (Minutes, 1990, p. 57):

1. "The prohibition of 1 Timothy 2:11-15, in context (2:8-3:16), is specific. It prohibits women from exercising the teaching and ruling functions reserved to the office of elder (for exegesis in support of this interpretation see the Report of the Committee on Women in Church Office, Minutes, 1988, pp. 329-331 or Minutes, 1987, pp. 255-257)."

2. "It is the contention of the protestants that [the Assembly's decision] is more restrictive than the proper understanding of this passage. What teaching of the Word of God is not authoritative? Any teaching of the Word carries with it the inherent authority of Scripture and therefore the authority of God himself. The Assembly's action. . . leads inevitably to the conclusion that a [woman] may never, under any circumstances, teach a man. Such a conclusion is in conflict with the teaching of Scripture as a whole (e.g., Acts 18:26; 1 Corinthians 11:5;

Ephesians 5:19; Colossians 3:16)."

3. "The Assembly's action, because of its understanding of 1 Timothy 2:11-15, places undue and unnecessary restrictions on the sessions of our churches."

We further note that the protest filed with the 57th General Assembly was signed by the following:

> Jack J. Peterson, William B. Acker, John R. Berrios, James L. Bosgraf, Russell W. Copeland, Jr., Kenneth M. Campbell, Daniel J. Dillard, Robert W. Eckardt, Albert G. Edwards, III, Douglas A. Felch, S. Craig Fisher, Richard B. Gaffin, Jr., Stephen B. Green, Terry M. Gray, David F. Guild, George E. Haney, John R. Hilbelink, Dennis E. Johnson, Rollin P. Keller, David W. Kiester, Calvin R. Malcor, Joe M. Moody, Jay M. Milojevich, Patrick H. Morison, David J. O'Leary, Randolph H. Patterson, Stephen L. Phillips, Herbert F. Pink, Ralph A. Rebandt, II, Robert L. Ridgway, Richard E. Sackett, Peter W. Schumacher, Andrew H. Selle, Richard A. Shaw, Donald F. Stanton, Bernard J. Stonehouse, Robert B. Strimple, Stanford M. Sutton, Jr., Andrew F. Thomas, Harold E. Thomas, William J. Vermeulen.

With the sentiments of such fathers and brothers of the Orthodox Presbyterian Church we concur in the present case.

John S. Shaw, James H. Berry, Douglas L. Bylsma, Daniel P. Clifford, George R. Cottenden, Luke Denny, Jonathan B. Falk, Mark A. Green, Randy Kreisel, John W. Mahaffy, C. Steven McDaniel Jr., Ralph McDonald, Danny Patterson, Philip T. Proctor, Joel Poortenga, John Terrell, Francis E. VanDelden, John D. Van Meerbeke, Larry Westerveld.

262. COMPLAINT 8. The Assembly resumed consideration of Complaint 8 on appeal.

263. COMPLAINT FOUND IN ORDER. The recommendation of the Committee on Appeals and Complaints was adopted and Complaint 8 was found in order and properly before the Assembly (§257).

264. PRESENTATION BY APPELANT. Mr. Prentice gave a presentation on behalf of the session.

265. PRESENTATION BY THE PRESBYTERY. Mr. Allison gave a presentation on behalf of the Presbytery.

266. QUESTIONS. Involved bodies responded to questions from commissioners.

267. FINAL REMARKS BY PRESBYTERY. Messrs. Allison and Wallace gave final remarks for the Presbytery.

268. FINAL REMARKS BY SESSION. Mr. Prentice delivered final remarks on behalf of the session.

269. ADVISORY COMMITTEE 10B. Mr. Winslow presented the recommendation of Advisory Committee 10B (§258).

270. COMPLAINT ON APPEAL SUSTAINED. Complaint 8 on appeal was sustained, affirming the decision made by the Presbytery of the Dakotas to sustain the appeal of Mr. Eggli's complaint, which had been denied by the session.

271. ELECTION. The floor was opened for nominations were opened for nominations for the Committee on Appeals and Complaints for the class of 2027. Messrs. Thomas Crumplar, Myers, Pontier, Strange, and Willet were nominated. Mr. Strange was elected. The floor was

opened for nominations were opened for an alternate on the Committee. Messrs. Crumplar, Myers, Pontier, and Willet were nominated. Mr. Willet was elected. Mr. Westerveld led in prayer for the work of the Committee on Appeals and Complaints and for Kathy and Alan Strange.

272. CHAPLAINS AND MILITARY PERSONNEL. Mr. Cloy, the chairman of the Committee on Chaplains and Military Personnel, presented the report of the Committee (see pp. 420), including the following recommendation:

> The CCMP proposes to the 2024 GA increasing OPC per chaplain PRCC giving by $500 per chaplain in category C.1 above from $1000 to $1500 (The increase would be 14 x $500 = $7,000) for a total of $21,100.
>
> *Ground*: The PRCC is projecting a significant budget shortfall over the next two years that will very likely cause an equally significant increase in its per chaplain support budget request to the member denominations. Your CCMP committee believes it is wise to assist in anticipating this shortfall in PRCC operational funding as the PRCC addresses its projected budgetary challenges. If General Assembly approves the recommendation this would mean that the PRCC assessment amount would increase to a total of $21,100 for 2024.

273. ADVISORY COMMITTEE 7 (Chaplains). Mr. Arendale reported the silence of Advisory Committee 7 with regard to the report of the Committee on Chaplains and Military Personnel.

274. ACTION ON RECOMMENDATION. The recommendation of the Committee on Chaplains and Military Personnel was adopted (§272).

275. ELECTION. The floor was opened for nominations were opened for nominations for the Committee on Chaplains and Military Personnel for the class of 2027. *Ruling elder* Ian D. James (Fredericksburg, VA) and *Minister* Kyle N. Brown were nominated. In the absence of other nominations, they were declared elected. Mr. Arendale led in prayer for the work of the Committee and for those serving in the military.

276. SPECIAL COMMITTEE TO HELP OFFICERS PROTECT THE FLOCK. Mr. Rochester presented the report of the Committee (see pp. 431), including the following recommendations:

1. That the 90th GA communicate this report to the churches for study and edification.
2. That the 90th GA dissolve the committee.

277. ADVISORY COMMITTEE 7 (Protect the Flock). Mr. Arendale presented the report of Advisory Committee 7 with respect to the report of the Committee to Help Officer Protect the Flock:

> With regard to the report of the Special Committee to Help Equip Officers to Protect the Flock, Advisory Committee 7 is silent.
>
> Regarding recommendation 1, Advisory Committee 7 is silent.
>
> Regarding recommendation 2, Advisory Committee 7 recommends that the 90th General Assembly dissolve the committee "with thanks."
>
> Advisory Committee 7 recommends that the 90th General Assembly direct the Christian Education Committee to publish a booklet from the Special Committee's report in order to distribute the information to the churches of the denomination.

278. RECESS AND RECONVENE. The Assembly recessed at 3:14 p.m. and reconvened at 3:35 p.m. The Assembly sang "Christ of All My Hopes." Mr. Falk led in prayer.

279. QUESTIONS. Mr. Olinger was granted the privileges of the floor for this matter. Members of the Committee and the Advisory Committee responded to questions from commissioners.

280. ACTION ON RECOMMENDATIONS. The recommendations of the Committee to Help Officers were adopted, recommendation 2 in the form proposed by Advisory Committee 7:

1. That the 90th General Assembly communicate this report to the churches for study and edification.
2. That the 90th General Assembly dissolve the committee with thanks.

The recommendation of Advisory Committee 7 that the Assembly direct the Committee on Christian Education to publish a booklet was not adopted.

281. ARRANGEMENTS. Mr. D. Mahaffy presented the report of the Committee on Arrangements (129), including the following recommendations:

1. That the General Assembly request the churches to contribute to the General Assembly Travel Fund for 2025 at the rate of $12.00 per communicant member.
2. That the 2025 (91st) General Assembly be held at Trinity Christian College, Palos Heights, Illinois, starting at 7 p.m. on June 4 and ending no later than noon on June 10.
3. That the General Assembly authorize the Committee on Arrangements to make arrangements for the worship service(s) during the 91st General Assembly.
4. That the General Assembly remind presbyters and committees to notify the Stated Clerk of names, addresses, telephone numbers, and email addresses of commissioners to the 91st General Assembly by March 1, 2025 (Standing Rule X.2.h.3), and that the CoA will apply the Standing Rule in terms of travel compensation due to 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 timeframe 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. (Standing Rule XII.5.a).
5. 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 airfare cap is $800 and the total travel cap is $1050 unless travel arrangements were pre-approved by the Committee on Arrangements.
    b. Those traveling by private conveyance as drivers be reimbursed to the nearest dollar at the rate of $0.60 per mile for the first 500 miles and $0.30 per mile for the next 1000 miles and thereafter, $0.10 per mile plus $0.20 per mile for each person who is eligible to receive travel compensation, plus tolls and parking fees, with the exception that the driver and passengers not receive a combined amount greater than the combined costs of economy airfares for the driver and his passengers.

c. Those traveling by private conveyance as passengers be reimbursed at the rate of $0.20 per mile.

NOTE: These are initial travel reimbursement numbers based on our analysis of airfare and travel costs at the beginning of the year. During the Assembly, the Committee will examine actual travel expenses submitted and may modify the cap numbers in recommendation 5.

If the Committee on Arrangements receives requests for excused absences, we will bring them (along with our recommendations) to the next session of the Assembly after they are received, as required by Standing Rule XII.5.a:

Ordinarily, travel compensation shall not be given to commissioners to the General Assembly unless (1) they attend every business session of the Assembly, or (2) they submit written requests to be excused from a portion of the business sessions of the Assembly necessitated by circumstances beyond their control, to the Committee on Arrangements, no later than the formation of the roll, or upon their arrival, whichever occurs last, and such requests are granted. The Committee shall present its recommendations on the requests at the next session of the Assembly. Men who are allowed to leave by later Assembly action shall receive not more than half the amount they would otherwise be entitled to, except those who are excused because of unforeseen emergency.

282. ADVISORY COMMITTEE 9 (Arrangements). Mr. Terrell reported the silence of Advisory Committee 9 with respect to the report and recommendations of the Committee on Arrangements. He expressed thanks for the work of the Committee.

283. RECOMMENDATIONS ADOPTED. The recommendations of the Committee on Arrangements were adopted (§281).

284. ELECTION. The floor was opened for nominations were opened for nominations for the Committee on Arrangements for the class of 2027. Messrs. A. Montgomery and J. A. Montgomery (Gainesville, FL) were nominated. In the absence of other nominations they were declared elected. Mr. Terrell prayed for the work of the Committee on Arrangements.

285. GAOF. The Stated Clerk presented the recommendation of the Trustees regarding the budget as follows:

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 2025 and request the churches of the denomination to contribute $20 per communicant member to the General Assembly Operation Fund in 2025:

	2022 Actual	2023 Approved	2023 Actual	2024 Approved	2025 Adopted
GAOF request per comm.	**$22**	**$20**	**$20**	**$20**	**$20**
Beginning Balance	335,623.55	397,244.55	397,244.55	476,434.54	476,969.54

	2022 Actual	2023 Approved	2023 Actual	2024 Approved	2025 Adopted
Receipts					
Contributions	328,327.00	265,000.00	337,158.74	300,000.00	320,000.00
Sale of Minutes	1,885.00	1,500.00	1,440.00	1,800.00	1,800.00
Sale of Ministerial Register	-	-	-	-	-
Interest	45.00	300.00	-	-	-
Total Receipts	**330,257.00**	**266,800.00**	**338,598.74**	**301,800.00**	**321,800.00**
Expenses					
Staff					
Stated Clerk Salary & Housing	36,771.00	38,600.00	39,713.00	42,000.00	44,000.00
Stated Clerk – Retirement, FICA, WC	6,490.00	7,100.00	7,008.76	7,600.00	7,900.00
Staff Travel	4,695.00	9,000.00	3,735.54	6,000.00	6,000.00
Administrative Support	25,674.00	27,000.00	27,214.09	28,500.00	29,935.00
Total Staff	**73,630.00**	**81,700.00**	**77,671.39**	**84,100.00**	**87,835.00**
Honoraria					
Assistant Clerk	3,300.00	2,900.00	2,900.00	3,000.00	3,200.00
Clerk Observer	-	-	-	400.00	400.00
GA Reporter (split 50% with CCE)	-	-	-	-	200.00
Statistician	3,400.00	3,400.00	3,400.00	3,400.00	3,400.00
Historian / Archivist	6,276.00	7,500.00	3,786.24	8,000.00	8,000.00
Total Honoraria	**12,976.00**	**13,800.00**	**10,086.24**	**14,800.00**	**15,200.00**
Office					
Rent	16,562.00	16,000.00	16,000.00	16,000.00	16,000.00
Accounting Services	20,000.00	20,000.00	20,000.00	20,000.00	20,000.00
Directory	7,932.00	8,000.00	10,734.49	9,000.00	12,000.00
Ministerial Register	154.00	500.00	255.65	500.00	500.00
Website/Equipment/ Postage/Supplies	1,664.00	6,000.00	1,653.31	4,000.00	4,000.00
Miscellaneous	-	200.00	-	-	-
Total Office	**46,312.00**	**50,700.00**	**48,643.45**	**49,500.00**	**52,500.00**

	2022 Actual	2023 Approved	2023 Actual	2024 Approved	2025 Adopted
Insurance	**11,322.00**	**14,000.00**	**26,848.96**	**14,000.00**	**21,000.00**
General Assembly					
Minutes Print / Distrib.	14,970.00	12,000.00	14,232.91	16,000.00	17,500.00
Agenda Print/Distrib.	2,446.00	2,000.00	1,954.16	3,000.00	3,000.00
Committee on Arrangements	8,783.00	10,000.00	3,104.66	14,000.00	12,000.00
Total GA	**26,199.00**	**24,000.00**	**19,291.73**	**33,000.00**	**32,500.00**
Assessments					
NAPARC	1,000.00	1,000.00	1,000.00	1,000.00	1,100.00
ICRC	2,915.00	4,465.00	4,464.77	4,465.00	4,465.00
PRCCMP	13,850.00	13,550.00	12,100.00	12,100.00	21,100.00
	2022	**2023**	**2023**	**2024**	**2025**
	Actual	**Approved**	**Actual**	**Approved**	**Requested**
Total Assessments	**17,765.00**	**19,015.00**	**17,564.77**	**17,565.00**	**26,665.00**
Committee Expenses					
Appeals and Complaints	4,959.00	5,000.00	4,282.62	6,000.00	6,500.00
Chaplains	370.00	5,000.00	2,770.45	5,000.00	5,000.00
Committee for Historian	27,247.00	29,000.00	21,581.22	31,200.00	37,500.00
CEIR	35,910.00	32,600.00	27,561.67	33,600.00	33,700.00
Trustees of The OPC	-	2,500.00	-	2,500.00	2,500.00
Special Committee - Updating the Language of the Doctrinal Standards of the OPC	6,858.00	4,000.00	2,105.25	-	-
Committee to Visit the Presbytery of the Dakotas	5,088.00	4,000.00	1,001.00	-	-

	2022 Actual	2023 Approved	2023 Actual	2024 Approved	2025 Adopted
Help Equip Officers to Protect Flock	-	6,000.00	-	10,000.00	-
Criminal History and Officer Qualifications					10,000.00
Total Committee	**80,432.00**	**88,100.00**	**59,302.21**	**88,300.00**	**95,200.00**
Total Expenses	**268,636.00**	**291,315.00**	**259,408.75**	**301,265.00**	**330,900.00**
Receipts minus Expenses	61,621.00	(24,515.00)	79,189.99	535.00	(9,100.00)
Ending Balance	**397,244.55**	**372,729.55**	**476,434.54**	**476,969.54**	**467,869.54**

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

287. BUDGET ADOPTED. The budget request and the General Assembly Operating Fund for 2025 were adopted. The Stated Clerk prayed for the work supported by the GAOF.

288. THANKS. Mr. Malamisuro presented the following resolution which was adopted:

First Thessalonians 5:18 instructs believers to "give thanks in all circumstances; for this is the will of God in Christ Jesus for you" (ESV). God willed good and pleasant circumstances for the participants of the 90th General Assembly of the Orthodox Presbyterian Church. Beginning with sunny skies and mild temperatures, the commissioners, fraternal delegates, and all support staff settled in Seattle for seven days to do the will of God for the Orthodox Presbyterian Church. The great amount of work that the commissioners accomplished would have been impossible were it not for the help and support from the following folks.

We are grateful for the Committee on Arrangements without whom we would not have the orderliness that allowed our business. We are thankful for them finding and securing Seattle Pacific University. They include Messrs. David Mahaffy, Bob Tarullo, Alan Montgomery, John Muether, Jesse Montgomery, Joe Troutman, and Hank Belfield (*ex officio*). We also give thanks for the Registrar, Linda Jones and those who assisted her.

Thank you for those who greeted us and shuttled us to the university from the airport: Lynn Hunter, Larry Sabine, Russ Parr, Kevin Donovan, Dwight Stein, Ying-Ju Chen, Arnold Fokkema, Dave McCormick, JoJo Cheng, Joe Ogden, Mike and Raisa Taverne, and Ron deRu. A thanks is in order to Seattle Pacific University for hosting us and serving us in many ways. We are grateful for the food service, especially Titus Tapua who welcomed us regularly for our meals. We also thank the conference services provided. Especially we would like to acknowledge and thank Chase Wilkerson and Katrina Hupp.

We thank the Lord for those who assisted the Committee on Arrangements by checking us into our rooms, driving us around, and were otherwise available to do what needed to be done, like changing the batteries in our microphones so that we could be heard. They include

Noel Davis, Jennifer Troutman, Elizabeth Wallace, John Fesko, Mary Robbins, Andrew Davis, and Tyler Freire. Praise the Lord for our pages who were patient with a temperamental copier and who diligently passed out the latest information to keep us updated and informed. We thank Robert Fesko, Elisabeth Troutman, Sarah Wallace, Gloria Allison, and Anna Troutman.

We are thankful for Emmanuel OPC who led our opening worship service as well as for Trinity (Bothell), Lynnwood, and Sovereign Grace (Oak Harbor), and Hope PCA who invited us to worship on the Lord's Day providing us with beautiful hospitality, including a hearty meal.

Several have noted and we all agree that we love to sing together. Thank you for those who assisted us at the piano: Jeffrey Dronenburg, Alan Montgomery, Zach Simmons, John Shaw, and Jonathan Cruse. Also, we are thankful for those who broke the Word of God for us regularly in devotion to nourish our souls and remind us of the One we serve, Messrs. Jonathan Falk, Zach Simmons, Archie Allison, and John Mallin.

A special thanks goes to our Moderator, John Fesko, for "mathing" when it wouldn't always math, who kept us on track, exhorting us to the point, and moving us along through an extraordinary number of complaints and appeals. Thank you for your able leadership through our business. A hearty thanks to our parliamentarian Archie Allison for getting us through our parliamentary procedures and quagmires.

Lastly, but mostly, the General Assembly wants to thank the Lord Jesus Christ, who is our great King and Savior. He is the Good Shepherd who leads his flock not only to still waters and green pastures but through the valley of the shadow of death. May He have mercy upon us and may our intentions be His. May our labors, in spite of our failings, be used to His glory and the advancement of His Church. "Oh give thanks to the LORD, for he is good; for his steadfast love endures forever!" (1 Chronicles 16:34, ESV).

289. THANKS TO MODERATOR. The Assembly expressed its thanks to the Moderator and gave him a standing ovation.

290. ORDER OF DAY EXTENDED. On motion the order of the day was extended until the earlier of the completion of business or 10 minutes.

291. ADVISORY COMMITTEE 4 (Committee Name). Mr. Smith reported for Advisory Committee 4 on the matter referred to it (§166), that it recommended that the newly erected committee be named the Special Committee on Criminal History and Office Qualifications. The recommendation was adopted.

292. ADVISORY COMMITTEE 2. Mr. Kooi reported for Advisory Committee 2 on a motion which had been referred to the committee (§46). On motion the mover was granted permission to withdraw the motion.

293. ADVISORY COMMITTEE 2 (Communication 4). The recommendation of Advisory Committee 2 was adopted that the General Assembly takes no objection to the Presbytery of New York and New England waving the academic requirement of a four-year bachelor degree for licensure and ordination of Mr. Josiah Stockwell.

294. MINUTES. The Assistant Clerk presented the minutes for Monday through Wednesday (§§227–296). They were approved as corrected.

295. MINUTES AS A WHOLE. The Minutes as a whole were approved.

296. DISSOLUTION AND NEXT ASSEMBLY. On motion the Assembly was dissolved. Mr. Fesko 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 on the campus of Trinity Christian College, Palos Heights, Illinois, starting at 7:00 p.m. on June 4, 2025." The Assembly sang the Doxology. Mr. Fesko led in prayer and pronounced the Apostolic Benediction. The General Assembly was dissolved at 5:26 p.m., June 25, 2024.

APPENDIX

Overtures....58

Communications....62

Appeals and Complaints....72

Reports....129
- Arrangements....129
- Stated Clerk....134
- Trustees of the Orthodox Presbyterian Church....144
- Statistician....149
- Christian Education, Committee on....154
- Home Missions, Committee on....191
- Foreign Missions, Committee on....206
- Coordination, Committee on....260
- Diaconal Ministries, Committee on....269
- Ministerial Care, Committee on....311
- Ecumenicity and Interchurch Relations, Committee on....324
- Appeals and Complaints, Committee on....374
- Chaplains and Military Personnel, Committee on....420
- Historian....425
- Historian, Committee for the....427
- Help Equip Officers to Protect the Flock, Special Committee to....431

OVERTURES

Overture 1

December 15, 2023

Overture to the 90th General Assembly of the OPC

Presbytery of New Jersey
Office of the Stated Clerk
Rev. Todd E. Smith, Stated Clerk

Dear Mr. Belfield,

At its stated meeting of December 5, 2023, the Presbytery of New Jersey (PNJ) adopted the following motions:

1. Overture the 90th General Assembly to amend the name of the Presbytery of New Jersey to the Presbytery of New Jersey and Puerto Rico (PNJPR).
2. The effective date for employment of the new name would be the stated meeting of September 28, 2024.

If you have any questions about this communication, please do not hesitate to contact me. Respectively submitted,

Sincerely,

Todd E. Smith
Stated Clerk

OVERTURE

The Presbytery of New Jersey respectfully overtures the 90th General Assembly to amend by addition the name of our presbytery to read: The Presbytery of New Jersey and Puerto Rico (PNJPR).

GROUNDS

1. The History of the PNJ with PRIn unique and providential ways, bonds were formed between the PNJ
    a. and PR in the early 2000's. A portion of the article "New Jersey and Puerto Rico – Perfect Together" by Ross Graham, in the July 2006 *New Horizons*, captures well this courtship:
        i. "Puerto Rico and New Jersey have suddenly come very close together in the Orthodox Presbyterian Church. In the Puerto Rican capital of San Juan, you can now find an evangelist of the Presbytery of New Jersey working to establish a new OP church.
        ii. "Representatives from the Presbytery's Committee on Home Missions, including CHMCE general secretary Ross Graham, Camden pastor Ben Alvira, and Harmony elder Ed Kauffman, traveled to Puerto Rico in mid-January to explore New Jersey-based contacts who were interested in affiliating with the Orthodox Presbyterian Church. They reported finding a

well-organized group of believers, who appeared to be on their way toward becoming an established congregation. They also found a competent and caring pastor, who is committed to the Reformed faith and ministry in the OPC.

iii. "On the Lord's Day, Iglesia Cristiana Jesus es la Verdad (Jesus is the truth) meets in a large house in the city of San Juan. The congregation, now numbering approximately 85 in attendance, is comprised of 29 family units and many children. The children are not all from the families of the church. Many come as a result of an outreach ministry in a troubled neighborhood. Many of those involved in that outreach have wanted to continue it in the new congregation.

iv. "The house is nearly completely taken over on the Lord's Day for worship and Sunday school. The worship service is well ordered and reverent. The usual parts of public worship are all included, without any additions. Scripture is read, there is a pastoral prayer, an offering is taken, hymns are sung, and the Word is preached with power and urgency.

v. "Rev. Milton Villanueva, age 55, was, until his reception by the Presbytery of New Jersey, a minister in the Christian Reformed Church. He served as a pastor in Christian and Missionary Alliance churches in Puerto Rico and Florida from 1972 until 1995, and then became the founding pastor of the Community Christian Reformed Church (Hispanic) in Hialeah, Florida. Contact with his friend Ben Alvira led him to the OPC and the Presbytery of New Jersey.

vi. "At their April meeting, the Presbytery of New Jersey interviewed and examined Mr. Villanueva and learned of his deep love for the gospel and commitment to the Reformed faith. They learned from their committee about the thriving group with which he labors. And the Presbytery took action! They received Milton into ministerial membership and called him to plant a church for them and the OPC in San Juan. And they also appointed an oversight committee of Spanish-speaking pastors and elders to work with him and the group.

viii. *The author is the general secretary for the Committee on Home Missions and Church Extension. Reprinted from* New Horizons*, July 2006.*

2. The 2008 "Stepping Stone" Overture
   a. In the providence of God, at its April 22, 2008, stated meeting, the Presbytery of New Jersey, OPC, adopted the following: "That the Presbytery of New Jersey respectfully overtures the seventy-fifth General Assembly, OPC, to expand the bounds of the regional church of New Jersey to include the Commonwealth of Puerto Rico."
   b. Then, on Monday, July 4, 2008, at the 75th GA of the OPC, the recommendation from Advisory Committee 3 on overture 2 was: "That the seventy-fifth GA grant the request of the PNJ to expand its bounds to include the commonwealth of Puerto Rico." This recommendation passed.

3. "Where Will All This Lead?" Fast Forward to 2024: Three OPC Churches in PR; along with one preaching station and two congregations considering joining the OPC.
   a. In September of 2005, Iglesia Cristiana Jesus es la Verdad (Jesus is the truth) was recognized and received as a particularized church of the OPC and member church of the PNJ.

b. On October 26, 2008, Iglesia Presbiteriana Reformada was recognized and received a particularized church of the OPC and member church of the PNJ.
c. On April 19, 2023, the appointed PNJ team conducted a joyful Service of Recognition at Iglesia Sola Escritura in Guayama, Puerto Rico. Four deacons were ordained and installed. Two elders were installed (and one ordained). Organizing Pastor Bradney Lopez was installed as the pastor of the newly formed congregation.
d. At present, 15% of the ordained ministers and ruling elders of the PNJ are now serving in three PR churches (3 ministers and 10 ruling elders).

4. Going Forward: fostering connectedness and accountability in PR and the PNJ.
   a. It has been well said that Presbyterianism is "caught" not learned by those who did not grow up in a confessional presbyterian church. Mindful of this, the PNJ sees the 'expanding' of our Presbytery's moniker from PNJ to PNJPR, as our commitment to the OPC churches in NJ and PR to deepen our connectedness and accountability as Confessional Presbyterian churches (WS). In obedience to the Head of the Church, the Lord Jesus, and in conformity to His Word, the PNJ(PR) will seek to foster a morerobust unified witness to the world through the discipling of the nations, in reliance upon the ordinary means of grace for the gathering and perfecting of the saints, to the end that Jesus Christ might be praised (WCF XXV.3.)!

Overture 2

May 3, 2024

COMES NOW the Presbytery of the Southwest, which, after prayerful and careful deliberation humbly lays the following OVERTURE before the General Assembly.

The OVERTURE was moved, seconded, and passed at the May 3, 2024 Stated Meeting of the Presbytery of the Southwest.

OVERTURE

To clarify requirements for ordained office, to provide wisdom to churches and presbyteries as they consider men for ordained office who have serious sin in their past, such form to be presented to the General Assembly for approval at the 2024 Assembly.

Whereas the Lord is at work in converting notorious sinners by his grace;

Whereas many churches in the OPC and our sister denominations are actively involved in prison ministry;

Whereas many who have previously committed serious crimes are now members serving in our churches;

Whereas the Scripture requires ordained officers in the church to be above reproach and well thought of by outsiders,

The Presbytery of the Southwest overtures the General Assembly for guidance and wisdom regarding when and if those with serious sin and/or criminal history might be considered to

serve in ordained office in the church. This includes such grievous sins as murder, sexual assault, and offenses requiring a man to register as a sex offender.

Certified by:
John H. Terpstra
Stated Clerk,
Presbytery of the Southwest

COMMUNICATIONS

Communication 1

INTERCHURCH RELATIONS COMMITTEE
of the Reformed Churches of New Zealand

Rev Reinier Noppers

90 Highsted Road, Bishopdale
Christchurch 8053
New Zealand

To:
Hank L. Belfield, Stated Clerk
Orthodox Presbyterian Church
Office of the General Assembly

By email to statedclerk@opc.org

1st February 2024

Dear Brother Hank;

Greetings in the Name of our Lord Jesus Christ, the head and King of the Church.

Thank you for your kind invitation to attend the 90th General Assembly of the Orthodox Presbyterian Church at Seattle Pacific University, 3307 3rd Avenue West, Seattle, Washington, in June 2024.

We are unable to send a delegate to your General Assembly this year as we are but a small denomination with limited resources. Please extend our greetings to the brothers as they meet.

It was a blessing to be able to make contact with some of your delegates at the ICRC meeting held in Windhoek, Namibia, in October 2022, and we had some fruitful and brotherly discussions with them.

We continue to treasure the bond we have with your churches, and hope to be able to send a delegate in the next triennium.

The Reformed Churches of New Zealand continue to give thanks for our Lord's blessings. We have a number of men currently studying for the ministry or serving as 'vicars' (interns for a year after their seminary study) in our churches. Many of our congregations have grown in size due to a steady influx of immigrants from a wide variety of different ethnicities. We currently have 21 instituted churches and two preaching posts.

Our next Synod is due to be held in Christchurch in September 2024 and you should have received an invitation recently. We were also thankful for br Curto's warm words of greeting at our last Synod and for his online attendance.

We pray that the Lord of the Church may bless your deliberations with wisdom and bring outcomes that are to His glory and honour.

We pray for God's blessing upon the ongoing work of the OPC and that together we may be part of the growth of His Kingdom and through the unity of brothers and sisters in the Lord.

May His Name be glorified.

Rev. Reinier Noppers

Communication 2

The Free Reformed Churches in South Africa

March 8, 2024

To: 90th General Assembly of the Orthodox Presbyterian Church in the USA, 2024

Dear Brothers in our Lord Jesus Christ,

Letter of Fraternal Greeting from the Free Reformed Churches in South Africa

With much appreciation we received an invitation to your next General Assembly (June 19–25, 2024), sent by Stated Clerk Rev Hank Belfield. We are also grateful for various contacts that were established, especially the last decade, between the OPC and the Free Reformed Churches in South Africa. We are very thankful for the platform of the ICRC and its facilitating committees (diaconal, mission, and theological training), by which more and more cooperation is taking place.

As a small church federation, we are unfortunately not able to attend all assemblies and synods of our fellow ICRC member churches. Nevertheless, you are in our prayers and especially your 90th General Assembly. By way of this letter on behalf of our churches we wish you a blessed and fruitful Assembly. May the LORD grant you wisdom, insight, and peace, in faithful submission to his unfailing Word, so that all deliberations and decisions will be to his glory and to the edification of his churches.

Since our last correspondence to your General Assembly in 2023, the Lord has graciously continued to gather his churches in South Africa. What can be mentioned especially is that after several years of mission work, recently two new congregations in Soshanguve (near Pretoria) have been planted and brothers were ordained to the special offices. Furthermore, one more mission church will become self-governing later in 2024 – God willing. We can also mention with gratitude that a new church plant has started in Robertson (about two hours' drive from Cape Town).

We are pleased to inform you that our next synod will be held God willing from September 23–27, 2024. In our federation a synod is convened every three years. By way of this letter, we cordially invite you to send a fraternal delegate or representative to attend this synod, if you see your way open to do so. If unable, we will also appreciate to receive a letter of greeting instead.

We thank the LORD for your ongoing commitment and support to mission work in African countries. We would like to offer you an outstretched hand. Let us continue to look for possibilities to work together in this continent where the LORD has planted us.

With sincere and heartfelt greetings in the unity of our mutual faith in Jesus Christ!

On behalf of the Deputies for Contact with Churches Abroad of the Free Reformed Churches in South Africa

Rev. PG Boon

Communication 3

Reformed Presbyterian Church of Ireland
Business of Synod Committee
27 Portstewart Road
Portrush,
Co. Antrin
BT56 8EH
14th May 2024

To the General Assembly of The Orthodox Presbyterian Church

Dear Brethren,

Greetings in the name of our Lord and Saviour Jesus Christ from your brothers in the Reformed Presbyterian Church of Ireland.

Thank you for your invitation to send a delegate to the meeting of your General Assembly in Seattle from 19th – 25th June. Unfortunately, we are unable to send a delegate and so I have been asked to write to convey greetings to your Assembly from the Reformed Presbyterian Church of Ireland. It is our prayer that you will know the blessing of God upon the meeting of your General Assembly and upon all your labours for Him.

Our own annual meeting of Synod is due to take place from 10th – 12th June 2024 when we will review another year's work in the denomination. We, in common with many churches, are facing a shortage of ministers and a decline in many of our congregations. At present we have 41 congregations and 8 of those are without a regular pastor. In addition, there are up to eight of our ministers who are likely to retire within the next five years – there are two who have already passed retirement age but continue to serve in the full-time ministry. On the positive side one student has just graduated from our Theological College and after completing a six-month placement he will be available for a Call in the Autumn. We are praying that the Lord will provide a good number of students to begin their ministerial training at our Theological College in September. Nonetheless we must face the reality of the situation and at Synod there will be discussion as to how best we can care for all our congregations with the limited manpower available.

During the past year Rev. Professor Warren Peel accepted a Call to the Galway congregation in the west of Ireland. As Mr Peel continues to teach at our Theological College this means

a considerable increase in travel for him during term time. Also during the past year Rev. Vincent McDonnell accepted a call to go to Limerick to work with a small group of Christians there who had requested help. There have been many positive reports of his work there but unfortunately he has had to return to the Belfast area to receive treatment for leukemia. Please pray for him and the ongoing development of the work in Limerick and throughout the Republic of Ireland.

We continue to support mission work in France where Rev. Andrew Lytle is the missionary Pastor. The group there has been encouraged by the provision of a purpose-built meeting place just beside the manse. Since the opening of the new building there have been a steady stream of visitors at the Sabbath-morning worship and there have been good attendances at some outreach events held in the building.

We have been encouraged by the development of work in Spain where Rev. Isaac Berracol pastors a congregation in Seville. He has been pleased to welcome new members into the fellowship and regularly reports that new people are attending. Recently another congregation, which is about forty minutes' drive away, has expressed an interest in having Isaac minister to them as well. While these developments in Spain have been very encouraging the work there has placed a heavy burden upon those in our Mission Committee who have responsibility for oversight and decision making regarding housing for the Berracol family. Pray for wisdom for the Mission Committee and for Isaac as he must manage his time wisely in the face of many demands made upon him.

In all these endeavours we seek the glory of God, and we pray that you will know God's blessing in your General Assembly and in all your on-going work for Him. We ask that God would keep us all faithful in the ministry of His Word that the great gospel of Jesus Christ will be proclaimed to the saving of souls.

Yours in Christ,

Samuel G. McCollum (Clerk of Synod)

Communication 4

Orthodox Presbyterian Church
Presbytery of New York and New England
Stated Clerk
Rev. Seth M Dorman
4 Hendrickson Rd.
Limington, ME 04049

June 5, 2024

To the stated clerk of the General Assembly,

At the stated meeting of the Presbytery of New York and New England held on April 29, 2024, the presbytery voted to seek the advice of the 90th GA in accordance with FGXXIII.3 concerning presbytery's desire to license and ordain Mr. Josiah Stockwell to the gospel ministry,

waiving the requirement of a bachelor of arts degree; pending completion of licensure exams with the presbytery; believing that this exception is warranted by Mr. Stockwell's manifest qualifications, as seen in 1) his successfully sustaining Greek and Hebrew exams in preparation for licensure; 2) his completion and graduation with the Master of Divinity degree in May 2024 from Reformed Theological Seminary; 3) his ordination and ministry as ruling elder in the OPC since February 2017; 4) his current ministry as a yearlong intern with an OPC congregation; 5) the favorable testimonials from multiple OPC officers concerning his character, gifts, and service in Christ's church.

Mr. Micah Bickford has been appointed to speak with the advisory committee regarding this request.

In His service,

Seth M Dorman

Communication 5

Église réformée de Québec
Interchurch Committee

June 5, 2024

Fraternal Greetings to the 90th General Assembly
of the Orthodox Presbyterian Church

Greetings, fathers and brothers, in the name of Christ our Saviour.

Each Lord's Day, we gather with our small congregations in Quebec, Canada. The Église réformée du Québec (ERQ) is the only French-speaking confessional witness in the province of Quebec, composed of 350 souls worshiping in five local congregations. While we are very small, the Scriptures remind us that as we gather before the throne of God and of the Lamb, we are a part of that "great multitude that no one could number, from every nation, from all tribes and peoples and languages." (Revelation 7:9) What a glorious comfort which fills our hearts with joy!

We thank our gracious Lord for this opportunity to address your assembly. We apologies for not being able to send a fraternal delegate to greet you in person. Nonetheless, we do pray that the Lord would bless your assembly with brotherly fellowship, a spirit of unity, and zeal for holiness.

With respect to news from the ERQ, we are thankful for the recent ordination of brother Christian Cruchet. Three other pulpits remain vacant. One church is served by a student intern. Retired pastors fill the other pulpits.

We are very grateful to the Committee on Foreign Missions which recently decided to support training pastors and evangelists for the ERQ. This financial assistance, as well as the Lord's response to the prayers of OP congregations, will permit us to train men for the Gospel ministry.

These past years, the ERQ has experienced several tensions, particularly in interpersonal relations. We covet your prayers for compassionate understanding, mutual forgiveness, and brotherly reconciliation.

With Christian affection,

Blaise Tsabang
Ben Westerveld

Interchurch Committee, ERQ

Communication 6

Reformed Presbyterian Church, North East India
General Headquarter
Office Address: Post Box 4, Rengkai, Churachandpur 795128 Manipur

12/06/2024

To:
The Orthodox Presbyterian Church
607 Easton Road, Building E
Willow Grove, PA 19090-2539

Dear Esteemed brothers in Christ,

Greetings in the name of our Lord and Saviour Jesus the Christ from your brothers in the Reformed Presbyterian Church North East India.

The Reformed Presbyterian Church North East India is happy to learn that the OPC's 90th General Assembly is scheduled to meet during June 19-25, 2024, on the campus of Seatle Pacific University, 3307 3rd Avenue West, Seatle, Washington 98119-1997. We are equally happy that RPCNEI is invited to send delegate for the General Assembly being having an ecclesiastical relationship with OPC. I 'Rev. Lungawiruol Khawbung' the General Secretary of RPCNEI was selected to represent RPCNEI and participate in the Assembly. However, the US visa application in India is changed after the Covid. I have submitted DS 160 form as soon as I received the invitation. Unfortunately, I could not get an appointment therefore could not come for the General Assembly. I personally feel sorry for the same.

Even though RPCNEI could not be present physically in the 90th General Assembly of the OPC, our prayers are with you. And I, on behalf all RPCNEI members convey our greetings to all delegates of the General Assembly. We wish you God's blessings and wisdom in all the deliberation. We have been blessed through our relationship especially by training our pastors in theology which is refreshing for our ministers. RPCNEI too would like to invite you to send delegate to grace our Synod. But this too is not possible for now because of the ongoing Manipur Ethnic cleansing violence carried out by the Meitei (valley people) radicals upon the tribals (hill people).

We as RPCNEI assure you of our prayer during the 90th General Assembly. As a tradition, we always recite Psalms 133 in our Synod Sessions. So, we sent you this verse for the Assembly that God will grant you unity and blessings to all the member Churches.

Connected in Christ,

Lungawiruol Khawbung
General Secretary
Reformed Presbyterian Church North East India

Communication 7

Presbyterian Church of Eastern Australia

June 12, 2024 (received)

From: Rev James D Klazinga, pastor of the Presbyterian Church of Eastern Australia (PCEA) in Brisbane, member of the PCEA Inter-Church Relations Committee.

To: The delegates to the 90th General Assembly of the Orthodox Presbyterian Church, scheduled to be held at Seattle Pacific University in Seattle, WA, U.S.A., beginning on Wednesday, June 19, 2024.

Dear Brothers,

On behalf of the synod of the PCEA and the PCEA Inter-Church Relations Committee, I extend to you our warmest greetings.

As synod, we were able to have our 176th Annual Meeting this year, from the 7th to the 10th of May. We were grateful that you were able to send Elder John Terpstra to represent your church and bring greetings on your behalf. It was good to share fellowship with him in person, rejoicing in the bond that we share as brothers together with you in the church of our Lord and Savior Jesus Christ.

Sadly, we are not returning the favor and sending a representative to this year's OPC General Assembly. Please be assured that we do value our relationship with you, just as we know that you value your relationship with us. We pray that it will be the Lord's will to have one of our men representing us in person at your General Assembly in the not-too-distant future.

We wish you the Lord's richest blessing on your meeting in Seattle, that the discussions held and the decisions made will be consistent with God's truth and to the honor and glory of His Name. We pray that what you do in Seattle will serve to build up Christ's church, not just in the OPC, but also among your brothers and sisters around the world who continue to esteem you and benefit from your various ministries.

Yours in Christ,

Jim Klazinga

Communication 8

To the OPC General Assembly, meeting June 19th-25th, 2024

Greetings in the name of the Lord.

It is with great regret that we are unable to send delegates to your General Assembly. Not only will our Synod be meeting during the first week of your GA, but our Committee for Ecumenical Relations and Church Unity is currently somewhat in flux as new members are being added to our number. We view you and your denomination as an elder brother to us and we find our time with you to be very encouraging. So please excuse our absence and receive our greetings via this communication.

As churches situated in a dying culture, we find ourselves all the more committed to and in need of the fellowship and unity for which our Lord prays in John 17. The temptations to sin and to take our eyes off of our sovereign King are all around us. Though this is not a new challenge, as the letters to the churches in Revelation remind us, remaining faithful in this time is a daily challenge and one which requires all faithful brothers and sisters in Christ to support and encourage one another. We see in our own countries, and in other parts of Western Civilization how churches are drawn into a pursuit of culture relevance and quickly find themselves drifting off into liberalism or into empty church buildings where once the gospel was faithfully preached. These empty husks of once great congregations warn us against turning to the right or the left from the Lord's Word and will. Our relevance must be in holding before our culture the glorious, good news of the gospel that all may join us in praising our great King and Saviour. It is our prayer that the both the URCNA and OPC will remain faithful to our Master and Lord and remain a bright light upon a hill in an ever-darkening culture. We ask that you remember us in prayer as we are meeting, as we will remember you in prayer in our meeting. Seek the Lord's favour on our behalf, asking that he keep us faithful.

We are looking forward to reading the minutes of your meeting. There are matters being discussed in your Assembly that are also concerning to us. We are particularly interested in your work on helping the shepherds protect their flocks from predators and from domestic abuse. And like you, we are looking to the Lord of the Harvest to send forth reapers, especially into the mission field. We trust the Lord will use your work in these areas and that as your younger brother, we will learn from your example.

You may be interested in some of the work we are busy with. We have a number of reports before us dealing with challenging matters. Our Report on Human Sexuality will be discussed at our Synod. We are also discussing how to understand the place of digital broadcasts within our weekly worship. At its heart, the report wrestles with whether watching services at home via YouTube, etc. can be considered worship according to the command of Christ. And we are at work updating our Church Planting Manual. It is our hope that all these reports will be of use to our churches and to our sister churches in North America.

Though we will not be able to meet in person with you, we look forward to meeting with your representatives at NAPARC. We value these times of interaction and fellowship. And we pray the Lord will bless your Assembly.

In Christ,

Rev. Joel Dykstra
URCNA Committee for Ecumenical Contact and Church Unity

Communication 9

Address to the OPC, meeting from June 19 to June 25, 2024 at Seattle Pacific University.

Mr. Moderator, fathers and brothers,

I greet you in the Name of our Lord and Saviour Jesus Christ. My name is pastor Wim Wullschleger. I am a retired pastor since 2023 of the CGK in The Netherlands. I was privileged to meet you in 2015 at your GA at Dordt College, Sioux Center. Plans were to visit you again this time, but due to a health issue I had to cancel my trip. I am happy to be able to greet you by letter.

As churches we have experienced a bond of unity in Christ over the years. We are striving for the same cause: the spreading of the gospel, building Christ's church and glorifying His Name. Ultimately, it is not our work, but His work through the operation of the Holy Spirit. Although devil, world and our own sinful hearts oppose God's work, we may rest assured that the Lord will not forsake the works of His own hands. Let us be encouraged by this! We look forward to the day Christ will appear in glory. In the meantime we may be involved in the good work of the Lord in his Kingdom. May the Lord make His cause to prosper in North America, Europe and everywhere in this world.

I wish to give you a brief update on the CGK. Our denomination consists of 180 local churches with 109 pastors in active service. Our total membership (baptized and communicant members) is roughly 67,600. That number has dwindled from 69,000 in the beginning of 2023. We are thankful for all the good things God is giving us. At a local level many are serving the Lord faithfully and supporting the ministry of the gospel. The work of foreign missions and home missions is continuing. Missionaries and diaconal workers are sent to Africa and Asia as well as European countries. Sad to say, but Europe has become a mission field again. This goes also for The Netherlands. In several places there are home mission projects. There is also outreach to Muslim migrants, esp. in the big cities.

A lot of material is published to support parents in their Christian education. Social media have a huge impact on our youth. They are constantly exposed to the influence of the world, and are distracted from the ways and the service of the Lord. I am sure, you face the same problems. We have to pray a lot for the next generation.

At our Theological University in Apeldoorn (the TUA) students are being trained for the ministry and for other work in God's Kingdom. The TUA has a good reputation among other universities not only in our own country, but also abroad. Just this week four new professors have been installed.

At the same time, we are experiencing polarization within our own denomination. At this moment the issue of 'Women in Office' is causing a lot of division. Synod 2019 had ruled that based on Scripture the special office in church is not meant for women. Synod thus affirmed an earlier decision made in 1998. Despite this, a considerable number of local churches has

now installed female officebearers in the offices of elder and deacon. I do not need to bother you with all the details, but our churches find themselves in a crisis. The question is: Can we still continue as CGK? Others suggest that we better part ways. This is the challenge our next synod will have to deal with. We covet your prayers that the Lord may guide and direct our paths. We realize that we do not deserve the least of His blessings. The only ground upon which we rest is the finished work of Christ our Saviour. We pray: God, be merciful to us!

Synod 2024 happens to start just this week. It is starting with a prayer service on Thursday, June 20, and the first session on Friday. During the month of September ad hoc committees will meet and discuss reports and overtures, and prepare proposals to synod. Then, in November, January and March Synod will meet during three session weeks. Your representatives have also been invited and in January 2025 we will warmly welcome them at the floor of synod!

We will be interested to hear from them what the Lord is doing in and through your church. We live in a world where the powers of evil are strong. But we know and may comfort ourselves that Christ has overcome.

I wish you the blessing of the Lord upon all your labours. May the Lord bless the proceedings of your Assembly and may his favour rest upon your church!

May I close with a word from the apostle Paul, ‘Peace be to the brothers, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all who love our Lord Jesus Christ with love incorruptible’, Eph. 6:23.

In his service,

Pastor Wim Wullschleger

On behalf of the Foreign Relations Committee of the Christian Reformed Churches
in The Netherlands

APPEALS AND COMPLAINTS

Appeal 1

Ken, please find the appeal below from Mr. Kelley. I read the appeal to him over a video call and he approved the language of his appeal.

To Mr. Kenneth Montgomery, Clerk of the Presbytery of the Southeast:

And now, this 8th day of November, A.D. 2023, comes Mr. Edward Kelley and appeals from the decision of the Session of Sandy Springs OPC in the case of my alleged rebellion and violence on the enclosed complaint against actions of the Session of Sandy Springs OPC, in order to bring that complaint to 90th General Assembly for adjudication.

In support of said appeal sets forth the following specifications of error. The session erred in,

Transcription of a postcard sent from Mr. Edward Kelley, an inmate at the Blount County Detention Center, Maryville, TN:

1) *Unable to speak with my defense counsel due to current detainment.*
2) *Unable to speak in my own defense or risk interfering with ongoing civil cases.*
3) *Proceeding with charges at all the risked outcome of civil cases and risked poisoning jury pool perceptions in my civil cases.*
4) *Perceived refusal to recognize the American peoples unique role in civil government compared to the world and history, especially in relation to our nation's founding documents, principles, history, and philosophy.*

Mr. Michael C. Cloy, on behalf of Mr. Edward Kelley, Appellant

Date: November 8, 2023

In Christ,
Michael C. Cloy
Ruling Elder at Large
Presbytery of the Southeast
Council for Mr. Edward Kelley

CHARGE 1: REBELLION

The session of Sandy Springs Orthodox Presbyterian Church of Maryville, Tennessee, charges Mr. Edward Kelley with the sin of rebellion against civil government in violation of Romans 13:1–2, 1 Peter 2:13–14, and Exodus 20:12.

Scriptural references

> Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. (Romans 13:1–2)
>
> Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do evil and to praise those

who do good. (1 Peter 2:13–14)

Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people. (Titus 3:1–2)

Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you. (Exodus 20:12)

Confessional references

By father and mother, in the fifth commandment, are meant… especially such as, by God's ordinance, are over us in place of authority, whether in family, church, or commonwealth. (Westminster Larger Catechism 124)

The honor which inferiors owe to their superiors is, all due reverence in heart, word, and behavior… [and] fidelity to, defense, and maintenance of their persons and authority… (Westminster Larger Catechism 127)

The sins of inferiors against their superiors are… rebellion against their persons and places… and all such refractory and scandalous carriage, as proves a shame and dishonor to them and their government. (Westminster Larger Catechism 128)

Seriousness of the offense warranting a trial

If proved true, the alleged rebellion would be a violation of Scripture; it would harm the purity and testimony of the church; and being public, it would bring dishonor to the Lord.

Specifications

1. RIOT: On January 6, 2021 Mr. Kelley joined in a riot at the United States Capitol Building, interrupting the work of Congress and requiring its evacuation. (Documents A, B, C; Photos A, B, C, D; Videos A, B, C, D, E, F, G; Witness)
2. BREACH: On January 6, 2021 Mr. Kelley forcibly invaded the United States Capitol Building. (Documents A, B, C; Photo C; Videos C, D, E, F, G; Witness)
3. INTRUSION: On January 6, 2021 Mr. Kelley trespassed in the United States Senate Chamber. (Documents A, B; Video G; Witness)

Evidence and Witnesses

1. Documents
   A. Criminal Complaint filed by the U.S. Department of Justice in federal court on May 5, 2022; accessed September 14, 2022 at justice.gov/usao-dc/press-release/file/1499301/download
   B. Statement of Facts appended to the Criminal Complaint filed by the U.S. Department of Justice in federal court on May 5, 2022 (including its embedded photographs and video links); accessed September 14, 2022 at justice.gov/usao-dc/press-release/file/1499306/download
   C. Press Release issued by the U.S. Department of Justice on May 5, 2022; accessed September 14, 2022 at justice.gov/usao-dc/pr/tennessee-man-arrested-assaulting-law-enforcement-officer-during-jan-6-capitol-breach
2. Photo Exhibits
   A. Photo collage accessed September 14, 2022 at twitter.com/SeditionHunters/status/1415002128297480192
   B. Photo (2nd of 4 on page) accessed September 14, 2022 at

twitter.com/Nabert94366848/status/1524503494039908352

C. Photo accessed September 14, 2022 at https://twitter.com/ryanjreilly/status/1522269903214022656

D. Photo (3rd of 4 on page) accessed September 14, 2022 at twitter.com/Nabert94366848/status/1524503494039908352

3. Video Exhibits

A. Video clip accessed September 14, 2022 at twitter.com/MysteRayOfSun/status/1388606933674840066

B. Video clip accessed September 14, 2022 at twitter.com/ryanjreilly/status/1522279249746534400

C. Video clip accessed September 14, 2022 at twitter.com/ryanjreilly/status/1522281489580318722

D. Video accessed September 14, 2022 at youtube.com/watch?v=V-fkunG5J6k
0:58-1:17 fist-bumping officer at barricade
12:57-13:11 running to first building breach point
13:27-13:32 attempting to kick open door from outside

E. Video accessed September 14, 2022 at youtube.com/watch?v=hszd21sQa0s
25:59-26:03 entering window
26:39-26:55 kicking open door from inside

F. Video accessed September 14, 2022 at youtube.com/watch?v=gTurnetBh4A
2:36-3:50 visible in crowd 10:47 visible on exterior stairs
11:11-12:30 breaking and entering window

G. Video accessed September 14, 2022 at youtube.com/watch?v=jWJVMoe7OY0
3:24-3:26 visible in crowd
17:10-17:16 pushing down police officer
17:22-17:25 ascending exterior stairs with crowd
18:03-18:56 (intermittent) running, entering window, kicking open door from inside
19:53-20:04 confronting Officer Eugene Goodman
20:52-21:05 visible with group that pursued Officer Goodman upstairs

4. Witness (to provenance of evidence): Rev. James Ganzevoort

CHARGE 2: VIOLENCE

The session of Sandy Springs Orthodox Presbyterian Church of Maryville, Tennessee, charges Mr. Edward Kelley with the sin of violence against government personnel in violation of Ephesians 4:31 and Exodus 20:13.

Scriptural references

Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. (Ephesians 4:31)

You shall not murder. (Exodus 20:13)

Why do you make me see iniquity, and why do you idly look at wrong? Destruction and violence are before me; strife and contention arise. (Habakkuk 1:3)

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. (1 Timothy 2:1-2)

Confessional references

The duties required in the sixth commandment are… subduing all passions, and avoiding all occasions, temptations, and practices, which tend to the unjust taking away the life of any… by charitable thoughts, love, compassion, meekness, gentleness, kindness; peaceable, mild and courteous speeches and behavior… (Westminster Larger Catechism 135)

The sins forbidden in the sixth commandment are… sinful anger, hatred, envy, desire of revenge; all excessive passions… provoking words, oppression, quarreling, striking, wounding, and whatsoever else tends to the destruction of the life of any. (Westminster Larger Catechism 136)

Seriousness of the offense warranting a trial

If proved true, the alleged violence would be a violation of Scripture; it would harm the purity and testimony of the church; and being public, it would bring dishonor to the Lord.

Specifications

1. CLAMOR: On January 6, 2021 Mr. Kelley, wearing tactical gear, joined in the public uproar of a riot at the United States Capitol Building. (Documents A, B, C; Photos A, B, C, D; Videos A, B, C, D, E, F, G; Witness)
2. MENACING: On January 6, 2021 Mr. Kelley intimidated members of Congress, their staff, and their security officers by participating in a riot at the United States Capitol Building. (Documents A, B, C; Photos A, B, C, D; Videos A, B, C, D, E, F, G; Witness)
3. STRIKING: On January 6, 2021 Mr. Kelley pushed a United States Capitol Police officer to the ground. (Documents A, B, C; Videos B, G; Witness)

Evidence and Witnesses

1. Documents
   A. Criminal Complaint filed by the U.S. Department of Justice in federal court on May 5, 2022; accessed September 14, 2022 at justice.gov/usao-dc/press-release/file/1499301/download
   B. Statement of Facts appended to the Criminal Complaint filed by the U.S. Department of Justice in federal court on May 5, 2022 (including its embedded photographs and video links); accessed September 14, 2022 at justice.gov/usao-dc/press-release/file/1499306/download
   C. Press Release issued by the U.S. Department of Justice on May 5, 2022; accessed September 14, 2022 at justice.gov/usao-dc/pr/tennessee-man-arrested-assaulting-law-enforcement-officer-during-jan-6-capitol-breach
2. Photo Exhibits
   A. Photo collage accessed September 14, 2022 at twitter.com/SeditionHunters/status/1415002128297480192
   B. Photo (2nd of 4 on page) accessed September 14, 2022 at twitter.com/Nabert94366848/status/1524503494039908352
   C. Photo accessed September 14, 2022 at https://twitter.com/ryanjreilly/status/1522269903214022656
   D. Photo (3rd of 4 on page) accessed September 14, 2022 at twitter.com/Nabert94366848/status/1524503494039908352

3. Video Exhibits
   A. Video clip accessed September 14, 2022 at twitter.com/MysteRayOfSun/status/1388606933674840066
   B. Video clip accessed September 14, 2022 at twitter.com/ryanjreilly/status/1522279249746534400
   C. Video clip accessed September 14, 2022 at twitter.com/ryanjreilly/status/1522281489580318722
   D. Video accessed September 14, 2022 at youtube.com/watch?v=V-fkunG5J6k
      0:58-1:17 fist-bumping officer at barricade
      12:57-13:11 running to first building breach point
      13:27-13:32 attempting to kick open door from outside
   E. Video accessed September 14, 2022 at youtube.com/watch?v=hszd21sQa0s
      25:59-26:03 entering window
      26:39-26:55 kicking open door from inside
   F. Video accessed September 14, 2022 at youtube.com/watch?v=gTurnetBh4A
      2:36-3:50 visible in crowd
      10:47 visible on exterior stairs
      11:11-12:30 breaking and entering window
   G. Video accessed September 14, 2022 at youtube.com/watch?v=jWJVMoe7OY0
      3:24-3:26 visible in crowd
      17:10-17:16 pushing down police officer
      17:22-17:25 ascending exterior stairs with crowd
      18:03-18:56 (intermittent) running, entering window, kicking open door from inside
      19:53-20:04 confronting Officer Eugene Goodman
      20:52-21:05 visible with group that pursued Officer Goodman upstairs
4. Witness (to provenance of evidence): Rev. James Ganzevoort

CHRONOLOGY OF EVENTS
for Edward Kelley charges of Rebellion and Violence

January 6, 2021: Riot at the U.S. Capitol Building in Washington, DC as Congress counts electoral votes for President. Edward Kelley, a communicant member of Sandy Springs Orthodox Presbyterian Church in Maryville, Tennessee, is alleged to be present and participating in the riot, per all attached charges and specifications.

May 5, 2022: Edward Kelley is arrested by federal officials in Knoxville, Tennessee for alleged crimes committed in the course of the riot of January 6, 2021. Reports of his arrest and criminal charges are broadcast in television, print, and online media.

Complaints 1–3

To Hank L. Belfield, Stated Clerk of the General Assembly:

And now, this first day of May, A.D. 2023, comes the Session of Calvary OPC (Schenectady, NY) and appeals the several (three) decisions (denials) of the Presbytery of New York & New England on the enclosed three complaints of the Session of Calvary OPC at the Stated Spring meeting of presbytery, April 25, 2023, against actions of the Presbytery of New York & New England, in order to bring these complaints to the General Assembly of the OPC for adjudication.

Moreover, the Session of Calvary OPC requests that, in the interests of the Church's welfare, the General Assembly take up these three complaints on appeal cases at the **2023** General Assembly, if at all possible.

Moreover, the Session of Calvary OPC will make every effort to furnish a spokesman for the complaints on appeal but requests that if circumstances impede this effort, that the General Assembly seek to furnish a spokesman to represent them in these matters.

Attachments to this email include the three (3) complaints and a total of five (5) exhibits.

Charles Powers, Clerk, on behalf of Calvary OPC Session (Schenectady, NY), Appellant

Date: May 1, 2023

Complaint 1

To James La Belle, Clerk of the Presbytery of New York and New England (hereinafter "PNY&NE") of the Orthodox Presbyterian Church (hereinafter "OPC"):

And now, this 16th day of December, 2022, comes the session of Calvary Orthodox Presbyterian Church (hereinafter "COPC"), Schenectady, NY, and complains against the PNY&NE's action on October 18, 2022, in receiving and debating the attached report from its Visitation Committee (Exhibit A), and using said report to justify adopting the following recommendation:

> *That presbytery appoint a committee of three consisting of the Moderator, the Clerk, and the Chair of the Ministerial Relations Committee; and that it authorize this committee of three in consultation with the Visitation Committee to spend up to $20,000 in seeking professional help to properly investigate the allegations of misconduct by Calvary session.*

In bringing this complaint, the session of COPC affirms that they believe the PNY&NE has erred, and that this error is serious; that they have tried to understand the PNY&NE's point of view; that its members have seriously examined, in prayer before the Lord, their willingness to be in subjection to their brothers in Christ; and that they have made a serious effort to correct the error short of entering a complaint.

The substance of the COPC session's complaint is that, in receiving, debating, and so using its Visitation Committee's report, the PNY&NE failed to respect the liberties (*Form of Gov-*

ernment XIV.5) and preserve the rights (*Book of Discipline* I.2) of the session: it received, debated, and used as justification for its actions a report based entirely on unsubstantiated allegations against the session, some of which have not been disclosed to the session (cf. *Larger Catechism* 145; John 7:51; Acts 25:27), nor has the session been given opportunity to offer any appropriate amends (cf. Matthew 18:15–17). This prejudiced the session's good name, and its ability to "exercise discipline over the members of the church" *(FG* XIII.7) without undue interference.

In support of this complaint, the COPC session sets forth (1) a brief synopsis of the history from which the Visitation Committee's report originated, followed by (2) grounds for its complaint.

Factual synopsis

1. At its fall stated meeting on October 22, 2021, the PNY&NE received an appeal of a complaint that had been brought by a single complainant against the COPC session (see Exhibit B) and been denied by the COPC. The moderator appointed two presbyters as advisors (hereinafter "Advisors") to the counsel for the complainant; a third presbyter later joined the Advisors at the request of complainant's counsel (see Exhibit C, 1st paragraph).
2. Thereafter, the Advisors, without specific authorization from the PNY&NE, and without notifying or consulting with the COPC session, interviewed not only the complainant but also five other women who expressed a desire to speak with the Advisors regarding their own grievances against the COPC session. The identity of these five women was not disclosed to the COPC session until August 29, 2022.
3. The COPC session has since learned that the grievances could not, in any event, have been brought as formal complaints, because many events that formed the basis of the grievances occurred more than 10 years prior (in some cases much longer); and, as of the dates of their interviews with the Advisors, none of the five women were members of Calvary OPC (as required by *BD* IX.1–2), and some were not members of any OPC congregation.
4. Based on its interviews, the Advisors distributed a report to the entire presbytery (Exhibit C) in which they expressed concerns (a) that the COPC session's shepherding towards "women" (plural) in troubled and potentially abusive marriages "has not been as faithful, biblical, and compassionate as it should have been," and (b) about "possible misapplication of church discipline [by the COPC session] in addressing women [again plural] who were highly vulnerable" in their marriages (see Exhibit C, 3rd paragraph). These concerns were publicly voiced in the report without prior notification to, or consultation with, the COPC session.
5. At its spring stated meeting on April 21, 2022, in response to the aforesaid report from the Advisors, the PNY&NE delayed hearing the complaint against the COPC session and, pursuant to *FG* XIV.5, appointed "a committee to visit with Calvary session to investigate the details of the chronology and associated documents related to the complaint on appeal, and to inquire into the general pattern of shepherding practices towards vulnerable women in allegedly abusive marriages."
6. This Visitation Committee (hereinafter "VC") met with the COPC session in person for more than ten hours on September 19 and 20, 2022. During these meetings, the VC (a) refused to disclose some of the allegations made against the COPC session by the five additional women, and (b) disclosed some of the allegations but without any factual evi-

dence to support them (dates, times, places, specific language used, specific actions taken, witnesses to the aforesaid, etc.), thus leaving the COPC session in a position of needing to respond to alleged wrongdoings without any specifics as to when, where, and how the alleged wrongs occurred.

7. These non-disclosures on the part of the VC were despite the fact that the COPC session *specifically requested* such disclosures from the VC, a request that was recorded in the minutes of the September 20 meeting. To this day, the COPC session remains either uninformed of the exact nature of the allegations made against it by the five women, or uninformed as to what evidence supports the bare allegations that have been disclosed. Its members have thus been unable to identify specific errors they have made in pastoral judgment or practice, or particular sins of which they should repent particularly (*Confession of Faith* 15.5).
8. A few days prior to the fall stated meeting of the PNY&NE (scheduled for October 17 and 18, 2022), the appeal of the original complaint against the COPC session (by the single complainant) was withdrawn.
9. Also prior to the fall stated meeting, the VC publicly distributed a report of its work to all members of the PNY&NE, including recommendations (see Exhibit A).

Grounds in support of complaint

In support of its complaint, the COPC session sets forth the following grounds:

1. In the absence of any remaining formal charges against the COPC session (the original complaint having been withdrawn), the PNY&NE could receive, debate, and act on its VC's report only as a matter of general oversight (cf. *FG* XIV.5) or administrative discipline (cf. *BD* I.2). *FG* XIV.5 states that there are *"liberties"* enjoyed by individual congregations, and by implication their sessions, which are to be respected by a presbytery in the course of its general oversight. Similarly, *BD* I.2 specifies that preserving *"rights"* (including those of local sessions) is one function of administrative discipline.
2. While said "liberties" and "rights" are not necessarily enumerated in every detail, they include liberties and rights guaranteed in Scripture and "the constitution" of the OPC (*FG* XIV.5), including but not limited to the following:
    a. The right of a session (for the honor of Christ and His church) to have its good name preserved from public reception, deliberation, and debate of a report that is based entirely on the following:
        - Allegations that are untimely under applicable statutes of limitations, sometimes relating to events as long as 20 years ago;
        - Allegations by accusers whose identity was undisclosed to the session for nearly a year;
        - Allegations that have not been disclosed to the session;
        - Allegations for which the alleged evidence has not been disclosed to the session (despite the fact that this alleged evidence is allegedly in the possession of the report's drafters);
        - Allegations for which the desired amends have not been disclosed to the session; and/or
        - Allegations for which the session has not been given opportunity to offer any appropriate amends.

The appropriate vehicle for receiving and addressing allegations supported by evidence is either (a) private pastoral consultation with those who have allegedly erred, with full disclosure of all allegations and the evidence for them, and giving full consideration to the responses of the accused, in order to elicit such voluntary correction as is appropriate (*FG* XIV.5), or (b) should such private consultation fail to produce appropriate redress, a process of judicial discipline under *BD* III, according to the due process rules set forth therein.

b. The right of a session (for the honor of Christ and His church) to have its good name preserved from public deliberation in a public meeting of criticisms of its pastoral judgment and practice. The appropriate forum for such deliberation is an executive session of presbytery, which never occurred during the PNY&NE's stated meeting on October 17 or 18. Among the criticisms publicly discussed at that meeting was the following from the VC's report (Exhibit A):

> *"The [Visitation] Committee has significant concerns regarding the ministerial care provided by the Calvary session. These concerns include what appear to be substantial, systemic, and consequential errors in pastoral judgment and practice. These include but are not limited to, the misuse of judicial process; the over-emphasis of sessional authority and the charge of contumacy; undue delays and indecisiveness in urgent pastoral responses; inadequate communication within the session about areas of sin and crisis for those being counseled by the pastor; and lack of proper pastoral care boundaries of time and expertise between the pastor and at least some counselees."*

c. The right of a session to be free to "exercise discipline over the members of the church" *(FG* XIII.7) without undue interference by its overseeing presbytery or a third-party investigator hired by the presbytery; especially where such interference arises from a report based entirely on unsubstantiated, and in some cases undisclosed, allegations.

Amends sought:

1. That the PNY&NE admit its error in reference to actions specified in this complaint;
2. That the PNY&NE withdraw its authorization to spend up to $20,000 in seeking professional help to investigate the allegations of misconduct by the COPC session; and
3. That the PNY&NE either dismiss its Visitation Committee, or redefine its mandate to offer informal and pastoral counsel to the COPC session regarding its shepherding and disciplinary practices, while fully respecting the rights and liberties of the session.

Charles Powers — Date: December 16, 2022
Complainant

Complaint 2

To James La Belle, Clerk of the Presbytery of New York and New England (hereinafter "PNY&NE") of the Orthodox Presbyterian Church (hereinafter "OPC"):

And now, this 16th day of December, 2022, comes the session of Calvary Orthodox Presbyterian Church (hereinafter "COPC"), Schenectady, NY, and complains against the PNY&NE's action on October 18, 2022, in adopting the following recommendation from its Visitation Committee (see attached Exhibit A):

That presbytery appoint a committee of three consisting of the Moderator, the Clerk, and the Chair of the Ministerial Relations Committee; and that it authorize this committee of three in consultation with the Visitation Committee to spend up to $20,000 in seeking professional help to properly investigate the allegations of misconduct by Calvary session.

In bringing this complaint, the session of COPC affirms that they believe the PNY&NE has erred, and that this error is serious; that they have tried to understand the PNY&NE's point of view; that its members have seriously examined, in prayer before the Lord, their willingness to be in subjection to their brothers in Christ; and that they have made a serious effort to correct the error short of entering a complaint.

The substance of the COPC session's complaint is that, in adopting the above recommendation, the PNY&NE improperly surrendered its jurisdictional power of inquiry (*Form of Government* XIV.5) in matters of church discipline (*FG* XII.1–2; XIII.7; cf. *Book of Discipline* II.A–B) to a non-ecclesiastical (civil) third party, without providing any evidence that such was "necessary for civil protection and security" (*FG* III.4), thus failing to respect the liberties (*FG* XIV.5) and preserve the rights (*BD* I.2) of the COPC session.

In support of this complaint, the COPC session sets forth (1) a brief synopsis of the history from which the Visitation Committee's report originated, followed by (2) grounds for its complaint.

Factual synopsis

1. At its fall stated meeting on October 22, 2021, the PNY&NE received an appeal of a complaint that had been brought by a single complainant against the COPC session (see Exhibit B) and been denied by the COPC. The moderator appointed two presbyters as advisors (hereinafter "Advisors") to the counsel for the complainant; a third presbyter later joined the Advisors at the request of complainant's counsel (see Exhibit C, 1st paragraph).
2. Thereafter, the Advisors, without specific authorization from the PNY&NE, and without notifying or consulting with the COPC session, interviewed not only the complainant but also five other women who expressed a desire to speak with the Advisors regarding their own grievances against the COPC session. The identity of these five women was not disclosed to the COPC session until August 29, 2022.
3. The COPC session has since learned that the grievances could not, in any event, have been brought as formal complaints, because many events that formed the basis of the grievances occurred more than 10 years prior (in some cases much longer); and, as of the dates of their interviews with the Advisors, none of the five women were members of Calvary OPC (as required by *BD* IX.1–2), and some were not members of any OPC congregation.
4. Based on its interviews, the Advisors distributed a report to the entire presbytery (Exhibit C) in which they expressed concerns (a) that the COPC session's shepherding towards "women" (plural) in troubled and potentially abusive marriages "has not been as faithful, biblical, and compassionate as it should have been," and (b) about "possible misapplication of church discipline [by the COPC session] in addressing women [again plural] who were highly vulnerable" in their marriages (see Exhibit C, 3rd paragraph). These concerns were publicly voiced in the report without prior notification to, or consultation with, the COPC session.
5. At its spring stated meeting on April 21, 2022, in response to the aforesaid report from the Advisors, the PNY&NE delayed hearing the complaint against the COPC session and,

pursuant to *FG* XIV.5, appointed "a committee to visit with Calvary session to investigate the details of the chronology and associated documents related to the complaint on appeal, and to inquire into the general pattern of shepherding practices towards vulnerable women in allegedly abusive marriages."

6. This Visitation Committee (hereinafter "VC") met with the COPC session in person for more than ten hours on September 19 and 20, 2022. During these meetings, the VC (a) refused to disclose some of the allegations made against the COPC session by the five additional women, and (b) disclosed some of the allegations but without any factual evidence to support them (dates, times, places, specific language used, specific actions taken, witnesses to the aforesaid, etc.), thus leaving the COPC session in a position of needing to respond to alleged wrongdoings without any specifics as to when, where, and how the alleged wrongs occurred.
7. These non-disclosures on the part of the VC were despite the fact that the COPC session *specifically requested* such disclosures from the VC, a request that was recorded in the minutes of the September 20 meeting. To this day, the COPC session remains either uninformed of the exact nature of the allegations made against it by the five women, or uninformed as to what evidence supports the bare allegations that have been disclosed. Its members have thus been unable to identify specific errors they have made in pastoral judgment or practice, or particular sins of which they should repent particularly (*Confession of Faith* 15.5).
8. A few days prior to the fall stated meeting of the PNY&NE (scheduled for October 17 and 18, 2022), the appeal of the original complaint against the COPC session (by the single complainant) was withdrawn.
9. Also prior to the fall stated meeting, the VC publicly distributed a report of its work to all members of the PNY&NE, including recommendations (see Exhibit A).

Grounds in support of complaint

In support of its complaint, the COPC session sets forth the following grounds:

1. *FG* XIV.5 confers jurisdiction on a presbytery "to visit particular churches for the purpose of inquiring into their state." In general, this power of visitation and inquiry may not be ceded to third parties without compelling reasons to do so which are substantiated by evidence.

   Under certain circumstances, a presbytery might delegate its power of inquiry to a non-ecclesiastical investigative agency in the civil realm; but a presbytery may not "seek the aid of the civil power . . . further than may be necessary for civil protection and security" (*FG* III.4). "The civil power" would clearly seem to include "an outside agency" or "professional help" (cf. the language in Exhibit A) that is called upon to investigate a session regarding alleged possible violations of "civil law."

   None of the "concerns" explicitly stated in the VC's report had to do with issues of "civil protection and security." They were all, without exception, related to matters of "pastoral judgment and practice" in church discipline (cf. *FG* XII.1–2; XIII.7; *BD* II.A–B):

   > *"The Committee has significant concerns regarding the ministerial care provided by the Calvary session. These concerns include what appear to be substantial, systemic, and consequential errors in pastoral judgment and practice. These include but are not limited to, the misuse of judicial process; the over-emphasis of sessional authority and the*

charge of contumacy; undue delays and indecisiveness in urgent pastoral responses; inadequate communication within the session about areas of sin and crisis for those being counseled by the pastor; and lack of proper pastoral care boundaries of time and expertise between the pastor and at least some counselees."

The only "grounds" suggested for handing over the PNY&NE's inquiry to a non-ecclesiastical investigative agency were as follows:

"The possibility exists of matters that go beyond errors in pastoral judgment and practice, and arguably overlap with civil law. While presbytery authorized the committee to retain legal representation and steps were taken to do so, we have concluded that it would be inadequate merely to avail ourselves of legal advice, but that an investigation ought to be conducted by experienced professionals conversant in the types of allegations that have been made. As ministers and elders, we dare not operate as experts in areas where we are not."

No evidence whatsoever was adduced to substantiate this "possibility." The VC chose to remain behind a veil of secrecy. The PNY&NE allowed it to do so and notwithstanding adopted its recommendation: it authorized handing over its power of inquiry (*FG* XIV.5) to a non-ecclesiastical third party, despite having received *no evidence* of anything "necessary for civil protection and security" (*FG* III.4).

2. In the absence of any remaining formal charges against the COPC session (the original complaint having been withdrawn), the PNY&NE could adopt the VC's recommendation only as a matter of general oversight (cf. *FG* XIV.5) or administrative discipline (cf. *BD* I.2). *FG* XIV.5 states that there are *"liberties"* enjoyed by individual congregations, and by implication their sessions, which are to be respected by a presbytery in the course of its general oversight. Similarly, *BD* I.2 specifies that preserving *"rights"* (including those of local sessions) is one function of administrative discipline.

   While said "liberties" and "rights" are not necessarily enumerated in every detail, they include liberties and rights guaranteed in Scripture and "the constitution" of the OPC (*FG* XIV.5), including but not limited to: the right of a session to "exercise discipline over the members of the church" (*FG* XIII.7) without investigation by, or interference from, non- ecclesiastical third parties to whom it has not consented to submit, and to whom its overseeing presbytery may not require it to submit, absent clear and compelling evidence that such is "necessary for civil protection and security" (*FG* III.4).

Amends sought:

1. That the PNY&NE admit its error in reference to actions specified in this complaint;
2. That the PNY&NE withdraw its authorization to spend up to $20,000 in seeking professional help to investigate the allegations of misconduct by the COPC session; and
3. That the PNY&NE either dismiss its Visitation Committee, or redefine its mandate to offer informal and pastoral counsel to the COPC session regarding its shepherding and disciplinary practices, while fully respecting the rights and liberties of the session.

Charles Powers
Complainant

Date: December 16, 2022

Complaint 3

To James La Belle, Clerk of the Presbytery of New York and New England (hereinafter "PNY&NE") of the Orthodox Presbyterian Church (hereinafter "OPC"):

And now, this 5th day of April, 2023, comes the session of Calvary Orthodox Presbyterian Church (hereinafter "COPC"), Schenectady, NY, and complains against the PNY&NE's action on January 31, 2023, through its committee acting effectively as a commission, of entering the attached contract with Amy Stier (Exhibit A):

In bringing this complaint, the session of COPC affirms that they believe the PNY&NE has erred, and that this error is serious; that they have tried to understand the PNY&NE's point of view; that its members have seriously examined, in prayer before the Lord, their willingness to be in subjection to their brothers in Christ; and that they have made a serious effort to correct the error short of entering a complaint.

The substance of the COPC session's complaint is that, by entering into the said contract, the PNY&NE (through its committee, acting as a commission with the specific interim power to enter into a contract) abused its discretion with regard to timing; contradicted what the committee/commission was authorized to do; and failed to respect the liberties (*Form of Government* XIV.5) and preserve the rights (*Book of Discipline* I.2) of the COPC session.

In support of this complaint, the COPC session sets forth the following (1) factual synopsis and (2) grounds for its complaint.

Factual synopsis

1. As set forth in COPC session's two previous pending complaints, at its October 18, 2022, meeting, the PNY&NE authorized a committee of three (acting as a commission with the specific interim power to enter into a contract) to spend "up to $20,000 in seeking professional help to properly investigate the allegations of misconduct by Calvary session."
2. A primary reason for this action was that "[t]he possibility exists of matters that go beyond errors in pastoral judgment and practice, and arguably overlap with civil law" (see attached Exhibit B). It was deemed "inadequate" for the PNY&NE "merely to avail [itself] of legal advice" (which it apparently already had); rather, "**an investigation** ought to be conducted by experienced professionals conversant in the types of allegations that have been made."
3. The PNY&NE's authorization gave no specific date or deadline for implementation, leaving it to the committee/commission's discretion when to contract with a provider of "professional help."
4. On December 17, 2022, COPC session filed two complaints against this action of the PNY&NE.
5. On January 31, 2023, the PNY&NE (through its committee acting as a commission) entered into a contract with Amy Stier (Exhibit A) "to carry out an independent assessment" of "the circumstances between Calvary session and the reported victims." COPC was not notified of this until February 14 and was not provided the contract until February 23.
6. The contract between the PNY&NE and Ms. Stier explicitly states: "This assessment is **not an investigation**. ASLLC [Ms. Stier's LLC] is not a law firm and is not licensed to practice law or conduct investigations in New York."

Grounds in support of complaint

In support of its complaint, the COPC session sets for the following grounds:

1. While COPC's complaints against the PNY&NE did not *force* a stay of the action authorized by the PNY&NE, given the concerns raised in COPC's two complaints (a) that COPC's constitutional rights and liberties are actually and potentially being infringed, and (b) that the PNY&NE improperly surrendered its powers of visitation and inquiry (*FG* XIV.5) to a non-ecclesiastical (civil) third party with no evidence that this was "necessary for civil protection and security" (*FG* III.4), and given there was no necessity to secure professional help prior to adjudicating COPC's complaints at its April meeting, the PNY&NE's decision to proceed to contract (through its committee/commission) was an abuse of discretion with regard to timing.

2. The terms of Ms. Stier's contract contradict what the PNY&NE authorized its committee (acting as a commission) to do. The committee/commission was authorized to seek "professional help to properly investigate . . . allegations of misconduct" which may "overlap with civil law." Yet that is precisely what Ms. Stier's contract says she is *not* doing, and cannot do. If the allegations against COPC in fact "overlap with civil law," then what should occur is an investigation by professionals competent to *investigate allegations related to civil law*. From the language of its authorization, that is the kind of investigation the PNY&NE is seeking; yet from the language of her contract, Ms. Stier is unable to provide it.

3. The terms of Ms. Stier's contract both illustrate and aggravate the concerns raised in COPC's previous two complaints:

   (a.) With regard to infringement of COPC's constitutional rights and liberties, the contract does not expressly include COPC as a recipient of interview material or the Executive Summary to be generated by Ms. Stier. COPC's shepherding work is to be "assessed" by Ms. Stier and the PNY&NE, but COPC is to remain uninformed of the contents of this "assessment." Furthermore, Ms. Stier is contractually authorized to release her report to others, who may in turn make it public; thus the PNY&NE has effectively enabled a public evil report concerning COPC (and other associated parties, e.g., husbands). This continues the pattern of which COPC has complained: the PNY&NE continues to receive undisclosed and unsubstantiated allegations against COPC, without any formal process whatsoever. It is doing so under the guise of its power to "visit particular churches" (*FG* XIV.5), but the secrecy and possibilities for hearsay and even outright defamation that are envisioned in this contract are far removed from anything recognizable as presbytery "visitation."

   (b.) Also, the PNY&NE contracted with Ms. Stier to try to create a "safer environment for individuals and congregants through trauma-informed advocacy and care in light of SAMHSA's Six Principles of Trauma-Informed Practice and Scriptural Principles." If the intent of the PNY&NE, in "assessing" COPC through Ms. Stier, is to create a safer environment according to SAMHSA's six principles, it would appear that the PNY&NE intends to assess COPC's shepherding practices on the basis of those six principles, and perhaps even require COPC to adhere to them. On the face of it, this seems to subject COPC to an extra-constitutional standard in its shepherding work, while making no reference to constitutional standards that are binding and profoundly applicable to the current situation (e.g., the OPC's *Confession of Faith* and *Form of Government*).

SAMHSA's six principles are principles of a government agency. Though these principles may be interpreted by some to be reconcilable with scripture, others might find cause for grave concern, for example, in the language of the sixth principle: "The organization [being assessed] actively moves past cultural stereotypes and biases (e.g. based on race, ethnicity, sexual orientation, age, religion, gender-identity, geography, etc.); offers, [sic] access to gender responsive services; leverages the healing value of traditional cultural connections; incorporates policies, protocols, and processes that are responsive to the racial, ethnic and cultural needs of individuals served; and recognizes and addresses historical trauma." (cf. https://ncsacw.acf.hhs.gov/userfiles/files/SAMHSA_Trauma.pdf, p. 11) Is this a standard by which the pastoral practices of COPC are to be "assessed" by its visiting presbytery?

(c.) With regard to the PNY&NE's handing over visitation and inquiry to a non-ecclesiastical third party, with no evidence that this was "necessary for civil protection and security" (*FG* III.4), the terms of Ms. Stier's contract demonstrate how truly improper this was, and how harmful to COPC. The scope of her "assessment" is to include the following:

"Matters pertaining to pastoral counsel offered to couples in the context of accusations of marital abuse . . . pertaining to proper boundaries between the pastor and counselees, particularly in extending advice outside the normal competencies of spiritual leaders . . . [and] pertaining to the responsibility of sessions to protect vulnerable women and their children in allegedly emotionally and physically abusive marriages."

On its face, the scope of Ms. Stier's work includes matters that either (1) should be reviewed by members of the PNY&NE directly (because they are pastoral in nature), or (2) should be reviewed by a non-ecclesiastical third party *only if* charges have been brought in a civil or church court, or some other sort of civil action is pending, or it is otherwise clear from evidence produced by the PNY&NE that such a third party's involvement is "necessary for civil protection and security" (*FG* III.4).

In the current case, no charges against COPC have been brought to the PNY&NE, nor are any complaints outstanding against COPC. No criminal charges have been filed, nor are any civil actions outstanding.

The PNY&NE, by its own admission, is seeking to review the work of COPC as an exercise of its power to "to visit particular churches for the purpose of inquiring into their state and of taking proper measures to insure that the evils which may have arisen in them shall be redressed" (*FG* XIV.5). The members of the COPC session have promised subjection in the Lord *to their brethren* in this regard. However, church matters should be reviewed and assessed only by church authorities, absent clear evidence thatnon-ecclesiastical investigation is "necessary" (the language *FG* III.4). Matters of "pastoral counsel," for example, should be reviewed by pastors who have competency in such matters. It is certainly proper for the PNY&NE to educate itself, through third-party professionals, as to what constitutes "advice outside the normal competencies of spiritual leaders," or what a session's responsibilities are to women and children in allegedly abusive marriages; but it may not subject a local session to review and assessment by a non-ecclesiastical third party, without *at the very least demonstrating why this is "necessary."*

(d.) Furthermore, Ms. Stier, because she is not an officer in the OPC, is not constrained by the constitution of the OPC in carrying out her "inquiry." Thus, she is not constrained to respect the liberties (*FG* XIV.5) and rights (*BD* I.2) afforded to COPC under the constitution.

Amends sought:

1. That the PNY&NE terminate its contract with Ms. Stier, effective immediately, and take all appropriate steps to restore the good name of COPC and its officers.

Charles Powers Date: April 5, 2023
On behalf of the session of Calvary Orthodox Presbyterian Church (Schenectady, NY)
Complainant

Complaint 4

To Rev. Hank L. Belfield, Stated Clerk of the General Assembly:

And now, this 24th day of June, A.D. 2023, comes Stephen Ochs and appeals from the decision of the Presbytery of the Mid-Atlantic on the enclosed complaint of Stephen Ochs against actions of the Session of New Hope Orthodox Presbyterian Church, in order to bring that complaint to the General Assembly for adjudication.

In addition to the reasons contained in the complaint itself, reason for appeal include the following:

> The Presbytery's primary argument against sustaining the complaint is that a presbytery's right to determine controversies of faith (WCF 31.2) and resolve questions of doctrine (FG XII.2) is limited to those things that our subordinate standards address, and to go beyond that is to bind the conscience. There are issues with that argument. 1) There are questions today that weren't live issues during the Westminster Assembly, and therefore aren't addressed in our subordinate standards. These include questions regarding abortion (our catechisms clearly forbid murder, but do not define when life begins) and regarding transgenderism. We must use our primary standard, God's Word, to answer those questions. 2) Liberty of conscience does not refer to freedom from doctrine contrary to or besides our subordinate standards only, but to the whole of God's Word (WCF 20.2). Therefore, it does not violate liberty of conscience for a presbytery to resolve a question of doctrine based on God's Word, even if it is not addressed in our subordinated standards. 3) Even if a presbytery's right to resolve questions of doctrine were, in fact, limited to those questions addressed in our subordinate standards, Ground II of the complaint does explicitly charge the Session with error in violating our subordinate standards, namely DPW I.D.2. The Presbytery did not take this into consideration. 4) Finally, there is precedent for questions of doctrine raised by complaints being settled by presbyteries and the General Assembly. Essentially the same complaint was appealed to the 1990 General Assembly (Complaint 1), and was sustained.

Stephen Ochs, Appellant
Date: June 24,2023

To Dennis Caruso, Clerk of the session of New Hope Orthodox Presbyterian Church:

And now, this 24th day of August, A.D. 2022, comes Stephen Ochs and complains against the action of the session of New Hope Orthodox Presbyterian Church in connection with their position paper entitled "Can a Woman Teach a Mixed Adult Sunday School Class?" sent to the congregation on June 3, 2022.

In bringing this complaint I affirm that I believe that the session has erred and that this error is serious; that I have tried to understand the session's point of view; that I have seriously examined, in prayer before the Lord, my willingness to be in subjection to my brothers in Christ; and that I have made a serious effort to correct the error short of entering a complaint.

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

I. This position paper asserts that session believes "it is scripturally warranted for women to teach mixed adult Sunday School classes, and the like." (page 5) "The like" includes

leading "the Bible study portion of a growth/small group." (page 1) Presumably, it also includes teaching the Wednesday night Bible study.

A. This is contrary to 1 Timothy 2:12, "I do not permit a woman to teach or to exercise authority over a man; rather she is to remain quiet." (ESV) Although this paper argues that teaching a Sunday School class is not the kind of teaching this passage refers to because "authority is conferred by office (ordination) not by the number of people present" (page 4) and it "is taking place under the oversight and authority of the session," (page 5) I believe this is incorrect for the following reasons.

1. Jesus spoke of titles like "teacher" and "instructor" indicating a relationship of a superior to inferiors. "But you are not to be called rabbi, for you have one *teacher*, and you are all brothers. And call no man your father on earth, for you have one Father, who is in heaven. Neither be called *instructors*, for you have one instructor, the Christ. The greatest among you shall be your servant. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." (Matthew 23:8–12 ESV)
   a. I understand that Scripture uses these titles favorably elsewhere (e.g. Ephesians 4:11, 1 Corinthians 4:15), and that Jesus does not forbid their use altogether. I only cite this passage to show that Scripture teaches that such titles do indicate authority, and hence a Sunday School "teacher" or Bible study "leader" does have authority over his or her students, and not merely an "aura of authority." (page 4)
   b. It is also of note that the titles that Jesus mentioned, "rabbi," "teacher," "father," and "instructor," are not offices ordained by God in the covenant under Moses, such as priest, but were unofficial titles. As unofficial titles, they are analogous to "Sunday School teacher" or "Bible study leader" in our day. Therefore, we cannot say that a person is not exercising authority simply because he or she does not possess an ordained title.
2. The authority of the teaching of Scripture is conferred not by ordination, but rather by its author, namely "God (who is truth itself)" (OPC CF I.4). Therefore, it would be more accurate to say that in teaching Scripture one is necessarily exercising authority; however, it may be an improper exercise of authority which one does not possess.
3. Teaching under the authority of the session does not make the teaching non-authoritative. After all, even a minister of the word does not teach independently of the session, but ruling elders "should have particular concern for the doctrine and conduct of the minister of the Word…" (OPC FoG X.3)

II. While this position paper does not expressly state that the session believes that a woman may teach in the context of a worship service, the logic of the paper provides no reason to forbid it, and actually requires it. The conclusion is founded on "women praying and prophesying in the worship service 1 Corinthians 11" (page 5). That is, the session interprets this to mean that women were teaching in the worship service, so they see no reason to forbid women teaching outside of the worship service. But if this is the case, there is no reason left to forbid women teaching in the worship service, either.

A. This is contrary to our Directory for the Public Worship of God, which states, "Public worship is ordinarily to be conducted by those who have been ordained to represent the

Lord Jesus Christ in the administration of his Word and sacraments. The pastor of the church is ordinarily responsible to plan and conduct public worship." (DPW 2.b) While some exceptions are made for "*men* who have been licensed by a presbytery to preach the gospel" (DPW 2.c), "ruling elders" (DPW 2.d) or "other *men* being prepared for the gospel ministry" (DPW 2.e) to preach or exhort the congregation, it makes it clear that there are no other exceptions, stating, "No others should take such leadership in overseeing or conducting public worship." (DPW 2.f) Therefore, women should not preach or exhort the congregation in public worship.

B. This interpretation of 1 Corintians 11:5 is contrary to 1 Corinthians 14:33b-35: "As in all the churches of the saints, the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church." (ESV)

    1. Although this paper suggests that "1 Corinthians 11:3f limit[s] in some way the apparently absolute sweep of the command in 14:34 for women to be silent," (page2) this is not necessarily the case. In 1 Corinthians 11:5, Paul forbids a woman to pray or prophesy with her head uncovered, but he does not necessarily imply that it is proper for her to pray or prophesy otherwise. Later, in 1 Corinthians 14:33b-35, he clears this ambiguity when he forbids a woman to speak in the church gathering at all.

In order to amend this error, I suggest the following actions:

I. That the session retract this position paper.

II. That the session commit to allowing only men to teach mixed adult Bible studies or Sunday School classes that involve teaching Scripture.

III. That the session notify the congregation of the above actions.

Stephen Ochs, Complainant
Date: August 24, 2022

Complaint 5

To: Reverend Ken Montgomery, Clerk of the Presbytery of the Southeast.

APPEAL FROM THE DECISION OF THE SESSION OF REFORMATION PRESBYTERIAN CHURCH

And now, this 27th day of April 2023 A.D., comes Shaheryar Gill and appeals from the decision of the Session of the Reformation Presbyterian Church ("Church" or "RPC") on the enclosed Complaint of Shaheryar Gill against the actions of the members of the RPC Session, in order to bring that Complaint to the Presbytery of the Southeast for adjudication.

Shaheryar Gill, Appellant Date: April 27, 2023

BACKGROUND

On February 8, 2023, I filed a Complaint against members of the Session of Reformation Presbyterian Church ("RPC" or "Church") for actions taken in their official capacity as members of the Session during official proceedings.

The Complaint alleged the following, *inter alia*:

1. The Session Initiated Disciplinary Proceedings Without Formal or Informal Notice and Conducted the Proceedings in a Misleading and Improper Manner.
2. The Session Failed to Follow Procedural Rules and Produced Varied and Conflicting Responses as to Why It Did So.
3. The Session Breached Confidentiality.

I asked the following relief from the Session:

1. The Session apologize for inappropriately informing my wife about the censure before it was finalized;
2. The Session apologize for informing Mr. John Nyman and Ms. Linda Nolan about the censure or any related matters;
3. The Session send a copy of the written apology to everyone whom the Session has informed about the censure or any related matters;
4. The Session disclose the names of the persons who are aware of the contents of my November 20 Letter;
5. The Session provide assurance that each copy, whether electronic or otherwise, of my November 20 Letter is destroyed and/or deleted and provide further assurance that its contents will not be shared with anyone else henceforth; and
6. The Session also send a copy of the apology to each person aware of the contents of my November 20 Letter.

On March 22, 2023, the Session provided its Response/Decision, ruling the Complaint was "out of order" because the Complaint contained allegations that were against individual members of the Session. Even though the Session found the Complaint "out of order," it went on to additionally find the Complaint "moot" because no discipline was ever taken against me.

However, for the purpose of appeal, the Session purported to respond to the substance of the allegations in the Complaint. The Session granted none of the requested relief.

Because (1) the actions of the Session's members when acting on behalf of the Session are actions of the Session and (2) the Session misunderstands facts, misapplies the BCO, or failed to respond to allegations in the Complaint, and (3) the Session produced no viable reason for violating confidentiality, I ask the Presbytery to reverse the Session's Decision that the Complaint was out of order and grant the relief requested in the Complaint and in this Appeal.

I. The Session's Decision that the Complaint is Out of Order Should be Reversed Because When Individual Members of the Session Act on Behalf of the Session, Those Actions may be Attributed to the Session.

A. An Action of a Member of the Session on Behalf of the Session is an Action of the Session and there is no Prohibition against a Complaint Regarding Such an Action in the BCO.

The Session held that my Complaint was "out of order" because I complained about "the actions of individual members of the session," as opposed to the "actions of the Session as a whole," and made "allegations that appear to the session to be charges of sin." In supporting its decision, the Session refers to BD IX, 1, p. 119. However, the rule referred to does not state that when one member of the session acts during official proceedings of the session in his official capacity, that action is only attributable to that member in his personal capacity (i.e., it is not an action of the session).

The Session's distinction between "actions of individual members of the Session" and "actions of the Session as a whole" is simply inaccurate. The Session disregarded the fact that the members complained against acted in their official capacity during official disciplinary proceedings. When individual members of the Session act in their official capacity, their actions are "actions of the Session" even if only a single member of the Session acts.

The Session's own reasoning and behavior support this interpretation.

For example, when Reverend Ivey *invited* me to the November 19 Meeting, it was an action on behalf of the Session. The same is true for when Elder Baker invited me to the same meeting. Both must have been formal actions of the Session if the Session desires to claim I had notice at all of the meeting.

As to the Session's claim that the Complaint is "out of order" because it contains "allegations that appear to the session to be charges of sin," every action contemplated in the Complaint occurred while the Session was engaged in what it maintains were official disciplinary proceedings. It is unclear how the actions (whether construed as sins, errors, or delinquencies) taken during official proceedings would be outside the scope of the Complaint filed regarding the same proceedings. If one member of the Session continued to get angry at the accused for allegedly "misinterpreting" the rules during an official meeting of the Session, is that not attributable to the Session as a whole? By using the procedural rules to create a false distinction between "sin" and "error" or "delinquency," the Session seemingly seeks to escape accountability for its actions.

Because the actions of a member of the Session when acting on behalf of the Session are official acts of the Session, there is no basis for the Session's ruling that the Complaint was out of order. Therefore, I ask the Presbytery to reverse the decision that the Complaint was out of order.

II. The Session's Response to the Substance of the Complaint Should be Reversed Because the Session either Misunderstands Facts Supporting the Complaint, Misapplies

the BCO to the Allegations Raised in the Complaint, or Fails to Address the Allegations at all.

The Complaint primarily alleged the Session (1) failed to provide appropriate notice of official disciplinary proceedings, (2) failed to follow procedures prescribed in the BCO, and (3) breached confidentiality. In its Response to these allegations, the Session either misunderstood facts, misapplied the BCO to facts, or failed to address the allegations at all. As a result, the Session reached a wrong determination regarding each allegation and its Response should be reversed.

A. Because the Session Failed to Explain Why It Failed to Provide Notice of Official Disciplinary Proceedings, its Response to the Allegations Should be Reversed and the Presbytery Should Find that the Session Failed to Provide Proper Notice for the November 19, 2022, Meeting.

My Complaint alleged that the Session did not provide proper notice regarding the purpose of the November 19, 2022, Meeting, where the Session asked me to come as my own accuser regarding the events of November 18, 2022, where I spoke intemperately and abruptly left a meeting.

In my Complaint, I alleged that the Session never disclosed to me before the November 19, 2022, Meeting that it was a disciplinary proceeding—whether formal or informal. Instead, the meeting seemed to be an impromptu meeting to follow up on my admittedly sinful actions of November 18, 2022. I thought the meeting was conducted as spiritual shepherding as described in BD III. 5. It was only after I confessed and repented did the Session reveal that the purpose of the meeting was disciplinary, asking me to come as my own accuser for that process. Then, only after I alleged there was no notice, the Session determined it was an informal meeting under BD V.

In its Response, the Session wholly failed to address the allegation that there was no notice about the purpose of the meeting. Instead, the Response only addressed the content of the meeting. Further, the Session later defended its decision to censure me by raising a new charge of a "pattern of anger" as the substantial basis for the censure in its Decision. This pattern of anger was never discussed in the meeting, and I never came as my own accuser regarding this new allegation.

The Session's explanation of its actions turns the entire adjudicatory process on its head. I was invited to a meeting where I repented for my sins of November 18, 2022, only to discover after repenting that the meeting was a disciplinary proceeding and only to later discover that, in the mind of the Session, I came as my own accuser for a "pattern of anger" not just my actions of November 18, 2022.

There is no dispute as to what happened during the November 19 Meeting. The allegation was and remains that ***the Session invited me to the meeting without informing me about the nature or purpose of the meeting***.

The text messages from two members of the Session clearly show that they did not inform me of the purpose of the meeting. In its Response, the Session did not deny these facts. Instead, the Response failed to address the misleading text messages and only focused on what happened during the meeting. The Session claims that it "perceived that [I] *came to the meeting* in a contrite manner and understood that [I was] *willing to submit to the discipline of the church*." (Emphasis added). This "perception" would have been correct if the Session had informed me *prior to* November 19 that the meeting was regarding church discipline, not spiritual direction.

Because the Session failed to adequately or accurately explain its failure to provide notice of the disciplinary proceedings, I ask that the Presbytery find the Session failed to provide appropriate notice to the November 19 Meeting and grant the relief requested in the Complaint regarding the same.

B. Because the Session Failed to Follow BCO Procedures, the Presbytery Should Find the Session Failed to Follow BCO Procedures as Described Herein.

(1) The Session Failed to Follow Matthew 18 as Required and Provided Conflicting Responses for Such Failure

My Complaint alleged that the Session failed to follow the Matthew 18 process required by BD III, 5 before bringing a charge.

The Session's Response neglected to provide any explanation for this failure or to rebut this allegation. Instead, the only reference to Matthew 18 in the Response is to use it to justify the Session's breach of confidentiality.

Because the Session failed to respond to the allegation that Matthew 18 was not followed as required, I ask that the Session's decision be reversed, the Presbytery find the Session failed to properly follow BD III, 5, and grant the relief requested in the Complaint regarding the same.

(2) The Session Failed to Disclose the Purpose of the December 14, 2022, Meeting Until it was Absolutely Necessary to Ensure My Attendance

In the same way that the Session failed to inform me of the purpose of November 19, 2022, Meeting, the Session did the same with the December 14, 2022, Meeting. As described in the Complaint, the Session attempted to invite me to a meeting, seemingly under the guise of helping my marriage and spiritually shepherding my soul. It was only after it appeared to the Session that I might not attend the meeting that it finally disclosed the purpose of the meeting.

The Session's Response failed to address the multiple text messages inviting me to the meeting *prior to* sending what they refer to as "courtesy email" that revealed the purpose of the meeting was to censure me. Interestingly, the Session claims this email was not sent as a formal action of the Session, but in the personal capacity of a member of the Session. Again, the Session seems to declare actions formal or informal based on its own needs after the fact.

The Session's invitations to meetings that seem to be for one purpose but turn out to be for another is particularly troubling, but instead of addressing this pattern, the Session attempted to turn the tables and blame me for changing my mind about coming as my own accuser to divert attention from their apparent subterfuge. I did not change my mind about coming as my own accuser to the charges regarding November 18, 2022, as presented to me by the Session, but I did refuse to come as my own accuser to charges levied after the Session announced that I was being censured for altogether new charges.

Because the Session failed to explain its actions in inviting me to a meeting without revealing its purpose, I ask that the Decision of the Session be reversed, the Presbytery find the Session acted inappropriately in its invitation to the December 14, 2022, Meeting, and grant the relief requested in the Complaint regarding the same.

(3) The Session Inappropriately Invited my Wife to the December 14, 2022, Meeting

My Complaint alleged that the Session *inappropriately* invited my wife to the December 14 Meeting.

As with other aspects of my Complaint, the Session simply refused to address the allegation.

Because the Session failed to respond to the allegation that it inappropriately invited my wife to the December 14, 2022, Meeting, I ask that the Presbytery find the Session acted inappropriately when it invited my wife to the December 14, 2022, Meeting and grant the relief requested in the Complaint regarding the same.

(4) The Session Failed to Follow Its Own Interpretation of Procedure Under BD V When It Based the Censure on Allegations Not Previously Brought Forward

In its Response, the Session stated:

> You have misinterpreted the section of the BCO dealing with cases involving ***full process*** (BD III) as if it applies to cases **without full process** (BD V). We simply refer you to the chapter titles of those sections of the BCO. The requirements of the BCO are different for cases **without full process** than they are for cases **with full process**. In your case, **no *formal process* was ever instituted because we were at all times applying the provisions of BD V and at no time applying the provisions of BD III**. (Emphasis added).

The Session argues that it was always applying the provision of BD V and not following the provisions of BD III. This response is revisionist at best.

In finally informing me of the purpose of the December 14 Meeting, Reverend Ivey wrote on behalf of the Session:

> we are going to present the censure and the stipulations based on your confession of sin. We have decided that, because of the serious nature of what you did, and because it was part of a pattern of anger that we have observed before, we have suspended you from the Lord's Supper for at least 6 months.

According to BD, this level of censure is the third highest level in the Church and the Session was prepared to pronounce this level of censure against me in the December 14 Meeting because I came as my own accuser for behavior that was allegedly "part of a pattern of anger that [the Session had] observed before." Later, the Session added even more in its Response to my Complaint, alleging a "pattern of mistreatment" of my wife, and seemingly "abuse," and being a danger to my wife's physical safety.

Here is the central thrust of my Complaint and Appeal: The Session was prepared to pronounce censure against me for serious charges of which I had never been informed in either an informal or formal meeting and to which I had not come as my own accuser.

I confessed, repented, and came as my own accuser regarding my actions of November 18, 2022, not a pattern of anger that was never discussed and certainly not actions that I believed would result in public reprimand and a banishment from the Lord's Table for six months.

Stepping back, I was invited to the November 19 Meeting in which my wrongful actions of November 18 were discussed. I repented of those actions. The Session asked if I would come as my own accuser for those actions.

I agreed.

Then, I learned that I was to be censured for a pattern of anger to which I had no notice and had not come as my own accuser. In its Response to my Complaint, the Session accused me of a "pattern of mistreatment" of my wife, and seemingly "abuse," and being a danger to my wife's physical safety.

This cannot be how a discipline works under BD V or BD III.

The Session acts as if I changed my mind about coming as my own accuser. In reality, I never came as my own accuser, except for my actions of November 18, 2022. I did not change my mind about coming as my own accuser for a pattern of anger, pattern of mistreatment of my wife, abuse, and being a danger to my wife's physical safety because these charges were never levied against me—either formally or informally.

The Session may believe these procedural issues are moot because it rescinded the censure against me; however, the Session still behaved in an inappropriate and reckless manner and should be held accountable.

Because the Session violated due process in reaching the determination to censure me, I ask that the Presbytery find the Session acted inappropriately and grant the relief requested in the Complaint regarding the same.

C. The Session Breached Confidentiality When it Shared Confidential Information with John Nyman and Linda Nolan with no Justification.

The Complaint alleged that the Session shared confidential information with John Nyman and Linda Nolan. The Session does not refute this claim.

The Session argues that there is no absolute right to confidentiality, but surely there is a right to confidentiality regarding serious allegations raised in disciplinary proceedings. There is no justification for sharing confidential information with persons unconnected to the proceedings.

The Session further argues that it rightfully shared the information with Mr. Nyman because he is an ordained minister and an employee of the Church, alleging that the work of shepherding requires the number of people "in the know" to be enlarged without ever explaining why Mr. Nyman needed to be "in the know."

Regarding Ms. Nolan, the Session argues that because she has counseled my wife that she had a right to know what was happening in the disciplinary process. The Session further argues that because Ms. Nolan was counselling my wife, the Session had the right to share private details that I shared with a member of the Session with Ms. Nolan. That is where the Session's logic is tragically flawed. Of course, a person in counseling has the right to share any private details he desires with the counselor, but that does not provide the same right to any other person. By this logic, the Session can call up the counselor of any Church member and share private information. It is nonsensical.

Notwithstanding the foregoing, Reverend Ivey informed me that the censure was going to be confidential between me, my wife, and the elders, i.e., it was not going to be announced to members of the Church. This is consistent with BD VI, C. 1, which requires announcement to the church of *indefinite* suspension. The censure against me, if pronounced, was a *definite* suspension. Under the legal maxim, *inclusio unius est exclusio alterius*, BD VI, C. 1 would exclude definite suspensions. The Session clearly

violated its own word *and* the BD rules by informing Ms. Linda and Mr. Nyman. This became more egregious because the Session elsewhere stated that no disciplinary action was ever taken against me.

This violation is particularly ethically egregious, and the explanation does nothing but cause more concern for several reasons:

First, the Session's Decision used the phrase "those 'in the know'" to justify sharing information with Ms. Nolan. The Session argued that Ms. Linda Nolan was "in the know" and, as such, the Session did not violate any rules of confidentiality by sharing my November 20 Letter with her. However, the Session has not explained why Ms. Nolan is aware of the disciplinary proceedings, which, by the Session's own admission in its Decision, were under BD V and thus confidential. The Session stated in its Decision: "This action initiates a case, 'without full process' and enables the member to confess his sin and place the matter in the hands of the session without formal judicial proceedings and *without the public exposure of the member's sin to the whole congregation* . . . ." (Emphasis added).

Second, if Ms. Nolan was "in the know," how was Mr. John Nyman "in the know" that the Session felt it necessary to share the information with him. What was his "need to know?" Has Mr. Nyman ever counselled me, which would bring him "in the know?" When did Mr. Nyman become an employee of the RPC? Can RPC Session share confidential information about members of the Church with every employee of RPC? The Session stated that Mr. Nyman is an ordained elder, but not a member of the RPC Session. If he is not a member of the RPC Session, but simply an ordained elder, can RPC Session share confidential information with any "ordained elder?" Moreover, what does "publicly announcing" that "Mr. Nyman has privileges of the floor" has to do with his participation in disciplinary proceedings and his being "in the know" or his "need to know?" Does that apply to everyone who has "privileges of the floor" at RPC? When did Mr. Nyman even become a member of the RPC? Is it not true that the Nyman family was publicly received into RPC membership on or about March 5, 2023, way after all the proceedings against me?

Third, with respect to inappropriately informing my wife, the Session stated: "Church censures do not require confidentiality. There is no implied promise that your closest family member will not know. . . . Furthermore, we believe it appropriate and just that an offended party has a right to observe and know of the proceedings that have taken place with regard to the person that is coming as his own accuser." This is simply a misrepresentation and an effort to deflect from the real issue. My objection was the *manner* in which my wife was invited to the meeting and in the *manner* the Session was conducting proceedings. I did not object to her being informed if the censure was ultimately going to be pronounced. Further, if it was necessary to tell my wife because she was (as opposed to Reverend Ivey and Elder Broderick) the offended party and because she is my flesh, how were Ms. Nolan or Mr. Nyman offended parties or my flesh?

Because the Session violated confidentiality and provided no plausible reason for doing so, I ask that the Presbytery find the Session acted inappropriately and grant the relief requested in the Complaint regarding the same.

D. The Session Falsely Alleged Mistreatment, Abuse, and Danger to my Wife's Physical Safety in its March 22 Decision, an Official Church Record, Without Any Prior Reference to the Same or Any Supporting Evidence.

The Session stated in its Response, "based on your *pattern of mistreatment* of your wife, which *we have observed over a long period of time*, we do not believe it was inappropriate for Rev. Ivey to contact her in order *to determine whether she was safe*." (Emphasis added). Then the Session stated that the elders' shepherding care for my wife included "checking with her to *ensure that she is physically safe*." (Emphasis added). The Session also stated, "[w]e do not limit our communication to the husband or father, particularly in cases of conflict or *abuse*." (Emphasis added). These statements seemingly allege that I am so abusive that I am a danger to my wife's physical safety.

I refuse to spill much ink regarding these defamatory statements, except to ask why these allegations were not brought to my attention before the Response to my Complaint. The Session's allegations have escalated from discussing my intemperate behavior on November 18, 2022, to alleging a pattern of anger, to questioning whether my wife is physically safe.

This is unbelievable.

Because the Session raised unfounded and defamatory allegations in its Response, I ask that the Presbytery find the Session acted inappropriately, grant the relief requested in the Complaint, and require the Session to apologize and retract these defamatory words from the Response.

CONCLUSION

Because (1) the actions of the Session's members when acting on behalf of the Session are actions of the Session and (2) the Session misunderstands facts, misapplies the BCO, or fails to respond to allegations in the Complaint, and (3) the Session produced no viable reason for violating confidentiality or making defamatory statements against me in its Response, I ask the Presbytery to reverse the Session's Decision that the Complaint was out of order and grant the relief requested in the Complaint in addition to the relief requested herein regarding the Session's defamation.

Respectfully submitted,

/s/ Shaheryar Gill

Complaint from Mr. Gill
Shaheryar Gill
Virginia Beach, VA 23462

DELIVERED VIA ELECTRONIC MAIL ONLY

Clerk of the Reformation Presbyterian Church Virginia Beach, VA

February 8, 2023

To the Clerk of the Reformation Presbyterian Church ("Church" or "RPC") of the Orthodox Presbyterian Church.

And now, this 2nd day of February 2023, A.D., comes Shaheryar S. Gill and complains against the actions of Pastor Lowell Ivey and Elder Jacob Broderick for improperly initiating judicial proceedings against me, carrying out the proceedings in a misleading manner, violating de-

corum due in judicial proceedings, and, in doing so, the Session's further failing to follow the rules of the Book of Church Order.

In bringing this Complaint, I affirm that I believe that the Session has erred and that its errors are serious; that I have tried to understand the Session's point of view; that I have seriously examined, in prayer before the Lord, my willingness to be in subjection to my brothers in Christ; and that I have made *serious*, *multiple* efforts to correct the errors short of entering a Complaint.

In support of this Complaint, I set forth the following grounds:

I. Facts Leading to the Disciplinary Proceedings

On November 18, 2022, I called Pastor Ivey to seek help regarding a marital difficulty I was experiencing. Unfortunately, as I left my house and was still on the phone with Pastor Ivey, I used profanity (not directed at Pastor Ivey or anyone else) and the word divorce in anger.

Later that evening, Pastor Ivey and Elder Jacob Broderick came to my house to meet with my wife and me. I abruptly left that meeting also. The Session initiated disciplinary proceedings against me for those events. However, the Session failed to follow certain required procedures; conducted the proceedings without providing any formal or even an informal notice; conducted the proceedings in a misleading manner; violated proper decorum due in solemn judicial proceedings; pierced my Biblical headship over my family; and violated rules of confidentiality on several occasions.

II. Initiating Judicial Proceedings Without Formal or Informal Notice and Misleading and Improper Manner of Initiating and Conducting the Proceedings

Misleading Manner of Inviting to a "Meeting" in Which Judicial Proceedings were Initiated Without any Formal or Even Informal Notice

After the November 18, 2022, events, on Saturday, November 19, 2022, Pastor Ivey texted me at 6:26 AM asking, "Can we talk at some point today?" I agreed. Then he said, "I can only talk by phone today. Mainly, I need to know if you're willing to talk privately (just you) with the elders. If so, we should meet tomorrow after one of the services." I agreed. He responded, "Ok, I'll try to set that up." (See Exhibit A).

On the same day, at 12:53 PM, Elder Nate Baker texted me and asked, "Shaheryar, would you be willing to meet Doug, Jacob and myself at Calvary PCA on Kempsville Rd at 430pm today?" I agreed. As I arrived at Calvary, at 3:59 PM, Elder Baker texted saying, "Lowell may join us." (See Exhibit B).

I went to the meeting ("November 19 Meeting") believing it was to provide spiritual guidance regarding my marital difficulties. So, when asked by Pastor Ivey if I had anything to say, I began telling them what led to the verbal dispute between my wife and me. Pastor Ivey said, we weren't there for that, and asked me to tell the elders what I had said to him on the phone.

I told them what I had said—the use of profanity and the word "divorce." Pastor Ivey asked me if what I had said was sinful, whether I was repentant, and whether I meant those words. I told them I said those words in anger because of what happened, I did not and do not want to divorce my wife, and I repent of my sin of using profanity. The Session also asked me about abruptly leaving the November 18 Meeting. I repented of that too. I told them that the moment I left that meeting, I felt I had done something wrong,

and I was ashamed of it. I should have handled it differently.

At that point, the November 19 Meeting appeared to be a Matthew 18 process between Pastor Ivey, Elder Broderick, and me.

Pastor Ivey said, "It's not like I have never used the f word before or that they [the elders] have not heard the word before, but *using it in front of your pastor . . . .*" Then he said, "I have never had someone leave a shepherding meeting like that before." He further said that neither he nor Elder Broderick were personally offended by what I said on the phone or how I left the November 18 Meeting. Instead, they insisted that those two instances were serious sins against my wife—that leaving the meeting like that was an act of "provocation" against my wife.

But they were glad that I understood my sins and repented.

After I had repented and apologized, I was informed to come as my own accuser, which I did, and repented and apologized again. The elders asked me to apologize to my wife also. I believe there was a short conversation about whether I should apologize to my wife about what I said to Pastor Ivey on the phone as my wife was not a part of that conversation, and the Session asked me to apologize to my wife for abruptly leaving the meeting. I told them I was still angry about what she did, but I would apologize to her. I further asked them to help me with my marriage. Pastor Ivey said, "This is how we wanted the meeting to end," meaning, they were glad that I repented. After that, I left.

As discussed below, however, the November 19 Meeting later became part of the supposed judicial proceedings. As the text messages quoted above show, I was not informed why I was asked to attend the November 19 Meeting (See Exhibits A and B). I was not informed whether it was a formal or an informal meeting (later Pastor Ivey said it was an informal meeting). I was not informed whether it was part of any judicial proceedings. In fact, it was only after I had arrived at the meeting, that it looked like the Matthew 18 process of coming to your brother in private and reconciling, which later turned out that it was not even that. I left that meeting relieved that I had confessed my sin, repented, and was again in a restored relationship with my brothers in Christ.

As the elders had instructed me, when I got home, I went to my wife and apologized to her for abruptly leaving the November 18 Meeting.

November 20 Letter and Breach of Confidentiality

The next day, November 20, 2022, I sent a letter ("November 20 Letter") to Pastor Ivey, again apologizing for my actions and providing some details for him to fully understand the situation so that he would be able to help with my marriage. The letter also contained sensitive information about my parents. Pastor Ivey shared that letter with the ruling elders without my permission.

Misleading Manner of Inviting to December 14 Meeting Without Any Formal or Even Informal Notice

On December 8, 2022, almost three (3) weeks after the November 19 Meeting, Pastor Ivey contacted me through a series of text messages that led to an invitation for another "meeting." The text messages clearly show that, like the November 19 Meeting, I was kept in the dark about the nature of the next "meeting" also. Instead of informing me that I was being invited to a judicial proceeding in which a censure was going to be pro-

nounced against me, the text messages implied that I was being invited to provide help with my marriage. (See Exhibit A).

It was only after these text messages and certain events thereafter that I felt there was something wrong about the way the proceedings were being conducted.

On December 8, 2022, Pastor Ivey texted me: "Just letting you know we haven't forgotten you. The session will be meeting tonight and I should be able to discuss that with you soon. How are things at home? How are you doing? Anything I can pray about?" I told him we were doing fine.

He asked: "I understand. I'm thankful to hear things are well. Does that really mean things are well?...?"

I responded: "Yes, we talked about a lot of things. Trying to resolve little things quickly. Nothing big since last time we met."

Pastor Ivey said: "That's an answer to prayer." I thanked him for the prayers.

Then he said: "*Do you still want us to respond to the letter you sent?*" (Emphasis added).

I said: "I don't think it's necessary. At the end of the day, it is my responsibility and I have to figure out how to address those things and how to lead my family. I might ask your advice on specific issues."

Pastor Ivey responded: "*We definitely want to help. Just want to know where you are with things currently.* I think we will schedule a meeting with you sometime soon, maybe next week. Do you all still have things on Wednesday nights?" (Emphasis added).

I said: "Yes, . . . [b]ut I can meet after 7."

Pastor Ivey responded: Ok, maybe we can schedule it for after the prayer meeting on Wednesday night." I agreed.

On December 9, 2022, Pastor Ivey texted: "*Would it be possible for Safeera to be there with you for the meeting on Wednesday* [December 14, 2022] *evening?*" (Emphasis added).

I said: "I think for now things are fine and I don't want to upset how it's going."

None of these messages indicated either the nature or the purpose of the upcoming "meeting," whether it was a judicial proceeding, or what the judicature was planning to do in that meeting. Like the November 19 Meeting, I was not even aware that I was going to walk into a judicial proceeding.

A few minutes after I told Pastor Ivey that things were going fine between me and my wife, unfortunately, my wife and I had an argument and she called Pastor Ivey. During that conversation, he told my wife that he had asked me (Shaheryar) to bring her to the meeting on Wednesday, but I had refused to bring her and that we both should come to the meeting.

The next day, on December 10, 2022, I emailed Pastor Ivey stating: "I would like to meet with you and other elders on Wednesday. But I need assurance that my [November 20] letter will not be brought up with Safeera there." (See Exhibit C). Again, until this time, I was thinking that the "meeting" was regarding help with our marriage.

Only after my email, realizing that I might not bring my wife or might not show up if they planned on discussing my November 20 Letter with her, that Pastor Ivey informed me what the meeting was about.

Pastor Ivey responded: "We were not planning on addressing the letter . . . . But we are going to present the censure and the stipulations based on your confession of sin. We have decided that, because of the serious nature of what you did, and because it was part of a pattern of anger that we have observed before, we have suspended you from the Lord's Supper for at least 6 months." (See complete email attached as Exhibit C).

At this time, I began wondering why Pastor Ivey was inviting me to "meetings" that turned out to be judicial proceedings without informing me about their nature or purpose. His messages were clearly misleading. So, I began studying the section on church discipline in the Book of Church Order and realized how informally these proceedings were being conducted, let alone the misleading nature of the invitations to the "meetings," and the failure on the part of the judicature to follow certain procedural rules.

Request to Raise Procedural Objections

On December 12, 2022, I texted Pastor Ivey that I wanted to speak with him regarding a question I had about his email.

On December 13, 2022, he called me ("December 13 Phone Call"). I informed Pastor Ivey that I had some procedural concerns as to how the proceedings were being conducted and would like to appear alone before the judicature without my wife to discuss those concerns so that the judicature has a chance to consider my procedural concerns and before we come to receive a censure. Pastor Ivey asked me if I meant that the judicature failed to follow certain procedures. I said, yes. He said: "This is a good time to tell me about those concerns." I told him that I would rather discuss that in person. He was a bit hesitant. During that phone conversation, he asked me at least three

(3) times to tell him what procedures I was talking about so that he could be prepared to discuss them. This seemed odd given the fact that he was not willing to even tell me why he was inviting me to "meetings" that turned out to be supposed judicial proceedings, but when I had serious concerns regarding the same proceedings, he wanted to know before the meeting the exact procedures I was going to discuss in the meeting.

Finally, he agreed to hear my concerns the next day on December 14, 2022.

That conversation happened around 11:30 AM on December 13, 2022. At 12:35 PM, unbeknownst to me at the time, Pastor Ivey texted my wife, stating that the elders wanted her to be at the meeting on December 14, 2022. He also stated in the text: "We will ask you to step out briefly (at Shaheryar's request) at the beginning of the meeting. But we want you to be there for the main matter we'll be discussing." (See Exhibit D). This shows two things. Pastor Ivey knew that (1) I did not want my wife to attend the meeting, and (2) did not want them to announce the news of the censure to her until the judicature had the opportunity to consider my objections and make a final decision about the censure.

However, about an hour and a half later, around 2 PM, my wife texted Pastor Ivey Pastor telling him that it was okay for her not to attend the meeting if I (Shaheryar) was more comfortable that way. Pastor Ivey responded: "We will only ask you to step out in order to hear something he wants to say to us. If there are any accusations against you, we will ask him to wait until you are together with us again. But we want you to be present for the reading of our pronouncement of church discipline against him." (See Exhibit D).

III. Piercing the Headship of a Church Member Over His Home and Breach of Proper Decorum Required in Judicial Proceedings

On December 14, 2022 ("December 14 Meeting"), as I was getting ready for the meeting, unaware of Pastor Ivey's text messages to my wife, I informed my wife that I had talked to Pastor Ivey and that I was going to the meeting alone. After that, unbeknownst to me at the time, my wife texted Pastor Ivey stating: "I just asked Shaheryar I have to go too to meeting. He said Pastor Ivey said no. Am I still supposed to be there?" Pastor Ivey responded: "Yes, you should come." (See Exhibit D).

Pastor Ivey pierced my Biblical headship over my wife by inviting her to the December 14 Meeting over my objection, especially after I had discussed it with him *and* told my wife that she was not supposed to come to the meeting. She told Pastor Ivey that her husband told her not to come, and Pastor Ivey told her to come anyway.

I arrived at the location of the meeting a bit early and was waiting in the parking lot when I saw my wife arriving. I thought she had just decided on her own to show up. I called Pastor Ivey and told him that my wife had just arrived (December 14 Phone Call). He said, "Yeah, we want her to come." I said, "But Pastor Ivey, I requested to meet with the judicature alone first to discuss the concerns I have because, after hearing my concerns, what if you change your mind about the censure." Pastor Ivey said, "I asked you yesterday on the phone to tell me your procedural concerns, but you never told me what those are." I said, "I told you that I wanted to discuss them in person." He said, "We [judicature] have considered everything and we are not going to change what we are doing today." I said, okay, but you agreed to hear my concerns first. He said, yes, we will give you some time to share what you have to say and we'll ask Safeera to step out and then bring her in to pronounce the censure.

A response from the head of the Session, who now was acting as a head of the judicature, stating that the members of the judicature had discussed everything and were not going to change what they were going to do that day, i.e., pronouncing the censure, without even hearing what procedures the judicature might have failed to follow was also troubling and odd.

When we went in for the "meeting," Pastor Ivey prayed and then, without hearing my concerns or having a chance to consider them, quickly segued into telling my wife that I was being censured. It was only after telling her about the censure that he asked her to step out to hear my objections regarding procedural errors.

I was shocked at what just happened. After my wife left the room, I told members of the judicature about my initial request the day before to Pastor Ivey (December 13 Phone Call) about appearing alone to discuss my procedural concerns, but Pastor Ivey just told my wife about the censure without even giving me an opportunity to present those concerns. Pastor Ivey said, "We haven't pronounced it. We haven't even mentioned what the sentence is. *You didn't ask her not to be here at all*. All we have done is explain to her why she's even here tonight."

Elder Baker looked surprised and asked: "Is it possible that there was some miscommunication?" I am not sure whether he or other elders knew about my initial request to meet alone to discuss my procedural concerns (December 13 Phone Call) and/or my second conversation with Pastor Ivey that occurred minutes before the meeting on the same issue (December 14 Phone Call).

However, we decided that I proceed to sharing my concerns with the judicature. I told the members of the judicature that the damage has already been done. Indeed, instead of this premature news helping my marriage, as Pastor Ivey claims, it created serious problems at my home, including with my children. This is especially concerning because, af-

ter hearing my concerns, contrary to what Pastor Ivey said regarding "not going to change what [they were] going to do," the judicature decided not to pronounce the censure that day. The censure, which has since been withdrawn, still caused an incredible amount of difficulty in my home.

Pastor Ivey was angry during this entire meeting and kept interrupting me. When I began discussing my objections, Pastor Ivey interrupted me and said, "If you are going to say that you need a lawyer to represent you at this point, we can stop everything right now." I told him that that was not my objection. He also said that if I was going to say that the judicature had to prepare a written statement of facts, he has already checked with the Presbytery and that the judicature was not required to do that because the current proceedings were under Chapter V and not under Chapter III of the Book of Church Order. Not only such an interpretation is contrary to the express requirements of Chapter V.1, but according to that logic, an accused may not raise objections concerning "the regularity of the proceedings" (Chapter IV.C.2.(a)(1)), because such objections are only allowed under Chapter IV and not under Chapter V, or the judicature may not be able to determine whether an offense has been committed or whether the offense is serious enough to warrant a censure, because those determinations are made in Chapter III, not V.

Further, violations of proper decorum due in solemn judicial proceedings did not end with inviting me to the judicial proceedings in a misleading manner and then inappropriately and prematurely informing my wife about the censure without the judicature's considering my procedural objections, such violations continued thereafter. Instead of allowing me to finish stating my objections, Pastor Ivey stopped the meeting, saying to the elders that they needed to send me out to discuss "what was going on."

Elder Baker said, "I think we should let him at least finish." But Pastor Ivey kept saying that "That's fine if y'all want to hear him but I think we need to discuss what's going on here." Interestingly, Elder Broderick said, "*I think we all know what's going on*." I do not understand to this day what Elder Broderick meant by that, let alone the inappropriateness of such a comment during judicial proceedings when an accused is simply trying to exercise his right to object to violations by the judicature of its own rules.

Thankfully, Elder Baker allowed me to state the rest of my concerns.

All of these facts should be concerning to any member of the Church, including the ruling elders and the Presbytery as a whole, as they raise serious questions about Pastor Ivey's and Elder Broderick's intentions behind the way these proceedings were conducted. The facts not only show a series of breaches of proper decorum called for in judicial proceedings, but I believe they wreak of a personal grudge held by Pastor Ivey and Elder Broderick. Apparently, the head of the judicature can become angry and a member of the judicature can pass sarcastic comments during judicial proceedings if a member of the Church who is accused of the sin of "anger" and about to be censured from taking Communion raises any objections about violations of the Church's own rules.

The Church judicature's improperly inviting a member of the Church to judicial proceedings, breaching proper decorum of judicial proceedings, and piercing a Church member's headship over his home ought to be concerning as such actions could "seriously disturb the peace, purity, and/or unity of the church." Section 7(b), Chapter III, Book of Church Order.

IV. Failure to Follow Procedural Rules and Varying Responses About Such Failure

During the December 14 Meeting, when I shared that Chapter V.1 cross references Chapter III, Section 7.b [6], which literally requires the judicature not only to determine whether the "offense is serious enough to warrant a trial," it also requires that the judicature "shall also prepare a statement of the facts of the case, arranged by date in the form of a chronology," Pastor Ivey dismissed my objection. This omission became more egregious when the judicature added "pattern of anger" as a substantial basis for the censure without ever discussing it with me and to which I did not self-confess.

When I raised my concern regarding how I was invited to the November 19 Meeting without any notice of its nature, which meeting had now transformed from an apparent Matthew 18 process to an official judicial proceeding, Pastor Ivey responded that November 19 Meeting was an informal meeting. There are two problems with that answer. If the November 19 Meeting was not a formal/official meeting, the Session conducted official judicial business in an unofficial meeting by acting as a judicature, obtaining a confession from a member of the Church, and then using it to pronounce an official judicial censure. If the November 19 Meeting was a formal judicial meeting, then the judicature failed to formally provide a notice of its nature.

The manner in which I was being invited to the December 14 Meeting was even more concerning because, by that time, the Session, acting as a judicature, had deliberated on a censure without providing notice to me, and was inviting me to a "meeting," which only the judicature knew was a judicial proceeding (see discussion above). If the November 19 Meeting was not formal, at least December 14 was formal. Yet, the judicature not only failed to provide any notice, but withheld that information until it appeared that I may not bring my wife or attend the "meeting."

When I raised concern that the Session did not follow Matthew 18 process required by the rules before bringing a charge (Chapter III. Section 5), Pastor Ivey said the Session did not have to go through Matthew 18 process because that process is for personal private offenses. But my sins were not personal private and, as such, Matthew 18 process was not required. However, in the next meeting, *his answer changed*.

As to my objection to the new charge of "pattern of anger," which the Session never discussed with me and to which I did not self-confess, but which became a substantial basis of the censure and the sentence, Pastor Ivey said that *he and Elder Broderick had observed my "pattern of anger" in the past*. I asked them if they had ever talked to me about my alleged "pattern of anger," or ever engaged in Matthew 18 process with me. No one gave any answer. However, I do recall the instance Pastor Ivey may have been referring to in which Elder Broderick had observed my alleged "pattern of anger." If that instance is evidence of my alleged "pattern of anger," then their claims about not being personally offended are not genuine. A solemn and genuine judicial proceeding would have required a personally offended judge to recuse himself from presiding over the proceedings.

At the end of the December 14 Meeting, Elder Baker asked me if I could provide them a written statement of my objections. I agreed and, on December 22, 2022, sent a formal letter ("December 22 Letter", see Exhibit E) raising some of my concerns and clearly stating my intention to appeal their decision to the higher judicature. The objections raised in that letter are incorporated by reference in this complaint.

After I sent the December 22 Letter, the judicature invited me to another meeting on January 11, 2023 ("January 11 Meeting"). Pastor Ivey and Elder Broderick were present

in person, Elder Hoven was available via a video call, and Elder Baker was not in attendance. Pastor Ivey went through and dismissed each objection raised in my December 22 Letter, except stating that they could have conducted the November 19 Meeting in a different way.

Some of Pastor Ivey's responses about my objections are noteworthy. He again stated that the judicature was not required to prepare a written statement about the charge because the current proceedings were under Chapter V, not Chapter III, disregarding the fact that Chapter V specifically cross references Chapter III, Section 7.b.[6].

As to the requirement of exhausting Matthew 18 process, about which he had earlier stated that the judicature was not required to follow Matthew 18 process as my sins were not personal private, this time he said that the judicature was considering all the times he or any other elder had met my wife and me regarding marital counseling as Matthew 18 process. Since my wife and I got married, and prior to the events of November 18, 2022, which led to the current judicial proceedings, we have called Pastor Ivey to our home many times to help us improve our marriage and resolve our disagreements. Further, prior to the events of November 18, 2022, my wife and I have also met a few times with Elder Broderick and his wife as friends to help us with our marriage. According to Pastor Ivey, all those times were now a part of Matthew 18 process and used in the current judicial proceedings.

As to the "pattern of anger," in addition to Elder Broderick's and Pastor Ivey's allegedly "observing" my "pattern of anger," which Pastor Ivey mentioned in the December 14 Meeting, but never discussed with me or provided facts relied upon in written form (Chapter III.3; Chapter V.1(cf. Chapter III, 7.b (6)), this time he further stated that the judicature had considered how I had talked about my wife in the past in determining whether the censure was warranted. As stated above, I have called Pastor Ivey many times seeking help with my marriage. Pastor Ivey has encouraged my wife and me to seek biblical counsel from him. Pastor Ivey has further discouraged us from seeking professional counselling for our marriage. In order for us to seek his counsel, we both told him facts leading to our marital disagreements. He himself has always inquired about those facts in order to understand our disagreements. Now he is using those instances to justify the censure against me. Moreover, I am being informed about it after the fact and was never warned that, if my wife and I tell him about our marital difficulties, he might one day use them to accuse us of talking "badly" about each other.

Members of a church seek help from their pastors or elders believing that church is a safe and right place for seeking wise counsel. If pastors and elders can use any conversation they have with a member of the church at any time in a later official judicial proceeding, then church members cannot ever safely seek their advice.

As to my objection about sharing my November 20 Letter with the ruling elders without my permission, Pastor Ivey said: "I have never promised absolute confidentiality either to you or to any other member of the Church." He added: "I am a mandatory reporter." This ought to be concerning to Church members. While this is not even legally correct in the context of this situation as this is not a matter of "mandatory reporting," at the very least, Church members should be informed about the pastor's personal interpretation of "confidentiality," which church members rightly assume is a part and parcel of a pastor's office.

At the end of the January 11 Meeting, Pastor Ivey asked me if I was willing to submit to the censure, the original requirements of receiving marital counsel from the elders, a

new requirement of apologizing *again* to my wife in front of at least two (2) elders, and a another requirement of telling my wife what I had said to Pastor Ivey in a heat of moment on the phone (i.e., the use of profanity and the word divorce) and apologizing to her for it even though that conversation was between Pastor Ivey and me and I had already repented of it, and telling my wife would not serve any good purpose other than to cause more resentment. I told the judicature that I needed time to think about all of it and would respond accordingly.

At the end of the January 11 Meeting, Pastor Ivey also apologized for being "angry" and being "out of line" during the December 14 Meeting.

The above are procedural and ethical errors are facially glaring. What is not obvious is how the judicature concluded that a censure is warranted under the facts of this case or the sentence of suspending me from the Lord's Supper for at least six (6) months is appropriate.

The Book of Church Order allows trials and censures for very specific offenses. A cursory reading of the rules shows that only offenses that warrant a trial warrant a censure. In this case, "[a]n offense which is serious enough to warrant a trial [or a censure (Chapter V.1)] is . . . an offense in the area of conduct and practice which seriously disturbs the peace, purity, and/or unity of the church . . . ." (Chapter III.7.b). The judicature considered my abruptly walking out of the November 18 Meeting an act of "provocation" against my wife and sufficient enough to become a triable offense.

However, it apparently disregarded the fact that any human being who is forcibly detained in a room by a spouse (for the second time) and is threatened with possible infidelity could justifiably become angry. In the judicature's opinion, walking out of a meeting is a sufficient provocation, but those actions are not.

If the Book of Church Order allows initiating judicial proceedings against Church members for the use of profanity, or abruptly walking out of a meeting, or even saying something they don't mean in a heated marital dispute, and further allows inappropriately using marital information shared in good faith with pastors and elders in later judicial proceedings, then every member of the Church would be on trial and no one should be able to take Communion—a sacrament for sinners.

V. Decision to Rescind the Censure

On January 12, 2023, Pastor Ivey informed me that the Session had formally rescinded its decision to pronounce a censure against me. (See Exhibit F). I informed Pastor Ivey that I was confused since he had asked me during the January 11 Meeting if I was willing to submit to the censure. Pastor Ivey invited me to another meeting to discuss that.

VI. Decision to Resign from Church Membership

Since the judicature was persistently in denial of breaching any ethical or procedural rules, I contemplated on filing a Complaint but decided not to file one in order to avoid the hassle of going up the chain with the Complaint. Instead, I sent a letter of my resignation from Church membership on January 25, 2023. (See Exhibit G). I did so because, based on the above facts and numerous breaches of trust, I did not believe that the elders could treat me fairly, and I did not want to get into legal battles with them.

But the judicature did not let it go.

On January 26, 2023, Pastor Ivey responded that "while the Session determined to rescind its decision to pronounce censure against you, we did so only because we came to understand that you were no longer willing to come as your own accuser. We do not believe the matter has been resolved. It is our judgment that such resolution is necessary before we can discuss transferring your membership to another church." (See Exhibit H). The email further stated that if I unilaterally leave the church, the elders will have to determine whether to erase my name from the rolls or to institute judicial process against me. (See Exhibit H). Pastor Ivey, copied Mr. John Nyman, who is neither a member of the Church, nor a ruling elder. When I did not respond to this email, the Session summoned my wife and me to a meeting. (See Exhibit I). Inexplicably, Pastor Ivey copied Mr. John Nyman on this email too.

Note that in my December 22 Letter, I informed the judicature that I would appeal the censure to the higher judicature. Instead of allowing me to appeal, the judicature rescinded the censure and, nonetheless, considers the matter open, claiming that the decision to rescind the censure was because the judicature came to understand that I was no longer willing to come as my own accuser. And now, the judicature is threatening to use it as a basis for instituting judicial process against me for leaving the Church.

VII. Breach of Confidentiality Regarding the Censure

Moreover, the original censure, even if pronounced, was supposed to be confidential between the elders, my wife, and me. But the judicature also shared the news of the censure with Mr. John Nyman (mentioned above) and Ms. Linda Nolan (a member of the Church).

Request

Because of the multiple violations of the rules of ethics and procedure, inviting me to judicial proceedings without notice, conducting the proceedings in a misleading way, breaching proper decorum due in judicial proceedings, piercing my Biblical headship over my family, informing Church members and others about the censure, and yet threatening to initiate judicial proceedings despite many violations of its own rules, I request that the Session formally apologize in writing for the above referenced errors:

(1) The Session apologize for inappropriately informing my wife about the censure before it was finalized;

(2) The Session apologize for informing Mr. John Nyman and Ms. Linda Nolan about the censure or any related matters;

(3) The Session send a copy of the written apology to everyone whom the Session has informed about the censure or any related matters;

(4) The Session disclose the names of the persons who are aware of the contents of my November 20 Letter;

(5) The Session provide assurance that each copy, whether electronic or otherwise, of my November 20 Letter is destroyed and/or deleted and provide further assurance that its contents will not be shared with anyone else henceforth; and

(6) The Session also send a copy of the apology to each person aware of the contents of my November 20 Letter.

If I do not receive a written apology by March 8, 2023, I will begin consultations with my attorney for legal recourse.

I look forward to your response. Until then, it is with best regard that I remain

Sincerely yours,
Shaheryar Gill

Complaint 6

To Hank L. Belfield, Stated Clerk of the General Assembly:

And now, this twenty-seventh day of November, A.D. 2023, comes the Session of Calvary OPC (Schenectady, NY) and appeals the judgment of the Presbytery of New York & New England in the case of our enclosed complaint against the Presbytery's action taken on July 18, 2023, in failing to dismiss charges against the Rev. Thomas Trouwborst. Our purpose here is to bring this complaint for adjudication by the 2024 General Assembly of the OPC. Our complaint and two supporting addenda are attached.

In bringing this complaint we further note that actions which we cannot foresee in a certain judicial process may render major issues moot. The complainants (the Session of Calvary OPC with interests that overlap those of the party accused) bring this matter forward on appeal at this time to preserve our right of appeal in this matter and because the injurious negligence of Presbytery in this matter, as well as others, may call for special remedies such as visitation and instruction by the General Assembly. Notwithstanding, we are prepared to withdraw this appeal if the interest of the church calls for it.

Moreover, this appeal is in addition to the appeal regarding three other complaints we submitted to you on May 1, 2023. As stated at that time, the Session of Calvary OPC will make every effort to furnish a spokesman for the complaints on appeal but requests that if circumstances impede this effort, that the General Assembly seek to furnish a spokesman to represent them in these matters.

Charles Powers, Clerk, on behalf of Calvary OPC Session (Schenectady, NY), Appellant

Complaint

To James La Belle, Clerk of the Presbytery of New York and New England (hereinafter "PNY&NE") of the Orthodox Presbyterian Church (hereinafter "OPC"):

And now, this 10th day of October, 2023, comes the session of Calvary Orthodox Presbyterian Church (hereinafter "COPC"), Schenectady, NY, and complains against the PNY&NE's actions on July 18, 2023, in failing to dismiss charges against the COPC's pastor, Rev. Thomas Trouwborst, which were filed more than two years after commission of the alleged offense, despite wholly inadequate evidence of "unavoidable impediments" to earlier filing of said charges (*Book of Discipline* III.2) – in fact, with no evidence beyond *mere undocumented assertions* by the accusers.

In bringing this complaint, the session of COPC affirms that they believe the PNY&NE has erred, and that this error is serious; that they have tried to understand the PNY&NE's point of view; that its members have seriously examined, in prayer before the Lord, their willingness to be in subjection to their brothers in Christ; and that they have made a serious effort to correct the error short of entering a complaint.

The substance of the COPC session's complaint is that, by failing to dismiss charges filed more than two years after commission of the alleged offense, despite *the accusers' failure to document any evidence of "unavoidable impediments" that would justify such non-compliance with the two-year statute of limitation,* the PNY&NE not only violated constitutional standards to which its members have subscribed, but did so with extreme prejudice to the rights and privileges of the accused.

In support of this complaint, the COPC session sets forth the following grounds:

1. The only constitutional warrant for waiving the two-year statute of limitations in *BD* III.2 is the existence of unavoidable impediments. "Unavoidable" is not synonymous with "difficult." While exactly what constitutes an "unavoidable impediment" has been debated, it has been clearly understood that if "unavoidable impediments" are to be the basis for not bringing a charge within the two-year statutory limit, then the judicatory must properly document what those "unavoidable impediments" were, supplying clear reasons for allowing a charge that lies outside the two-year limit. In the words of Dr. Alan Strange: "Too narrow construction of the statute of limitations may be detrimental to justice and mercy and . . . a greater leeway may be taken by a judicatory *as long as it properly documents the reasons* for allowing a charge(s) that lies outside the two-year statute of limitations" (https://opc.org/os.html?article_id=1006, emphasis added).

   What this means is that, to dispense with the constitutional two-year time limit, there must be an *affirmative finding*, based on something documented and verifiable in the record, that the accused experienced (1) "impediments" that were (2) "unavoidable." It is not the burden of the accused to show why the two-year limit should apply (essentially requiring proof of a negative); the burden lies on the accusers to demonstrate that it should not.

2. In this case, the PNY&NE has not required the accusers to substantiate in any way their claims that "ignorance," "fear," "disability," and/or "psychological trauma" unavoidably impeded them from bringing timely charges. The accusers' unilateral and self-serving – not to mention undefined – assertion of "trauma" does not establish a prima facie case of "impediments," which the accused must now try to refute with evidence of his own. Some of the specifications of some of the charges go back 20 years, as allegations from as far back as 2003 have been permitted to be raised. Where, in all of this, is documented evidence of impediments that unavoidably impeded earlier charges? If all of the accusers had required inpatient treatment for the last decade or two, that would presumptively constitute "unavoidable impediments." Or if (to use a hypothetical outside the current case) charges had been brought concerning domestic abuse by the pastor, in which a member of his family was threatened or physically abused, that too would be presumptive trauma that impeded bringing a charge. Nothing of this sort has been alleged by the current accusers.

   As noted above, the PNY&NE must start in every case with a presumption that the two- year time bar applies, and if the accusers claim that it should not, *they* must come forward with documented evidence (not mere self-serving assertions that have the same probative value as a mere allegation) that warrants the extraordinary step of dispensing with the time bar. No such evidence exists anywhere in the record of this case. Therefore, the time bar may not be dispensed with.

3. Not only has the PNY&NE not required the accusers to substantiate their assertions of trauma and harm constituting "unavoidable impediments," it has not required any corroborating testimony or evidence to this effect. "Trauma" has been claimed without any clinical professional weighing in on the matter, and thus significant fuzziness remains as to what that term entails. In fact, when directly questioned, members of the PNY&NE's preliminary investigation committee admitted that, in reviewing the accusers' charges, they had no working definition of "trauma," and simply listened to what they were told by the accusers.

4. Most troubling, the PNY&NE has failed to give the accused even close to adequate time

to present counter-evidence to the accusers' claims: he was given a mere 10 days (in the midst of full pastoral ministry) to respond to the PIC's request to provide documentation and to sort through 20 years of his own records, and to produce evidence that the accusers were not, in fact, so, "ignorant" or "disabled" or "psychologically traumatized" that they were unavoidably impeded from bringing charges.

5. To more substantively challenge the accusers' claims of "unavoidable impediments," accusers may not claim that "ignorance" was an "unavoidable impediment" to bringing timely charges against a pastor, if he openly advised them regarding the possibility of bringing charges, and/or they had the resources of other ministers and elders to call upon.

   On various occasions, Pastor Trouwborst clearly told certain accusers of the availability of judicial process. Furthermore, at least Ms. Caroline McKuen and Ms. Nia Bailey had direct help and counsel available to them from other OPC ministers and/or elders.

   In the case of Ms. McKuen, who has taken a leading role on behalf of her fellow- accusers, there is a great deal of evidence that she fully understood OPC judicial process, and was fully capable of initiating it, years before she filed charges in April 2023 (see Addendum A attached hereto).

   To give only a few examples, on October 28, 2015, Pastor Trouwborst emailed Ms. McKuen, specifically advising her as follows: "if a minister or elder has been unfaithful, members have the right to bring such concerns before the Session and potentially the Presbytery." This was in response to an email from Ms. McKuen entitled, "Filing a complaint," in which she stated: "By next Monday I need some kind of answer – either you repent (and I mean genuine repentance, not angry, fuming concession of a few 'mistakes') or I'm filing a complaint. I love you, my brother."

   Three years later, on November 20, 2018, in the context of discussing concerns about how the COPC session had handled matters with respect to her marriage, Ms. McKuen emailed the pastor: "I admire and care about you very much, and I am extremely reluctant to file a complaint that may damage you or Calvary OPC." This clearly shows that she knew judicial process was available to her, and had a relationship with the COPC's session and Pastor Trouwborst such that she didn't want to cause damage to them (hardly the sort of posture one would expect from someone "traumatized" by her spiritual overseers). The next day, on November 21, 2018, she reiterated: "I would very much like to avoid filing a complaint." At this very same time, she unilaterally reached out to two members of the PNY&NE, and in her communication, discussed the possibility of her directly contacting the Ministerial Relations Committee of the PNY&NE, again demonstrating her familiarity with presbyterial process, and her willingness and ability to avail herself of it.

6. To further substantively challenge the accusers' claims, the emotional turmoil of a troubled marriage does not, *ipso facto*, constitute a level of trauma that would prevent a spouse from bringing a charge against a pastor who counseled that marriage. For the trauma in such a case to unavoidably impede bringing charges *against the pastor*, there must be evidence of some particular trauma that directly impeded the accuser's ability to bring charges *against the pastor*. No such evidence has been offered by the accusers in the current proceedings. In fact, the record of this case abundantly establishes that the accusers were not unavoidably impeded from approaching Pastor Trouwborst or pursuing judicial process against him, because it shows the accusers openly stating that Pastor Trouwborst faithfully ministered to them and did them much good.

   For example, it is entirely unsurprising that Ms. McKuen was hesitant to bring a complaint or other judicial process against Pastor Trouwborst, given he had for years

been one of her primary helpers in dealing with a number of very difficult personal matters. For example, as early as August 2006, she admitted to Pastor Trouwborst that she had had emotionally troubling impulses over many years. In August 2008, she reiterated this to him, and expressed thanks for his direct counsel to her in this regard . In February 2015, she specifically identified a number of traits that made him a capable minister to her when she was (in her own words) "three-sheets-to-the-wind" with emotional difficulties from things in her past . On June 18, 2015, she wrote to him: "I could list off a hundred ways that you have helped. . . . But I owe it to you that I am mentally strong enough to even consider divorcing my husband. That is an ironic thing to say to one's pastor. But I was so crushed . . . before I knew you that I could never have been alone. Now I am much stronger mentally than I used to be. I owe that to you". A year later, on August 8, 2016, she wrote: "Really, with all my heart, thank you for being our pastor for the past 12 years. You are the best. . . . It is truly an honor to know you, Tom, and you've never once made me ashamed to say you are my pastor. Thank you for being faithful to God and to your calling". Even as late as December 27, 2020, after worshiping at Calvary OPC and fellowshipping at the Trouwborst home, she wrote: "Tom, I had such a truly delightful time today – at church and at your home. Thank you so much. Seeing Kevin has been wonderful too. He clearly enjoys being with me and with his sister, and he loved visiting Calvary too. Please pray for wisdom still in sorting all that out. I worry a lot about Kevin. . . . It was very good to see you, and I wish I didn't have to go. But thank you for a lovely time." And on April 18, 2021, she wrote: "Hi, Tom. It was great to see you and everyone today! . . . We really enjoyed the visit." There are many other such affirming communications from her toward Pastor Trouwborst over the years (cf. Addendum A).

This evidence flatly contradicts Ms. McKuen's claim that she was unavoidably impeded from approaching Pastor Trouwborst or pursuing judicial process against him. She regularly approached him, over years, with her troubles and concerns, and she openly states that he was instrumental in helping her cope with her troubles, and responsive to her concerns. Moreover, she clearly knew judicial process against a pastor was possible, and how to proceed with it; she even speaks of this many years before ultimately deciding to bring the current charges.

7. The remedial purpose of church discipline is entirely undermined when the rules of due process and fair dealing, as set forth in the OPC's *Book of Discipline*, are ignored. This is not a technicality regarding the two-year statute of limitations. To ignore this step of judicial process, or to make it wildly elastic in connection with undefined terms like "trauma," empowers disaffected accusers to reach back into distant time where memories have faded, and conversations with their contexts have been forgotten. Exculpatory circumstances and evidence may have been lost, while the raising of old grievances may be selectively picked to create the impression of a pattern of abuse. This opposes the gospel emphasis on forgiveness, not harboring bitterness, and confronting sin or offense in a timely way.

In bringing this complaint, the complainants recognize that the PNY&NE is currently engaged in a preliminary investigation of the charges against Pastor Trouwborst. In the interests of expediting resolution of those charges, the complainants request that this complaint be given priority over the preliminary investigation, as it may resolve certain issues under review in said investigation.

Amends sought:

1. That the PNY&NE dismiss every specification in the currently pending charges that relies on events two or more years prior to the filing of charges on April 11, 2023; and
2. That the PNY&NE direct its preliminary investigation committee to reevaluate the remaining charges and their formulation in light of the substance of this complaint.

Charles Powers
Clerk of Session

Date: October 10, 2023

On behalf of the Session of Calvary Orthodox Presbyterian Church (Schenectady, NY)
Complainant

Complaint 7

To Rev. Hank Belfield, Clerk of 90th General Assembly:

And now, this 22nd day of April, A.D. 2024, comes Robert Bradley, et. al and appeals from the decision of the Presbytery of the Southeast on the enclosed complaint and appeal of Robert Bradley, et. al against actions of the Session of Faith Orthodox Presbyterian Church and the Presbytery of the Southeast, in order to bring that appeal to General Assembly for adjudication.

It is our belief that the Presbytery of the Southeast erred by not dealing with the substance of the complaint. That is, the Faith session's position being out of accord with the teachings of Scripture, the lack of wisdom in adopting such a position, the contradiction to the OPC's constitution, and disruption to the unity of the denomination. No rationale for denying the appeal was provided in the Presbytery minutes.

Robert Bradley and Family; Ryan Morris and Family, Appellants

April 22, 2024

To Matt Figura, Clerk of Session for Faith Orthodox Presbyterian Church, Silverpoint, Tennessee:

And now this 6th Day of February 2023, comes Robert Bradley, et. al. and complains against the action of the Session of Faith Presbyterian Church in connection with the unofficial congregational meeting held on 11 December 2022. In particular, this complaint is in reference to the Session's adoption of a new requirement for church membership as laid out in the document entitled, "Faith OPC Session's Position on Baptism of Children & Membership." Such document is incorporated herein as Exhibit 1, and is summarized in the Position and Summary Reason stated below:

> "The Position: The Session has developed the conviction that it should not admit into membership any who are unwilling to give the sign of covenant baptism to their children."
>
> "The Summary Reason: The Word of God clearly defines the visible church (the church on earth) as made up of believers and their children. Since the time of Abraham children have been given the covenant sign. In the Old Testament, this sign was circumcision, in the New it is baptism. The New Testament gives the church no reason to change this God-appointed practice of giving the sign to the children of believers, in fact, Act 2:38f. explicitly repeats the Old Testament pattern, "The promise is for *you and your children*…" The Session can't, in good conscience, redefine the visible expression of the church at Faith by allowing a practice that contradicts God's own definition of the church on earth."

In bringing this complaint, we affirm that we believe that the session has erred by forbidding membership to professing believers who are not yet convinced of infant baptism, and that this error is serious; that we have tried to understand the session'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 this

complaint. Throughout this document, we will use the term "covenant baptism" to refer to and include what is commonly referred to as infant baptism. In support of this complaint, we set forth the following grounds:

1. Membership in the visible church is a statement that the individual member is united to the Body of Christ, is a believer in the Lord and Savior, Jesus Christ, and is identified with Him and His people. Those outside the Church are those who are excluded from the Body of Christ and are identified as unbelievers. Membership in the covenant community (the church) is an imperative to those who claim the name of Christ (John 10:14–16, 27) and outside the church, "there is no ordinary possibility of salvation (WCF 25:2, Acts 2:47).

   Denying membership in the church is a statement that the individual seeking membership is either not one of the Lord's sheep, or is living in such a manner that, while they might claim to be one of His sheep, they are not acting/living as such. Although the Session states that they are in no way "saying (or implying) that our Baptist brothers are unbelievers", that is exactly what the Session's position boldly proclaims to individuals being excluded, and to the watching world. Exclusion from the covenant community is reserved for those who are unbelievers, or whose consistent conduct contradicts their profession of faith. (Matthew 18:15–18; Titus 3:10) Excluding professing, faithful individuals from the local body of Christ because they are not yet convinced of the necessity of covenant baptism for their children is in effect preemptive excommunication.

   The Apostle John is explicit as to the grave error of excluding professing believers from the church corporate. He calls out, by name Diotrephes, likely a gentile pastor or leader within the church, for refusing to accept into fellowship other believers and even forbidding others who sought to welcome these fellow Christians from doing so (III John 9, 10). Matthew Henry's Commentary summarizes the warning exceptionally well, where we read these words: "The pastor is not at absolute liberty, or lord over God's heritage…Church-power and church-censures are often abused. Many are cast out of the church who should be received there with satisfaction and welcome. But woe to those who cast out the brethren whom the Lord Christ will take into his own communion and kingdom!"

2. The sacraments are reserved for administration within the Church, and participation is for those who are members in the visible covenant community. It is the current practice of the Session to permit Baptists who are members of other local churches, and/or who are regularly attending Faith, to participate in the Lord's Supper. However, the Session's newly adopted position is (blessedly) inconsistent and is out of accord with the practice of permitting other believers to participate in the Lord's Supper. There is an explicit link between being within the visible covenant community (church membership), participation in the Lord's Supper, and the keys to the kingdom. (Matthew 18:15–18) If failure to baptize children is a sin of such grave consequence as to require church discipline leading up to and including excommunication, as is the contention of the Faith session, then Baptists and others who do not practice covenant baptism, must be excluded from the Lord's Supper, and cannot be called brothers in Christ, as they are (by the Session's definition), in unrepentant sin. To practice otherwise negates the very position espoused.

   An attempted refutation of this unbreakable link between visible membership in the covenant community through church members, the Lord's Supper and the keys to the kingdom, is through fencing the Lord's Table. That is, it is the session's position that, by fencing the Table and issuing words of warning, the proper observance of the sacrament

is the responsibility of the individual who must examine himself to see whether he be in Christ, and in fellowship with the body (I Cor. 11:27–32).

A consistent application of this (biblical) approach is also appropriate for the sacrament of baptism. The church must faithfully proclaim the covenant of grace, and the importance of applying the sign of baptism to believing households, but allow for the work of the Holy Spirit and conscience to lead individuals to embrace covenant baptism.

3. The session's new position is in contradiction to the principles of Romans 14, where the Roman church is commanded to "accept the one who is weak in faith." The role of the church is to feed the sheep, and grow the congregation's spiritual maturity over time, relying on the work of the Holy Spirit, so that they can eat the solid food of the word. (I Cor 3:2, Heb 5:13) Excluding from membership those who are babes in Christ, or who may have weakness in their faith/understanding is contrary to the commands of Scripture. These are the very ones whom the church must welcome, as the church is commanded to feed the sheep and help them grow in maturity (Mark 2:17; John 21:17; Eph 4:12,13; I Peter 2:2,3). As long as those who are not baptizing their children are not in rebellion, but rather are acting in an attempt to be faithful to the Lord and His word, as they understand it, they should be welcomed into membership and fellowship and taught the truth and beauty of the covenant.

   The attempted refutation of this position espoused by the Faith session is that individuals who do not hold to covenant baptism must seek membership in another church. This is also in direct contradiction of the biblical principles addressed, above. Imagine what would have happened if the Apostle Paul had taken this approach when Peter began withdrawing himself from eating with the Gentiles (Gal 2:11–14): While there is a critical difference in the situations (in that Peter's hypocrisy was undermining the primary doctrine of justification), there are similarities. Using the session's position, if Paul saw believing Jews separating from Gentiles in the churches where he was serving (for whatever reason), he should just send them down the street to Peter's church, where their beliefs would more closely align with the teaching there. No, the proper response is to take every opportunity to see that brothers who have beliefs that we believe are not fully aligned with Scripture are taught, instructed and prayed for diligently.

4. The session's position is solely focused on external practice, rather than on the foundational issues of the heart/belief. The Session's explicit statement is that membership is open to those who are opposed to covenant baptism, so long as they do not currently have unbaptized young children in the home. (See the question in the Session's paper, "*May professing believers who believe the Baptist position be permitted to join Faith if they don't have children in their home that they refuse to baptize*?") Sin begins in the heart/mind and flows outward (Luke 6:45), and is not merely isolated to action, (Ex 20:17; Mt 5:22, 28) as the current position teaches. The position places a soothing balm over unbelief, providing absolution so long as practice does not follow doctrine.

   The believer must bring "*every thought* captive to the obedience of Christ" (2 Cor 10:5) Whenever our thoughts are not aligned with Scripture we are in sin. For the session to ignore the error in doctrine is to ignore the root sin that, apart from opportunity (having young children in the home) would result in the action that (in the session's opinion) is a sin worthy of excommunication and being deemed an unbeliever.

5. The Session's position is, "The Session can't, in good conscience, redefine the visible expression of the church at Faith by allowing a practice that contradicts God's own definition of the church on earth." By adopting the new position, the Session is doing the

very thing they claim to oppose. There is no disagreement within the broader church that baptized believers should be members of the church. Our Baptist brothers wrongfully exclude their covenant children from church membership by denying them baptism. The Faith Session commits the same error in mirror image. The session is redefining the church to exclude baptized believers. No such position can be supported by Scripture, and in fact, quite the opposite is true.

In Acts, we have recorded Stephen's sermon, wherein he recounts God's gracious dealings with the Israelites and their repeated sin. It is interesting to note that Stephen, while recounting Moses' ministry to the Israelites throughout their wanderings says, "This is the one who was in the assembly in the wilderness…" (NASB Acts 7:38). The word translated from the Greek as "assembly" is ekklesia, which is also translated "church." We know from Joshua 5:5 that the children who were born in the wilderness had not received the sign of circumcision. And yet, Stephen, under the inspiration of the Holy Spirit, refers to the uncircumcised nation of Israel as the ekklesia, the church. The sign of circumcision did not make the Israelites God's Old Testament church. Rather it was a sign of the reality that they were, in fact, God's covenant people, despite their failures. There can be no doubt that Stephen's definition of the church in His sermon is correct. God Himself, through Stephen, names/defines the uncircumcised generation as His church.

In Genesis 17:14, God states that, "an uncircumcised male, one who is not circumcised in the flesh of his foreskin, *that* person shall be cut off from his people; *he* has broken my covenant." (NASB) [emphasis added] Here the demands of the gospel are beautifully laid out before us. First, it is the uncircumcised whom God will "cut off," not the parents. Second, it is the individual who must lay hold by faith of the covenant promise of the Messiah for *himself*, just as those in the New Testament era must, by faith, embrace Christ Jesus. We are not saved by the faith of our parents, nor by their baptizing us as infants. Rather, we are saved as individuals by grace alone, through faith alone, in Christ alone. The same is true of the sign of baptism. Yes, we are commanded to baptize our children, and failure to do so is sin. Being baptized is not enough. We are commanded to believe, and our children are commanded to believe in order to receive by faith the washing and remission that is symbolized in baptism.

6. The Session's position oversteps their jurisdictional authority, arrogating to themselves authority that is reserved for heads of households. The family is the foundational institution for the advancement of God's kingdom, (Gen. 2:18–24; 3:14–20; Prov. 22:6, 15; 29:15), and is to be aided and supported through the ministry of the church. It is the responsibility of heads of households to see that their children are given the sign of the covenant and brought up in the nurture and admonition of the Lord. (Ex. 12:44–48; Dt. 6:4–9; 17:9; Luke 1:59; 2:27; Eph 6:4; Col 3:18–21) The role of the church is to help equip the saints through the ministry of the Word and administration of the sacraments. (Mt 28:19–20; I Cor. 12:28; Eph 4:12,13) The church is to lead the flock, as the Good Shepherd, not coerce or drive the flock (Acts 20:27–28; I Peter 5:1–4).
7. A factor that is undoubtedly influencing the session's newly adopted position, is an incorrect understanding of what baptism is. At least a portion of the session holds that individuals (children) are effectually brought into the covenant by means of baptism. Put another way, in the view of some on the Faith session, children of believers are not covenant children at all apart from the work of baptism.

Such a sacerdotal belief confuses the sign and the thing signified, and can only lead

to a hard and fast requirement that children of believers must be baptized, else these children live outside the covenant. However, this erroneous belief is contrary to the clear teachings of Scripture (Gen 12:1–3; 15:18; 17:1–27; Josh 5:2–9; Acts 7:38; I Cor 7:14) and to our subordinate standards in the Westminster Confession of Faith as outlined in XXVII. Children are to receive the sign of the covenant (baptism) because they are entitled to it by virtue of their being covenant children through God's sovereign grace and promise to believers and their children. Praise be to God that His covenant mercies are poured out upon HIS covenant children and are not dependent upon our works, weak, frail and imperfect as they are! (Heb 6:13–20)

8. The newly adopted position elevates ecclesiology as the trump doctrine to which all other doctrines are subordinate. The question was explicitly asked and directly answered in the meeting on December 11th, 2022. Particularly, the inquiry was put along the lines of, "If a family agrees with 24 out of 25 doctrines to which Faith OPC subscribes, but fails to agree on one of those doctrines, that being covenant baptism, then that family is not welcome as a member at Faith?" To which the unhesitating answer was supplied, "That is correct." I will not, again here, recite the numerous Scripture references and other documents citing the biblical requirements for admission into the visible church.
9. The session's position creates disunity and division within the OPC due to unlike practice. The Faith Session's position declares that the OPC as a denomination, and individual churches within the fellowship has/have redefined the church (refer to the Summary Position). The denomination does not establish covenant baptism as requirement for membership, and therefore, by the Session's statement, has redefined God's church. Further, the Session's position maintains that individual OPC churches that permit Baptists as members have also redefined Christ's church.

   Another area of departure from like practice to the rest of the OPC, are the criteria for membership imposed by the Faith session relative to the broader OPC. Book of Discipline II, B.2.d. lays out the foundational, biblical requirements for admittance to the covenant community through confession of faith: faith in Christ, reliance on Christ's work of salvation, and a life consistent with the profession (John 3:15–16, 5:24, John 8:31, Acts 5:14, 15:11, Romans 10:9–13, Gal 3:22, etc.) The position is further supported in the Directory for Public Worship Chapter IV A.3., where the requirements for admission to membership includes an examination to, "ascertain that he possesses the doctrinal knowledge requisite for *saving faith* in the Lord Jesus Christ…" [emphasis added] Adding additional doctrinal/confessional subscription tests for membership fall outside the practice of the OPC. And much more critically, such goes beyond that which the Scriptures themselves require for admittance into the church – the family of God.

   The session's a priori position stands in contravention to, if not to the letter, certainly the spirit, of the OPC GA's 1966 decision. In that decision, the majority position of making an a priori judgment to prevent membership to those who are as yet unconvinced of covenant baptism was denied, and the status quo minority position was maintained. The motion, states, "that the admission to membership of those who cannot in good conscience present their children for baptism is a matter for *judgment* by sessions."[emphasis added] The approach being taken by Faith is not a matter of judgment, beyond a once for all decision. It removes judgment entirely from the equation on an ongoing basis. This is precisely what the GA rejected as a denominational practice.

   Additionally, under the OPC's Book of Discipline II B.2.a., transfer of membership from one OPC congregation to another is by letter of transfer and vote of reception. The

newly adopted position imperils this practice. If another OPC congregation permits the membership of those who are, as yet, unconvinced of covenant baptism, and a family sought to transfer to the Faith congregation, that family would not be permitted membership in a sister congregation of the OPC. This certainly destroys the unity, not only of the broader church, but of the OPC, as well.

The church ought to welcome, with open arms, "refugees" who are seeking truth, humbly willing to study and learn and grow in spiritual maturity by sitting under the faithful preaching and teaching of God's Word (Eph 4:1–3). At the same time, the church is right to, and must, refuse membership to those who would be "missionaries" for positions that are contrary to biblical positions of the local church. (Titus 3:10) This approach is hard, it requires wisdom, study, diligence, discipleship and yet it is the very work which God calls the leadership of His church to perform. (I Peter 5:1–5)

10. As a matter of wisdom, the newly imposed position has unnecessarily led to disruption within the church body here at Faith, for which the Session has a particular responsibility. As a practical matter, the position leaves sheep without a shepherd, or with a shepherd less equipped to shepherd the flock. In both of these cases, the Session has a heightened level of responsibility to see that professing believers in their midst are given the opportunity to remain under the faithful teaching of God's Word. (Prov. 24:11) God, in His perfect providence, brings these things about for the good of His church and for the glory of His name. To refuse the opportunity to lead God's people demonstrates a lack of love and concern for the people of God, despite verbal protestations to the contrary.

It is for these reasons that we believe that the session's position of a priori exclusion of believing brothers from the folds of membership at Faith OPC is in error, is in contradiction to the teachings of Scripture, is unwise and unprofitable, is not in compliance with the subordinate standards of the WCF, and is not of like practice with the OPC at large.

The complainants humbly and respectfully request the following relief:

1) That for the peace of Faith OPC that the Session rescind its recent adoption of a new requirement for church membership and continue its long standing practice, and we believe biblical practice as herein set forth, of receiving confessing Christians into its membership irrespective of whether or not they are willing to have their children baptized. (As long as these incoming families are in alignment with the proposed questions in Exhibit B.)
2) If the Session chooses not to rescind their action, that clear scriptural reasoning be provided for this new position.

Serving in Christ's shadow,

Robert Bradley and Family; Ryan Morris and Family

Complaint 8

Email Sent to Stated Clerk of Presbytery of the Dakotas

October 12, 2023

I am writing to you in an official capacity in your role as Clerk of the Presbytery of the Dakotas. The Session of Grace Reformed Fellowship met at a duly called meeting on October 10, 2023 and voted to appeal to the General Assembly the decision of the POD to sustain Mr. Eggli's complaint, when it voted at its Fall meeting to overturn our Session's July 11, 2023 action to ask Mr. John Harris to vote on occasion, making null and void any action in which he voted. Please consider this our notice of intention to appeal.

Our appeal will be forthcoming.

Sincerely - Philip B. Strong (Moderator /Clerk)
Grace Reformed Fellowship
Lander, Wyoming

Appeal to General Assembly of Mr. Eggli's Complaint by the Session of Grace Reformed Fellowship OPC

Summary

- The complaint on appeal, dated August 5, 2023, was filed by Mr. Alfred R. Eggli, a ruling elder, against his session, Grace Reformed Fellowship OPC, a church in Lander, Wyoming. The complaint argued that the decision of the session on July 11, 2023, to ask "ruling elder emeritus Dr. John D. Harris to resume voting in light of Form of Government XXVI, 7…" was in error. The complaint asked the session to make amends "by recognizing its decision to ask Mr. Harris to resume voting is contrary to the Form of Government and therefore out of order and invalid and all matters in which he cast the deciding vote are null and void."
- On September 12, 2023, the session denied the complaint. Mr. Eggli appealed to the Presbytery of the Dakotas.
- On September 27, 2023, the presbytery upheld the complaint, determining that the Lander Session acknowledge in its minutes "that its decision to ask Dr. Harris to resume voting on the Session is contrary to the Form of Government and therefore all his votes as a voting member of the Session since July 11, 2023, are null and void."
- In response the session determined to "cooperate with the ruling of the POD in regard to Dr. Harris while acknowledging the Session's right to appeal the decision of the POD to the General Assembly" (Lander session minutes, October 5, 2023).
- On October 12, 2023, the session filed notice of intent to appeal to the General Assembly from the decision of the Presbytery of the Dakotas. In accordance with the Book of Discipline IX, 5, the session appends these reasons to its appeal.

Background: the local church situation

Essential to understanding the complaint, its denial by the session, and the reversal by the

presbytery, is the context in which it arose. The OPC in Lander has a small session, consisting of the pastor and two active ruling elders. A ruling elder emeritus frequently met with the session. The ruling elder emeritus has been retired since February 2019. Since that time the Session has met a total of seventy-one times. Mr. Harris has been at all but six of those meetings during that time. In early February 2023 a conflict arose involving the wife of the complainant and the wife of the pastor, but the conflict soon expanded. Repeated efforts were made by the pastor and other session members to resolve the conflict throughout February, March and April without success. The complainant broadened the circle of those aware of the conflict and accused the pastor of coercion and bullying. (This brief summary avoids detail as some of these matters have become part of formal judicial process.) Efforts by the session to resolve the matter were unproductive. On April 27, 2023, the complainant requested and was granted a leave of absence from serving on the session until July 31, 2023.

On July 11, 2023, given that the active members of the session were only the pastor and one ruling elder, the session asked Dr. Harris, ruling elder emeritus, to resume voting on the session (FG 26:7). Due to the attacks on the pastor by the complainant, the session determined on the same date to seek to divest the complainant under the provisions of the Form of Government XXVI, 4.

At a called meeting of the session on July 27, the complainant defended his continuance in office. After the July 27 meeting the session sought the counsel of others, who advised the session that, given the nature of their concerns,

divestiture did not appear to be the most appropriate course to follow.. On July 29 the session rescinded its decision to divest the complainant and began the process of drawing up charges and specifications.

The complaint now on appeal,was received by the session on August 6, 2023. On September 12, 2023, the session denied the complaint (see "Response to Eggli Complaint"). The session also, however, called a special meeting of the congregation to seek their consent (which it had assumed, given Dr. Harris' long service on the session prior to retiring) to having Dr. Harris vote on the session. At its meeting on September 17, 2023, the congregation formally granted "agreement with the decision of the session to allow Mr. Harris to resume voting on the session for up to two years beginning July 11, 2023."

Following the presbytery's determination that all of Dr. Harris' actions "as a voting member of the Session since July 11, 2023 are null and void," the session, while appealing the decision to the General Assembly, has complied with the action of the presbytery. It has re-done actions in which Dr. Harris voted. He is serving as a nonvoting advisor.

The Presbytery of the Dakotas

As the judicatory to which the complaint was appealed, the Presbytery of the Dakotas, had the responsibility, not only to *be* impartial, but also to *avoid the appearance* of partiality. The session questions whether the Presbytery fulfilled that responsibility adequately.

In its report to the 88th (2022) General Assembly, the Committee to Visit the Presbytery of the Dakotas identified some aspects of the presbytery's "standard operating procedures" that seemed to it "to have the potential to exacerbate concerns over a lack of fairness, especially when the Presbytery has been so deeply divided." The list included:

> The POD does not have a standing committee for judicial matters. Judicial Advisory Committees are formed in connection with individual judicial matters that arise. Once they make their initial report to the Presbytery, their work is essentially done. When

> judicial matters stretch out over long periods of time, as has happened in recent years, a JAC is not necessarily functioning to keep abreast of developments in the case and to make further recommendations to the Presbytery. (*Minutes*, p. 372)

Although this complaint did not extend over multiple presbytery meetings, the lack of a standing Judicial Advisory Committee in this case meant that the the complaint and the session's response did not go into the hands of the committee until it was appointed by the Presbytery on September 26, the first day of the meeting, with the decision of the Presbytery on the second day, September 27 (draft *Minutes* of the September 26–27, 2023, meeting of the Presbytery of the Dakotas, Articles 75, 85, and 100). The *Minutes show that Mr. Eggli's complaint on appeal was put in the hands of the presbytery, but show no record of the Lander Session's response. At the meeting the presbytery was not given opportunity to read the response of the Lander session though a written response was presented.*

The Presbytery decided that the decision to ask Dr. Harris to vote was contrary to the Form of Government and it required the session to acknowledge that all of his votes on the session since July 11 were null and void. The Form of Government XIV, 5 begins, "The presbytery has the power to order whatever pertains to the spiritual welfare of the churches under its care, *always respecting the liberties guaranteed to the individual congregations under the constitution*" (emphasis added). In making its decision, it appears that the Presbytery failed to take into adequate consideration that it was faced with a situation in which the session, reduced in number to the pastor and one ruling elder by the leave of absence of the complainant, had recognized the need for additional counsel. Furthermore, although the leave of absence had ended by the time of the ruling of the Presbytery, the session was by then involved in judicial process with the complainant as the accused (and thus unable to vote) and was about to conduct a trial with a session consisting of only a pastor and one voting elder. Furthermore, by that time the congregation had formally indicated its willingness to have Dr. Harris vote on the session, fulfilling the consent of the congregation required in Form of Government XV, 10. Did the Presbytery adequately respect the liberties granted to the Lander congregation under the constitution? The session does not believe that any principles of Presbyterian governance nor any rights of the congregation were being violated by its actions.

Did the decision of the Presbytery evidence the kind of brotherly concern and pastoral care for a struggling church that biblical oversight would seem to require? Did the body even consider that, given the vote of the congregation, the Presbytery of the Dakotas could have served the church by formally augmenting the session with Dr. Harris? The congregation and its session not only recognized the need for assistance but acted in accord with the Form of Government. The Presbytery's focus, instead, seemed to be on something less than procedural technicalities, which in this situation supported Mr Eggli's opposition to augmentation. Contrary to the statement in the draft minutes of the September 26–27, 2023, meeting of the Presbytery (p. 2023-17, Article 100), there was no action of the Lander session or the congregation requesting a Sessional Oversight Committee to visit, although the complainant supported that action. The session felt as though their concerns were not heard, though in compliance with the presbytery's mandate they submitted to its decision to send a Sessional Oversight Committee.

Plea for resolution by GA

The session will be in prayer for the Assembly as it considers the complaint on appeal. The session hopes that the Assembly will recognize that the matter involves not only technical details of the tertiary standards, but also the atmosphere of the Presbytery of the Dakotas as well as the challenging local situation. The session is thankful for the progress reported to the 89th

General Assembly by the Committee to Visit the Presbytery of the Dakotas. But while there is progress, there is still substantial distance to cover in rebuilding trust.

The Book of Discipline IX, 6 states, "A complaint, carried by appeal to a higher judicatory, may be sustained; or, denied; or, remanded, with grounds, to the next lower judicatory." While, obviously, the session hopes that the Assembly will affirm the session's denial of the complaint, the session would plead with the Assembly to make a clear decision, and not to remand the case. The history of the past several years illustrates the inclination of the Presbytery, on occasion, to prolong judicial and quasi-judicial process. Having this matter drag on would not be helpful to the Lander session and congregation.

To Philip B. Strong, clerk of the Session of Grace Reformed Fellowship of the Orthodox Presbyterian Church:

And now, this fifth day of August A.D. 2023, comes Alfred R. Eggli and complains against the action of the Session on 11 July 2023 in connection with the Rev. Philip B. Strong and ruling elder Mr. John L. Birbari by general consent asking ruling elder emeritus Dr. John D. Harris to resume voting in light of Form of Government XXVI, 7, which states, "Nothing in this chapter shall be held to imply that when a ruling elder or deacon retires, or is retired, because of advanced age or disability, from his official position, he shall be divested of his office or prevented from performing, on occasion, the functions of that office."

In bringing this complaint I affirm that I believe that the Session has erred and that this error is serious; that I have tried to understand the Session's point of view; that I have seriously examined, in prayer before the Lord, my willingness to be in subjection to my brothers in Christ; and that I have a serious effort to correct the error short of entering a complaint.

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

1. Form of Government XXV, 7 requires that a ruling elder who has retired from active service on the Session must be elected to an additional term of service in the same congregation "in accordance with the provision of Section 2 of this chapter" and publicly installed as a ruling elder on the Session with both the elder and the congregation answering a constitutional question in order to have a vote as a member of the Session.
2. Form of Government XXVI, 1–5 addresses divesting a minister, ruling elder, or deacon from office. Section 6 makes clear that a minister who retires from his official position is not ''divested of his office or prevented from performing any of the functions of that office.'' Such a minister may still preach the word, conduct worship services, and administer the sacraments, as well as serve on committees or as a commissioner to Presbytery or the General Assembly, but he no longer occupies his former official position as the installed pastor of a local congregation and a voting member of the Session. The functions of the office of minister do not include voting on the Session, unless properly installed as pastor, elected to serve on the Session as a ruling elder, or put on the Session through Presbytery augmenting the Session.
3. Similarly, the final section of Form of Government XXVI, Section 7, makes clear that a ruling elder who retires from his official position is not ''divested of his office or prevented from performing, on occasion, the functions of that office." He is still an ordained ruling elder and may perform, on occasion, the functions of that office, such as assisting in distribution of the elements of holy communion or serving as a ruling elder commissioner to a General Assembly or serving on a committee of the Presbytery, but he no

longer occupies his former official position as an installed ruling of a local congregation and a voting member of the Session. The functions of the office of ruling elder do not include voting on the Session, unless properly elected and installed to serve on the Session as a ruling elder or put on the Session through Presbytery augmenting the Session.

4. Mr. Harris retired from active service on the Session several years ago and was designated ruling elder emeritus. He is still an ordained ruling elder and may perform, on occasion, the functions of that office, but he no longer occupies his former official position as an installed ruling elder of Grace Reformed Fellowship and is no longer a voting member of the Session.
5. In order for Mr. Harris ‘’to resume voting’’ on the Session, he must first be elected at a duly called meeting of the congregation and publicly installed as a ruling elder on the Session in one of three classes, one of which shall be elected each year (FG XXV, 2).
6. Form of Government XXVI, 7 does not permit a Session to ask a retired ruling elder ‘’to resume voting’’ on the Session any more than Form of Government XXVI, 6 gives a Session permission to ask a retired minister ‘’to resume voting’’ on the Session as though he were the installed pastor of that congregation without going through the whole process of calling and installing him as a pastor of that congregation.

I humbly ask the Session to make amends by recognizing its decision to ask Mr. Harris to resume voting is contrary to the Form of Government and therefore out of order and invalid and all matters in which he cast the deciding vote are null and void.

Alfred R. Eggli, Complainant

Date: 5 August 2023

Complaint 9

To Mr. Hank Belfield, Clerk of the General Assembly of the Orthodox Presbyterian Church:

And now, this 13th day of April, A.D. 2024, comes Mr. Michael Spangler and appeals from the decision of the Presbytery of the Southeast on the enclosed complaint of Mr. Spangler against actions of the Presbytery, in order to bring that complaint to the General Assembly for adjudication.

Michael Spangler, Appellant

Date: April 13, 2024

To Ken Montgomery, Clerk of Presbytery of the Southeast of The Orthodox Presbyterian Church:

And now, this 12th day of January, A.D. 2024, come Rev. Michael Spangler and Mr. Andrew Duggan and complain against the action of the Presbytery of the Southeast at its October 2023 stated meeting in connection with determining to contemplate divesting Rev. Michael Spangler from office without censure at its April 2024 stated meeting.

In bringing this complaint we affirm that we believe that 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.

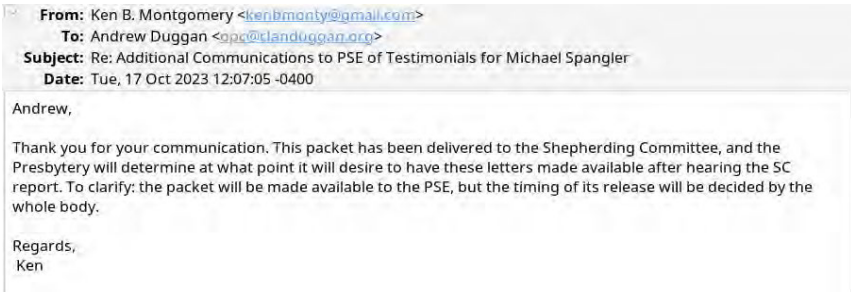
In support of this complaint we set forth the following grounds:

1. The Presbytery of the Southeast (hereafter PSE) erred in determining to contemplate divesting Mr. Spangler from office because there was already a pending administrative action of the presbytery regarding Mr. Spangler's credentials. At the presbytery's October 2022 meeting, it transferred Mr. Spangler to the Free Church of Scotland (Continuing), hereafter FCC, upon restoration from his suspension. Mr. Spangler was restored from his suspension in January 2023. The FCC's process for receiving ministers from other denominations is lengthy and given the timing of Mr. Spangler's restoration could not be reasonably completed before May of 2024. By taking this action, the PSE now has two (2) contradictory pending administrative actions regarding Mr. Spangler, and this is disorderly.
2. The PSE took this action on recommendation of the Shepherding Committee based on a letter dated September 4, 2023, from Matthew Holst, Glenn Jerrell, Peter VanDoodewaard, James Ganzevoort, and Michael Shields. The PSE erred in using this letter as a foundation for its action for the following reasons:
    1. During the debate one of the signers of the Sept 4 letter described Mr. Spangler as an "albatross" around the neck of the presbytery and the OPC. That highly offensive and prejudicial epithet raises serious question as to the motivation of not only that one signer of the September 4 letter, but casts significant doubt on the entire letter and the motivations behind it. In their own second ground they referenced 1 Tim 3:3, "not quarrelsome", but the use of this epithet more than suggests a quarrelsome

spirit on the part of at least one of the signers.

2. Ground 3 Titus 1:7 "He must not be arrogant" item "a." is mere assertion. There is nothing in the citations from the Facebook post that even suggests arrogance. In item "c." Mr. Spangler doesn't use himself as an example, there is no reference to himself or suggestion of condescending superiority.
3. Ground 4, "general qualifications for all Christians". In using that heading, the writers of the letter are going beyond the idea that Mr. Spangler is unfit to be a minister, but are calling his profession of faith into question, and that would require a judicial process.
4. In Ground 2b, regarding the tweet referencing Mrs. Butterfield, is also a mere assertion as though quoting the tweet proves a lack of gentleness or being quarrelsome. Mr. Spangler commended Mrs. Butterfield for repenting from sin that was "carryover from my gay activist days." Wherein is there any lack of gentleness, wherein is it quarrelsome to commend someone in repentance? Is the PSE suggesting that Mr. Spangler was not sincerely rejoicing in her repentance, because he called the church to repentance regarding platforming women teachers? PSE attempted to complain against the Presbytery of Philadelphia for platforming a women teacher (Diane Langberg), but now finds fault the suggestion that the church must repent of platforming women teaching? Was the Apostle Paul lacking gentleness, was he being quarrelsome when in 1 Corinthians 6:9-11 listing all sorts of sexual deviancy he then reminds the Corinthians "And such were some of you…"? In proceeding against Mr. Spangler PSE is enforcing a standard of gentleness and quarrelsomeness that would disqualify the apostles of our Lord Jesus Christ.

3. The moderator and/or clerk of PSE refused to make the testimonials (of which in total 44 weresent) written attesting to Mr. Spangler's graces and gifts for the ministry available to the presbytery for their consideration of this action. This is an egregious error on the part of the presbytery to suppress communications to PSE that bore witness to Mr. Spangler's graces and gifts for ministry. The suppression of these communications is documented by email from PSE clerk to Mr. Andrew Duggan 17 October 2023 12:07:05



From: Ken B. Montgomery <kenbmonty@gmail.com>
To: Andrew Duggan <opc@clanduggan.org>
Subject: Re: Additional Communications to PSE of Testimonials for Michael Spangler
Date: Tue, 17 Oct 2023 12:07:05 -0400

Andrew,

Thank you for your communication. This packet has been delivered to the Shepherding Committee, and the Presbytery will determine at what point it will desire to have these letters made available after hearing the SC report. To clarify: the packet will be made available to the PSE, but the timing of its release will be decided by the whole body.

Regards,
Ken

4. Abuse of Process: In the Sept 4 2023 letter, grounds 1a 1b, 2c, address matters concerning actions that were handled in the 2020 judicial case. By raising them as a basis for administrative divestiture from office, the PSE is attempting to essentially revisit the 2020 judicial case and increase the censure to deposition without further trial. This is not only a serious abuse of our Book of Church Order, but of general principles of order and equity. It is an attempt to re-litigate a concluded case. The September 4 letter engages at length on why it is proper for this to be administrative process instead of judicial, and in

the recommendations states, "The matters brought to your attention do not fit into this category of judicial charges," but the matters identified above were already fully **judicially** adjudicated and concluded. PSE in basing its action on this letter erred and is abusing our Form of Government and Book of Discipline, by this admixture of administrative and judicial matters. In the conclusion of the September 4 letter, the authors indicate that repentance is necessary, which would indicate sin that requires judicial process. By raising the old concluded judicial case matters and then concluding that Mr. Spangler could seek "office the Church of Christ in the future should he repent of and reform his ways (FoG XXVI.5)." demonstrates a serious abuse of our FoG. N.B. as cited in the letter FoG XXVI.5 says "A man who has been divested of office and who is subsequently elected to that office shall be viewed as receiving initial election to that office." It says nothing about a need or requirement or reforming of the man. By proceeding this way PSE is essentially adding language to our FoG, without asking the entirety of the OPC by way of its General Assembly and several presbyteries.

5. Theological: Both the September 4 letter (see item 2 above) and a considerable portion of the debate focused on a tweet by Mr. Spangler warning Christians that Jews are their enemies. It was said that Mr. Spangler's tweet left the OPC open the charge of antisemitism, and that Mr. Spangler did not qualify, mitigate or more fully explain, and that demonstrates his lack of graces and gifts necessary to be a minister. Paul's first Epistle to the Thessalonians in chapter 2:14-16 says this about the Jews:

   > 14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:
   >
   > 15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:
   >
   > 16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

   N.B. the phrase "contrary to all men", which is even broader than Mr. Spangler's statement. Most importantly however, is that the Lord Jesus Christ, by way of His Holy Spirit, through His apostle Paul, did not qualify or more fully explain or mitigate this, but in the course of verses 14 to 16 continues to double-down. Nowhere in the entirety of 1 Thessalonians, is this statement about the Jews expressly qualified, mitigated or explained. To then conclude that a lack of explicit explanation, or qualification or mitigation of a remark regarding Jews being the enemies of Christ (or in the case of 1 Thessalonians "contrary to all men") is a demonstration of a lack of grace or gifts for the ministry necessarily makes the same charge of the Apostle Paul, and thus would require rejection of not only 1 Thessalonians, but of all of Paul's epistles.

6. Amends sought:
   a. PSE vacate its action to contemplate divesting Mr. Spangler without censure.
   b. PSE write a formal letter of apology to Mr. Spangler
   c. PSE write to the FCC General Assembly and the US Presbytery of the FCC apologizing for its error which unnecessarily hindered Mr. Spangler's application for transfer to their church.

Michael T. Spangler, Complainant

Date: January 12, 2024

REPORT OF THE COMMITTEE ON GENERAL ASSEMBLY ARRANGEMENTS

SYNOPSIS:

I. PURPOSE
II. WORK
III. 2024 VENUE
IV. FUTURE VENUES
V. FINANCIAL REPORT
VI. BUDGET
VII. RECOMMENDATIONS
VIII. ELECTION

I. PURPOSE

The Committee on General Assembly Arrangements shall consist of six ordained members (minister, ruling elder, or deacon) arranged in three classes of two members each. In addition, the Stated Clerk shall be a seventh member, *ex officio*. If four elected members are not present during the Assembly, temporary members may 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.

II. WORK

We work in teams of two for major aspects of the committee work (travel, A/V, contracts, voting, vendors, registration, etc.) so that we aren't reliant on just one person for any key function. We are indebted to our registrar, Mrs. Linda Jones, who has faithfully served for several years, managing housing arrangements. Additionally, we depend on many volunteers to keep things running smoothly, from young people serving as pages to adults assisting with registration, setup, transportation, driving golf carts, etc.

Our committee meets approximately six times per year, with increasing frequency and time required in the months leading up to GA. We meet via Zoom, so our only travel costs are when we need to visit potential GA venues.

III. 2024 VENUE

The committee has been working since last fall on preparations for the 90th General Assembly to be held at Seattle Pacific University (SPU) in Seattle, Washington, as well as trying to identify sites for future General Assemblies. We made a site visit to SPU in December of 2022 to determine its suitability prior to recommending it for the 90th GA. We made a second site visit with our registrar, Mrs. Linda Jones, in February of 2024 for more detailed planning.

We believe SPU will make an excellent venue for the 90th GA. Although the main meeting room just barely meets our minimum size criteria, it is directly above the campus dining hall, which will be convenient for meals. The primary dorm where we'll be housed is just one block from the dining hall, and the classroom buildings we'll be using for advisory committees are between the dining hall and the dorm.

IV. FUTURE VENUES

Historically, Assemblies meeting in the northeast and in the Chicago area have had lower travel expenses, so we are trying to generally follow a three-year schedule of holding an Assembly in the northeast, in the Chicago area, and another location in the third year, as we try to strike a balance between frequenting the less-expensive GA locations while also moving GA around the country in the third year so that different presbyteries have an opportunity to host a GA.

When considering a new location for an Assembly we depend heavily on local church members in the area to scout out potential venues as well as provide volunteers to help host the Assembly. If you have ideas of a venue in your area, we encourage you to visit the site in person to see how suitable it might be and discuss the option with our committee. You can contact the entire committee through the CoA@opc.org e-mail alias. We have a document detailing the hosting requirements needed by the venue, and another document outlining the assistance needed from the presbytery and area churches.

We continue to look for a suitable venue in the northeast. The Assembly has not met at Geneva College since 2004, but Geneva has been interested in getting us to return once they finish some campus upgrades. We continue to stay in touch with them and are hoping to be able to try Geneva again, perhaps in 2026 or later.

We looked into several possible new venues that were either not suitable or not currently available, including Cedarville University in Ohio (too busy in the summer), Northwood University in Michigan (current construction), Concordia University in Wisconsin (unsuitable), University of Dallas in Texas (no response yet), and Athletes in Action in Ohio (unsuitable).

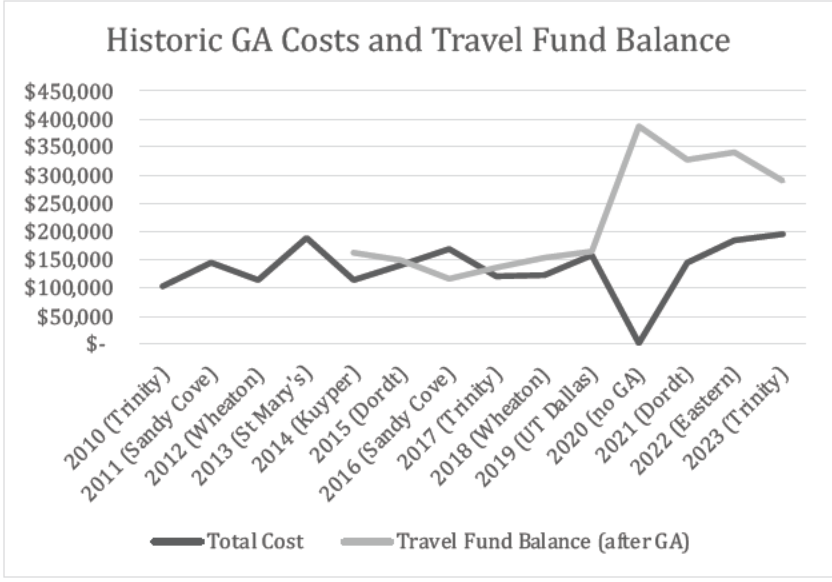
Although we were tentatively on the schedule for Dordt University (Sioux Center, Iowa) for June 12–19 next year, we found out last month that Dordt will not be finished with their new dining commons until next summer, so we had to scramble to find a suitable venue for next year. We initially thought we had a date that would work with Wheaton, but then they informed us that the hall where we would meet might not be available next summer. We contacted Trinity, and they have an opening for June 4–10, so we reserved that for next summer. They also assured us that they have selected a new food service company, in large part due to the issues experienced during our last GA at Trinity.

V. FINANCIAL REPORT

As you can see in the table and chart below, the General Assembly Travel Fund balance was boosted by the lack of an Assembly in 2020. The 2022 Eastern GA was expensive, with costs coming in just below the last West Coast GA (St. Mary's in 2013), and the 2023 Trinity GA exceeded even that. We've found travel expenses as well as food and venue expenses have risen significantly this decade. Additionally, we've continued the one-man-per-bedroom housing policy since the pandemic, which increases housing costs but provides a more restful environment for sleep. We welcome your feedback on this policy.

At the end of March, 2023, the Travel Fund had a balance of $403,333. We are not recommending an increase to the recommended giving to the GA Travel Fund (Recommendation 1) at this time, though it will likely be needed within the next couple years to maintain a sufficient fund balance.

Costs of recent Assemblies:		Travel Fund Balance after GA:
2010 (Trinity)	$102,438	
2011 (Sandy Cove)	$144,867	
2012 (Wheaton)	$113,957	
2013 (St. Mary's)	$188,139	
2014 (Kuyper)	$113,457	$162,969
2015 (Dordt)	$139,648	$148,550
2016 (Sandy Cove)	$168,580	$116,052
2017 (Trinity)	$120,707	$135,237
2018 (Wheaton)	$123,460	$153,522
2019 (Dallas)	$159,231	$164,059
2020 (no GA)	--	$386,393
2021 (Dordt)	$144,284	$327,225
2022 (Eastern)	$185,461	$341,201
2023 (Trinity)	$194,998	$290,718



VI. BUDGET

The Committee requests that the Assembly allocate $12,000 for the work of the Committee in 2025.

VII. RECOMMENDATIONS

1. That the General Assembly request the churches to contribute to the General Assembly Travel Fund for 2025 at the rate of $12.00 per communicant member.
2. That the 2025 (91st) General Assembly be held at Trinity Christian College, Palos Heights, Illinois, starting at 7pm on June 4 and ending no later than noon on June 10.
3. That the General Assembly authorize the Committee on Arrangements to make arrangements for the worship service(s) during the 91st General Assembly.
4. That the General Assembly remind presbyters and committees to notify the Stated Clerk of names, addresses, telephone numbers, and email addresses of commissioners to the 91st General Assembly by March 1, 2025 (Standing Rule X.2.h.3), and that the CoA will apply the Standing Rule in terms of travel compensation due to 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 timeframe 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. (Standing Rule XII.5.a).
5. 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 airfare cap is $800 and the total travel cap is $950 unless travel arrangements were pre-approved by the Committee on Arrangements.
   b. Those traveling by private conveyance as drivers be reimbursed to the nearest dollar at the rate of $0.60 per mile for the first 500 miles and $0.30 per mile for the next 1000 miles and thereafter, $0.10 per mile plus $0.20 per mile for each person who is eligible to receive travel compensation, plus tolls and parking fees, with the exception that the driver and passengers not receive a combined amount greater than the combined costs of economy airfares for the driver and his passengers.
   c. Those traveling by private conveyance as passengers be reimbursed at the rate of $0.20 per mile.

   NOTE: These are initial travel reimbursement numbers based on our analysis of airfare and travel costs at the beginning of the year. During the Assembly, the Committee will examine actual travel expenses submitted and may modify the cap numbers in recommendation 5.

If the Committee on Arrangements receives requests for excused absences, we will bring them (along with our recommendations) to the next session of the Assembly after they are received, as required by Standing Rule XII.5.a:

Ordinarily, travel compensation shall not be given to commissioners to the General Assembly unless (1) they attend every business session of the Assembly, or (2) they submit written requests to be excused from a portion of the business sessions of the Assembly necessitated by circumstances beyond their control, to the Committee on Arrangements, no later than the formation of the roll, or upon their arrival, whichever occurs last, and such requests are granted. ***The Committee shall present its recommendations on the requests at the next session of the Assembly. Men who are allowed to leave by later Assembly action shall receive not more than half the amount they would otherwise be entitled to, except those who are excused because of unforeseen emergency.***

VIII. ELECTION

The members of the Committee are as follows:

Class of 2024	Alan W. Montgomery, Jesse A. Montgomery
Class of 2025	John R. Muether, Robert E. Tarullo (Vice Chairman)
Class of 2026	David T. Mahaffy (Chairman), Joseph L. Troutman
Ex officio	Hank L. Belfield – Secretary

The terms of Messrs. A. Montgomery and J. Montgomery expire at this Assembly. They are willing to be nominated to serve another term.

REPORT OF THE STATED CLERK

SYNOPSIS
I. INTRODUCTION
II. GENERAL ASSEMBLY DETAILS
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. Assistant Clerk and Clerk Observer
  D. Publications
    1. *The 2023 Minutes of the General Assembly and the 2022 Yearbook of the OPC*
    2. *The 2024 OPC Directory*
    3. *The Book of Church Order*
    4. *Ministerial Register of the OPC*
  E. Finances
  F. Other Duties of the Stated Clerk
    1. His work with the Committee on Ecumenicity and Interchurch Relations
    2. His work with the Committee on General Assembly Arrangements
  G. The Electronic Availability of the Minutes/Yearbook
    1. The electronic publication of the Minutes/Yearbook
    2. Policies regarding the electronic publication of the Minutes/Yearbook
VI. RECOMMENDATIONS
VII. CONCLUSION

I. INTRODUCTION

The 90th General Assembly marks the fourth for the Stated Clerk, who officially assumed office on January 1, 2020. The Clerk serves under the arrangements and oversight of the Trustees of the Orthodox Presbyterian Church, who call for him to work twenty-four hours per week on average. The Clerk's responsibilities are fulfilled with the help of a part-time staff consisting of an administrative assistant, a print editor, and a website and document updater. Most of the Clerk's work is done from his home office in Chilhowie, Virginia, where he continues to serve as the full-time pastor of a local OP congregation. Short-term trips to the denominational office in Willow Grove, Pennsylvania, are made approximately once every quarter, more if needed. The Clerk is very grateful for the individuals who continue to assist him in his labors.

II. GENERAL ASSEMBLY DETAILS

A. The Agenda for GA

With security measures in place, all commissioners were given access to a digital copy of *The Agenda for the 90th General Assembly* (hereafter "Agenda"). In addition, hard copies were mailed in mid-May to commissioners who requested a printed version during registration. Among items of interest, the Agenda contains nine appeals of complaint, one appeal of a judicial decision, two overtures, and the final report of the Special Committee to Help Equip Officers to Protect the Flock.

B. Docket and Time Schedule

The Docket for this year's General Assembly calls for approximately 42.5 hours of business (excluding meal and break times) spread over five full days and one partial day of meetings. The Clerk believes this will be sufficient to cover all the matters coming before the Assembly. This Assembly will continue the practice of holding a worship and communion service at the beginning of the meeting on Wednesday, June 19, at 7:00 p.m. on the campus of Seattle Pacific University (SPU). The service will be conducted under the oversight of the Session of Emmanuel OPC, Kent, Washington. Following the service, commissioners will proceed to their seats in the designated meeting hall for the convening of the Assembly, with a plan to work through item 12 of the docket on the first evening.

Each advisory committee will be assigned a separate meeting room on campus and begin their respective work on Thursday morning, June 20, at 8:30 a.m. It is anticipated that the advisory committees will have completed their work sufficiently by 3:35 p.m. on Thursday to allow the Moderator to call the Assembly back into general session for the resumption of business on the docket. As usual, there will be no evening session of the Assembly on Saturday, June 22, to allow commissioners to prepare for the Lord's Day.

Sunday morning worship will be held at various OP congregations within commuting distance from the campus of Seattle Pacific University. Each commissioner will sign up beforehand to attend one of these morning services. Lunch will be provided by the host church. The evening meal will be served in the SPU dining hall/cafeteria between 4:30 and 6:00 p.m. Evening worship will be held in the Bach Theatre of McKinley Hall on the campus of SPU beginning at 6:30 p.m.

The Assembly will resume its work on Monday, June 24, at 8:30 a.m. Adjournment is scheduled to be no later than 8:30 p.m. on Tuesday, June 25.

III. AMENDMENTS TO *THE BOOK OF CHURCH ORDER*

The 89th (2023) General Assembly approved proposing to the presbyteries the following amendments to the *Book of Church Order*, both within Chapter III, Section 2 of the Book of Discipline (BD):

A. First Proposed Amendment: Change the wording of the first sentence of BD III, 2 so that the words "unavoidable impediments" would be replaced with the word "circumstances." If approved, the amended first sentence of BD III, 2 would read (change provided in **bold** print):

No charge shall be admitted by the judicatory if it is filed more than two years after the commission of the alleged offense, unless it appears that ***circumstances*** *have prevented an earlier filing of the charge.*

B. Second Proposed Amendment: Insert a new second and third sentence in BD III, 2, making the original second sentence the final in the amended paragraph. If approved, the remainder of BD III, 2 would read as follows (additional sentences provided in **bold** print):

Such circumstances may include, but are not limited to, a recent discovery by a competent responsible party of an alleged offense committed more than two years ago, or the need of more time than two years for the offended party to report the alleged offense due to difficulty or inability because of age, disability, the nature of the offense, or other limiting factors. Furthermore, any alleged offense, or speci-

fication thereof, that may have a clear ongoing character or be part of a demonstrable pattern may be admitted more than two years after the beginning of the offense. *A charge shall be considered filed when it has been delivered to the clerk or the moderator of the judicatory.*

According to FG XXXII, 2, all proposed amendments to the BCO, except "the forms of subscription required of ministers, licentiates, ruling elders, and deacons, as these forms are found in the Form of Government," are approved by a majority vote of the presbyteries and shall become effective on January 1 of the first year ending in 5 or 0 following the year in which the clerk announces to the Assembly that a majority of the presbyteries approved the amendment.

The two proposed amendments to BD III, 2, along with their grounds, were communicated by the Stated Clerk to the seventeen presbyteries of the OPC in letters sent to the presbytery clerks in July 2023, with the request that the clerks inform the Stated Clerk of the General Assembly of each presbytery's voting results before the next regular Assembly (2024). The Clerk received responses from all seventeen presbyteries by late April 2024 on both proposed amendments to the BCO, with the following results:

The first proposed amendment to BD III, 2, was approved by nine presbyteries and denied by eight presbyteries. As such, this proposed amendment was adopted and will become effective on January 1 of 2025 when the next edition of the BCO is published.

The second proposed amendment to BD III, 2 was approved by eight presbyteries and denied by nine presbyteries. Having failed to receive the approval of a majority of the presbyteries, this proposed amendment failed to be adopted.

IV. AMENDMENTS TO THE STANDING RULES AND INSTRUMENTS

The 89th (2023) General Assembly proposed to the 90th (2024) General Assembly the following two changes to the Standing Rules:

A. That Standing Rule X.2.e. be amended by adding a sentence to the end of the paragraph. If passed, Standing Rule X.2.e would read as follows in italic print, the additional sentence is given in **bold**:

The Committee on Diaconal Ministries shall consist of nine male members with one minister being in each class, two deacons being in one class, and one ruling elder and one deacon being in each of the two remaining classes. Preferably each of the deacons would be from a different presbytery. ***In the event the church ordains and installs an existing committee member to serve in a different office in the church (minister, ruling elder, or deacon) during his term of service on the committee, such an action will not disqualify him from completing his term on the committee.***

This proposed amendment needs to be voted on by the General Assembly. According to Standing Rule XIV.1, the Standing Rules of the General Assembly "may be amended by a majority vote of the Assembly, the amendment having been proposed to it by the preceding Assembly." See Recommendation 1 on page 206 below.

B. That Standing Rule X.2.g be amended to read as follows (deletions shown by ~~strike-through~~ and additions/changes shown by <u>underline</u>):

g. The Committee on Ecumenicity and Interchurch Relations shall consist of nine members, ministers and/or elders, arranged in three classes of three members

each. The Stated Clerk of the General Assembly, the General Secretaries of the Committee on Foreign Missions and the Committee on Home Missions and Church Extension, and the Administrator of the Committee on Diaconal Ministries, unless ~~he is~~ elected as members ~~a member~~ of the Committee, shall be ~~an~~ *ex officio* members ~~member~~ of the Committee on Ecumenicity and Interchurch Relations without vote.

The mandate of the Committee shall be:

(1) Make recommendations to the General Assembly on all matters relevant to the relationship of the Orthodox Presbyterian Church to other churches and to ecumenical bodies both in the United States and abroad, including the establishment of official relationships, in accordance with the Assembly's *Rules for Ecclesiastical Relationships of the Orthodox Presbyterian Church* ~~policy on Churches in Ecclesiastical Fellowship~~.

(2) Maintain and nurture those relationships established by the General Assembly.

(3) Endeavor to put into practice the Assembly's Biblical Principles of the Unity of the Church.

(4) Appoint fraternal delegates to the major assemblies of churches with which the Orthodox Presbyterian Church has an official relationship.

(5) Appoint representatives to the annual meeting of the North American Presbyterian and Reformed Council (NAPARC) and the quadrennial meeting of the International Conference of Reformed Churches (ICRC).

(6) Report to each General Assembly on its work and on the churches with which the Orthodox Presbyterian Church has an official relationship.

V. WORK OF THE STATED CLERK

A. Overview

The Stated Clerk is comfortable in his role and is pleased with his work responsibilities and those of his staff, who are invaluable to his productivity. 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 OPC's Administration Building in Willow Grove, Pennsylvania, which, as mentioned above, the Clerk intends to visit at least once a quarter. Each trip allows for two to three days in the office to confer face-to-face with staff members and to be available to attend possible committee meetings where the Clerk's presence may be required.

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. As of the writing of this GA report, the Clerk has submitted an oral report on his labors both to the president and the Board of the Trustees and has met with the Trustees five times and with the members of their finance subcommittee two times by Zoom meetings since the 89th (2023) General Assembly. The Clerk is grateful for the pastoral care shown by the Trustees during their reviews of his labors, as well as for their wise advice when needed.

B. Staff

The staff that has been provided to the Stated Clerk by arrangement with the Trustees

continues to be of invaluable assistance to him in his work, and he cannot conceive of accomplishing the tasks assigned to him without the labors and assistance of the competent people who surround him.

Mrs. Charlene Tipton serves as the administrative assistant to the Stated Clerk. Her computer software skills and administrative efficiency are invaluable. To her is delegated the maintaining and updating of various lists and databases with the changes reported to the Stated Clerk's office each year. She regularly maintains and updates the OPC Directory, which is published each autumn. She formats the GA Agenda documents for printing and the *GA Minutes* for publication. She handles the physical distribution of these publications to ministers, churches, and various organizations. She also assists the Clerk with the management of the General Assembly Operation Fund, making payment distributions approved by the Stated Clerk. The Clerk thanks Mrs. Tipton for her ongoing administrative labors, which are deeply appreciated.

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.* The seventh edition of this resource was published in 2021 and remains available for purchase for $8 a copy on OPC.org. The Clerk anticipates the next edition of the *Register* to be published in 2026. The Clerk thanks Mrs. Foh, as well as those who assist her, for her ongoing administrative and I.T. work.

Mrs. Judith M. Dinsmore served as the print editor of the Stated Clerk through December 31, 2023. She did an outstanding job in her role for the publication of the *GA Minutes* and the *OPC Directory*, for which the Clerk is most grateful. With the birth of a new child, however, she decided to step away from this responsibility to allow for more time with her growing family. In the Lord's kind providence, the Stated Clerk was able to hire Mrs. Jackie Oftedahl (Tucson, AZ) to serve as the new print editor in January 2024. She is experienced in the field of editing and publication design and has been a delight to work with since she assumed the position. Mrs. Oftedahl will assist the Clerk in the publication of the 2025 edition of the *Book of Church Order* and has already begun editorial work for that upcoming publication.

C. Assistant Clerk and Clerk Observer

2024 marks the twenty-fifth consecutive year that Mr. John Mahaffy has served as the Assistant Clerk of the General Assembly, which is the longest tenure of any Assistant Clerk of the GA. Mr. Mahaffy is not part of the official staff provided for the Stated Clerk but is a yearly volunteer who receives a modest stipend. It is worth noting how valuable—or more accurately how *invaluable* ("priceless")—he is to the work of the Stated Clerk. In addition to his tireless effort put forth during each meeting of the General Assembly, Mr. Mahaffy handles a great deal of work before and after the annual meeting. His administrative and computer skills are most helpful and highly valued. Moreover, his ability to stay on top of things, even when it becomes complex and stressful, is a marvel to behold. I wish to express my deep and sincere appreciation for him and all he does. Our brother is a tremendous gift to this Church, and he is to be highly commended for a job well done.

The former Stated Clerk, Mr. Ross Graham, understood the need to prepare men to fulfill the role of the Assistant Clerk for the day when Mr. Mahaffy would no longer serve. In doing so, he initiated the practice of having a clerk observer sit next to the Assistant Clerk to learn his role and responsibilities. Several men throughout the de-

nomination have served as the clerk observer. But when Mr. Mike Shields assumed this position in 2021, he was not content merely to observe and ask questions of Mr. Mahaffy but eagerly jumped into doing much of the work himself. In practice, he became "the Assistant to the Assistant Clerk." Mr. Shields has expressed his desire to assume Mr. Mahaffy's position whenever his tenure is complete. As such, Mr. Shields has been asked to return to this position for a fourth year. His computer and administrative skills, as well as has positive attitude and eagerness to help are much appreciated by both the Stated Clerk and the Assistant Clerk.

D. Publications

Much of the work of the Stated Clerk between meetings of the General Assembly involves the publication of materials for or about the Church. Here is a brief review of those publications since the Clerk's last report:

1. *The 2023 Minutes of the General Assembly and the 2022 Yearbook of the OPC*

   A PDF version of the Minutes of the 89th (2023) General Assembly was posted to OPC.org on August 30, 2023. To protect the identity of our missionaries in the foreign field, this electronic version removes the report of the Committee on Foreign Missions and the alphabetized list of OPC ministers located at the end of the Yearbook; moreover, certain names are redacted elsewhere when needed. Hard copies of the *Minutes* were mailed to the ministers and presbyteries of the OPC, as well as a list of select denominations and seminaries, on September 27, 2023. This mailing included the request for a $15 volunteer donation per copy to offset the cost of printing, which totaled to $9,250.00 in 2023 for 600 copies. This was a significant jump in price from the printing cost of the 2022 *Minutes*, which totaled $5,362.00 for the same number of copies. However, it should be noted that this increase in printing cost was due to the inclusion of the full Report of the Special Committee on Updating the Language of the Doctrinal Standards (254 pages, including the minority report of the committee). In addition to its length, that report also required the printing of 57 color pages, which cost more than the standard black and white printing we used for the rest of the *Minutes*. The Clerk anticipates that the printing cost of the *Minutes of the 90th (2024) General Assembly* will resume the lower amount he is accustomed to seeing but still higher than 2022 amount. It is due to the ever-rising cost of printing the *Minutes* that the Stated Clerk, in consultation with his administrative assistant and the Trustees of the OPC, is recommending an increase in the volunteer donation for 2024.

2. The *2024 OPC Directory* was again printed without the inclusion of advertisements to reduce the total cost of production, which amounted to $4,135.00 for 3,300 copies. Hard copies were received by the Stated Clerk's office on December 22, 2023, and were mailed to the churches by the office staff on December 27, 2023. The Clerk's office was informed by the USPS in 2021 that this resource did not qualify for media rates, as had been allowed in the past. Consequently, shipments of the *Directory* to each church would be charged using the standard mailing rates, which significantly increased the cost of distribution over previous years. To offset this increase, fewer copies of the *Directory* were sent to each local church for 2024; however, churches were informed in their shipments that additional copies would be mailed to them on request. This practice will continue in the coming year.

3. As reported last year, the 2020 edition of *The Book of Church Order* contained only two minor grammatical corrections and one minor punctuation change from the 2015 edition, as well as an update to the preface to make it appropriate for 2020. This edition of the BCO was published by the Committee on Christian Education and made available for purchase on January 1, 2020, for $10 per copy. The BCO may be ordered on the "publications" page of the Committee on Christian Education. An electronic version of this book is available for free on OPC.org. As previously stated, the print editor of the Stated Clerk has begun editorial work on the 2025 edition of the BCO, which is expected to be submitted to the printer in the fourth quarter of 2024 and made available sometime in January 2025. This new edition will include any amendments approved beforehand and a new preface.
4. The seventh edition (2021) of the *Ministerial Register of the Orthodox Presbyterian Church* continues to be available for purchase at https://store.opc.org for $8 a copy. One free copy of this resource was provided to all ministers of the OPC. Mrs. Linda Foh and Dr. James W. Scott deserve all the credit for this publication which is an important historical record for the Church. The next edition of the Register will likely be published in 2026.

E. Finances

1. On September 1, 2023, the Clerk sent a notice to all ministers, sessions, and presbyteries of the OPC informing them of the amounts requested from each church per communicant member for the General Assembly Operation Fund (GAOF), the GA Travel Fund, and all other General Assembly causes for 2024, including Worldwide Outreach. This information was previously posted on the General Assembly page of OPC.org on June 30, 2023. The GAOF received $338,598.74 in contributions in 2023, which exceeded the approved budget amount of $266,800.00 for total GAOF receipts.
2. The Clerk authorized vouchers in 2023 for expenses charged to the GAOF.
3. Under the provisions of Standing Rule III.B.5.j.(4), and XI.2.e., the Clerk has met with representatives of the Trustees of the Orthodox Presbyterian Church and has prepared, together with them, a proposed budget for the GAOF for 2025. This proposed budget is presented to the 90th General Assembly for approval. See the Report of the Trustees for the figures.
4. The Committee on Coordination receives the income for the GAOF and issues payments, which the Clerk authorizes, from the Fund, per Standing Rule III, B.5.j.(2). The Committee on Coordination also ensures that the GAOF is audited each year, per Standing Rule III, B.5.j.(3).

F. 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. The Clerk attended three meetings of the CEIR in 2023. In January 2024, the Clerk corresponded with other churches with which the OPC has an ecclesiastical relationship inviting each to send a fraternal delegate to the 90th General Assembly. The Clerk has maintained close contact with the CEIR administrator, Mr. Mark Bube, and assisted in providing a visa travel letter to fraternal delegates overseas when needed.

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 served as the secretary of the COA, attended several COA meetings via Zoom, and has maintained close contact with the chairman of the COA, Mr. David Mahaffy, as well as other committee members as needed.

G. The Electronic Availability of the Minutes/Yearbook

1. The electronic publication of the Minutes/Yearbook

   As stated above, a redacted version of the *2023 Minutes of the Eighty-Ninth General Assembly* was posted on OPC.org for informational purposes on August 30, 2023.

2. Policies regarding the electronic publication of the Minutes/Yearbook

   With the availability of the Digital Edition of the Minutes/Yearbook, the following policies remain in place:

   a. PDF versions of the *GA Minutes* from all previous Assemblies of the OPC are available for viewing on the General Assembly webpage of OPC.org; however, *GA Minutes* from 1990 to the present are posted in redacted form to protect the identity of our foreign missionaries serving in areas of the globe where opposition to Christianity is strong. These *Minutes* have the following redactions from the printed/hard copy: the report of the Committee on Foreign Missions has been removed, the names of certain short-term missionaries given in the report of the Committee on Diaconal Ministries have been removed, and the list of ministers of the Orthodox Presbyterian Church has been removed.

   b. Excepting those who have requested otherwise, all ministers of the Orthodox Presbyterian Church will receive a hard copy of the Minutes/Yearbook in addition to the Digital Edition. This will ensure that in the event of a cyber catastrophe, these records of the Orthodox Presbyterian Church will be more likely to survive.

   c. Sessions of the Orthodox Presbyterian Church will not be sent a hard copy of the Minutes/Yearbook automatically but may request the print edition from the Stated Clerk if desired.

VI. RECOMMENDATIONS

1. That the 90th (2024) General Assembly vote separately on the proposed amendments to Standing Rule X.2.e. and X.2.g. which were recommended by the 89th (2023) General Assembly. See Section IV of this report.

2. That the 90th General Assembly instruct the Stated Clerk to request each recipient of the hard copy of the Minutes/Yearbook to consider making a voluntary contribution of $20 per copy to offset the cost of production and distribution.

   Ground: Following the COVID pandemic of 2020, the cost of printing the *GA Minutes* has increased significantly. Despite this, the requested voluntary contribution of $15 per copy has remained the same since 2018. Given that the increased cost of printing the *GA Minutes* has remained high since 2020 and is likely to increase due to ongoing inflation, the Clerk, in consultation with his administrative assistant and the Trustees of the OPC, believes it would be helpful to increase the voluntary contribu-

tion amount requested of recipients of the *GA Minutes* by $5 per copy to help offset the expense of printing and distribution.

3. That the 90th (2024) General Assembly recommend to the 91st (2025) General Assembly that Standing Rule III, C. be amended by adding a new first paragraph, as follows in italic print, and by renumbering all subsequent paragraphs sequentially:

   The Statistician of The Orthodox Presbyterian Church, who is a servant of the denomination and particularly of the General Assembly, shall be elected to his office by the General Assembly for a one-year term. Due to his status as an officer of the General Assembly, the Statistician ordinarily shall hold an ordained governing office in the Church but may be a male communicant member of the OPC whenever an ordained governing officer cannot be found to serve. In collecting and compiling statistical data for his annual report to the General Assembly, the Statistician may utilize the administrative assistance of any communicant member of the Church in good standing.

   Grounds:

   1. The Statistician has informed the Stated Clerk that he intends to retire after serving one more term if re-elected (i.e., June 2024 to June 2025). In anticipation of having to elect a new Statistician at the 91st (2025) General Assembly, the Stated Clerk believes it is important to clarify in the Standing Rules the limits (if any) of who may be nominated and elected to this office of the General Assembly, especially due to the fact that there is debate on this matter resulting from the administrative function of this office and the current indefinite wording of the Standing Rules relating to this office.
   2. Presently, no paragraph in the Standing Rules stipulates the term of office for the Statistician, as is the case with the other officers of the General Assembly (see III, A.1., B.1. & D.1.). The proposed new paragraph (first sentence) corrects this omission, making explicit the term of the Statistician using the same language as that used for the Historian in Standing Rule III, D.1.
   3. The proposed new paragraph (second sentence) makes explicit what is implied in the Standing Rules regarding the Statistician's standing in the Church, namely, that ordinarily he is to be an ordained governing officer of the OPC (i.e., a minister or ruling elder), but when a ruling officer of the Church cannot be found, he may be a deacon or non-ordained member in good standing, yet always a male communicant member of the OPC. This seems implied in the Standing Rules by the following factors:
      (a) The Statistician is listed under the chapter entitled "Of Officers of the Assembly." The General Assembly is the highest governing body of the whole Church (see FG XII & XV). This implies that the Statistician is ordinarily to be an ordained governing officer in the OPC.
      (b) All the paragraphs of Standing Rule III, C. use the masculine pronoun when describing the Statistician. Taken with factor (a), just cited above, this implies that the Statistician is understood to be a male member of the OPC.
   4. While making clear the preference that the individual serving as the Statistician of the OPC be an ordained governing officer of the Church, the proposed new paragraph (second sentence) allows the Assembly to elect a male member, whether he be a deacon or a lay member, who may be gifted and willing to serve in that

capacity whenever an ordained governing officer cannot be found. This grants the General Assembly the liberty to nominate and elect a person from a wider group of qualified candidates within the Church when necessary.

5. The proposed new paragraph (second sentence) reflects what has been the long-term practice of the General Assembly in the case of the current Statistician, who has served thirty-nine consecutive years thus far, starting his service as an ordained governing officer in the OPC but continuing as the Statistician even after demitting ordained office in 2009. Adding the proposed paragraph codifies the practice of previous General Assemblies of the OPC and makes clear to future Assemblies the limits on who may serve as the Statistician.
6. While stipulating that the Statistician must be a male member of the OPC, ordinarily an ordained governing officer of the Church, the proposed new paragraph (third sentence) also makes clear that he is free to utilize the administrative assistance of any member of the Church who may be gifted and interested in such statistical work as the Statistician is charged to do. This allows for any communicant member of the OPC to assist in the work of recording and maintaining the statistical information of the denomination at the discretion of the Statistician but always under his oversight as an officer of the General Assembly.

Concerning Recommendation 3, the wording of the proposed revision to Standing Rule III, C. is based on the current listing of the Statistician as an officer of the General Assembly, a governing body of the Church, coupled with the history of the Assembly's repeated election of a non-ordained man to hold this position. The proposed paragraph also accounts for the administrative nature of the Statistician's work. The Stated Clerk is aware of a diversity of opinion regarding who may serve as the Statistician of the OPC and desires to be respectful of the various positions held. What is recommended here is not intended as taking a side in the debate but as an administrative attempt to provide a starting point for the Assembly to discuss a matter that needs clarification in the Standing Rules before the election of a new Statistician in 2025. Whether the Assembly decides there ought to be limits or no limits on who may serve as the Statistician, the Stated Clerk believes it would be helpful to clarify the matter in the Standing Rules for future reference. At present, the Standing Rules relating to the office of Statistician are unclear and open to differing interpretations.

VII. CONCLUSION

In closing, I want to express my ongoing appreciation for the opportunity to serve the Church as the Stated Clerk of the General Assembly. I regard this position as a privilege and a blessing as well as a duty. As such, I endeavor to fulfill my responsibilities with diligence and ministerial integrity. I trust that my efforts have proven to be a help to the work of this denomination that I love so much.

May the Lord our God continue to bless the work of the Orthodox Presbyterian Church.

Respectfully submitted,

Hank L. Belfield
Stated Clerk of the General Assembly

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. ELECTIONS
  A. Present Classes
  B. Expiring Terms
VI. TRUSTEES' REPRESENTATIVES TO THE 90TH GENERAL ASSEMBLY
VII. CORPORATE CHARTER DUTIES
VIII. PROPOSED BUDGET
IX. ESTIMATED EXPENSES FOR 2025

I. MEETINGS

The Trustees of The Orthodox Presbyterian Church met via video conference for their 2024 annual meeting on March 21 and April 17, 2024. The elected officers of the Trustees are: Richard N. Ellis, President; Chad D. Mullinix, Vice President; Stephen L. Phillips, Secretary; John E. Hearn, 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

Standing or special committees of the General Assembly that draw upon the General Assembly Operation Fund (GAOF) for their expenses 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.

The Stated Clerk reported that for 2023, the Committee on Chaplains and Military Personnel (CCMP) for the 2024 support of our chaplains and military personnel, had to pay to Mission to North America an increased annual assessment of $2,000.00, which exceeded their budget by more than 10%. The Trustees, as well as the Stated Clerk, approved the increase.

V. ELECTIONS

A. The present Trustees are:

1. Class of 2026: Stephen L. Phillips and Kelvin R. Monteith
2. Class of 2025: Richard N. Ellis and John E. Hearn
3. Class of 2024: Chad D. Mullinix and Michael D. Diercks

B. The terms of the following trustees expire at this assembly:

Class of 2024: Chad D. Mullinix (minister) and Michael D. Diercks (ruling elder)

C. The Trustees wish to inform the Assembly that Chad D. Mullinix (minister) and Michael D. Diercks (ruling elder, Pataskala, OH) are eligible to be re-elected and have indicated their willingness to serve on the Class of 2027.

D. One minister and one ruling elder or deacon are to be elected to the Class of 2027.

VI. TRUSTEES' REPRESENTATIVE TO THE 90TH GENERAL ASSEMBLY

Mr. John E. Hearn (Treasurer) was delegated to present the Report of the Trustees to the 90th General Assembly, with Richard N. Ellis (President) available to meet with the appropriate advisory committee via video conference.

VII. CORPORATE CHARTER DUTIES

Though the 89th General Assembly agreed with the Moderator, who ruled out of order a motion that would have requested "the Trustees to consider whether they are performing their responsibilities with regard to the OPC corporate charter," nevertheless the Trustees felt it the better part of wisdom to review their responsibilities, especially in light of the litigiousness of the present culture.

The original reason for having Trustees came from issues that arose, and were brought to the attention of the 34th General Assembly, namely, the following Memorial (as it was called in those days) from the Presbytery of Philadelphia:

> "The Presbytery of Philadelphia respectfully draws the attention of the Thirty-fourth General Assembly to the following information:
>
> 1. As an unincorporated body the General Assembly is not able to hold title to such property as real estate and securities which may be given to the General Assembly or to 'The Orthodox Presbyterian Church';
> 2. Some months ago, when a small gift was made to 'The Orthodox Presbyterian Church' much difficulty was encountered in establishing title and the right to dispose of the gift;
> 3. As other properties of various kinds are given to the denomination in the future, very great difficulties can be encountered; and
> 4. It would therefore be advantageous to the denomination for the General Assembly to take steps as soon as possible to be prepared to have the legal right to receive, hold and dispose of such properties as may come to it."

That Assembly acted upon the memorial by erecting a committee composed of the three general secretaries of the Committees of Christian Education, Foreign Missions, and Home Missions and Church Extension which became known as the Committee on Incorporation of the General Assembly, which committee was to bring a recommendation to the next Assembly.

The 35th General Assembly received the following report with resolutions/recommendations from that committee:

> "The Thirty-fourth General Assembly appointed the general secretaries of the Committees on Christian Education, Foreign Missions and Home Missions and Church Extension to act as a committee of three for the purpose of making the necessary preparation for incorporation of the General Assembly and that they bring their recommendation to the Thirty-fifth General Assembly. In order to complete the process of incorporation the Committee proposes the adoption of the following resolutions:
>
> 1. Resolved that the General Assembly establish a corporation to be known as "The Trustees of the General Assembly of the Orthodox Presbyterian Church" whose general purpose shall be to act for and on behalf of the Orthodox Presbyterian denomination as a whole in receiving, holding, administering and disposing of such properties and assets as may be acquired for the benefit of the whole church, the said corporation to be established under the laws of the Commonwealth of Pennsylvania, its charter and by-laws being in accord with the constitution of the Orthodox Presbyterian Church and consonant with the general purposes aforesaid.
> 2. Resolved that the following individuals, all of whom are residents of the Com-

monwealth of Pennsylvania, be appointed to serve as incorporators of "The Trustees of the General Assembly of the Orthodox Presbyterian Church," and to do all acts necessary to form said non-profit corporation: John P. Galbraith, Robley J. Johnston, John J. Mitchell, LeRoy B. Oliver, Lewis W. Roberts and John Tolsma.

3. Resolved that the General Assembly elect six Trustees, divided into three classes of two members each, each class including one minister and one ruling elder or deacon; that the minister and elder or deacon receiving the highest majority be elected to the class of 1971; that the minister and elder or deacon receiving the second highest majority be elected to the class of 1970; and that the minister and elder or deacon receiving the third highest majority be elected to the class of 1969.
4. Resolved that the following individuals be declared elected to serve as Trustees of "The Trustees of the General Assembly of the Orthodox Presbyterian Church": (the membership of each class to be determined by election).
5. That this General Assembly propose to the Thirty-sixth General Assembly the following amendment to the Standing Rules of the General Assembly:

   The addition of a new rule as follows:

   Rule 58 OF THE TRUSTEES

   There shall be a corporation known as The Trustees of the General Assembly of the Orthodox Presbyterian Church. It shall be composed of six members divided into three equal classes, each class being elected for a term of three years. Each class shall be composed of one minister and one ruling elder or deacon chosen by ballot at the annual General Assembly. Vacancies which occur between General Assemblies shall be filled by the next succeeding annual General Assembly.

6. That the costs of incorporation of the General Assembly be paid out of the General Assembly Fund.

The Minutes record that all six resolutions/recommendations were adopted, with Resolution 4, following the election to read:

4. Resolved that the following individuals be declared elected to serve as Trustees of "The Trustees of the General Assembly of the Orthodox Presbyterian Church":

   Class of 1971: The Rev. LeRoy B. Oliver, Mr. Richard C. Zebley
   Class of 1970: The Rev. Robert W. Eckardt, Mr. Bert L. Roeber
   Class of 1969: The Rev. Henry W. Coray, Mr. Frederick C. Metzger

Resolution 6 was adopted when the budget was adopted, with a figure of $300, though the actual cost reported at the 36th General Assembly was $401.80.

The Trustees believe that the specific sections of the Articles of Incorporation relevant to the "corporate charter" mentioned in Standing Rules XI.2.a. are contained in Section 3 of the Articles of Incorporation, namely:

3. The purposes of this corporation are:

   (a) To receive, hold, administer and dispose of all property of whatever nature which may from time to time be given, granted, conveyed, assigned or delivered to the corporation on behalf of the Orthodox Presbyterian Church,

or in trust for it or its purposes, or in which it has or is intended to have any legal or equitable interest, present or future, vested or contingent; subject to the specific terms, conditions and restrictions of any gift, legacy, trust or other instrument relating to or affecting the interest.

(b) To receive property of any kind or nature whatsoever in any state, territory or country from particular churches, presbyteries, synods, institutions, or agencies of the Orthodox Presbyterian Church, to be invested, administered, reinvested and disbursed in the discretion of the Board of Trustees or as may be provided in the By-laws of the corporation.

(c) To lend funds to member churches, agencies or boards of the church.

The Trustees believe that they are fulfilling their duties in that they adopt annually a set of Financial Resolutions which, in cooperation with the Controller of the Committee on Coordination, directly cover all aspects of the purposes of the corporation except (c) ("lending funds to member churches, agencies or boards of the church."). This purpose, at least in part, had been handled by the Church Extension Fund, which, to the 25th General Assembly (Minutes, p. 10), the Committee on Home Missions and Church Extension (CHMCE) reported its creation. Subsequent to the incorporation of the Trustees (1968), CHMCE announced to the 61st (1994) General Assembly (Minutes, p. 93) the establishment of a new corporation which it oversees, the OPC Loan Fund, Inc. It is this corporation which now handles purpose (c) of the Trustees.

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 2025 and request the churches of the denomination to contribute $20 per communicant member to the General Assembly Operation Fund in 2025:

IX. ESTIMATED EXPENSES

The Trustees estimate their expenses for 2025 to be $2,500.

Respectfully submitted,

Richard N. Ellis, President

REPORT OF THE STATISTICIAN

This report provides a summary of statistics for the Orthodox Presbyterian Church for the year 2023. 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 2023 the number of local churches (congregations) grew by four to 305, and unorganized mission works increased by five to 36. Total membership grew by 897 persons (2.75 percent) to 33,520 members. Morning worship attendance increased by 1,570 persons (6.49 percent) to 25,746 as measured in November. Sunday school attendance increased by 701 persons (6.39 percent) to 11,677 in November. Membership and attendance were boosted by the reception of two congregations into the OPC together with their pastors: New Covenant in Abingdon, MD and Armor Bible Pres. in Orchard Park, NY.

Total offerings of $82.2 million represented an increase of 4.35 percent from 2022, with a 1.71-percent increase in average giving per communicant member to $3,336. Of total giving, general offerings increased by 5.7 percent, benevolence giving increased by 7.2 percent, and offerings for capital improvements declined by 15.7 percent from 2022.

The church welcomed 31 new ministers last year. Twenty-one men were ordained to the gospel ministry, nine men were received from other churches, and one man had his ministerial credentials restored. Meanwhile, 16 ministers were removed from the rolls of presbyteries: four ministers were dismissed to other churches, four ministers entered their eternal rest, four men demitted the ministry, one was deposed, and three were erased. This brings the total number of ministers to 599.

This report is based on reports received from each presbytery and from local churches and mission works comprising 96.1 percent of the total church membership.

II. CHURCHES AND MISSION WORKS

Local churches increased by four during 2023 to end the year at 305. Five mission works were organized as new and separate churches, two congregations were received into the OPC, and three churches were dissolved. These changes are listed below with their respective regional churches.

Church Additions (7)	**Regional Church**
Organized as particular congregations from mission works	
Living Hope, Moline, MI	Michigan & Ontario
Iglesia Presbiteriana Sola Escritura, Guayama, PR	New Jersey
Bay Haven, Tampa, FL	South
Pasadena OPC, Pasadena, CA	So. California
Providence, Scottsdale, AZ	So. California
Received into the OPC	
New Covenant, Abingdon, MD	Mid-Atlantic
Armor Bible Pres., Orchard Park, NY	NY & New England
Church Reductions (3)	
Dissolved	

Faith, Fawn Grove, PA	Central PA
Emmanuel, Colville, WA	Northwest
Christ Covenant, Dallas SW, TX	Southwest

The number of unorganized mission works increased by five to end the year at 36. Twelve new mission works were started or received, while five were organized as new and separate churches, and two were terminated. These changes are listed below with their respective regional churches.

Mission Work Additions (12)	**Regional Church**
Started or received into the OPC as mission works	
Good Shepherd, Onley, VA	Mid-Atlantic
Radiant OPC, Peoria, IL	Midwest
Redemption Life Bible Church, New Castle, IN	Ohio
Providence, Louisville, KY	Ohio
Good News Church, King of Prussia, PA	Philadelphia
Prince of Peace, Covington, LA	South
All Saints, Suffolk, VA	Southeast
West Creek, Short Pump, VA	Southeast
Zion Presbyterian, Holly Springs, NC	Southeast
Zion Presbyterian, Athens, TN	Southeast
Hays County Pres., Hays County, TX	Southwest
Madison Chinese Christian Church, Madison, WI (in 2021)	Wisconsin & Minnesota
Mission Work Reductions (7)	
Organized as particular congregations	
Living Hope, Moline, MI	Michigan & Ontario
Iglesia Presbiteriana Sola Escritura, Guayama, PR	New Jersey
Bay Haven, Tampa, FL	South
Pasadena OPC, Pasadena, CA	So. California
Providence, Scottsdale, AZ	So. California
Terminated as a Mission Work	
Mission Church, Merrillville, IN	Michigan & Ontario
Redeemer Fellowship, Crosby, TX	Southwest

III. MEMBERSHIP AND ATTENDANCE

The total membership of 33,520 persons at year's end consisted of 599 ministers, 24,645 communicant members, and 8,276 baptized children (non-communicants). This represents an increase of 897 persons (2.75 percent) from 2022's adjusted total of 32,623 members. The communicant membership net increase of 623 included 744 professions of faith and 1,163 reaffirmations of faith; offset by losses from deaths (185), net transfers (152), and discipline & erasures (947). The net increase of 259 non-communicant members (baptized children) came as the result of additions by 769 baptisms and 568 children received with parents, and of reductions by professions of faith (359), death (5), children dismissed with parents (441), and erasures (273).

Morning worship in-person attendance of 25,746 in November 2023 exceeded the 2019 pre-COVID level. Sunday school attendance of 11,677 in November recovered to 94 percent of the 2019 level.

IV. CONTRIBUTIONS

Total giving reported in 2023 grew by 4.35 percent over the previous year to $82,221,177, consistent with the 2.59-percent increase in communicant membership and 1.71-percent increase in average giving per communicant member, which reached $3,336.

The $82.2 million contributed to support all aspects of the ministry of the OPC in 2023 is divided into three categories for the statistical report. General offerings for local church expenses grew by 5.7 percent to $66.6 million, or 81 percent of giving. Benevolence offerings (for missions, outreach, and diaconal ministry) increased by 7.2 percent to $10.9 million, representing 13.2 percent of total contributions. Offerings designated or used for capital improvements totaled $4.7 million, or 5.8 percent of total giving.

Finally, bequests received by local churches in 2023 totaled an additional $1,282,900.

Note that the offerings and bequests reported here include only amounts received by local congregations and mission works, but not funds received directly by presbyteries and denominational agencies.

V. ORDAINED OFFICERS

There were 599 ministers in the OPC at the end of 2023, representing a net increase of fifteen ministers on the rolls of the presbyteries. Twenty-one men were ordained as ministers, nine ministers were received into the OPC from other churches, and one man had his ministerial credentials restored. Sixteen ministers were removed from the rolls of presbyteries: four by dismissal to other churches, four by reason of death, four who demitted the ministry, one who was deposed, and three who were erased. Dates and details of ministerial changes are reported in the Statistical Reports of the Presbyteries in the Yearbook.

Ministers Added to the Rolls of Presbyteries (31)	**Presbytery**
Ordained	
Grant W. Allard	Southwest
Christopher J. Barnard	Midwest
Jonathan J. Bartlett	Northern CA & NV
David W. Bonner	Michigan & Ontario
Richard B. Brasher	So. California
James G. Brinkerhoff	Ohio
Kelle C. Craft	Dakotas
Nathaniel J. Crofutt	South
Matthew Ezzell	Southeast
Ryan S. Heaton	Southwest
Zachary Herbster	New Jersey
Melwin Issac	Southwest
Nathaniel G. Jeffries	Philadelphia
Ching-Hsiung Frederick Lo	New Jersey
Corey T. Paige	Southwest
Christian Repp	Philadelphia
Filipe Schulz dos Santos	Philadelphia
Andrew W. Smyth	Dakotas
Jason Vartanian	So. California
David Vogel	Southeast

Nathaniel T. Vroom	Northern CA & NV
Received into the OPC	
David G. Barker	Mid-Atlantic
Nicholas C. Hathaway	Mid-Atlantic
Jonathan W. Hunt	NY & New England
Tyler E. Jackson	Ohio
John Jee	Mid-Atlantic
Kyle Sanford	Michigan & Ontario
Kurt A. Scharping	Mid-Atlantic
Johnny Serafini	Southeast
Adriano S. Silva	CY & So. NY
Ministerial Credentials Restored	
Charles K. Telfer	Midwest

Ministers Removed from the Rolls of Presbyteries (16)

Dismissed from the OPC	
Samuel S Chung	CY & So. NY
Scott E. Churnock	Midwest
Andrew J. D. Myers	Philadelphia
John W. Garrisi	South
Deceased	
Robert A. Berry, Jr.	South
Todd S. Bordow	Southwest
Rollin P. Keller	So. California
Gerald I. Williamson	Dakotas
Demitted the office	
Glen J. Clary	Southwest
William H. Doerfel	Southwest
Kenneth R. Golden	Midwest
John H. Ro	Midwest
Deposed	
Nicholas K. Barnes	Dakotas
Erased	
Ryan S. Cavanaugh	Michigan & Ontario
Alan J. Dueck	Ohio
William J. Gorrell	So. California

In addition to these changes, eight ministers transferred between OPC presbyteries in 2023.

Minister	From	To
Jeremy R. Baker	So. California	Midwest
Chad E. Bond	Southwest	South
John A. Carter	So. California	Midwest
David C. Innes	CT & So. NY	So. California
Darryl C. Kretschmer	NY & New England	So. California
Brett E. Mahlen	Midwest	Michigan & Ontario
Andrew J. Miller	Mid-Atlantic	Central PA
Ryan D. Woods	Northwest	NY & New England

The number of ruling elders in the church increased by 37 to 1,120. Of these, 879 (78 percent) are currently serving on sessions, the remainder being inactive or retired. The total number of deacons increased by 32 to 988, with 745 (75 percent) actively serving. In all, with 599 ministers included, there are 2,707 ordained officers in the church.

VI. CONCLUSION

Statistically the church in 2023 continued to grow by just about every measure. Church membership increased 2.75 percent and exceeded 33,500 for the first time. Attendance at both morning worship and Sunday school increased nearly 6.5 percent over the previous year, and total giving increased by 4.35 percent. Praise God for blessing the church with 744 professions of faith (359 of these by covenant young people), 1,163 new members by reaffirmation of faith, 769 covenant children by baptism, and many others by membership transfer.

VII. A FINAL NOTE

It has been my privilege and joy to serve as the Statistician for the past 39 years. In that period the OPC has nearly doubled in size, but the workload has remained quite manageable with the advent of email and Excel. I am willing to serve for one more year if re-elected. Beyond that, however, I believe that the time is approaching to pass the responsibility, and 400 MB of data, to another generation. With the upcoming search for a successor perhaps consideration could be given to amending the Standing Rules to open the position of Statistician to any communicant member of the church.

Respectfully submitted,

Luke E. Brown
Statistician

REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

SYNOPSIS
I. INTRODUCTION
II. PROFILE OF THE CCE
  A. Structure
  B. Officers
  C. Staff
  D. General Secretary
III. RESOURCES AND MINISTRIES
  A. *New Horizons*
    1. 2023 Issues
    2. Circulation
  B. Internet Ministries
    1. OPC.org
    2. New Postings
    3. General Content
    4. 2023 Statistics
  C. *Ordained Servant*
    1. History and Purpose
    2. Online Edition 2023
    3. Print Edition
  D. Literature
    1. CCE Publications: Booklets
    2. CCE Publications: Books
    3. CCE Publications: Pamphlets
    4. CCE/CHMCE Publications: Tracts
    5. Electronic Versions
    6. Ordering Materials
  E. Ruling Elder Podcast
  F. *Trinity Psalter Hymnal*
    1. Joint Venture Agreement
    2. Printing and Sales
    3. Digital
    4. Choral Recordings
    5. Large Print and Braille
  G. Great Commission Publications
    1. Shared Ministry
    2. Rev. Mark L. Lowrey, Jr.
    3. Interim Executive Director
    4. Administration
    5. Editorial Statement
    6. Curriculum
    7. Publications
    8. *Trinity Psalter Hymnal*
  H. Ministerial Training Institute of the OPC
    1. History
    2. Purpose
    3. Oversight

4. Administration
5. Program of Instruction
6. 2023 Intensive Training
7. Participants in 2023 Courses and Seminar
8. Numerical History

I. The Ministerial Internship Program
1. Financial Assistance
2. Summer Internships 2023
3. Yearlong Internships 2023–2024
4. Guidelines for Seeking a Yearlong Intern
5. Grace Internship Fund

J. OPC Timothy Conference
1. Purpose of Conference
2. History
3. 2023 Timothy Conference

K. Shiloh Institute
1. Purpose
2. 2023 Institute

L. Seminary Visitation
1. Program
2. Seminary Visit Chronology

M. Modern English Study Version
1. Eighty-Ninth (2023) GA
2. CCE Special MESV Committee

N. Recommended Curriculum for Ministerial Preparation

IV. PROPOSED BUDGET

V. ELECTIONS
A. CCE
B. SMT
C. Procedure to Elect the Class of 2027

VI. RECOMMENDATION
APPENDIX A
APPENDIX B

I. INTRODUCTION

The "Great Commission" of the risen Christ in Matthew 28:18–20 is given first to the apostles as the foundation of the church, and then to those in the church who are set apart to baptize and teach until Christ returns. The Committee on Christian Education has been erected to 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—Rev. Dr. A. Craig Troxel
Vice-President—Rev. Dr. Alan D. Strange
Secretary—Rev. Archibald A. Allison
Treasurer—Mr. Wallace B. King

C. Staff

General Secretary—Rev. Danny E. Olinger
Managing Editor of *New Horizons*—Mrs. Judith Dinsmore
Editor of *Ordained Servant Online* and *Ordained Servant*—Rev. Dr. Gregory E. Reynolds
New Horizons Editorial Assistant—Mrs. Diane Olinger
New Horizons Editorial Assistant—Mrs. Ayrian Yasar
New Horizons proofreader—Mrs. Sarah Pederson
Website Administrator—Mr. Ezekiel Yarashus
Backup Website Administrator—Rev. Christopher Drew
Website Senior Technical Associate—Rev. Stephen A. Pribble
Website Assistant—Mrs. Linda Foh
Cover Designer *New Horizons*—Mr. Christopher Tobias
Coordinator MTIOPC and Timothy Conference—Mrs. Judy Alexander

D. General Secretary

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. *Ex officio* member of the Committee on Coordination
7. Sharing the work of the CCE with the congregations and presbyteries of the OPC
8. Supervising CCE special projects and publications
9. Supervising CCE conferences and seminars
10. Representing the CCE on the Administrative Building 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* provides articles that reflect upon the teachings of the Scripture and the Confession and Catechisms of the OPC, to the end that Christian faith and practice might be furthered. It also informs the church about OPC ministries at home and abroad. Mr. Olinger serves as editor and Mrs. Dinsmore serves as managing editor. Mrs. Olinger and Mrs. Yasar serve as editorial assistants, Mrs. Pederson as proofreader, and Mr. Tobias as cover designer. The Subcommittee on Serial Publications of the SRC serves as the editorial board.

1. 2023 Issues

   January—The OPC and Evangelicalism
   February—Mentoring Across the Generational Divide
   March—A Seed Must Die to Bear Fruit
   April—The New Creation, the Kingdom of God, and the Church
   May—Ministry in Ukraine During War
   June—Your Heavenly Mindset
   July—Scripture Memory for All the Saints
   Aug-Sept—The 89th General Assembly, the Kingdom of God, and You
   October—Presbyterians and Nonverts: 100 Years After *Christianity and Liberalism*
   November—Thank Offering 2023: Countless Gifts of Love
   December—Long Live the True King

2. Circulation

   The CCE publishes around thirteen thousand print copies of *New Horizons*. It is sent free of charge to OPC members and friends. Nonmembers and international subscribers are asked to make an annual donation for their subscription. Each issue of *New Horizons* is also available for download in PDF, ePub, and Mobi formats at OPC.org. Clerks of sessions are encouraged annually to send address changes to the CCE secretary at ccesecretary@opc.org.

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. On May 1, 2023, Mr. Ezekiel Yarashus was hired as Website Administrator and the Rev. Christopher Drew as Backup Website Administrator.

2. New Postings

   Postings to the website in 2023 include:
   a. Annual statistical report
   b. 2023 Thank Offering report
   c. Eighty-Nineth (2023) General Assembly Registration
   d. 2023 MTIOPC courses
   e. "Today in OPC History" daily postings
   f. Daily Devotional
   g. *New Horizons* in PDF, ePub, and Mobi
   h. *The Form of Government*, PDF, ePub, and Mobi
   i. Electronic versions of booklets and tracts

      - *The ABC's of Presbyterianism* (Wilson) PDF, ePub, and Mobi
      - *Evangelism in the Local Church* (Shaw) PDF, ePub, and Mobi
      - *Christ Proclaims a Better Way* PDF, ePub, and Mobi
      - *Why Christians Need Confessions* (Trueman) PDF, ePub, and Mobi
      - *Your Sabbath Destination* (Schmurr) PDF, ePub, and Mobi
      - *What is the Reformed Faith?* (Williamson) PDF, ePub, and Mobi
      - *Helps for Worship* (Shishko) PDF, ePub, and Mobi

- *Are You a Christian?* (Eyres) PDF, ePub, and Mobi
- *Why Join a Church?* (Wilson and Brown) PDF, ePub, and Mobi
- *Why Does the OPC Baptize Infants?* (Wilson) PDF, ePub, and Mobi
- *What is the OPC?* (Strange) PDF, ePub, and Mobi
- *Welcome to the OPC* PDF, ePub, and Mobi
- *The Work of the Holy Spirit* (Gaffin) PDF, ePub, and Mobi
- *God or Mammon?* (Tomer) PDF, ePub, and Mobi

3. General Content

   OPC.org content that requires regular maintenance to keep updated include:

   a. Feature Article
   b. *New Horizons*
   c. *Ordained Servant*
   d. Questions and Answers
   e. Book Reviews from *New Horizons* and *Ordained Servant*
   f. Daily Devotionals
   g. Home Missions Today
   h. Vacant Pulpits List
   i. Electronic Newsletter
   j. "News"
   k. Updates for Directory (Find a Local Congregation)
   l. Camps & Conferences page
   m. ePub conversions
   n. Today in OPC History

4. 2023 Statistics

   a. Monthly (January through September)

Month	*Unique visitors*	*Number of visits*	*Pages*	*Hits*	*Bandwidth*
Jan 2023	77,751	186,676	606,239	2,602,091	761.70 GB
Feb 2023	69,001	116,699	494,440	2,295,556	645.94 GB
Mar 2023	78,288	130,075	545,145	2,507,451	676.09 GB
Apr 2023	73,044	116,313	518,564	2,430,268	730.61 GB
May 2023	72,247	120,074	519,186	2,373,991	911.59 GB
Jun 2023	71,547	119,037	530,631	2,462,718	731.74 GB
Jul 2023	66,389	110,490	465,504	2,204,891	539.41 GB
Aug 2023	63,818	107,831	469,619	2,228,640	697.40 GB
Sep 2023	63,326	106,865	493,718	2,218,234	706.86 GB

   The OPC.org statistics above do not include traffic generated by robots, worms, or replies with special HTTP status codes.

   b. Countries (January through September)

	Pages	Hits	Bandwidth
United States	3,610,219	17,702,615	5,300.00 GB
Canada	123,760	588,247	152.84 GB
Great Britain	87,585	360,647	108.71 GB
Unknown	69,730	232,169	83.98 GB
Ireland	47,193	64,754	6.12 GB
Philippines	46,935	236,593	87.62 GB
Germany	46,062	110,093	45.80 GB
India	44,654	107,265	13.94 GB
Australia	42,284	176,062	30.16 GB
India	40,357	134,407	17.10 GB
China	29,162	112,460	58.60 GB

c. Top Pages (January through September)

	Viewed
(1) Front Page	313,166
(2) Hymn	274,383
(3) Church Locator	169,781
(4) Q/A	149,423
(5) Ordained Servant	143,811
(6) New Horizons	128,809
(7) Search	65,912
(8) Shorter Catechism	56,912
(9) Devotional	50,255
(10) Confessions	44,342
(11) Feature Article	42,546
(12) News	38,063
(13) WCF	36,578
(14) Larger Catechism	36,253
(15) Reviews	36,253

C. *Ordained Servant*

1. History and Purpose

Ordained Servant: A Journal for Church Officers is presently in its thirty-second year of publication (2024).

It has been very encouraging to the editor and the Committee on Christian Education that writers have not been difficult to find. The range of gifts, and interests, and areas of expertise is remarkable for such a small church.

Our new Ruling Elder Podcast, launched monthly beginning in January 2023, has fourteen podcasts posted as of February 2024. We plan to continue our series of interviews on topics specifically related to the various tasks of elders.

The editor will continue to foster close contact with the Committee on Ministerial Care to stay in touch with the ministerial concerns that face ministers at each stage of their calling through to eventual retirement; and plan to publish articles that should be of interest to ministers and the church officers that help care for them.

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, then 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 (ISSN 1525-2503), the eighteenth edition of which (2023) has just been published. 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 unsolicited submissions.

2. Online Edition 2023
   a. January – Historical Adam
   b. February – Complaints
   c. March – Creativity
   d. April – Public Aid
   e. May – Missions in Romans
   f. June-July – Happiness
   g. August-September – The Second Century Church
   h. October – Turretin at 400
   i. November – The Martha Complex
   j. December – Remembering G. I. Williamson

The monthly online edition of *Ordained Servant*, 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 (near the bottom of the page). RSS feed is also available. An email announcement is sent to everyone on the OPC alias list when each monthly edition is available online. Anyone who does not have an OPC alias email address may request to be placed 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 being made available in PDF, ePub to be downloaded at no cost onto a laptop or desktop computer, iPad, Kindle, Nook, Sony Reader, smart phone, or other device. The mobi format is no longer available. These editions may be accessed directly from the Ordained Servant Online homepage box at the bottom of the Ordained Servant Online landing 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.

3. 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. Author and subject indexes are now available online for 2006 through 2022. 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 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: Booklets

ABC's of Presbyterianism (Larry E. Wilson)
Evangelism (John S. Shaw)
Scripture (James W. Scott)
Why Christians Need Confessions (Carl R. Trueman)
Your Sabbath Destination (Roger W. Schmurr)
The Work of the Holy Spirit, English (Richard B. Gaffin Jr.)
The Work of the Holy Spirit, Spanish (Richard B. Gaffin Jr.)
Welcome to the OPC
What is the OPC? (Alan D. Strange)
What is the Reformed Faith? (Thomas E. Tyson and G.I. Williamson)

Why Does the OPC Baptize Infants? (Larry E. Wilson)
Helps for Worship (William Shishko)
Why Join a Church? (Mark R. Brown and Larry E. Wilson)
Reforming our Expectations: The Credentialing Process in the OPC

2. CCE publications: Books

   The Book of Church Order (2020)
   The Confession of Faith and Catechisms with proof-texts.

3. CCE publications: Pamphlets

   Christ Proclaims a Better Way

4. CCE/CHMCE Tracts

   What Is Truth?
   What's Your Story?
   Your Only Comfort?

5. Electronic Versions

   Electronic versions of the booklets for download are available at no cost on OPC.org on the "Publications" page (https://store.opc.org/SearchResults.asp?Cat=1823).

6. Ordering Materials

   The CCE booklets, books, and pamphlets may be ordered on OPC.org (https://store.opc.org).

E. Ruling Elder Podcast

The Ruling Elder podcast is a work of the Committee on Christian Education designed to assist in the education, training, and encouragement of ruling elders in the discharge of the duties of their office, both individually and collectively. Ruling elders are one of God's gifts to his church.

Now into its second year, the podcast averages around 800 downloads/month. According to the Report of the Statistician to the Eighty-Ninth GA, there are currently 1083 ruling elders in the OPC; with 863 (80 percent) are currently serving on sessions. The Committee is encouraged at the positive feedback we have received on this work.

Topics covered have included Work, Church Conflict, the Westminster Standards, Autism, Disability, Domestic Abuse and Protection, Deacons, Hospital Visitation, etc. The podcast is available, on the 15th of each month, on most major podcast platforms, including Apple, Spotify, Amazon, and Google. Suggestions for topics, or ruling elders to interview, will be gratefully received. Please email Rev. Stephen Tracey at tracey.1@opc.org

F. *Trinity Psalter Hymnal*

1. Joint Venture Agreement

   Since August 2017 a six-member Joint Venture Board (JVB), operating according to a Joint Venture Agreement (JVA) between the CCE and the Board of Directors of the United Reformed Churches in North America USA (URCNA), has guided the process of producing and distributing the *Trinity Psalter Hymnal* (TPH) in both print and digital formats. Current JVB members are URCNA representatives Rev. Derrick Vander Meulen (president), Rev. Christopher Folkerts (vice president),

and Mr. Gary Veldink (RE); and OPC representatives Mr. Joel Pearce (RE and manager), Rev. Dr. Alan Strange, and Mr. David Winslow (RE and secretary). Mr. Pearce, as the Manager, oversees the many administrative details associated with this project, for which he receives a modest honorarium.

2. Printing and Sales

The year 2023 marked the sixth year of sales. There have been seven printings of the three print editions, totaling 94,000 copies. The eighth printing will start production in summer 2024 for delivery in fall 2024, D.V.

The JVB has a policy of granting a thirty-five percent discount to duly attested OPC and URCNA mission works for the first fifty copies, and that the Committee on Home Missions and Church Extension currently grants an additional thirty-give percent discount on the first one hundred copies purchased by OPC mission works.

The JVB has returned a total of $485,000 to each of the partner churches since sales began, including $50,000 each in October 2023. As of December 31, 2023, the JVB had $185,749 in funds reserved for future printings, royalties, maintaining the website, and other digital development (see below).

Great Commission Publications (GCP) has continued to be an essential and excellent distribution partner, and the leadership of Executive Director Mark Lowrey was an integral part of GCP's service to the JVB until his passing into glory at the end of 2023. The JVB is also grateful for the financial services provided by Melisa McGinnis and Charlene Tipton in the OPC offices.

Slightly more than fifty percent of OPC congregations have now incorporated the pew edition as part of their worship, and for the past three years the OPC has been the leading purchaser among the twenty-five different churches/denominations that have purchased TPH products. Over 66 percent of URCNA churches have purchased the TPH. The four largest purchasers of TPH products from GCP are:

1. URCNA: $635,827
2. OPC: $587,496
3. Individuals: $357,335
4. PCA: $267,092

3. Digital

Mr. Joel Pearce, the JVB Manager, oversees digital development. The TPH website, www.trinitypsalterhymnal.org, includes a full searchable song collection and streaming capability of most non-copyrighted tunes. Three digital editions, the Locked PDF edition, Unlocked PDF edition, and Projection edition, are available for sale via GCP. The Locked PDF edition is meant for personal use on a computer or tablet and is read-only. The Unlocked PDF edition is meant for church and organizational use to assist in reproduction, and is especially helpful for small churches that may not be able to afford many copies of the print pew edition. Included in the purchase of the Unlocked PDF are reproduction permissions for all OPC/URCNA copyrighted songs. Third party copyrights still require permissions from copyright administrators. The Unlocked PDF edition was updated in 2023 to reflect the seventh printing, and the Locked PDF is in process of being updated to the seventh printing.

The *Trinity Psalter Hymnal* mobile apps for Apple iOS and Android OS are supplemental to the print and digital editions of the TPH and feature the full text

and music of the songbook, as well as tune recordings. Some key features of the apps include searchable full text, browsable indexes (title and first line, hymn table of contents), bookmarking of songs, and looping of a tune for the number of stanzas in each song. The Apple iOS app was updated in 2023 to include the creeds, confessions, and catechisms as found in the back of the book. The mobile apps also serve as a resource for planning worship, learning new songs, and singing along in family devotions. Future app upgrades and features are being considered in 2024 including more robust Scripture, topic, and tune indexes, as well as higher quality audio for the Android app being developed. More than 6,300 app downloads have been purchased, and the response has been overwhelmingly positive, including helpful suggestions on how to improve the apps. At the same time, the many questions received indicate the need to provide instruction on how to fully use the app. Working with Mrs. Kerri Ann Cruse, the JVB is working towards releasing a brief training video on using the mobile apps soon.

Responding to questions and permission requests submitted via the website or mobile apps is a regular weekly activity of Mr. Pearce. Psalm texts copyrighted by the OPC/URCNA have been requested by other hymnal projects, most notably *Psalms of Grace* (2022) and the *2024 Psalter*, an update to the classic *1912 Psalter*. In 2023 the JVB also collaborated with *SingYourPart.org* to host TPH songs in order to facilitate learning four-part harmony. Several OPC churches have requested this collaboration.

4. Choral and Other Recordings

In 2023 the JVB investigated the feasibility of commissioning a Christian professional or academic choir to record as many as forty selections of the *Trinity Psalter Hymnal*. This inquiry received further impetus from actions taken by the URCNA Synod Niagara 2022 encouraging this effort. The TPH editors are moving forward with a collaboration with Geneva College's choral group, The Genevans, to record twenty psalms in 2024 and twenty psalms in 2025. There is also potential to collaborate with Crown & Covenant Publications on recording Psalms that appear both in their *Book of Psalms for Worship* and the TPH. The JVB is investigating where to make recordings available, including possibilities of uploading to streaming services (e.g. Spotify, Apple Music), and selling MP3 downloads via GCP.

The JVB also plans in 2024 to record in-depth training videos to help church accompanists and musicians. Mrs. Cruse, Dr. Tim Shafer, and Rev. Zachary Simmons will be spearheading this project.

5. Large Print and Braille

Digital, text only Large Print and Braille editions (Microsoft Word format, for digital Braille converter devices) are available for those with vision impairment. They are available free of charge (by request only) to churches that have purchased pew editions of the *Trinity Psalter Hymnal*. Those interested should contact Danny Olinger at danny.olinger@opc.org.

G. Great Commission Publications

1. Shared Ministry

Great Commission Publications (GCP) is entering its forty-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. Rev. Mark L. Lowrey, Jr.

   On December 24, 2023, the Rev. Mark L. Lowrey, Jr., Executive Director of Great Commission Publications, died and went to be with the Lord in glory. In his twenty-seven years with GCP, he also served as the director of publications and associate executive director. The Committee on Christian Education gives praise to Almighty God for Mr. Lowrey's Christ-centered focus and love of others during his many years of service in advancing the ministry of GCP.

3. Interim Executive Director

   Mr. John Dunahoo, ruling elder in the PCA and Business Manager of Discipleship Ministries, serves as the Interim Executive Director of GCP. Comments from within the OPC concerning content of GCP materials are properly and most helpfully addressed through sessions or presbyteries directly to the CCE.

4. Administration

   Six trustees are elected from the Committee on Discipleship Ministries of the PCA and six trustees are elected from the CCE of the OPC. The CCE General Secretary (Mr. Olinger) and the CDM 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 current roster of GCP trustees are the following:

OPC	PCA
Mr. John R. Muether	Rev. David Stewart
Rev. Dr. John Currie	Rev. Scott Barber
Mr. Darryl G. Hart	Rev. Danny Kwon
Mr. Wallace King	Mr. Denny Crowe
Rev. Archibald A. Allison	Rev. Tom Harr
Rev. Dr. Alan D. Strange	Rev. Phillip Palmertree
Rev. Danny E. Olinger (*ex officio*)	Rev. Stephen T. Estock *(ex officio*)

   The Board convenes in two stated meetings each year in April and October.

5. 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."

6. Curriculum

   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 labels *Show Me Jesus* and *So What?*, points children (from toddlers to high schoolers) to know and trust Jesus, the revealer of the Father and the Savior of his people.

7. Publications

   GCP publishes and makes available numerous Christian education resources for use in the church, including:

- *Revised 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

A complete listing of GCP's educational resources can be found at its website, GCP.org.

8. *Trinity Psalter Hymnal*

GCP serves as the exclusive distributor of the *Trinity Psalter Hymnal*. The *TPH* is available for order at https://www.gcp.org/TrinityPsalter.aspx.

H. 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. Alexander serves as Coordinator in working with hosting churches for the intensive training sessions.

5. Program of Instruction

The available MTIOPC courses of instruction are as follows:

a. Defending the Faith (William D. Dennison)
b. Ecclesiology and Pastoral Theology (A. Craig Troxel)
c. Form of Government (Alan D. Strange)
d. Homiletics (Douglas B. Clawson and Dale A. Van Dyke)

e. OPC History (Camden M. Bucey)
f. Reformed Evangelism (John Shaw and Eric Watkins)
g. Westminster Standards (Chad B. Van Dixhoorn)
h. Disability and the Church (Stephen Tracey)
i. Book of Discipline (Mark T. Bube)

6. 2023 Intensive Training

Intensive training sessions for the OPC History, Greek Refresher, and Form of Government were held at First Church, South Holland, Illinois. The session for the Disability and the Church course was held at Mission OPC, St. Paul, Minnesota. The Committee would like to extend its thankfulness to members of First Church and Mission OPC for their gracious hospitality.

7. Participants in 2023 Courses and Seminar

Course	Under Care	Licentiate	Total	Ministers	Ruling Elders	Others
Disability & Church	0	0	6	1	1	4
Greek Refresher	0	0	2	1	1	0
OPC History	3	0	16	8	4	1
Form of Government	0	1	10	6	2	1
	3	1	34	16	8	6

8. Numerical History

Year	Total Students
1999	12
2000	39
2001	31
2002	28
2003	35
2004	35
2005	41
2006	37
2007	30
2008	22
2009	25
2010	27
2011	08
2012	35
2013	28
2014	40
2015	52
2017	55
2018	37
2019	31
2020	57
2021	36
2022	25
2023	34
Totals	800

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 2021, the CCE provided matching funds of $1,200 monthly for approved summer internships and $1,500 monthly for approved yearlong internships. In 2022, the CCE raised the available support to $1,500 monthly for approved summer internships and $1,750 monthly for approved yearlong internships. At the end of 2023, it raised the available support to $1,667 monthly for approved summer internships and $1,833 monthly for approved yearlong internships. In 2023, the CCE spent $261,510 in assisting local OP congregations that participated in the intern program.

2. Summer Internships 2023

The CCE assisted in funding sixteen summer internships during 2023. The summer internships were the following:

First OPC, Indian Head, IL—Jonathan Allen
Calvary OPC, Glenside, PA—Andrew Becham
Bethel Reformed, Fredericksburg, VA— Stephen Byrd
Momence OPC, Momence, IL—Jeremy Chong
Community Presbyterian, Kalamazoo, MI—Clifton Foster
Hope OPC, Grayslake, IL—Kevin Godsey
Immanuel Chapel, Upton, MA—Brian Groot
Living Hope Presbyterian, Beamsville, ON—Trenton Hordyk
Westminster OPC, Hamden, CT—Nathan Marquardt
Harvest OPC, Wyoming, MI—Eddie Mercado
Covenant OPC, Vandelia, OH—David Myhren
Trinity OPC, Hatboro, PA—Sam Nesbitt
Harvest OPC, San Marcos, CA—Zach Reeves
Resurrection Presbyterian, Oshkosh, WI—Christian Ryan
Emmanuel OPC, Wilmington, DE—Joe Scherschligt
Trinity Presbyterian, Capistrano Beach, CA—Mitch Watson

3. Yearlong Internships 2023–2024

The CCE assisted in co-sponsoring nine yearlong internships which started in 2023. 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:

Mbale, Uganda—Nate Bloechl
Covenant Presbyterian, Marina, CA—Andrew Davis
Covenant OPC, Beavercreek, OH—Tyler Freire
Franklin Square OPC, Franklin Square, NY—David Garrett

Covenant OPC, Orland Park, IL—Joe Gehrmann
Reformation Presbyterian Church, Virginia Beach, VA—John Nymann
The Haven, Commack, NY—David Rios
Harvest OPC, Wyoming, MI—Brennen Winter
South Austin OPC, Austin, TX—David Wright

4. Guidelines for Seeking a Yearlong Intern

For churches interested in participating in the yearlong internship program, the following policies guide ministerial internship approval:

a. A mentoring pastor must have five years of pastoral experience in the OPC.
b. 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.
c. Failure of a session to return intern evaluations will be considered a negative factor on a church's next application for an internship.
d. 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.

Applications can be found on OPC.org under Worldwide Outreach, then Christian Education.

5. Grace Internship Fund

The Grace Internship Fund (GIF) has established to provide internship funding for smaller, financially needy OPC congregations that cannot afford to match the partial support (currently up to 50%) provided by the OPC internship program. In keeping with the desire of the donor providing the initial funding, the GIF will be administered in such a way that it continues in existence for many years, fulfilling its stated purpose.

The GIF is professionally managed according to the same standards used to manage the OPC's Pension Fund. Only the investment earnings shall be made available on an annual basis for assisting internships, though the Subcommittee on Ministerial Training may determine to withdraw up to ten percent (10%) of the fund's principal if in its judgment current opportunities and financial needs makes this advisable. If in the future the CCE determines to wind down the GIF due to lack of funding, the remaining principal shall be used for internships.

As of January 1, 2024, the starting principal of the GIF is $142,695. Available support from the GIF for 2024 internships is $31,188.40.

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 the first conference in 2008, over 200 young men from each presbytery in the Orthodox Presbyterian Church have attended and been challenged to consider the call to gospel ministry. Of these men, over 30 have gone on to seminary, and, through the end of 2023, those ordained to pastorates in the OPC include Caleb Smith, Adrian Crum, Zachary Simmons, Aijalon Church, Jonathan Cruse, Zachary Siggins, Benjamin Ward, David Carnes, Tyler Detrick, Elijah DeJong, Jeremiah Dickinson, Seth Dorman, John Paul Holloway, Benjamin Franks, James Stafford, and Matthew Walker. Conference participants hear lectures on topics related to pastoral ministry from OPC ministers with experience as home and foreign missionaries, pastors, and seminary professors. They attend seminary class instruction at Reformed seminaries located near the host church and interact with OP seminary students. The conference organizers are very much indebted to the hospitality shown by Westminster Theological Seminary, Westminster Seminary California, Mid-America Reformed Seminary, Greenville Presbyterian Theological Seminary, and Reformed Theological Seminary. The response from pastors and sessions, parents, and the young men themselves has been very positive as to the benefits of attending the conference.

3. 2023 Timothy Conference

The 2023 Timothy Conference was held April 20–22 in Willow Grove, Pennsylvania. Fourteen young men from across the OPC visited Westminster Theological Seminary, heard lectures from OPC ministers, and toured historic Philadelphia sites. Speakers included Timothy Conference alumni and current OPC ministers Aijalon Church and Zachary Siggins, WTS professor John Currie, and CCE General Secretary Danny Olinger.

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. 2023 Institute

The eleventh annual institute met again at the Camp Shiloh in Jefferson, New Hampshire, overlooking the White Mountains for three days in June 2023. Reverends Gregory Reynolds and Stephen Tracey, and ruling elders Dr. Darryl Hart and Mr. John Muether serve as instructors. Each instructor presented a lecture interspersed with discussion and then a follow-up session that reflected on preassigned readings. Topics included the OPC's continuity with Reformed tradition and distinguishing characteristics; the centrality, nature, and benefits of being a confessional church; the importance of the means of grace in the church's mission; the meaning of a culturally aware pilgrim church; and the work of a minister of the Word in an organized church and a mission work.

Five students (two seminarians and three college graduates) attended the 2023 institute. Two came from Reformed Theological Seminary in Orlando Florida, two from Reformed Bible College, and one from Covenant College.

We now have a data base for all students who have attended OPSI since its inception in 2010. Fourteen of those students are currently ministerial members of the OPC. Several others are pursuing ordination and three are on the verge of ordination (after the completion of internships). The seminaries from which the sixty-two students have come are: Bethlehem Seminary, Calvin Theological Seminary, Covenant Theological Seminary, Gordon-Conwell Theological Seminary-Hamilton, GCTS-Jacksonville, Greenville Presbyterian Theological Seminary, Mid-America Reformed Seminary, North American Seminary, Reformed Presbyterian Theological Seminary, Reformed Theological Seminary-Dallas, RTS-Jackson, RTS-Orlando, Trinity Evangelical Divinity School, Westminster Seminary California, and Westminster Theological Seminary.

Due to the schedule of the General Assembly the Shiloh Institute will meet for its twelfth year June 17–19, 2025. Information and applications are 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: Rev. G.I. Williamson, Rev. Bruce Hollister, and 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, Rev. Lawrence Semel, and 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: Rev. William Shishko, Rev. Thomas S. Champness, and 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., Rev. Thomas E. Tyson, and 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: Rev. Thomas E. Tyson, Rev. Mark R. Brown, and 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., Rev. Gregory E. Reynolds, and 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: Rev. Danny E. Olinger, Rev. Alan R. Pontier, 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: Rev. Danny E. Olinger, 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: Rev. Danny E. Olinger, Rev. Larry Wilson, 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: Rev. Thomas E. Tyson, Rev. Donald J. Duff, Rev. Danny E. Olinger, and 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: Rev. Danny E. Olinger, Rev. A. Boyd Miller, 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: Rev. Dr. A. Craig Troxel, Rev. Dale A. Van Dyke, Rev. Dr. Douglas A. Felch, Rev. Stephen W. Igo, and 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: Rev. Dr. A. Craig Troxel, Rev. Paul N. Browne, and Rev. John Van Meerbeke
  Report: Minutes of the Eightieth (2013) General Assembly, pages 203–205.
- November 2014 Westminster Seminary California, Escondido, California
  Visitation Members: Rev. Dr. A. Craig Troxel, Rev. Chad Bond, Rev. Jesse A. Pirschel, Rev. Roger Wagner, and Mr. David Winslow Jr.
  Report: Minutes of the Eighty-Second (2015) General Assembly, pages 242–244.
- October 2017 Westminster Theological Seminary, Philadelphia, Pennsylvania
  Visitation Members: Rev. Danny E. Olinger, Rev. David J. Harr, and Rev. Travis A. Yonkman
  Report: Minutes of the Eighty-Fifth (2018) General Assembly, pages 174–176.
- October 2018 Mid-America Reformed Seminary, Dyer, Indiana
  Visitation Members: Rev. Danny E. Olinger, Rev. Everett A. Henes, and Rev. Robert E. Tarullo
  Report: Minutes of the Eighty-Sixth (2019) General Assembly, pages 206–208.
- December 2019 Reformed Theological Seminary, Oviedo, Florida
  Visitation Members: Rev. Danny E. Olinger, Rev. Joel D. Fick, and Mr. Joshua Downs
  Report: Minutes of the Eighty-Seventh (2021) General Assembly, pages 166–168.
- November 2022 Reformed Theological Seminary, Jackson, Mississippi
  Visitation Members: Rev. Danny E. Olinger, Rev. Chad E. Bond, and Dr. James S. Gidley
  Report: Minutes of the Eighty-Ninth (2023) General Assembly, pages 171–174.

M. Modern English Study Version

1. The Eighty-Ninth General Assembly approved the following amended recommendations of the Special Committee on Updating the Language of the Doctrinal Standards, which relate to work of the Committee on Christian Education and the GA Stated Clerk respectively:
   a. That the General Assembly request the Committee on Christian Education (CCE) to utilize the suggested changes contained in the report of the Special Committee on Updating the Language of the Doctrinal Standards to prepare a

modern English study version of the Confession of Faith and Catechisms of the Orthodox Presbyterian Church (OPC) as follows:

1. Morphological Changes
2. Archaic Words and Phrases
3. Archaic Periphrases and Non-Periphrastic Negations
4. Alterations of Word Order
5. The CCE is authorized to introduce changes and add annotations according to its discretion.

b. That the General Assembly request the CCE to replace, in the modern English study version of the catechisms, the text of the Ten Commandments and its preface, and of the Lord's Prayer, with the corresponding texts from Exodus 20:2–17 and Matthew 6:9–13 in a modern English version, including the conclusion of the Lord's prayer.

c. That the General Assembly request the CCE to present to the 91st General Assembly a modern English study version of the Confession of Faith and Catechisms of the OPC, including an appendix containing tables of all changes between the constitutional and modern English study version texts.

2. The CCE erected a Special Committee (VanDrunen (chairman), Allison (secretary), Fick, Gidley, Troxel, and Olinger) to Prepare a MESV of the Westminster Standards at its June 2023 organizational meeting. Its mandate is "to produce a modern English study version of the Confession of Faith and Catechisms." The Special Committee presented their work on the WSC at the October 2023 CCE meeting. The Special Committee met seven times between January and March 2024 to work on the WLC, but was not able to finish the work before the CCE meeting in mid-March. It still hopes to be able to complete the work on the WCF (as well as to finish the WLC) by the October 2024 CCE meeting.

N. Recommended Curriculum for Ministerial Preparation in the OPC

The CCE recommends that the Ninetieth (2024) General Assembly approve changes to the Recommended Curriculum for Ministerial Preparation in the OPC as put forth in Appendix A.

IV. PROPOSED BUDGET

	Actual 2022	Actual 2023	Approved 2024	Budget Request 2025
REVENUE				
WWO	620,363	727,024	680,000	700,500
New Horizons	280,000	280,000	300,000	300,000
Reserves	0	0	38,500	26,000
Other	11,753	2,479	12,000	12,000
Total Revenue	925,928	912,116	1,030,500	1,038,500

	Actual 2022	Actual 2023	Approved 2024	Budget Request 2025
EXPENSES				
New Horizons	284,833	300,646	306,000	315,000
Internet Ministries	22,146	9,625	60,000	50,000
Ordained Servant	26,919	27,012	32,000	32,000
MTIOPC	28,368	55,169	45,000	50,000
Internship Program	288,121	261,510	350,000	350,000
Timothy Conference	18,040	16,570	22,000	22,000
Shiloh Conference	2,000	6,842	9,000	9,000
Seminary Visitation	3,318	0	1,500	1,500
General Administration	212,900	179,991	205,000	209,000
Total Expenses	886,645	877,365	1,030,500	1,038,500
Excess/(Deficiency)	25,471	132,139	0	0

V. ELECTIONS

A. CCE

The CCE is composed of three classes, each composed of five members—three ministers and two ruling elders. Two of the members of each class are also members of the SMT. The present composition of the CCE is as follows:

Class of 2024 — Ministers: Joel D. Fick, Daniel F. Patterson, Archibald A. Allison
Ruling Elders: Darryl G. Hart, Michael K. Shields

Class of 2025 — Ministers: David M. VanDrunen, Alan D. Strange, Stephen J. Tracey
Ruling Elders: James S. Gidley, John R. Muether

Class of 2026 — Ministers: John Currie, Gregory E. Reynolds, A. Craig Troxel,
Ruling Elders: Wallace B. King, Sanjay Patel

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.

2024	2025	2026
Rev. Joel D. Fick	Dr. James S. Gidley	Rev. Dr. A. Craig Troxel
Rev. Daniel F. Patterson	Mr. John R. Muether	Rev. Dr. John Currie

C. Procedure to Elect the Class of 2027

The Assembly must first elect two ministers and/or ruling elders for the SMT class of 2025. The men elected to the SMT are automatically elected to the CCE class of 2025. The Assembly must then elect the remaining three members to the CCE class of 2027.

VI. RECOMMENDATION

The CCE recommends that the Ninetieth (2024) General Assembly approve changes to the Recommended Curriculum for Ministerial Preparation in the OPC as put forth in Appendix A.

Appendix A

Proposed Changes to
The Recommended Curriculum for Ministerial Preparation
in the Orthodox Presbyterian Church

This Recommended Curriculum was approved by the Fifty-fourth (1987) and revised by the Ninetieth (2024) General Assembly of the Orthodox Presbyterian Church to serve as a guideline to ministerial candidates, presbyteries, and seminaries (Form of Government, Chapter XXIII, Section 3). The elements in the Curriculum are not to be understood as additions to the constitutional requirements stated in the Form of Government (XXI, 3, 4; XXIII, 3, 6) regarding the preparation and evaluation of qualifications of candidates for the ministry of the Word. Seminary course work by itself may not ensure fulfillment of the Recommended Curriculum for candidates whose presbyteries use the Curriculum as a guideline; therefore presbyteries may expect supplementation of a candidate's seminary course work through individual guided study, supervised ministry experience, or other means.

SCRIPTURE

I. Bible Content
   A. Study of the English Bible
      1. The candidate should be required to read through the Bible in English.
      2. Course work should include areas such as archaeology, history, and geography, emphasizing the significance of these disciplines for the faithful interpretation of Scripture.
   B. Comprehensive examination on Bible content

   Goal: The candidate should have a thorough knowledge of the content of the English Bible and an ability to communicate it.

II. Biblical Languages
   A. Hebrew (including competency in grammar, syntax, and exegesis)
   B. Greek (including competency in grammar, syntax, and exegesis)

   Goal: The candidate should be able to exegete the Scriptures from the original languages in the preparation of sermons and Bible lessons, using lexical and grammatical tools.

III. Hermeneutics
   A. Canon Formation
   B. Principles of Interpretation
   C. Biblical Criticism (Higher and Textual)
   D. Special Hermeneutical Issues in the Old and New Testaments

   Goal: The candidate should understand the principles, procedures, and problems involved in the interpretation of God's Word, and should demonstrate a growing proficiency in the faithful exposition of Scripture. He shall be able to read the Bible as God intended it, in its organic unity and its historical diversity. The centrality of Christ, the covenants, and the kingdom in the Scriptures determines our understanding of the Scriptures as a whole and as individual texts.

IV. Use of the Bible in Ministry
   A. The candidate should be required to prepare advanced exegetical papers on assigned Old Testament and New Testament passages.
   B. The candidate should be required to use his interpretive skills and tools in the preparation of sermons and Bible lessons/courses.

   Goal: The candidate should be able to explain Scripture faithfully for the building up of God's people, moving from a careful study in the original languages through the interpretive process, and arriving at a clear exposition of the text's meaning and application for the church today.

THEOLOGY

I. Church History
   A. A thorough knowledge of early, medieval, Reformation, and modern church history
   B. An understanding of the history, identity, and distinguishing characteristics of the Orthodox Presbyterian Church

   Goal: The candidate should understand the flow of history, the historical development of Christian theology and the influence upon it of secular history and philosophy, and the progress of ecclesiastical development. He should have an awareness of the relation of the cultural context to the history of the church.

II. Apologetics
   A. A thorough introduction to apologetic methodology and practice, including:
      1. Approaches of the early Reformed tradition
      2. More recent approaches
      3. Presuppositional Apologetics
   B. Surveys of
      1. Non-Christian religion and cults
      2. Non-Christian thought: the history of humanistic thought and its contemporary manifestation in various worldviews and spheres of intellectual and aesthetic activity—philosophy, literature, drama, popular arts, scientific methodology
      3. Contemporary Theology

   Goal: The candidate should gain a sound intellectual basis for the positive presentation of the Christian faith from a Reformed perspective and should be equipped to deal with anti-Christian systems of thought in their various contemporary manifestations.

III. Biblical Theology
   A. The progressive unfolding of divine revelation
   B. Continuity and discontinuity among the epochs of redemptive history

   Goal: The candidate should understand the coming of the kingdom of God in promise and fulfillment and its development through different covenantal administrations.

IV. Systematic Theology
   A. Prolegomena
   B. Theology proper
   C. Anthropology
   D. Christology
   E. Soteriology
   F. Ecclesiology
   G. Eschatology

Goal: The candidate should understand the whole system of doctrine revealed in Scripture as one organic body of truth and learn to communicate it effectively in preaching, teaching, shepherding, and evangelism.

V. Ethics
A. The goal, motive, and standard of the Christian life
B. Christian virtues and character
C. The Christian faith in contemporary culture

Goal: The candidate should understand the Christian moral life as described in Scripture, in both its personal and social dimensions.

PASTORAL THEOLOGY

I. The Pastoral Ministry
A. Theology of Pastoral Ministry
B. The Call to the Ministry
C. Pastoral Administration (theology and practice)

Goal: The candidate should understand the biblical principles of administration and leadership, such as planning and evaluation, strategy and oversight, the stewardship of time, the delegation of authority/responsibility, and the harmonious employment of the spiritual gifts of the members of Christ's body.

D. Theology, history, and practice of Christian Education

Goal: The candidate should understand the biblical basis of Christian education and its historical development. He should gain proficiency in the development of a plan for Christian education in the home and in the church, in the training of Bible teachers for church-related ministries, and in the discerning and developing of spiritual gifts within the church.

II. The Christian Life of the Pastor
A. The Pastor's Personal Life
1. Growth in godliness
2. Internal call to the ministry of the Word
3. Study of the classics of Reformed spirituality
B. The Pastor as Disciple
1. Private Prayer
2. Devotional Reading
C. Relationships and Accountability
1. With his family
2. With the church
3. With the community
D. Refreshment

Goal: The candidate should learn how to develop his personal relationship to God through the study of Scripture and through prayer, and how to express his devotion to God by maintaining godly relationships with those of his own household, with others in the household of faith, and with those outside the faith. Growing out of this, the candidate should be guided in determining the genuineness of his sense of call to the gospel ministry.

III. Ministry of the Word
A. Theology of Preaching
B. Principles and Practices of Preaching
C. Teaching in the Church

Goal: The candidate should demonstrate increasing proficiency in preaching the Word and an understanding of how to proclaim Christ from all the Scriptures.

IV. Shepherding (or Pastoral Care)
A. Theology and Practice of Shepherding
B. Theology and Practice of Counseling

Goal: The candidate should understand the biblical principles which govern his shepherding of God's people and should gain practical experience in counseling (through the observation of and participation in actual counseling sessions).

V. Worship
A. Theology of Public Worship
1. Study of the biblical standards which govern the public worship of God
2. Special attention to the OPC's *Directory for the Public Worship of God*
B. Leading in Worship
C. The Sacraments

Goal: The candidate should understand the regulative principle and the dialogical character of public worship and their application to the specific elements of a congregation's worship services, and the centrality of preaching in public worship. He should demonstrate increasing proficiency in leading a congregation in public worship.

VI. Polity
A. Presbyterian Church Government
B. Church Order and Parliamentary Procedure

Goal: The candidate should gain an understanding of the biblical teaching on the nature and structure of the church, as well as a working knowledge of the contents and application of *The Book of Church Order of the Orthodox Presbyterian Church* and *Robert's Rules of Order Newly Revised*.

VII. Evangelism and Missiology
A. Theology of Reformed Evangelism and Missions
B. The Pastor's Role in the Practice of Evangelism

Goal: The candidate should be able to express the bearing of Reformed theology on the practice of announcing the gospel to non-Christians. He should develop methods for bringing the message of Christ to others and should implement those methods by engaging in evangelism and by training others to do so. The candidate should also gain an understanding of the issues and practices involved in the planting and extension of the church both within a single culture and cross-culturally.

Ministerial candidates should be encouraged to take MTIOPC courses to supplement their seminary education in many of these subjects.

This Recommended Curriculum may be amended by a majority vote of a general assembly.

Appendix B

Proposed Changes to
The Recommended Curriculum for Ministerial Preparation
in the Orthodox Presbyterian Church

The left column of the table shows the current version of the Recommended Curriculum as it appears in the 2020 edition of *The Book of Church Order of the Orthodox Presbyterian Church*. The right column shows the proposed revision. To make the changes easier to identify, words to be deleted or modified from the current version (left column) are outlined, while new words in the proposed revision (right column) are also outlined.

The proposed changes involve changing the order of topics in various places, especially under the general heading of Practical Theology. The order of topics in the table follows the order of the current version. This means that the sections of the new version sometimes appear out of order. Where necessary, footnotes indicate such dislocations.

The table is formatted so that rows do not break across pages. This means that some pages have a considerable amount of blank space.

The Recommended Curriculum for Ministerial Preparation in the Orthodox Presbyterian Church

Current Version, BCO 2020	Proposed Revision
This Recommended Curriculum was approved by the Fifty-fourth General Assembly of the Orthodox Presbyterian Church to serve as a guideline to ministerial candidates, presbyteries, and seminaries (Form of Government, Chapter XXIII, Section 3). The elements in the Curriculum are not to be understood as additions to the constitutional requirements stated in the Form of Government (XXI, 3, 4; XXIII, 3, 6) regarding the preparation and evaluation of qualifications of candidates for the ministry of the Word. Seminary course work by itself may not ensure fulfillment of the Recommended Curriculum for candidates whose presbyteries use the Curriculum as a guideline; therefore presbyteries may expect supplementation of a candidate's seminary course work through individual guided study, supervised ministry experience, or other means.	This Recommended Curriculum was approved by the Fifty-fourth and revised by the Ninetieth General Assembly of the Orthodox Presbyterian Church to serve as a guideline to ministerial candidates, presbyteries, and seminaries (Form of Government, Chapter XXIII, Section 3). The elements in the Curriculum are not to be understood as additions to the constitutional requirements stated in the Form of Government (XXI, 3, 4; XXIII, 3, 6) regarding the preparation and evaluation of qualifications of candidates for the ministry of the Word. Seminary course work by itself may not ensure fulfillment of the Recommended Curriculum for candidates whose presbyteries use the Curriculum as a guideline; therefore presbyteries may expect supplementation of a candidate's seminary course work through individual guided study, supervised ministry experience, or other means.

Current Version, BCO 2020	Proposed Revision
SCRIPTURE I. Bible Content A. Study of the English Bible 1. The candidate should be required to read through the Bible in English. 2. Course work should include areas such as archaeology, history and geography, emphasizing the significance of these disciplines for the grammatico-historical interpretation of Scripture. B. Required comprehensive examination on Bible content *Goal*: The candidate should have a thorough knowledge of the content of the English Bible and an ability to communicate it.	SCRIPTURE I. Bible Content A. Study of the English Bible 1. The candidate should be required to read through the Bible in English. 2. Course work should include areas such as archaeology, history, and geography, emphasizing the significance of these disciplines for the faithful interpretation of Scripture. B. Comprehensive examination on Bible content *Goal*: The candidate should have a thorough knowledge of the content of the English Bible and an ability to communicate it.
II. Biblical Languages A. Hebrew 1. Grammatical forms 2. Syntactical principles 3. Exegetical procedures 4. Required readings in the Hebrew Scriptures B. Greek 1. Grammatical forms 2. Syntactical principles 3. Exegetical procedures 4. Required readings in the Greek New Testament *Goal*: The candidate should be able to exegete the Scriptures from the original languages in the preparation of sermons and Bible lessons, using lexical and grammatical tools.	II. Biblical Languages A. Hebrew (including competency in grammar, syntax, and exegesis) B. Greek (including competency in grammar, syntax, and exegesis) *Goal*: The candidate should be able to exegete the Scriptures from the original languages in the preparation of sermons and Bible lessons, using lexical and grammatical tools.

Current Version, BCO 2020	Proposed Revision
III. Hermeneutics (or, Principles and Methods of Interpretation) A. Principles of Interpretation B. Biblical Theology[1] C. History of and Issues in Biblical Criticism (Higher and Textual) D. Special Hermeneutical Issues 1. Old Testament 2. New Testament *Goal*: The candidate should understand the principles, procedures and problems involved in the interpretation of God's Word, and should demonstrate a growing proficiency in the faithful exposition of Scripture. He shall be able to read the Bible as God intended it, in its organic unity and its historical diversity. The centrality of Christ, the covenant and the kingdom in the Scriptures determines our understanding of the Scriptures as a whole and as individual texts. The Bible is the progressively unfolding history of the redemptive acts and words of God, climaxing in the coming of Christ and his kingdom, ushering in the new age, the last days. Christ has accomplished this through his death and resurrection, and the sending of his Spirit to the church on the day of Pentecost. The Bible also holds out the blessed hope to Christ's church that this new covenant kingdom, which is not yet consummated, will appear in the fullness of God's glory with Christ's return on the last day.	III. Hermeneutics A. Canon Formation B. Principles of Interpretation C. Biblical Criticism (Higher and Textual) D. Special Hermeneutical Issues in the Old and New Testaments *Goal*: The candidate should understand the principles, procedures, and problems involved in the interpretation of God's Word, and should demonstrate a growing proficiency in the faithful exposition of Scripture. He shall be able to read the Bible as God intended it, in its organic unity and its historical diversity. The centrality of Christ, the covenants, and the kingdom in the Scriptures determines our understanding of the Scriptures as a whole and as individual texts.
IV. Use of the Bible in Ministry A. The candidate should be required to prepare advanced exegetical papers on assigned Old Testament and New Testament passages. B. The candidate should be required to use his interpretive skills and tools in the preparation of sermons and Bible lessons/courses. *Goal*: The candidate should be able to faithfully explain Scripture for the building up of God's people, moving from a careful study in the original languages through the interpretive process, and arriving at a clear exposition of the text's meaning and application for the church today.	IV. Use of the Bible in Ministry A. The candidate should be required to prepare advanced exegetical papers on assigned Old Testament and New Testament passages. B. The candidate should be required to use his interpretive skills and tools in the preparation of sermons and Bible lessons/courses. *Goal*: The candidate should be able to explain Scripture faithfully for the building up of God's people, moving from a careful study in the original languages through the interpretive process, and arriving at a clear exposition of the text's meaning and application for the church today.

1 The proposed revision includes a separate section on Biblical Theology under the general heading of Theology.

Current Version, BCO 2020	Proposed Revision
DOCTRINE I. Church History A study of the history of the church since the New Testament period, in all eras, with particular emphasis on the heritage and uniqueness of the Orthodox Presbyterian Church *Goal*: The candidate should understand the flow of history, the historical development of Christian theology and the influence upon it of secular history and philosophy, and the progress of ecclesiastical development, and he should have an awareness of the relation of the cultural context to the history of the church.	THEOLOGY I. Church History A. A thorough knowledge of early, medieval, Reformation, and modern church history B. An understanding of the history, identity, and distinguishing characteristics of the Orthodox Presbyterian Church *Goal*: The candidate should understand the flow of history, the historical development of Christian theology and the influence upon it of secular history and philosophy, and the progress of ecclesiastical development. He should have an awareness of the relation of the cultural context to the history of the church.
II. Apologetics A. Introduction to Apologetic Methodology and Practice including (1) the school of Van Tilian presuppositionalism as the most biblically faithful expression of Reformed apologetics, and (2) a survey of positions held by other Reformed apologists B. Survey of Non-Christian Thought (including the history of humanistic thought and its contemporary manifestation in various worldviews and spheres of intellectual and aesthetic activity—philosophy, literature, drama, popular arts, scientific methodology—as well as a survey of non-Christian religions and cults) C. Survey of Contemporary Theology (including the old liberalism, neoorthodoxy, liberation theology, etc.) *Goal*: The candidate should gain a sound intellectual basis for the positive presentation of the Christian faith from a Reformed perspective, and should be equipped to deal with anti-Christian systems of thought in their various contemporary manifestations.	II. Apologetics A. A thorough introduction to apologetic methodology and practice, including: 1. Approaches of the early Reformed tradition 2. More recent approaches 3. Presuppositional apologetics B. Surveys of: 1. Non-Christian religions and cults 2. Non-Christian Thought: the history of humanistic thought and its contemporary manifestation in various worldviews and spheres of intellectual and aesthetic activity—philosophy, literature, drama, popular arts, scientific methodology 3. Contemporary Theology *Goal*: The candidate should gain a sound intellectual basis for the positive presentation of the Christian faith from a Reformed perspective and should be equipped to deal with anti-Christian systems of thought in their various contemporary manifestations.

Current Version, BCO 2020	Proposed Revision
III. Theology and Ethics A. Systematic Theology: Study of the whole system of doctrine revealed in Scripture as one organic body of truth, basic to all theological disciplines, with emphasis upon the centrality of doctrine in the proclamation of the Word in all the witness and work of the church: prolegomena, theology proper, anthropology, Christology, soteriology, ecclesiology, and eschatology, including a specific study of the secondary doctrinal standards of the Orthodox Presbyterian Church, the Westminster Confession of Faith and Catechisms B. Ethics: Study of the goal, motive and standard of the Christian way of life set forth in God's Word (the two "great commandments," the ten commandments, the sermon on the mount, etc.) *Goal*: The candidate should obtain a knowledge of and commitment to the Reformed faith (including such distinctives as the inerrancy of Scripture, the sovereignty of God, covenant theology, the five points of Calvinism, etc.); and he should become proficient in communicating this faith. He should manifest an understanding of and commitment to a biblical lifestyle in both personal and social ethics.	
	III. Biblical Theology A. The progressive unfolding of divine revelation B. Continuity and discontinuity among the epochs of redemptive history *Goal:* The candidate should understand the coming of the kingdom of God in promise and fulfillment and its development through different covenantal administrations.

Current Version, BCO 2020	Proposed Revision
	IV. Systematic Theology A. Prolegomena B. Theology proper C. Anthropology D. Christology E. Soteriology F. Ecclesiology G. Eschatology *Goal:* The candidate should understand the whole system of doctrine revealed in Scripture as one organic body of truth and learn to communicate it effectively in preaching, teaching, shepherding, and evangelism.
	V. Ethics A. The goal, motive, and standard of the Christian life B. Christian virtues and character C. The Christian faith in contemporary culture *Goal:* The candidate should understand the Christian moral life as described in Scripture, in both its personal and social dimensions.
IV. Polity A. Biblical Church Government: Study of the biblical foundations of the principles and practice of presbyterian church government B. Church Order and Parliamentary Procedure in the OPC *Goal*: The candidate should gain an understanding of the biblical teaching on the nature and structure of the church, as well as a working knowledge of the contents and application of *The Book of Church Order of the Orthodox Presbyterian Church* (containing the standards of government, discipline, and worship) and *Robert's Rules of Order Newly Revised*.	VI. Polity[2] A. Presbyterian Church Government B. Church Order and Parliamentary Procedure *Goal:* The candidate should gain an understanding of the biblical teaching on the nature and structure of the church, as well as a working knowledge of the contents and application of *The Book of Church Order of the Orthodox Presbyterian Church* and *Robert's Rules of Order Newly Revised*.
PRACTICAL THEOLOGY	PASTORAL THEOLOGY I. The Pastoral Ministry[3] A. Theology of Pastoral Ministry B. The Call to the Ministry

2 In the proposed revision, this section appears under the next general heading, Practical Theology.

3 This section contains additional subsections C. and D., which are shown below, in parallel with sections VII and VI of the current version, which they replace.

Current Version, BCO 2020	Proposed Revision
I. The Pastor's Personal Life A. Spiritual Life 1. Growth in godliness 2. Call to the ministry of the Word B. Communication and Interpersonal Relations 1. With his family 2. With the church 3. With the community *Goal*: The candidate should learn how to develop his personal relationship to God through the study of Scripture and through prayer, and how to express his devotion to God through developing and maintaining godly relationships with those of his own household, with others in the household of faith and with those outside the faith. Growing out of this, the candidate should be guided in determining the genuineness of his sense of call to the gospel ministry.	II. The Christian Life of the Pastor A. The Pastor's Personal Life 1. Growth in godliness 2. Internal call to the ministry of the Word 3. Study of the classics of Reformed spirituality B. The Pastor as Disciple 1. Private Prayer 2. Devotional Reading C. Relationships and Accountability 1. With his family 2. With the church 3. With the community D. Refreshment *Goal*: The candidate should learn how to develop his personal relationship to God through the study of Scripture and through prayer, and how to express his devotion to God by maintaining godly relationships with those of his own household, with others in the household of faith, and with those outside the faith. Growing out of this, the candidate should be guided in determining the genuineness of his sense of call to the gospel ministry.
	III. Ministry of the Word[4] A. Theology of Preaching B. Principles and Practices of Preaching C. Teaching in the Church *Goal:* The candidate should demonstrate increasing proficiency in preaching the Word and an understanding of how to proclaim Christ from all the Scriptures.

4 This section replaces section II.B of the current version.

Current Version, BCO 2020	Proposed Revision
II. Worship A. Biblical Principles of Public Worship: Study of the biblical standards which should govern the public worship of God and of their implementation in the worship life of a congregation, including special attention to the OPC's Directory for the Public Worship of God B. The Preaching of God's Word[5] 1. Theology of preaching 2. Principles and practices of preaching C. The Sacraments *Goal:* The candidate should understand the regulative principle of public worship and its application to the specific elements of a congregation's worship services, and the centrality of preaching within the biblical pattern of public worship. He should demonstrate increasing proficiency in preaching the Word and in leading a congregation in public worship.	V. Worship A. Theology of Public Worship 1. Study of the biblical standards which govern the public worship of God 2. Special attention to the OPC's *Directory for the Public Worship of God* B. Leading in Worship C. The Sacraments *Goal:* The candidate should understand the regulative principle and the dialogical character of public worship and their application to the specific elements of a congregation's worship services, and the centrality of preaching in public worship. He should demonstrate increasing proficiency in leading a congregation in public worship.
III. Evangelism A. Theology of Reformed Evangelism B. The Pastor's Role in the Practice of Evangelism *Goal*: The candidate should be able to express the bearing of the Reformed faith on the practice of announcing the gospel to non-Christians. He should develop methods for bringing the message of Christ to others and should implement those methods by engaging in evangelism and by training others to do so.	VII. Evangelism and Missiology A. Theology of Reformed Evangelism and Missions B. The Pastor's Role in the Practice of Evangelism *Goal*: The candidate should be able to express the bearing of Reformed theology on the practice of announcing the gospel to non-Christians. He should develop methods for bringing the message of Christ to others and should implement those methods by engaging in evangelism and by training others to do so. The candidate should also gain an understanding of the issues and practices involved in the planting and extension of the church both within a single culture and cross-culturally.[6]

5 Section II.B. of the current version is replaced by section III of the proposed revision, Ministry of the Word.

6 This sentence is retained from section IV of the current version.

Current Version, BCO 2020	Proposed Revision
IV. Missiology A. Reformed Theology of Missions B. Strategy of Missions, both within one's own culture and cross-culturally *Goal*: The candidate should gain an understanding of the issues and practices involved in the planting and extension of the church both within a single culture and cross-culturally[7], including such areas as linguistics, indigenization, the use of anthropological perspectives, the use of printed and electronic media, and the relation of missions to political and social reforms.	
V. Pastoral Care A. Theology of Pastoral Care and Counseling B. Practice of Pastoral Counseling *Goal*: The candidate should understand the biblical principles which govern his shepherding of God's people and should gain practical experience in counseling (e.g., through the use of case studies and through the observation of and/or participation in actual counseling sessions).	IV. Shepherding (or Pastoral Care) A. Theology and Practice of Shepherding B. Theology and Practice of Counseling *Goal:* The candidate should understand the biblical principles which govern his shepherding of God's people and should gain practical experience in counseling (through the observation of and participation in actual counseling sessions).
VI. Christian Education A. Theology of Christian Education B. History of Christian Education C. Practice of Christian Education *Goal*: The candidate should understand the biblical basis of Christian education and its historical development. He should gain proficiency in the development of a plan for Christian education in the home and in the church, in the training of Bible teachers for church-related ministries, and in the discerning and developing of spiritual gifts within the church.	D. Theology, history, and practice of Christian Education[8] *Goal:* The candidate should understand the biblical basis of Christian education and its historical development. He should gain proficiency in the development of a plan for Christian education in the home and in the church, in the training of Bible teachers for church-related ministries, and in the discerning and developing of spiritual gifts within the church.

7 This part of the sentence is included in the Goal statement for section VII of the proposed revision, Evangelism and Missiology.

8 This subsection, along with the Goal statement below it, appears in section I of the proposed revision, The Pastoral Ministry.

Current Version, BCO 2020	Proposed Revision
VII. Pastoral Administration A. Theology of Administration B. Practice of Administration *Goal*: The candidate should understand the biblical principles of administration and leadership, such as planning and evaluation, strategy and oversight, the stewardship of time, the delegation of authority/responsibility and the harmonious employment of the spiritual gifts of the members of Christ's body (Eph. 4:11– 16).	C. Pastoral Administration (theology and practice)[9] *Goal*: The candidate should understand the biblical principles of administration and leadership, such as planning and evaluation, strategy and oversight, the stewardship of time, the delegation of authority/responsibility, and the harmonious employment of the spiritual gifts of the members of Christ's body.
This Recommended Curriculum may be amended by a majority vote of a general assembly.	*Ministerial Candidates should be encouraged to take MTIOPC courses to supplement their seminary education in many of these subjects.* *This Recommended Curriculum may be amended by a majority vote of a general assembly.*

9 This subsection, along with the Goal statement below it, appears in section I of the proposed revision, The Pastoral Ministry.

REPORT OF THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

I. OVERVIEW
A. Introduction
B. Executive Summary
C. Strategic Vision
1. Leadership
2. Analysis
3. Resourcing
II. THE WORK OF THE COMMITTEE
A. Field Support for Church Planting
1. New Mission Works
2. Continuing Mission Works
3. Mission Works Concluding Support
4. Church Planting Interns
5. Special Evangelistic Projects
6. Field Support Policy
7. The Seed and Sower Fund
B. Regional Home Missionaries (RHMs)
C. Serving and Supporting the Presbyteries
D. Training and Promotion
E. Auxiliary Ministries
1. Ministerial Information Forms (MIFs)
2. Vacant Pulpit List
F. Revitalization
III. FINANCES
A. Overview
B. Budget
C. The OPC Loan Fund
D. Contingent Fund
IV. ADMINISTRATION
V. GENERAL ASSEMBLY MATTERS

I. OVERVIEW

A. Introduction

Look, I tell you, lift up your eyes, and see
that the fields are white for harvest. (John 4:35)

The Committee on Home Missions and Church Extension (CHMCE) is the oldest standing committee of the Orthodox Presbyterian Church (OPC), established by the first General Assembly on June 12, 1936. Since that time, the Committee has labored to assist the OPC in carrying out the Great Commission in North America in an organized, unified way.

Our name, chosen by the first Assembly, embodies this mandate. "Home Missions" refers to evangelism, supporting the church in making disciples. "Church

Extension" refers to planting new congregations, supporting the church in gathering Christian disciples into organized communities. "Committee" reminds us that we are servants and not masters, appointed to support the church by providing vision, training, and resourcing, with humility, joy, and prayer.

Though Presbyterians have sometimes acquired the appellation of "frozen chosen," the OPC is very active in the work of home missions and church extension. At the end of 2022, our denomination had 301 established congregations and 31 mission works. Of groups gathering for worship on the Lord's Day under the auspices of the OPC, almost one out of every ten (9.3%) is a mission work!

While these statistics are encouraging, there is more to be done. Old Princeton professor Samuel Miller put it well in a sermon preached in December 1835:

> When we direct our attention to the spread of the Gospel, our views, our prayers, our efforts are all too stinted and narrow. We scarcely ever lift our eyes to the real grandeur and claims of the enterprise in which we profess to be engaged. We are too apt to be satisfied with small and occasional contributions of service to this greatest of all causes instead of devoting to it hearts truly enlarged; instead of desiring great things; expecting great things…"

Miller's words echo the famous aphorism of Rev. William Carey, the father of modern missions: "Expect great things from God. Attempt great things for God." Both men were simply responding to the call of our Lord: "Look, I tell you, lift up your eyes, and see that the fields are white for harvest."

Our church planting manual, *Planting an Orthodox Presbyterian Church*, identifies three distinct groups of people whom we are seeking to reach: "the misled, who have been exposed to wrong doctrinal teaching and need to know the truth… the underfed, who have never feasted on the depth of Reformed teaching… [and] the spiritually dead, who… do not have a relationship with Jesus Christ." Historically, the OPC has been greatly used by God to reach the misled and the underfed. As we look to the future, the Committee's prayer is that the Lord of the harvest would also use our church more and more to reach the spiritually dead – that the OPC would grow to be as fruitful in reaching the unconverted as we already are in reaching the underdiscipled.

B. Executive Summary

In 2023, the Committee supported ten new mission works, twenty continuing mission works, ten regional home missionaries (RHMs), four church planting interns, and two special evangelistic projects (Clarkston, GA and Maryville, TN). The Committee visited two seminaries, conducted its annual Church Planter Training Conference (CPTC), and gathered RHMs and presbytery home missions chairmen for a time of collaboration, training, and budgeting (the RHM/RECHEX Conferences). The Committee also hosted an inaugural conference aimed at encouraging the pastors of larger congregations, "Keeping Up with the Harvest."

Between these major events, the Committee's general secretaries visited presbyteries, spoke at conferences, and filled pulpits. The general secretaries regularly communicated with church planters, RHMs, and presbytery representatives. Committee staff completed a significant upgrade to chmce.org.

For 2024, the Committee has set aside funding to support up to thirty-eight new and continuing mission works, fourteen RHMs, four church planting interns, and four special evangelistic projects. The Committee plans to visit one seminary and host CPTC, RHM/RECHEX, and "Keeping Up with the Harvest" conferences. The Committee's general secretaries will continue to visit presbyteries, provide counsel to church planters and presbyteries, and fill pulpits as opportunities coincide with availability.

The Committee plans to launch a major initiative, its revitalization program, on August 1, 2024.

C. Strategic Vision

Over the last two years (2022–2023), the Committee has been endeavoring to adopt a more intentional posture toward its ministry. Just as the Committee asks each mission work to provide and annually update a "stewardship plan" with specific goals for the fledgling congregation, so the Committee has embraced for itself a "strategic plan" for our ministry.

No plan must ever presume upon the kindness or providence of God. Nor should a plan ever preclude our need to seek and to actively rely on the wisdom of God, the guidance of the Holy Spirit, or the counsel of the wider church. However, Scripture shows us that there is a place for strategic planning (Acts 15:36–16:10; Rom. 15:22–33), so long as we always submit our plans to God (Jas. 4:15).

In this spirit of hope and humility, the Committee has endeavored to organize all its labors around three strategic areas of ministry:

1. Leadership
   The Committee believes that it bears a responsibility to encourage evangelism and church planting throughout the denomination, and to provide the resources necessary to facilitate the continued growth and vitality of the church's home missionary labors. This involves recruiting, training, and reporting: telling the story to the church, and inviting the church into the story.
2. Analysis
   The Committee believes that it bears a responsibility to assist presbyteries in establishing, evaluating, and supporting mission works. This involves reviewing stewardship plans, interviewing candidates, and counseling presbyteries regarding the fitness of candidates and the progress of mission works. Such analysis is ministerial rather than magisterial: we are servants, not masters.
3. Resourcing
   The Committee believes that it bears a responsibility to invest the funds committed to it by the whole church in ways that we believe God will bless to expand the church's home missionary labors. This involves ambitious planning, sustainable budgeting, strategic spending, and compelling communication that encourages generous giving to Worldwide Outreach funds.

The remainder of this report will endeavor to unpack how the Committee has attempted to prosecute its strategic vision with maximal fruitfulness in 2023, and how it hopes to continue pursuing that vision with maximal faithfulness in 2024.

II. THE WORK OF THE COMMITTEE

A. Field Support for Church Planting

In 2023, the Committee provided financial support for the following thirty-six "fields": ten new mission works, twenty continuing mission works, four church planting interns, and two special evangelistic projects:

1. New Mission Works

a. Works that began regular financial support in 2023:

Presbytery	Field
Mid-Atlantic	Howard County, Maryland (John Jee)
	Melfa, Virginia (William H. Sloan)
Ohio	Newcastle, Indiana (Tyler E. Jackson)
Philadelphia	Doylestown, Pennsylvania (Christian Repp)
Southeast	Marion, North Carolina (Johnny C. Serafini)
	Yorktown, Virginia (Matthew P. Walker)
Wisconsin & Minnesota	Sheboygan, Wisconsin (Nathan P. Strom)

b. Works that received "Seed and Sower" grants in 2023:

Presbytery	Field
Philadelphia	West Norriton, Pennsylvania (Nathaniel G. Jeffries)
Southeast	Wake County, North Carolina (Matthew J. Ezzell)
Southwest	Kyle, Texas (Corey T. Paige)

2. Continuing Mission Works

Presbytery	Field
Conn. & Southern NY	Commack, New York (William Shishko)
Michigan & Ontario	Moline, Michigan (John E. Terrell)
	Zeeland, Michigan (Michael J. Schout)
Mid-Atlantic	Manassas, Virgnia (John Paul Holloway)
Midwest	West Plains, Missouri (Paul A. Mourreale)
New Jersey	Guayama, Puerto Rico (Bradney E. López)
NY & New England	Farmington, Maine (Micah M. Bickford)
Philadelphia	Downingtown, Pennsylvania (Gregory W. O'Brien)
South	Tampa, Florida (Daniel J. Halley)
Southeast	Bluffton, South Carolina (Andrew R. Wann)
	Neon, Kentucky (M. Jay Bennett)
	Wilmington, North Carolina (Ethan J. Bolyard)
Southern California	Pasadena, California (Matthew E. Cotta)
	Placentia, California (C. Mark Jenkins)
	Scottsdale, Arizona (David S. Schexnayder)
	Thousand Oaks, California (Caleb M. Smith)
	Yuma, Arizona (Jeremy R. Baker)
Southwest	New Braunfels, Texas (Carl W. Miller)
	Sugar Land, Texas (Mark R. Wheat)
	Waco, Texas (Miller E. Ansell)

3. Mission Works Concluding Support
Of the twenty continuing mission works, the following concluded financial support in 2023:

Presbytery	Field
Michigan & Ontario	Zeeland, Michigan (Michael J. Schout)
Southeast	Neon, Kentucky (M. Jay Bennett)
	Wilmington, North Carolina (Ethan J. Bolyard)
Southern California	Yuma, Arizona (Jeremy R. Baker)
Southwest	Waco, Texas (Miller E. Ansell)

4. Church Planting Interns

Presbytery	Field
Conn. & Southern N	Commack, New York (David J. Rios)
Southeast	Virginia Beach, Virginia (John R. Nymann)
Southern California	Capistrano Beach, California (Mitch D. Watson)
	San Marcos, California (Christian Repp)

5. Special Evangelistic Projects

Presbytery	Field
Southeast	Clarkston, Georgia (Melaku S. Tamirat)
	Maryville, Tennessee (evangelist A. J. Millsaps)

6. Field Support Policy
   The policies governing Committee support for mission works are available for review at chmce.org. From the home page, select "Presbytery Home Missions Committees" and then "Planting a Mission Work." On that page, see the final section, "Working Together with the OPC's Committee on Home Missions and Church Extension."
7. The Seed and Sower Fund
   The "Seed and Sower Fund" is a special reserve fund designed to provide startup funding for mother-daughter mission works. When a "mother" congregation is prepared to commit a significant number of its own families and invest a substantial amount of its own funds to plant a "daughter" mission work, the Committee is prepared to provide a matching grant through the Seed and Sower Fund. The aim of this grant is to provide the new mission work with the equivalent of a year's worth of Committee support on the front end, enabling the mission work to cover startup costs more easily and to call an organizing pastor sooner. Mission works that receive Seed and Sower funding remain eligible to subsequently apply to the Committee for a full four-year package of regular support.

   As of the beginning of 2024, twelve total mission works have received matching grants through the Seed and Sower Fund. As a reserve fund rather than a budget line item, the longevity of the Seed and Sower Fund cannot be guaranteed. However, recognizing its fruitfulness, the Committee's strategic plan includes a financial goal of growing the Seed and Sower Fund into a perpetual, self-sustaining fund. The Committee is currently exploring the best strategies to achieve this goal.

B. Regional Home Missionaries (RHMs)

The regional home missionaries of the OPC are a gifted group of men called to serve as church planting ambassadors in their presbyteries. They seek out new contacts, follow up with existing contacts, and gather groups interested in establishing new mission works. They conduct Bible studies and informational meetings with those groups, listen to their feedback, and prayerfully seek to form them into "seed groups"—bands of brothers and sisters committed to growing into full-orbed communities of disciples that worship God joyfully, serve him faithfully, and engage the lost with good news.

Once a seed group is formed into a mission work, the work of regional home missionaries continues. They provide leadership and often conduct worship during the work's first months. They assist the work and its overseeing session in identifying and calling an organizing pastor. Once the organizing pastor is installed, the regional home missionary continues to provide care and counsel.

Beyond their myriad responsibilities within local mission works, regional home missionaries are active in the work of their presbyteries. They support presbytery home missions committees with wisdom and experience. They serve as presbytery liaisons to CHMCE.

The Committee is honored to learn from, serve alongside, and provide support to our regional home missionaries. During 2023, these included nine full-time RHMs and one part-time regional home missions coordinator (RHMC), serving a total of nine presbyteries. In January 2024, another full-time RHM began his labors in a new presbytery, thus bringing the current roll to eleven regional home missionaries serving in ten presbyteries as follows:

Central Pennsylvania	Rev. Andrew J. Miller (began October 2023)
Mid-AtlanticRev.	Charles R. Biggs
Midwest	Rev. Bruce H. Hollister
Ohio	Mr. Michael D. Diercks (RHMC)
	Rev. Bradley M. Peppo
Philadelphia	Rev. David R. Holmlund
Southern California	Rev. Christopher D. Hartshorn
Southeast	Rev. DeLacy A. Andrews
South	Rev. David E. Chilton
Southwest	Rev. G. Mark Sumpter
Wisconsin & Minnesota	Rev. James T. Hoekstra (began January 2024)

Long experience has taught the Committee that presbyteries with regional home missionaries tend to plant more churches. The Committee has therefore set aside funding in 2024 to support up to fourteen RHMs. We encourage the Assembly to pray for three presbyteries currently searching for a full-time RHM.

C. Serving and Supporting the Presbyteries

The inception and oversight of OPC mission works belongs to the presbyteries. The presbyteries authorize the establishment of new mission works, examine and approve candidates to serve as organizing pastors, and finally organize mission works into particular congregations.

The Committee is pleased to come alongside and support presbyteries in these important labors. Every year, the general secretaries of the Committee endeavor to visit three to four presbyteries at the time of their regular stated meetings. Such visits facilitate communication, coordination, and encouragement between the Committee and the regional churches. The general secretaries frequently seek to combine these visits to the presbyteries with visits to individual congregations or mission works within their bounds.

The Committee organizes two annual conferences especially aimed toward supporting presbytery home missionary labors. The Regional Church Extension Conference (RECHEX) gathers the home missions chairmen from every presbytery, along

with all serving RHMs. The goal of this conference is twofold: to discuss common topics of interest, and to coordinate the home missionary labors of the presbyteries with the available resources of the Committee. Since 2022, a one-day, pre-RECHEX conference has been added, exclusively for the RHMs, in order to provide a forum for RHMs to discuss topics unique to their ministries. The RHM/RECHEX conferences not only provide a source of perennial encouragement to all involved; they prove invaluable to the Committee as it seeks to better understand the needs and challenges faced by the regional churches of the OPC.

Behind the scenes, the general secretaries regularly correspond with, pray for, and provide counsel to church planters, RHMs, and presbytery home missions committees. This ministry includes quarterly group prayer meetings for church planters via Zoom. It also includes many individual, one-on-one calls, and occasional in-person visits.

D. Training and Promotion

1. In-Person

The Committee's strategic commitment to leadership involves an active schedule of, and significant investment in, recruiting and training. The Committee therefore commits substantial resources annually to a number of in-person events, all of which are intended to encourage evangelism, facilitate church planting, and invite more people into the home missions story of the OPC.

Readiness for Ministry

Every winter, the Committee hosts two to three "Readiness for Ministry" seminars on the campuses of Reformed seminaries. These seminars expose seminarians to the ministry of the OPC, and also enable the general secretaries of all three Worldwide Outreach program committees (Christian Education, Foreign Missions, and CHMCE) to identify potential candidates for ministry. In 2023, the Committee hosted seminars at Westminster Theological Seminary (Philadelphia, PA) and Westminster Seminary California (Escondido, CA). In 2024, the Committee plans to visit Mid-America Reformed Seminary (Dyer, IN).

Keeping Up with the Harvest

In April 2023, the Committee hosted an inaugural "Keeping Up with the Harvest" conference for pastors of some of the larger congregations in the OPC. As the name suggests, this conference was intended to facilitate discussions among pastors regarding how to balance the needs of shepherding larger flocks with the ongoing responsibility to pursue the missionary aspects of the Great Commission. The Committee is planning to host a second conference in 2024.

Church Planter Training

Every summer, the Committee hosts a major, week-long "Church Planter Training Conference" (CPTC) in order to provide encouragement and training to church planters and their wives. Not every church planter attends CPTC every year. At present, the Committee invites each church planter to CPTC twice during their four years of support: once in their first year of support, and again in their third year of support. CPTC training revolves around a set of core topics integral to church planting: building a culture of evangelism, shepherding a mission work toward organization, integrating the mission work into the ministry of the whole

church, and pastoral self-care amidst all these labors. Additionally, each year CPTC includes a few seminars on a special topic by an invited speaker. In August 2023, CPTC was held in Portland, Maine. More than forty persons attended, including several guests from sister denominations interested in learning from the OPC. Rev. Danny F. Patterson spoke on the subject of protecting the church from domestic abuse and child abuse. For 2024, CPTC will move to Oostburg, Wisconsin. The Committee is again planning to extend invitations to some of our sister denominations, and this year has invited Rev. Dr. John Currie to speak to CPTC on the subject of church health.

Special Events and Conferences

Between its major annual events, the general secretaries are active in responding to invitations from congregations and presbyteries to speak at special events and conferences. In October 2023, the incoming general secretary, Rev. Jeremiah W. Montgomery, traveled to speak at a Reformation conference hosted by Grace Reformed OPC in Farmington, Maine. That same month, the associate general secretary, Rev. Albert J. Tricarico, Jr. spoke at a pre-presbytery conference for the Presbytery of the Southeast. In December 2023, the outgoing general secretary, Rev. John S. Shaw, spoke at an evangelism conference hosted by Christ Church Downingtown in Downingtown, Pennsylvania. The secretaries regularly supply pulpits and report on home missions in congregations across the denomination.

Church Planting Internships

A final aspect of in-person training is the Committee's partnership with the Committee on Christian Education (CCE) to provide church planting internships for year-long interns who show special promise for future service as organizing pastors in new mission works. Beyond the full range of pastoral mentoring normally provided in a CCE-approved internship, this program provides specialized training in evangelism and access to CHMCE events such as CPTC. Since the inception of this partnership in 2017, eighteen men have gone through the program. More than half of them are now serving as church planters or in churches with a vision for church planting in their future.

2. In-Print

The Committee's commitment to leadership in home missions also requires an intentional strategy of reporting. "I will give thanks to the LORD with my whole heart; I will recount all of your wonderful deeds," (Ps. 9:1). As God does wonderful things through the home missionary labors of the OPC, the Committee wants to be faithful in telling these stories to the whole church – and inviting the church into those stories through prayer, through personal commitment to participation in church plants, and through financial generosity to Worldwide Outreach.

The Committee tells the home missions story to OPC through two in-print resources: *Home Missions Today* and the Committee's pages in our monthly denominational magazine, *New Horizons*. *Home Missions Today* is a biweekly newsletter, delivered by email, containing up-to-date news and prayer requests from our church planters and RHMs. In addition, the *Home Missions Today* emails also contain an attached, up-to-date map of all mission works and church planters receiving support from the Committee. The articles in *New Horizons* contain more extended reporting and reflection on the church's evangelistic and church planting endeavors.

3. Online
   In 2023, Committee staff completed a significant overhaul of the Committee's website, chmce.org. The site is intended to provide inquirers, presbytery committees, overseeing sessions, and church planting pastors with a panoply of tools for planning, preparing, and prosecuting their work. Integrating much of the material from our denominational manual, *Planting an Orthodox Presbyterian Church*, the updated site answers questions such as "When is it time to plant a new church?" and "What does the process look like?" It offers overseeing sessions guidelines for interviewing organizing pastors and explains the Committee's support program. It also provides links to downloadable resources, such as a digital version of *Planting an Orthodox Presbyterian Church* and a study guide to our confessional standards useful for officer training.

   The Committee also maintains a presence on Facebook. Frequently containing reports from *Home Missions Today* or links to online articles from *New Horizons*, this page provides social media users with a convenient way to keep up with, and share news of, our denomination's home missionary labors.

   A third online resource maintained by the Committee is outwardopc.com. While chmce.org provides formal guidance (policies and procedures) for home missions, outwardopc.com is designed to provide practical encouragement in evangelism through articles, interviews, and videos. For more information regarding the origin and purpose of this site, the "About" page of outwardopc.com includes a link to a March 2018 article in *New Horizons* entitled, "OutwardOPC.com: A New Tool for Evangelism."

E. Auxiliary Ministries

The General Assembly has assigned to the Committee responsibility for two auxiliary ministries:

1. Ministerial Information Forms (MIFs)
   Ministerial Information Forms (MIFs) are questionnaires submitted by licentiates and ministers of the OPC who desire to have their availability made known to congregations without pastors. Licentiates and ordained ministers from other denominations may also submit MIFs to be administered by the Committee. The Committee has developed a specialized MIF for men who desire consideration as organizing pastors of mission works.

   Completed MIFs are kept on file for twelve months. At the end of the twelve-month period, a man may complete and file a new form with the Committee. All churches requesting information from the Committee regarding available ministers are sent copies of the current file of MIFs.

   More information about MIFs is available on the "Resources" section of chmce.org.
2. Vacant Pulpit List
   The Committee maintains a list of vacant pulpits for churches without pastors or churches seeking additional pastoral staff. This list, updated monthly in coordination with the Stated Clerk of the denomination, is available on the "Resources" section of chmce.org.

F. Revitalization

A major new initiative for the Committee since 2022 has been the ongoing development of a pilot program for church revitalization. The Committee sees this program as analogous to physical therapy. Just as physical therapy aims to help people recover strength and mobility when their bodies seem "stuck," so the revitalization program aims to help congregations whose ministries have diminished and seem "stuck." Congregations approved for the program will be paired with a pair of experienced OPC mentors (ideally one minister and one elder) from a different presbytery. These mentors will meet with the session and congregation quarterly, for up to eighteen months, in an effort to help them recover ministry vitality.

Thus understood, the Committee's revitalization program offers no shortcuts to church growth. Rather, what it seeks to supply is a biblical route to recovering church health. The reason for this is straightforward: True growth of the church only arises from vital health in the church (Eph. 4:15–16).

The Committee held its first gathering of prospective mentors in November 2022. Having received feedback that more training was essential, the Committee in December 2023 determined to explore the possibility of training its mentors through Lampstand (formerly Embers to a Flame). In January 2024, the general secretaries and vice president of the Committee attended the Lampstand conference in Birmingham, Alabama. During this conference, they met in-person with Lampstand leadership to discuss the possibility of Lampstand providing specialized training to the Committee's revitalization mentors. The proposal was warmly received.

At its December 2023 meeting, the Committee also took several additional actions regarding the pilot revitalization program:

1. Approved a process by which a congregation, through its presbytery, can apply for the program. This process includes parameters by which the session of the congregation, once accepted into the program, may determine to exit or continue in the program after an initial period of participation and interaction with its mentors.
2. Approved a specialized revitalization "stewardship plan" to be completed as part of the application process by the sessions of congregations applying to the program.
3. Approved the establishment of a new Revitalization subcommittee within CHMCE. This subcommittee will review submitted plans, meet with representatives of the applicant sessions and their presbyteries, and make recommendations to CHMCE regarding approval of applications.
4. Agreed to set August 1, 2024, as an "open for business" date for applications to the program.
5. Agreed to limit the initial intake for the program to no more than three congregations. The Committee believes this limitation is necessary due to the fledgling nature of the program, as well as to ensure that the Committee reserves appropriate bandwidth to focus on its primary responsibilities for evangelism and church planting.
6. Agreed to arrange and provide additional training for mentors prior to their "deployment."
7. Agreed to consider hiring a short-term Director of Revitalization to manage implementation of the program for an initial two-year period.

Congregations interested in learning more about the revitalization program should reach out directly to the Committee through the denominational offices or its general secretaries. Committee staff will provide inquirers with copies of the revitalization stewardship plan, along with specific information about the commitment and process required for formal application to the program.

The Committee believes that a robust revitalization program, with a clear focus on biblical church health, can be a fruitful asset to the OPC. But the Committee also recognizes that such a program, designed to guide congregations and sessions through a process of self-examination that may be painful, carries with it a potential for misunderstanding or misuse. The Committee therefore seeks the Assembly's prayers on its behalf, and on behalf of those congregations and sessions seeking to apply.

III. FINANCES

A. Overview

As our Lord said, the fields are "white for harvest," (Jn. 4:35). The Committee thanks God for the outpouring of support it receives annually from the intercessory prayers and sacrificial offerings of God's people. Yet even with generous levels of giving to Worldwide Outreach and the Thank Offering, over the last five years the Committee has received requests for field support from the presbyteries that significantly outstrip the budget set for CHMCE by the General Assembly. Facing this difference, the Committee has drawn on its strategic reserves rather than deny requests. The Committee regards our reserves as a stewardship, and our preference is always that they be invested in the kingdom rather than hidden in the ground (Mat. 25:14–29).

To date, the Committee's reserves remain healthy, thanks to the generosity of God's people through directed offerings and estate gifts. Nevertheless, the amount of CHMCE reserves needed to close the gap between the presbyteries' requests and the Assembly's budget has increased substantially over the last five years. The Committee is especially mindful of the fact that, while field support for any given mission work decreases over time, the financial outlay for our RHM program increases over time — and will increase dramatically as more presbyteries call RHMs. The number of supported RHMs has grown from six (in 2020) to eleven (in 2024)— with the possibility of three additional RHMs in the next year.

Beyond ever-increasing RHM support, the Committee's strategic plan also sets a goal of investing $1M from reserves in order to expand the Committee's capacity to fund new mission works. Over the last five years, the Committee has funded an average of seven new mission works per year. The Committee's goal over the next five years is to grow that average to twelve new mission works per year. Launching such an expansion may be achievable by initial investment of Committee reserves. Sustaining such an expansion, however, will require significant growth in the Committee's overall budget — which can only come as God's people in the OPC expand their generous and sacrificial giving to Worldwide Outreach and the Thank Offering.

With these realities and goals in view, the Committee is in the midst of ongoing reflection and discussion with regard to how best to balance ambitious planning and strategic spending with sustainable budgeting. While the Committee remains happy to invest our reserves for strategic purposes, we also desire to see a growing convergence between our receipts and expenses.

B. Budget

	2022 Actual	2023 Actual	2023 Budget	2024 Budget	2025 Proposed
Receipts					
Contributions	$1,672,823	$1,812,987	$1,976,000	$2,016,000	$2,074,230
Other	3,126	1,096	1,000	1,000	1,000
Transfer (Reserves)	61,222	192,978	105,000	361,000	380,000
Total	$1,737,171	$2,007,061	$2,082,000	$2,378,000	$2,455,230
Disbursements					
Church Planting	$1,031,453	$1,191,211	$1,300,000	$1,575,000	$1,675,000
Ministry Expenses	205,294	211,621	214,000	209,000	209,000
Promotion	62,729	105,698	90,500	60,000	40,000
Administration	437,695	498,532	477,500	534,000	531,230
Total	$1,737,171	$2,007,061	$2,082,000	$2,378,000	$2,455,230

C. The OPC Loan Fund

The Committee established a new corporation in 1993 called the Orthodox Presbyterian Church Loan Fund, Inc. (OPCLF), to replace the Church Extension Fund. Members of the Board of Directors of the OPCLF are elected by CHMCE. The Board is currently comprised of the following members:

Class of 2024:	Messrs. John M. Mauldin, C. Steven McDaniel
Class of 2025:	Messrs. Gregory S. De Jong, J. Kevin Baldwin
Class of 2026:	Messrs. Sidney O. Smith, John J. Voss II

The following serve as officers of the Board:

President:	John M. Mauldin
Vice President:	Gregory S. De Jong
Secretary:	C. Steven McDaniel
Treasurer:	Sidney O. Smith
Assistant Secretary:	Jeremiah W. Montgomery
Assistant Treasurer & Assistant Secretary:	Mark A. Stumpff

Messrs. Montgomery and Stumpff are *ex officio* members of the Board. Mr. Mark A. Stumpff serves as Loan Fund manager.

Over the last several years, OPCLF has seen a rise in the average potential loan amounts being requested by congregations. Historically, OPCLF's loan approvals have typically been up to or below $500,000. This amount was a function not only of the average need of congregations approaching OPCLF but also of the overall size of OPCLF's portfolio. For our churches in California and other areas where real estate is at a premium, the average loan amount of $500,000 has been less than helpful for some time. Add to this that since the COVID-19 pandemic, construction costs have increased substantially, causing the average loan request inquiry throughout the Unit-

ed States to increase. Considering these and other factors, OPCLF devoted substantial time in 2022 toward consideration of how best to respond to the increased costs of capital acquisition – and the resulting increased amount to loan requests – so that OPCLF is better equipped to answer this growing need.

As a result of that consideration, at its December 15, 2022, meeting, the Board of Directors hired an outside law firm to assist OPCLF in a thorough review of its offer of Notes to investors to fund loans, as well as to make the requisite annual state filings to allow the OPCLF to advertise the sale of its Notes to potential investors, where permissible. The review and filings were completed successfully across thirty states, giving OPCLF much more flexibility in sharing its services within the denomination and the opportunity to grow. In 2024, the OPCLF will seek to increase the number of states where the Fund is permitted to sell its Notes, specifically looking to add Alabama and Arizona to its list of offering states. It is hoped that as its asset base grows, the OPCLF can sustain more and larger loan requests. Please continue to join us in prayer, that the Lord might use the Fund in the growth of the Orthodox Presbyterian Church.

Notes outstanding December 31, 2023:	
One-year Notes	$ 800,954
Two-year Notes	667,595
Three-year Notes	1,278,528
Four-year Notes	1,228,371
Five-year Notes	2,910,570
Ten-year Notes	3,869,241
Total Notes outstanding =	$10,755,259

During 2023, OPCLF was open for new investment Notes, with fixed rates for notes effective as described in the accompanying chart. At the close of the year the total amount of Notes outstanding was $10,755,259. This is an increase of $265,822 from the prior year.

Additional financial reports on the OPCLF are available upon request.

As of December 31, 2023, a total of $9,250,949.02 was lent out to thirty-eight (38) congregations, assisting with various capital improvement projects.

The goal of the OPC Loan Fund is to provide funding to churches at an affordable interest rate, while also providing a modest return for those investors who make these

Investment Rates Effective During 2023		
Term	December 16, 2022	September 14, 2023
One-year Notes	1.00%	1.50%
Two-year Notes	1.25%	1.75%
Three-year Notes	1.50%	2.00%
Four-year Notes	1.75%	2.25%
Five-year Notes	2.00%	2.50%
Ten-year Notes	3.00%	3.50%

THIS IS NOT AN OFFER TO SELL OUR SECURITIES TO YOU AND WE ARE NOT SOLICITING YOU TO BUY OUR SECURITIES. WE WILL OFFER AND SELL OUR SECURITIES ONLY IN STATES WHERE AUTHORIZED. THE OFFERING IS MADE SOLELY BY OUR OFFERING CIRCULAR.

loans possible. OPC Loan Fund's typical investor is one whose decision to invest is focused on the potential to help Orthodox Presbyterian churches acquire and improve their worship facilities rather than simply looking at their rate of return.

D. 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, 2023, are as follows:

Elkins Park, Pennsylvania – the Rev. John S. Shaw	$230,896.09
TOTAL of all loans held by Contingent Fund as of December 31, 2023	$230,896.09

During 2023, the loan to the Rev. Albert J. Tricarico, Willow Grove, Pennsylvania, was repaid in full.

IV. ADMINISTRATION

A. Committee Members

Class of 2024	
Ministers:	Dale A. Van Dyke, Eric B. Watkins, James R. Megchelsen
Ruling Elders:	J. Kevin Baldwin, John M. Mauldin
Class of 2025	
Ministers:	James J. Cassidy, Jeffrey M. Scott, Mark A. Winder
Ruling Elders:	Michael C. Cloy, Stephen S. Vanderwey
Class of 2026	
Ministers:	Christopher D. Hartshorn, C. Steve McDaniel, Jr., J. Mark Sallade
Ruling Elders:	Keith A. LeMahieu, Jeremy R. Geaslen

B. Committee Officers

President:	J. Mark Sallade
Vice President:	C. Steve McDaniel, Jr.
Secretary:	Mark A. Winder
Treasurer:	John M. Mauldin

C. Executive Committee

Sallade (Chairman), Mauldin, LeMahieu, Cloy, Winder

D. Committee Representative to the Committee on Coordination

Mr. Keith A. LeMahieu

E. Subcommittees

Church Planting:	Geaslen, Hartshorn, Megchelsen, Scott, Watkins, Winder
Finance:	LeMahieu, Mauldin, Vanderwey
Ministry Operations:	Baldwin, Cassidy, Cloy, McDaniel, Sallade, Van Dyke

Revitalization: Cassidy, LeMahieu, McDaniel

F. Committee Staff

After ten years and ten months of faithful service, the Rev. John S. Shaw completed his tenure as general secretary for the Committee on December 31, 2023. The new general secretary, Rev. Jeremiah W. Montgomery, was installed on September 29, 2023 and labored alongside Rev. Shaw through the end of that year. The Committee invested in this three-month overlap in order to facilitate a smooth transition.

The current ministry staff therefore consists of the general secretary, Rev. Jeremiah W. Montgomery, who began his service to the Committee in October 2023, and the associate general secretary, Rev. Albert J. Tricarico, Jr., who began his service to the Committee in February 2016.

The current office staff consists of Administrative Assistant for the Committee Mrs. Allison L. Groot, who began her service in August 2022.

V. GENERAL ASSEMBLY MATTERS

A. Committee Representatives

The Committee appointed the Rev. Jeremiah W. Montgomery, General Secretary; the Rev. Albert J. Tricarico, Jr., Associate General Secretary; and the Rev. C. Steve McDaniel, Jr., Committee Vice President, as their representatives to the 90th General Assembly.

B. Elections

The terms of the above-named Class of 2024 expire at this assembly.

REPORT OF THE COMMITTEE ON COORDINATION

SYNOPSIS

I. PURPOSE
II. OPERATION
  A. Committee Membership
    1. General Assembly Election Membership
    2. Program Committee Representatives
    3. General Secretaries, Administrators, or Directors
  B. Officers
    1. Chairman
    2. Vice Chairman
    3. Secretary
    4. Treasurer
  C. Standing Subcommittees
    1. Administration
    2. Promotional Guidelines and Stewardship Education
    3. Program Review
    4. Chairman
    5. Revising Operating Manual
  D. Meetings
III. ACCOMPLISHMENTS
  A. Worldwide Outreach Program
    1. 2023 Financial Results
    2. Financial Reserves
  B. Coordinated Promotional Efforts
    1. Thank Offering
    2. Communication
    3. OPC Ambassador Program
    4. Stewardship Education
  C. Administrative
    1. Staff
    2. Accounting and Database Management
    3. Information Technologies (IT)
IV. ITEMS REQUIRED TO BE REPORTED TO THE GENERAL ASSEMBLY
  A. Special Relationships Requests
  B. Special Relationships Review
  C. Administration Building Committee (ABC) Financial Summary
V. FINANCIAL REPORT AND BUDGET FOR THE COMMITTEE
VI. RECOMMENDATIONS
  A. Approval of 2025 Worldwide Outreach Program
  B. Approval of mid-year adjustment to current 2024 Worldwide Outreach budget
VII. ELECTIONS
VIII. APPENDIX OF FINANCIAL CHARTS

I. PURPOSE

One of the main purposes of the Committee on Coordination is to recommend to the General Assembly a combined budget for the three Worldwide Outreach Committees of Christian Education, Foreign Missions, and Home Missions and Church Extension for the succeeding year. In addition, the Committee seeks 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 Worldwide Outreach Committees and the two Worldwide Ministry Committees of Diaconal Ministries and Ministerial Care in the development of support for their work.

II. OPERATION

A. Committee Membership

1. General Assembly Election Membership

Class of 2024	Minister: Benjamin J. Snodgrass Ruling Elder: David L. Welliver
Class of 2025	Minister: M. Scott Johnson Ruling Elder: Ashraf Guirgues
Class of 2026	Minister: Warren R. Bennett III Ruling Elder: David S. Veldkamp

2. Program Committee Representatives
   a. Christian Education: Ruling Elder Wallace B. King
   b. Foreign Missions: The Rev. Glenn D. Jerrell
   c. Home Missions: Ruling Elder Keith A. LeMahieu
   d. Diaconal Ministries: unassigned
   e. Ministerial Care: The Rev. Douglas L. Watson
3. General Secretaries, Administrators, or Directors. *[ex officio]*
   a. Christian Education: The Rev. Danny E. Olinger, General Secretary
   b. Foreign Missions: The Rev. Douglas B. Clawson, General Secretary
   c. Home Missions: The Rev. Jeremiah W. Montgomery (Due to the return to local pastoral ministry of General Secretary John S. Shaw, the Committee noted the change and welcomed incoming General Secretary Jeremiah W. Montgomery as an *ex officio* member.)
   d. Diaconal Ministries: Ruling Elder David P. Nakhla, Administrator
   e. Ministerial Care: The Rev. John M. Fikkert, Director

B. Officers

1. Chairman: Benjamin J. Snodgrass
2. Vice-Chairman: Ashraf Guirgues
3. Secretary: David L. Welliver
4. Treasurer: Keith A. LeMahieu

C. Standing Subcommittees

1. Administration

The Administration Subcommittee, consisting of Messrs. Bennett, Clawson, King,

LeMahieu, Snodgrass, and Watson is principally responsible for arranging the orderly receiving and accounting of funds for the Program Committees. It also serves to provide oversight for the work and budget of the staff.

2. Promotional Guidelines and Stewardship Education

   The Promotional Guidelines and Stewardship Education Subcommittee, consisting of Messrs. Fikkert, Johnson, Nakhla, and Veldkamp, 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, time, and talents in the work of Christ's kingdom.

3. Program Review

   The Program Review Subcommittee, consisting of Messrs. Guirgues, Jerrell, Montgomery, Olinger and Welliver, 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.

5. Revising Operating Manual.

   On March 26, 2024, the Committee began an update and revision of our 11-year old Operating Manual.

D. Meetings

Since the last Assembly, the Committee met via teleconference on July 10, 2023; November 20, 2023; and January 16, 2024. It also held the annual in-person meeting at the Administrative Offices in Willow Grove, PA on March 26, 2024.

III. ACCOMPLISHMENTS

A. Worldwide Outreach Program

1. 2023 Financial Results

   The Worldwide Outreach (WWO) program of the Orthodox Presbyterian Church continues to stress the importance of viewing 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. We are grateful that God's people responded to the annual Thank Offering request by providing $1,471,293 in 2023. At the conclusion of 2023, total worldwide giving was $5,603,752.

2. Financial Reserves

   The Committee gives thanks to the Lord for the giving to Worldwide Outreach, which has resulted in the financial reserves of the CCE, CFM, and CHMCE being in a robust position.

B. Coordinated Promotional Efforts

1. Thank Offering

   The Committee praises the Lord for the collaborative service and teamwork of the whole staff in the Willow Grove office for the distribution of the annual Thank Offering materials. Judith Dinsmore, managing editor of New Horizons and Keri Ann Cruse, Video and Social Media Coordinator for COC, oversaw the production of the 2023 Thank Offering videos and materials. This year the Committee authorized the three typical 11x17 prayer maps to be added to and included in the boxes of Thank Offering materials sent to each OPC church.

2. Communication

   For oversight and support of both the Communications Coordinator and the Social Media Coordinator, the Committee created a five-member "Special Committee on Communication" which reports to the Committee at each meeting.

   Mrs. Cruse serves as the Video and Social Media Coordinator for the Committee. She also posts information regarding the OPC on Instagram, Facebook, and Twitter.

   On June 19, 2023, Ms. Jamie Dean submitted her resignation as Communications Coordinator. The committee accepted her resignation effective June 30, 2023. Due to changes in need, there is not a current plan to fill this position.

3. OPC Ambassador Program

   The OPC Ambassadors did not meet during 2020–2021 because of COVID, and was not re-launched during 2022–2024. The Committee continues to monitor, and at this time it does not observe a need for this program.

4. Stewardship Education

   The Committee no longer employs a Director of Planned Giving. Because of the denomination's need for planned giving expertise, in September 2022 the Committee entered a contractual relationship with the Barnabas Foundation. Because this arrangement stands to benefit presbyteries, churches, and even individual members, the Committee realized that despite our good efforts at the launch, there remains a need for an educational campaign to deepen the denomination awareness and use of this resource. On November 20, 2023, the committee hired Mr. Keith LeMahieu, ruling elder, Bethel OPC, Oostburg, Wisconsin, to lead this educational campaign regarding the Barnabas Foundation, in lieu of hiring a full-time Director of Planned Giving. Mr. LeMahieu's title is OPC Planned Giving Consultant, and he began part-time on January 1, 2024. The committee thanks the Lord for Mr. LeMahieu's considerable expertise in fundraising and for his current work to maximize our utilization of the Barnabas Foundation. We rejoice that he is willing to travel to GA and to presbyteries in order to continue to address the matter of stewardship education. The focus of his work is to encourage stewardship in general, and planned giving in particular, through *opc.org* and *give.opc.org* and through his educational presentations and materials.

C. Administrative

1. Staff
   a. Controller—Mrs. Melisa E. McGinnis
   b. Bookkeeper—Mrs. Charlene M. Tipton
   c. Office Manager—Ms. Esther Park

2. Accounting and Database Management

   The accounting and database management system continues to provide great benefit to the Church. Mrs. Charlene Tipton serves the Committee as the Database Administrator in addition to her responsibilities as the Assistant to the Stated Clerk of the General Assembly. The Committee on Coordination continues to provide accounting services and support for the following: Committee on Diaconal Ministries, Committee on Ministerial Care, General Assembly, OPC Loan Fund, and Joint Venture Board for the Trinity Psalter Hymnal.

3. Information Technologies (IT)

   Mr. Mark Stumpff oversees IT functions for staff members in the administrative offices.

IV. ITEMS REQUIRED TO BE REPORTED TO THE GENERAL ASSEMBLY

A. Special Relationships Requests

There are no new Special Relationships requests to report.

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 the report of the Committee on Foreign Missions.

C. Administration Building Committee (ABC) Financial Summary

On November 20, 2023, the Committee supported the revisions to the charter and bylaws of ABC.

ABC Fund Summary	**2022**	**2023**
General Fund Cash Balance	$ 25,304	$ 43,178
Capital Fund: Real Estate (Net of Accum Depr.)	$ 295,609	$ 272,623
Equipment Fund Cash Balance	$ 10,739	$ 2,183
Total Ending ABC Fund Balances	$ **331,652**	$ **317,984**

V. FINANCIAL REPORT AND BUDGET FOR THE COMMITTEE

	2022 Actual	*2023 Actual*	*2024 Budget Approved*	*2025 Budget Request*
Income				
Worldwide Outreach	200,836	193,239	375,000	300,000
Interest	102,663	170,655	95,000	125,000
Administrative Fees - OPCLF	27,500	27,500	27,500	27,500
Administrative Fees - GAOF/ GATRVL	20,000	20,000	20,000	20,000
Administrative Fees - CDM	20,000	20,000	20,000	20,000
Administrative Fees - CMC	5,000	5,000	5,000	7,500
Administrative Fees - JVA	3,000	3,000	3,000	3,000
Other Income / Take from Reserves	30	50	0	0
Total Revenue	**379,029**	**439,444**	**545,500**	**503,000**
Expenses				
Staff Salaries & Benefits	229,866	273,506	365,022	286,484
Planned Giving Program*	13,139	35,658	35,500	66,000
Staff Travel & Training	9,982	20,870	20,000	15,000
Office Rent	16,562	16,000	16,000	16,000
Telephone	746	746	1,000	1,000
Postage	6,954	6,303	7,500	8,000
Office Equipment/Maintenance	425	1,512	4,000	4,000
Copier/Office Expenses	4,995	722	4,000	4,000
Committee Meetings	3,104	5,604	5,000	7,000
Printed Material	4,343	3,698	3,000	5,000
Audit & Legal	25,541	14,811	17,500	17,500
Promotion (Thank Offering + Ambassador)	10,782	8,896	15,000	15,000
Software (Database, Accounting) + hardware	49,451	46,902	50,000	53,000
Miscellaneous	3,139	4,216	1,978	5,016
Total Expenses	**379,028**	**439,444**	**545,500**	**503,000**
Excess/(Deficiency)	**1**	**0**	**0**	**0**
Accounting Services Expenses	**352,004**	**389,285**	**454,000**	**384,000**

VI. RECOMMENDATIONS

A. Approval of 2025 Worldwide Outreach Program

The Committee recommends that the 90th (2024) General Assembly approve the following Worldwide Outreach program budget for 2025, with the allocation of undesignated contributions as indicated:

Committee	**Proposed 2025 Budget**
Christian Education	$700,500
Foreign Missions	$2,239,300
Home Missions	$2,074,230
Subtotal	**$5,014,030**
Coordination	$300,000
New Horizons	$300,000
Subtotal	**$600,000**
Total	**$5,614,030**
Percentage change from 2024	1.24%

Allocation of undesignated contributions:

Christian Education:	15.00%
Foreign Missions:	43.00%
Home Missions:	42.00%

B. Approval of mid-year adjustment to current 2024 Worldwide Outreach budget

The Committee recommends that the 90th (2024) General Assembly adjust the current 2024 WWO program budget for 2024 to reflect the COC-recommended 2025 percentages, starting July 1, 2024.

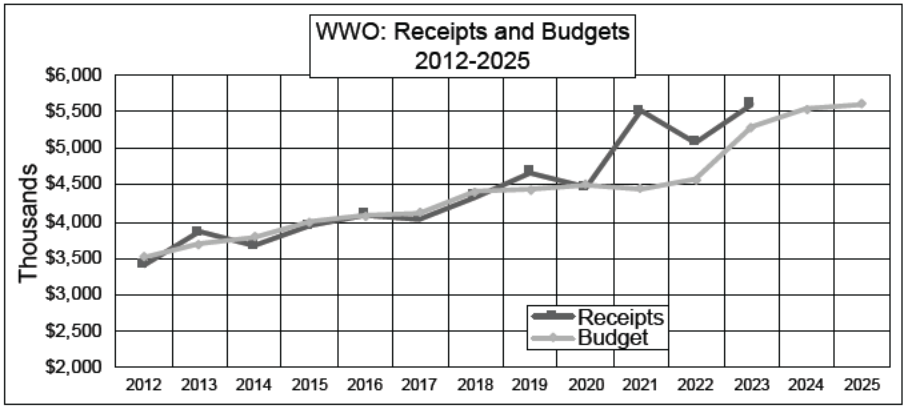
VII. ELECTIONS

The terms of the Rev. Benjamin J. Snodgrass and Ruling Elder David L. Welliver are set to expire at this Assembly (2024). Under Standing Rule X.2.i., this Assembly should elect one minister and one ruling elder to the Class of 2027. Mr. Snodgrass is asking not to be re-elected to the Committee. Mr. Welliver is eligible for re-election and is willing to serve.

In addition, on March 26, 2024, the Committee accepted the resignation of Ruling Elder David S. Veldkamp, due to pressing family, church and work matters. Per Standing Rule X.2.i, the Committee asks this Assembly to elect one ruling elder to fill the class of 2026.

VIII. APPENDIX OF FINANCIAL CHARTS

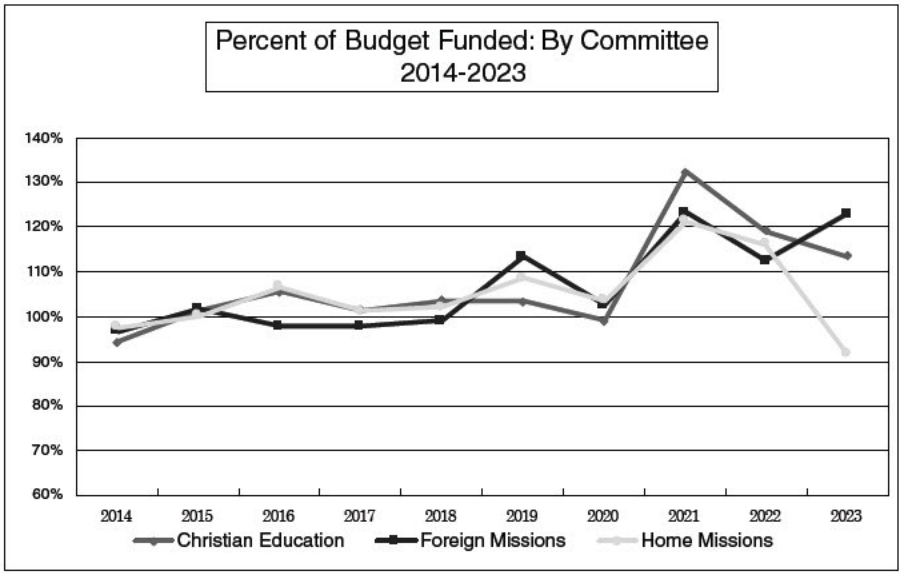
Year	*Total WWO Receipts*	*Increase*	*% Incr.*	*Total WWO Budget*	*Increase*	*% Incr.*	*Receipts as % of Budget*
2012	3,398,988			3,520,000			96.6%
2013	3,864,052	465,064	13.7%	3,695,000	175,000	5.0%	104.6%
2014	3,665,553	-198,499	-5.1%	3,790,000	95,000	2.6%	96.7%
2015	3,935,476	269,924	7.4%	4,000,000	210,000	5.5%	98.4%
2016	4,089,951	154,475	3.9%	4,080,000	80,000	2.0%	100.2%
2017	4,036,362	-53,589	-1.3%	4,124,000	44,000	1.1%	97.9%
2018	4,340,401	304,039	7.5%	4,405,396	281,396	6.8%	98.5%
2019	4,669,192	328,791	7.6%	4,438,900	33,504	0.8%	105.2%
2020	4,463,028	-206,164	-4.4%	4,500,000	61,100	1.4%	99.2%
2021	5,509,758	1,046,730	23.5%	4,450,000	-50,000	-1.1%	123.8%
2022	5,084,203	-425,555	-7.7%	4,575,300	125,300	2.8%	111.1%
2023	5,603,752	519,549	10.2%	5,287,200	711,900	15.6%	106.0%
2024	[Proposed]			5,545,000	969,700	21.2%	
2025	[Proposed]			5,614,000	326,800	6.2%	
Averages		168,522	4.5%		$235,669	5.4%	102.9%



WORLDWIDE OUTREACH

Percent of Approved Budget Funded: By Committee 2014-2023

	..CHRISTIAN EDUCATION..			.....FOREIGN MISSIONS.....			.....HOME MISSIONS.....		
Year	**Funded**	**Budget**	**%**	**Funded**	**Budget**	**%**	**Funded**	**Budget**	**%**
2014	405,722	430,000	94.4	1,498,735	1,550,000	96.7	1,169,366	1,200,000	97.4
2015	458,081	451,500	101.5	1,682,553	1,653,500	101.8	1,275,472	1,275,000	100.0
2016	490,845	465,000	105.6	1,646,553	1,685,000	97.7	1,385,774	1,300,000	106.6
2017	480,766	474,300	101.4	1,680,934	1,718,700	97.8	1,342,589	1,326,000	101.3
2018	497,734	480,000	103.7	1,907,264	1,925,396	99.1	1,377,394	1,350,000	102.0
2019	496,738	480,000	103.5	2,227,949	1,963,900	113.4	1,480,928	1,365,000	108.5
2020	475,403	480,000	99.0	2,115,175	2,065,000	102.4	1,449,250	1,400,000	103.5
2021	655,628	495,000	132.5	2,672,130	2,166,000	123.4	1,795,635	1,480,000	121.3
2022	620,364	520,000	119.3	2,310,180	2,055,300	112.4	1,672,823	1,440,000	116.2
2023	727,024	640,500	113.5	2,591,732	2,110,700	122.8	1,812,987	1,976,000	91.8
2014-2023 Average:			106.7	105.0			106.3		
Last 5 Years Average:			109.3	106.6			108.5		



REPORT OF THE COMMITTEE ON DIACONAL MINISTRIES

SYNOPSIS

I. PROFILE
II. MINISTRIES
  A. MINISTRY TO THOSE IN NEED WITHIN THE OPC
  B. MINISTRY TO THOSE IN NEED INTERNATIONALLY
  C. MINISTRY TO THOSE AFFECTED BY DISASTERS
  D. MINISTRY TO AND THROUGH LOCAL DEACONS
  E. MINISTRY TO AND THROUGH MISSIONARY DEACONS
  F. MINISTRY TO REFUGEE
  G. MINISTRY THROUGH THE SHORT-TERM MISSIONS COORDINATOR
III. CDM ADMINISTRATION
IV. RECOMMENDATIONS
V. ELECTIONS
VI. BUDGET
VII. FINANCIALS
VIII. ADDENDUM

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered." No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. Romans 8:35–39 ESV

As we look at the circumstances around the world, it is striking how many regions might be characterized as suffering tribulation, distress, persecution, famine, nakedness, danger, or sword. The Committee on Diaconal Ministries is particularly attuned to these difficult circumstances peppering the globe as it serves the OPC as its diaconal arm in bringing a ministry of mercy to sister denominations in faraway places.

It seems that the longer-term effects of both the pandemic's isolation measures, and the disruption of the world's wheat supply due to the war in Ukraine have become more acute in regions where there is simply not much buffer to strains on the food supply. This, coupled with the impact of years of drought in East Africa, has resulted in significant hunger in the lives of brothers and sisters in countries such as Kenya and Ethiopia.

But God has been faithful to his people. In 2023, He brought to us those who would be able to train local trainers, enabled by the gifts of God's people, who would in turn be able to train the churches in those regions how to grow crops sustainably in a dry and arid climate using the assets the Lord has given his people there: soil, hard work, and persistent faithfulness in following the methods taught. We have had the opportunity to rejoice with them in their reporting of some of the largest crops seen in those regions. All glory to Him. He has not forgotten his people in that dry and thirsty land.

It is the privilege of the church to bring the ministry of Christ in a manifold ministry of mercy to those suffering in this day and age, a tangible taste and expression of the gospel. All glory to Him!

SUMMARY OF THE WORK OF THE COMMITTEE IN 2023

The work of the Committee on Diaconal Ministries (CDM) in 2023 can be summarized in the following list of activities:

MINISTRY TO THOSE IN NEED WITHIN THE OPC

- Providing $20,752 to a presbytery and local congregation in their care for one family for a 14th year.
- Providing $25,000 to the Committee on Ministerial Care (CMC) to be used to minister to non-retired OPC ministers who face significant diaconal challenges.
- Standing ready to partner with presbyteries in the event significant needs arise within OP Churches.

MINISTRY TO THOSE IN NEED INTERNATIONALLY

- Providing $59,600 for the diaconal ministry of five OPC foreign mission fields.
- Providing $45,500 toward the operational costs of Akisyon Yesu Presbyterian Clinic in Uganda as they serve more than 12,000 patients.
- More than $17,336 to minister to the persecuted church.
- Providing a special gift of $12,500 to minister further to those suffering in Ethiopia.
- Providing $6,480 for the training of leaders of the Ethiopian Reformed Presbyterian Church (ERPC) to be trainers on techniques for growing food sustainably in an arid climate.
- Providing special gifts totaling $27,120 to minister further to those suffering in Haiti.
- Providing a one-time gift of $10,000 to the Reformed Churches in South Africa (RCSA/GKSA), designated to the trust fund established for the care of their retired ministers.
- Providing $13,000 for the training of leaders of the African Evangelical Presbyterian Church (AEPC) to be trainers on techniques for growing food sustainably in an arid climate.
- Providing a special gift of $10,000 to participate in Word & Deeds ministry to the Reformed Presbyterian Church in Northeast India (RPCNEI) amid ethnic conflict.
- Networking with the diaconal committees of sister churches within North America via NAPARC and worldwide via the Diaconal Committee of the ICRC.

MINISTRY TO THOSE AFFECTED BY DISASTERS

- Standing ready to mobilize a disaster response effort in the event that the OPC is directly impacted by a major disaster.
- Continuing the participation in the mobilization of a disaster response effort in Neon, KY following the July 2022 devastating floods, with a focus on community outreach and the construction of sheds.
- Walking alongside Covenant OPC, Barre, VT, as they ministered to their community after severe flooding that occurred on July 10 & 11, including the recruitment of volunteers.
- Helping to provide a way for those interested in helping with humanitarian aid in

Ukraine by way of participation in two iterations of Crates for Ukraine through the PCA's Mission to the World.
- Recruiting those who would be willing to volunteer for service in disaster response.
- Communicating disaster response opportunities and reports via websites, Facebook, Instagram, Twitter, the *S.T.O.R.M. Report*, *The Mercy Minute*, *New Horizons, The D.R.I.P.,* and *OPC.org*.

MINISTRY TO AND THROUGH LOCAL DEACONS

- Producing and delivering 12 monthly and 7 special episodes of *The Reformed Deacon* podcast.
- Co-hosting (with the CMC) Presbytery Diaconal Summit V in November in Chicago.
- Connecting 66 deacons via the "Deacon Check-In" ministry, begun in 2020.
- Serving as a resource to Presbytery Diaconal Committees in their labors.
- Facilitating interaction between 324 church officers on the private OPC Deacons Facebook page.
- Sharing diaconal ministries and opportunities via *The Mercy Minute* quarterly newsletter.
- Offering to provide instruction at conferences for deacons.
- Providing an organized website, OPCCDM.org, chock-full of a growing array of resources designed specifically for deacons.

MINISTRY TO AND THROUGH MISSIONARY DEACONS

- Visiting and encouraging those currently serving and those considering service in diaconal service to the OP Uganda Mission.

MINISTRY TO REFUGEES

- Providing $8,780 for refugee ministry in Greece carried out by the Greek Evangelical Church.
- Promoting and supporting the "Crates for Ukraine," both the 'Winter Edition' and the '3.0 Edition' efforts, via MTW to local churches in Ukraine.
- Providing $35,775 to assist Hearts of Hope with its ministry to Ukrainian refugee orphans.
- Collecting $157,000 for those in need in Turkey and Syria after a 7.8 magnitude earthquake shook the region on February 6, 2023.
- Providing $20,000 to aid East African refugees escaping the civil war in Khartoum, Sudan.
- Providing $35,100 for an evangelist/deacon to minister in Word and deed to refugees in Clarkston, GA.

MINISTRY THROUGH THE SHORT-TERM MISSIONS COORDINATOR

- Supporting, promoting, and encouraging short-term missions service, both at home and abroad.

I. PROFILE

As an agency of the General Assembly, the 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:

Mr. Seth B. Long	(Ruling Elder, Neon, KY, PSE)	– President
Mr. Timothy D. Hopper	(Deacon, Raleigh (Shiloh), NC, PSE)	– Vice-President
The Rev. Christopher B. Cashen	(Minister, Lanham, MD, PMA)	– Secretary
Mr. John J. Voss, Jr.	(Deacon, Orland Park, IL, PMW)	– Treasurer
The Rev. Adrian R. Crum	(Minister, Wyoming, MI, PM&O)	
Mr. Ronald C. de Ru	(Deacon, Oak Harbor, WA, PNW)	
Mr. Peter R. Haines	(Ruling Elder, Concho, AZ, PSC)	
Mr. John H. Stahl	(Deacon, Wilmington, DE, PPH)	
The Rev. Joseph L. Troutman	(Minister, Bedford, TX, PSW)	

The CDM is blessed with experienced men. Its nine members represent almost two hundred years of ordained service and come from eight 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.

Mr. David P. Nakhla (Ruling Elder, Glenside, PA, PPH) serves as the Administrator of the CDM.

CDM MEETINGS

The CDM meets two times per year: once in the spring and once in the fall. The fall meeting is typically the first meeting after which new elections to the committee are made at General Assembly, so the election of officers and subcommittees and other annual resolutions take place at this meeting.

The CDM met at Shiloh OPC in Raleigh, NC, on March 23–24, 2023. The CDM gives thanks for the wonderful hospitality provided by Shiloh OPC.

The CDM met at the OPC Administrative Offices in Willow Grove, PA, on October 5–6, 2023. (The fall meeting takes place at the OPC Administrative Offices in an effort to keep the CDM connected with the other work of the OPC.)

It has become the practice of the CDM to meet annually with representatives of the Committee on Foreign Missions (CFM) to discuss matters pertaining to areas of ministry that overlap the two committees. In 2023, this meeting occurred on October 4th. This meeting, like others in the past, proved fruitful toward aligning the work of these two committees. The executive committee of the CDM and its administrator served to represent the CDM.

THE ADMINISTRATION AND FINANCE SUBCOMMITTEE

Much of the work of the CDM is delegated to subcommittees. The Administration and Finance Subcommittee (AFS) serves the CDM by overseeing and evaluating the work of the CDM employees, considering changes to compensation, proposing budgets, reviewing financials, and other related tasks.

DESIGNATED GIVING

In 2021, the CDM adopted a recommendation from the AFS to give the church more ability to designate gifts to the various diaconal ministries in which the CDM is already

engaged. This ability to designate was already possible for such ministries as disaster response, refugee relief, and the COVID-19 pandemic. The CDM determined to increase the list of designations so that non-disaster designations include the following:

- Refugee Ministry
- The Persecuted Church
- Medical Missions
- Special Relief – USA

The CDM is already involved in these specific ministries each year, yet many in the churches may not know this. There may be those in the church who, having a desire to support such ministries while not aware of the complete suite of ministries of the CDM, may feel the need to send their diaconal gifts to other places outside the OPC. This change gives OPC members and churches the opportunity to designate their gifts accordingly. The policies governing how the CDM utilizes surplus disaster response funds (see further in this report) will apply to these funds as well.

The administrative work of the CDM is centralized at the Administrative Offices of the OPC in Willow Grove, PA. 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.

ADDITIONAL ASSISTANCE

The work of the CDM Administrator is augmented by the help of two assistants. Mrs. Trish Duggan, having completed more than four years of service in 2023, has been serving admirably as the CDM's Communications Coordinator, whose focus is maintaining all the platforms by which the work is communicated, including social media, websites, the podcast, etc. She works 25–30 hours per week. Mrs. Allison Groot, having completed one and a half years of service in 2023, serves effectively as a part-time Administrative Assistant, working 20 hours per week. The CDM is blessed by the Lord in the gift of such competent, conscientious, and service-minded employees.

FINANCIAL MATTERS

The CDM continues to rejoice and give thanks to the Lord and His church for the generosity shown by the church toward the CDM and its ministries. As reported in recent years, 2021 saw a 17% increase in giving to the CDM's General Fund over the previous year. 2022 saw another 10% increase in giving over 2021. And 2023 saw yet another 7% increase in giving, bringing total contributions to the CDM's general fund to $461,614 in 2023. This surely enables the CDM to press forward in the work to which it has been called. God is good.

II. MINISTRIES

THE AID REQUEST SUBCOMMITTEE

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 timelier and more thorough in its response to such requests.

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:

- 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 (PDC). (Some needs that are regional in nature might originate at the regional level.)
- 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, participate in the need as able, and choose to appeal to the CDM for the balance remaining. It also makes them better prepared to provide local oversight of the situation if aid is granted by the CDM.

The procedure and form for requesting aid for an individual in need can be found on this webpage: OPCCDM.org/aid-requests.

CONTINUING SERVICE TO A FAMILY IN NEED

In 2023, 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. The CDM provided $20,752, the amount the presbytery requested for this family in 2023.

DIACONAL CARE FOR NON-RETIRED MINISTERS

In 2019, the OPC Committee on Ministerial Care (CMC) took over the responsibility of responding to requests from Presbytery Diaconal Committees for assistance to non-retired ministers. Each year since then, the CDM has provided the CMC with a gift of $25,000 to be used towards those diaconal needs. By the end of 2023, the total amount of diaconal funds sent to the CMC totaled $125,000.

In 2023, the CMC determined to set a target level for itself of $100,000 as the amount of diaconal funds it would like to have in reserve for this purpose. The CDM concurred with this target reserve level and agreed to supply the CMC annually with up to $25,000 to enable it to reach and/or maintain that level of reserves. The CMC reported to the CDM that at the end of 2023, its reserve level had reached $47,002.

The CDM gives thanks for the OPC's active concern for the care of her ministers, as demonstrated through the faithful work of the CMC.

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 the OPC's foreign fields with diaconal funds so that they might have the means to minister mercy in the course of their labors. 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 to the CDM opportunities to partner in ministries of mercy.

TYPES OF INTERNATIONAL REQUESTS

Whatever the source of the requests, the CDM classifies requests in one of three ways: "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 recurring requests 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 these international requests may come to the CDM is contained in Section VI.B of the CDM Manual (rev15d). Through this process, the CDM was thankful to be able to grant the full amounts of the recurring requests from the CFM to the following five OP foreign mission fields in 2023:

Field	2023 Actual	2024 Budget	2025 Budget	Past 10 Yrs. Actual (Total)
East Africa	$36,000	$36,000	$36,000	$105,000
Ethiopia	$11,000	$11,000	$11,000	$123,600
Haiti	$6,000	$18,000	$18,000	$94,500
Uganda – 2 Mission Stations	$6,000	$6,000	$6,000	$181,400
Uganda – Clinic Operations	$45,500	$39,000	$39,000	$552,803
Uruguay	$600	$0	$0	$3,735
Total	**$105,100**	**$110,000**	**$110,000**	**$1,061,038**

DIACONAL MINISTRY TO PERSECUTED CHURCH

Christ said, "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Ministry to the persecuted church is one of the highest privileges, but it is often so difficult to do given the complexities of their circum-

stances. The Lord has enabled the CDM to have a window into ministry to families of those who have been imprisoned for their faith. The CDM rejoices in the opportunity to minister to these faithful saints. In 2023, $17,336 was received designated for this purpose, and all of it was used for that purpose.

DIACONAL MINISTRY IN ETHIOPIA

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. The indigenous church that has been planted there is the conduit through which the CDM is able to minister to some of the local diaconal needs. $11,000 was sent in 2023 to the Ethiopian Reformed Presbyterian Church, primarily 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, as has been done for many years now. They greatly covet the prayers of God's people.

In August 2023, the CDM concurred with a special request of the CFM by providing the ERPC with $12,500 to be used to minister to 1,027 people suffering because of drought, war, and inflation. In October 2023, the CDM answered a further special request of $6,480 to the ERPC. This funding was designated for engaging Equipping Farmers International (EFI) to train four ERPC leaders in effective food cultivation methods. The objective is to empower these leaders to educate other ERPC members on improved techniques for consistent food production in arid climates, without relying on irrigation or costly fertilizers. These additional funds were sourced from various line items within the CDM's General Fund and/or the Diaconal Projects Fund. Throughout 2023, a total of $29,980 from CDM's diaconal funds were utilized to support the saints in Ethiopia.

DIACONAL MINISTRY IN HAITI

The OPC Haiti Mission reports that the CDM's gift of $6,000 in 2023 was used primarily to help with school fees, to provide food, clothing, and transportation, and to cover medical expenses for those both in Port-au-Prince and on Lagonav. After each expense was approved, typically only a percentage of the total request was disbursed. This happened so that the mission could come alongside and do "with," not "for." By helping with school fees, the Mission is encouraging the family to provide for themselves in the future. The school fee help was mainly for primary and secondary education. There were also continued disbursements for food aid because of the prolonged unrest and steeply rising prices of household goods. In 2023, gang warfare in Port-au-Prince continued to present challenges for these families on the already isolated island of La Gonâve as transport of goods became more dangerous and costly. As such, problems experienced by the saints on La Gonâve have continued as prices have risen and they have experienced several periods of crop failure. Hence, in March 2023, an additional specially requested $10,120 was provided to procure food for 88 families in Doglace, Nan Mangot, and Port-au-price.

The difficulties in Haiti continued throughout the year. In October 2023 the CDM responded to the special request of the Haiti Mission with $5,000 designated to help families at the Doglace church on Lagonav with the cost of school fees. An additional $12,000, specially requested, was provided to help families in both Lagonav churches and the Port-au-Prince church, a total of 88 family units, with food in light of the significant impact of inflation upon food prices. In 2023, a total of $33,120 in diaconal

funds were sent to Haiti from the CDM. Prayers for peace and stability in Haiti are continually coveted.

DIACONAL MINISTRY IN UGANDA

The OP Uganda Mission's stations in Mbale and Nakaale (Karamoja) each receive funds from the CDM, which totaled $6,000 in 2023, for use in ministering to the needs of those in the local churches. In Nakaale, the mission diaconal funds are typically used for assisting the very poor with medical assistance, helping bury the dead, transporting the sick to hospitals, providing food for the needy, and fulfilling many other needs. Many of these needs are coordinated through the Mercy Committee of Nakaale Presbyterian Church.

The mission diaconal funds, those received from the CDM, generally get used for needs greater than the church can handle financially such as medical needs. The OP Uganda Mission will often consult members of the Mercy Committee for advice in these situations as well.

In Mbale, the diaconal mission funds are typically used to help pay for medical treatment and supplemental food for the widows in the village churches. The missionaries give thanks for this means to minister to the needs of 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.

AKISYON A YESU PRESBYTERIAN CLINIC IN UGANDA

The OP Uganda Mission has quite a vibrant diaconal component to its ministry in Nakaale, where the Akisyon A Yesu (Compassion of Jesus) Presbyterian Clinic (AYPC) is a significant operation. AYPC, with its staff of thirty-three indigenous workers (twenty-three of whom are Karamojong), served more than 12,000 patients in 2023. With the subsidized care, the clinic draws patients from many miles around, spreading their influence widely. They have a chaplain at the clinic who provides devotions for the staff and the patients daily, allowing them to have a Word and deed ministry.

In 2023, one of the employees completed a six-month course in sonography, enabling AYPC to move forward with purchasing, largely with funds collected at several Vacation Bible Schools, a new ultrasound machine that has been used daily. Since this is the only functional ultrasound machine in the district, they are able to use it not only for their own patients, but also for many who are referred from other facilities.

Another major development of 2023 at AYPC was the transition of most of the record-keeping to a new computerized system. By the end of June, they were moving all their patients through the various stages of the clinic digitally. The new software not only enables them to manage patients, track the pharmacy's stock, and produce reports. It also includes financial modules that should enable the staff to eventually manage and account for funds, a fundamental requirement of AYPC's independence from the mission, if the Lord wills. Associate Missionary Christopher Verdick continues to faithfully serve as the medical administrator for the clinic.

Toward the end of 2023, construction of improved staff housing was completed and in December, the clinic staff moved into their new homes! The six two-unit apartments offer a comfortable living at par with or better than what other clinics in-country offer as housing for their staff and thus will be essential for recruiting quality Ugandan staff. Further, as Verdick states, "The new houses are not only a very tangible expression of our care for our staff but they make it much more practical for

the staff to live together with their families, a practice we want to encourage, and is not always common in Uganda."

DIACONAL MINISTRY FOR MISSIONARIES

In addition to ministering diaconally *through* our missionaries, there are times when the CDM also ministers diaconally *to* our missionaries. Occasionally, circumstances on the field have enabled the CDM to be a blessing directly to those who labor for the gospel. The CDM looks forward to further opportunities to bring such relief to beloved OPC missionaries.

INTERNATIONAL DIACONAL NETWORK

Through the service of its Administrator on the seven-member Diaconal Committee of the International Conference of Reformed Churches (ICRC, of which the OPC is a member), the CDM has been able to network with diaconal bodies of sister reformed and presbyterian churches around the world. The objective of the committee is to learn from each other and foster fellowship and cooperation in their various diaconal ministries.

ASSISTANCE TO REFORMED CHURCHES IN SOUTH AFRICA (RCSA)

At the OPC's 89th General Assembly, the Committee on Ecumenicity and Interchurch Relations (CEIR) detected a significant struggle expressed by the fraternal delegate of the Reformed Churches in South Africa in his greeting to the OPC. Their trust fund, established for the care of their retired ministers, was being depleted due to various circumstances. At the CEIR's encouragement, the CDM determined to come alongside this sister church with a one-time gift of $10,000 designated to this trust fund, with the prayers that the Lord will provide all they need to care for their retired ministers.

RELIEF TO KENYA (AEPC)

East Africa has been suffering several years of drought. This has significantly impacted the African Evangelical Presbyterian Church (AEPC), a sister denomination in Kenya. (The OPC co-sponsored the AEPC to join the ICRC.) In January 2023, the CDM Administrator joined members of the Associate Reformed Presbyterian Church (ARP) and the PCA's Mission to the World (MTW) for a visit to the AEPC in Kenya. The visit included a stop at Tei Wa Yesu Hospital in Kyuso (Muruu), Kenya, where the OPC once had a missionary presence. Through this visit, the CDM learned of the work that MTW was doing in partnership with the organization Equipping Farmers International (EFI). This organization is headed up by the MTW Regional Director for East Africa, Rev. Frank Sindler, who has been formative in assisting churches in learning new farming techniques. The program is designed to enable the sustainable growing of food in arid climates where rains are unpredictable, irrigation is lacking, and fertilizers are expensive. After years of providing tens of thousands of dollars to feed families for a few months with no end in sight, this was a welcome concept.

In April 2023, the CDM, with the consent of the CFM, contributed an initial $7,000 to MTW to be used to enable moving forward with the effective farming techniques training for the leaders of the AEPC, in partnership with EFI in Kenya. Those leaders would then be equipped to teach the rest of the AEPC congregants these techniques

for improved and more consistent food production. In July 2023, the CDM contributed an additional $6,000 to MTW to be used to enable them to move forward with a second phase of training of the AEPC leaders. It is the prayer of the CDM that the Lord would use the provision of this training to bring an end to the cycle of famine and hunger that seems to have persisted in that area.

RELIEF TO THE REFORMED PRESBYTERIAN CHURCH IN NORTHEAST INDIA (RPCNEI)

On May 3, 2023, an ethnic conflict erupted in Manipur, India. As of August, there were more than 200 confirmed deaths, 197 villages (7,000 houses) burnt, and more than 359 church buildings destroyed, including six church buildings of the Reformed Presbyterian Church of Northeast India (RPCNEI), a sister denomination of the OPC. At that point, there were 40,000 displaced people from one district alone and more than 200 camps set up for the internally displaced. The organization, Word & Deed, took an active role within the ICRC churches in bringing relief. In 2023, the CDM determined to participate in this ministry of mercy to those suffering in the RPCNEI with an initial gift of $10,000.

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." Disasters produce excellent opportunities to demonstrate the concern and compassion of the church for those who are hurting, bearing a tremendous testimony to the mercy that has been shown to us; we love, because He first loved us (I John 4:19).

DISASTER RESPONSE TO CHURCH MEMBERS

In addition to major disasters, the CDM stands ready to bring assistance to those affected by disasters of much smaller magnitude but 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." (WCF XVI:1).

DISASTER RESPONSE SUBCOMMITTEE

The CDM's Disaster Response Subcommittee (DRS) works closely with Mr. Nakhla in his role as the OPC Disaster Response Coordinator. It 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. The DRS continues to work toward enhancing and refining the disaster response policies and procedures of the CDM.

FLOODING IN NEON, KENTUCKY

On July 27, 2022, torrential rains led to devastating flooding in eastern Kentucky, immersing Neon Reformed OPC in Neon, Kentucky, with 6 feet of rancid flood waters.

An account of the tremendous disaster response effort that followed that event can be found in the CDM's report to the 89th General Assembly of the OPC.

Coming into 2023, the Neon Reformed OPC building was almost completely rebuilt and reopened. Yet, the elders of Neon Reformed realized that many in the community continued to have significant needs and agreed that outreach to the community ought to be continued. Mike Kelly, a deacon from Heritage OPC in Wilmington, NC and his wife, Sylvia graciously offered to move to Neon for three months starting on March 1, 2023, to lead the community outreach chapter of the Neon disaster response.

With the aid of approximately 45 volunteers and the PCA's Mission to North America's Sheds of Hope program, which donated pre-manufactured sheds, 24 small structures were built and installed for homeowners in and around Neon. These buildings enabled families to safely store their few remaining earthly possessions that survived the deadly floods while their homes were being assessed and repaired. In October 2023, the DRS determined to send a thank-you gift of $20,000 from the Kentucky Flood fund to MNA's Disaster Response organization out of appreciation for the Sheds of Hope donated to the Kentucky Flood response effort as well as for equipment supplied by MNA DR for use in the same response effort.

The "Neon Disaster Oversight Committee" (NDOC) met weekly throughout this effort to discuss plans and make decisions. The group included members and officers of Neon Reformed, the Presbytery and Presbytery Diaconal Committee of the Presbytery of the Southeast, and those from OPC Disaster Response. This chapter of the community outreach effort wrapped up at the end of May 2023. Finishing touches were completed to the exterior of the Neon Reformed OPC building throughout 2023, by means of the generous giving of God's people toward those who suffered this devastating flood.

In 2022 and 2023, 102 volunteers from thirty OP Churches in six presbyteries volunteered with OPC Disaster Response in Neon. Other denominations, including ARP, BPC, CRC, PCA, and URC, sent another 72 volunteers!

FLOODING IN VERMONT

On July 12, 2023, Pastor Carl Durham reported that, while the members of Covenant OPC in Barre, VT, were spared from damage, there was a great need in the communities of Barre and Montpelier, VT due to historic and catastrophic flooding of the Winooski River, following more than 8 inches of rain. Officers from Covenant OPC, Barre, consulted with the Diaconal Committee of the PNYNE as well as OPC Disaster Response. The OPC Disaster Response Coordinator visited the site a few days later to help with the assessments. An oversight committee was erected and plans for volunteers to be received in Vermont to help in the community with mucking out, removing debris, and making minor repairs.

Dan Bair, a member of Covenant OPC in Barre, agreed to serve as Site Coordinator. He stated, "Disaster response is a powerful way to show someone the love of Christ…People just want a hug and to be prayed for." Those who volunteered were able to do just that before leaving the homes of those affected. "A group of people coming to your aid is a powerful witness to the presence of Christ," he testified.

After a short period of reorganizing, the outreach continued in November to aid homeowners with winter preparation. The last volunteer traveled over 3,000 miles from Seattle, Washington to Barre, VT to help with electrical repairs. Volunteer Nick de Ru says, "These people have no one to do this work and cannot do it themselves.

They are emotionally and physically exhausted. It was clear my work there was a significant relief to them."

The CDM gives thanks to those who traveled from out-of-state to serve in Vermont:

Nick de Ru	Sovereign Grace OPC	Oak Harbor, WA
Jack Frahm	Covenant OPC	San Jose, CA
Jim Lucas	Westminster OPC	Hamden, CT
Caleb Pearson	Pilgrim OPC	Bangor, ME
Curt Sproul	Grace and Peace OPC	California, MD
Carl Carlson	Amoskeag OPC	Manchester, NH
Daniel Lascaze	Amoskeag OPC	Manchester, NH

DISASTER RESPONSE EQUIPMENT

The CDM has moved from being a central repository of tools, trailers, and equipment to coming alongside presbyteries in equipping them for disaster preparedness through the purchase and maintenance of equipment. In several instances, the CDM has assisted with the purchase of box trailers for this purpose and is willing to receive the requests of other presbyteries who would like to do the same. It's been encouraging to see these physical resources utilized across presbytery boundaries, an expression of the oneness that the church has in Christ.

PRESBYTERY OVERSIGHT IN DISASTER RESPONSE

The CDM is also moving from a posture of being the main coordinator of OPC disaster response to encouraging and facilitating presbyteries to take the lead in disaster response efforts. This has been a progression over the past five years, culminating in the disaster response effort in Neon KY in 2022 which was initiated and predominantly led by the diaconal committee of the Presbytery of the Southeast. The CDM gives thanks for this wonderful development and prays that this will be the model for the disasters that await us in the years ahead.

DISASTER ADVANCED RESPONSE TEAM (D.A.R.T.)

A special "tool" in the OPC Disaster Response box is the Disaster Advanced Response Team (DART). The DART is a group of men who are specifically trained, certified, and equipped to provide special relief to those suffering in the early days and weeks after a disaster. They come equipped to carry out such work as safely removing trees from homes, tarping roofs, pumping basements, and clearing roads as needed. The Presbytery Diaconal Committee of the PSE oversees and manages the DART efforts and keeps and maintains the DART equipment trailer, which is loaded with specialized equipment.

There are currently 20 men qualified to serve on the DART, coming from multiple presbyteries. The DART is currently standing by and ready and willing to serve all the churches in the PSE, along with those churches in adjacent presbyteries. To serve as a DART responder, one is required to go through FEMA's C.E.R.T. training, put their household in order, and agree to serve under the oversight of the PSE PDC. Those interested in serving can contact the CDM or the DART's key point of contact, elder Mike Cloy at opcmikecloy@gmail.com.

DISASTER RESPONSE LEADERSHIP

The Lord continues to raise individuals to serve in leadership roles: the Site Coordinators (a key role without which there could be no disaster response effort), Volunteer Coordinators, Hospitality Coordinators, and Regional Disaster Response Coordinators. All have served faithfully with little fanfare or recognition, generally with little compensation. These unsung heroes are the backbone of disaster response efforts, and we praise the Lord for raising up these servants "for such a time as this". Occasionally, key roles cannot be filled by those in the affected area. As such, those who are able and willing to serve, even from afar, in the time of a disaster are encouraged to reach out to OPCDisasterResponse@opc.org.

DISASTER RESPONSE VOLUNTEERS

There are also hundreds of volunteers, from far and wide, who have responded to the call to come and give of their time, talents, and energies. Some come for a few days. Others come for a few months. The typical length of service for volunteers is one week. Their contribution is indispensable. They bring a renewed sense of energy and vigor to those who have grown weary. They come ready to serve and leave with some sense of accomplishment, but also with an even greater sense of being blessed by those they came to serve. As the Lord taught, "It is more blessed to give than to receive." The CDM greatly appreciates all who have responded to the call to serve and encourages others to prayerfully consider serving.

DISASTER RESPONSE VOLUNTEER REGISTRY

In 2019, the DRS sought to establish a general Disaster Response Volunteer Registry. This registry is intended to identify all those who might be interested in serving long before a disaster occurs. By the end of 2023, the Disaster Response Volunteer Registry contained 535 volunteers, an increase of 53 volunteers in 2023. Others who would like to be included can easily register at OPCDisasterResponse.org/volunteer-registry/.

DISASTER RESPONSE COMMUNICATION PORTALS

- OPCDisasterResponse.org Website
  - In March 2019, the CDM launched this separate website focused on disaster response coordination.

- OPC.org Website
  - The STM "corner" on OPC.org may include disaster response updates.
  - The homepage on OPC.org may host disaster response feature articles.

- *The S.T.O.R.M. Report (**S**hort-**T**erm **O**utreach **R**elief & **M**issions)*
  - This monthly short-term missions and disaster response e-newsletter serves as the direct connection into one's email inbox for keeping individuals and churches abreast of disaster response reports and opportunities for service. In 2023, 12 issues of *The S.T.O.R.M. Report* were sent plus 6 special editions. Those interested in being added to the distribution for *The S.T.O.R.M. Report* can register their email address here: OPCSTM.org/storm-reports/sign-up-to-receive-the-s-t-o-r-m-report/.

- *OPC Disaster Response* on Facebook, (combined with OPCSTM) Instagram, and Twitter
  - This communication channel serves as the best means for immediate information on a developing disaster situation and its impact on the OPC. These pages can be found here: facebook.com/OPCDisasterResponse/; instagram.com/opcstm/; twitter.com/opcstm.

- Orthodox Presbyterian Church Social Media
  - The OPC social media channels (Facebook, Instagram, and Twitter) will include OPC Disaster Response news items and advertisements as possible**.**

- The *New Horizons* magazine
  - As disaster response information and reports mature, *New Horizons* is a means to communicate to a broader audience.

- *The D.R.I.P (**D**isaster **R**esponse **I**nsider **P**ost)*
  - This short e-newsletter is used to communicate timely information exclusively to those who have registered as OPC Disaster Response volunteers. To register, go here: OPCDisasterResponse.org/volunteer-registry/.

- Targeted emails to OPC Disaster Response Registrants
  - Personalized emails are sent to OPC Disaster Response registrants when a particular skill is needed.

DISASTER RESPONSE FUNDS

The summary of designated gifts the CDM has received for disasters in recent years includes:

DATE	EVENT	TOTAL RECEIVED	EOY BALANCE
n/a	General Disaster Response	$483,129	$82,827
January 2010	The Earthquake in Haiti	$376,826	
March 2011	The Tsunami in Japan	$628,016	
October 2012	Hurricane Sandy in NY & NJ	$180,907	
May 2013	The Tornado in Moore, OK	$5,336	
November 2013	Typhoon Yolanda in the Philippines	$13,208	
April 2014	The Tornado in Pantego, NC	$9,450	
November 2015	The Refugee Crisis	$162,914	$7,983
August 2016	Flooding in Louisiana	$3,394	
August 2017	Hurricane Harvey	$430,897	
September 2017	Hurricane Irma	$112,947	
September 2017	Hurricane Maria	$112,277	

DATE	EVENT	TOTAL RECEIVED	EOY BALANCE
September 2018	Hurricane Florence	$126,150	
March 2020	COVID-19 Pandemic	$116,014	
May 2020	Flooding in Michigan	$69,093	
August 2020	Tropical Storm Isaias	$17,823	
February 2022	War in Ukraine	$761,637	$79,611
July 2022	Neon Kentucky Flooding	$355,788	$2,211
February 2023	Turkey Earthquake	$157,421	$87,421
TOTAL		**$4,123,226**	**$260,052**

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 aptly reflects the mercy and compassion of our Lord and Savior Jesus Christ.

SURPLUS DISASTER RESPONSE FUNDS

The CDM has a few policies regarding what to do with funds designated for a specific disaster response effort after that disaster response effort comes to a close. They are as follows:

> *While the Committee on Diaconal Ministries is committed to utilizing donations designated for a specific disaster towards that disaster, on occasion a portion of the Designated Fund may remain long after the disaster response effort has concluded. In that circumstance, the CDM has the following policies in place:*
>
> 1. *Any designated Disaster Response Funds that remain two years after the date of the disaster may be transferred to the General Disaster Response Fund.*
> 2. *Amounts in the General Disaster Response Fund over $50,000 may be transferred to the CDM General Fund.*

In accordance with the first of these policies, the CDM decided during its March 2023 meeting to close the COVID-19 Pandemic Response Fund. Given that more than two years had elapsed since the fund's establishment on March 27, 2020, and the necessity for its resources had diminished, it was resolved to transfer the remaining balance of $33,319 to the General Disaster Response Fund.

The CDM, in accordance with the second of these policies, at its meeting in March 2023, determined that, given the balance of the General Disaster Response Fund of $219,415, and witnessing a surge in aid requests, to transfer $100,000 of these unutilized designated funds to the General Fund.

D. MINISTRY TO AND THROUGH LOCAL DEACONS

One of the primary reasons for the existence of the CDM is to encourage local deacons in their labors and to identify, promote, develop, and distribute resources for deacons. The diaconal ministry of the OPC is predominantly carried out by deacons locally and regionally.

DIACONAL TRAINING SUBCOMMITTE

The Diaconal Training Subcommittee (DTS) is responsible for considering ways to assist and encourage deacons in their labors in the local church. The primary way in which the DTS trains and encourages deacons is through periodic diaconal conferences, both national (denomination-wide) and regional (presbytery-wide).

THE REFORMED DEACON PODCAST

On November 1, 2021, at the urging of the CCE and due to the relentless effort of the CDM's Communication Coordinator, Mrs. Duggan, *The Reformed Deacon* podcast emerged, uploading its inaugural episode. Throughout 2023, it has continued its pattern of uploading a podcast on the first of each month, and special episodes as they become available. As the website says, "*The Reformed Deacon* exists to strengthen and encourage the brotherhood of reformed deacons in their God-given role of serving the local church".

The episodes released in 2023 are as follows:

- Jan. 1, 2023 - "*Real World Cases: Walk-Ins*" featuring OPC deacons John Voss, Chris Sudlow and Doug Vos and host: David Nakhla.
- Feb. 1, 2023 – "*NDS IV 2022: Plenary Session: Summit Devotional"* featuring Rev. Nathan Trice
- Feb. 24, 2023 - "Church Life and Ministry During War" audio from the MTW video; featuring Rev. Heero Hacquebord.
- Mar. 1, 2023 – "*International Conference of Reformed Churches (ICRC) Diaconal Committee"* featuring Mr. David Nakhla, The Rev. Dr. Aaron Bae, Korea, The Rev. Dr. Pieter Boon, South Africa, The Rev. Ge Drayer, The Netherlands, The Rev. Lawr Khawbung, India, Mr. Rick Postma, Canada and Mr. Chris Boersema, Brazil.
- Mar. 3, 2023 - "*Neon Kentucky: Six Months After the Flood*" featuring The Reformed Deacon producer, Trish Duggan and Neon Reformed OPC Elder Seth Long.
- Apr. 1, 2023 - "*NDS IV 2022 Plenary Session: The Deacon and His Congregation*" featuring Rev. Craig Troxel.
- May 1, 2023 - "*Fingerprints from the Pews: Crates for Ukraine*" featuring David Nakhla and OPC member Jamie Dean (from their recent trip to Ukraine).
- May 15, 2023 - "*Real World Cases: Walk-ins Part 2*" Host David Nakhla, deacons John Voss, Chris Sudlow and Doug Vos.
- May 26, 2023 - "*A Chat with Christ Verdick, OPC Uganda Mission Clinic Administrator*" David Nakhla interviews Chris while on a trip to Uganda.
- June 1, 2023 - "*A Study of Acts 6 with Regional Home Missionary Charles Biggs*" featuring Rev. Chris Cashen and Rev. Charles Biggs.
- June 16, 2023 - "*Encouragement for Church-Wide Ministry Projects*" David Nakhla interviews church member and Crates for Ukraine coordinator, Dave Askey.
- July 1, 2023 - "*A Deacon's Personal Library*" featuring deacon Tim Hopper and the Rev. C. N. Willborn.

- July 21, 2023 - "*Real World Cases: Be Proactive*" featuring deacons Tim Hopper, Bob Keys, Lynne Hunter, and Daniel Lascaze.
- Aug. 1, 2023 - "*Provisional Diaconates in Church Plants*" David Nakhla talks to former general secretary for Home Missions and Church Extension, Rev. John Shaw, and Rev. Tyler Dietrick.
- Sept. 1, 2023 - "*The Privilege of Serving the Elderly*" Hosts Rev. Chris Cashen and David Nakhla interview pastor and author Rev. Brian DeJong and his brother elder Greg DeJong.
- Sept. 22, 2023 - "*Opportunities for Witness in Ukraine*" David Nakhla and Trish Duggan talk to OPC missionary Rev. Heero Hacquebord, MTW L'viv Team Leader Rev. Doug Shepherd and Crates for Ukraine warehouse manager, Ruslan.
- Oct. 1, 2023 - "*A Conversation with a Former Refugee*" David Nakhla interviews Okuch Ojullo.
- Nov. 1, 2023 - "*Elisha and the Oil*" featuring Rev. Chris Cashen and Rev. Matt Holst.
- Dec. 1, 2023 - "*How Ruling Elders Can Help Deacons*" featuring Rev. Stephen Tracey, David Nakhla and deacon Jeffrey Roach.

The podcast can be found at TheReformedDeacon.org or on most podcast players.

THE NATIONAL DIACONAL SUMMIT

The CDM is making plans to host the 5th National Diaconal Summit in June 2026. It anticipates holding such a summit every four years going forward.

Video footage from the plenary sessions of the 2010, 2012, 2017, and 2022 National Diaconal Summits continues to be available for diaconal training purposes, particularly useful for training deacons who were ordained since the summits or for those who would simply like a refresher on what was learned. The videos can be found at OPCCDM.org/videos. The audio for all the 2022 plenary sessions and workshops are now available on *The Reformed Deacon* podcast.

PRESBYTERY DIACONAL SUMMITS

A significant focus of the CDM is to encourage Presbytery Diaconal Committees (PDC) in their labors. The CDM seeks to facilitate 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 "linch pin" in this endeavor. As such, it has hosted a Presbytery Diaconal Summit (PDS) every two or three years: 2012, 2014, 2016, 2019 and 2023.

On November 2–4, 2023, the fifth OPC Presbytery Diaconal Summit was held at the conference center of the Comfort Suites O'Hare Airport. The theme of the Summit is "Raising the Bar: Equipping the PDC." With the development of the OPC's Committee on Ministerial Care (CMC), the CDM partnered with the CMC in hosting this summit. The attendees not only had the opportunity to hear invigorating talks, but also the opportunity to interact firsthand with some members of both the CDM and CMC.

The CDM and CMC invited every presbytery to send as many members of their diaconal committee as were willing to come. The CDM and CMC shared the cost of the conference expenses for all the attendees and the travel expenses for up to two men from each presbytery.

Those present heard the following presentations:

- "An Overview of the PDC Mandate & the Role of the CDM" by Mr. David Nakhla
- "Diaconal Needs & Counseling Pastors" by Rev. John Fikkert
- "Assisting Churches & Mission Works without Deacons" by Rev. John Shaw
- "Promoting & Encouraging Diaconal Work in the Presbytery" by Mr. Tim Hopper
- "The Obadiah Fund" by Rev. John Fikkert
- "A Case Study – The PSE Response to the Kentucky Flood" by Messrs. Mike Cloy & Seth Long

Video footage from the 2023 Presbytery Diaconal Summit is available for diaconal training purposes, particularly useful for presbytery diaconal committees. The videos can be found at OPCCDM.org/videos/presbytery-diaconal-summits. The audio for the 2023 lectures is now available on *The Reformed Deacon* podcast.

The purpose of the PDS is to offer both helpful training for members of the PDCs of the OPC's seventeen presbyteries and a great time of fellowship and interaction for the members of each PDC, that they might grow in their capacity to serve their regional church well together.

PRESBYTERY DIACONAL COMMITTEE REVITALIZATION

The CDM has been encouraged to see many Presbytery Diaconal Committees (PDC) revitalized in their work in recent years. The CDM offers a *Proposed Mandate for the Work of the PDC,* a compilation of the mandates of various PDCs throughout the OPC's seventeen presbyteries. The mandate has been utilized by several presbyteries, sometimes in an edited form, to assist them in revising or improving the understood mandate of their PDC. The proposed mandate can be found at .

Quite a few presbyteries have made significant changes to the work and structure of their PDC in recent years. There are other presbyteries that have undergone healthy transition in their committee makeup as well. The CDM is willing to come alongside any presbytery diaconal committee desiring assistance in reviving or strengthening the work of their committee.

The CDM has noted continual turnover with the membership in the PDCs of several presbyteries. While there may be valid reasons for this at times, it ought to be noted that the important work of these presbytery committees will most likely be hampered by continual turnover. If there are ways that the CDM might be helpful to those presbyteries suffering such continual turnover, it is willing to help in any way possible.

PRESBYTERY DIACONAL CONFERENCES

One of the first actions the CDM recommends that a revitalized Presbytery Diaconal Committee (PDC) take (after getting organized and gathering contact information for all the deacons in the presbytery) is to host a presbytery diaconal conference. These conferences are a great way for 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 motivated in the ministry of mercy that is theirs on behalf of the church. The CDM offers a gift of up to $5,000 to assist a PDC with any expenses incurred in hosting its first diaconal conference.

In an effort to encourage each PDC to consider sponsoring diaconal conferences on a periodic basis, the CDM is willing to help the PDCs in their efforts to underwrite and organize such events. The Presbytery of New York and New England held its first-ever presbytery diaconal conference on May 13, 2023, with seventeen men in attendance, some driving as many as five hours to attend this one-day conference.

DEACON CHECK-IN

In 2020, the CDM began a new means of ministering to deacons called "Deacon Check-In." For those deacons who desired it, the CDM offered to pair them up with another deacon in another region of the OPC with whom they would enjoy a call during a set month, sharing, encouraging, advising, and praying with and for one another. To date, 66 deacons have chosen to participate in this ministry, an increase of more than 50% from 2022! Churches that are remote or have only a few deacons are especially encouraged to sign up to participate and gain encouragement through this unique means.

OPC DEACONS FACEBOOK PAGE

The *OPC Deacons* Facebook page is structured as a private group so that it is closed to all but OPC officers to encourage candidness and ensure privacy among its members. This forum gives deacons the ability to share diaconal resources they find interesting and relevant, and to discuss topics or specific matters pertaining to their work as deacons. There are currently 324 OPC officers who have joined the page and are able to communicate with one another via this private form of social media. This year saw many good discussions and advice such as:

- *Has anyone used Crown Financial or Financial Peace to put on a seminar for church and/or youth? Can anyone offer their thoughts on the quality of the programs?*
- *Could anyone help with housing a single woman? Perhaps someone who has an extra room to rent for a low price...or even someone who is also looking for a cheap housing situation and could share a rent with her.*
- *Does anyone know someone in their church who can help guide and teach the person who manages an OPC mission work webpage how to keep their social media reach fresh and to make improvements to their web page?*
- *Have any of your churches worked with the Christian organization, Love INC?*
- *How can ruling elders better help and support you in your work as deacons?*
- *Listen to the recent episode of the Ruling Elder podcast on Hospital Visitation as it is as applicable to deacons as to elders.*
- *Is there a policy for service animals in the OPC?*
- *Does anyone have experience with hiring a company to help someone clean out a deceased person's home?*
- *We are having conversations about how we determine when we tell people from outside the congregation they need to meet with the deacons and discuss their issues and relationship (if any) with the Lord before any more aid is given. We'd be interested in your thoughts.*
- *I'm curious if any of you have ever thought about solutions for separation or divorce in the case of abuse or one spouse leaves to protect themselves.*
- *We are getting increasingly many emails to church from strangers asking for financial help for various needs. Has anyone else been getting these? Do you have ideas on how to handle them?*

- *I am concerned that scammers might be pursuing the poor and elderly.*

All OPC officers on Facebook are welcome to join the discussion!

THE MERCY MINUTE

The quarterly e-newsletter of the CDM, *The Mercy Minute,* completed its 12th year in 2023. It 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. In 2023, four issues of *The Mercy Minute* were sent plus seven special editions, mainly focused on announcing the most recent episode of *The Reformed Deacon* podcast.

The Mercy Minute is currently emailed to 2,300 church officers. Anyone who wishes to be added to the distribution list may send a request to DiaconalMinistries@opc.org. Back issues of the newsletter can be found at OPCCDM.org/mercy-minute-newsletter.

MINISTRY OF MERCY LECTURES

The CDM Administrator has prepared a series of lectures on *The Ministry of Mercy* to be used as part of the CFM's Mobile Theological Mentoring Corp (MTMC), which is intended for churches in foreign countries where the OPC desires to encourage the church in its pursuit to become presbyterian and reformed.

- The series covers the following topics:
- What is Mercy Ministry?
- The Grounds for Mercy Ministry
- The Motives of Mercy Ministry
- The Special Office of Deacon
- Qualifications for Deacons
- Diaconal Spiritual Gifts
- Principles for Diaconal Ministry
- Diaconal Ministry in Our Churches
- The Challenge & Blessing

This series is a concise compilation of material derived from 5–10 of the best books on the reformed understanding of the ministry of mercy and the work of the deacon.

In October 2023, the CDM Administrator traveled to Hungary to give these series of talks at a Diaconal Conference of the Reformed Presbyterian Church of Central and Eastern Europe (RPCCEE), a sister denomination who, after more than twenty years into their existence, finally ordained their first deacons that year. This trip was funded through the CFM's MTMC program.

DIACONAL RESOURCES

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 deacons. This material appears in *New Horizons*, *Ordained Servant,* and on OPCCDM.org. The following New Horizons article was published in 2023:

- June Issue - "Seeds of Hope in Ukraine" by Ms. Jamie Dean

OPCCDM.ORG

In 2023, the OPC Diaconal Ministries website, OPCCDM.org, was redesigned with a focus on providing increased and improved resources to local deacons through Mrs. Duggan's efforts, including the following resources:

- Introductions to the members of the CDM and the staff and their contact information.
- Proposed mandate for the work of the presbytery diaconal committee.
- Principles of diaconal ministry.
- Principles of the Ministry of Mercy.
- Instructions on how to request diaconal assistance from the CDM.
- OPC Disaster Response information and links.
- Missionary Deacon information.
- Refugee relief information.
- Teaching materials from diaconal and Presbytery summits in written and video formats.
- Case studies.
- Resources by topic (search).
- Deacon Check-In information and sign up.
- *The Mercy Minute.*
- Recommended reading for deacons.
- Presbytery Diaconal Committees' lists, information, and resources.
- Instructions on how to donate to the CDM.
- Links to *The Reformed Deacon* podcast.

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 has a cooperative agreement with the Committee on Foreign Missions (CFM) 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.

MISSIONARY DEACON SUBCOMMITEE

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. The CDM Administrator and members of the MDS seek to visit the missionary deacons when possible. The Administrator was able to visit those serving in maintenance capacities and even be there when Travis and Bonnie Emmett were exploring service in Nakaale, Uganda, in January 2023. Firsthand knowledge of the fields where missionary deacons labor, gained by a visit to those fields by members of the MDS, provides valuable help to the MDS in its efforts to serve, advise, and encourage the men serving on those fields.

HAITI MINUTE MEN

The CDM serves the OP Haiti Mission (OPHM) in recruiting and funding a fleet of skilled workers, now affectionately referred to as the "Haiti Minute Men," who are

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 missionary deacon on the field. In 2023, for the 4th year in a row, no volunteers were able to travel to Haiti due to the dangers on the ground there. The OPHM is thankful for the ministry of the Minute Men and prays that the Lord would enable such visitors to return soon.

MISSIONARY DEACON TO UGANDA

In recent years, the CDM has enjoyed the opportunity to participate in funding a portion of the support of the missionary deacon in Uganda. Unlike previous years, in 2023, the CDM did not provide any funds to the CFM for missionary deacon labors but hopes to continue to be involved as able. Missionary Associate Jed Homan returned to the field in October to assist with the maintenance in Karamoja while the field awaits the arrival of the Emmetts.

F. MINISTRY TO REFUGEES

The global migrant crisis in 2015 brought the plight of refugees to the minds of many in the OPC. Outside of a natural disaster, there was no other event or topic that caused so many members of the OPC to inquire of the CDM for ways to help. This resulted in an intensive time of study of the topic and investigation into avenues to be of an assistance and witness to this needy portion of the world's population.

REFUGEE MINISTRY SUBCOMMITTEE

In the fall of 2020, the CDM established a permanent subcommittee, the Refugee Ministry Subcommittee (RMS), with the ministry to refugees as its focus. In 2021, the RMS produced four articles by Rev. Chris Cashen, chairman of the RMS, designed to better inform OP churches on ministry to refugees. The articles are a helpful primer on the topic of ministry and can be found under the heading "Refugee Ministry Series from the S.T.O.R.M. Report" at: OPCCDM.org/refugee-ministry.

REFUGEE MINISTRY – INTERNATIONAL - GREECE

In the course of the search of the CDM to find churches committed to good ministries to which gifts designated for refugee relief could be sent, it discovered the work of the Greek Evangelical Church (GEC), which was actively ministering to the needs of refugees fleeing from the Middle East as they pass through Greece on their way to Germany. Funds were sent to the GEC and a site visit was carried out in 2017 (details of that trip can be found in the report to the 85th General Assembly). This visit affirmed the CDM's sense that effective diaconal ministry to refugees (and other vulnerable people groups) is best carried out by the local church, as the GEC was doing.

The deacons fund of Trinity OPC in Easton, PA, has served as a repository for funds designated for this ministry in Greece. The CDM has then served to forward these funds to the GEC. In 2023, a total of $8,780 was sent to the GEC.

MINISTRY TO REFUGEES OF THE WAR IN UKRAINE

On February 24, 2022, Russian forces began an invasion of Ukraine. The war has continued all through 2023, sadly with no end in sight, resulting in the reported deaths of hundreds of thousands of soldiers on both sides of the battle, more than 10,000

citizens killed, almost 13 million displaced Ukrainians, and more than 40,000 buildings destroyed.

OPC Missionaries, Heero and Anya Hacquebord, serve in the city of L'viv on the western side of Ukraine as part of the PCA's Mission to the World (MTW) team laboring there. Rev. Hacquebord serves as the church-planting pastor of the local congregation of the Evangelical Presbyterian Church of Ukraine, Holy Trinity Reformed Church of L'viv. Despite many leaving the country, the Hacquebords have been able to remain in L'viv and continue their ministry to the local church amid much turmoil.

On February 25, 2022, the CDM established the Ukraine Crisis Fund for the purpose of assisting those suffering direct and indirect effects of the war. $703,000 was received in 2022 and an additional $42,000 in 2023.

Crates for Ukraine (CFU) was established as the means for churches in North America to contribute directly toward the ministry on the ground in Ukraine. This effort enlisted churches in North America to purchase and fill "crates" (27-gallon industrial totes) with items defined as needed by those in Ukraine; basic care – e.g. toothbrushes, feminine hygiene supplies and water purification tablets, basic medications – e.g. ibuprofen, cold relief, and band aids, and wound care – e.g. tourniquets, splints, chest seals, and hemostatic bandages.

The OPC missed the opportunity to participate in the first edition of CFU in the Summer of 2022, so it was eager to participate in the second iteration of CFU entitled "Winter Edition." The "Winter Edition" ran from January 6 to March 15, 2023. This edition added the emphasis of sending warm clothing in anticipation of a long cold winter resulting from the effects of the war in Ukraine. CFU Winter Edition required that crates be filled and transported to warehouses in Dallas or Chattanooga. The bins were then collected and sent via air to Krakow, Poland, and driven to L'viv in the western side of Ukraine. In a warehouse in L'viv, the supplies were labeled with a Bible verse and website address for more information on the Evangelical Presbyterian Church in Ukraine (EPCU), and then distributed to EPCU churches across Ukraine, who then distributed them to the internally displaced and to those remaining behind in the war-torn cities and villages near the front of the war.

Churches in North America who desired to participate were asked to register for the number of crates they planned to fill so that final numbers would be known to the carriers. The OPC enthusiastically participated in the Winter Edition of Crates for Ukraine by purchasing and donating 307 crates assembled by 74 different churches in 16 Presbyteries across 24 states!

In March 2023, a team of four (the CDM Administrator, CDM Member John Voss, Jr, OPC Communications Coordinator Jamie Dean, and MTW Ukraine Country Director Jon Eide) travelled to Western Ukraine, to the cities of L'viv and Odessa, to visit the saints there and to "follow the crates." That proved to be a very instructive visit.

The team was moved by hearing the challenges that the saints faced as they shared their stories of the early days of the war, deciding whether to flee or to remain. For those who fled, they faced the difficult life of a refugee; for those who stayed, the uncertainty of surviving the day. It was clear that many are traumatized by what they have and continue to experience.

Yet, the team was also blessed to hear about what the Lord is doing through those awful circumstances. This war has given the Protestant church in Ukraine an opportunity to minister in substantially proactive and positive ways not experienced in recent years. The CFU effort has led to immense sowing of gospel seed. Heero Hacquebord

shared, "All boxes that we send out have on them the words of Isaiah 41:10 along with our church's name, logo (a cross), physical address, and web address. We also include the web address of our publishing house, which has many materials available online for free in pdf format (including a lot of Bible study materials). Last summer — after the CFU initiative got underway — views of our church services' YouTube broadcasts increased by at least ten-fold. This seems to be a direct result of the crates being distributed." He further shared, "Individual soldiers have contacted us to express their thanks for their lives being saved by these kits… One (non-military) volunteer through whom we have distributed emergency wound care has even recorded a video detailing the quality of our aid and thanking our church several times, by name, for the valuable items he receives and passes on to those in need. As far as I know he is not a Christian; but he knows that we are."

Heero concluded with the following statement, "We do pray that CFU will prepare the soil for future church-planting by making the connection between healing for the body and the need for healing the soul in Jesus Christ!" May that be the prayer of the church, as long as the war in Ukraine continues.

In the summer of 2023, MTW once again invited the OPC to participate in its third run of the Crates for Ukraine effort, "CFU 3.0." On September 8, 2023, the CDM determined to encourage OPC churches to participate and even offered to sponsor up to twenty OPC churches with assembling and delivering crates for Ukraine. This third iteration of Crates for Ukraine was similar to the previous iteration but with some distinct differences. This time they specified the precise purchasing and packing of the crates, which could then be delivered to many different locations. This was meant to enable a much simpler final delivery of humanitarian and life-saving supplies.

Out of respect for concerns raised by one OPC session following the Winter Edition of Crates for Ukraine, the CDM determined to communicate the following when promoting CFU 3.0:

> *"The CDM believes that the Crates for Ukraine #3 is a worthy ministry for OPC churches to engage in to demonstrate the love of Christ to brothers and sisters, as well as those not walking with Jesus, suffering in Ukraine. There is much information to be found here: https://www.cratesforukraine.com. That said, while it may be self-evident, officers and churches should be aware that some of this aid may be distributed to the front line. This inherently makes the needs unique, and distribution along with the gospel difficult. The church in Ukraine has been and continues to seek to promote the gospel with the aid, but it may not always be in the way they or we would do so in a peaceful and non-war environment. Additionally, some of this aid may be provided to those wounded in battle. All this being known, the CDM encourages churches to consider this ministry and pray that this aid being sent would indeed be used by the living God to turn hearts to Christ Jesus."*

CFU 3.0 began in early September and ended on November 21. Also offered during this iteration was the ability to send messages to the saints in Ukraine. In the end, this iteration produced 107 crates from 31 OP Churches. The humanitarian aid continues to be distributed all around war-torn Ukraine.

HEARTS OF HOPE UKRAINE MINISTRY

In the Spring of 2022, during the first few months following the Russian invasion of Ukraine, the CDM learned of an OPC deacon and his wife, Greg and Bonnie Harrison, who with members of their church, Second Parish OPC in Portland, ME, had begun a

non-profit ministry, Hearts of Hope, to Ukrainian orphans in 2018 and were living in Kiliya, Ukraine, at the start of the war. Due to the conflict, they fled with their adopted children to Brasov, Romania.

In the summer of 2023, the RMS considered a request from Second Parish OPC on behalf of the Hearts of Hope ministry. These funds were to be used toward the delineated costs and expenses associated with the relocation of the ministry from Ukraine to Romania, due to the ongoing war, causing them to become refugees themselves. In addition, the funds could be used toward expenses associated with their ministry to displaced Ukrainians now living in their vacated home back in Kiliya, Ukraine, and Ukrainian refugees now residing in Romania. On July 25, 2023, the RMS concurred with the nature of this request as consistent with the intent of the Ukraine Crisis fund and thus was thankful for the opportunity to come alongside this ministry to those suffering as a direct result of the war in Ukraine with a gift of $35,775, to be paid from the Ukraine Crisis fund.

In August 2023, the CDM Administrator had the opportunity to travel to Romania to meet the Harrisons, to see their ministry first-hand, and to hear of their plans for transitioning the ministry permanently to Romania. He travelled with Rev. Jonathan Eide, MTW Ukraine Country Director, whose purpose was to visit the MTW Ukraine team members, displaced in Brasov, Romania from Odessa, Ukraine, due to the war. The Harrisons have strategically relocated to a part of Romania to be with other like-minded believers.

TURKEY EARTHQUAKE RESPONSE

On February 6, 2023, at 4:17 am, a 7.8 magnitude earthquake rocked southern and central Turkey and western Syria. It was reported to be the largest earthquake to hit that area in almost 100 years and one of the strongest earthquakes in that area ever recorded. It is reported that, while it affected as many as 14 million people, and killed more than 50,000, many of whom were presumably still sleeping in their beds. The UN estimates that, due to the destruction of over 500,000 homes and almost 350,000 apartments, there were 1.5 million left homeless. As such, on February 9, the CDM determined, given the magnitude of the destruction and the reformed and presbyterian contacts in that area, to open the Turkey Earthquake Fund. In 2023, $157,000 was received designated to this purpose. Seeing that this effort would be predominately a ministry to those who were now internally displaced from their homes, the CDM placed the Turkey Earthquake Fund under the oversight of the Refugee Ministry Subcommittee.

Later in February, the RMS made a contribution of $20,000 from the Turkey Earthquake Fund to The Protestant Church of Smyrna in support of their relief efforts to those who had been displaced by the earthquake. In May, the RMS sent $50,000 to World Witness (the foreign missions arm of the Associate Reformed Presbyterian Church, a NAPARC member) from the Turkey Earthquake Fund for their use in supporting local evangelical churches in Turkey and Syria which are providing food, water, clothing, and shelter to those in need, all in the context of the gospel message, and ministering to children in the name of Christ, in the wake of the earthquake.

The work going forward has been admittedly slow and difficult. The RMS continues to be in contact with those laboring in Turkey with a desire to use the remaining funds toward gospel-oriented deed ministry directly in the communities of those affected, as much as possible.

REFUGEE MINISTRY – SUDAN

On April 5, 2023, civil war broke out in Khartoum, the capital of Sudan. In recent years, the OPC had the opportunity to develop relationships with some of the East African refugees living there. As such, with the concurrence of the CFM, the CDM determined to provide assistance of up to $20,000 to aid a group of fifteen East African refugees with provisions (food, clothing, and medicine), governmental documents, and the expense of travel from the southern border of Sudan to an undisclosed place of safety. Although the journey was long and took many unexpected turns, there was great rejoicing when it was reported that the group finally arrived at places of safety.

REFUGEE MINISTRY – DOMESTIC

While funds could be sent to many far-off places to minister to refugees, the Lord has brought to the attention of the CDM opportunities that exist right here in North America, where we are surrounded by immigrants and refugees who have become our neighbors. Such ministry is not merely diaconal in nature but is a significant opportunity to share the gospel as well. As such, the CDM continues to give thanks for the opportunity to partner with the CHMCE in investigating how best to minister to this 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 final one. The CDM is encouraged to learn of more and more congregations engaging in ministry to refugees near them. If your church is engaged in such ministry, the CDM would love to hear from you and to learn about the work carried out and to share ideas with others.

EVANGELIST TO REFUGEES IN CLARKSTON

In April 2017, Redeemer OPC (Atlanta, GA), called its first evangelist to reach the refugees in nearby Clarkston, GA, a town with a population of thirteen thousand that has welcomed over forty thousand refugees in the past twenty-five years. The CDM, in cooperation with CHMCE and the home missions and diaconal committees of the Presbytery of the Southeast, began supporting this effort with diaconal funds in 2018 and has continued every year since then. In 2023, the CDM provide Redeemer OPC a total of $35,100 towards its ministry effort in Clarkston.

G. MINISTRY THROUGH THE SHORT-TERM MISSIONS COORDINATOR

In 2010, the CDM, in coordination with the CHMCE and the CFM, created a staff position with the title of Short-Term Missions Coordinator to assist them in supporting, developing, and promoting a short-term missions program at home and abroad. Mr. Nakhla began service in this capacity in 2010 and continues to hold this position in addition to serving as the Administrator of the CDM and the Disaster Response Coordinator. He carries out this work with very much assistance from his capable team consisting of Mrs. Duggan and Mrs. Groot.

Following is the report of the Short-Term Missions Coordinator in 2023.

Report of the Short-Term Missions Coordinator For the Year 2023

For so the Lord has commanded us, saying, "I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth."
Acts 13:47 (ESV)

1. SHORT-TERM MISSIONS ON FOREIGN FIELDS

In 2023, it seems that OPC overseas short-term missions have once again come alive after the difficult COVID years. While there is thanksgiving for this apparent rebirth of overseas STM opportunities, simultaneously there is a deep desire to see the number of opportunities on foreign fields to grow in the coming years. In 2023, forty-three members of the OPC served on three foreign fields in a short-term missions capacity. An additional four non-OPC members served on those fields as well.

- Please see the Appendix of the Report of the Committee on Foreign Missions for a complete list of individuals who served on OP foreign mission fields in 2023.
- For a statistical summary of individuals, churches, and presbyteries represented on short-term missions teams in 2023, please see the addendum to this report.
- For an overview of all the STM opportunities offered through the OPC, please visit: OPCSTM.org/category/overview/

A wonderful side benefit of short-term missions is the strengthening of the bond between our churches and our mission fields, characterized by increased concern, prayer, and financial support for our missionaries.

CZECH REPUBLIC 2023

ENGLISH CAMP (Czech Republic):
A team of thirteen volunteers helped host and teach local children standard vocabulary themes in addition to facilitating reading and conversation lessons drawn from Bible stories. Jim Hoekstra, pastor of Immanuel OPC in Anoka, MN, joined this team and considered himself privileged to be able to teach five English classes, five Bible classes, preach twice, and give another talk. He said, "I loved interacting with the Czechs and had many opportunities to talk with them about general matters and about the Lord. I give thanks to God for the short-term and the longer-term blessings."

TEAM PRAHA (Czech Republic):
Immediately following the Czech Republic English Camp, another team of thirteen OPC members traveled to central Europe to encourage the Farniks, OPC missionaries serving in Prague, and share the gospel with children through evangelism opportunities, friendships, and Vacation Bible Schools. Michael Weld, member of Bonita OPC in Bonita, CA, had much to say about his service as a part of Team Praha. He reported, "I really appreciated the opportunity to catch a glimpse of real-life mission work. I learned the importance of developing and investing in relationships and saw it carried out by the Farniks."

Team Praha served for three weeks, at first hosting a conference for Christian families, then facilitating a hiking trip for non-Christian youth, and concluded with a week of VBS for unchurched children in a suburb of Prague. Of the latter two weeks, Weld added, "In the second week, the daily hikes provided an occasion to evangelize and develop more relationships with the peers. Then, throughout the third week, it was amazing to see how many children came to understand they are sinners and that they must believe on Christ! I was very much encouraged by how God worked among the kids that week.

In total, twenty-one OPC members from thirteen churches were represented on the two teams to the Czech Republic in 2023.

QUEBEC 2023

ENGLISH FOR KIDS BIBLE CAMP (Quebec)

The English for Kids Bible Camp is held at L'Eglise Chrétienne Réformée de Beauce, in St-Georges de Beauce, Quebec. This camp is directed by Mrs. Olivia Durham of Covenant OPC (Barre, VT). In 2023, her team of twenty-three volunteers and the Canadian Reformed Church led the camp with nearly fifty children enrolled.

Kirsten Belh, team leader and member of Providence OPC in Rockford, IL, wrote:

> *"It was awe-inspiring to see Christ use our OPC young people to serve, teach, lead, and love the children of the small town of St. Georges-de-Beauce. This week was an encouragement to our youth just as much as they were an encouragement to the children."*

All told, six OPC churches and two non-OPC churches were represented on the English for Kids teams in 2023.

UGANDA 2023

The OP Uganda Mission (OPUM) is very creative in using the various gifts, talents, and abilities of those who have the time, resources, and good health required to work with this mission in its remote region of the world. 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. 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 2023, the OPUM received three short-term missionaries, including a young lady from the OPC Presbytery of New York and New England and two individuals from the URCNA.

2. SHORT-TERM MISSIONS ON NON-FOREIGN FIELDS

One does not have to look outside the boundaries of our own country to find a meaningful short-term missions' opportunity.

In 2023, one hundred and one members of the OPC served at The Boardwalk Chapel in Wildwood, NJ, and ten OPC members served Trinity OPC, Lanham, MD, through a Churches-Helping-Churches Opportunity.

- For a statistical summary of individuals, churches, and presbyteries represented on short-term missions' teams in 2023, please see the addendum to this report.
- For an overview of all the STM opportunities offered through the OPC, please visit: OPCSTM.org/category/overview/

THE BOARDWALK CHAPEL, WILDWOOD, NJ 2023

The Boardwalk Chapel, a ministry of the Presbytery of New Jersey, has provided a consistent witness to the hope of the gospel on the boardwalk in Wildwood, NJ, every summer since 1945. The year 2023 marked the Boardwalk Chapel's 79th summer of ministry. This gem of the OPC continues to flourish as a wonderful training ground for beginner short-term missionaries.

OPC and non-OPC volunteers serve in various capacities at the Boardwalk Chapel, including:

- Administrative Staff: Includes a director, administrative assistant, maintenance coordinator, house parents, and evangelism trainers.
- Work Teams: Serve on weekends in May, helping to clean, paint, make repairs, and otherwise prepare the Chapel buildings for the busy summer season.
- Volunteer Summer Staff: Consists of teams and leaders (Evangelism, Drama, Music, Domestic, A/V) that give of their time and talents to testify on the boardwalk, on the beaches, and during the nightly services held at the Chapel.
- Ministry Teams: Church groups that serve for a week at a time, participating in the nightly music and drama programs, learning and practicing evangelism with the summer staff, and having a great time together!
    - In 2023, twenty churches took advantage of this great opportunity and sent over one hundred twenty-one volunteers to serve during one of nine ministry team weeks.

All told, twelve OPC presbyteries and non-OPC churches from ten states were represented among those who served at the Boardwalk Chapel in 2023.

"I'll be taking this training back home to unbelieving family members, friends, or coworkers. It's not just applicable here on the boardwalk." Landri Shope of Shiloh OPC in Raleigh, NC, left the Boardwalk Chapel not only feeling more equipped to share the gospel with strangers, but with all unbelievers in her life. She continues, "Where I live, most of the people know the Gospel. They've heard it before, they're just more apathetic towards it. It is really important that they genuinely believe it. The self-examination questions we learned here are exactly what I need to get a conversation started."

CHURCHES HELPING CHURCHES

OPC Short-Term Missions seeks to encourage churches to help and serve one another on short-term projects. When churches make their needs known, and individuals and groups from other churches respond to the call, the collaboration results in thanksgiving for an accomplishment enjoyed by both the team participants and the recipients of the help.

In 2023, one church participated in this program. A team of ten youths from Grace OPC, Vienna, VA, spent a long weekend serving Trinity OPC, Lanham, MD by helping clean up the church property and serving in Trinity's food pantry.

Visit OPCSTM.org/category/churches-helping-churches for other past examples of this.

REQUEST A TEAM

Pastors and sessions might prayerfully consider whether there might be a local outreach event (such as a VBS), community service project, church ministry program, or facility improvement scheme, that could be undertaken with the help of a team from another church or presbytery. By requesting a team through OPC Short-Term Missions, a church creates an opportunity for those who desire to give of their time and gifts in short-term service.

Request a team at OPCSTM.org/request-a-team-to-help-your-church.

3. STM COMMUNICATION PORTALS

OPCSTM.org
The website OPCSTM.org continues to serve as the primary platform from which to promote and report on OPC short-term missions activities.

OPC.org
- The STM page at OPC.org was updated with news and links throughout 2023.
- The homepage at OPC.org had four short-term missions feature articles in 2023.

Facebook
The *OPC Short-Term Missions* page on Facebook (facebook.com/OPCShort-TermMissions) highlights and provides links to opportunities for service and reports from the field.

Instagram
The *OPC STM* page on Instagram (instagram.com/opcstm) highlights and provides links to opportunities for service and reports from the field.

Twitter
The *OPC Short-Term Missions* page on X, previously named Twitter, (twitter.com/opcstm) highlights and provides links to opportunities for service and reports from the field.

Orthodox Presbyterian Church Social Media
The OPC social media pages (Facebook, Instagram and X) will include short-term missions news items and advertisements as able.

New Horizons
The *New Horizons* magazine will include short-term missions articles, news items, or advertisements as able. The following New Horizons article on short-term missions was published in 2023:
- January Issue - "Getting Short-Term Missions in Motion" by Miss Allison Hill (now Mrs. Groot)
- November Issue – "Recap of 2023 Short-Term Missions" by Mrs. Trish Duggan

The *S.T.O.R.M. Report* = **S**hort-**T**erm **O**utreach, **R**elief, and **M**issions
The *S.T.O.R.M. Report*, a monthly e-newsletter, completed its twelfth year in circulation in 2023.

The report highlights and provides links to short-term missions and disaster response opportunities, news, reports, and resources. In 2022, twelve regular editions and six special editions were produced. The *S.T.O.R.M. Report* is sent to approximately 4,500 email addresses, including church officers, STM and disaster response participants, and anyone who has signed up to receive the Report.
- Pastors or sessions who are interested in the *S.T.O.R.M. Report* but are not finding it in their inbox are encouraged to contact OPCShortTermMissions@opc.org with a personal email address, since many opc.org addresses appear to interpret the email as spam due to its large distribution list.
- Pastors and sessions who receive the newsletter may forward it to their church

email list, or download a printable bulletin insert or poster of the *S.T.O.R.M. Report*, found at OPCSTM.org/storm-reports/.
- The emailed newsletter has an unsubscribe feature that allows any recipient to opt out of receiving future issues.

STMC REPORT CONCLUSION

As individuals and churches return to the field once again, may all be reminded of the privilege it is to serve the church domestically and abroad, bringing the gospel message to those around the world. It continues to be a privilege to report to the General Assembly on the work of the short-term missionaries who gave of their time, energies, gifts, and resources in and through the OPC. 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. CDM ADMINISTRATION

A. Membership:

Class	*Ministers*	*Ruling Elders*	*Deacons*
2024	Christopher B. Cashen	Ronald C. de Ru,	Timothy D. Hopper
2025	Adrian R. Crum	Peter R. Haines	John J. Voss, Jr.
2026	Joseph L. Troutman	Seth B. Long	John H. Stahl

B. Officers:

President:	Seth B. Long
Vice-President:	Timothy D. Hopper
Secretary:	Christopher B. Cashen
Treasurer:	John J. Voss, Jr.

C. Subcommittees (as of Dec 31, 2023):

1. *Executive Committee*: **Long**, Hopper, Cashen, Voss
2. Standing Subcommittees: (chairman in **bold**)
   a. Administration & Finance Subcommittee (AFS): Cashen, Haines, Long, **Voss**
   b. Aid Request Subcommittee (ARS): de Ru, **Long**, Stahl, Voss
   c. Disaster Response Subcommittee (DRS): de Ru, Long, Troutman, **Voss**
   d. Diaconal Training Subcommittee (DTS): Cashen, Crum, Haines, **Hopper**, Stahl
   e. Missionary Deacon Subcommittee (MDS): **Cashen**, de Ru, Haines, Hopper
   f. Refugee Ministry Subcommittee (RMS): **Cashen**, Crum, de Ru, Voss
3. CDM Representative on *Missionary Widow Fund* (trustees of the Fund appointed by the CFM): Voss
4. CDM Advisors to the Committee on Ministerial Care: Nakhla, Long

D. Staff:

Administrator:	David P. Nakhla *(since 2013)*
Communications Coordinator:	Patricia (Trish) L. Duggan *(since 2019)*
Administrative Assistant:	Allison L. Groot *(since 2022)*
Disaster Response Coordinator (DRC):	David P. Nakhla *(since 2010)*
Short-Term Missions Coordinator (STMC):	David P. Nakhla *(since 2010)*

E. Donations:

Tax-deductible donations to the CDM should be made payable to:

- Orthodox Presbyterian Church

These donations can be further noted as follows:

- *CDM* – For general benevolent use
- *Disaster Relief* – For general disaster relief
- *Refugee Relief* – For the relief of refugees
- *Persecuted Church* – For those suffering particularly for the name of Christ
- *Medical Missions* – For the operation of Akisyon Presbyterian Clinic in Nakaale, Uganda (part of OP Uganda Mission)
- *Special Relief – USA* – For ministry to long-term diaconal needs in the US.
- *[Specific Disaster]* – For specific disaster fund (ie Ukraine Crisis, Turkey Earthquake, etc)
- Additional instructions can be found at OPCCDM.org/donate.

Please mail donations to:

The Committee on Diaconal Ministries
Orthodox Presbyterian Church
607 Easton Rd., Bldg. E
Willow Grove, PA 19090

F. Correspondence:

All correspondence pertaining to the work of the CDM may be sent to the CDM Administrator, Mr. David P. Nakhla, at David.Nakhla@opc.org or more generally to DiaconalMinistries@opc.org.

Disaster response matters may be sent to OPCDisasterResponse@opc.org.

Short-term missions matters may be sent to OPCShortTermMissions@opc.org.

G. Policies:

CDM policies and procedures that are relevant to those outside the CDM can be found on the diaconal ministries webpage at OPCCDM.org/resources-by-topic.

H. Incorporation:

Since July 20, 2011, the CDM has been incorporated as a non-profit organization in the State of Delaware. This enables the CDM to own equipment and property, particularly helpful for ministering to those affected by disasters.

IV. RECOMMENDATIONS

That for the year 2025 the General Assembly requests the churches of the OPC support the work of this committee at the suggested rate of $30.00 per communicant member.

V. ELECTIONS

The terms expiring at this Assembly are:

Class	*Minister*	*Deacons (2)*
2024	Christopher B. Cashen	Ronald C. de Ru, Timothy D. Hopper

The bylaws stipulate that the class of 2027 ought to be populated by one minister and two deacons; preferably each of the deacons (on the CDM) would be from a different presbytery. The other two deacons currently on the CDM come from the PMW (John Voss) and PPH (John Stahl).

Rev. Cashen has expressed his willingness to have his name placed for nomination for continued service on the CDM in the minister slot.

Deacons de Ru (PNW) and Hopper (PSE) have both expressed their willingness to have their names placed for nomination for continued service on the CDM in the deacons' slots.

VI. BUDGET

	2022 Actual	2023 Budget	2023 Actual	2024 Budget	2025 Budget
ADMINISTRATION & FINANCE (AFS)					
Staff Salaries & Benefits	$230,806	$251,000	$245,871	$256,000	$268,800
Staff Travel	$3,521	$15,000	$6,649	$15,000	$12,000
Office & Vehicle Expenses	$27,296	$20,000	$24,809	$15,000	$15,000
Committee Mtg (including travel)	$11,648	$15,000	$12,803	$15,000	$15,000
Promotional Material	$7,257	$12,000	$7,203	$12,000	$12,000
Stipends	$0	$2,000	0	$2,000	$2,000
Ministry Support / Development	$571	$5,000	$186	$5,000	$5,000
COC Financial Services Fee	$20,000	$20,000	$20,000	$20,000	$20,000
Miscellaneous	$0	$1,000	$0	$1,000	$1,000
AFS Total	$301,098	$341,000	$317,520	$341,000	$350,800
AID REQUEST (ARS)					
East Africa	$20,000	$36,000	$36,000	$36,000	$36,000
Ethiopia	$11,000	$11,000	$11,000	$11,000	$11,000
Haiti	$4,500	$6,000	$6,000	$18,000	$18,000
Uganda - Mission Stations	$3,500	$6,000	$6,000	$6,000	$6,000
Uganda - Clinic	$38,850	$45,500	$45,500	$39,000	$39,000
Uruguay	$600	$600	$600	$0	$0
Special Relief - Fgn	$15,000	$55,000	$55,000	$15,000	$15,000
Special Relief - USA	$21,240	$30,000	$20,752	$20,000	$20,000
Transfer to CMC	$25,000	$25,000	$25,000	$25,000	$25,000
ARS Total	$139,690	$215,100	$205,852	$170,000	$170,000

	2022 Actual	2023 Budget	2023 Actual	2024 Budget	2025 Budget
DISASTER RESPONSE (DRS)					
Disaster Response - Fgn	$5,000	$0	$0	$0	$0
Disaster Response - USA	$0	$0	$0	$0	$0
DRS Total	$0	$5,000	$0	$0	$0
DIACONAL TRAINING (DTS)					
National Diaconal Summit	$74,256	$0	$0	$0	$5,000
Presbytery Diaconal Summit	$0	$30,000	$14,908	$0	$15,000
Other Diaconal Conferences	$0	$2,000	$0	$2,000	$2,000
DTS Total	$74,256	$32,000	$14,908	$2,000	$22,000
MISSIONARY DEACON (MDS)					
MssryDeacon - Uganda	$25,000	$25,000	$0	$0	$0
MssryDeacon - Equipment	$0	$0	$0	$10,000	$10,000
MDS Total	$25,000	$25,000	$0	$10,000	$10,000
REFUGEE MINISTRY (RMS)					
Refugee Relief	$32,400	$35,100	$35,100	$35,100	$35,100
RMS Total	$27,000	$32,400	$35,100	$35,100	$35,100
Ministry Expenses Total	$276,346	$307,200	$255,860	$217,100	$237,100
General Fund Expenses Total	$577,445	$648,200	$573,380	$558,100	$587,900

VII. FINANCIALS

ORTHODOX PRESBYTERIAN CHURCH
Committee on Diaconal Ministries
Statement of Activities Sheet
Period Ending December 31, 2023

Revenue	
General Fund	
Contributions	$461,614
Transfer from Diaconal Projects Fund	$117,336
Interest Income	$4,662
Short-Term Missions Services for CFM & CHMCE	$77,500
Other Income	$0

Total General Fund	$661,112	
Diaconal Projects Fund		
Contributions	$237,716	
Interest	$0	
Total Diaconal Projects Fund	$237,716	
Total Revenue		$898,828
Expenses		
General Fund		
Administrative	$317,520	
Aid Requests	$205,852	
Diaconal Training	$14,908	
Missionary Deacon	$0	
Refugee Ministry	$35,100	
Total General Fund	$573,380	
Diaconal Projects Fund		
Evangelist & Coordinator Honorariums	$15,123	
Direct Relief	$437,080	
Travel, Equipment & Indirect	$23,424	
Transfer to General Fund	$100,000	
Total Diaconal Projects Fund	$575,627	
Total Expenses		$1,149,007
Increase (Decrease) in Net Assets		-$250,178
Net Assets		
Beginning [01/01/2023]		
General Fund	$690,029	
Diaconal Projects Fund	$602,363	
Total Net Assets	$1,292,392	
Ending [12/31/2023]		
General Fund	$777,762	
Diaconal Projects Fund	$264,452	
Total Net Assets	$1,042,214	

VIII. ADDENDUM

Disclaimer: All individuals and/or churches are acknowledged to the best of our ability.

ADDENDUM A: DISASTER RESPONSE VOLUNTEERS IN 2022 & 2023

Volunteers that served in Neon, KY:

Matthew Wood	Grace OPC	Costa Mesa, CA
Cristina Castro	Redeemer OPC	Atlanta, GA
Seth Cunningham	Covenant OPC	Buford, GA
Daniel Evans	Christ OPC	Marietta, GA
Steve Evans	Christ OPC	Marietta, GA
Ari Fike	Christ OPC	Marietta, GA
Ken Montgomery	Christ OPC	Marietta, GA
Albert Davis	Heritage OPC	Royston, GA
Boaz Davis	Heritage OPC	Royston, GA
Jeff Davis	Heritage OPC	Royston, GA
Paul Davis	Heritage OPC	Royston, GA
Bruce Davis, Jr.	Heritage OPC	Royston, GA
Jared Dickinson	Heritage OPC	Royston, GA
Jeff Dickinson	Heritage OPC	Royston, GA
John Ritchie	Heritage OPC	Royston, GA
Jennifer Huisman	Grace Community PCA	Trenton, GA
John Huisman	Grace Community PCA	Trenton, GA
Julie Jessen	Grace Community PCA	Trenton, GA
Steve Jessen	Grace Community PCA	Trenton, GA
Mike Kennamer	Grace Community PCA	Trenton, GA
Trisha Kennamer	Grace Community PCA	Trenton, GA
Carrie Mixon	Grace Community PCA	Trenton, GA
Jon Wylie	Grace Community PCA	Trenton, GA
Harlan VanBeek	Cornerstone URC	Sanborn, IA
Kristine VanBeek	Cornerstone URC	Sanborn, IA
Andrea Bennett	Neon OPC	Neon, KY
Helen Long	Neon OPC	Neon, KY
Reuben Long	Neon OPC	Neon, KY
Seth Long	Neon OPC	Neon, KY
Schylie La Belle	Cape Cod OPC	West Barnstable, MA
Curtis Bly	Columbia PCA	Columbia, MD
Emily Bly	Columbia PCA	Columbia, MD
Derk Boerman	Chain-O-Lakes OPC	Central Lake, MI
Hendrick Boerman	Chain-O-Lakes OPC	Central Lake, MI
Rick Boerman	Chain-O-Lakes OPC	Central Lake, MI
Robert Harmon	Chain-O-Lakes OPC	Central Lake, MI
Travis Harmon	Chain-O-Lakes OPC	Central Lake, MI
Troy Harmon	Chain-O-Lakes OPC	Central Lake, MI
Blake Vanderlisk	Chain-O-Lakes OPC	Central Lake, MI
Peter Schuerch	New Life Fellowship OPC	Holland, MI
Richard Vos	New Life Fellowship OPC	Holland, MI
Chris Boetsma	Beaverdam CRC	Hudsonville, MI

Tim Miedma	Beaverdam CRC	Hudsonville, MI
Kyle Wabeke	Beaverdam CRC	Hudsonville, MI
Cal Cummings	University Reformed PCA	Lansing, MI
Tim Chupp	Rockford Springs OPC	Rockford, MI
Kyle Grassmid	Faith URC	West Olive, MI
Les Helms	Christ Covenant ARP	Greensboro, NC
Arie vanEyk	Providence OPC	Greensboro, NC
Issac Baker	Carolina PCA	Locust, NC
Naomi Britt	Carolina PCA	Locust, NC
Alex Chaplin	Carolina PCA	Locust, NC
Amanda Childress	Carolina PCA	Locust, NC
Jose Chuc	Carolina PCA	Locust, NC
Dawn Colravy	Carolina PCA	Locust, NC
Drew Crabtree	Carolina PCA	Locust, NC
Shane Everts	Carolina PCA	Locust, NC
Shelly Everts	Carolina PCA	Locust, NC
Tyler Everts	Carolina PCA	Locust, NC
Alexa Furman	Carolina PCA	Locust, NC
Mason Furr	Carolina PCA	Locust, NC
Mattie Hadnagy	Carolina PCA	Locust, NC
Mike Hadnagy	Carolina PCA	Locust, NC
James Klutz	Carolina PCA	Locust, NC
Sydney Klutz	Carolina PCA	Locust, NC
Clay Lambert	Carolina PCA	Locust, NC
Emma Lee	Carolina PCA	Locust, NC
Rocio Little	Carolina PCA	Locust, NC
Elana Love	Carolina PCA	Locust, NC
Logan Marker	Carolina PCA	Locust, NC
Avery Martin	Carolina PCA	Locust, NC
Zachary Pinion	Carolina PCA	Locust, NC
Chuc Salatiel	Carolina PCA	Locust, NC
Angie Stiller	Carolina PCA	Locust, NC
Honor Svenson	Carolina PCA	Locust, NC
Cody Whitley	Carolina PCA	Locust, NC
Jesse Groover	Resurrection OPC	Matthews, NC
Ann Mauldin	Resurrection OPC	Matthews, NC
John Mauldin	Resurrection OPC	Matthews, NC
Tim Bessette	Pilgrim OPC	Raleigh, NC
John Carroll	Pilgrim OPC	Raleigh, NC
Patrick Juras	Pilgrim OPC	Raleigh, NC
Josh Miner	Pilgrim OPC	Raleigh, NC
Art Allen	Shiloh OPC	Raleigh, NC
Enrique Huezo	Shiloh OPC	Raleigh, NC
Mike Kelly	Heritage OPC	Wilmington, NC
Sylvia Kelly	Heritage OPC	Wilmington, NC
Gary Elliot	Harvest OPC	Winston-Salem, NC
Eric Gunn	Harvest OPC	Winston-Salem, NC
Calvin Kemppel	Harvest OPC	Winston-Salem, NC
Colson Kemppel	Harvest OPC	Winston-Salem, NC

Owen Beechy	Hopewell Church	Ashland, OH
Dena Lindsey	Redeemer OPC	Beavercreek, OH
Mike Lindsey	Redeemer OPC	Beavercreek, OH
Dale Miller	Redeemer OPC	Beavercreek, OH
Debra Miller	Redeemer OPC	Beavercreek, OH
Phillip Whalen	Redeemer OPC	Beavercreek, OH
Walter Wymer	Redeemer OPC	Beavercreek, OH
Maury Penn	Good Shepherd OPC	Cincinnati, OH
Bob Keys	Grace OPC,	Columbus, OH
Jeremiah Lighthouse	Grace OPC	Columbus, OH
George Rigrish	Grace OPC	Columbus, OH
Bob Sheridan	Grace OPC	Columbus, OH
Joe Faught	Covenant OPC	Mansfield, OH
Tyler Faught	Covenant OPC	Mansfield, OH
Adam Mumea	Covenant OPC	Mansfield, OH
Michael Mount	Covenant OPC	Mansfield, OH
Jacob Dorsey	Grace BPC	Sharonville, OH
Evan Sharpshair	Grace BPC	Sharonville, OH
Jim Silvashy	Grace BPC	Sharonville, OH
Casey Southerland	Grace BPC	Sharonville, OH
Greg Wingham	Grace BPC	Sharonville, OH
John Gordon	Calvary OPC	Middletown, PA
Steve Hunter	Calvary OPC	Middletown, PA
Walt Nagel	Calvary OPC	Middletown, PA
Chris Walmer	Calvary OPC	Middletown, PA
Steven Lengkeek	Tenth PCA	Philadelphia, PA
Doug Baxter	New Life OPC	Williamsport, PA
Seth Dilella	Covenant Community OPC	Taylors, SC
Noah DeVries	Cornerstone OPC	Chattanooga, TN
Jake Abbatacola	Faith OPC	Cookeville, TN
John Clack	Faith OPC	Cookeville, TN
Josiah Figura	Faith OPC	Cookeville, TN
Michah Leggatt	Faith OPC	Cookeville, TN
Joel Morgan	Faith OPC	Cookeville, TN
Ben Morris	Faith OPC	Cookeville, TN
Ryan Morris	Faith OPC	Cookeville, TN
Asa Rentschler	Faith OPC	Cookeville, TN
Ben Rentschler	Faith OPC	Cookeville, TN
Micah Rentschler	Faith OPC	Cookeville, TN
Charles Sams	Faith OPC	Cookeville, TN
Jeff Bessell	Princeton PCA	Johnson City, TN
Patrick Cole	Princeton PCA	Johnson City, TN
Joseph Dunkin	Princeton PCA	Johnson City, TN
Jason Roddy	Princeton PCA	Johnson City, TN
Bill Watts	Princeton PCA	Johnson City, TN
Jeremiah Coffield	Wesminister PCA	Kingsport, TN
Jacob Ellis	Wesminister PCA	Kingsport, TN
Mark Emery	Wesminister PCA	Kingsport, TN
Andrew McLeod	Wesminister PCA	Kingsport, TN

Brian Ganzevoort	Sandy Springs OPC	Maryville, TN
Bernie McGraw	Sandy Springs OPC	Maryville, TN
David Salter	Sandy Springs OPC	Maryville, TN
Tim Scott	Sandy Springs OPC	Maryville, TN
Bobby Cox	Providence OPC	Chilhowie, GA
David Cox	Providence OPC	Chilhowie, GA
Jesse Cox	Providence OPC	Chilhowie, GA
Jonathan Cox	Providence OPC	Chilhowie, VA
Nate Cox	Providence OPC	Chilhowie, VA
Samuel Cox	Providence OPC	Chilhowie, VA
Flave Davis	Providence OPC	Chilhowie, VA
Jane Robinson	Providence OPC	Chilhowie, VA
Walter Robinson	Providence OPC	Chilhowie, VA
BL Peters	Coeburn PCA	Coeburn, VA
Sally Gamett	Draper Valley PCA	Draper, VA
John Kelley	Draper Valley PCA	Draper, VA
Roland Mathews	Draper Valley PCA	Draper, VA
Timothy Mathews	Draper Valley PCA	Draper, VA
Sharon Pratt	Draper Valley PCA	Draper, VA
Stuart Pratt	Draper Valley PCA	Draper, VA
Jacob Saufley	Draper Valley PCA	Draper, VA
Luke Saufley	Draper Valley PCA	Draper, VA
Phillip Storm	Draper Valley PCA	Draper, VA
Judah Clark	Garst Mill OPC	Roanoke, VA
Paul Grimm	Garst Mill OPC	Roanoke, VA
Kenley Leslie	Staunton OPC	Staunton, VA
Gerald Malkus	Staunton OPC	Staunton, VA
Dan Cooke	Reformation OPC	Virginia Beach, VA
Josef Cooke	Reformation OPC	Virginia Beach, VA
Josef Gebel	Reformation OPC	Virginia Beach, VA
Lowell Ivey	Reformation OPC	Virginia Beach, VA
Bob Niichel	Reformation OPC	Morgantown, WV

ADDENDUM B: SHORT-TERM MISSIONS STATISTICS IN 2023

TOTALS:

206 Individuals served in short-term missions
154 Team Members from the OPC
52 Team Members from outside the OPC
14 Total OPC presbyteries represented
43 Total OPC churches represented

OP Churches Represented on STM Teams in 2023:

Grace OPC	Carson	California	PSC
Theophilus OPC	Anaheim	California	PSC
Branch of Hope OPC	Torrance	California	PSC
Bonita OPC	Bonita	California	PSC
Pilgrim OPC	Lakeside	California	PSC

Westminster OPC	Westminster	California	PSC
Reformation OPC	Apache Junction	Arizona	PSC
Prescott OPC	Prescott	Arizona	PSC
Concho Valley OPC	Concho	Arizona	PSC
Grace OPC	Westfield	New Jersey	PNJ
Calvary OPC	Ringoes	New Jersey	PNJ
Pilgrim OPC	Bangor	Maine	PNYNE
Jaffrey OPC	Jaffrey	New Hampshire	PNYNE
Covenant OPC	Barre	Vermont	PNYNE
First OPC of Merrimack	Merrimack	New Hampshire	PNYNE
OPC of Cape Cod	West Barnstable	Massachusetts	PNYNE
Harvest OPC	Winston-Salem	North Carolina	PSE
Pilgrim OPC	Raleigh	North Carolina	PSE
Shiloh OPC	Raleigh	North Carolina	PSE
Resurrection OPC	Matthews	North Carolina	PSE
Grace OPC	Columbus	Ohio	POH
Covenant OPC	Vandalia	Ohio	POH
Bethel OPC	Broomfield	Colorado	PDAK
Living Hope OPC	Allentown	Pennsylvania	PPH
Calvary OPC	Glenside	Pennsylvania	PPH
Harvest OPC	Wyoming	Michigan	PM&O
Community OPC	Kalamazoo	Michigan	PM&O
Grace Fellowship OPC	Zeeland	Michigan	PM&O
Franklin Square OPC	Malverne	New York	PCSNY
Faith OPC	Garland	Texas	PSW
Cornerstone OPC	Houston	Texas	PSW
Immanuel OPC	Anoka	Minnesota	PWM
Covenant OPC	New Berlin	Wisconsin	PWM
Grace OPC	Sheboygan	Wisconsin	PWM
New Hope OPC	Green Bay	Wisconsin	PWM
Apple Valley OPC	Neenah	Wisconsin	PWM
Falls OPC	Menomonee Falls	Wisconsin	PWM
Providence OPC	Rockford	Illinois	PMW
Westminster OPC	Countryside	Illinois	PMW
Mt. Rose Reformed OPC	Reno	Nevada	PNCNV
New Covenant OPC	Abington	Maryland	PMA
New Hope OPC	Frederick	Maryland	PMA
Grace OPC	Vienna	Virginia	PMA

Non-OP Churches Represented on STM Teams in 2023:

Faith Reformed Church	Telkwa, BC	Canada
Sovereign Grace PCA	Charlotte	North Carolina
Shelby for Christ Church	Shelby	North Carolina
Rehoboth ARP	Waxhaw	North Carolina
Grace PCA	Harrisburg	North Carolina
St. John's Anglican Church	Southampton	Pennsylvania
Pocono Reformed Bible Church	Stroudsburg	Pennsylvania
Indy Reformed Church	Carmel	Indiana

Valley PCA	North Hills	California
Rosedale Baptist Church	Rosedale	Maryland
Heritage Presbyterian Church	Virginia Beach	Virginia
Concord Presbyterian Church	Waterloo	Illinois
New Covenant URC	Twin Falls	Idaho
Redeemer PCA	Traverse City	Michigan
Covenant PCA	Holland	Michigan
Faith PCA	Lancaster	New Hampshire
Fishkill Baptist Church	Fishkill	New York
North Shore PCA	Oyster Bay	New York

REPORT OF THE COMMITTEE ON MINISTERIAL CARE

SYNOPSIS

I. INTRODUCTION
II. MEETINGS AND ORGANIZATION
III. PASTORAL CARE SUBCOMMITTEE
IV. RESOURCE DEVELOPMENT SUBCOMMITTEE
V. FINANCIAL PLANNING SUBCOMMITTEE
VI. DIRECTOR REPORT
VII. CARE COORDINATOR FOR MINISTERS' WIVES REPORT
VIII. MINISTERIAL COMPENSATION REPORT
IX. EXECUTIVE COMMITTEE
X. BUDGET
XI. RECOMMENDATIONS
XII. ELECTIONS & REPRESENTATIVES TO THE 89TH GENERAL ASSEMBLY APPOINTED
APPENDIX A:DETAILED BUDGET SUBMISSION

I. INTRODUCTION

I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom; preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction (2 Tim. 4:1–2).

The Committee on Ministerial Care (CMC) exists to help the ministers of the Orthodox Presbyterian Church as they strive to be faithful to their calling. CMC seeks to support and encourage these servants through all phases of their life and ministry. Despite the challenges which confront every minister, CMC rejoices in their continued faithfulness and is thankful for opportunities to assist them, as well as their sessions and presbyteries.

Throughout 2023, the committee continued to shepherd existing programs while considering additional ways to fulfill our mandate. New programs being developed include optional group insurance benefits and a structured prayer initiative. Groundwork was completed for a major fundraising campaign to strengthen the Obadiah Fund.CMC's website, already rich with resources, has been significantly reorganized to make content more easily accessible. CMC continues to support sabbaticals and retreats for our ministers through grants enabled by generous donors. Director of Ministerial Care John Fikkert continues to represent CMC in the presbyteries and to assist their diaconal and ministerial care committees.

The committee is grateful not only for the labors of Mr. Fikkert, but also for the contributions of Mrs. Sharon Jeromin, Administrator (part-time), and Mrs. Anneke Fesko, Care Coordinator for Ministers' Wives (part-time).Both contribute significantly to the broader work of ministerial care.

In the past year, CMC has sought to fulfill its mandate with diligence and creativity. We are grateful for the opportunity the Lord has given us to serve the ministers of the OPC in this way. We welcome your ideas and help, and would request your continued prayers for us.

II. MEETINGS AND ORGANIZATION

During the year the Committee met on three occasions, with each meeting occurring in person. The following officers were elected by CMC: President, Doug Watson; Vice-President, Gregory De Jong; Secretary, Darren Thole; Treasurer, Ken Vander Molen. The officers were established as its Executive Committee.

Current membership of the CMC is as follows:

Class of 2024:
John A. Hartley, Min.; Darren S. Thole, Min.; Kenneth J. Vander Molen, RE
Class of 2025:
Ronald E. Pearce, Min.; John E. Hearn, RE; Brett McNeill, Min.
Class of 2026:
Douglas L. Watson, Min.;Richard N. Ellis, Min.; Gregory S. De Jong, RE

Staff members: John M. Fikkert, Director; Sharon Jeromin, Administrator (part-time); Anneke Fesko, Care Coordinator for Ministers' Wives (part-time).

III. PASTORAL CARE SUBCOMMITTEE

The Pastoral Care Subcommittee (PCS) in 2023 took on responsibility for the "Connecting with Pastors" program. Every month PCS, assisted by other committee members, attempts to contact all of the active ministers in a presbytery to hear how they are doing, share CMC resources, and gather prayer requests. During our monthly meetings time is devoted to corporate prayer for the petitions and praises which have been shared during these phone calls.

A regular focus of PCS is administering requests for diaconal support and counseling support from both active and retired ministers. Diaconal assistance for retired ministers comes from the Obadiah Fund.The diaconal needs of non-retired ministers are generally met from a yearly $25,000 contribution to CMC from the Committee on Diaconal Ministries (CDM). Any unused money from CDM is used to build up a reserve, with the hope that the CDM contribution might one day be less frequent than the current annual contribution. PCS seeks to observe presbyterian polity and jurisdiction when administering diaconal assistance to ministers or their widows. PCS counts on the local deacons as "first responders," and on the presbytery's diaconal committee (PDC) as the second source of assistance. Should those funds be insufficient, the PDC requests financial assistance from PCS. PCS works cooperatively with the PDC to devise an appropriate plan of action, while leaving oversight in the hands of the PDC. In 2023, PCS received and met requests for diaconal assistance to two non-retired ministers, one retired minister, and one widow. Two $1,000 bereavement gifts were disbursed in 2023.

PCS also receives and reviews requests for sabbatical grants and retreat grant funds. In 2023, an anonymous donor gave the committee $75,000 for retreat grants, which CMC augmented with $25,000 of its own funds. Seventy-five applications were approved for a total just under $90,000. In addition, 14 sabbatical grants were approved during 2023 for a total of $38,900. CMC funds have been allocated to the David Haney Memorial Fund to continue the sabbatical program.

PCS provided counseling assistance during 2023 to four ministers, a wife, and two children. PCS has added to the list of counseling resources to whom ministers can be referred. However, when insurance and the minister's own financial resources are insufficient, PCS provides diaconal assistance as needed.

IV. RESOURCE DEVELOPMENT SUBCOMMITTEE

The Resource Development Subcommittee (RDS) continues to provide a wide variety of resources for pastors and their wives, as well as sessions, congregations, and presbyteries who are seeking to better support their pastors.

The 89th General Assembly approved CMC's recommendation to establish an optional group insurance plan which may include health, disability, life, dental, and vision coverages; and on behalf of the OPC to make these insurance offerings available to ministers and church employees. A benefits agency owned by OPC members, Drake Lehner & Associates, has been of great service to the committee in this effort.A relationship with Decisely, an insurance provider experienced in offering coverage for ministers, was initiated.Unfortunately, the rollout was rocky and the committee reluctantly suspended the program temporarily.We expect to bring these benefit options back online before the summer of 2024.

We continued to offer some webinars last year with valuable information on timely topics. RDS webinar broadcasts included:

- *Crazy Busy: Pastoral Ministry* with Kevin DeYoung
- *Prayer and the Pastor* with Bruce Hollister, Zachary Keele, and Heero Hacquebord.
- *Retirement Planning & FARE* with CMC and Ron Blue Trust
- *The Ordinary Pastor* with D.A. Carson

In light of continuing changes in how people access content, RDS decided to suspend video webinar production and focus on audio content delivery. A resolution of thanks was approved by CMC for Greg & Kathy De Jong's significant investment of time and skill in producing webinars the last several years. A library of 20 webinars remains available on our website. Some of the most popular webinars will be reformatted and released as podcasts this year and next.

The committee has been concerned about the long-term viability of the Obadiah Fund for several years, especially in light of the increasing number of retired ministers projected over the next 15 years.The Fund assists retired OPC ministers and ministers' widows in three ways: diaconal support, a yearly "love gift," and bereavement gifts. In 2023 the committee sought and obtained the approval of the Committee on Coordination to embark on a major fundraising campaign in 2024. A goal of raising $2,500,000 was established.If God in His gracious providence raises up generous donors to meet this goal, the committee's analysis indicates that the Obadiah Fund should become self-sustaining. Additionally, the committee believes it will then be able to provide regular inflation adjustments to the amount of the yearly love gift. Several committee members are devoting significant time to meeting with potential donors.The committee is grateful for the support of Mr. Keith LeMahieu and the Barnabas Foundation in this important project.

A major makeover of the CMC website (opcCMC.org) has been accomplished with new features and more intuitive navigation. The website has also become increasingly friendly to mobile devices. We continue to make presbyteries and ministers aware of our online Pastoral Compensation Tool. It remains the website's most visited page.

Finally, we are grateful to the editor of *New Horizons* for the opportunity to contribute regular articles on the work of CMC.The ability to communicate with the broader denomination is valuable as we seek to help all members and officers recognize the ways in which they can support and encourage our OPC ministers.

V. FINANCIAL PLANNING SUBCOMMITTEE

The Financial Planning Subcommittee was established in 2023 to oversee the Volunteer Financial Planning Team (VFPT) and the Financial Assessment and Retirement Evaluation (FARE) Program. VFPT activity has increased substantially over the past two years. The FARE program has generated substantial interest since its introduction in March 2022.

VFPT is designed to address specific financially-related questions from ministers, such as how to budget or how to evaluate insurance needs, readiness for retirement, and general investment portfolio structure. VFPT is made up of Certified Financial Planners and other financial professionals. In the early years of the program (2018–2020) there were 32 total requests by ministers for financial guidance on various topics. In 2021 there were 16 requests, in 2022 there were 30 requests, and in 2023 there were 27 requests. Most requests are resolved within 30 days, although some require more extensive work. Many ministers are encouraged to consider the FARE program. The volume of requests led to VFPT expanding from four to five team members in 2023. The subcommittee updated the VFPT Guidelines and Agreement related to serving as a member of the VFPT.

The FARE program is designed to provide a minister and his wife with a comprehensive, long-term financial plan focussed especially on retirement preparedness. CMC is partnering with Blue Trust (formerly Ronald Blue Trust), a nationally recognized Christian financial planning firm, to offer this detailed assessment at no cost to the minister.

From April 2022 through March 2024 the subcommittee received and approved fifty-six (56) applications. Five additional ministers were included in the pilot project in late 2021. There were initially so many applications that the committee created a waiting list to ensure that each minister received the appropriate attention in the development of his financial plan. Blue Trust has eliminated the need for a waiting list by assigning an additional financial planner to support OPC ministers. Most ministers complete the FARE process in about 150 days (expectation was 90 days). The status of the applicants to the FARE program is reported to the subcommittee regularly and follow-up is conducted as needed.

Ministers over the age of 50 were the initial focus of FARE. In 2023, the subcommittee expanded eligibility to include ministers between the ages of 45 to 50. By the age of 45, the focus for ministers is increasingly on retirement planning and is accomplished by the FARE Program. Below age 45, CMC recommends giving primary attention to building a solid financial foundation by learning to live within an appropriate budget and saving for future needs. Adequate help for these pastors can generally be provided through VFPT.

The subcommittee is encouraged by the interest shown in both the VFPT and FARE programs. Our desire is that these programs would enable our ministers to achieve a higher degree of freedom from worldly care as they see order and progress in their financial lives.

VI. DIRECTOR REPORT

Each year the focus of my work sharpens further on two key objectives: (1) remain in contact with ministers, elders, committees, and presbyteries on concerns related to ministerial care, and (2) oversee administration of the portfolio of CMC initiatives. I am thankful to the Lord for his grace in helping me work toward both objectives in 2023, especially as the year was marked by several transitions and changes that can be found throughout CMC's report.

In my communication and work with ministers, I am thankful for those who reach out directly to me with concerns or questions, whether it is about finance, retirement plans, call compensation, counseling needs, or other topics. In some situations, these conversations lead to a referral to a financial planner, a representative of Creative Planning, or a counseling resource. In other circumstances, I can offer immediate answers to financial needs or questions about terms of call. When it is the right fit, I also provide consultation and short-term counseling. The committee has given me latitude to meet with 3–4 pastors per week for shepherding or counseling. I enjoy these opportunities and am thankful to serve in this way. At other times, I initiate contact with pastors; I frequently contact new pastors to introduce them to CMC resources, participate in our Connecting with Pastors Program (see PCS report), and check in on ministers with long-term needs.

Some of my primary administrative duties include oversight of the Retreat Grant and Sabbatical Grant programs, referrals to our Volunteer Financial Planning Team, diaconal support requests, and the Connecting with Pastors program. In the last year, I also assisted with the administrative side of our transition from Wipfli, Inc. to Creative Planning as administrators for the 403(b) Retirement plan. Furthermore, I helped lay the groundwork for establishing an insurance benefits program for pastors (still a work-in-progress). I also helped construct and organize data from the minister's compensation survey administered in 2023.

In October, I had the opportunity to present on ministerial care at the Presbytery of Southern California. In a similar vein, I spoke about our committee's work at the Church Planter's Training Conference hosted by CHMCE in August. A highlight from this year was partnering with CDM on the Presbytery Diaconal Summit in November. This collaboration was a good opportunity to review CMC's partnership with presbytery diaconal committees and review case studies and other unique situations that arise when caring for ministers and their widows. One opportunity I enjoyed this year was meeting with deacons from the Presbytery of Ohio via Zoom; this training was hosted by the presbytery diaconal committee and focused primarily on matters related to mental health.

One component of CMC's mandate is to "Consult 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." In the past year, I have had multiple opportunities to work with Geneva Benefits (PCA) and on occasion had important conversations with representatives of the Reformed Church in the United States (RCUS) and with the United Reformed Church of North America (URC).

I am thankful for the faithful work of our two part-time employees. Sharon Jeromin, our Administrator, does a great job keeping our 403(b) Retirement Plan's contributions and distributions running smoothly as well as partnering with me on numerous communication and administrative tasks. Meanwhile, Anneke Fesko, our Care Coordinator to Minister's Wives, has done excellent work hosting a monthly prayer meeting via Zoom for wives, sending out a monthly newsletter, and communicating directly and in a supportive manner with ministers' wives. A highlight from last year was the coffee fellowship she hosted and organized at General Assembly.

Finally, as I think of my role serving CMC, at its core is a deep awareness of the need for prayer. Pastoral ministry in general, the work of CMC, and my own labors are all dependent on God's grace to us in Christ Jesus. I seek to remain faithful in praying for ministers, their families, their widows, and churches. I work through the directory to ensure that everyone is prayed for regularly while also praying through specific requests

that arise out of the Connecting with Pastors program and other communications. May the Lord be gracious to sustain us so that we may be found faithful (1 Corinthians 4:2).

VII. CARE COORDINATOR FOR MINISTERS' WIVES REPORT

The Care Coordinator for Ministers' Wives position was created by CMC in July 2022 and is ably filled by Anneke Fesko. The primary objectives of this role are to create and maintain a network for OPC ministers' wives to foster support, a sense of community, and joy as Christians in their current station.

In 2023, the Care Coordinator focused on three broad topics related to ministers' wives: *Fellowship*, *Mentor*, and *Care*. These three categories were identified from feedback received from ministers' wives via a CMC survey in January 2022, several roundtable meetings conducted with pastors' wives by the CMC, and direct feedback from women to CMC and the Care Coordinator.

The focus of *Fellowship* included enhancing opportunities for wives who attended the 2023 General Assembly and maintaining a ministers' wives contact database for Care Coordinator and CMC communications. The focus of *Mentor* included developing curriculum and content for conferences to be attended by ministers' wives. This curriculum was used at the Presbytery of the Mid-Atlantic's annual ministers' wives fellowship this past Fall, and other venues. The theme of *Mentor* also included welcoming new ministers' wives, and connecting wives to each other. The focus of *Care* included praying for wives privately as well as conducting monthly prayer times via Zoom conference for ministers' wives to pray for each other's concerns, sending cards to wives and encouraging others to do so, and crafting and distributing a monthly newsletter with information such as denominational resources relevant to ministers' families. The newsletter also highlights pastors' wives who spend time together and wives who find special joy in the life of ministry, in hopes of building community and encouraging a sense of support and joy.

The Care Coordinator seeks to support the wives of OPC ministers for the glory of God and the building up of the Kingdom.

VIII. MINISTERIAL COMPENSATION REPORT

One component of the mandate given to CMC by the General Assembly is to "Maintain a voluntary and confidential database of OPC ministerial compensation." Over the past several years CMC has gathered this information in a piecemeal way through conversations with ministers, but in March of 2023 the committee determined that it was time for a more systematic approach. A survey email requesting participation was sent to all active OPC ministers.

The response to the survey was quite strong, with 105 ministers responding (103 full-time, 2 part-time). In traditional statistics, a sample size of 30 or more is considered necessary to be statistically significant, so CMC considers the results of the survey to be a good representative sample for all active ministers with little risk of sampling error. The results of the compensation survey were presented in June 2023 during CMC's floor report at the 89th General Assembly, and are shared again in print for presbyters who were not able to attend last year's Assembly.

The average household size of survey respondents was 4.9 members per household, and on average they reported 14.5 years of experience in ministry. The average annual salary reported was $55,363.71. Using CMC's online compensation tool as a benchmark, and factoring in each respondent's household size and years of experience, the expected

annual salary was estimated to be $66,520.05. The difference between these numbers, then, suggests that on average an OPC minister is underpaid by $11,156.34 annually.

The latest OPC Annual Statistical Report available at the time of this report is from 2022, which indicates at the end of that year there were 332 congregations in the OPC (301 churches, 31 mission works). If one takes the average underpayment of ministers of $11,156.34 x 332 churches, it would indicate that in the aggregate, the OPC is underpaying salary to its first full-time minister by over $3.7 million each year. This figure does not include salary to any associate or second ministers, part-time ministers, chaplains or the like. Because of the sizable amount of estimated salary underpayment to ministers, it is a serious matter that CMC will continue to monitor and express concern as appropriate to presbyteries and sessions.

In addition to salary, other results from the compensation survey include housing allowance, with 97 of 103 full-time ministers reporting that they receive a housing allowance.The average amount was $33,378.74, or $2,781.56 per month. According to the U.S. Census Bureau's America Housing Survey, the average monthly mortgage payment was $1,427 per month in 2021. CMC concludes and is encouraged from using this benchmark that it is likely that on average most OP ministers have adequate housing allowance to account for mortgage payments, property taxes, and qualified housing expenses (like furniture, home repair, etc).

Regarding health insurance, 79% of respondents reported a line item in their call for health insurance. CMC believes it is likely that when health insurance is not included in the terms of call it is usually due to the spouse carrying health insurance for the household or a minister aged 65 or older who is using Medicare. The average annual amount reported for health insurance was $10,550.66. Since it is unlikely that an average household of 4.9 persons could be supported by that amount using traditional private insurance, this average amount likely indicates that many ministers are using medical sharing plans.

As it relates to retirement contributions, CMC recommends 10% of salary plus housing allowance. According to the survey, a majority of ministers are making sufficient contributions, but a significant minority, 38%, are making contributions of 8% or less. Of greater potential concern are 16% of OP ministers who report contributing 2% or less, although some in this group may have other provision for their retirement such as a spouse's retirement fund. It is worth further investigation to determine how many in this group do not have sufficient savings for retirement.

In other common benefits provided to ministers, 61% report receiving ½ FICA for social security and medicare contributions, 37% report a life insurance contribution, and 28% report a disability insurance contribution.

To sum up all compensation to ministers, the annual average salary is $55,363.71, the average housing allowance is $33,378.74, and the average total benefits amount to $26,694.06, for a total annual average compensation to ministers of $115,436.51.

Three focus areas of concern for CMC are (1) the aforementioned underpayment of salary, (2) 16% of ministers making 2% or less contribution to retirement each year (and in part to clarify how many have made other preparations for retirement), and (3) a majority of ministers without life insurance or long-term disability insurance as part of their compensation.CMC intends to update this voluntary and confidential survey of ministerial compensation every three to four years.

IX. EXECUTIVE COMMITTEE

The Executive Committee consists of its officers and performs several oversight responsibilities.The Executive Committee evaluates the Director's performance and reviews his salary annually, works with the Director in planning projects and determining policy, hires staff, oversees the OPC 403(b) Retirement Plan and the Obadiah Fund, and performs other administrative duties that arise.

Following the 89th General Assembly (2023), Mr. Kenneth Vander Molen was elected to the office of Treasurer and joined the Executive Committee.

During 2023, the Executive Committee continued to provide fiduciary oversight to the OPC's participant directed 403(b) Retirement Plan.Creative Planning (previously known as Wipfli Financial Advisors) continues to serve as the Plan's investment advisor.During the year, the Executive Committee became aware that Wipfli Inc., the Plan's third party administrator, had adopted policies in keeping with contemporary Diversity/Equity/Inclusion cultural leanings.As a result, the Executive Committee recommended, and the full CMC approved,that the Plan sever its relationship with Wipfli Inc. and engage Creative Planning Third Party Administrators (CPTPA). Creative Planning's investment advisory arm and CPTPA are separate divisions within Creative Planning's corporate structure, and while not required to use both services there is good synergy in doing so. After the decision to change, CPTPA set up a new website interface for Plan participants to manage their accounts.The Executive Committee urges all Plan participants to register online through the CPTPA access portal to set up login credentials, and especially urges that all participants name a beneficiary(ies) for their account by completing a form on the CPTPA website.

In keeping with approval by the 89th GA (2023), a non-socially screened set of investment options has been added to the Plan.Twenty-five participants have elected to make this change, which represents 8% of the funds invested as of year end.Below is a summary of the plan activity for the year ended December 31, 2023.

Beginning Balance – January 1, 2023	**$42,069,604**
Employee Contributions	386,469
Employer Contributions	2,257,633
Transfers & Rollovers	47,718.09
Withdrawals	(1,862,420)
Forfeitures	0
Earnings	1,216,508
Unrealized Gain/Loss	7,857,790
Expenses	(174,001)
Ending Balance – December 31, 2023	**$51,799,300**
Average Participant Balance	$131,470

The Plan had 394 participants as of December 31, 2023. During the year 20 new participants were added, four participants left the Plan, and 237 participants made contributions. The current number of participants in the Plan represents approximately 67% of the total

eligible pastors. A long-term goal of the Committee is to ensure that all of our pastors are adequately preparing for retirement.

The Plan incurred direct expenses of $174,001, which includes an advisory fee paid to Creative Planning, an administrative fee paid to the Committee on Ministerial Care, recordkeeping fees, and custodial fees. Total annual participant fees were 0.68%, or $6.80 per $1,000 invested. The committee believes this fee structure is very competitive compared to similar denominational plans, which is confirmed by a yearly benchmarking study.

The financial markets saw significant recovery in 2023 after declines in 2022.The Plan enjoyed significant market gains, and by year end exceeded its previous high-water mark of $50 million in total value.Participant assets are disbursed among the various investment options as follows:

Investment Elections	**% Dollars Invested**
Conservative Portfolio	7.5%
Moderate Portfolio	47.4%
Moderate-Aggressive Portfolio	16.0%
Aggressive Portfolio	16.5%
Non-Screened Elections	8.0%
Other	4.0%

Other highlights and noteworthy items relating to the 403(b) Plan include:

- Over 120 new participants have been added to the plan since 2017
- Funds invested in more aggressive options largely belong to participants under age 50

All ministers and permanent full-time employees of the Orthodox Presbyterian Church or its congregations are eligible for participation in the Plan. All participants have immediate 100% vesting in their entire account balance.For 2024, the CMC recommends a contribution rate of 10% of base salary and housing allowance.

The Committee also has oversight for the Obadiah Fund (which was transferred from the Committee on Diaconal Ministries in 2018). Below is a summary of activity for 2023:

Obadiah Fund:	
Cash on Hand	$ 165,674
OPC Loan Fund (certificates of Deposit)	259,756
Schwab Investment Account	2,421,314
Total Obadiah Fund Balance – December 31, 2023	**$2,846,745**
2023 Activity:	
Beginning of Year Balance	$2,520,888
Income – Contributions	142,785
Income – Net Gain/(Loss) on Investments	336,527
Expenses – Pension Supplements	(7,200)

Expenses – Specific Diaconal Supplements	(7,200)
Expenses – Annual Gifts to retired pastors/widows	(139,055)
End of Year Obadiah Fund Balance	**$2,846,745**

In keeping with past practice from the Committee on Diaconal Ministries, the CMC made a general 'love gift' disbursement to all retired ministers as follows:age 65–70 ($500); age 71–80 ($750); age 81–90 ($1,000); age 91 and above ($1,250), and all ministers' widows ($1,250).The ages were determined by having reached such age before December 31, 2023.As noted elsewhere, the Obadiah Fund's disbursements (love gifts, diaconal support and bereavement gifts) have exceeded its investment earnings in most years.The committee is seeking additional contributions in hopes of putting the Obadiah Fund on a sustainable long-term footing.

Finally, the CMC provides oversight as to the distribution of donations made to the David E. Haney Memorial Fund (established in 2019). This Fund is the primary source for sabbatical grants and retreat grants. Details about the administration of this fund can be found in Section III Pastoral Care Subcommittee Report. At the end of 2023, this fund had a balance of $28,985.

David Haney Memorial Fund:	
Cash on Hand	$ 28,985
2023 Activity:	
Beginning of Year Balance	$4,272.31
Contributions	80,000
Transfer from CMC General Fund	70,000
Distributions for Retreat Grants	90,687
Distributions for Sabbaticals	34,600
End of Year Haney Fund Balance	**$ 28,985**

X. BUDGET

An Operating Expense Budget of $362,500 is planned for 2025. Refer to **Appendix A** at the end of this report for a detailed breakdown of this submission.

XI. RECOMMENDATIONS

The Committee on Ministerial Care requests that the General Assembly authorize the Committee request each congregation to support the ministry of the CMC at $20 per communicant member, or through designated gifts.

XII. ELECTIONS AND REPRESENTATIVES TO THE 90TH GENERAL ASSEMBLY APPOINTED

The terms of the following members of the Committee (Class of 2024) expire at this Assembly:

Minister: John A. Hartley

Minister: Darren S. Thole
Ruling Elder: Kenneth J. Vander Molen

Ministers John Hartley and Darren Thole have both requested that their names be removed from consideration for re-election.

Standing Rule X.2.f. states: 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 ruling elder.

The Committee on Ministerial Care appointed Messrs. Fikkert, De Jong, and Watson to represent the CMC at the 90th General Assembly.

APPENDIX A

Committee on Ministerial Care
Operating Budget
For Years 2022–2025

	Note	2022 Actual	2023 Actual	2024 Budget	2025 Budget
Sources of Income:					
403(b) Retirement Plan Administration Fee	(a.)	44,546	45,190	45,000	52,500
Designated Giving & Special Offerings	(b.)	264,409	271,879	285,000	285,000
Committee on Diaconal Ministries	(c.)	25,000	25,000	25,000	25,000
Total Income		**333,956**	**342,070**	**355,000**	**362,500**
Program Expenses:					
Retirement Planning & Related Programs	(d.)	23,700	55,792	30,000	40,000
Diaconal Needs - Non-retired Pastors	(e.)	9,116	24,549	25,000	25,000
Other Pastoral Care Programs	(f.)	5,000	25,160	30,000	25,000
Subtotal		37,816	105,501	85,000	90,000
Administration Costs:					
CMC Director Salary	(g.)	61,000	65,720	71,700	75,400
CMC Director Housing Allowance	(h.)	41,000	41,000	42,000	44,000
CMC Director Benefits	(i.)	56,802	59,684	61,300	65,700
CMC Administrator	(j.)	11,783	10,866	12,000	13,000
CMC Care Coordinator	(k.)	3,502	17,579	13,000	14,000
OPC Overhead Allocation	(l.)	5,000	5,000	5,000	5,000
Travel Expenses -- Director	(m.)	19,592	17,805	22,500	25,000
Webinar Expenses & Honorariums	(n.)	5,321	3,489	5,000	1,000
Promotional Materials & Website Development	(o.)	4,333	9,916	5,000	7,500
Committee Meeting Expenses	(p.)	18,340	15,478	12,500	12,500
Other Administrative & Operating Costs	(q.)	5,588	7,627	20,000	9,400
Support of CDM's Diaconal Summit		-	14,670	-	-
Subtotal		232,261	268,833	270,000	272,500

	Note	2022 Actual	2023 Actual	2024 Budget	2025 Budget
Total Expenses		**270,077**	**374,334**	**355,000**	**362,500**
Transfer to Memorial Fund	(r.)	**-**	**45,000**	**-**	**-**
Net Surplus/(Shortfall)		**63,879**	**(77,265)**	**-**	**-**
LTD Carryforward Balance (Contingency Fund)		**341,522**	**264,257**	**264,257**	**264,257**

Footnotes & Comments:

a. This represents the 10 bps fee from the 403(b) Retirement Plan to recover costs associated with plan administration.

b. This line represents funds received from specific church requests (per member) and special gifts to CMC.

c. Current Diaconal support to non-retired pastors/widows who have financial hardships and have requested assistance.Support is transferred over from CDM.

d. Expense represents current year's grants approved for the RBT ($40,000) and 403(b) Grants ($15,792).

e. Current Diaconal support to non-retired pastors/widows who have financial hardships and have requested assistance. Support is taken from the CDM Income.

f. Specific programs, developed by the CMC, to aid pastors including such things such as sabbatical assistance, resource tools, counseling services, etc.

g. Base salary only.

h. Housing Allowance for the current year based on the decision by the CMC.

i. These benefits include 1/2 FICA, office expense, 403(b) retirement contribution, health/dental/disability insurance, and school tuition allowance.

l. Represents the allocation of shared resources and expenses at the Home Office.

m. Expenses for all travel taken by the Director.

n. Includes expenses to produce webinars, travel, supplies, and also for Honorariums.

o. Expenses for any promotion for the advancement of the CMC and website improvements.

p. All expenses for committee members to attend CMC meetings, other than staff.

q. Items reported here would include the Obadiah Fundraising Campaign promotional materials, office supplies, etc.

r. Transfer from LTD Carryforward Balance (Contingency Fund) in order to support retreat and sabbatical grants.

REPORT OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH RELATIONS

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" – Rev. 7:9–10

SYNOPSYS
INTRODUCTION
I. SCHEDULE OF CURRENT ECCLESIASTICAL RELATIONSHIPS
II. CHURCHES IN ECCLESIASTICAL FELLOWSHIP
  A. In North America
  B. Overseas
III. CHURCHES IN CORRESPONDING RELATIONS
  A. In North America
  B. Overseas
IV. CHURCHES IN ECUMENICAL CONTACT
  A. In North America
  B. Overseas
V. OTHER ECCLESIASTICAL RELATIONSHIPS BEING EXPLORED
VI. UPDATE ON THE ACTION OF THE 89TH (2023) GENERAL ASSEMBLY REGARDING THE REFORMED CHURCHES IN THE NETHERLANDS (RCN)
VII. INTERNATIONAL CONFERENCE OF REFORMED CHURCHES (ICRC)
VIII. NORTH AMERICAN PRESBYTERIAN AND REFORMED COUNCIL (NAPARC)
IX. OTHER ECUMENCIAL BODIES
X. ADMINISTRATION
  A. Committee Membership
  B. Officers
  C. Subcommittees
  D. Church Liaisons
  E. Staff
  F. Fraternal Delegates
XI. GAOF BUDGET REQUEST FOR 2025
XII. ELECTIONS
RECOMMENDATION
  To invite the Reformed Presbyterian Church of Central and Eastern Europe (RPCCEE) into Ecclesiastical Fellowship

In obedience to our Lord, we seek to enter into and to promote closer fellowship with other churches, where it is consistent with biblical unity and truth, as a visible demonstration of the unity we already have in Christ, all to the glory of God. We go about doing this, in part, by recommending the establishment of official ecclesiastical relationships with other churches of like faith and practice, and through nurturing those relationships: by sending fraternal delegates to and receiving them from such churches at our major assemblies; by meeting together at venues like the ICRC or NAPARC to discuss matters of mutual interest or concern; by encouraging our presbyteries to reach out to their counterparts in such churches; and by facilitating cooperation in ministry among the corresponding agencies of such churches.

In addition to having bilateral ecclesiastical relationships with forty-eight other Presbyterian and Reformed churches, the OPC is a Member Church in two ecumenical bodies: NAPARC (which meets annually) and ICRC (which meets quadrennially). The 48th (2023) Meeting of NAPARC was held this past November in Exeter, RI, hosted by the PresRC; and the 49th (2024) Meeting of NAPARC is scheduled to be held on November 12–14, 2024, in Kansas City, MO, to be hosted by the RCUS. The 10th (2022) Meeting of the ICRC was held in Windhoek, Namibia, on October 13–18, 2022, hosted by the RCSA; and the 11th (2026) Meeting of the ICRC is scheduled to be held in October 2026 in South Korea, to be hosted by the PCKK.

This past year the Committee also began considering how it may better go about encouraging OP presbyteries to reach out to their counterparts (i.e., presbyteries or classes) in churches/federations with which the OPC has a formal bilateral ecclesiastical relationship that have congregations situated within the bounds of their respective presbyteries in order to foster closer relationships among brothers and sisters of like faith and practice.

We were able to host a colloquium for fraternal delegates at last year's Assembly and plan to do so again this year.

In 2023 the Committee entered into a new arrangement with its corresponding committees in the CanRC and the FRCAus to establish a three-year rotation for sending fraternal delegates to the annual general assembly of the Presbyterian Church in Korea (Kosin—PCKK), which includes the sharing with those two other committees of such delegate's report on the particular PCKK general assembly he attended. If it pleases the Lord to bless this arrangement, we may explore entering into other such arrangements with respect to the major assemblies of other overseas churches with which the OPC has Ecclesiastical Fellowship that meet annually, as it promotes better stewardship of the Committee's travel funds, provides first-hand knowledge regarding what transpires in those assemblies, and tends to draw the three committees that are partnering in this arrangement more closely together in their labors. Accordingly, the CanRC's committee sent fraternal delegates to the PCKK general assembly in 2023 and afterwards provided us with an insightful and helpful report. In 2024 it will be your Committee's turn to send fraternal delegates to the PCKK general assembly and to share a copy of their report with our CanRC and FRCAus brothers.

Key to acronyms used in this report:

Westminster Standards	WS	
Westminster Confession of Faith	WCF	
Westminster Larger Catechism	WLC	
Westminster Shorter Catechism	WSC	
Three Forms of Unity	3FU	
Belgic Confession	BC	
Canons of Dort	CD	
Heidelberg Catechism	HC	
Three Ecumenical Creeds: Apostles' Creed, Nicene Creed, Athanasian Creed	3EC	
Ecclesiastical Relationships		
Ecclesiastical Fellowship	EF	20 churches

Corresponding Relations	CR	13 churches
Ecumenical Contact	EC	15 churches

I. SCHEDULE OF CURRENT ECCLESIASTICAL RELATIONSHIPS

The current edition of the *Rules for Ecclesiastical Relationship of the Orthodox Presbyterian Church* (https://opc.org/relations/rules.pdf) contemplates three levels of bilateral ecclesiastical relationships with other churches.

A. Ecclesiastical Fellowship

Presently the OPC has a relationship of Ecclesiastical Fellowship with twenty other churches/federations, eight in North America and twelve overseas:

- In North America
  1. The Associate Reformed Presbyterian Church (ARPC)
  2. The Bible Presbyterian Church (BPC)
  3. The Canadian Reformed Churches (CanRC)
  4. The Presbyterian Church in America (PCA)
  5. The Reformed Church of Quebec (*l'Église Réformée du Québec*) (RCQ/ERQ)
  6. The Reformed Church in the United States (RCUS)
  7. The Reformed Presbyterian Church of North America (RPCNA)
  8. The United Reformed Churches in North America (URCNA)
- Overseas
  1. The Christian Reformed Churches in the Netherlands (CRCN)
  2. The Evangelical Presbyterian Church in England and Wales (EPCEW)
  3. The Evangelical Presbyterian Church in Ireland (EPCI)
  4. Evangelical Reformed Church Westminster Confession (ERKWB)
  5. The Free Church of Scotland (FCS)
  6. The Free Church of Scotland (Continuing) (FCC)
  7. The Independent Reformed Church of Korea (ICRK)
  8. The Presbyterian Church in Korea (Kosin) (PCKK)
  9. The Presbyterian Church of Brazil (IPB)
  10. The Presbyterian Church of Eastern Australia (PCEA)
  11. The Reformed Churches of New Zealand (RCNZ)
  12. The Reformed Presbyterian Church of Ireland (RPCIre)

B. Corresponding Relations

The OPC has a relationship of Corresponding Relations with thirteen other churches/federations, two in North America and eleven overseas:

- In North America
  1. The Free Reformed Churches of North America (FRCNA)
  2. The Heritage Reformed Congregations (HRC)
- Overseas
  1. The Africa Evangelical Presbyterian Church (AEPC)
  2. The Christian Reformed Churches of Australia (CRCA)
  3. The Evangelical Presbyterian Church of Peru (EPCP)
  4. The *Gereformeerde Kerken Nederland* (GKN – Reformed Churches Netherlands)
  5. The Presbyterian Church in Japan (PCJ)

6. The Presbyterian Church in Uganda (PCU)
7. The Presbyterian Church of the Reformation of Colombia (PCRC)
8. The Reformed Churches in South Africa (RCSA)
9. The Reformed Presbyterian Church North East India (RPCNEI)
10. The Reformed Presbyterian Church of Central and Eastern Europe (RPCCEE)
11. The Sudanese Reformed Church (SRC)

C. Ecumenical Contact

The OPC has a relationship of Ecumenical Contact with fifteen other churches/federations, three in North America and twelve overseas:

- In North America
  1. Korean American Presbyterian Church (KAPC)
  2. Korean Presbyterian Church in America (KPCA)
  3. Presbyterian Reformed Church (PresRC)
- Overseas
  1. Anugraha Reformed Presbyterian Church of Bangalore, India (ARPCBI)
  2. Calvinist Reformed Churches in Indonesia (CRCI)
  3. Evangelical Reformed Church in India (ERCIndia)
  4. Free Church in Southern Africa (FCSA)
  5. Free Reformed Churches in South Africa (FRCSA)
  6. Presbyterian Free Church–Central India (PFC–CI)
  7. Reformed Churches in Brazil (RCB)
  8. Reformed Churches in Indonesia (RCI)
  9. Reformed Churches of Spain (RCS)
  10. Reformed Presbyterian Church of Africa (RPCA)
  11. Reformed Presbyterian Church of India (RPCInd)
  12. United Reformed Church in Congo (URCC)

II. CHURCHES IN ECCLESIASTICAL FELLOWSHIP

"Ecclesiastical Fellowship ["EF"] 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" (*Rules for Ecclesiastical Relationships*, B.1). It is our closest ecclesiastical relationship.

A. In North America

1. The Associate Reformed Presbyterian Church (ARPC)

Website	www.arpchurch.org
Year Established:	1783
Confessional Standards:	WS
Effective Date of Statistical Data:	June 30, 2023
# Members (total/communicant):	25,692/22,554
# Congregations (total/organized):	260/260
Major Assembly (frequency/next):	Annual/June 2024
Fraternal Relations:	EPC, EPCEW, FCS, KAPC, PCA, RPCNA
Ecumenical Organizations:	ICRC, NAPARC, WRF

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. While the OPC and the ARPC each have their own ecclesiastical cultures and traditions, each developed separately in the crucible of history and thus are not identical twins, there is nevertheless a growing recognition of the things we hold in common as churches in true Ecclesiastical Fellowship. Their Synod in 2022 added a section to their Directory for Worship to state explicitly that online communion is not permissible.

Their most recent report to NAPARC includes the following:

- Ongoing Major Assembly Study Committees—
  - Masonic Orders (2019)
  - Office and Purpose of the Deacon (2023)
- Final Reports Received at Most Recent Major Assembly—
  - None listed
- Significant Actions of the Most Recent Assembly include—
  - Received report on major discipline case/presbytery actions, formed commission to investigate
- Other Significant Theological or Ecclesiastical Developments include—
  - Discerning relationship with EPC and WRF.

The debate regarding the ordination of women to the office of deacon (which began to be allowed in 1972) spanned two days and concluded with a decision by the 2023 Synod to form a committee to answer the larger question of what a deacon is, and what is to be understood as the scope and focus of their work. In 2023 their Synod also moved to enter into Ecclesiastical Fellowship with the CanRC and URCNA.

In June 2023, the Committee on Diaconal Ministries adopted the following—your Committee having previously commended to the CDM an opportunity to minister mercy in our Savior's name to the survivors of the devasting earthquake that struck eastern Turkey on February 6, 2023: "That the CDM send $50,000.00 to World Witness (the foreign missions arm of the Associate Reformed Presbyterian Church, a NAPARC member) from the Turkey Earthquake Fund for their use in supporting local evangelical churches in Turkey and Syria which are providing food, water, clothing, and shelter, to those in need, all in the context of the gospel message, and ministering to children in the name of Christ, in the wake of the earthquake."

2. The Bible Presbyterian Church (BPC)

Website	www.bpc.org
Year Established:	1938
Confessional Standards:	WS
Effective Date of Statistical Data:	
# Members (total/communicant):	approx. 3,500
# Congregations (total/organized):	approx. 40/5
Major Assembly (frequency/next):	Annual/August 2024

Fraternal Relations:	OPC
Ecumenical Organizations:	

The BPC and the OPC have been in full Ecclesiastical Fellowship since 2017. The relationship between our churches has been cordial and fraternal delegates continue to find warm welcomes from the major Assemblies of both denominations. The BPC continues to send observers to NAPARC.

Various items in process in the BPC include removing the nonbinding 1903 Declaratory Statement, amendments to the Book of Discipline to distinguish between private and public offenses, inclusion of a chapter on mediation, and updating the ordination vows for ministers to include the catechisms. Among the actions taken by the Synod in 2023 was the adoption of a resolution on Gender Dysphoria and Transgenderism. Synod 2024 is scheduled for August 1–5 in Olympia, WA.

3. The Canadian Reformed Churches (CanRC)

Website	www.canrc.org
Year Established:	1950
Confessional Standards:	3FU, 3EC
Effective Date of Statistical Data:	January 2023
# Members (total/communicant):	19,866/11,919
# Congregations (total/organized):	76/69
Major Assembly (frequency/next):	Triennial/May 2025
Fraternal Relations:	13
Ecumenical Organizations:	ICRC, NAPARC

Their recent report to NAPARC included the following list of significant actions at their most recent assembly:

- Forming a new Committee for Ecumenical Relations (CER) for both Continental and International relationships
- Testing various new hymns (capped at 100)
- Working on new forms for the celebration of the Lord's Supper.

Last November we shared with their new Committee on Ecumenical Relations (CER) a copy of the work we did in connection with a request from the Free Reformed Churches of Australia regarding the development of guidelines for the establishing and maintaining of relationships with other churches. In February 2024, their CER shared with us a copy of their report on their visit to the 2023 General Assembly of the Presbyterian Church in Korea (PCKK). And in March 2024, the CER shared with us a draft of their report regarding the structuring of their interchurch relationships and solicited our comments on it. We continue to be thankful to our Lord for our growing relationship with our CanRC brothers.

4. The Presbyterian Church in America (PCA)

Website	www.pcanet.org
Year Established:	1973
Confessional Standards:	WS
Effective Date of Statistical Data:	May 2023

# Members (total/communicant):	390,319/301,611
# Congregations (total/organized):	1,932/1,627
Major Assembly (frequency/next):	Annual/June 2024
Fraternal Relations:	EF:8; CR: 5
Ecumenical Organizations:	NAPARC, WRF

The PCA's 50th (2023) General Assembly was held in Memphis, TN, on June 13–16, 2023. Reflecting on the occasion, their stated clerk writes:

> Gathering around these key declarations, the Jubilee Assembly of the PCA was characterized by wonderful celebration and a spirit of unity that distinguished this Assembly – with a near-record-attendance (approximately 2300 commissioners from over 1,100 churches) – from some contentiousness experienced in recent years. Despite the importance of the issues being discussed, we have never had so large a number of serious issues decided by such large votes that were so lopsided. The desire to honor the Lord's faithfulness to our church, combined with the sobering effects of the recent loss of key leaders and the tragedy of the shootings at the Covenant School in Nashville, seemed to cause those who gathered in Memphis to want to come together for Christ's testimony to one another and to the world. …
>
> Until Covid the regular pattern of the PCA has been small but consistent growth every year. No single year has evidenced gargantuan growth, but at our 50th year we can mark that a denomination beginning with 240 churches now approaches 2000 particular and mission churches. Approximately 41-thousand original members has become almost 400-thousand present members. We rejoice for the Lord's provision of such blessing. …
>
> Key provisions of the Lord that we celebrate this year include:
>
> - We have almost 600 long-term missionaries in 100 nations, and over 1000 national partners.
> - We are again planting churches at the rate of one every two weeks with plans to increase that rate. Covid slowed us down, but we are trending up again, and we have more pastors in the pipeline for church planting next year than at any time in our church's history.
> - We have 180 campus ministries on U.S. soil, 23 ministering exclusively to foreign students, and a half dozen in foreign nations. By the Lord's wondrous provision, there are now 20-thousand college students in a Bible study with a PCA campus minister every week of the school year.
> - For the first time, our total contributions exceeded $1-billion which represented an increase of approximately $40-million over the previous year. …

Twelve Book of Church Order (BCO) amendments were sent to presbyteries this past year by the Forty-Ninth General Assembly (GA). Two did not receive the required approval from two-thirds of the presbyteries. The remainder passed the presbyteries by significant margins and were overwhelmingly approved by a majority of 50th GA commissioners.

Most of the amendments that passed were refinements of our disciplinary procedures or of our ordination credentialing standards. One approved amendment makes the decision of a presbytery's discipline commission the final decision of

the presbytery. Reflecting recent years' work by the Domestic Abuse and Sexual Assault (DASA) study committee, the GA approved several other changes to the BCO relating to the protection of alleged victims in disciplinary trials.

Much of GA debate in recent years has revolved around how to apply the Bible's standard of sexual purity to our ordination requirements (particularly regarding those who confess same-sex attraction but promise celibacy). The BCO amendments on this subject that fathers and brothers worked together to approve at last year's GA were easily approved by the presbyteries and this year's GA. The amendment that divided us at last year's GA – though it passed with a majority vote of that Assembly – did not receive the required approval of two-thirds of the presbyteries and, thus, was not before us to approve at this GA. …

Again this year, the overtures receiving the most attention prior to GA were those relating to how we apply the Bible's standard of sexual purity to our ordination requirements. However, with this past year's departure from the PCA of TE Greg Johnson and the Memorial Presbyterian Church in St. Louis, the heat around this issue seemed dissipated. As a result, one overture, with two BCO amendments regarding such issues, passed the GA this year with overwhelming approval and little debate.

These GA-approved amendments to the BCO standards for officers were presented in Overture 23. The changes, which received overwhelming support and will be sent to the presbyteries for consideration this year, are in the underlined portion of the character standard for elders below:

> He that fills this office should possess a competency of human learning and be blameless in life, sound in the faith and apt to teach. He should exhibit a sobriety and holiness of life becoming the Gospel. <u>He should conform to the biblical requirement of chastity and sexual purity in his descriptions of himself, and in his convictions, character, and conduct</u>. He should rule his own house well and should have a good report of them that are outside the Church. (BCO 8-2; similar change was approved for BCO 9-3, relating to Deacons)

The agreement among most brothers and fathers who worked across previous differences to pass these latest BCO amendments was that this standard should be approved by the presbyteries in this coming year and become a "period" on this discussion that has been so difficult for our church. …

The Committee has also followed up with our PCA brothers on the action of our last general assembly (*Minutes of the 89th [2023] General Assembly*, Articles 121 and 123, pages 30–34)—

> That, in light of the decision of the 49th (2022) General Assembly of the Presbyterian Church in America (PCA) to withdraw the PCA from membership in the National Association of Evangelicals, the 89th (2023) General Assembly repeat the encouragement offered by the 59th (1992) General Assembly of the OPC for the PCA to consider applying for membership in the International Conference of Reformed Churches (ICRC) and indicate the OPC's willingness to serve as one of their two sponsoring member churches if the PCA so desires.

—both in writing and in a face-to-face meeting with the PCA delegation to last November's meeting of NAPARC, and understands that the PCA now intends to send observers to the next quadrennial meeting of the ICRC.

5. The Reformed Church of Quebec (*l'Église Réformée du Québec* — RCQ/ERQ)

Website	www.erq.qc.ca
Year Established:	1988
Confessional Standards:	WCF, HC, 3EC
Effective Date of Statistical Data:	October 2023
# Members (total/communicant):	274/150
# Congregations (total/organized):	5/5
Major Assembly (frequency/next):	Three times per year
Fraternal Relations:	CanRC, OPC, PCA. URCNA
Ecumenical Organizations:	NAPARC, WRF

The RCQ is currently praying for the Lord to raise up pastors, as three of their five congregations are without pastors. In 2023 our Committee on Foreign Missions replaced the cooperative agreement it had with the RCQ regarding the labors of the Rev. Bernard Westerveld with a new memorandum of understanding focusing on providing financial assistance to the RCQ for the training of pastors. The RCQ continues to assist the OPC Haiti Mission in the production of Reformed literature in the French language.

6. The Reformed Church in the United States (RCUS)

Website	www.rcus.org
Year Established:	1725
Confessional Standards:	3FU
Effective Date of Statistical Data:	December 2022
# Members (total/communicant):	3,340/2,551
# Congregations (total/organized):	43/42
Major Assembly (frequency/next):	Annual/May 2024
Fraternal Relations:	7 churches
Ecumenical Organizations:	ICRC, NAPARC

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 (UCC). One classis—the Eureka Classis—did not join in the 1934 merger. This classis continued as a separate body for the next five decades. During this time, several congregations of like mind united with 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.

The report of their synod's president to last year's Synod included a reflection that might well resonate with our own experience:

> While the ministry of the Word carries a great burden that requires much devotion, that is not the cause for concern. I fear that we have historically placed a heavier-than needed burden on our pastors by including many church administrative tasks and Classical and Synodical leadership duties on their already full plate of the ministry of the Word. To be sure, there are many pastors gifted in many areas of leadership who should be appointed accordingly. But as I sat in on committee meetings and reviewed committee rosters both in Synod and Classes, I was taken aback by the number of pastors serving on and/or chairing anywhere from 2–3 and up to 5 permanent committees, sub-committees or offices. This increases the time spent away from the primary task of ministering the Word (Acts 6:4) and/or time with wife and family.

Their most recent report to NAPARC referred to the establishment of a Special Committee on Sexual Misconduct Policy (with a report due in 2024) and also noted that the report of its Special Committee to Study Classical Boundaries was received by Synod in 2023. Last August we shared with their Inter-Church Relations Committee a copy of the work we did in connection with a request from the Free Reformed Churches of Australia regarding the development of guidelines for the establishing and maintaining of relationships with other churches. And in March 2024, the Committee received an invitation to the celebration of the 300th anniversary of the Reformed Church in the United States, to be held at Mount Rushmore (near Keystone, SD) on June 12, 2025.

7. The Reformed Presbyterian Church of North America (RPCNA)

Website	www.reformedpresbyterian.org
Year Established:	1798
Confessional Standards:	WS, the RP Testimony
Effective Date of Statistical Data:	December 2022
# Members (total/communicant):	7,625/5,306
# Congregations (total/organized):	101/91
Major Assembly (frequency/next):	Annual/June 2024
Fraternal Relations:	10 churches
Ecumenical Organizations:	ICRC, NAPARC, Reformed Presbyterian Global Alliance

The 191st Synod of the Reformed Presbyterian Church of North America met in Marion, IN, on June 20–23, 2023. Their most recent report to NAPARC includes the following:

- Ongoing Major Assembly Study Committees—
  - On the Mediatorial Kingship of Christ (2015)
  - On Recusals in Discipline Cases (2018)

    - On Vows and Queries (2021)
    - On Abuse (2022)
    - To advise pastors and elders who find themselves in worship contexts where the Psalms are not being sung exclusively (2023)
    - On the biblical practice of women serving in the diaconate as well as the nature and purpose of ordination (2023)
- Final Reports Received at Most Recent Major Assembly—
    - On the Authority of Synod's Actions (2021)
- Significant Actions of the Most Recent Assembly include—
    - Reformed Presbyterian Church of Canada constituted
- Other Significant Theological or Ecclesiastical Developments include—
    - A commission of Global Missions was set up to ordain men and plant churches in Central and South America.

The RPCNA membership in 2022 (the last year for which statistics are available) is stable with a slight increase in the number of congregations, which includes four congregations in Japan, but does not include congregations or members in countries where the gospel is hindered by the State.

The committee concerning the Mediatorial Kingship of Christ produced a booklet entitled *Christ-Centered Voting: A Practical Guide for Bible Believing Christians*, which was received for information by the 2019 Synod. That committee in the years ahead hopes to produce a series of small booklets summarizing various aspects of Christ's mediatorial kingship and its application in a twenty-first-century western context, including such subjects as voting, covenanting, and national repentance. The committee continues to do its work, and a further report is due at this year's Synod.

Over the last year, two commissions have been working with the former leadership of a congregation that was, sadly, caught in the middle of a minor-on-minor sexual abuse scandal. The pastor was deposed and suspended from communion, and the elders were suspended from office in 2022. These commissions have been working to the end of repentance and reconciliation. The former ruling elders told their commission that they were no longer able to work with them, violating the agreement reached when they pled guilty in 2022. Synod elevated their discipline and deposed them from office by an 88–32 vote. The former pastor, who rejected the authority and discipline of the RPCNA, was excommunicated by a 99–24 vote. The Synod sustained another complaint arguing that, when a presbytery rebuked two elders for administering the sacrament to a disciplined minister, it was not a sufficient censure.

A paper that came through a presbytery sought to change the language of the RPCNA's current Testimony regarding abortion. As it reads currently, abortion is murder "except possibly" in the case where a mother's life is at risk. The proposal was seeking to bring equal dignity to the life of the mother and the child and was sent to a study committee to report back next year.

A study paper seeking to define the (191 years' worth of) previous acts of Synod encouraged the Synod to maintain the written understanding of previous synodical acts: they are the "law and order of the church" rather than merely suggestive or informative. The Synod voted overwhelmingly in favor of previous acts remaining as law and order.

Synod supports and oversees the following institutions: the Reformed Presbyterian Home in Pittsburgh, PA; the Reformed Presbyterian Theological Seminary in Pittsburgh, PA (Theological Halls are also supported by local Presbyteries in Ottawa, Canada, and Kobe, Japan); Geneva College in Beaver Falls, PA; and Crown and Covenant Publications. In May of 2023, congregations of the RPCNA in Canada were constituted a separate denomination: the Reformed Presbyterian Church of Canada (RPCC—see V.D, below, at page 1123); as a result the Theological Halls in Ottawa were transferred to come under the supervision of the RPCC.

And in March 2024, Mr. Nakhla, the administrator of our CDM and a member of the Committee, was invited to make a presentation on "Diaconal Ministry Coordination for Training and Care" to a joint meeting of the RPCNA's Global and Home Mission Boards.

8. The United Reformed Churches in North America (URCNA)

Website	www.urcna.org
Year Established:	1995
Confessional Standards:	3FU, 3EC
Effective Date of Statistical Data:	December 2022
# Members (total/communicant):	25,236/16,690
# Congregations (total/organized):	134/121
Major Assembly (frequency/next):	Biannual/June 2024
Fraternal Relations:	EF: 6; CR: 7
Ecumenical Organizations:	ICRC, NAPARC

The URCNA is the other member of the Trinity Psalter Hymnal joint venture with our Committee on Christian Education. The Cooperative Agreement between Faith Reformed Church in Telkwa, British Colombia, and our Committee on Foreign Missions regarding the labors of the Rev. H. James Folkerts with the OPC Uganda Mission concluded in 2023 with the return of the Folkerts family to Canada.

The 2022 Synod met for the first time since its concurrent meeting with the OPC's General Assembly in 2018 in Buffalo, NY. Highlights of the Synod include the establishment of "a study committee to address the biblical teaching concerning human sexuality, focusing particularly on the nature of sin, temptation, and repentance especially as it concerns sexual sins"; a study committee "to provide pastoral advice to the churches on the degree to which viewing or hearing worship via broadcast is participation in corporate worship, and to use the Scriptures, our Confessions, and the Church Order to answer important questions about the broadcasting of worship"; a decision "not to create the position of Home Missions Coordinator but [instead] to create distinct Synodical Committees on Foreign and Home Missions that will provide counsel to the federation, classes, consistories, and mission works"; and the appointment of the Rev. Richard Bout as their first Foreign Missions Coordinator.

In December 2023, the Committee received a request from their Committee on Ecumenical Relations and Church Unity expressing their desire to work towards standardizing the language used to describe fraternal relations among the NAPARC Member Churches. Your Committee responded with our understanding

of some of the history of the definition of the term, "Ecclesiastical Fellowship," by NAPARC in 1977, and provided a copy of the work we did in connection with a request from the Free Reformed Churches of Australia regarding the development of guidelines for establishing and maintaining relationships with other churches. Their next Synod is scheduled to meet on June 17–21, 2024, in Escondido, CA.

B. Overseas

1. The Christian Reformed Churches in the Netherlands (CRCN)

Website	www.cgk.nl
Year Established:	1892
Confessional Standards:	3FU, 3CE
Effective Date of Statistical Data:	January 2022
# Members (total/communicant):	70,223/43,486
# Congregations (total/organized):	181
Major Assembly (frequency/next):	Triennial/2024
Fraternal Relations:	Full 10, Limited 8
Ecumenical Organizations:	ICRC, ECRC

We have sent fraternal delegates to their last two Synods, and the CRCN sent a fraternal delegate to our 82nd (2015) General Assembly. Our delegation to the 10th (2022) Meeting of the ICRC had a helpful meeting with the CRCN brothers that provided some understanding of developments in Holland. The Synod has remained firm in its previous decision of not allowing women into the ordained offices, but they report being "under great pressure caused by different opinions on the subjects of Women in office and the authority of decisions made by our General Synod." Many in their congregations are relatives of or friends with members of the RCN, which has caused much heartache and confusion in their churches. We also understand that a special "convent" has been planned for April 2024, which will not have the authority of a Synod, but will include two representatives from each church, to work through some difficult issues, including the authority of Scripture and the responses to influences from our secular society on the church, etc. They have asked for our prayers on their behalf. We are planning to send a fraternal delegate to their next Synod in January 2025.

Their recent report to ICRC included the following list of significant actions at their most recent assembly:

- Women in office
- Being a church (on matters of essence of the church, censure, and the authority of church denomination)
- We also made decisions on our relation with the [GKNv].

It appears there has been some confusion over the precise character of the relationship between the CRCN and the OPC. The CRCN's most recent report to the ICRC lists the OPC as a church in "Limited Correspondence," while the OPC has been including the CRCN as a church/federation with which we have EF. Since the next CRCN Synod, at which they will be reviewing their levels of correspondence, is less than a year away, the Committee deems it prudent to wait for a year to allow the brothers time to do so.

2. The Evangelical Presbyterian Church in England and Wales (EPCEW)

Website	www.epcew.org.uk
Year Established:	1996
Confessional Standards:	WS
Effective Date of Statistical Data:	December 31, 2021
# Members (total/communicant):	1,001/736
# Congregations (total/organized):	24
Major Assembly (frequency/next):	Quarterly
Fraternal Relations:	EF: 11; EC: 4
Ecumenical Organizations:	ICRC

The EPCEW was established in 1996 with five churches. Currently (2021) there are twenty-four churches and mission works: seventeen churches in England, four in Wales, one in Sweden (Tranås), one in Germany (Berlin), and one in Switzerland (Zurich). There are mission churches in Salford, as well as plans to develop church plants in Sunderland and in Oxford. In the church at Hexham, a Mission to the World missionary has been appointed, and in the church at Barry (South Wales), a World Witness (ARP) missionary has been appointed as the minister in the church. A missionary from the PCA is assisting the church in Tranås, Sweden. There also has been a mission church planter sent to Zurich, Switzerland. The Presbytery has been discussing division into either two or three presbyteries and the erection of a Synod or General Assembly.

Informal contact between members of your Committee and brothers in the EPCEW continues. The EPCEW brothers are very appreciative of their relationship with the OPC and look to strengthen it as providence allows. In their most recent report to the ICRC, they asked for prayer for the need for more ministers and ruling elders; the need for ruling elders requires many elders in the denomination to serve as assessor (or "borrowed") elders in other congregations. They also expressed their thankfulness for their church plants, which continue to bear fruit.

3. The Evangelical Presbyterian Church in Ireland (EPCI)

Website	www.epcni.org.uk
Year Established:	1927
Confessional Standards:	WS
Effective Date of Statistical Data:	
# Members (total/communicant):	396/336
# Congregations (total/organized):	10/9
Major Assembly (frequency/next):	7 times per year
Fraternal Relations:	
Ecumenical Organizations:	ICRC

The Evangelical Presbyterian Church (formerly called the Irish Evangelical Church) was founded in 1927 in reaction to liberalism in the Irish Presbyterian Church. The EPCI sent greetings to the second General Assembly of the OPC in November 1936. In 2016 the Evangelical Presbyterian Church published a de-

tailed 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). The EPCI is a member of the ICRC. They conduct foreign missions in conjunction with the Free Church of Scotland. Like all European churches, they face an increasingly secular culture.

The Rev. Calvin R. Goligher (First OPC in Sunnyvale, CA) spent ten weeks in Northern Ireland in the summer of 2022 and attended the meeting of the EPCI presbytery as our fraternal delegate. He reported:

The Evangelical Presbyterian Church has much in common with the OPC. At the same time that Machen was combatting the errors of modernism at Princeton Seminary in the 1920s, a few Presbyterian ministers made an effort to address similar errors being taught at the Presbyterian college in Belfast. A key assistant to these minsters was W. J. Grier, a student at the college who had recently returned from studying with Machen at Princeton. As in Machen's case, the outcome of this conflict was a new denomination, aiming to continue the mainline Presbyterian Church's adherence to the Westminster Standards.

A hundred years later, the EPC continues to be a very likeminded sister church of the OPC. The denomination remains quite small, with about a dozen churches, most of them modest in size. Nevertheless, they are active in various ministries. Several members of the denomination are serving as foreign missionaries, with two more planning to enter the field this summer. At home, the church operates three youth camps, which welcome both their own youth and those from other churches or from outside the church altogether. The denomination is connected to the Evangelical Bookshop in downtown Belfast, which is a wonderful source of Christian literature.

The denomination is seeking to plant a new congregation in the northwest of Northern Ireland. They have also recently been working to revitalize another failing congregation, though at this meeting it seems that this effort may soon come to a close.

There is a need in the church for new ministers. Two congregations are presently vacant due to the recent retirement of ministers, and several more retirements are upcoming. The church is working with the PCA's Mission to the World on a plan to bring ministerial candidates from the USA (a similar plan has been implemented by the EPCEW). The first candidate (a candidate in the Bible Presbyterian Church, and a recent graduate of Greenville Presbyterian Theological Seminary) is due to arrive this fall for a two-year internship, intended as a transition to a long-term ministry there.

The life, worship, and ministry of the Evangelical Presbyterian Church is a cause for our encouragement and joy in the OPC. The needs and challenges they face are a reminder that we all depend entirely on the grace and strength of our risen lord Jesus Christ to carry out the work of the great commission.

4. Evangelical Reformed Church Westminster Confession (ERKWB)

Website	www.reformiert.at/
Year Established:	1984
Confessional Standards:	WCF, HC
Effective Date of Statistical Data:	

# Members (total/communicant):	approx. 525
# Congregations (total/organized):	approx. 7
Major Assembly (frequency/next):	Biannual/May 2024
Fraternal Relations:	OPC
Ecumenical Organizations:	

The insertion of "Westminster Confession" into the name of the ERKWB was intentional. The first congregation of the ERKWB was established in Neuhofen an der Krems, near Linz, Austria, in 1987. Since then other congregations have been added: Rankweil, Austria (1998); Winterthur, Switzerland (2005); Basel, Switzerland (2008); Vienna, Austria (2009); Graz, Austria (2019); and Neuenburg am Rhein, Germany (2020). Work on a church plant in St. Gallen, Switzerland, is planned to begin later this year. Other congregations in the region are also considering becoming part of the ERKWB.

For several years, the Rev. Dr. L. Anthony Curto has been working cooperatively on an informal basis with the congregations in Rankweil, Austria; Winterthur, Switzerland; and Basel, Switzerland. We have been in Ecclesiastical Fellowship since 2017.

5. The Free Church of Scotland (FCS)

Website	www.freechurch.org
Year Established:	1843
Confessional Standards:	WS
Effective Date of Statistical Data:	May 2016
# Members (total/communicant):	approx. 5,400
# Congregations (total/organized):	112
Major Assembly (frequency/next):	Annual/May 2024
Fraternal Relations:	EF: 15
Ecumenical Organizations:	ICRC, WRF

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 the union, constitute the present Free Church of Scotland. In 2000, twenty-two ministers separated from the Free Church of Scotland to form the Free Church of Scotland (Continuing).

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 FCS has extended an invitation to the OPC to send a delegate to the May 2024 Assembly. The Committee's liaison, Dr. Wright, reported some highlights of their 2022 Assembly:

Healthy Gospel Church

The 2020 General Assembly approved the following vision of the FCS – "A

Healthy Gospel Church in every Community in Scotland," elements of which include:

- The Mission Board fulfils its function within the FCS under four sub-groups: Church Planting; Church Development; Church Equipping; Global Mission.
- There is a strategy for local church redevelopment initially focussing on providing specific training for ministers.
- The Healthy Gospel Church vision is promoted through website podcasts, local seminars, and regular preaching on what a healthy gospel church looks like in the Word of God.

Mission Board – Revitalisation

The Mission Board runs a programme called revitalisation track. This programme is designed for Ministers to take part in and, with a course of seminars and study, to assist the local congregation in reviewing its strategy for ministry and its gospel mission in the community/town/city.

Mission Board – Church Planting

The Mission Board has embarked on a strategy to plant thirty churches in Scotland by 2030. This programme is supported by the General Assembly and the Board of Trustees.

- There are currently eleven church plants, with a further three in the pipeline in the next twelve months.
- The FCS requires seventy new ministers in the next ten years in order to achieve its target to plant new churches and to redevelop existing churches.
- There is a real interest in the Latino ministry which has been established in Cornerstone (Edinburgh) which is an Edinburgh mission to Spanish speakers in the city.

Board of Ministry

The Board of Ministry brought revised proposals for the training of ministers to the 2022 General Assembly.

- The focus is now on 'ministers in training' with a large part of the training taking place in a training congregation under the oversight of an experienced minister.
- The training programme includes the same level of theological training and the programme has been extended to four years because of the new emphasis on training on the ground.

T•he Board of Ministry fulfils its remit with two groups: a Ministry Team and a Students Team.

Global Mission

Historically, the FCS has been involved in mission labours overseas in India, South Africa, and Peru. The Mission Board carried out a review of the Church's global mission strategy. The 2019 General Assembly approved the proposal to move towards partnering with established missionary organisations in fulfilling its mission to the wider world.

This change to the Global Mission Strategy means that the FCS no longer employs full-time missionaries. Financial support is provided for FCS minis-

ters working in overseas mission, but the day-to-day management is undertaken by the mission partner.

The Mission Board gives some financial support to work in Cambodia, Nepal, Poland, Serbia, South Africa, and India as well as ministry to the south Asian diaspora in Scotland. There is also a commitment to supporting mission to Jews through an annual contribution to International Mission to Jewish People.

Last July we shared with the principal clerk of their general assembly a copy of the work we did in connection with a request from the Free Reformed Churches of Australia regarding the development of guidelines for the establishing and maintaining of relationships with other churches.

6. The Free Church of Scotland (Continuing) (FCC)

Website	www.freechurchcontinuing.org/
Year Established:	2000
Confessional Standards:	WS
Effective Date of Statistical Data:	2022
# Members (total/communicant):	approx. 1,691/900 (including adherents)
# Congregations (total/organized):	approx. 40
Major Assembly (frequency/next):	Annual/May 2024
Fraternal Relations:	Australian FC, AssocPC, CanRC, CGKN, EPCEW, EPCI, FRCNA, GKSA HRC, OPC, PCEA, PRCUSA, RPCIre, RPCNA, RPCScot, URCNA
Ecumenical Organizations:	ICRC

The Free Church of Scotland (Continuing) came into a separate existence 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. The FCC have expressed their gratitude to the OPC for their efforts in seeking reconciliation at that time.

The FCC consists of thirty congregations in Scotland, as well as a congregation in Northern Ireland, six in the United States (AL, GA, MO, NC, SC, and TX), and mission works in Alberta, Virginia, and Ontario with the North American Presbytery involved in outreach in Nuevo Laredo, Mexico. There are also further putative works in other locations in North America. On the continent of Europe, there is a congregation in Rubi near Barcelona, Spain, which has a mission outreach in Valencia, one in Pau, France, and one in Braga, Portugal. The FCC has formed a Presbytery of Navarre and Aragon to oversee these congregations. There are around 2,000 in the FCC constituency in Scotland. Precise statistics for membership are misleading as a congregation is composed of those who are communicant members and of adherents who are often just as faithful in their attendance upon the means of grace but have not become communicant members.

The FCC has connections with Sri Lanka and has a minister and congregation there. The FCC is also involved in ministry in East Asia through its ministers. Ap-

proximately half the ministers of the FCC have been involved in ministry in East Asia.

7. The Independent Reformed Church of Korea (ICRK)

Website	www.sybook.org
Year Established:	1964
Confessional Standards:	WS, CD, HC, 3EC, Chalcedon Creed
Effective Date of Statistical Data:	January 2022
# Members (total/communicant):	208
# Congregations (total/organized):	4
Major Assembly (frequency/next):	Triennial/2024
Fraternal Relations:	EF 2, CR 1
Ecumenical Organizations:	ICRC

The IRCK strives to advance the confessional consciousness of its members and maintains a high view of worship according to the Regulative Principle. The IRCK publishing house, Sungyak "Holy Covenant" Press, has published more than 130 titles (including works by Dr. Richard B. Gaffin, Jr.) and sold more than 500,000 copies in the past thirty years. The IRCK has been in Ecclesiastical Fellowship with the OPC since 2014, and a member of the ICRC since 2009.

The IRCK has been engaged in a productive working relationship with the OPC China Mission since 2009, including sending short-term lecturers to work with the Mission in China and providing training in its theological institute for candidates for the ministry with whom the Mission plans to work in China. The 2009 Memorandum of Understanding with the OPC China Mission was changed to a full Cooperative Agreement in 2014. In 2023 the IRCK sent a contribution to the Turkey Earthquake Fund that was established by our CDM.

In its most recent report to the ICRC, the IRCK requested prayer for resolving conflicts in their federation (one congregation has left the federation).

8. The Presbyterian Church in Korea (Kosin) (PCKK)

Website	www.new.kosin.org
Year Established:	1952
Confessional Standards:	WS
Effective Date of Statistical Data:	March 2016
# Members (total/communicant):	approx. 805,000/472,000
# Congregations (total/organized):	2,042/1,059
Major Assembly (frequency/next):	Annual/September 2024
Fraternal Relations:	
Ecumenical Organizations:	ICRC

The OPC and the PCKK have enjoyed a long and brotherly relationship arising out of our missionary labors in Korea that resumed after the Korean War. Our fraternal delegates to the RCN GS Goes 2020 enjoyed fellowship with the Kosin's fraternal delegates to that same Synod, as did our delegation to the ICRC in 2022.

Their 2022 General Assembly approved changes to the PCKK's Form of Government, Book of Discipline, and Directory of Worship, but it did not adopt a proposal to remove the two chapters (34 and 35) that were added to the Confession of Faith by the PCUSA in 1903. The amendments included a statement that any members who marry non-Christians should be disciplined, an article regarding the duty of parents to raise their children in the faith, and a statement on opsigamy (marriage late in life).

Our Canadian Reformed brothers highlighted the following decisions of the 2023 PCKK General Assembly—

- General Assembly clarified that the church and its members could not participate in contemplative prayers. This form of meditative prayer finds its roots in eastern religion and is a meditative practice that involves focusing on a word and repeating it over and over to clear one's mind and hear God's voice.
- General Assembly decided to wait on deciding whether the church should participate in Lausanne Conference 2024 to be held in Seoul.
- General Assembly decided that churches and pastors may not perform funeral rites for animals (deceased pets).
- General Assembly proposed to extend sister-church status to the Orthodox Presbyterian Church and the Free Reformed Churches of South Africa. This was done to strengthen ties with other faithful Reformed denominations following the severing of ties with the *Gereformeerde Kerken (Vrijgemaakt)* of the Netherlands. This proposal was sent to the seminary for review and a final report and decision in 2024.

—and concluded their report to us with the following reflections:

> We were very encouraged by the visit to The Presbyterian Church in Korea ("Kosin"). … South Korea remains very mono-cultural with very few fluent English speakers. … The KOSIN churches are facing serious challenges, with smaller seminary classes, diminishing membership, and an exodus of the next generation. Mega-churches do exist and seem to have a strong influence over the direction of the denomination. While strongly orthodox in confession, the mega-church movement has impacted ecclesiology. Age plays a major role in Korean society and in the churches. Younger pastors have very little opportunity for serving in places of responsibility in authority. … In the year prior to this General Assembly, the denomination prohibited the son of a retiring pastor to succeed as the senior pastor of that local church.
>
> There is a small, but growing number of pastors and churches that are voicing concern about the direction of the denomination. They believe the solution is found in a return to historic Reformed roots. This has led to an increase of doctrinal teaching and the encouragement of local Christian schools in some presbyteries. These pastors and churches would greatly benefit from an active sister church relationship with us and others, particularly in covenant theology and how it influences faith transmission to the next generation. It is our recommendation that we organically promote ways to encourage the Kosin denomination, especially as ICRC will be meeting in South Korea. We believe this could be fruitful in three main areas:
>
> 1. Christian education – with increased interaction between Christian Schools in Korea and Canada, including our teacher's college

2. Theology – theological interaction (translation of books, articles, etc.), and visiting professors, students, and pastors between the seminaries.
3. Mission – encourage interaction of missionaries where fields overlap, especially in China, the Middle East, and Indonesia.

9. The Presbyterian Church of Brazil (IPB) [www.ipb.org.br]

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 4,000 churches. The 150th anniversary of the IPB was celebrated in 2009. American Presbyterian missionaries had a seminal influence in the founding of this denomination.

The OPC and the IPB entered into Corresponding Relations in 2008, and in 2015 we moved into Ecclesiastical Fellowship. The IPB's general assembly meets every four years. Each year the Executive Committee of about sixty-five officers meets to take actions that must be ratified by the next General Assembly. Messrs. Bube and Curto represented the OPC at the 2014 meeting of the IPB General Assembly. The late Rev. Jack W. Sawyer, Jr., attended the 2018 General Assembly.

Significant actions of the 2018 Assembly included a decision to reaffirm all previous GA decisions upholding biblical qualifications for Church Office and to forbid women ordained in other denominations from preaching in the IPB, but also permitted that, in exceptional circumstances (e.g., the absence of pastors or elders, such as in a mission field situation), women may be allowed to preach—which was a matter of concern to your Committee.

Due to the cost of airfare, our fraternal delegates were unable to attend the 2022 General Assembly, but from subsequent conversations with members of their interchurch relations committee, we heard that some good decisions were made, including now allowing only ordained men (or those in training) to preach in solemn worship. The 2022 Assembly also adopted resolutions to (translations):

- Declare that it is incompatible with biblical teaching this concept that "homosexual desire does not constitute a sin, unless it is led to the actual sexual act."
- Determine to the councils that, when admitting members and examining candidates for officers or ministers, require that they affirm their position contrary to any philosophy that resembles gender identity (an unbiblical ideology), or any other concepts arising from gender theories, or approval, within the church, of sexual or homo-affective ambiguity.

Their next general assembly is schedule for July 2026. Our Committee on Foreign Missions continues to explore avenues for cooperative mission work in South America with the IPB.

10. The Presbyterian Church of Eastern Australia (PCEA)

Website	www.pcea.org.au
Year Established:	1946
Confessional Standards:	WCF
Effective Date of Statistical Data:	2023
# Members (total/communicant):	405
# Congregations (total/organized):	13

Major Assembly (frequency/next):	Annual/May 2024
Fraternal Relations:	EF 6
Ecumenical Organizations:	ICRC, WRF

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 consists of congregations located in Queensland, New South Wales, Victoria, and Tasmania.

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. Due to pandemic-related travel restrictions, the PCEA was unable to send a delegation to the 2022 ICRC meeting in Namibia.

In 2023 the Synod instructed "Sessions and Deacons' Courts to keep a close eye on ministers' leave entitlements to ensure ministers do not suffer burn out through failure to take it." The Synod also has a "panel … to formulate guidelines on Divorce, Separation, and Remarriage for the PCEA." And our hearts were saddened when we received the Synod's public announcement of the deposition of Dr. Rowland S. Ward, who is fairly well known in ICRC circles and with whom many of us have enjoyed fellowship over the years—please keep the brothers in your prayers.

11. The Reformed Churches of New Zealand (RCNZ)

Website	www.reformed-churches.org.nz
Year Established:	1953
Confessional Standards:	3FU, WCF
Effective Date of Statistical Data:	February 2022
# Members (total/communicant):	3,461/2,198
# Congregations (total/organized):	23/21
Major Assembly (frequency/next):	Triennial/September 2024
Fraternal Relations:	Sister 7; EF 1; EC 1
Ecumenical Organizations:	ICRC

The RCNZ subscribes to the Three Forms of Unity and the Westminster Confession of Faith. The RCNZ also maintains a church polity based on the Church Order of Dort. The RCNZ was begun in 1953 by post-World War II Dutch migrants in reaction to liberalism in the Presbyterian Church of New Zealand.

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.

The OPC has had a very close relationship with the RCNZ since 1957, regularized as Ecclesiastical Fellowship in 1993. The next meeting of the RCNZ Synod is scheduled for September 7–13, 2024, in Christchurch.

The RCNZ actively supports mission work in Papua New Guinea, co-operating with the CanRC and the FRCAus. They also have faithfully and generously participated with the OPC in our OP Uganda Mission. The RCNZ has instituted a new congregation in Whanganui and has new preaching posts in various other communities. While the RCNZ has been blessed with a number of promising young candidates for the ministry, there are still several vacant pulpits in their federation.

12. The Reformed Presbyterian Church of Ireland (RPCIre)

Website	www.rpc.org
Year Established:	1860
Confessional Standards:	WS
Effective Date of Statistical Data:	September 2022
# Members (total/communicant):	2,065/1,697
# Congregations (total/organized):	41/40
Major Assembly (frequency/next):	Annual/June 20243
Fraternal Relations:	
Ecumenical Organizations:	ICRC

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.

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." The RPCI has five congregations in counties Monaghan and Donegal and the remainder in Northern Ireland.

Their report to the ICRC in 2022 included the following significant action taken by their most recent major assembly: "At Synod 2022 the Synod as a body renewed our covenant commitment to the Lord, a renewal which is being repeated in individual congregations. The last renewal was in 1990."

III. CHURCHES IN CORRESPONDING RELATIONS

"Corresponding Relations ["CR"] 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*, B.2). It is our "let's get to know each other better and see what it might please our Lord to do among us" relationship.

A. In North America

1. The Free Reformed Churches of North America (FRCNA)

Website	www.frcna.org
Year Established:	1921
Confessional Standards:	3FU
Effective Date of Statistical Data:	October 31, 2022
# Members (total/communicant):	5,420/3,130
# Congregations (total/organized):	23/23
Major Assembly (frequency/next):	Annual/June 2024
Fraternal Relations:	2 complete; 3 limited
Ecumenical Organizations:	ICRC, NAPARC

Their most recent report to NAPARC includes the following:

- Significant Actions of the Most Recent Assembly include—
  - The interdenominational Psalter committee (with Heritage Reformed & Protestant Reformed) has now worked through all 150 Psalms, and they are seeking a publisher.
  - At the request of the Theological Education Committee, Brother Jason—a PRTS graduate and member of the FRC in Grand Rapids, Michigan—was successfully examined. With prayers to the Lord of the church and under the care of FRMI (Free Reformed Missions International), he will now go to Thailand with the goal of helping form a Reformed seminary.
- Other Significant Theological or Ecclesiastical Developments—
  - The Youth & Education Committee reported that the Plants & Pillars team (a website for teens and young adults) has worked hard and a new app is now available (in both the Google Play store and Apple App store), to accompany the website—which now has over 1000 articles and videos: plantsandpillars.net.
  - The Refugee Committee—which has the name "City of Refuge"—was very busy in 2022, facilitating and helping churches and sponsors (beyond the FRC and including many NAPARC federations with churches in Canada), welcome 151 refugees from 51 families into Canada. You may learn more about this committee at their website: cityofrefuge.ca.
- They also reported: "Our relationship with the HRC churches continues in regard to practical cooperation in various local congregations and in synodical committees, and we pray that this will continue in the year ahead."

2. The Heritage Reformed Congregations (HRC)

Website	www.heritagereformed.com
Year Established:	1993
Confessional Standards:	3FU, WS, 3EC
Effective Date of Statistical Data:	September 2022
# Members (total/communicant):	2,186/1,309
# Congregations (total/organized):	10/10
Major Assembly (frequency/next):	Annual/June 2024

Fraternal Relations:	approx. 18 spread over 4 levels
Ecumenical Organizations:	ICRC, NAPARC

The Heritage Reformed federation was established in 1993 after the Netherlands Reformed Congregations (NRC) underwent a split related to church order and theological issues. A significant underlying concern was a desire for Christ-centered preaching, combined with the preaching of an unconditional offer of grace.

The membership of the HRC has remained stable in recent years at a little over 2,000 for baptized and communicant members. There have been two new pastors installed in Grand Rapids, MI, and one pastor is serving an independent congregation in Kalamazoo, MI. The HRC has nineteen ministers in ten organized congregations: six in the United States and four in Canada.

In working with the FRCNA, the HRC has agreed to function with four levels of fellowship rather than five. The OPC continues in its level two status. The HRC correspondence committee is proposing to Synod 2024 to return to their original five levels to give greater latitude in working with churches.

The seminary of the federation is Puritan Reformed Theological Seminary (PRTS) in Grand Rapids. As of spring semester 2024, there were over 300 enrolled students, which includes all foreign campuses. This is a significant increase in enrollment on the foreign partnerships for those studying for an MA degree. The Seminary is served by nine full-time professors. There are also thirty 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 Board of Trustees is also offering Ph.D.s in Historical Theology, Biblical Studies, and Systematic Theology. The Board has been approved for accreditation for a D.Min. in Homiletics, which commenced in 2021, and will also be offering a D.Min. in counselling, commencing fall of 2024. The Seminary also offers a Masters in Biblical Counseling, which began August 2022. The 2023 Synod approved the following new appointments: Dr. Joel Beeke as Chancellor; Dr. Adriaan Neele as President; and Dr. Gerald Bilkes as Vice President.

The 2023 Synod also approved a policy regarding the investigation and biblical resolution of alleged sexual abuse by church officers.

One of the ministers of the HRC, Dr. Brian DeVries, continues to serve as principal of Mukhanyo Theological College in the Pretoria area of South Africa. Dr. DeVries is also involved in church-planting works in various areas in South Africa.

There will be a concurrent meeting of the Synod of the HRC and the Synod of the FRCNA on June 3–5, 2024, in Dundas, Ontario.

B. Overseas

1. The Africa Evangelical Presbyterian Church (AEPC)

Website	www.africaevangelicalpresbyterian-church.org
Year Established:	1962

Confessional Standards:	WS
Effective Date of Statistical Data:	2022
# Members (total/communicant):	approx. 10,000/9,000
# Congregations (total/organized):	approx. 120/50
Major Assembly (frequency/next):	Annual/April 2024
Fraternal Relations:	
Ecumenical Organizations:	ICRC

Our first contacts with the AEPC go back more than forty-five years through the missionary labors of Dr. Greet Rietkerk and others at the *Tei Wa Yesu* Family Care Center at Muruu, Kenya. While our missionary resources were later withdrawn in 1998, we have continued to maintain contact with these brothers. Our 76th (2009) General Assembly commended the AEPC to the ICRC for membership and the AEPC was finally received as a member of the ICRC in 2013. The OP Uganda Mission continues to have occasional contact with the AEPC as part of our Committee on Foreign Missions' Mobile Theological Mentoring Corps. And over the past several years, our Committee on Diaconal Ministries has ministered mercy in the name of Christ to the brothers on several occasions.

In January 2023, Mr. Nakhla, the administrator of the CDM, visited the AEPC and was able to travel out to Muruu to see the current state of the *Tei Wa Yesu* Family Care Center there. Along with him were colleagues from World Witness, the foreign missions arm of the ARPC, and Mission to the World (MTW), the foreign missions arm of the PCA. In July 2023, with the concurrence of the CFM, the CDM adopted the following:

> [That the Committee] determin[e] to contribute an additional $6,000 to MTW to be used to enable them to move forward with a second phase of training of AEPC (Kenya) leaders on effective growing of food such that those leaders will be equipped to teach the rest of the AEPC congregants better techniques for growing food consistently in arid climates without irrigation and expensive fertilizers ….

2. The Christian Reformed Churches of Australia (CRCA) [www.crca.org.au]

Website	www.crca.org.au
Year Established:	1951
Confessional Standards:	3FU; WS; Our World Belongs to God
Effective Date of Statistical Data:	March 2022
# Members (total/communicant):	7,611/5,536
# Congregations (total/organized):	55/54
Major Assembly (frequency/next):	Triennial/May 2024
Fraternal Relations:	EF 4; CR 4
Ecumenical Organizations:	ICRC

The 84th (2017) General Assembly apologized to the Christian Reformed Churches in Australia (CRCA) for neglecting to clarify and pursue more diligently its Ecclesiastical Relationship with the CRCA and moved to regularize that Relation-

ship by inviting the CRCA into Corresponding Relations (*cf. Minutes of the 84th [2017] General Assembly*, Articles 88 (rec 5) and 96, pages 27–31, 35).

The CRCA was received as a member of the ICRC in 2017 and has a long-standing relationship with the RCNZ of "ecumenical fellowship." They maintain subscription to the Three Forms of Unity and, to a more limited degree, to the Westminster Confession of Faith. They also maintain a church order modified from that of the Synod of Dort.

In their most recent Synod, they received a final report from their study committee on euthanasia; ongoing study committees include children at the Lord's Supper, credo baptism, and subscription of office bearers. By the year 2030, they anticipate having to raise up one new minister for every two congregations in the federation, which projected shortfall has led to a plateauing of interest in establishing new church-planting works.

3. The Evangelical Presbyterian Church of Peru (EPCP)

The confessional standards of the EPCP are the Westminster Confession of Faith (1646) and Catechisms.

The Free Church of Scotland (FCS) began missionary labors in Peru in 1916. In 1921 the first Presbyterian congregation was established in Cajamarca. Over the next four decades, the work grew, and in 1963 the FCS organized the EPCP as a national church in Peru. In the 1930s, churches that would later become part of the RPCES began work in the central part of Peru, which organized as the National Presbyterian Church of Peru in 1971. In the mid-1980s, the two Peruvian churches, the EPCP and the NPCP, began discussions that would eventually lead to a brief union of the two churches in 1995 under the name of the Evangelical Presbyterian and Reformed Church of Peru (EPRCP). Theological and cultural differences led to a dissolution of the union a year later, with the more confessionally conscious presbyteries continuing as the EPCP. Sadly, defending against civil litigation brought by some of the withdrawing bodies has consumed significant time and resources, even as the EPCP brothers have sought to settle these matters peacefully and without magistrate involvement.

The EPCP has approximately fifteen congregations in three presbyteries (Cajamarca, Celedin, and Lima), Christian schools, and a seminary. The general assembly meets annually, and the OPC has had fraternal delegates/observers present twice in recent years. Adherence to the Regulative Principle is abundantly evident in the services of public worship, and (but for the language difficulties) members of the OPC would feel very much at home in them. The EPCP has requested and been given permission to translate and publish, with adaptations to the smaller size of the EPCP, the OPC's *Book of Church Order*.

Although in 1942–1944 the Committee on Foreign Missions (CFM) explored possibilities for involvement with the FCS work in Peru, that work was ultimately not taken up, as assurances that our missionaries would be able to enter the field and conduct their work without governmental interference could not be obtained (*cf. Minutes of the 11th [1944] General Assembly*, page 50). Informal contact was renewed in the early 2000s when the Rev. Iain A. M. Wright began visiting the brothers every year or two, and short-term teams from Covenant OPC in Orland Park, IL, began offering biannual assistance to the saints in Peru. The EPCP has also been involved in *Confraternidad Latinoamerica de Iglesias Reformadas*

(CLIR), which has URCNA connections. Representatives of the CFM and the EPCP crossed paths at the 2014 CLIR General Assembly and OP missionaries use some of CLIR's Spanish-language materials in their work. Official contact with the EPCP was renewed in 2016 when one of the brothers began attending the Mobile Theological Mentoring Corps instruction being conducted by the CFM with the Presbyterian Church of the Reformation in Colombia (PCRC). And in 2019, we entered into Corresponding Relations with the EPCP (*cf. Minutes of the 86th [2019] General Assembly*, Articles 76 and 79, pages 20–28).

4. The *Gereformeerde Kerken Nederland* (GKN—Reformed Churches Netherlands)

Website	www.gereformeerdekerkennederland.nl
Year Established:	2009
Confessional Standards:	3FU; 3EC
Effective Date of Statistical Data:	November 2023
# Members (total/communicant):	approx. 1,400/1,250
# Congregations (total/organized):	14/11
Major Assembly (frequency/next):	Triennial/Extraordinary Synod October 2024
Fraternal Relations:	EF 3; CR 1
Ecumenical Organizations:	ICRC

The confessional standards of the GKN are the three ecumenical creeds (the Apostles' Creed, the Athanasian Creed, and the Nicene Creed) and the Three Forms of Unity (the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort). The GKN accepts the Church Order of Dort (GKv revision 1978) as containing regulations for the maintenance of good order in the churches. The GKN traces its origins through the secession of the Dutch Reformed Church in 1834, the Doleantie in 1886, the Union in 1892, and the Liberation in 1944. Theological declension in the RCN [GKv], particularly with regard to the doctrine of Scripture, led to the separation of the GKN brothers and sisters from the RCN [GKv] in 2009.

The congregations of the GKN are overseen by eleven consistories that meet monthly; two classes that meet every four months; and a general synod that meets every three years. The GKN has full ecclesiastical relationship with *Selbständige Evangelisch-Reformierte Kirche* (SERK—Free Evangelical-Reformed Church) in Heidelberg, Germany, with the Free Reformed Churches in Australia (FRCAus), and with the Canadian Reformed Churches (CanRC). The GKN is exploring closer relations with the Free Reformed Churches in South Africa (FRCSA).

In October 2021, a minister in the GKN, whom we have known for almost twenty-five years (ICRC 1997), reached out to your Committee on behalf of its deputies BBK (i.e., interchurch relations committee) to inquire whether the OPC might be willing to be one of their sponsoring churches for membership in the ICRC. While over the intervening years there has been informal face-to-face contact with the GKN brothers—including at the European Conference of Reformed Churches in 2018—your Committee was hoping to send a delegation to meet with the deputies (and representatives of other Presbyterian/Reformed churches in Europe) sometime in the following six months, but the prevailing COVID restrictions prevented such.

On February 11, 2022, four members of your Committee met with two GKN BBK deputies by Zoom to explore ways forward, and we left the meeting thankful for the fellowship and for our Lord's gracious hand upon our GKN brothers in Christ. At our 2022 Assembly, we invited the GKN into Corresponding Relations and agreed to serve as one of their two sponsoring churches for membership in the ICRC (*cf. Minutes of the 88th [2022] General Assembly*, Articles 90 and 96, pages 26–28). They were received as a Member Church of the ICRC at its 10th (2022) Meeting in Namibia.

The GKN sent an observer to our general assembly in 2022 and in 2023, and we also met with their delegate at the meeting of the ICRC, of which they are a member. The OPC was invited to send a fraternal delegate to the GKN Synod 2023 (Kampen) in November and the Committee sent Mr. Terpstra, who is fluent in the Dutch language. The GKN is in active collaboration to prepare the way for union with *De Gereformeerde Kerken* (DGK—Reformed Churches Restored), which separated from the RCN [GKNv] in 2003 over similar issues. Upon merger, the name of the new church will be chosen. The Synod accepted the OPC's invitation to enter into Corresponding Relations and expressed its desire to proceed towards full fellowship following completion of entering into union with the DGK (https://www.dgkh.nl/).

The congregations of the DGK meet for worship in eleven locations throughout the country, and its 1,500 members are served by four ministers plus five ministers emeriti. Its two classes meet quarterly, and its general synod meets every three years. The DGK is in full ecclesiastic relationship with the Free Reformed Churches in Australia (FRCAus) and the Liberated Reformed Church at Abbotsford (B.C., Canada). The Synod of the DGK meets every three years and met at Dalfsen, NL, in January 2024. The 2024 Synod (Dalfsen) of the DGK (Restored) made the following announcement:

> The General Synod of the Reformed Churches Netherlands (restored) (DGK) has decided in its meeting on Saturday, January 20, 2024 in Dalfsen, in line with the decision of GS Lutten 2022 and following the decision of the Reformed Churches in the Netherlands (GKN) on December 1, 2023, the Reformed Churches Netherlands decided to recognize them as true churches of Christ that stand and build on the foundation of the apostles and prophets. This means recognizing the offices and office bearers, opening the pulpits to each other's ministers and accepting each other's certificates.
>
> It has also been decided to convene a joint synod meeting of the DGK and GKN as soon as possible, whose task is to shape the union of both church associations. This is to make the church unity that now exists visibly to each other and to the outside world.

At the end of March 2024, we learned that the joint (GKN–DGK) extraordinary Synod is scheduled for October 5, 2024. Please keep these brothers in your prayers.

5. The Presbyterian Church in Japan (PCJ) [www.chorokyokai.jp/]

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). They maintain Reformed polity, government, and discipline, and are currently studying which version of the Westminster Standards, and its variants, they should adopt. The OPC and the PCJ have been in Corresponding Relations since

2003 and have ongoing contact with the Japan Mission of the Presbytery of the Dakotas (OPC). The PCJ maintains Ecclesiastical Fellowship with the PCK (Hap Dong). In 2022 the Yamagata Reformed Church, the fruit of more than fifty years of labors by our Japan Mission, was received as a congregation of the Musashi Presbytery of the PCJ and her first two elders were ordained.

6. The Presbyterian Church in Uganda (PCU)

Website	www.pcuwebs.org
Year Established:	1972
Confessional Standards:	WS, WRF Statement of Faith; 3FU
Effective Date of Statistical Data:	July 2019
# Members (total/communicant):	3,045/2,610
# Congregations (total/organized):	87/69
Major Assembly (frequency/next):	Biannual; July 2023
Fraternal Relations:	
Ecumenical Organizations:	ICRC

After escaping from Uganda during the Idi Amin years, F. Kefa Sempangi, a graduate of Westminster Theological Seminary in Philadelphia, returned to Uganda in 1979 to establish the PCU, assisted by OPC ministers the Rev. Messrs. C. John "Jack" Miller and Harvie M. Conn.

Our Committee on Foreign Missions (CFM) began working with the PCU in 1993 and entered into a Memorandum of Understanding regarding missionary labors with the PCU in 1995. The work experienced considerable blessing from the Lord in its early years, but subsequent difficulties led the CFM to adjust its working relationship with the PCU to a more project-oriented basis in 2003, and to refocus its labors more with the Orthodox Presbyterian Church in Uganda (OPCU). In 2016 the CFM was pleased to report that the two Ugandan churches had been reconciled and the PCU had received the entire OPCU back into the PCU as its Mbale Presbytery, healing a thirteen-year rift between the two bodies. In 2017 the PCU was received as a Member Church in the ICRC.

7. The Presbyterian Church of the Reformation of Colombia (PCRC)

The PCRC maintains the Westminster Confession and Catechism as its doctrinal basis and is consciously Presbyterian in its form of government. The PCRC is made up presently of one presbytery, four congregations, and five mission works, with over 250 members. Congregations are centered around the cities of Barranquilla, Bogota, and Tuquerres. The OPC and the PCRC have been in a Corresponding Relationship since 2015.

Our Committee on Foreign Missions regularly sends personnel, through the Mobile Theological Mentoring Corps, to teach and preach in the PCRC. The PCRC is eager to partner with the OPC.

8. The Reformed Churches in South Africa (RCSA/GKSA)

Website	www.gksa.org.za
Year Established:	1859
Confessional Standards:	3FU

Effective Date of Statistical Data:	January 2022
# Members (total/communicant):	76,812/58,710
# Congregations (total/organized):	382
Major Assembly (frequency/next):	Triennial/2024
Fraternal Relations:	EF 20
Ecumenical Organizations:	ICRC, WRF

In 2020 we responded to a request for information regarding the hermeneutical principles or points of departure used by the OPC in considering the matter of women in the office of minister or elder. Their most recent report to the ICRC includes: "The relationship between die [*sic*] GKSA and the Christian Reformed Church in North America (CRCNA), the *Nederlands Gereformeerde Kerken* (NedlGK) and the *Gereformeerde Kerken Vrijgemaakt* (GKv) is under critical strain because of the matter of woman in office in these churches."

The most pressing issue at Synod 2023 was the question of independent theological training. An article in the April 2023 issue of *Lux Mundi* (the ICRC's news magazine) included the following:

> The GKSA has one seminary, situated in Potchefstroom, known as the Theological School Potchefstroom (TSP). It has a long history of collaboration with the former Potchefstroom University for Christian Higher Education (which originated from the TSP), nowadays part of the North-West University (NWU). Due to a change in higher education legislation in South Africa, the 2006 agreement between the NWU and TSP had to be revised. The easiest way to explain the purpose and outcome of these negotiations may be to quote in full the media statement that was released by the GKSA near the end of Synod 2023:
>
> > At their Synod of 2018, the GKSA gave several instructions to the Curators in matters of theological training, inter alia to continue negotiations with the NWU regarding the training of theological students of the GKSA. This assignment followed various regulatory and legal amendments which meant that the NWU wanted to establish a new agreement. The curators presented several concepts to the NWU, but no agreement could be reached. The new agreement on which the NWU wanted to settle would, among other things, entail that the that the content of the curriculum for theological training would rest entirely with the NWU. Furthermore, the theological professors' time would belong to the NWU and would only be available to the GKSA with their permission. Theological students would also not necessarily be taught by Reformed professors or lecturers, as the GKSA would have no say in the appointment of professors as agreed in the current agreement. The Synod judged that these conditions are not in line with the Scriptural approach to theological training which underlies the training of the GKSA's ministers.
> >
> > Furthermore, the NWU gave written notice that, if the GKSA does not accept the new agreement at the synod of 2023, it is the intention of the NWU to terminate the agreement of 2006. The GKSA decided not to accept the proposed agreement and took note of the NWU's intention. The practical consequence of this decision is that the existing agreement with

> the NWU will end in 3 years and that new methods of training should be in place. For this purpose, the GKSA decided to set up a private higher education institution and to register it according in accordance with legislation, where students can receive accredited theological training in the future. The name of this institution is the Reformed Theological Academy. The Synod voiced their confidence that the hand of blessing of the Lord would be on this endeavour, such as it was 150 years ago when the Theological Seminary Burgersdorp was established."

This is a major decision, and the GKSA would appreciate the prayers of Reformed brothers and sisters from around the world for the Lord's guiding hand in the years that are to come.

And later in that same *Lux Mundi* article was also the following:

> The question about ordaining women in the office of minister, elder and deacon has been a contentious matter that has been on the table of the Synod since 1988. Based on Scripture, the confessions and the church order of the GKSA, all previous Synods concluded not to ordain women in the office of minister or elder. (Since 2003 the office of deacon was opened to women, with the decision of ordination left to the local church.) Despite the conclusions of previous Synods, a small number of churches have appointed women as elders. Various proposals were received from local churches, classes and regional synods about what to do with churches that do not abide by decisions of the General Synod of the GKSA. Synod 2023 decided to appoint study deputies to investigate the matter, and to report to Synod 2026 with practical advice and guidance.

In bringing his greetings to our general assembly last year, the RCSA's fraternal delegate made reference to the difficulties they are encountering in providing care for their retired pastors in the midst of an ailing economy and the exodus of many of those with means from South Africa. Shortly after our assembly the Committee passed along the text of the brother's greetings to the CDM, and after considering the matter, the CDM determined "[t]o send a gift of $10,000 to the Reformed Churches in South Africa (RCSA/GKSA), designated to the trust fund established for the care of their retired ministers, as commended by the Committee on Ecumenicity and Interchurch Relations (CEIR), with the monies to come from the Foreign Special Relief line item, and that the Administrator promote this need to the International Conference of Reformed Churches (ICRC) Diaconal Committee."

9. The Reformed Presbyterian Church North East India (RPCNEI)

Website	www.rpcnei.org
Year Established:	1979
Confessional Standards:	WS, 3FU; 3EC
Effective Date of Statistical Data:	October 2021
# Members (total/communicant):	11,376/7,354
# Congregations (total/organized):	105
Major Assembly (frequency/next):	Annual/December 2024
Fraternal Relations:	EPCEW, RCN
Ecumenical Organizations:	ICRC

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 Theodore 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 more than one hundred local congregations in six presbyteries, served by forty ministers and 152 ruling elders. 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.

The RPCNEI has been a Member Church in the ICRC since 2001 and has Sister Church Relationships with the RCN-Liberated and EPCEW.

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 our Committee on Foreign Missions was able to undertake a preliminary survey of potential opportunities for cooperative labors.

We have been in Corresponding Relations with the RPCNEI since 2017. Prior to the COVID pandemic, our Committee on Foreign Missions had begun making annual visits to the RPCNEI as part of the work of the Mobile Theological Mentoring Corps.

In May 2023, the corresponding secretary of the ICRC sent a letter to all the delegates to the last meeting of the ICRC notifying the Member Churches: "the ICRC executive has been informed of violence perpetrated against Christians in the state of Manipur, India, since May 3, 2023. This is one of the places where the Reformed Presbyterian Church of North-East India (RPCNEI), an ICRC member church, has many churches. … Please remember the churches in Manipur and the people of Manipur in your prayers. Our brothers have asked that we do not mention anything about this on social media (Face Book, etc.), as it makes the situation more precarious for the people in Manipur." Three months later, the Diaconal Committee of the ICRC sent the following request for prayer to all the ICRC Member Churches:

> Since May 3 this year the state of Manipur in the east of India is experiencing ongoing violence and instability. Many people had to flee into the mountains and other parts of India. More than 359 churches have been destroyed, among them 6 reformed churches. There are more than 200 confirmed deaths, 197 villages burned, more than 7,000 houses burnt, more than 40,000 displaced people in the Churachandpur district alone and more than 200 camps set up for displaced people. Thousands fled into other states of India.
>
> With this letter we call on all ICRC churches to continue praying for our brothers and sisters in Manipur in particular, and for the whole region in general. May the Lord soon restore peace amidst ongoing political, tribal, and religious tensions.

In December 2023, the CDM sent $10,000 through Wood & Deed (CanRC, FRC-NA, HRC, and URCNA) to assist the RPCNEI in providing support, including

pastoral care and counselling, for three months to 2,500 families in Churachandpur IDP camps, who are suffering from the ongoing communal violence.

10. The Reformed Presbyterian Church of Central and Eastern Europe (RPCCEE)

Website	www.reformatus.net/en/
Year Established:	1998
Confessional Standards:	WS, HC, 2nd Helvetic Confession
Effective Date of Statistical Data:	October 17, 2022
# Members (total/communicant):	370/240
# Congregations (total/organized):	Hungary 4, Romania 13, Ukraine 8
Major Assembly (frequency/next):	Annual/May 2024
Fraternal Relations:	EPCEW; OPC
Ecumenical Organizations:	ICRC

In March 2019, the new RPCCEE general assembly requested a fraternal relationship between our churches and that the OPC be one of the supporting churches in their application for membership in the ICRC to the 10th (2022) Meeting of the ICRC, both of which were granted by our 86th (2019) General Assembly. And in 2022, the RPCCEE was received as a Member Church in the ICRC. (For a fuller history, see the grounds accompanying the Recommendation, beginning at page 1128, below.)

In response to the influx of hundreds of thousands of refugees from Ukraine that began in the late winter of 2022 in the wake of the Russian invasion, our Committee on Diaconal Ministries has sent assistance to our RPCCEE brothers as they seek to minister mercy to those in great need. In his February 2024 update on the war in Ukraine, one RPCCEE pastor wrote to us: "In closing, let me thank you again for standing with us in the last two years. We would not be able to do this much without your help. It is remarkable how the Lord provided everything we needed to minister to these people. It may surprise you, but at the moment we do not have any financial needs. However, if things change from bad to worse, I will let you know. So, for now we ask only for your intercession at the throne of grace."

Your Committee is recommending that this general assembly invite the RPCCEE into full Ecclesiastical Fellowship (see Recommendation, at page 1128, below).

11. Sudanese Reformed Church (SRC)

The SRC was established in 1992 and reorganized in 2005 as a Reformed denomination. It presently has about 6,000 members in two classes (Khartoum and Juba), with sixteen congregations and eighteen preaching centers located in different IDP and refugee camps, served by five ministers, eighteen evangelists, twenty-eight ruling elders, and eleven deacons. It was received as a Member Church by the ICRC in 2013 and has ecclesiastical relationships with the Reformed Churches in South Africa and the Free Church of Scotland; it is also a member of the World Reformed Fellowship and the Sudan Council of Churches.

One of the SRC ministers has served on the ICRC Missions Committee since 2013 and is well known by the current and former general secretaries of the Com-

mittee on Foreign Missions as a dear brother in Christ. The SRC has been visited twice by ministerial members of the OP Uganda Mission and the administrator of the Committee on Diaconal Ministries—the first visit was in March 2021 and the second was a year later—and encouraging reports on the work of the SRC have been received following each visit. During that second visit, the SRC brothers expressed their desire to move towards formalizing a bilateral relationship with the OPC.

In 2022 we invited the SRC into CR, which they accepted, and our delegation to the ICRC enjoyed fellowshipping with the SRC's delegation in Namibia in October 2022.

The 2023 Annual Report of the SRC provides the following update on the general situation there:

> The conflict that erupted on 15th April 2023 in Khartoum, Sudan between the Rapid Support Forces (RSF) and the Sudanese Armed Forces (SAF) continues to force thousands of people to flee to safe areas in Sudan and neighboring countries like Chad, Egypt, Ethiopia, and South Sudan. [S]everal thousands of civilians have been killed or injured and more than seven (7) million people displaced. These ongoing military clashes have resulted in [the] collapse[e] of [the] health system [and the] rule of law, looting, attacks, scarcity of critical commodities, sexual … violence, damage to infrastructure, inter-communal violence, and a full-blown humanitarian catastrophe. The situation remains tense and unpredictable. With other global cris[es,] Sudan is [a] forgotten country.

IV. CHURCHES IN ECUMENICAL CONTACT

"Ecumenical Contact ["EC"] is that relationship in which mutual contact is maintained with other member churches of the International Conference of Reformed Churches (ICRC) and/or the North American Presbyterian and Reformed Council (NAPARC) with which the OPC does not presently have either Ecclesiastical Fellowship or Corresponding Relations …" (*Rules for Ecclesiastical Relationships*, B.3). It helps keep the other member churches in both the ICRC and NAPARC, with which we do not presently have a bilateral relationship of either EF or CR, in our minds for possible development of such in the future.

A. In North America

While we see brothers from the three churches in North America with which we have EC (see I.C, at page 1103) at the annual NAPARC meetings, we have had little official contact with them otherwise, although members of our Committee do reach out to individual brothers from some of these churches from time to time. Our delegation to the 47th (2021) Meeting of NAPARC did have a productive conversation with the KAPC delegation.

B. Overseas

While we see brothers from the twelve churches overseas with which we have EC (see I.C, at page 1103) at the quadrennial ICRC meetings, we have had little official contact with them otherwise—although, again, members of our Committee do reach out to individual brothers from some of these churches from time to time.

1. Free Reformed Churches in South Africa (FRCSA)

Website	www.frc.org.za
Year Established:	1950
Confessional Standards:	3FU; 3EC
Effective Date of Statistical Data:	January 2022
# Members (total/communicant):	1,888/846
# Congregations (total/organized):	13/8
Major Assembly (frequency/next):	Triennial/September 2024
Fraternal Relations:	RCN under strain
Ecumenical Organizations:	ICRC, WRF

After meeting with the FRCSA delegation at the ICRC meeting last October, the Committee assigned one of its members to serve as our liaison as we begin to explore establishing a bilateral relationship with the FRCSA. We've known several of our FRCSA brothers since the 6th (2005) Meeting of the ICRC in Pretoria and have worked with them on various matters for at least a decade, during which our appreciation for their faithfulness has grown. In its meeting in November 2022, the FRCSA was added to the list of churches overseas with which relationships are being more intentionally being considered, explored, or developed.

2. Presbyterian Free Church–Central India (PFC–CI)

Website	none
Year Established:	1988
Confessional Standards:	WS
Effective Date of Statistical Data:	December 2021
# Members (total/communicant):	756/423
# Congregations (total/organized):	18/12
Major Assembly (frequency/next):	Annual/2024
Fraternal Relations:	
Ecumenical Organizations:	ICRC, WRF

The work in India that would lead to the establishment of the PFC–CI began with the arrival of missionaries from the FCS in 1924, and the first indigenous minister was ordained in 1959. Today there are twelve congregations in three presbyteries, and they have bilateral relationships with the FCS and the PCEA. They sing Psalms, memorize the WSC, and have a school and a hospital. Their first Synod was held on November 29–30, 2023, in Jabalpur. In their report to the 10th (2022) Meeting of the ICRC, the following were among the items for which they requested prayer:

- Recently we have faced severe persecutions (jail and violence) [and] hostility against Christian activities is increasing.
- Pray for God's protection to the church planters—they are being often threatened and boycotted by people and government officials.

Following the meeting of our two delegations at the ICRC meeting in Namibia in 2022, they reached out to us to begin exploring a bilateral relationship with us, and

in its meeting in March 2023, the Committee responded:

> That with respect to the communication from the Committee on Ecumenical Contact of the Presbyterian Free Church–Central India (PFC–CI), the Committee:
>
> a. Express its gratitude to the Lord for His grace upon our brothers and sisters in the PFC–CI over the past century, especially as presbyteries are about to be organized and a first general synod is being planned for November 2023;
>
> b. Thank the brothers for their "official request to the Orthodox Presbyterian Church to accept PFC–CI as a sister denomination" and for their gracious invitation to send delegates to the first synod of the PFC–CI; and
>
> c. Communicate to the brothers the Committee's desire to explore the possibilities for sending a delegate(s) to that first synod meeting, with a view towards our bringing a recommendation to the 90th (2024) General Assembly to accept their invitation by entering into Corresponding Relations with the PFC–CI, and continuing to pursue full Ecclesiastical Fellowship with them in the not-too-distant future.

We had hoped to bring a recommendation regarding the PFC–CI to this year's Assembly, but scheduling conflicts prevented the two delegates from attending their Synod. Your Committee is continuing to explore this opportunity.

3. Reformed Churches in Brazil (RCB)

Website	
Year Established:	2000
Confessional Standards:	3FU; 3EC
Effective Date of Statistical Data:	October 2023
# Members (total/communicant):	1,061/693
# Congregations (total/organized):	18/9
Major Assembly (frequency/next):	Semi-annual/May 2024
Fraternal Relations:	CanRC
Ecumenical Organizations:	ICRC

The Reformed Churches in Brazil (RCB) is a sister church of the CanRC and a member of the ICRC. The OPC has had informal contact with these brothers for years and some of our delegates met with their delegate at the 10th (2022) Meeting of the ICRC in Namibia. One week before this report was due in the hands of the stated clerk, your Committee received a communication from the RCB's Committee for Contact with Churches Abroad indicating their official desire to pursue "establishing fraternal relations between our churches." Your Committee is delighted to receive this request and plans to explore this opportunity in the coming year.

V. OTHER ECCLESIASTICAL RELATIONSHIPS BEING EXPLORED

Other churches with which the Committee is exploring the development of a relationship include the Evangelical Presbyterian Church of Ukraine (EPCU), the Free Reformed Churches of Australia (FRCAus), the International Presbyterian Church (IPC), the Reformed Presbyterian Church of Canada (RPCC), and the Restored Reformed Church (HHK).

A. Evangelical Presbyterian Church of Ukraine (EPCU)

Website	none
Year Established:	2008
Confessional Standards:	WS
Effective Date of Statistical Data:	February 2023
# Members (total/communicant):	725/560
# Congregations (total/organized):	13/5
Major Assembly (frequency/next):	Presbytery/May 2023
Fraternal Relations:	
Ecumenical Organizations:	

Conversations towards establishing an official ecclesiastical relationship between our two churches were begun some years back with representatives of the EPCU—the church with which the MTW Team in Ukraine labors (and of which OPC missionary the Rev. Heero E. C. Hacquebord is a member pursuant to a Cooperative Agreement with our Committee on Foreign Missions)—but were put on hold due to COVID travel restrictions and the Russian invasion.

Arising out of a casual conversation one of members of the Committee had with a URCNA pastor at NAPARC in 2022, we received a note from a URCNA brother indicating that the URCNA was now moving ahead with exploring an official relationship with the EPCU, together with a link to two videos by EPCU pastors that were posted on the same day that a link to Mr. Hacquebord's video was sent to OP congregations. We reached out to our previous EPCU contact (who was in one of the videos) and made arrangements to restart our conversations. On January 12, 2023, we met by Zoom with Mr. Hacquebord and one of their pastors (who still had access to the internet, but no electricity—both the electricity and the internet were down for the other pastor who had been planning to join us) and were much blessed by their testimony to the goodness of our Lord during these difficult days. Shortly thereafter, they provided the following brief history of the EPCU:

> The Evangelical Presbyterian Church of Ukraine (EPCU) has its roots in the missionary work of representatives of Mission to the World (MTW), the mission board of the Presbyterian Church in America (PCA). In partnership with CoMission, an umbrella organization that united many U.S.-based Christian churches and organizations, MTW missionaries worked with teachers in schools located in various cities in the south of Ukraine to teach them a Christian world and life view curriculum. Contacts generated through this effort were gathered into home Bible studies, which were eventually brought together into new Presbyterian congregations. In this way mission churches were formed in Odesa, Bilhorod-Dnistrovs'kyi, Izmail, Mykolaiv and Kherson. New churches in Kyiv, Kharkiv and Karlivka (Poltavska region) gradually joined the "proto-Presbytery" of the EPCU, which had begun to function as such in 1998. Additional churches were planted by the EPCU in conjunction with MTW in Kyiv, Odesa, Cherkasy and L'viv. (The most recent church-planting effort—in Odessa—was launched in 2019.)
>
> After the particularization of the original Odesa, Kyiv and Bilhorod-Dnistrovs'kyi congregations, in 2008, the EPCU was officially formed as a denomination independent of the PCA's oversight, although a limited number of

alternating MTW missionaries are invited to have the right to vote at presbytery meetings. In 2000, along with the Ukrainian Evangelical Reformed Church (UERC), the EPCU formed a union that is recognized with the Ukrainian government. This union has allowed these two independent denominations to operate together the Evangelical Reformed Seminary of Ukraine (ERSU) in Kyiv, which trains young men from a variety of Reformed and non-Reformed denominations in Ukraine and Belarus.

The first meeting of their Presbytery since the Russian invasion was held in May 2023 in Kyiv. Please pray for the brothers' continued safety as they travel and gather amidst the war and that the Lord would be pleased to strengthen the bonds of love between them. The Committee is grateful to our Lord for the work of the Committee on Diaconal Ministries, both in helping to assess the situation there on the ground and in the Crates for Ukraine Project.

B. Free Reformed Churches of Australia (FRCAus)

The FRCAus were one of the founding members of the ICRC, but withdrew around the time the OPC became a member. Mr. Sawyer attended their Synod Bunbury 2018, and members of the CEIR have also continued to maintain contact with these brothers over the years. With regard to a formal ecclesiastical relationship with the OPC, Synod Albany 2021 adopted the following:

1. Express thanks to God for the Reformed witness evident in the OPC throughout its history, its constant repudiation of theological liberalism, its commitment to being confessionally Reformed, and its commitment to the authority and truth of the holy Scriptures.
2. Acknowledge the concerns mentioned by the deputies and of some of the churches, particularly in regards to the differences in church polity and practice of the OPC.
3. Acknowledge the desire of some of the churches to pursue further ecumenical relations with the OPC.
4. Take note that synod has mandated Deputies for Interchurch Relations to develop guidelines for interchurch relations, which will have implications for any future decisions about a relationship with the OPC.
5. Discharge deputies, thank them for their work, and appoint new deputies to maintain ecclesiastical contact with the following mandate to:
   a. maintain contact with the OPC via its Committee on Ecumenicity and Interchurch Relations (CEIR);
   b. further investigate the differences in church polity and practice of the OPC;
   c. send one delegate to a General Assembly of the OPC during the next intersynodical period, subject to available finances;
   d. invite the OPC to send a fraternal delegate to our next synod in 2024 DV; and
   e. submit a report six months prior to the next synod.

In April 2022, we received a letter from their Deputies for Interchurch Relations – Outside Australia, requesting—

1. References to or copies of any reports (published or in-house) that your church federation has produced which might assist us in our deliberations.
2. Information on how your church federation currently establishes and maintains inter-church relations.

3. Reflections and observations that you have regarding our current practices or your own which might be helpful to us.
4. Reports or publications that you are aware of that could be of assistance.

—to which we provided a sixteen-page response (plus seventeen appendices), and since then we have shared our response with several other churches who have made inquiries on similar topics.

And in 2023, the Committee entered into a new arrangement with its corresponding committees in the CanRC and the FRCAus to establish a three-year rotation for sending fraternal delegates to the annual general assembly of the Presbyterian Church in Korea (Kosin—PCKK).

C. International Presbyterian Church (IPC)

Website	https://ipc.church/
Year Established:	1954
Confessional Standards:	WS, 3FU
Effective Date of Statistical Data:	February 2023
# Members (total/communicant):	725/560
# Congregations (total/organized):	approx. 50
Major Assembly (frequency/next):	Annual/May 2024
Fraternal Relations:	
Ecumenical Organizations:	

The International Presbyterian Church was founded in 1954 through the ministry of Francis Schaeffer in Switzerland. From its early days, the IPC was closely associated with L'Abri, Schaeffer's better-known ministry among skeptical and doubting young people, which was founded in 1955. In time, two congregations were planted in England: in Ealing, London (1969), and in Liss, a small village in Hampshire (1972).

In 1978, a Korean congregation in Kingston, England, joined the denomination. An American missionary started a new church among South Asians in Southall, London, in the 1990s. Growth during the rest of the twentieth century was gradual, mainly consisting of Korean church plants in parts of England.

However, since the 2000s, there have been encouraging signs of resurgence in the denomination: a significant number of men have been ordained; church plants in Europe and Asia have been incorporated into the IPC; a number of Scottish congregations have joined the IPC in light of the Church of Scotland's increasing rejection of biblical authority; and several more churches have been planted in England and on the continent. The IPC now has four Presbyteries: British (eighteen English-speaking churches in the United Kingdom and one in Manila), Korean (nine Korean-speaking churches in the United Kingdom, Greece, and Ukraine), Europe Mission (eleven churches in continental Europe and one in North Africa), and South Korea (five churches).

In its meeting in March 2020 (just as the COVID pandemic was beginning), the Committee determined to "communicate to the International Presbyterian Church (IPC) the Committee's interest in having representatives of the Committee meet with appropriate representatives of the IPC, at some mutually convenient time and place

in the coming year or so, to explore possibilities for an ecclesiastical relationship between our two churches."

We were able to send an observer to the 2022 annual Synod of the IPC (*cf. Minutes of the 88th [2022] General Assembly*, pages 301–2). The Committee plans to follow up on these contacts with a view towards the possibility of bringing a recommendation to a future Assembly regarding an official ecclesiastical relationship with the IPC.

Within the last year, the IPC Synod established an Ecumenical Relations Committee, which convened for the first time in February 2024. Their committee had a helpful discussion about their expectations and the need to begin the work of establishing ecumenical relations with other churches. Progress may be slow due to their relatively small size, but the committee has drawn up a shortlist of denomination with which it intends to explore ecumenical relations, and the OPC is on this list.

D. Reformed Presbyterian Church of Canada (RPCC)

The Reformed Presbyterian Church of Canada (RPCC—https://rpccanada.org/) was formed on May 12, 2023, by congregations and mission works within what was then the Presbytery of Canada of the RPCNA that were sent forth with the authority to do so by the Synod of the RPCNA. It presently consists of five churches in Ontario, and one church and three mission works in British Columbia, two of which are Mandarin speaking.

Following its November 2023 meeting, the Committee sent the following letter to the RPCC contact:

> Greetings in the name of our Lord Jesus Christ, with whom His people enjoy communion in glory both in this life and throughout eternity. We were delighted to hear from our RPCNA brothers at the meeting of NAPARC in Rhode Island last month of the news of your formation.

In our meeting shortly thereafter, the Committee adopted the following:

> 12. REFORMED PRESBYTERIAN CHURCH OF CANADA. On motion the Committee—having learned of the action of the 191st (2023) Synod of the Reformed Presbyterian Church of North America to send forth those congregations and mission works within the Presbytery of Canada with the authority to form a new denomination, the Reformed Presbyterian Church of Canada (RPCC)—express its thanksgiving to the Lord for His goodness to our RPCNA brothers in Canada over the years and for bringing them this historic moment, and our desire to explore with our RPCC brothers the possibility of entering into Ecclesiastical Fellowship with the new Reformed Presbyterian Church of Canada in the not-too-distant future.

We imagine that you currently have many items on your plate, but whenever your interchurch relations folks would like to begin moving forward on developing a formal ecclesiastical relationship with us, please let us know. Until then, may our gracious Lord continue to use your labors for His own glory and the increase of His kingdom.

Please keep these brothers in your prayers as they continue the process of organizing a new church of the Lord Jesus Christ.

E. Restored Reformed Church (HHK)

In its meeting in March 2020 (just as the COVID pandemic was beginning), the Committee determined to "communicate to *Hersteld Hervormde Kerk* (HHK) the Com-

mittee's interest in having representatives of the Committee meet with appropriate representatives of the GKN, at some mutually convenient time and place in the coming year or so, to explore possibilities for an ecclesiastical relationship between our two churches." Receipt of our letter was acknowledged, but we have heard nothing from the brothers since.

VI. UPDATE ON THE ACTION OF THE 89TH (2023) GENERAL ASSEMBLY REGARDING THE REFORMED CHURCHES IN THE NETHERLANDS (RCN)

In its meeting on March 17, 2023, the Committee adopted a recommendation to last year's General Assembly to terminate the relationship of Corresponding Relations with the Reformed Churches in the Netherlands (RCN)—

> That the 89th (2023) General Assembly, with much grief and sadness—having pled with the Reformed Churches in the Netherlands (RCN) to turn back from the course upon which the RCN embarked with its decision in Synod Meppel 2017 to open the special offices of minister and/or ruling elder to persons who are biblically disqualified from such offices (*cf. Minutes of the 86th [2019] General Assembly*, Articles 76 and 79, pages 20–28), which decision was reaffirmed by Synod Goes 2020—terminate the relationship of Corresponding Relations with the RCN upon the close of this Assembly; *and further*, that the Assembly, in spite of the seeming finality of the RCN decision, plead with the RCN to set aside the actions of Synod Meppel 2017 and Synod Goes 2020, which are contrary to the rule prescribed in Scripture, and return to a closer fellowship with their brothers and sisters in the Orthodox Presbyterian Church.

—which the Assembly adopted without dissent (*cf. Minutes of the 89th [2023] General Assembly*, Articles 121 (recommendation 2) and 123, pages 30–34).

A month later, your Committee received an inquiry from the our RCN counterparts "regarding the status of our relationship from your perspective," to which our administrator responded:

> Greetings in the name of our Lord Jesus Christ, who loses none of all that the Father has given to Him, but raises them up on the last day. Thank you for your note—we understand the challenges of trying to send delegates to overseas assemblies.
>
> You also inquire about the status of the relationship between our two churches. With a desire to continue to maintain transparency between our two committees, it is with a heavy heart that we are writing to let you know that our CEIR recently adopted the following recommendation for consideration at our upcoming General Assembly:
>
> [Full text of recommendation with grounds]
>
> … Practically speaking, if the Assembly were to adopt this recommendation, it would mean that the presumption in our polity that the RCN is deemed to be a church of like faith and practice would no longer exist. It does not mean that we might not still find opportunities to labor alongside each other on an *ad hoc* basis, as the Lord might provide the occasion. It's simply that the special bonds that held our two churches more tightly together have been dissolved.
>
> … I have fond memories of working alongside our RCN brothers and sisters and their families over the decades on the mission field—most recently with the Baardmans in Karamoja, Uganda. And until I retired and passed it along to my successor, I kept a framed copy of the resolution adopted by our CFM back in 1994 honoring the life and service of br. Reinder H. A. Boerma (from your church in 's-Hertogenbosch),

who was murdered while serving with our mission in Suriname, hanging on the wall in my office.

Shortly thereafter we received the following note from the RCN brother:

Thank you for your answer and for the clarity it brings.

It is unnecessary to say that the CEIR recommendation does not describe an outcome that anyone would wish for. At the same time, our contact has been open and honest enough, that there was clarity about the course of the RCN, as well as about your evaluation of this course.

Like we said, we will not be able to attend this year's General Assembly of the OPC. We do pray, however, that the Lord may guide you and bless you. In due time, we will hear the outcome of the deliberations regarding our relationship.

Thank you for your personal note and thank you for your service to the cause of ecumenicity. Yes, there are many good memories and many blessed connections within the worldwide church. Thank you for mentioning both the Baardmans family, members of the church in Groningen where I served until recently, as well as br. Boerma, father of my friend Jaap.

On May 1, 2023, the reunification (referred to in Ground 7 of the Committee's recommendation to last year's Assembly) of the *Gereformeerde Kerken in Nederland* (*Vrijgemaakt*—GKNv or RCN) and the *Nederlands-Gereformeerde Kerken* (NGK)—which also opens the special offices of minister and/or ruling elder to persons who are biblically disqualified from such offices—was completed, ending more than fifty years of separation between the two bodies. The name of the new reunified federation in Dutch is *Nederlandse Gereformeerde Kerken* (NGK); in English, the name will continue to be Reformed Churches in The Netherlands (RCN).

VII. INTERNATIONAL CONFERENCE OF REFORMED CHURCHES (ICRC)

Pursuant to actions taken in the Constituent Assembly for the International Conference of Reformed Churches (ICRC – https://www.icrconline.com/), which met at Groningen, The Netherlands, in 1982, the ICRC held its first meeting in 1985 in Edinburgh with seven member churches (CanRC, CRCI, EPCI, FCS, FRCAus, PCKK, and RCN [GKNv]), with three more member churches being received during the meeting (FCSA, PCEA, and RPCI). The OPC sent observers to the 1985 and 1989 quadrennial meetings and was received into membership at the 3rd (1993) Meeting in Zwolle, The Netherlands. The OPC hosted the 5th (2001) Meeting in Philadelphia. At the conclusion of the 9th (2017) Meeting, there were thirty-four member churches in the ICRC.

Members of the OPC have been involved in several facets of the ICRC's work for many years. Mr. Bube has served in various capacities on the ICRC Missions Committee from 1997 to the present (chairman since 2013, and therefore also a member of the Coordinating Committee) and was a member of the ICRC's Committee of Review that proposed a significant restructuring of the ICRC's operations that was adopted in 2013; Dr. Curto has served on the Theological Education Committee since 2017; and Mr. Nakhla has served on the Diaconal Committee since 2013.

The 10th (2022) Meeting of the ICRC was hosted by the RCSA on October 13–18, 2022, in Windhoek, Namibia (having been postponed from 2021 due to the pandemic). Messrs. Bube and Curto attended that Meeting as the OPC's voting delegates, and Messrs. Nakhla and Tarullo as the advisory delegates. The OPC has bilateral relationships with

nineteen of the ICRC Member Churches that are located overseas, and these quadrennial meetings provide a good opportunity for representatives of our Committee on Ecumenicity and Interchurch Relations (CEIR) to meet face-to-face with their representatives. During the four days of business sessions, the OPC delegation was able to meet with our counterparts from fourteen of the overseas member churches (AEPC, CanRC, CRCAus, CRCN, EPCEW, EPCI, FRCSA, IRCK, PCKK, PCU, PFC–CI, RCI, RCNZ, and SRC) and one observer church (SERK). The fellowship was sweet and the OPC delegates came away much blessed by these brothers in Christ.

During that Meeting five new Member Churches were received:

- Anugraha Reformed Presbyterian Church of Bangalore, India (ARPCBI)
- Evangelical Reformed Church in India (ERCIndia)
- Reformed Churches The Netherlands (GKN)
- Reformed Presbyterian Church of Africa (RPCA)
- Reformed Presbyterian Church of Central and Eastern Europe (RPCCEE)

The OPC served as one of the two required sponsoring churches for both the GKN and the RPCCEE. (The EPCP, for which the OPC was also a sponsoring church, was not able to attend, and so their application for membership was not processed at this Meeting.)

The Meeting also saw the retirements of both the corresponding secretary for more than a decade, the Rev. Dr. James Visscher (CanRC), and the coordinator since 2013, the Rev. Bruce Hoyt (RCNZ). The Rev. Dr. R. C. "Karlo" Janssen (CanRC) was appointed as the corresponding secretary, and Mr. Bube (OPC) was appointed as the coordinator of the ICRC. The Rev. Dr. Douw Breed (RCSA) moderated the Meeting on behalf of the host church; the Rev. Dr. Aaron Bae (PCKK) was appointed the vice-moderator; Dr. Janssen served as the recording secretary (filling in for the Rev. Dr. Peter Naylor [EPCEW], who had resigned due to health reasons in 2020); and Mr. Kyle Lodder (CanRC) served as treasurer.

On a sad note, in the 9th (2017) Meeting, the ICRC suspended the membership of the RCN following the actions of GS Meppel 2017, which had acted to permit the ordination of persons to the offices of minister and ruling elder contrary to the rule prescribed by Scripture. GS Goes 2020 determined to "reject the requests to set aside the decisions by which the GS Meppel 2017 made possible opening the church offices of deacon, elder, and minister to women." Accordingly, our 87th (2021) General Assembly proposed to the upcoming 10th (2022) Meeting of the ICRC that the membership of the RCN in the ICRC be terminated (*cf. Minutes of the 87th [2021] General Assembly*, Articles 73 and 77, pages 22–24, 354–356). The CanRC also brought a recommendation to terminate the membership of the RCN to this meeting of the ICRC, which the OPC delegation was willing to second (the CanRC being a former sister church and therefore had even closer ties with the RCN), and with heavy hearts the recommendation carried with one abstention and no negative votes.

The 11th (2026) Meeting of the ICRC is scheduled for mid-October 2026 to be hosted by the Presbyterian Church in Korea (PCKK).

VIII. NORTH AMERICAN PRESBYTERIAN AND REFORMED COUNCIL (NAPARC)

The OPC was one of the five constituent churches (CRCNA, OPC, PCA, RPCES, and RPCNA) that organized the North American Presbyterian and Reformed Council (NAPARC) in 1975. Today, NAPARC has thirteen member churches (https://www.

naparc.org/) that meet annually, with both the venue and the chairmanship being rotated among the member churches (usually) in alphabetical order.

Each year, representatives from the NAPARC Member Church World Missions Agencies (WMA), often joined by representatives of the NAPARC Member Church Diaconal Ministries Agencies (DMA), gather together "to consult with each other regarding the ministries that have been entrusted to them and to explore ways in which they might cooperate with one another to advance the cause of Christ" (*cf. Bylaws of NAPARC*, Article V.4). On September 19–21, 2023, representatives from eight WMAs (ARPC, HRC, KAPC, OPC, PCA, PresRC, RPCNA, and URCNA) and three DMAs (HRC, OPC, and URCNA) met together for their annual consultation in the OPC's Administration Offices. Items for discussion included:

- Recruiting missionaries in the post-pandemic era;
- Pastoral care of missionaries and their families;
- Opportunities for mutual cooperation and encouragement.

In that meeting, the WMA representatives, taking note of a recurring need for more missionaries that was being voiced by all, agreed to send a letter to the presidents of seminaries (that are endorsed or used by their respective churches/federations) to further encourage those seminaries, in their endeavors to help prepare men for the gospel ministry, to consider increasing the emphasis reflected in their curriculum and institutional culture on the subjects of missions and evangelism. The letter was sent to the presidents/principals of the eleven seminaries that are reported as being used or endorsed by their NAPARC Member Churches (that are also in the ICRC) in the *Theological Education Directory* that was presented by the ICRC Theological Education Committee to the 10th (2022) Meeting of the ICRC in Namibia in October 2022, and the letter was signed by the WMA representatives, writing in their individual capacities as representative of their respective church/federation WMAs, and not as an official communication from NAPARC itself.

This past year, the PresRC hosted the 48th (2023) Meeting of NAPARC in Exeter, RI. Messrs. Bube, Curto, Phelps, and Terpstra were our delegates. A link to the Press Release following the meeting may be found here. Last year's chairman, the Rev. Michael Ives (PresRC), led the opening devotions. The Rev. Dr. J. P. Mosley (RCUS) was elected chairman, and the Rev. Bruce Parnell (RPCNA) was elected vice-chairman (and will presumably chair next year's meeting). A devotional service was held on Tuesday evening with Rev. Michael Ives leading in prayer for the churches. The Rev. Timothy J. Worrell spoke at the Wednesday evening banquet on "John Murray: He Yet Speaketh." In addition to having delegations from all thirteen member churches present, official observers from the Bible Presbyterian Church (BPC) and the Protestant Reformed Churches in America (ProtRC) were also in attendance. Throughout the meetings, the fellowship again was sweet.

During the course of the NAPARC meetings, our delegates met for bilateral meetings with the delegates from the BPC, the CanRC, the ERQ, the FRCNA, the HRC, the PCA, and the URCNA. The RCUS is scheduled to host the next meeting of NAPARC in Kansas City, MO, on November 12–14, 2024, and Messrs. Bube, Holst, Nakhla, and Phelps (alternate, Mr. Terpstra) were elected as the OPC's delegates to that 49th (2024) Meeting.

IX. OTHER ECUMENICAL BODIES

The World Reformed Fellowship (WRF – https://wrf.global/) was formed in 2000 by the merger of the World Fellowship of Reformed Churches (that was established in 1994 under the leadership of the PCA, the Presbyterian Church of Brazil [IPB/PCB], and the National Presbyterian Church of Mexico) and the International Reformed Fellowship (under the leadership of several churches in Korea and elsewhere in Asia). When last checked, the WRF website indicated the Fellowship currently has eighty-four denominational members, seventy-five congregational members, 152 organizational members, and 503 individual members.

While, for a variety of reasons, your Committee is not inclined to recommend that the OPC seek membership in the WRF, it does monitor developments in the WRF and has in the past received reports from members of the OPC who have attended previous WRF general assemblies. The 6th (2022) General Assembly of the WRF was held on October 27–30, 2022, in Orlando, FL, during which it approved a "WRF Statement on Ecclesiology."

X. ADMINISTRATION

The Committee met twice during 2023: March 17 (with an adjourned session on April 3) by Zoom and November 17.

A. Committee Membership

Class	*Members*
2024	Mark T. Bube, Anthony C. Phelps, Iain A. M. Wright, R.D., Th.D.
2025	L. Anthony Curto, D.Min., Matthew Holst, Robert E. Tarullo
2026	David P. Nakhla, John H. Terpstra, Chad B. Van Dixhoorn, Ph.D.
Ex officio	Hank L. Belfield (GA Stated Clerk)

B. Officers

Chairman: L. Anthony Curto
Vice-chairman: Mark T. Bube
Secretary: John H. Terpstra

C. Subcommittees

1. Operational

Task	*Members*
Archives	Bube, Curto, Holst
Audio-visual Tech	Bube, Tarullo
Budget/Finance	Bube, Terpstra
Fraternal Delegates	Bube, Holst
ICRC	Bube, Curto
Other International Organizations	Van Dixhoorn

2. Temporary

Presbytery Liaison	Bube, Phelps, Van Dixhoorn, Wright
Propose Revisions to *Biblical Principles of Unity*	Bube, Curto, Van Dixhoorn

D. Church Liaisons

Church	*Liaison*
North America	
ARPC	Curto, Holst
BPC	Curto, Nakhla
CanRC	Bube, Curto
FRCNA	Phelps, Wright
HRC	Tarullo, Wright
PCA	Bube, Phelps, Van Dixhoorn
RCQ (ERQ)	Bube, Wright
RCUS	Curto, Holst, Terpstra
RPCNA	Tarullo, Wright
URCNA	Bube, Phelps, Terpstra
Under Development	
FRCAus	Bube, Curto, Terpstra
FRCSA	Curto, Nakhla
IPC	Wright

Church	*Liaison*
Overseas – EF	
CRCN	Bube, Curto, Terpstra
EPCEW	Curto, Holst, Van Dixhoorn
ERKWB	Curto
FCS	Wright
FCC	Wright
IPB	Bube
RCNZ	Tarullo, Terpstra
Overseas – CR	
GKN	Phelps, Terpstra
RCSA	Curto
RPCCEE	Curto, Nakhla, Tarullo
RPCNEI	Bube, Nakhla
SRC	Nakhla, Tarullo

E. Staff

Administrator: Mark T. Bube

F. Fraternal Delegates

1. In 2023

North America:

ARPC	Wright
BPC	Nakhla
ERQ	Wright (video)
PCA	Van Dixhoorn
RCUS	Terpstra
RPCNA	Wright

O*verseas:*

EPCEW	Curto
ERKWB	Curto

FCS	Wright
FCC:	Wright
GKN	Terpstra
PCEA	Terpstra (video)
PCJ	Wright

2. Planned in 2024

North America:

ARPC	Holst
BPC	Nakhla
FRCNA	Tarullo
HRC	Tarullo
PCA	Van Dixhoorn
RCUS	Phelps
RPCNA	Wright
URCNA	The Rev. Dr. Bryan D. Estelle

Overseas:

CRCAus	Terpstra
EPCEW	Curto
ERKWB	Curto
FCS	Wright
FCC	Wright
FRCSA	Phelps
PCEA	Terpstra
PCKK	Tarullo, Wright
RCNZ	Terpstra
RPCCEE	Curto

XI. GENERAL ASSEMBLY OPERATING FUND BUDGET REQUEST FOR 2025

The Committee presents the following General Assembly Operating Fund budget request for 2025:

	2022 Approved	*2022 Actual*	*2023 Approved*	*2023 Actual*	*2024 Approved*	*2025 Proposed*
Committee Expenses						
Committee Meetings	7,000	5,891	8,000	6,141	8,000	8,000
Postage, phone, copies, etc.	400	58	400	519	400	500
Staff	13,200	13,200	13,200	13,200	13,200	13,200
Other Committee travel	10,485	8,684	11,000	7,701	12,000	12,000
ICRC travel	6,000	8,136	n/a	n/a	n/a	n/a
Total Committee Expenses	37,085	35,969	32,600	27,561	33,600	33,700

	2022 Approved	*2022 Actual*	*2023 Approved*	*2023 Actual*	*2024 Approved*	*2025 Proposed*
Dues						
NAPARC	1,000	1,000	1,000	1,000	1,000	1,100
ICRC	2,915	2,915	2,915*	4,465	4,465	4,465
Total Dues	3,915	3,915	3,915	5,465	5,465	5,565
TOTAL GAOF BUDGET ITEMS	41,000	39,884	36,515	33,026	39,065	39,265

*Later amended to $4,465 (*cf. Minutes of the 89th [2023] General Assembly*, Articles 121, 123, and 187, pages 33–34, 47–50, and 283).

XII. ELECTIONS

The terms of the following members of the Committee (Class of 2024) expire at this Assembly: Mark T. Bube, Anthony C. Phelps, Iain A. M. Wright, R.D., Th.D.

Required for election to the Class of 2027: Under Standing Rule X.2.g, this Assembly should elect three ministers or ruling elders to the Class of 2027.

Required for election to the Class of 2025: The Rev. Matthew Holst resigned from the Committee for reasons of family and other pastoral commitments, effective April 12, 2024. Under Standing Rule X.2.g, this Assembly should elect one minister or ruling elder to the Class of 2025.

RECOMMENDATION

That the 90th (2024) General Assembly invite the Reformed Presbyterian Church of Central and Eastern Europe (RPCCEE) into a relationship of Ecclesiastical Fellowship.

Grounds

1. The confessional standards of the RPCCEE are the Westminster Confession of Faith and Catechisms, the Heidelberg Catechism, and the Second Helvetic Confession (https://www.reformatus.net/en/).
2. In 1992 (not too long after the collapse of the former Soviet Union), Westminster Biblical Missions (WBM—started by a PCA minister, who had been an IPBFM missionary to Brazil, South Korea, and Pakistan) established the Károlyi Gáspár Institute of Theology and Missions in Budapest, Hungary, and began to recruit Hungarian-speaking students from Hungary, Romania, and Ukraine. Two years later, the Institute was relocated to its current location in Miskolc, Hungary, and the first seven students graduated in 1996. Although they initially tried to minister within the context of the historic Hungarian Reformed Church (HRC), they soon ran into opposition from liberal and progressive elements in that church. In 1997 the Institute was put under a ban and several of the students were expelled from the HRC. In 1998 the RPCCEE was formed and the first ministers were ordained in the new church, and soon thereafter sixteen men labored to plant biblical Reformed congregations in fifteen locations in the three countries. In 2001 the RPCCEE sent an observer to the ICRC (see *Proceed-*

ings of the 5th [2001] Meeting of the ICRC, Article 75, page 44, for the text of his presentation). Beginning in 2013, the young church took its first steps towards self-governance and moved closer to being self-supporting, and WBM began the process of peacefully withdrawing from the field. In 2018 two presbyteries were organized, and in mid-February 2019, the general assembly was organized.

3. The RPCCEE is now planting churches, served by sixteen pastors, in more than twenty-five locations in the three countries. Recognizing the need for solid Reformed literature, the RPCCEE early on published translations of J. Gresham Machen's *Christianity and Liberalism* and Arthur W. Pink's *The Sovereignty of God*. Since then, translations of works by John Calvin, Sinclair Ferguson, Jay Adams, D. M. Lloyd-Jones, and Spurgeon, among others, have also been published.
4. In 2017 the RPCCEE sent one of its ministers as an observer to the ICRC, where he met with the OPC's delegation and presented the work of the RPCCEE (see *Proceedings of the 9th [2017] Meeting of the ICRC*, Article 19.2, pages 13–14, for the text of his presentation). Profoundly thankful for the Lord's blessing upon the RPCCEE, representatives of the OPC's Committee on Foreign Missions (CFM) and Committee on Ecumenicity and Interchurch Relations (CEIR) have since met with the RPCCEE brothers in Hungary multiple times and are actively now working together to advance the cause of Christ in that region of the world. In February 2019, our CEIR chairman brought fraternal greetings to the RPCCEE's 1st (2019) General Assembly, during which the new RPCCEE general assembly formally requested a fraternal relationship between our churches and for the OPC to be one of the supporting churches in their application for membership in the ICRC, both of which were approved (*cf. Minutes of the 86th [2019] General Assembly*, Articles 76 and 79, pages 20–21, 28, 311–313). The RPCCEE sent fraternal delegates to our 85th (2018) and 88th (2022) General Assemblies and is also planning to send another to this year's Assembly.
5. Since 2017 the relationship between our two churches has continued to grow and deepen, in part, through visits to the RPCCEE by the CFM's Mobile Theological Mentoring Corps, including Messrs. Bube (2017 and 2018), (the Rev. Douglas B.) Clawson (2017), Curto (2017, 2018, and 2019), and (the Rev. Dr. L. Charles) Jackson (2022).
6. In response to the influx of hundreds of thousands of refugees from Ukraine that began in the late winter of 2022 in the wake of the Russian invasion, our Committee on Diaconal Ministries has since sent assistance to our RPCCEE brothers twice as they faithfully sought to minister mercy to those in great need.
7. This coming summer, the OPC is planning to send a short-term missions team for the first time to the RPCCEE to conduct an English Camp in Miskolc, Hungary.
8. Now, five years after entering into Corresponding Relations with the RPCCEE, and with much thankfulness to the Lord for His grace and mercies upon these dear brothers and sisters, the Committee believes that this is an appropriate time for the General Assembly to invite the RPCCEE into full Ecclesiastical Fellowship (EF).

REPORT OF THE COMMITTEE ON APPEALS AND COMPLAINTS

SYNOPSIS

I. INTRODUCTION
II. APPEAL OF EDWARD KELLEY FROM THE JUDGMENT OF THE SESSION OF SANDY SPRINGS OPC, MARYVILLE, TN (PSE)
  A. SUMMARY AND OBSERVATIONS
  B. CHRONOLOGY
  C. RECOMMENDATION
III. COMPLAINT 1 ON APPEAL IN THE CASE OF THE SESSION OF CALVARY OPC, SCHENECTADY, NY, AGAINST THE PRESBYTERY OF NEW YORK AND NEW ENGLAND (OPC)
  A. SUMMARY AND OBSERVATIONS
  B. CHRONOLOGY
  C. RECOMMENDATION
IV. COMPLAINT 2 ON APPEAL IN THE CASE OF THE SESSION OF CALVARY OPC, SCHENECTADY, NY, AGAINST THE PRESBYTERY OF NEW YORK AND NEW ENGLAND (OPC)
  A. SUMMARY AND OBSERVATIONS
  B. CHRONOLOGY
  C. RECOMMENDATION
V. COMPLAINT 3 ON APPEAL IN THE CASE OF THE SESSION OF CALVARY OPC, SCHENECTADY, NY, AGAINST THE PRESBYTERY OF NEW YORK AND NEW ENGLAND (OPC)
  A. SUMMARY AND OBSERVATIONS
  B. CHRONOLOGY
  C. RECOMMENDATION
VI. COMPLAINT 4 ON APPEAL IN THE CASE OF STEVEN OCHS AGAINST THE SESSION OF NEW HOPE OPC, FREDERICK, MD (PMA)
  A. SUMMARY AND OBSERVATIONS
  B. CHRONOLOGY
  C. RECOMMENDATION
VII. COMPLAINT 5 ON APPEAL IN THE CASE OF SHAHERYAR GILL AGAINST THE SESSION OF REFORMATION PRESBYTERIAN CHURCH (OPC), VIRGINIA BEACH, VA (PSE)
  A. SUMMARY AND OBSERVATIONS
  B. CHRONOLOGY
  C. RECOMMENDATION
VIII. COMPLAINT 6 ON APPEAL IN THE CASE OF THE SESSION OF CALVARY OPC, SCHENECTADY, NY, AGAINST THE PRESBYTERY OF NEW YORK AND NEW ENGLAND (OPC)
  A. SUMMARY AND OBSERVATIONS
  B. CHRONOLOGY
  C. RECOMMENDATION

IX. COMPLAINT 7 ON APPEAL IN THE CASE OF ROBERT BRADLEY AND RYAN MORRIS AGAINST THE SESSION OF FAITH OPC, SILVER POINT, TN (PSE)
A. SUMMARY AND OBSERVATIONS
B. CHRONOLOGY
C. RECOMMENDATION
X. COMPLAINT 8 ON APPEAL IN THE CASE OF THE SESSION OF GRACE REFORMED FELLOWSHIP OPC,LANDER, WY, AGAINST THE PRESBYTERY OF THE DAKOTAS (OPC)
A. SUMMARY AND OBSERVATIONS
B. CHRONOLOGY
C. RECOMMENDATION
XI. COMPLAINT 9 ON APPEAL IN THE CASE OF MICHAEL SPANGLER AGAINST THE PRESBYTERY OF THE SOUTHEAST (OPC)
A. SUMMARY AND OBSERVATIONS
B. CHRONOLOGY
C. RECOMMENDATION
XII. BUDGET
XIII. ELECTIONS
APPENDICES
APPENDIX A REGARDING COMPLAINTS 1–3
APPENDIX B REGARDING COMPLAINT 7
APPENDIX C REGARDING COMPLAINT 8

I. INTRODUCTION

The committee met four times in the year since the 89th General Assembly, on October 3, 2023, in Willow Grove; on February 16, 2024, electronically; on March 18, 2024, in Willow Grove, with one member attending telephonically, and on April 30, 2024, electronically. The report contains general information regarding the committee's budget proposal and elections (sections XII and XIII of the report). Section II of the report contains information relative to an appeal out of the Presbytery of the Southeast. Sections III – V of the report contain information relative to three related complaints against the Presbytery of New York and New England. Section VI of the report contains information relative to a complaint out of the Presbytery of the Mid-Atlantic. Section VII of the report contains information relative to a complaint out of the Presbytery of the Southeast. Section VIII of the report contains information relative to a complaint against the Presbytery of New York and New England. Section IX of the report contains information relative to a complaint out of the Presbytery of the Southeast. Section X of the report contains information relative to a complaint out of the Presbytery of the Dakotas. Section XI of the report contains information relative to a complaint against the Presbytery of the Southeast. Finally, the report contains appendices with documents pertaining to complaints 1-3, 7, and 8.

II. APPEAL OF EDWARD KELLEY FROM THE JUDGMENT OF THE SESSION OF SANDY SPRINGS OPC, MARYVILLE, TN (PSE)

A. SUMMARY AND OBSERVATIONS

The appeal of Edward Kelley from the judgment of the session of Sandy Springs OPC (Maryville, TN) comes to the General Assembly, the session's judgment having been affirmed by the Presbytery of the Southeast, which did not sustain any of the appeal's specifications of error. The session has found Mr. Kelley guilty of two charges, which it brought against him: "the sin of rebellion against civil government in violation of Romans 13:1-2, 1 Peter 2:13-14, and Exodus 20:12" and "the sin of violence against government personnel in violation of Ephesian 4:31 and Exodus 20:13." Both charges relate to Mr. Kelley's actions on January 6, 2021, during the riot at the United States Capitol. The session became aware of these actions on May 5, 2022, when Mr. Kelley was arrested by federal agents and released on bail—reports of his arrest and the criminal charges unsealed against him were widely covered by the media. Mr. Kelley is still awaiting trial for those charges.

On September 17, 2022, the session instituted judicial process against Mr. Kelley. The specifications for the charge of rebellion include: 1. Mr. Kelley's participation in the riot; 2. his forcibly entering the United States Capitol; and 3. his trespassing the United States Senate Chamber. The specifications for the charge of violence include: 1. Mr. Kelley's wearing tactical gear at the Capitol; 2. his intimidating members of Congress, their staff, and security officers; and 3. his pushing a United States Capitol police officer to the ground. The evidence offered for both charges is identical and includes the criminal complaint filed in federal court by the U.S. Department of Justice, the statement of facts appended to the criminal complaint, a press release issued by the DOJ, and photographs and videos accessed on Twitter and YouTube. As mentioned above, the criminal charges of May 5, 2022, have not yet been adjudicated in federal court. This raises an interesting question that the Assembly may wish to consider (though it is not raised in the appeal): to what extent may an ecclesiastical court give weight to a criminal case that has not yet been adjudicated?

The first meeting of the trial was held on October 16, 2022, and the second meeting was fixed for January 14, 2023. On December 15, 2022, Mr. Kelley was arrested on separate and additional criminal charges and held without bail. He has been incarcerated ever since. Those additional charges appear to have prompted the session to deny Mr. Kelley the right of participating in the Lord's Supper (BD IV, A.1.d), which they did on December 17, 2022. Due to Mr. Kelley's incarceration, he was unable to be present at the second meeting of the trial. At that second meeting, the session determined to continue the trial in absentia, without again citing Mr. Kelley, for the following reasons: "because 1) the accused has already been served notice of trial, 2) the accused attended the first meeting of the trial, 3) the accused has no way of attending the church trial and postponing the trial is unlikely to allow him the opportunity to attend, and 4) the accused has indicated to the judicatory his intention not to defend himself even if he were present." This raises another question (one that is raised in the appeal): whether incarceration while awaiting trial in federal court is grounds for proceeding in absentia in ecclesiastical court, especially when the accused might otherwise appear. The question is consequential. Outside the documents from the DOJ, the evidence presented in Mr. Kelley's trial was of photographs and video gathered from the internet. Though Mr. Kelley's identity or the nature of his actions in those photographs and videos may seem obvious, Mr. Kelley, in being absent, was unable to offer a different explanation for what could be seen in them. Though the session appointed counsel for Mr. Kelley at the trial meeting of January 14, 2023, Mr. Kelley was not made aware of this until January 27, 2023, a day before the next and final meeting of the trial.

The appeal sets forth four specifications of error:

1) Unable to speak with my defense counsel due to current detainment.
2) Unable to speak in my own defense or risk interfering with ongoing civil cases.
3) Proceeding with charges at all [risked the] outcome of civil cases and risked poisoning jury pool perceptions in my civil cases.
4) Perceived refusal to recognize the American people[']s unique role in civil government compared to the world and history, especially in relation to our nation's founding documents, principles, history, and philosophy.

If the Assembly sustains any specification of error, it must determine whether the error is of such importance as to require a reversal or modification of the session's judgment. The Assembly may also remit the case to the session for a new trial (BD VII, 6).

B. CHRONOLOGY

1. May 5, 2022 – Edward Kelley is arrested by the FBI, released on bail, and a criminal case against him related to the riot of January 6, 2021, at the United States Capitol is unsealed.
2. May 6, 2022 – The session of Sandy Springs OPC (Maryville, TN) meets with Mr. Kelley.
3. June 5, 2022 – The session meets with Mr. Kelley.
4. July 24, 2022 – The session meets with Mr. Kelley.
5. August 11, 2022 – Two members of the session meet with Mr. Kelley to discuss their view on the sinfulness of his actions on January 6, 2021.
6. August 20, 2022 – The session contemplates bringing charges against Mr. Kelley and assigns the drafting of the charges to two of its members.
7. September 17, 2022 – The session presents to itself two charges against Mr. Kelley, conducts a preliminary investigation, and institutes judicial process.
8. October 16, 2022 – First meeting of the trial; the second meeting of the trial is fixed for January 14, 2023.
9. December 15, 2022 – Mr. Kelley is arrested on separate and additional criminal charges and held without bail.
10. December 17, 2022 – The session suspends Mr. Kelley from the Lord's Supper, according to BD IV, A.1.d.
11. January 14, 2023 – Second meeting of the trial; Mr. Kelley absent due to incarceration; the session determines to proceed with the trial in the absence of Mr. Kelley and appoints Glenn Jerrell as his counsel.
12. January 27, 2023 – James Ganzevoort meets with Mr. Kelley at the Blount County Detention Center and notifies him in person that his trial will be held in absentia with Mr. Jerrell as his counsel.
13. January 28, 2023 – Second meeting of the trial continued; the trial is concluded and the session finds Mr. Kelley guilty of both charges and proposes the censure of indefinite suspension from the privileges of membership in the church.
14. February 3, 2023 – Mr. Ganzevoort meets with Mr. Kelley at the detention center and informs him of the outcome of the trial and of his right to appeal. Mr. Kelley states his intent to appeal to the presbytery.
15. February 22, 2023 – Mr. Kelley mails his appeal to the clerk of the Presbytery of the Southeast.
16. April 1, 2023 – At its spring stated meeting, the PSE appoints Michael Cloy as

counsel for Mr. Kelley and postpones adjudication of the appeal to its next fall stated meeting.

17. October 21, 2023 – At its fall stated meeting, the PSE does not sustain any specification of error.
18. November 8, 2023 – Mr. Kelley, through his counsel, appeals to the General Assembly.

C. RECOMMENDATION

That the appeal be found in order and properly before the Assembly.

III. COMPLAINT 1 ON APPEAL IN THE CASE OF THE SESSION OF CALVARY OPC, SCHENECTADY, NY, AGAINST THE PRESBYTERY OF NEW YORK AND NEW ENGLAND (OPC)

A. SUMMARY AND OBSERVATIONS

The complaint is from the Session of Calvary OPC (Schenectady, NY) against actions of their presbytery, PNYNE. This is the first of three related complaints by the same session.

This complaint relates to a report by a special Calvary Visitation Committee of PNYNE, which committee had been appointed in response to a complaint that had been filed against Calvary session and appealed to PNYNE, and subsequent action of the presbytery to engage an extra-ecclesiastical party to investigate the allegations of misconduct noted in the report. Calvary Session alleges that in the absence of formal judicial charges, PNYNE infringed on the liberty of Calvary Session by hearing and acting on a report that reflected negatively upon them. Particularly, Calvary Session claims that the report contains allegations against them that fall short of due process for a variety of reasons, such as "allegations that have not been disclosed to the session."

Calvary Session seeks three amends, the results of which would vacate the investigation that came after the Visitation Committee's report and refine the Visitation Committee's activity to pastoral counsel. The committee notes that PNYNE already contracted with Amy Stier, LLC (ASLLC) to "help…to properly investigate the allegations of misconduct by Calvary Session," which resulted in a report already distributed to the presbytery in April, 2023.

The task before the General Assembly is to determine whether the actions of the PNYNE are consonant with their "power . . . to visit particular churches for the purpose of inquiring into their state and of taking proper measures to insure that the evils which may have arisen in them shall be redressed" (FG XIV, 5,) or the presbytery failed to respect the liberties and preserve the rights of the session by receiving and acting on the special Calvary Visitation Committee's report.

B. CHRONOLOGY

1. June 25, 2017 – The S. family joins Calvary OPC, Schenectady, NY.
2. June 10, 2020 – V. S. files for civil divorce from E. S . The case record shows that in the following months V.and E.both expressed interest .in filing charges against each other.

3. December 23, 2020 – Calvary session notes that both sets of charges are ready to be presented to the other party.
4. May 13, 2021 – Calvary session minutes note that Caroline McKuen has informed them of her serving as counsel for V. S..
5. May 19, 2021 – Calvary session sets the first meeting of both trials for June 3, 2020.
6. May 31, 2021 – V. S. files a complaint against the action of the Session of Calvary Orthodox Presbyterian Church "in connection with the impending judicial trial of Ms. S. and matters related thereunto."
7. June 3, 2021 – Calvary session postpones the first meeting of both trials.
8. July 2, 2021 – Calvary session notes that the civil trial for the S.s' divorce is scheduled for July 2021.
9. September 30, 2021 – Calvary session notes that the civil court has granted V. S. an order of protection and determines to pause the ecclesiastical trials.
10. October 2, 2021 – Calvary Session denies V. S.'s complaint.
11. October 17, 2021 – V. S. gives notice of intention to appeal from the October 2, 2021, decision on the May 31, 2021, complaint.
12. October 22, 2021 – On motion, at its Fall 2021 Stated Meeting, presbytery directed the moderator to appoint advisors to assist in preparing and processing the complaint on appeal, as per the request of the complainant. Via email, the moderator later appointed Messrs. Peter Bacon and Kevin Kisler.
13. February 19, 2022 – Charles Powers, clerk of session, Calvary OPC, Schenectady, NY, forwards all relevant papers for the VS complaint on appeal, BD IX.4.
14. March 25, 2022 – V. S. appeals from the decision of the Session of Calvary OPC, Schenectady, NY, on her complaint against actions of the Session, dated May 31, 2021, and denied by the Session.
15. April 26, 2022 – At its spring stated meeting, PNYNE appoints a Calvary Visitation Committee of five (CVC) to "to visit with the Calvary session to investigate the details of the chronology and associated documents related to the complaint on appeal, and to inquire into the general pattern of shepherding practices towards vulnerable women in allegedly abusive marriages." (Minutes, April 26, 2022)
16. October 10, 2022 – CVC submits a Report to the Fall 2022 Meeting in which the committee recommends that presbytery employ an outside agency conversant in the types of allegations that have been made against the Calvary session to investigate and report back to the committee on these allegations.
17. October 12, 2022 – Caroline McKuen, counsel for V. S., emails the clerk of PNYNE that the V. S. complaint against the Calvary session, on appeal, is being withdrawn without prejudice.
18. October 18, 2022 – At its fall stated meeting, upon the recommendation in the CVC's Report, presbytery appoints "a committee of three consisting of the Moderator, the Clerk, and the Chair of the Ministerial Relations Committee; and authorized this committee of three in consultation with the Visitation Committee to spend up to $20,000 in seeking professional help to properly investigate the allegations of misconduct by Calvary session." (Oct. 17-18, 2022 Stated Meeting Minutes)
19. October 18, 2022 – At its fall stated meeting, on motion, presbytery determines that

the Calvary Visitation Committee would remain constituted until the Spring 2023 stated meeting to assist the Committee of Three in securing and orienting outside assistance.

20. December 17, 2022 – The session of Calvary OPC files Complaints 1 and 2 against an action of presbytery taken on October 18, 2022.
21. January 25, 2023 – Committee of Three meets and determines to move forward with the CVC's Recommendation to the Committee of Three regarding securing the services of Amy Stier, LLC (ASLLC); a contract is signed on January 31, 2023.
22. April 5, 2023 – The session of Calvary OPC files Complaint 3 against an action of the Committee of Three taken on behalf of presbytery on Jan 31, 2023.
23. April 25, 2023 – At its spring stated meeting, presbytery denies all three complaints of Calvary OPC.
24. April 25, 2023 – At the spring stated meeting of PNYNE, CVC distributes the executive summary and recommendations of the ASLLC report to presbytery.
25. May 1, 2023 – Charles Powers, clerk of session, Calvary OPC, gives notice to presbytery of Calvary's intention to appeal to GA from the judgment of PNYNE in the case of its three complaints against presbytery's actions.

C. RECOMMENDATION

That Complaint 1 be found in order and properly before the Assembly.

IV. COMPLAINT 2 ON APPEAL IN THE CASE OF THE SESSION OF CALVARY OPC, SCHENECTADY, NY, AGAINST THE PRESBYTERY OF NEW YORK AND NEW ENGLAND (OPC)

A. SUMMARY AND OBSERVATIONS

The complaint is from the Session of Calvary OPC (Schenectady, NY) against actions of their presbytery, NYNE. This is the second of three related complaints by the same session. All three relate to a report by the Visitation Committee of PNYNE and subsequent action of the presbytery to engage professional help to investigate the allegations of misconduct noted in the report.

Complaint 2 alleges that in seeking outside help to investigate the issues raised in the Visitation Committee's report, "PNYNE improperly surrendered its jurisdictional power of inquiry…in matters of church discipline…to a non-ecclesiastical (civil) third party." Calvary Session argues that the concerns raised in the Visitation Committee report were of a pastoral nature and therefore not warranting the employ of outside investigators. Furthermore, in the second of their grounds, Calvary Session argues, similar to Complaint 1, that their independence was compromised by the employment of a non-ecclesiastical third party "to whom it has not consented to submit."

Put more simply, the question before the General Assembly is whether PNYNE had the discretion to bring in outside investigators or "surrendered its jurisdictional power of inquiry" in so doing.

Calvary Session seeks three amends, identical to those in Complaint 1, amounting not only to an admission of error but vacating further investigation and limiting the scope of the Visitation Committee's remit. The committee notes that PNYNE already

contracted with Amy Stier, LLC (ASLLC) to "help…to properly investigate the allegations of misconduct by Calvary Session," which resulted in a report already distributed to the presbytery in April, 2023.

B. CHRONOLOGY

1. May 31, 2021 – V. S. files a complaint against the action of the Session of Calvary Orthodox Presbyterian Church "in connection with the impending judicial trial of Ms. Smith and matters related thereunto."
2. October 2, 2021 – Calvary Session denies V. S.complaint.
3. October 17, 2021 – V. S. gives notice of intention to appeal from the October 2, 2021, decision on the May 31, 2021, complaint.
4. March 25, 2022 – V. S.appeals from the decision of the Session of Calvary OPC, Schenectady, NY, on her complaint against actions of the Session, dated May 31, 2021, and denied by the Session.
5. April 26, 2022 – "On motion, presbytery appointed a committee of five ministers and ruling elders to visit with the Calvary session to investigate the details of the chronology and associated documents related to the complaint on appeal, and to inquire into the general pattern of shepherding practices towards vulnerable women in allegedly abusive marriages." (Minutes, April 26, 2022)
6. October 10, 2022 – The CVC submits a Report to the Fall 2022 Meeting in which the committee recommends that presbytery employ an outside agency conversant in the types of allegations that have been made against the Calvary session to investigate and report back to the committee on these allegations.
7. October 12, 2022 – Caroline McKuen, counsel for V. S., emails the clerk of PNY&NE that the V. S.complaint against the Calvary session, on appeal, is being withdrawn without prejudice.
8. October 18, 2022 – At its fall stated meeting, upon the recommendation in the CVC's Report, presbytery appoints a committee of three consisting of the Moderator, the Clerk, and the Chair of the Ministerial Relations Committee; and authorizes this committee of three in consultation with the Visitation Committee to spend up to $20,000 in seeking professional help to properly investigate the allegations of misconduct by Calvary session.
9. October 18, 2022 – At its fall stated meeting, on motion, presbytery determines that the Calvary Visitation Committee remain constituted until the Spring 2023 stated meeting to assist the Committee of Three in securing and orienting outside assistance.
10. December 17, 2022 – Calvary OPC session files Complaints 1 and 2 against an action of presbytery taken on October 18, 2022.
11. January 25, 2023 – Committee of Three met to discuss the CVC's Recommendation to the Committee of Three regarding securing the services of Amy Stier, LLC, and determines to move forward with the CVC's Recommendation to the Committee of Three regarding securing the services of Amy Stier, LLC (ASLLC); a contract is signed on January 31, 2023.
12. April 5, 2023 – Calvary OPC session files Complaint 3 against an action of the Committee of Three taken on behalf of presbytery on Jan 31, 2023.

13. April 25, 2023 – At its spring stated meeting, presbytery denies all three complaints of Calvary OPC.
14. April 25, 2023 – At its spring stated meeting, CVC distributes the ASLLC report to presbytery. PNYNE votes for the CVC to "remain constituted to process the Recommendations to the Presbytery of NYNE by ASLLC in areas of policy and procedure, and report to the fall 2023 stated meeting of presbytery" (Minutes from April 24-25, 2023).
15. May 1, 2023 – Calvary OPC session gives notice to presbytery of Calvary's intention to appeal to GA from the judgment of PNYNE in the case of its three complaints against presbytery's actions.

C. RECOMMENDATION

That Complaint 2 be found in order and properly before the Assembly.

V. COMPLAINT 3 ON APPEAL IN THE CASE OF THE SESSION OF CALVARY OPC, SCHENECTADY, NY, AGAINST THE PRESBYTERY OF NEW YORK AND NEW ENGLAND (OPC)

A. SUMMARY AND OBSERVATIONS

This is the third of three related complaints from the session of Calvary OPC (Schenectady, NY) against actions of their presbytery, PNYNE. All three relate to a report by a Visitation Committee of PNYNE and subsequent action of the presbytery to engage professional help to assess the allegations of misconduct noted in the report. A fourth complaint from the session of Calvary OPC (GA Complaint 6) though generally related, differs significantly from the first three.

Readers should note that Complaint 3 was filed several months after the first two complaints were filed. PNYNE dealt with all three at the same time.

Central to the previous complaint, Complaint 2, is that the PNYNE authorized its "committee of three" to seek "professional help [with remuneration] to properly investigate the allegations of misconduct by Calvary Session." The present complaint, Complaint 3, alleges subsequent error when the presbytery, through its "committee of three," actually executed a contract with Amy Stier, LLC (ASLLC).

Specifically, Calvary Session alleges, first, that presbytery erred by executing this contract prior to the disposition of the two previous complaints filed by the session; second, that presbytery erred by executing a contract which stipulated that ASLLC would enter "a consulting relationship" with and provide an "assessment" for the presbytery, rather than conducting an investigation; third, that presbytery erred by failing to "respect the liberties and preserve the rights of the COPC session" (an allegation of error common to both Complaints 2 and 3).

The Assembly must determine, first, whether the presbytery erred by not pausing the oversight process of seeking additional help while the previous two complaints from Calvary session were still pending. Second, whether the presbytery erred by engaging ASLLC "to carry out an independent assessment of the circumstances between Calvary session and the reported victims," because such assessment is, according to the contract, explicitly not an investigation, but the rationale for seeking such help is that "[t]he possibility exists of matters that go beyond errors in pastoral judgment and

practice, and arguably overlap with civil law." In other words, Calvary session argues in Complaints 2 and 3 that PNYNE overstepped its authority in approving and funding an outside "investigation," but here they argue that this particular contract falls short of an investigation and is therefore in error. The third issue that must be evaluated is whether PNYNE in this contract "improperly surrendered its powers of visitation and inquiry (*FG* XIV.5)" to a third party, or only received input and assistance in dealing with a matter under their jurisdiction.

The committee notes that a significant amends sought in this complaint appears moot. If the complaint is sustained, complainant seeks as amends that the contract with ASLLC be terminated. That action would presume that the contract is still active and that the assessment has not been received by the presbytery, but the report (Executive Summary and Recommendations) of ASLLC was distributed to the presbytery over a year ago, on April 25, 2023. However, if the Assembly sustains the complaint it may consider the second listed amends, namely, what, if any, "appropriate steps" could be taken "to restore the good name of COPC and its officers," as requested by the complainant.

B. CHRONOLOGY

1. October 18, 2022 – At its fall stated meeting, upon the recommendation in the CVC's Report, presbytery appoints "a committee of three consisting of the Moderator, the Clerk, and the Chair of the Ministerial Relations Committee; and authorized this committee of three in consultation with the Visitation Committee to spend up to $20,000 in seeking professional help to properly investigate the allegations of misconduct by Calvary session." (Oct. 17-18 Minutes of PNYNE)
2. December 17, 2022 – The session of Calvary OPC files Complaints 1 and 2 against an action of presbytery taken on October 18, 2022.
3. January 25, 2023 – Committee of Three meets and determines to engage the services of Amy Stier, LLC (ASLLC).
4. January 31, 2023 – PNYNE, through its Committee of Three, engages in a contract with ASLLC.
5. April 5, 2023 – The session of Calvary OPC files Complaint 3.
6. April 25, 2023 – At its spring stated meeting, presbytery denies all three complaints.
7. April 25, 2023 – At its spring stated meeting, CVC distributes the ASLLC report to presbytery. PNYNE votes for the CVC to "remain constituted to process the Recommendations to the Presbytery of NYNE by ASLLC in areas of policy and procedure, and report to the fall 2023 stated meeting of presbytery." (Minutes from April 24-25, 2023)
8. May 1, 2023 – The session of Calvary OPC gives notice of appeal to presbytery.

C. RECOMMENDATION

That Complaint 3 be found in order and properly before the Assembly.

VI. COMPLAINT 4 ON APPEAL IN THE CASE OF STEVEN OCHS AGAINST THE SESSION OF NEW HOPE OPC, FREDERICK, MD (PMA)

A. SUMMARY AND OBSERVATIONS

The Session of New Hope OPC (Frederick, Maryland) drafted a "study paper" that it "published" to the congregation on June 3, 2022, which is to say, it distributed the paper to the congregation for discussion and questions in the Christian education hour on that day. This study paper set forth the session's view on women (as part of the general office of believer) being biblically permitted to teach a mixed class of adult men and women in settings outside of divine worship (like Sunday School and other Christan educational opportunities).

The occasion for the drafting of the study paper was a desire on the part of the session to maintain the peace and unity, as well as the purity, of the church, especially this local church, by an examination of the question of women teaching men and women together and a report to the congregation of its findings, which it provided on June 3, 2022. The intent of the study paper was to help the congregation understand that the session had come to hold, and thus held, a considered position on the matter, believing that the primary standard of the church, namely, Holy Scripture, did not forbid women to teach an adult assembly composed of men and women, in the case when such an assembly was not a service of divine worship. Another way of putting the session's conviction is that the session does not believe that women in the exercise of the general office of believer are forbidden to teach mixed adult groups outside of worship, in the same way that men in the exercise of the general office of believer may teach such groups. The Session, it should be noted, believes that the special offices (ministers, ruling elders, and deacons) are restricted to males, and this is not at issue in their study paper.

Stephen Ochs, a communicant member in good and regular standing of New Hope OPC, dialogued with the session, or members thereof, making it clear that he differed with the session's position, and that he believed that it was, in fact, a violation of the Scriptures to permit a woman to teach a mixed adult assembly in any setting, whether divine worship or not. Accordingly, Mr. Ochs filed a complaint with the session to this effect on August 24, 2022. The session further dialogued with Mr. Ochs and in January 2023 denied his complaint and transmitted its denial to Mr. Ochs.

Mr. Ochs, in a timely manner, notified the session of his intent to appeal the denial of his complaint to the Presbytery of the Mid-Atlantic (PMA). The PMA took up the complaint at its next meeting (May 2023) and, though its Committee on Appeals and Complaints recommended that the PMA sustain the Ochs complaint, denied it. Later that month, Mr. Ochs filed an intention to appeal and in the following month (June 2023) appealed his complaint against the New Hope OPC session—denied by the session and on appeal denied by the PMA—to the General Assembly of the OPC. Both at the sessional and presbyterial levels the complaint was found in order and properly before those assemblies as to form, timeliness, and the like.

While there was no explicit discussion at the sessional level about whether an *in thesi* declaration, such as the study paper contained, was properly amenable to complaint, this matter was debated in some measure at the presbyterial level, on appeal. The discussion in the appellate judicatory of whether the findings of a study paper are properly subject to complaint notwithstanding, both the session and the presbytery

found the complaint in order and properly before the respective assemblies. This GA, which will itself have to determine the orderliness of the complaint, may come to a different view of the matter. If this GA, for instance, does not believe that a study paper itself, apart from any allegation of improper action, is complainable, it may wish to find this complaint not in order and properly before the Assembly. A somewhat analogous complaint was brought to the 57th GA (1990), except, in that case, the complaint was not against a "study paper" but against actions of a session that had engaged a woman to teach in a home Bible study. In that case the GA did find the complaint in order and properly before the Assembly (narrowly sustaining the complaint against the practice). While this Assembly may find the Ochs complaint out of order, due to determinations of study committees not being complainable, which for practical purposes the New Hope session constituted itself in producing a "study paper," the Assembly may, alternatively, bypass that consideration altogether and find the complaint in order, especially since the lower judicatories did, but deny it nonetheless on other grounds, especially because it deems there to be no clearly discernable action associated with it (no women are teaching mixed adult studies at New Hope).

Certainly, if the Assembly deems that a position paper by a session is complainable, then it should find the complaint on appeal to be in order and properly before the Assembly. It may then proceed, as it deems appropriate, either to sustain or deny the complaint. If the Assembly sustains the complaint, it may consider what amends that it would order in addition to anything requested, perhaps including some sort of further study on the Assembly's part, so that, among other things, the doctrinal declaration of a local judicatory does not on its own appear to serve as a doctrinal declaration on the behalf of the whole church. The Assembly may also deny the complaint because, for example, it deems there to be no clearly discernable action (no women are teaching mixed adult studies at New Hope) or because sustaining the complaint, particularly with respect to amends, would yield an unclear outcome: would retraction (the main amends sought) entail the session repudiating its convictions about the subject? It seems to be an undue binding of conscience for the session to be told that it is in substantial doctrinal error, apart from the judicial process entailed in bringing charges (rather than simply bringing a complaint). Or, lastly, the Assembly may deny the complaint if it agrees with the local session and believes that women, as part of the general office of believer, may teach mixed groups of men and women in settings outside of divine worship. These observations are offered in an attempt to help the Assembly see what different courses of action might entail or produce.

B. CHRONOLOGY

1. June 3, 2022 – The Session of New Hope (OPC) prepared and "published" (sent) a "Study Paper" to the congregation of New Hope (OPC) for the purposes of discussion and questions. Questions and discussion ensue in the Christian education hour, with at least the complainant (Stephen Ochs) raising objections then and thereafter to the Session's position on the permissibility of women teaching a mixed group of adults (males and females).
2. August 24, 2022 – Stephen Ochs, a member of New Hope (OPC), having raised questions about and objections to the position on women teaching in certain circumstances in the church, being unsatisfied with the responses that he had received, files a complaint with the Session of New Hope (OPC). In his complaint he argues that the Bible does not permit women to teach in the circumstances

detailed by the Session of New Hope in the study paper on the subject that it had distributed to the congregation in June.

3. January 3, 2023 – After dialoguing with the complainant and perceiving no satisfaction on his part, the Session of New Hope adopts a written response to the complainant denying his complaint.
4. January 5, 2023 – The Session of New Hope provides its written response to Mr. Ochs denying his complaint.
5. February 4, 2023 – Mr. Ochs, after due consideration, notifies the Session of New Hope of his intent to appeal to the Presbytery of the Mid-Atlantic.
6. February 15, 2023 – Mr. Ochs appeals his complaint to the Presbytery of the Mid-Atlantic (PMA), with reasons appended.
7. May 6, 2023 – The Committee on Appeals and Complaints of the PMA recommends to the PMA that it sustain the complaint on appeal.
8. May 6, 2023 – The PMA, after due deliberation and consideration of the complaint and of the recommendations of the PMA and its committee(s), denies the Ochs complaint on appeal.
9. May 12, 2023 – A protest is filed by those in the PMA who took exception to the PMA's denial of the Ochs complaint on appeal.
10. May 23, 2023 - Mr. Ochs files notice of intent to appeal the denial of his complaint to the General Assembly of the OPC.
11. June 26, 2023-Mr. Ochs files his complaint on appeal to the General Assembly of the OPC, with reasons appended, with the Stated Clerk of the General Assembly.
12. September 16, 2023 – The PMA adopts a response to the protest of 12 May 2023 and places it in its minutes.

C. RECOMMENDATION

That the complaint on appeal be found in order and properly before the Assembly.

VII. COMPLAINT 5 ON APPEAL IN THE CASE OF SHAHERYAR GILL AGAINST THE SESSION OF REFORMATION PRESBYTERIAN CHURCH (OPC), VIRGINIA BEACH, VA (PSE)

A. SUMMARY AND OBSERVATIONS

The complaint of Shaheryar Gill against the session of Reformation Presbyterian Church (Virginia Beach, VA) comes to the 90th General Assembly on appeal, having been denied by the Presbytery of the Southeast on October 20, 2023. Mr. Gill charges the session with error "for improperly initiating judicial proceedings against [him], carrying out the proceedings in a misleading manner, violating decorum due in judicial proceedings, and … failing to follow the rules of the Book of Church Order." On November 19, 2022, at the session's request, Mr. Gill met with the session of RPC. At that meeting, Mr. Gill agreed to come as his own accuser for things he had said and done on November 18, 2022. The offenses in question were summarized by the session as "the sin of expressing your anger toward your wife by threatening to divorce her" and "the sin of unrestrained and ungodly anger by your use of profane language with reference to her, and also by abruptly leaving a shepherding visit with

two of your elders and violently slamming the door to your home." On December 8, 2022, the session determined to pronounce the censure of indefinite suspension from the privileges of membership. On December 14, 2022, the session met with Mr. Gill to pronounce censure. (It is unclear whether the session was aware that the proposed censure could be appealed, as the session met to pronounce censure before the expiration of the time in which appeal could have been filed.) At that meeting, the session determined that Mr. Gill was no longer willing to come as his own accuser and postponed the pronouncement of censure. On December 20, 2022, the session rescinded its decision to pronounce censure.

Mr. Gill filed his complaint on February 8, 2023. On March 21, 2023, the session ruled the complaint out of order for two reasons: the complaint concerned actions of individual members of the session rather than actions of the session, and what did concern actions of the session was moot as the session had rescinded its decision to pronounce censure. On appeal to the presbytery, the PSE also found out of order that which related to the proposed censure, but it found in order that which related to headship, decorum of judicial proceedings, and confidentiality. In the end, the PSE denied the complaint.

The committee believes that the session's rescission of its decision to pronounce censure does render moot those parts of the complaint related to judicial process; this includes, contrary to the PSE, the question of decorum (insofar as that question concerns the session as a session). That leaves the questions of headship and confidentiality. Regarding headship, Mr. Gill alleges that the session "pierced" his headship over his wife by inviting his wife, who is also a member of RPC, to its meeting of December 14, even though Mr. Gill had told her not to come. The complaint's argument appears to rest on the understanding that a wife's membership in the church, and thus her relationship to a session, is mediated through her husband. Regarding confidentiality, Mr. Gill alleges that the session erred in sharing with others outside the session a letter he had written to the session and the session's proposed censure. The session does not contest that the information was shared—the letter with a pastoral intern and a member who was counseling Mr. Gill's wife; and the proposed censure with the same two individuals as well as Mr. Gill's wife. Should the Assembly find in order those parts of the complaint concerning headship and confidentiality, the questions before it may be summarized as follows: *Did the session err in inviting Mrs. Gill to its meeting of December 14, after Mr. Gill had told her not to come?* and *Did the session err in sharing Mr. Gill's letter of November 20, 2022, and the session's proposed censure with non-session members?*

It may be noted that the complaint is prefaced by the reasons appended to its appeal from the session of RPC to the PSE and ends with a request for what amends are to be made.

B. CHRONOLOGY

1. November 19, 2022 – The session of Reformation Presbyterian Church (Virginia Beach, VA) meets with Shaheryar Gill, and he agrees to come as his own accuser for things he had spoken and done on November 18, 2022.
2. November 20, 2022 – Mr. Gill emails the session a letter concerning his marriage.
3. December 8, 2022 – The session of RPC determines "to pronounce censure of indefinite suspension from the sacrament of the Lord's Supper to be reviewed after

a period of 6 months against Mr. Shaheryar Gill" (Minutes of the Session).

4. December 14, 2022 – The session of RPC meets to pronounce censure against Mr. Gill. After determining that Mr. Gill was no longer willing to come as his own accuser, the session postpones the pronouncement of censure.
5. December 20, 2022 – The session of RPC rescinds its decision to pronounce censure.
6. February 8, 2023 – Mr. Gill files a complaint (dated February 2, 2023) against the session of RPC "for improperly initiating judicial proceedings against [him], carrying out the proceedings in a misleading manner, violating decorum due in judicial proceedings, and … failing to follow the rules of the Book of Church Order."
7. March 21, 2023 – The session of RPC rules Mr. Gill's complaint out of order.
8. April 27, 2023 – Mr. Gill appeals his complaint to the Presbytery of the Southeast.
9. October 20, 2023 – The PSE finds the complaint "out of order regarding matters related to the proposed censure" but "in order regarding matters related to headship, decorum of judicial proceedings, and confidentiality" (Minutes of the PSE). The PSE denies the complaint.
10. October 24, 2023 – Mr. Gill notifies the clerk of RPC, the clerk of the PSE, and the Stated Clerk of the General Assembly of his intention to appeal his complaint to the General Assembly.

C. RECOMMENDATION

That the complaint on appeal be found in order and properly before the Assembly with respect to the questions of headship and confidentiality, but not with respect to the question of judicial process, including the question of decorum.

Grounds:

The session of Reformation Presbyterian Church (Virginia Beach, VA) rescinded its decision to pronounce censure, rendering moot the questions related to that decision.

VIII. COMPLAINT 6 ON APPEAL IN THE CASE OF THE SESSION OF CALVARY OPC, SCHENECTADY, NY, AGAINST THE PRESBYTERY OF NEW YORK AND NEW ENGLAND (OPC)

A. SUMMARY AND OBSERVATIONS

The complaint is from the Session of Calvary OPC (Schenectady, NY) against actions of their presbytery, PNYNE. This is the fourth of four related complaints by the same session. This complaint (GA complaint 6, COPC complaint 4) is distinct from the first three in that it relates particularly to charges filed against COPC's pastor.

Particularly, Complaint 6 charges PNYNE with error in "failing to dismiss charges against the COPC's pastor, Rev. Thomas Trouwborst, which were filed more than two years after commission of the alleged offense, despite wholly inadequate evidence of 'unavoidable impediments' to earlier filing of said charges (*Book of Discipline* III.2)…." In other words, at the heart of this complaint is the two-year limit on filing charges.

In support, the Calvary session offers seven points of argument. The first argues

there were not "unavoidable impediments" to filing charges within the two-year window. The second argues that presbytery did not require any substantiation of alleged "trauma" that prevented accusers from filing sooner. The third point argues that absent clinical diagnosis, the use of the term "trauma," gave the proceedings "significant fuzziness." Fourth, Calvary session suggests that PNYNE erred in giving the accused "a mere 10 days" to provide evidence related to "unavoidable impediments." Fifth, Calvary offers examples of conversations between one of the accusers and the accused as evidence that the accuser was aware of the possibility of filing charges. Sixth, Calvary offers more examples of written communications between an accuser and the accused to suggest that charges were not filed within the two-year window because the accused at that point was appreciative of the accuser's help. Seventh, Calvary reflects on the harms caused by countenancing charges beyond the two-year window.

Calvary session seeks two amends. First, that PNYNE dismiss every specification in the charges that relies on events outside of the two-year statute of limitations. Second, that PNYNE direct its preliminary investigation committee to reevaluate the remaining charges in light of this complaint.

B. CHRONOLOGY

1. December 17, 2022 – Calvary OPC session files Complaints 1 and 2 against an action of presbytery taken on October 18, 2022.
2. April 5, 2023 – Calvary OPC session files Complaint 3 against an action of the Committee of Three taken on behalf of presbytery on Jan 31, 2023.
3. April 25, 2023 – At its spring stated meeting, presbytery denies all three complaints of Calvary OPC.
4. May 1, 2023 – Calvary OPC session gives notice to presbytery of Calvary's intention to appeal to GA from the judgment of PNYNE in the case of its three complaints against presbytery's actions.
5. July 18, 2023 – At a special meeting, PNYNE adopts the recommendation of the preliminary investigation committee (majority report) that "presbytery find that the reasons given by the accusers substantiate their assertion that the trauma and harm caused by the alleged sins constituted an unavoidable impediment that prevented an earlier filing of all eight charges, cf. BD III.2." (July 18, 2023, Special Meeting Minutes, §14; cf. Final Report of the Preliminary Investigation Committee, pp. 5-8).
6. August 29, 2023 – PNYNE reconvenes the special meeting begun on July 18.
7. October 10, 2023 – Calvary Session "complains against the PNY&NE's actions on July 18, 2023, in failing to dismiss charges against the COPC's pastor, Rev. Thomas Trouwborst, which were filed more than two years after commission of the alleged offense, despite wholly inadequate evidence of 'unavoidable impediments' to earlier filing of said charges (Book of Discipline III.2) – in fact, with no evidence beyond mere undocumented assertions by the accusers." (Calvary OPC Schenectady, NY Complaint (4), cf. COPC Addendum A, COPC Addendum B).
8. October 17, 2023 – Presbytery reconvenes its special meeting begun on July 18 and continued on Aug. 29. The preliminary investigation is completed and the clerk and moderator are authorized to establish the date, time, and place for the first meeting of the trial.

9. October 20, 2023 – At its Fall 2023 Stated Meeting, presbytery hears the complaint presented, asks questions, and then debates the complaint. On motion, presbytery denies the Complaint.
10. October 26, 2023 – Calvary OPC session gives notice to presbytery of the session's intention to appeal to GA from the judgment of PNYNE in the case of its fourth complaint against presbytery's actions.
11. November 27, 2023 – Calvary OPC session sends the complaint on appeal to GA Stated Clerk, Hank Belfield.

C. RECOMMENDATION

That the complaint on appeal be found in order and properly before the Assembly.

IX. COMPLAINT 7 ON APPEAL IN THE CASE OF ROBERT BRADLEY AND RYAN MORRIS AGAINST THE SESSION OF FAITH OPC, SILVER POINT, TN (PSE)

A. SUMMARY AND OBSERVATIONS

The complaint of Robert Bradley and Ryan Morris against the session of Faith Orthodox Presbyterian Church (Silver Point, TN) comes to the Ninetieth General Assembly on appeal, having been denied by the Presbytery of the Southeast on October 21, 2023. The complaint charges the session with error in taking the position that it "should not admit into membership any who are unwilling to give the sign of covenant baptism to their children." The complaint's argument may be summarized as follows: a session does not have the right to refuse into membership any who credibly profess faith in Christ; willingness to present one's children for baptism is not required for a credible profession of faith in Christ; therefore, a session may not refuse into membership those who are unwilling to present their children for baptism. A version of this question came before the Thirty-second General Assembly: Does the Constitution of the Orthodox Presbyterian Church permit church sessions to receive into communicant membership those who refuse to present their children for baptism? The Thirty-third General Assembly declared that the admission to membership of those who cannot in good conscience present their children for baptism is a matter for judgment by sessions. All things else being equal, a session may determine to receive or refuse into membership those who cannot in good conscience present their children for baptism. The position of the Thirty-third General Assembly has become something of a precedent in the OPC, though it should be noted that the Ninetieth General Assembly, as the highest judicatory of the OPC, is not bound by that precedent.

It is worth noting that the complaint does not concern the session's decision in a particular case but in holding a particular position. The narrow question before the Assembly is whether the session has a right to its conviction that it "should not admit into membership any who are unwilling to give the sign of covenant baptism to their children." The question that came before the Thirty-second General Assembly is now inverted: Does the Constitution of the Orthodox Presbyterian Church permit sessions to *refuse* into membership those who are unwilling to present their children for baptism? The appeal alleges that the PSE failed to address the substance of the complaint, namely, "the Faith session's position being out of accord with the teachings of Scripture, the lack of wisdom in adopting such a position, the contradiction to the OPC's constitution, and disruption to the unity of the denomination." The

complaint, in its requested amends, seeks that the session hold to the practice "of receiving confessing Christians into its membership … whether or not they are willing to have their children baptized." What would the effect of the Assembly's decision be? If the Assembly denies the complaint, the counsel of the Thirty-third General Assembly would still function as the church's general rule. If the Assembly sustains the complaint, it forbids the Silver Point session from refusing membership to parents who otherwise have a credible profession of faith but decline to baptize their children. However, sustaining the complaint would not itself achieve a uniform practice among the churches; if a uniform practice among churches is desired, an amendment to the Constitution would be required.

B. CHRONOLOGY

1. August 2022 – In a membership class, a question is raised about joining Faith Orthodox Presbyterian Church (Silver Point, TN) apart from household baptism.
2. September 26, 2022 – The session of FOPC meets with Ryan Morris.
3. October 31, 2022 – The session of FOPC meets with Micah Rentschler and discusses a paper presented to the session, signed by Messrs. Morris and Rentschler.
4. December 11, 2022 – At an informal meeting of the congregation, the session of FOPC presents a position paper entitled "Faith OPC Session's Position on Baptism of Children and Membership" Appendix B.
5. February 1-2, 2023 – The Presbytery of the Southeast's Shepherding Committee visits FOPC.
6. February 6, 2023 – Robert Bradley and Mr. Morris file a complaint against the session of FOPC for its adopting the position that it should not admit into membership any who are unwilling to give the sign of covenant baptism to their children.
7. February 21, 2023 – The Shepherding Committee sends its report to the session of FOPC .
8. March 10, 2023 – The session of FOPC denies the complaint.
9. March 18, 2023 – The session of FOPC provides the complainants with a written response to the complaint.
10. April 17, 2023 – Messrs. Bradley and Morris appeal the complaint to the PSE.
11. May 3, 2023 – The session of FOPC emails to the congregation a position paper entitled "Covenant Baptism & Church Membership".
12. October 21, 2023 – The complaint is denied by the PSE.
13. October 27, 2023 – Messrs. Bradley and Morris notify the clerk of the PSE of their intent to appeal their complaint to the General Assembly.
14. November 7, 2023 – Messrs. Bradley and Morris notify the Stated Clerk of the General Assembly of their intent to appeal their complaint to the General Assembly.
15. April 20, 2024 – Messrs. Bradley and Morris submit their appeal to the Stated Clerk of the General Assembly.
16. April 22, 2024 – Messrs. Bradley and Morris append reasons to their appeal.

C. RECOMMENDATION

That the complaint on appeal be found in order and properly before the Assembly.

X. COMPLAINT 8 ON APPEAL IN THE CASE OF THE SESSION OF GRACE REFORMED FELLOWSHIP OPC, LANDER, WY, AGAINST THE PRESBYTERY OF THE DAKOTAS (OPC)

A. SUMMARY AND OBSERVATIONS

The complaint of Mr. Alfred R. Eggli against the session of Grace Reformed Fellowship was denied by the session on September 12, 2023. On September 13, 2023, Mr. Eggli filed his notice of intent to appeal to the clerk of the session of Grace Reformed. On September 27, the presbytery sustained Mr. Eggli's complaint on appeal and directed the session "to amend its error by acknowledging in the minutes that its decision to ask Dr. Harris to resume voting on the session was contrary to the Form of Government and therefore all his actions as a voting member of the session since July 11, 2023, are null and void." Fifteen days later, on October 12, 2023, the session filed its notice of intent to appeal with the stated clerk of the Presbytery of the Dakotas. On March 22, 2024, the session of Grace Reformed Fellowship filed its appeal with the stated clerk of the General Assembly.

The matter of dispute between Mr. Eggli and the session of Grace Reformed Fellowship and between the session of Grace Reformed Fellowship and the Presbytery of the Dakotas is: *Does Form of Government XXV, 7 require a retired elder to be installed to resume his voting privileges on the Session?* Or *does Form of Government XXVI.7 permit retired elders to occasionally vote during session meetings when invited?*

The session granted a three month leave of absence to Mr. Eggli on April 27, 2023. This meant the session was temporarily diminished to two men. Two-and-a-half months into Mr. Eggli's leave of absence, the session determined to grant Dr. Harris the right to vote on July 11, 2023, as a means of alleviating its diminution instead of requesting that the Presbytery augment the session (FG XIII, 6) until such time as the session could train elder candidates, and the congregation could elect them. The session argued that the retirement of Dr. Harris did not "divest him of his office or prevent him from preforming, on occasion, the functions of that office," (FG XXVI, 7). The session's response to Mr. Eggli's complaint argued that the language "on occasion" includes voting in session meetings.

The session's appeal mentions the hardship of not having Dr. Harris able to vote as grounds for overturning the decision of the Presbytery. The session's response to Mr. Eggli's complaint outlines several constitutional means for granting relief to the session's having gotten too small because of Mr. Eggli's leave of absence (e.g. the provisions of FG XIII, 10), but the session chose to ask Dr. Harris "to resume voting on the session."

The narrow question before the Assembly is, *Did the session err in acting on its own authority to ask Dr. Harris to resume voting.* The September 17, 2023, congregational meeting did not merely seek to grant Dr. Harris the right to vote for a term of two years, but also sought to grant retroactive approval of that decision to the July 11 session meeting. The session's *Response to the Complaint of Mr. Eggli* avers, "Nevertheless, despite its denial of the complaint, the session has called a special meeting

of the congregation 'for the purpose of the congregation granting agreement with the decision of the session to allow Mr. Harris to resume voting on the session for up to two years beginning July 11, 2023.'"

The session seeks the reversal of the decision of the Presbytery's to sustain Mr. Eggli's complaint, which reversal would reinstate Dr. Harris per the September 17, 2023, congregational meeting with retroactive force to July 11, 2023.

It should be noted that documents before the Assembly contain allegations that cannot be before the Assembly, recognizing that there are underlying issues reflected therein that cannot be addressed by this Assembly.

B. CHRONOLOGY

1. February 2019 – Ruling elder Dr. Harris retires and is granted emeritus status and continues to attend almost every session meeting.
2. April 27, 2023 – The session approves a leave of absence from the session on the part of the complainant until July 31, 2023.
3. July 11, 2023 – The session asks Dr. Harris to resume voting (citing FG 26, 7).
4. July 11, 2023 – The session initiates the process of divesting Mr. Eggli from the office of elder (FG 26,4).
5. July 27, 2023 – The session votes to divest Mr. Eggli from the Office of Elder.
6. July 29, 2023 – The Session rescinds its decision to divest Mr. Eggli. The session begins to draft charges and specifications against Mr. Eggli.
7. Augst 6, 2023 – Mr. Eggli complains against the Session granting Dr. Harris the right to vote at its July 11 meeting.
8. September 1, 2023 – The session calls a congregational meeting to make congregation's consent for Dr. Harris to vote explicit.
9. September 12, 2023 – The session denies Mr. Eggli's Complaint.
10. September 13, 2023 – Mr. Eggli files appeal of his complaint to the POD.
11. September 17, 2023 – At a congregational meeting, the congregation assents, by a vote of 12-to 8, to Dr. Harris "voting on the session for up to two years beginning July 11, 2023."
12. September 27, 2023 – POD sustains the complaint and rules that all of the votes of Dr. Harris were invalid from July 11, 2023.
13. October 12, 2023 – The session filed its notice to appeal to the 90th General Assembly from the decision of the Dakotas (BD IX, 5).
14. March 22, 2024 – The session submits its appeal to the Stated Clerk of the General Assembly.

C. RECOMMENDATION

That the complaint on appeal be found in order and properly before the Assembly.

XI. COMPLAINT ON APPEAL IN THE CASE OF MICHAEL SPANGLER AGAINST THE PRESBYTERY OF THE SOUTHEAST (OPC)

A. SUMMARY AND OBSERVATIONS

The complaint of Michael Spangler against the Presbytery of the Southeast comes to the Ninetieth General Assembly on appeal, having been denied by the PSE on April 5, 2024. The complaint charges the presbytery with error in its decision to consider divesting Mr. Spangler of the office of minister without censure. It is important to note that the complaint does not concern the presbytery's decision to divest but its decision to contemplate divestiture. At the presbytery's 2023 fall stated meeting, the motion to consider divestiture came as a recommendation of the Shepherding Committee, on the grounds that Mr. Spangler appeared to lack certain gifts requisite of a minister of the gospel. The committee had received the prior month a letter signed by five members of the presbytery raising concerns regarding the gifts requisite of Mr. Spangler and requesting consideration of divestiture. The presbytery determined to contemplate divestiture at its 2024 spring stated meeting, appointed a special committee to bring recommendations concerning such, and invited Mr. Spangler to appear before the presbytery at that time. The complaint argues, among other things, that the presbytery's decision was disorderly, as it had already dismissed Mr. Spangler to the Presbytery of the United States of the Free Church of Scotland (Continuing), though Mr. Spangler had not yet been received by that presbytery and so remained subject to the jurisdiction of the PSE (BD II, C.2).

The question before the Assembly is rather straightforward: did the presbytery have the right to contemplate divestiture without censure, if it appeared to the presbytery that Mr. Spangler lacked the gifts requisite for gospel ministry (FG XXVI, 3.a)? The complaint raises the question of due process, as a minister may not be divested without censure for delinquency in doctrine or life (FG XXVI, 2). According to BD III, 7.b, an offense in the area of conduct and practice (i.e. delinquency in life) which is serious enough to warrant a trial is one that seriously disturbs the peace, purity, and/or unity of the church. If it seems to a presbytery that a minister lacks certain gifts that are requisite of his character, is it by necessity a matter of delinquency in life (requiring handling exclusively in terms of the relevant provisions of the Book of Discipline), or may it be a matter of deficiency in office (permitting handling in terms of Form of Government XXVI)?

The complaint raises several other issues: that it should not have appeared to the presbytery that Mr. Spangler lacks the requisite gifts (though this may be considered an argument against divestiture itself rather than an argument against contemplation of divestiture); that forty-four communications "attesting to Mr. Spangler's graces and gifts for the ministry" were not made available to all presbyters prior to the decision to contemplate divestiture (though these were made available prior to the actual contemplation of divestiture); and that the presbytery's decision is an attempt to depose without trial (see second paragraph above). The complaint requests that certain amends be made: that the presbytery vacate its decision to contemplate divesting Mr. Spangler without censure and that apologies be made to Mr. Spangler and to the FCC's General Assembly and Presbytery of the U.S. A final note: the complaint is signed by Mr. Spangler and another, but is considered Mr. Spangler's alone, as the other is not subject to the PSE and so lacked standing to bring the complaint.

B. CHRONOLOGY

1. April 2, 2021 – The Presbytery of the Southeast censures Michael Spangler with definite suspension of two years (beginning on January 16, 2021) from the privileges of the office of minister.

2. October 21, 2022 – The PSE determines "that the Presbytery dismiss Mr. Michael Spangler with his ministerial credentials to the Free Presbytery of the USA of the Free Church of Scotland (Continuing) pending the removal of censure."
3. January 16, 2023 – The time of Mr. Spangler's suspension expires.
4. September 4, 2023 – The PSE's Shepherding Committee receives a letter signed by five presbyters requesting that the presbytery consider divesting Mr. Spangler without censure.
5. October 21, 2023 – The PSE determines "to consider the divestiture without censure of Rev. Michael Spangler at its spring, 2024, stated meeting" and appoints a special committee to bring recommendations regarding such.
6. October 26, 2023 – Mr. Spangler is notified of the PSE's intention to consider divesting him of office without censure and is invited to appear before the presbytery at its 2024 spring stated meeting.
7. November 20, 2023 – the clerk of the PSE is notified by the Presbytery of the USA that Mr. Spangler has withdrawn his application to join the FCS© as a ministerial member.
8. January 12, 2024 – Mr. Spangler complains against the action of the PSE to consider divesting him of office without censure.
9. April 5, 2024 – The PSE denies Mr. Spangler's complaint.
10. April 13, 2024 – Mr. Spangler submits his appeal to the Stated Clerk of the General Assembly.

C. RECOMMENDATION

That the complaint on appeal be found in order and properly before the Assembly.

XII. BUDGET

The Committee has proposed that a budget of $6,500.00 be considered for its work in the forthcoming year.

XIII. ELECTIONS

The term of Mr. Strange (PMW) expires at this Assembly, as does that of Mr. Willet (PSE, Alternate, elected yearly). Other members of the Committee are Messrs. Mallin (PC&SNY, class of 2025), Hutchison (POH, class of 2025), Miller (PCPA, class of 2026), and Graves (PNW, class of 2026).

Note: All those serving must be members of different (i.e., six) presbyteries.

Note further: Mr. Graves awaits transfer to the PSW.

John W. Mallin, Chairman
Committee on Appeals and Complaints

REPORT OF THE COMMITTEE ON APPEALS AND COMPLAINTS
APPENDIX A REGARDING COMPLAINTS 1–3

The following reports the contract between the PNYNE and Amy Stier.

ASLLC PNYNE Contract (dated Jan 31, 2023)

THIS AGREEMENT is entered into between Amy Stier, LLC (ASLLC) and Presbytery of New York & New England of the Orthodox Presbyterian Church (NYNEOPC) for good and valuable consideration.

We appreciate your decision to retain ASLLC for the purpose of conducting assessment and consulting services. This Agreement does not create an attorney-client relationship between ASLLC and NYNEOPC. Both parties understand and acknowledge that ASLLC is not being retained to provide any form of legal advice, representation, or counsel. Furthermore, both parties agree that the ASLLC Executive Summary is exclusively that ofASLLC and are not intended to be legal conclusions. This document outlines the obligations of both parties as well as how charges will be determined and billed.

I. Mutual Understandings and Obligations

Both parties understand and acknowledge that ASLLC is not an agent of NYNEOPC but is operating with complete independence and autonomy in conducting the above-referenced services. Both parties understand and acknowledge that the only obligation ASLLC has to NYNEOPC is to carry out an independent assessment and provide an Executive Summary and Recommendations to NYNEOPC as outlined below.

NYNEOPC agrees to fully cooperate with ASLLC during the entirety of the work conducted as defined in the Engagement Agreement. Such cooperation shall include, but not be limited to, providing ASLLC with all requested information, documents and materials in the possession or control of NYNEOPC or any of its representatives. NYNEOPC shall also make available to be interviewed by ASLLC any and all NYNEOPC employees and/or representatives ASLLC believes may have information relevant to the subject matter of this Assessment. NYN EOPC must release lawfully recognized privileged materials to ASLLC upon receipt of a written waiver from the individual who holds the privilege. It is the understanding of the parties that the contents of all interviews conducted during this Assessment shall only be disclosed within the Executive Summary at the discretion of ASLLC and with the prior permission of the respective witness. [1] ASLLC shall retain copyright ownership of the Executive Summary along with any other documents generated by ASLLC during the course of the Assessment. The parties acknowledge that ASLLC retains the right to keep a copy of any document obtained during the course of this Assessment that ASLLC, in its sole discretion, deems relevant to support its Executive Summary. The parties agree that ASLLC shall, at its own discretion, releasc the Executive Summary to only the herein identificd parties: l) Designated leaders of NYNEOPC, and 2) any witness and/or guardian interviewed during the Assessment who disclosed being a victim of misconduct as noted in the scope of this Agreement. Furthermore, the parties

1 ASLLC will condition each witness interview on his/her written authorization providing ASLLC permission to use information received during the interview within the Executive Surnmary. Actual names of alleged victims shall not appear in the Executive Summary.

agree that ASLLC shall not release any document obtained from NYNEOPC, witnesses, or any documents generated by ASLLC during the course of the Assessment to any third party unless otherwise agreed.

II. Scope of Services

The goal of this engagement is to assist NYNEOPC in creating a safer environment for individuals and congregants through trauma-informed advocacy and care in light of SAHMSA's Six Principles of TraumaInformed Practice and Scriptural Principles. Thc following three areas will be explored for the circumstances between Calvary session and the reported victims as part of this Assessment:

a. Matters pertaining to pastoral counsel offcrcd to couples in the context of accusations of marital abuse.

b. Matters pertaining to proper boundaries between the pastor and counselees, particularly in extending advice outside the normal competencies of spiritual leaders (including counsel related to persistent physical and psychological difficulties in sexual relations and legal issues). c. Matters pertaining to the responsibility of sessions to protect vulnerable women and their children in allegedly emotionally and physically abusive marriages.

As part of this Agreement, ASLLC agrees to review any and all documents relating to NYNEOPC's response to disclosure(s) of marital abuse. This may also include speaking to any parties involved as well as any policies and procedures. ASLLC may assess the environment and culture of NYNE()PC and how such may impact matters relating to this assessment. ASLLC shall provide the parties identified in Section I an Executive Summary that summarizes the results of the assessment. ASLLC may also proposc recommendations based upon the assessment, which will be included in the Executive Summary. ASLLC shall meet with the NYNEOPC leadership to more fully review the assessment (as outlined in the Executivc Summary) and proposed Recommendations.

As part of this engagement, ASLLC will assess and consider all information knowingly and voluntarily provided by NYNEOPC and others as well as information in the public record. ASLLC is hired to consult with and assess how NYNEOPC responded to women who disclosed marital struggles. This engagement agreement enters ASLLC and NYNEOPC into a consulting relationship. This assessment is not an investigation. ASLLC is not a law firm and is not licensed to practice law or conduct investigations in New York.

III. Fees and Billing

The parties agree that the actual fccs for services charged by ASLLC are as follows:

Hourly Rate: $300.00

ASLLC records and bills time in six-minute increments. After each additional 25 hours of billed time, ASLLC will provide NYNEOPC a general status update for the purpose of providing some guidance as to the expected costs.

NYNEOPC understands that if it has any disagreement about the amount of the bill or services performed by ASLLC, it will advise ASLLC in writing within ten (10) days of notice of bill dispute. If NYNEOPC does not give ASLLC written notice within (10) days, it thereby will be assumed to have agreed to the amount of the bill and services provided by ASLLC. If there is no disagreement with the bill, NYNEOPC hereby agrees to pay the amount of the billing statement within 15 days of the date of the billing state-

ment. NYNEOPC understands that any unpaid bill will accrue interest at the rate of 1.5% per month (18% per annum). NYNEOPC further agrees that the fees and expenses are its responsibility and that any statements that it receives shall be paid in full. If bills are unpaid, NYNEOPC agrees to bear the costs of collection, including a reasonable attorney's fee and court costs.

Expenses. NYNEOPC acknowledges and agrees that it will pay any and al] reasonable expenses related to this engagement, including, but not limited to: travel-related expenses such as airfare, train, taxi and/or Uber fees, parking, rental car fees, lodging, baggage, and meals), administrative costs (such as interview transcription fees and supplies), and other reasonable costs incurred as a result of this engagement with NYNEOPC. ASLLC agrees to reasonably keep costs and expenses down.

Billing. ASLLC shall bill monthly throughout the engagement, and these statements are due within 15 days of receipt. ASLLC shall provide a short description of the work for which fees are charged.

Questions about Bills. ASLLC invites NYNEOPC to present any questions or disputes that it may have concerning a fee or expense charged in writing. Furthermore, ASLLC is willing to discuss with NYNEOPC any of the various billing formats ASLLC has available that best suits the needs of NYNEOPC.

IV. Termination

Either party may terminate this agreement at any time for any reason by giving at least thirty (30) days notice in writing to the other. If the contract is terminated by NYNEOPC, ASLLC shall have thirty (30) days to submit a final invoice for all services rendered and costs incurred up to the date of receiving the termination notice. NYNEOPC shall pay the final invoice within fifteen (15) days of receipt

V. Indemnification

NYNEOPC agrees to release, indemnify, and hold ASLLC, (its partners, employees, representatives, officers and directors) harmless from any liability and costs ASLLC incurs in the course of performing this Agreement, including, without limitation, any liability incurred as a result of services rendered, except in cases where it has been determined by a court of competent jurisdiction that ASLLC's acts or omissions constitutes gross negligence or willful misconduct. ASLLC shall not be liable to NYNEOPC for ASLLC's good faith reliance on the provisions of this Agreement. NYNEOPC will also be responsible for any costs related to responding to a subpoena of records or request for production of documents.

ASLLC agrees to release, indemnify, and hold NYNEOPC, (its partners, employees, representatives, officers and directors) harmless from any liability and costs NYNEOPC incurs directly related to actions by ASLLC during the course of this engagement, except in cases which are determined by a court of competent jurisdiction that ASLLC's acts or omissions constitutes gross negligence or willful misconduct.

ASLLC Shali be fully protected in relying in good faith upon the records of NYNEOPC and upon such information, opinions, reports, or statements presented by NYNEOPC to ASLLC. The provisions of this Section V shall survive any terrnination of this Agreement.

VI. Mediation

Prior to filing any type of formal litigation, the parties shall exhaust any and all efforts to seek a mutually acceptable resolution as outlined in this section. NYNEOPC and ASLLC

will attempt to resolve such disputes through open communication and dialogue. To this end, if a party has a concern about an actual or possible dispute, the concerned party will informally notify the other party of the nature of the dispute and explore the possibility of reaching an agreeable resolution. If the parties cannot resolve the dispute by informal communications, either party shall be authorized to deliver a Request to Mediate to the other party. The Request to Mediate shall state the nature of the dispute and the corrective action necessary to remedy the dispute. Unless otherwise agreed upon by the parties, within ten (10) days of receiving the Request to Mediate, the parties shall agree on a single certified mediator who is a licensed attorney and shall set a time and place for Mediation. Mediation shall be conducted at a time and place agreeable to both parties. The costs of mediation shall be split equally between the parties.

Vll. No Prior Agreements

This Agreement, which is the entire agreement between the parties, supersedes any pnor oral or written agreements, understanding or commitments. No amendments shall be valid unless written and signed by both parties. If any provision is declared void or unenforceable, it shall not affect the validity or. enforceability of any other provisions.

VIII. Governing Law.

All suits arising out ofor related to this agreement shall be filed in the federal or state courts located in Fort Worth, TX. The laws of the State of Texas shall govern this Agreement.

rx. NYNEOPC's Designated Contact

All questions related to this document, the subsequent engagement and billing shall be directed to NYNEOPC Authorized Representative.

DATED this 31st day of January 2023.
Amy Stier, ASLLC Founder
NYNEOPC Authorized Representative

The following reports the May 31, 2021, complaint of V. S. against the session of Calvary OPC, Schenectady, NY.

V. S.'s May 31, 2021 complaint against Calvary session.

To Charles Powers, Clerk of Calvary Orthodox Presbyterian Church, Schenectady, New York, of The Orthodox Presbyterian Church:

And now, this 31st day of May, A.D. 2021, comes Ms. V. S.and complains against the action of the Session of Calvary Orthodox Presbyterian Church in connection with the impending judicial trial of Ms. S. and matters related thereunto.

In bringing this complaint I affirm that I believe that the Session has erred and that this error is serious; that I have tried to understand the Session's point of view; that I have seriously examined, in prayer before the Lord, my willingness to be in subjection to my brothers in Christ; and that I have made a serious effort to correct the error short of entering a complaint.

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

1. The Session of Calvary OPC has persistently refused to significantly delay or dismiss my trial on judicial charges brought by my husband, despite being made aware repeatedly that there are serious safety concerns preventing me from participating in my own defense. The Session is aware of some of these safety concerns, as they are set out in the judicial charges I filed against my husband last year. The Session has also been made aware of the escalating nature of these concerns but continues to demand more proof, much of which I cannot provide at this time without compromising both my safety and the integrity of my ongoing civil case.
2. Because these safety issues are of a physical/legal nature, they belong in civil court, the place that bears the power of the sword and has the power physically and legally to restrain.
3. Because church power is spiritual (moral and suasive not legal and coercive) the church is not equipped as an institution physically or legally to restrain someone, not having use of force or power of arrest beyond that of any private party (which is only temporary until civil authorities can arrive).
4. Thus church power, which is an exercise of the keys, is not amenable to a situation requiring the power of the sword.
5. The court of the state (as opposed to that of the church) does have full power of arrest and proper force to enforce such. This is why being with someone who threatens you in a court of law is not the same as being with someone who threatens you in a court of the church. I cannot be reasonably expected to treat the court of the church as a place with the same legal and physical protection as the civil court.
6. The Session of Calvary OPC further has discouraged me from taking action to protect myself and my children, and they have instead permitted my husband to use the court of the church to harass and intimidate me as I seek relief from the civil courts. The following goes to further support this complaint:
    a. The Session of Calvary OPC denied my request for lawful separation from my husband in January 2020, despite having full knowledge of significant issues related to the safety of myself and my children.
    b. The Session of Calvary OPC delayed accepting my own ecclesiastical charges of a very serious nature against my husband, despite my repeated requests and multiple hours of testimony, postponing the acceptance of them for almost a year until after I had already sought relief from the civil court.
    c. The Session of Calvary OPC discouraged me from seeking protection from the civil courts regarding these issues.
    d. The Session of Calvary OPC has permitted my husband to file and pursue frivolous accusations against me, including one matter that was already resolved and two directly resulting from the actions of my husband. The Session has further encouraged and abetted my husband in pursuing these ecclesiastical charges during the course of our civil trial, during which it is unsafe and legally inadvisable to participate in my own defense.
7. These actions of Calvary OPC demonstrate a serious error in judgment and a lack of wisdom, constituting a pattern of behavior toward women and children who bring abuse cases at Calvary OPC, as evidenced by the actions of the Session of Calvary OPC in prior similar cases.

8. This pattern of inaction in protection, delay of complaints made by abuse victims, and refusal to grant separation for abused women and children presents a serious threat to the physical, psychological, and spiritual well-being of women and children at Calvary OPC, and it is a grievous error on the part of the Session. Furthermore, Calvary has sided with abusers to harass abuse victims with ecclesiastical charges and to discourage abuse victims from obtaining legal assistance and safety.
9. I complain that the Session of Calvary OPC has erred seriously, and I request that immediate actions be taken to remedy these errors, including dismissal of the ecclesiastical charges against me and making changes to the process used by Calvary OPC to handle abuse cases brought to them by women in the church.

V. S., Complainant

4/21/2022 Report of the Advisors to Mr. Caroline McKuen

The following reports the April 21, 2022, report of a committee appointed by PNYNE to advise Ms. Caroline McKuen

Report of the Advisors to Ms. Caroline McKuen, Counsel to VS in the Complaint against the Session of Calvary OPC (Schenectady, NY) on Appeal to the Presbytery of New York and New England.

4/21/2022

After the fall stated meeting of presbytery, the moderator appointed Ruling Elder Peter Bacon and Pastor Kevin Kisler as advisors to Ms. Caroline McKuen in her capacity as counsel to VS in her complaint against the session of Calvary OPC which has been appealed to presbytery. In addition, Pastor Stephen Tracey has joined us at the request of Ms. McKuen, and the advisors are grateful for the godly wisdom he has brought to our responsibilities.

The advisors and Mr. Tracey joined counsel in speaking with the complainant via Zoom. We held extensive discussions with counsel via Zoom and through email about the complex procedural and pastoral issues contained in the complaint, and reviewed relevant documents submitted by counsel. Besides VS, a total of five female former members of Calvary OPC expressed the desire to speak with us as representatives of presbytery; given the complaint's concerns related to patterns of conduct on the part of Calvary session in handling the interests of women in crisis marriages, we examined documents these women provided and spoke with each via Zoom to hear their concerns. Our interactions with the session of Calvary OPC have been limited to addressing a specific matter of significant concern to the advisors and counsel (see Recommendation #4, ground 2), as well as working with them to acquire their chronology and supporting documentation.

At present, it appears to the advisors that the shepherding of Calvary session towards women within troubled and potentially abusive marriages has not been as faithful, biblical, and compassionate as it should have been. Given the themes that have arisen across our series of interviews, we have significant concerns about the apparent counsel given to such women, as well as the possible misapplication of church discipline in addressing women who were highly vulnerable within their marriages. Furthermore, it is troubling to the advisors that there is such a wide discrepancy between session's rendition of the facts pertaining to the complaint and that provided by the complainant through counsel.

However, the advisors readily acknowledge that these are tentative observations based on one side of the story. We believe that more work needs to be done to seek truth and justice in these matters, for the sake of the reputation and effectiveness of Calvary session as well as to honor the important concerns raised by the complainant and the other women who have come forward.

Recommendation #1: the advisors recommend that the presbytery delay hearing the complaint of VS against the session of Calvary OPC on appeal to presbytery.

Grounds:

1. Providentially, such a delay compassionately considers the present circumstances of the complainant and is agreeable to the complainant and counsel.
2. There are significant disparities between the chronology provided by Calvary session and the account supplied by counsel on behalf of the complainant, and those discrepancies need to be investigated and reconciled for presbytery to be able to hear the merits of the appeal.
3. There are significant questions in the materials supplied by Calvary session as to how they generated, investigated, and employed ecclesiastical charges as it pertains to the complaint; these questions need to be clarified before a proper defense of the appeal can be offered by counsel on behalf of the complainant.

Recommendation #2: the advisors recommend that the moderator appoint a committee to visit with Calvary session to investigate the details of the chronology and associated documents related to the complaint on appeal, and to inquire into the general pattern of shepherding practices towards vulnerable women in allegedly abusive marriages.

Grounds:

1. Although our Book of Discipline has time constraints on filing judicial charges and presenting complaints, there are also provisions for extending those timeframes when unavoidable impediments prevent such from taking place; by analogy, the alleged marital abuse experienced by these women combined with purported harmful counsel provided them by Calvary session created such unavoidable impediments to acting in a more timely fashion, so that their concerns ought not be disqualified based on when the events occurred.
2. The concerns raised by the complainant and the additional five women are serious—and in a few instances allege illegality which appears to be within civil statutes of limitations—and must be investigated for the purpose of either clearing the name of Calvary session or remedying the wrongs committed.

Recommendation #3: that the committee, should it be formed, be authorized to seek, and if necessary, employ legal counsel.

Ground:

The issues raised also involve questions of reporting to lawful authorities and legal counsel should be sought regarding the respective responsibilities of the pastor, the local session, and presbytery in these matters.

Recommendation #4: as it is the right of presbytery to inquire into the state of particular churches and to take proper measures to redress evils which may have arisen within them (FoG XIV.5), the visitation committee may produce not only recommendations but any ecclesiastical charges it deems necessary, with the goal of presenting presbytery with all such investigative conclusions by the fall stated meeting.

Grounds:

1. The Larger Catechism teaches us that it is a sin against the 5th commandment for superiors to fail to protect inferiors (LC 129) or to engage in a careless exposing or leaving inferiors to danger (LC 130), and such potential sins appear to be at the heart of the concerns raised by the women regarding the shepherding of Calvary session.
2. The advisors witnessed the forwarding of material to the complainant's husband which resulted in a threating letter being sent to counsel. When Mr. Kisler and counsel endeavored to personally confront this issue the result was less than satisfactory.

Recommendation #5: that the committee be authorized to co-opt Ms. McKeun (and anyone else the committee may deem to be helpful in carrying out its mandate).

Ground:

Not only should Ms. McKuen participate as counsel to the complainant, but it is apparent to the advisors that Ms. McKuen has the trust of all the women who have spoken with us and an understanding of their concerns.

Respectfully submitted,
Kevin Kisler
Peter Bacon

4/25/2022 Response from Calvary OPC

The following reports the April 25, 2022, response of the session of Calvary OPC, Schenectady, NY, to a May 31, 2021, complaint filed against the session (not before the General Assembly), provided to PNYNE.

April 25, 2022

Fathers and Brothers,

In response to the May 31, 2021 complaint filed against us and subsequent communications from Presbytery, Calvary Session provides a partial response below.

Session has no objection to working with a visitation committee in these matters. In humility, the Session wants to receive counsel and grow as to how best to minister to those in our midst, especially women in difficult marriage situations.

In humility, Session also brings these concerns as to the complaint itself and Presbytery's handling of the complaint. These concerns have to do with "due process" (Deuteronomy 19:15-21, Proverbs 18:13 and 17, John 7:51, OPC BOD, etc.):

Concerning the complaint itself:

1. Complaints must address delinquencies or errors that specify particular persons, dates, and acts (BOD IX). Points 7 and 8 ("patterns of behavior") in the May 31 complaint lack such specificity. Vague allegations of abuse or unspecific complaints are not in order. a. Session notes that we do not know the identity of any of these additional complainants (those who effectively have joined the complaint).

b. As to these unidentified complainants, Session notes that we have no knowledge as to their standing.

c. As to these unidentified complainants, Session notes that we have no knowledge as to the timeframe of their concerns.

2. Further, not only do we not know the identity, standing and timeframe of these unidentified complainants, we also have no record of their testimony, their relationship with the complainant, etc.

3. Further, we do not know what documents have been reviewed by the committee.

4. Accordingly, Calvary Session has been denied the fundamental and essential right to: a. Face their accusers and understand the charges against them.

b. Consider what amends to these unknown specifics might be appropriate according to BOD IX:2-3.

c. Properly prepare and provide an explanation and defense of Session's actions before Presbytery.

Concerning the work of the advisory committee:

5. Further, the efforts by the advisory committee included examining documents and interviewing individuals. At no point prior to the 4/21/22 report had any such details been communicated to the Calvary Session.

6. As to the appointment of two advisors for counsel, we were told that the appointees were "not prosecutors," "neutral," and "the case is being brought before presbytery by the complainant herself and not by the men appointed as advisors." We ask if the advisors exceeded their scope, materially so, in performing their tasks as documented in their 4/21/2022 report.

7. Calvary Session is particularly concerned that the advisors wrote what they did without discussion, dialogue or interactions with us.

8. The report was issued outside of a session of presbytery which made it that points of order could not be raised concerning the approach taken in writing the report and the report's content.

9. Finally, while acting as an advisory committee to the judicatory, we contend that they issued a report to presbytery which was precipitous and seriously prejudicial.

Additional comments:

10. Presbytery must consider that an OPC member currently in good standing is also contesting for his rights to proceed with his charges against complainant.

11. Despite the specific requirements of BOD IX:4, Presbytery improperly sent out a report (a "corrected chronology") from the complainant unfairly prejudicing presbytery against the Calvary Session (even with its retraction). Further, Presbytery failed to send our written responses [Mon, Apr 18, 2022 12:34 pm and 12:37 pm emails] to the publishing of such report.

12. Adopting each of the recommendations in the 4/21/22 report would be to process the complaint prior to Calvary having any right to defend herself before Presbytery.

13. As to recommendation #5, Session asks if the proposal is that the judicatory simply take the work of the prosecutor as its own? That the prosecutor's investigations and conclusions simply be taken ("co-opted") by the judicatory as a basis for its ultimate judgment? We ask how is the judicatory to maintain its impartiality in such an arrangement?

14. Session does not understand if the purpose of a visitation committee is to provide counsel and help us grow in ministering to those in our midst, especially women in difficult marriage situations, why is it necessary to authorize the committee to produce "any ecclesiastical charges it deems necessary"? This recommendation certainly conveys an inappropriately prejudicial taste and insinuates that ecclesiastical charges might be appropriate before the committee was even erected or performed its work.
15. With witnesses being interviewed, facts being disputed, and allegations of biblical unfaithfulness, Calvary continues to be concerned that this is really a judicial charge and not an administrative complaint. Further, the report states that Calvary Session "has not been as faithful, biblical, and compassionate as it should have been" which in language and spirit sounds like a charge being brought of sin (beyond an investigation and certainly beyond the role of advisors).

Lastly:

16. Neither Presbytery nor the complainant may add to the original complaint as originally filed. Doing so would be in violation of BOD IX:3. We believe adopting the committee's recommendations would have Presbytery, in effect, add to the original complaint.

As to a visitation committee, especially given all the above numbered concerns we ask that the Presbytery would establish and communicate guidelines to protect due process for all the parties as per our Book of Discipline. Further, given our concerns about the prejudicial nature of the advisory committee's work thus far, we would humbly ask that the composition of the proposed visitation committee be of presbytery members who have not yet participated in this process to date.

We had also prepared a communication dated October, 2, 2021 when preparing for the fall 2021 Presbytery. Please find that communication below.

We thank you for considering the above.
Pastor Thomas Trouwborst
Moderator of the Session

Oct 2, 2021, Response from Calvary OPC

The following reports the October 2, 2021, response to a complainant regarding the session's adjudication of that complaint (not before the General Assembly.

Calvary Session's Response to Complainant Prior to October Presbytery

October 2, 2021

Dear V.,

This is Session's response to your complaint against Calvary's Session dated May 31, 2021.

We know that interacting with your complaint and making appeals to the Book of Discipline can sound legal and stoic but please know that is not our intent. We love you. We know that this is a most difficult trial for you and yours and sympathize with you accordingly. And

we do want you to know this is our prayer for you: "I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the Lord's holy people, to grasp how wide and long and high and deep is the love of Christ" (Ephesians 3:16-18).

We understand your complaint to contain *three distinct complaints* and therefore respond accordingly.

I. You complained in the first five numbered paragraphs of your complaint that the Session of Calvary OPC has "persistently refused to significantly delay or dismiss" your trial.

1. *The Session of Calvary OPC has persistently refused to significantly delay or dismiss my trial on judicial charges brought by my husband, despite being made aware repeatedly that there are serious safety concerns preventing me from participating in my own defense. The Session is aware of some of these safety concerns, as they are set out in the judicial charges I filed against my husband last year. The Session has also been made aware of the escalating nature of these concerns but continues to demand more proof, much of which I cannot provide at this time without compromising both my safety and the integrity of my ongoing civil case.*
2. *Because these safety issues are of a physical/legal nature, they belong in civil court, the place that bears the power of the sword and has the power physically and legally to restrain.*
3. *Because church power is spiritual (moral and suasive not legal and coercive) the church is not equipped as an institution physically or legally to restrain someone, not having use of force or power of arrest beyond that of any private party (which is only temporary until civil authorities can arrive).*
4. *Thus church power, which is an exercise of the keys, is not amenable to a situation requiring the power of the sword.*
5. *The court of the state (as opposed to that of the church) does have full power of arrest and proper force to enforce such. This is why being with someone who threatens you in a court of law is not the same as being with someone who threatens you in a court of the church. I cannot be reasonably expected to treat the court of the church as a place with the same legal and physical protection as the civil court.*

The Calvary Session responds:

Session is concerned that this first portion of your complaint is not consistent with the requirements of a complaint, nor your prefatory statement in your complaint, namely, "...I have tried to understand the Session's point of view; that I have seriously examined, in prayer before the Lord, my willingness to be in subjection to my brothers in Christ; and that I have made a serious effort to correct the error short of entering a complaint." Please consider the following:

a. You and your husband both filed ecclesiastical charges against each other in December of 2020. By May of 2021 Session had already postponed proceeding with a trial for over five months. Session's responsibility before the Lord was either to move forward, or to have sufficient and compelling reasons for not moving forward. Therefore, your request to continue to postpone was naturally responded to with an inquiry.

b. To state that Session continued to demand "more proof," is to wrongly and uncharitably characterize our genuine desire to better understand the situation. Two days before your

complaint, Session humbly wrote: "With respect to the concerns over 'safety,' we obviously have an interest in protecting the parties' health and well-being. We want to be blameless in this. We ask you to help us understand what specific concerns you have. As you do so, we kindly ask that you include helping us understand how an ecclesiastical trial might cause unique safety concerns when compared to your ongoing engagements in the civil courts, and how that relates to the reality that for the ecclesiastical trial, the parties would never be alone together, and that we have offered Zoom as an option for the first meeting."

c. Session also wrote: "After you reply to this letter, before God, Session will humbly consider your response."

d. Yet, without any further dialogue, your action was to file a complaint just two days later. Having never received any response from you (short of your complaint) we were never in a position to "persistently refuse to significantly delay" your trial.

e. And for the record, to date, Calvary still has not had any meeting of the trial and has continued to delay any actions, thereby never actually committing a specified "delinquency or error."

In light of the above, Session does not believe that this first charge of error or delinquency is properly before us. ***Therefore, we deny this first portion of the complaint.*** Having made this determination, we nonetheless share the following decision of Session with regard to your trial:

Given the events of this past spring and summer, Session determined to further postpone any ecclesiastical trial proceedings until further notice, especially in light of the order of protection issued this summer.

II. You complained in the sixth numbered paragraph (and subpoints) of your complaint that the Session of Calvary OPC discouraged you from taking action to protect yourself and your children.

6. The Session of Calvary OPC further has discouraged me from taking action to protect myself and my children, and they have instead permitted my husband to use the court of the church to harass and intimidate me as I seek relief from the civil courts. The following goes to further support this complaint:

a. The Session of Calvary OPC denied my request for lawful separation from my husband in January 2020, despite having full knowledge of significant issues related to the safety of myself and my children.

b. The Session of Calvary OPC delayed accepting my own ecclesiastical charges of a very serious nature against my husband, despite my repeated requests and multiple hours of testimony, postponing the acceptance of them for almost a year until after I had already sought relief from the civil court.

c. The Session of Calvary OPC discouraged me from seeking protection from the civil courts regarding these issues.

d. The Session of Calvary OPC has permitted my husband to file and pursue frivolous accusations against me, including one matter that was already resolved and two directly resulting from the actions of my husband. The Session has further encouraged and abetted my husband in pursuing these ecclesiastical charges during the course of our civil trial, during which it is unsafe and legally inadvisable to participate in my own defense.

The Calvary Session responds:

Session is concerned that this second portion of your complaint is not consistent with the requirements of a complaint, nor your prefatory statement in your complaint, namely, "... I have tried to understand the Session's point of view; that I have seriously examined, in prayer before the Lord, my willingness to be in subjection to my brothers in Christ; and that I have made a serious effort to correct the error short of entering a complaint." Please consider the following:

As serious as we take your stated concerns, you have never before communicated to us the above assertions prior to your filed complaint. Hence, we don't believe that this second part of your complaint qualifies as being "in order." ***Therefore, we deny this second portion of the complaint.***

Nevertheless, we will respond to what you have said:

1. As a matter or record, both parties consistently and vehemently deny the assertions of the other party. The reality of Proverbs 18:17 has made things especially difficult for us. Hence, our willingness to allow both parties to present evidence through a judicial process—a decision that both parties freely chose to pursue (and had the right to pursue, as members in good standing).
2. As to Session denying your request for "lawful separation" in January of 2020,
    a. We do not have any known record (nor memory) of such a specific request to Session in January of 2020, or of Session's alleged denial.
    b. Related, you failed to provide specifications as to why at that time (see next point) it would have been wrong to counsel as such.
    c. As a matter of record, we believe that all parties would grant that the rancor in this relationship significantly intensified in the spring of 2020. It is important not to commit an anachronistic fallacy in unfairly judging any counsel allegedly given by Session in 2020 based upon the unfolding of events in the spring of 2021.
    d. Further, we are concerned that the complaint against the Session is conflating counsel or advice by Pastor Trouwborst with actions of the Session.
    e. In January of 2020, Pastor Trouwborst does recall you stating in that you no longer believed that your husband was willing or able to change. Further, he later realized you to mean you were considering separation/divorce. Consistent with our confession, Pastor Trouwborst likely effectively (and "merely") asserted that "a public and orderly course of proceeding is to be observed" (WCF 24:6).
3. As to the Session delaying your filing of ecclesiastical charges, we do not have any record of doing this. On the contrary, we believe that we repeatedly sought to help and encourage you in this process (and have records of meetings to that end), appealing for you to move as quickly as possible (especially since your husband had completed his charges well before you did yours).
4. As to the Session discouraging you from seeking protection from the civil court, we would note the following: Session is not aware how it has discouraged seeking protection from the civil court both historically and currently, and further, without specification from you, we have been unsure how to properly respond.

a. As a matter of record, when you had divorce papers issued to your husband, you asked Pastor Trouwborst to come to the house to assist. Pastor Trouwborst complied with this request and shepherded as he was able.

b. Again, we are concerned that the complaint against the Session is conflating personal counsel by Pastor Trouwborst with actions of the Session.

5. As to permitting your husband to file and pursue "frivolous accusations," we do not believe accusations of adultery/violation of the 7th commandment, and insufficient fruits of repentance, are frivolous. These charges if proven true, are serious enough to warrant a trial. We also add that significant evidence to the alleged wrongdoing has accompanied these charges and still needs to be carefully weighed and examined.

III. You complained in the seventh and eighth paragraphs of your complaint that the Session of Calvary OPC has exhibited an ongoing historical pattern of serious error towards women and children in abuse cases beyond your own personal situation and experience.

7. *These actions of Calvary OPC demonstrate a serious error in judgment and a lack of wisdom, constituting a pattern of behavior toward women and children who bring abuse cases at Calvary OPC, as evidenced by the actions of the Session of Calvary OPC in prior similar cases.*

8. *This pattern of inaction in protection, delay of complaints made by abuse victims, and refusal to grant separation for abused women and children presents a serious threat to the physical, psychological, and spiritual well-being of women and children at Calvary OPC, and it is a grievous error on the part of the Session. Furthermore, Calvary has sided with abusers to harass abuse victims with ecclesiastical charges and to discourage abuse victims from obtaining legal assistance and safety.*

The Calvary Session responds:

Again, Session is concerned that this third portion of your complaint is not consistent with the requirements of a complaint, nor your prefatory statement in your complaint, namely, "... I have tried to understand the Session's point of view; that I have seriously examined, in prayer before the Lord, my willingness to be in subjection to my brothers in Christ; and that I have made a serious effort to correct the error short of entering a complaint." Please consider the following:

As serious as we take your stated assertion, prior to your filed complaint, you have never before communicated to us any concern about "a pattern of behavior." Hence, we don't believe that this third part of your complaint qualifies as being "in order." ***Therefore, we deny this third portion of your complaint.***

We would point out the following in interacting with this last portion of your complaint:

1. In making such a broad and generalized accusation, the complaint provides no specificity nor grounds for what has been accused. This makes it impossible for the Session to respond.
2. As such, the Session is not aware as to what, if any, first-hand alleged evidence you have for such accusations (during the time period of your membership at Calvary).
3. Further, it is difficult to understand how the accusation of a such a pattern (from long ago?) is in accord with the timeframe for complaints (BOD IX.2).
4. Finally, Session has reason to believe that this is not actually your complaint. Rather, it appears to be the complaint of your counsel who has specifically stated as such to Pastor Trouwborst.

In your final paragraph you state:

> *I complain that the Session of Calvary OPC has erred seriously, and I request that immediate actions be taken to remedy these errors, including dismissal of the ecclesiastical charges against me and making changes to the process used by Calvary OPC to handle abuse cases brought to them by women in the church.*

The Session of Calvary responds:

1. Given the nature of the charges filed against you by your husband (adultery/violation of the 7th commandment, and insufficient fruits of repentance), ***Session has decided not to dismiss these charges against you at this point*** *(nor your charges against your husband)***.** Our rationale is based upon the fact that if these charges are proven true, they are serious enough to warrant a trial.
2. We believe there is always room for growth on our part and we want to be ever learning as servants of Jesus, our sympathetic High Priest. And for the record, as we have worked through contentious counseling cases like this one, Calvary has reached out to, employed, or sought the counsel of others like Darby Strickland ("Is it Abuse?"), Ellen Dykas (Harvest USA), our NY/NE Ministerial Relations Committee, etc. Further, we have sought to heed such counsel as able and appropriate. ***It is our desire to continue to seek such counsel and to grow more and more in Christ-likeness as we seek to handle such matters brought before us.***

We write the above in humility, with an openness understanding and to correction as appropriate (Psalm 141:5). And further, again, this is written praying that "out of his glories riches you would be strengthened."

In Christ's love,
Pastor Thomas Trouwborst
For the Session

Oct 10, 2022 Report (Pertaining to the Mandate Two) of the Temporary Visitation Committee

The following reports the October 10, 2022, report of the Temporary Visitation Committee to PNYNE.

Report (Pertaining to Mandate Two) of the Temporary Visitation Committee

October 10, 2022

At the 2022 Spring stated meeting, the presbytery formed a moderator appointed committee of five to visit with the session of Calvary OPC (Schenectady, NY). The committee was given two tasks, the second of which is referenced in this report. The assignment given to us by presbytery was to inquire into the general pattern of Calvary session's shepherding practices towards vulnerable women in allegedly abusive marriages.

Our *Form of Government* grants presbyteries the right to inquire into the state of affairs of particular churches and take proper measures to redress any evils which may have arisen within them (XIV.5). The Visitation Committee produced a process to guide a fairminded and

orderly fulfilment of this mandate. Our challenge involved looking into the circumstances of six women (counting the original complainant) covering a span of approximately 20 years. In addition, there were a number of delays both avoidable and unavoidable in having direct interactions with Calvary session as cooperation at times seemed reluctant. That said, the Visitation Committee has labored under a strong sense ot only of presbytery's will that we conclude our inquiry by this fall stated meeting, but also of the knowledge that timeliness is of the utmost importance in pursuing a just and helpful resolution to these matters.

The committee signed an engagement letter with Bond, Schoenek, and King PLLC of Rochester, NY, but has not sought counsel from its representatives to this point. Shortly after the Spring stated meeting, we received written testimonials from the concerned women as summaries of their grievances. We held a preliminary Zoom meeting with Calvary session in August. We subsequently conducted an initial in-person visitation with them on September 19-20, meeting for approximately 10 hours over those two days. Most recently we have examined additional documents submitted to us by the women and had been in the process of speaking directly to them through Zoom. However, in these latter stages of our investigative work, the committee concluded that rather than proceeding further ourselves we would recommend that presbytery employ an outside agency to investigate and report on these allegations.

The committee fully understands the gravity of this change of direction. We nonetheless believe it is the proper path forward for at least the following reasons:

1. The parties remain profoundly far apart in their positions. Those with allegations are adamant regarding their concerns as well as the measures they believe ought to be taken to bring about a satisfactory resolution. Furthermore, Calvary session has expressed no clear ownership of specific error in any of the circumstances presented to them. While the committee knew our work was not that of reconciliation, certain types of responses from one or both parties might have presented pastoral opportunities; clearly that is not the realm in which we are currently operating. In addition, though the committee has made every effort to maintain objectivity, our impartiality has been questioned by both parties. An investigation conducted by an outside entity should produce a reliable and credible outcome.
2. The Committee has significant concerns regarding the ministerial care provided by the Calvary session. These concerns include what appear to be substantial, systemic, and consequential errors in pastoral judgment and practice. These include but are not limited to, the misuse of judicial process; the over-emphasis of sessional authority and the charge of contumacy; undue delays and indecisiveness in urgent pastoral responses; inadequate communication within the session about areas of sin and crisis for those being counseled by the pastor; and lack of proper pastoral care boundaries of time and expertise between the pastor and at least some counselees. To a man the committee has serious concerns about practices which appear to have taken place historically at Calvary. If such practices have taken place in the past without clear ownership of such errors and faults, then harm might continue to take place in the present and into the future. The concerns brought to our attention cannot be dismissed out of hand.

   It grieves us to criticize our brothers and fellow Elders so openly, but a euphemistic covering over of our concerns would neither satisfy the mandate the Presbytery has given to us nor justify our request that the Presbytery hire an outside agency to investigate and report on these allegations.
3. The possibility exists of matters that go beyond errors in pastoral judgment and practice, and arguably overlap with civil law. While presbytery authorized the committee to retain

legal representation and steps were taken to do so, we have concluded that it would be inadequate merely to avail ourselves of legal advice, but that an investigation ought to be conducted by experienced professionals conversant in the types of allegations that have been made. As ministers and elders, we dare not operate as experts in areas where we are not.

Recommendations:

1. The Visitation Committee recommends that the Presbytery appoint a committee of three consisting of the Moderator, the Clerk, and the Chair of the Ministerial Relations Committee; and that it authorize this committee of three in consultation with the Visitation Committee to spend up to $20,000 in seeking professional help to properly investigate the allegations of misconduct by Calvary session.
2. The Visitation Committee recommends that it remain constituted until the Spring stated meeting to assist the committee of three in securing and orienting professional help.
3. The Visitation Committee recommends that presbytery clearly state its expectation of full cooperation by presbyterial members in any forthcoming investigation in keeping with the promise of subjection to our brothers in the Lord contained in our ordination vows.
4. The Visitation Committee recommends that presbytery clearly state its expectation that the names of those raising allegations, their spouses, or their children not be used in any public deliberations by presbytery apart from their clear, written, and signed consent.

Respectfully submitted,
Kevn Kisler
Chair, Visitation Committee

Dec. 19, 2022 Recommendation of the Visitation Committee of Three

Recommendation of the Visitation Committee to the Committee of Three

December 19, 2022

Since the 2022 Fall stated meeting, the Visitation Committee has pursued a variety of leads to find an individual or agency to provide "professional help to properly investigate the allegations of misconduct by Calvary session" (Recommendation 1, Report of the Temporary Visitation Committee). One lead appears to us to be especially promising.

The Moderator had spoken with Jim Luttrell of GRACE, who passed along contact information for Amy Stier (amy.stier@outlook.com) which in turn was given to the Visitation Committee. Ms. Stier had previously worked with GRACE and now practices law with her husband in Fort Worth, Texas. In addition, Ms. Stier operates a consulting firm that provides institutional recommendations rather than legal advice.

The Chair of the Visitation Committee contacted Ms. Stier by email and she very willingly agreed to a phone interaction, which took place on November 30th. Following that initial orientation to the concerns of presbytery, Ms. Stier submitted a written draft proposal of an agreement between her consulting firm and the presbytery (see attached). Based on these interactions, the Visitation Committee recommends that the Committee of Three retain the services of Ms. Stier in behalf of presbytery through her consulting firm ASLLC.

The grounds for this recommendation are:

1. Ms. Stier possesses both a legal background and experience in clergy misconduct.
2. Her approach through ASLLC would not be to verify facts in a legally defensible way, but to engage thoroughly all relevant parties to produce a report with policy recommendations representing best practices and scriptural patterns.
3. Ms. Stier would conduct an independent inquiry, the results of which ought to be received by all parties as unbiased.
4. Ms. Stier believes she can work within our budgetary constraints, offering a competitive hourly rate and efficiencies through video conference.

In making this recommendation, the Visitation Committee believes it imperative to add to our published report to presbytery the following three areas which must be explored for the circumstances between Calvary session and the women to be properly understood and assessed. These areas thereby ought to be forwarded to Ms. Stier if the presbytery enters a working arrangement with ASLLC:

1. Matters pertaining to pastoral counsel offered to couples in the context of accusations of marital rape.
2. Matters pertaining to proper boundaries between the pastor and counselees, particularly in extending advice outside the normal competencies of spiritual leaders (including counsel related to persistent physical and psychological difficulties in sexual relations and legal issues).
3. Matters pertaining to the responsibility of sessions to protect vulnerable women and their children in allegedly emotionally and physically abusive marriages.

Along with this recommendation, the Visitation Committee notes to the Committee of Three areas in the proposed agreement between the presbytery and ASLCC that warrant clarification with Ms. Stier:

1. The limited ability of presbytery to compel cooperation of other parties (including Calvary session) in the work conducted (see Section I of the draft contract).
2. The matter of indemnification (see Section V).
3. The frequent references in the contract to the OPC ought to be to the PNYNE of the OPC.

Finally, the Visitation Committee desires to help as needed to make the inquiry as thorough, efficient, and economical as possible, so please contact us if Ms. Stier indicates that our work and insights as a committee would be beneficial to her.

Respectfully submitted,
Kevin Kisler
Chair, Visitation Committee

APPENDIX B REGARDING COMPLAINT 7

The following reports the position statement of the Faith OPC, Silver Point TN, issued to the congregation, against which Complaint 7 is brought.

Faith OPC Session Position Statement

Faith OPC Session's Position on
Baptism of Children & Membership

The Position: The Session has developed the conviction that it should not admit into membership any who are unwilling to give the sign of covenant baptism to their children.

The Summary Reason: The Word of God clearly defines the visible church (the church on earth) as made up of believers and their children. Since the time of Abraham children have been given the covenant sign. In the Old Testament this sign was circumcision, in the New it is baptism. The New Testament gives the church no reason to change this God-appointed practice of giving the sign to the children of believers, in fact, Acts 2:38f. explicitly repeats the Old Testament pattern, "The promise is for *you and your children*…" The Session can't, in good conscience, redefine the visible expression of the church at Faith by allowing a practice that contradicts God's own definition of the church on earth.

The Questions:

What has motivated the Session in making this change?
Negatively, the Session wants to make clear the fact that it is not motivated by a lack of love for those with whom we disagree. We have those who are not persuaded of our position on baptism worshipping with us each Lord's Day, and we esteem them highly in the Lord.

Positively, the Session is making this change because we believe it is the position and practice most consistent with the Word of God, and in particular its teaching on what constitutes the church.

Is this a brand-new view regarding baptism and church membership? Is this something the Session just invented or thought up?
This debate has been going on for quite some time. In American Presbyterianism, for example, there was discussion and disagreement regarding these issues back in the mid-19th century. In our own denomination there was vigorous debate on the topic back in the mid-1960's. Those interested in the denomination's report and conclusions on this matter can read the brief report at the following link: https://opc.org/GA/refuse_bapt.html

Is the Session saying that they don't believe Baptists are Christians?
The Session is in no way, shape or form saying (or implying) that our Baptist brethren are unbelievers.

Is the Session saying that they don't believe Baptist Churches are true churches?
Again, not at all- though we believe our Baptist brethren to be in serious error regarding the sacrament of baptism and their view of what defines the visible church, we know that in this present age all our churches are mixtures of truth and error, purity and impurity, etc.

Is the Session saying that professing believers who refuse to give the covenant sign of baptism to their children are sinning?

Perhaps the best way to begin answering that question is with another question: *What is sin?* Our catechism gives us a concise and helpful summary of the biblical answer: "Sin is any want of conformity unto, or transgression of, the law of God." Simply put, if God's Word teaches us to baptize our children and we don't do it, then that would be a sin.

A follow up question might be: *Does the Session think that professing believers who refuse to give the covenant sign of baptism to their children are shaking their fist at God in open rebellion and intentionally sinning against him?* The answer to this question would be a resounding "no". The only time the answer would be "yes" would be if a professing believer was convinced that Scripture teaches covenant (infant) baptism but still stubbornly refuses to baptize their children.

May professing believers who believe the Baptist position be permitted to join Faith if they don't have children in their home that they refuse to baptize?
The short answer is "yes" with an important qualifier. Any such professing believer who desires to join Faith will be informed of the Session's position on baptism and membership. They will further be told that if they eventually have children (or adopt) and at that time refuse to present them for baptism, then either: 1) They will need to know in advance that they will need to move their membership to a church that aligns with their convictions; or 2) Their refusal to present their children for baptism in a reasonable time will constitute a violation of the 5th membership vow "to participate faithfully in this church's worship and service, to submit in the Lord to its government".

The Session will seek to communicate these things clearly and gently to prospective members, encouraging them to use their time as visitors to come to firm convictions on the critical issue of covenant baptism. The Session is considering ways to incorporate clear and compelling teaching on covenant theology (including baptism) into the substance of any future new member classes. Those still not persuaded will be encouraged to seek out membership in a church that aligns with their convictions on these important issues.

I've heard it said that the doors of the visible church need to be opened as wide as the doors of heaven. In other words, if someone has a credible profession of faith and will presumably be in heaven one day, then why does the Session believe they are justified in preventing such a person from joining Faith OPC? Why place a separation on earth that won't exist when we get to heaven?
As indicated above, the Session isn't labeling anyone in this discussion "unbelievers" or "unfit for heaven." We take delight in the thought that heaven will be populated by believers from any number of faithful denominations. That said, we realize that many, many denominations today have a very different view of what defines the visible church and how the sacraments are to be administered (and, of course, *to whom*). But the question remains, "Why deny membership to those with a credible profession of faith?"

To use an analogy, imagine a couple in a new member class at Faith that gives strong evidence of a credible profession of faith and expresses a desire to join the church. During their "interview" with the Session, the couple relates the following: "Is the church here open to the exercise of the spiritual gifts? The reason I ask is that I have been given the gift of speaking in tongues, and my wife has the gift of interpretation. According to 1 Corinthians 12-14 we plan to exercise our gifts in Faith's corporate worship services. Will this be a problem?"

It will probably be easier for us to agree that it would be wise to deny membership to such a couple. But what about a situation where they agree *not to practice* their convictions in this area? Perhaps we might further agree that they should then be allowed to join the church. But if so, then why wouldn't the Session allow those refusing to baptize their children to

join as long as they agree not to speak out against the practice of covenant (infant) baptism? The answer is that, by definition, such a family will always be *practicing* their view, and it is impossible for it to be otherwise. Their practice is on display every Lord's Day that their children remain unbaptized. They can't agree to *not practice* their convictions regarding baptism, though they may be willing to agree to not "teach" anyone else in the congregation regarding their privately held views.

Therefore, a Baptist couple could join the church as long as they understand our position in the eventuality of children coming into their home. Such a couple could agree not to "teach" their position at Faith, and they could also agree not to "practice" their position at Faith. Both commitments are vital for those who desire to join Faith, and this is precisely the commitment that a convinced Baptist with children will be unwilling to make.

What if a person disagrees with other "reformed" or "Westminster Confession" positions- will they be disciplined or (if visiting Faith) not be allowed to become members? For example, what if a prospective member admits they don't believe in "limited atonement"?
It would be impossible to address every possible instance envisioned in this question. However, the Session believes that our distinctives in such doctrinal areas would not prohibit someone joining if they committed not to "teach" their contrary views. Differences in doctrine require such a commitment, while differences in practice (such as baptism for infants) require the commitment to not "teach" or "practice". So, many different doctrinal positions could be held by members, however the practical difference regarding the baptism of children involves a contradiction in the very definition of the church and its members- something that has factored into the Session's position on the matter.

How does the Session think this position will affect our outreach, especially to those who are not convinced of our position on baptism? If we have such a policy, then won't it discourage members from inviting those who aren't convinced of our Session's views on baptism and what defines the church, especially since we know in advance that they won't be allowed to join Faith anyway? Why invite those who we know won't be allowed to join?
This is a perceptive question, especially since our assumption should be that members will be on the lookout for friends, co-workers, neighbors, etc. who could benefit from joining a faithful Bible believing and teaching church such as Faith.

At the end of the day all convinced Presbyterians want the same thing in this area of church life. We want professing believers to embrace God's covenant promise through the giving of the sign of baptism to one's children. The Session's position pushes that issue to the front burner, so to speak, and isn't willing to allow it to remain an open question while a family is in membership. So where are we left on the issue of inviting people who disagree?

One of our goals with visitors and/or regular attenders is to give them ample time and opportunity to carefully consider the claims of reformed, covenant theology. In God's providence, all who come through the doors and stay to be involved in a new member class, will be exposed to the beauty of God's covenant dealings with undeserving sinners. They will be exposed to the grand scheme of covenant theology and the biblical basis for giving the covenant sign to our covenant children.

Such visitors will not be pushed out the back door, but rather encouraged to study the issues and come to their own convictions on the matter. If they remain unconvinced, then in God's providence (given the Session's position) Faith isn't the best answer to the question of where they should become members. On the other hand, visitors will see our firm commitment to our covenant theology, the biblical basis for it, and the sheer beauty of it will likely overwhelm them and bring them to a better understanding. This will, in the meantime, enable

them to join the congregation without a conflict regarding the "practice" of baptism.
So, invite unbelievers to church! Invite your friends from different religious backgrounds and theological traditions. Invite them all with the confidence that, if they stay for a little while, they will be exposed to the glory and beauty of God's grand plan of salvation through the controlling lens of the covenant.

What counsel is the Session providing to the congregation regarding how we should think about these things if we disagree or are concerned about this change?
Acknowledge the biblical teaching that the elders have been entrusted with the weighty responsibility to lead the church in a manner it believes is consistent with Scripture and in the best spiritual interest of the congregation. Please realize that the Session occasionally must wrestle with difficult and complex issues to ensure the church's practice is in alignment with biblical principles and convictions. Please also try to appreciate that the Session is willing to take a stand based on their understanding of the Word of God.

More importantly, pray for the Session. Pray that the Lord would grant our most earnest desire to exalt Him and His Word before the congregation without any fear of man. Pray that the Lord would be gracious toward us as we grow in the grace and knowledge of our Lord and Savior Jesus Christ.

Also, pray that the Lord will not allow this issue to become divisive in the church. Pray that the enemy of the church would not be allowed a foothold because of this issue. Pray that we will, through many difficult times in the life of the church, "be eager to maintain the unity of the Spirit in the bond of peace." (Ephesians 4:3)

APPENDIX C REGARDING COMPLAINT 8

The following reports the response of the session of Grace Reformed Fellowship, OPC, Lander, WY, to the Eggli complaint (Complaint 8).

Session response to Eggli complaint

RESPONSE TO COMPLAINT

Response:

That the Session find the complaint of Mr. Eggli in order and properly before the session.

That the session:

Deny the complaint and not grant the requested amend, namely that the session "make amends by recognizing its decision to ask Mr. Harris to resume voting is contrary to the Form of Government and therefore out of order and invalid and all matters in which he cast the deciding vote are null and void."

Grounds:

1. The session does not believe that its action in asking Mr. Harris to vote is contrary to the Form of Government, and thus cannot agree to the proposed amend.
2. A retired officer may be asked to "perform on occasion" the functions of the office, FG XXV1.7.
3. In a session which has term eldership, a ruling elder, once ordained, even though not re-elected to a term of service, "may be commissioned to higher judicatories by the session or the presbytery, and may perform other functions of the office when so appointed by an appropriate judicatory" (FG XXV.2). An officer so appointed would have the right to vote at the presbytery or general assembly to which he was delegated. If an officer can be appointed to vote at a higher judicatory, it follows that it is not inappropriate for a session to appoint him to vote in his own judicatory.
4. Grounds 2 and 6 of the complaint overdraw the parallel between a retired ruling elder and a former minister. A retired ruling elder continues as a member in the congregation in which he served and remains an officer, though not active on the session. When the ministerial relationship between a pastor and a congregation is dissolved, the minister has no formal continuing relationship with the session.
5. Grounds 1, 3, 4, and 5 of the complaint misread the action of the session in asking Mr. Harris to vote. The complaint seems to assume that the session has bypassed the constitutional procedure for reelecting a man whose term of service has expired. That does require an election by the congregation and an installation by the session. However, there is nothing in the action taken by the session on July 11, 2023, which implies that Mr. Harris was being placed in a new three-year term of office. Rather, the session saw its need for additional counsel from an experienced elder and then the temporary need for him to vote as the session was diminished in size (due to one of the two active ruling elders taking a leave of absence) and as to the nature of matters before it. To summarize, the session was not at the situation of FG XXV.7 but rather at FG X 111.10 and XXVI.7.
6. An alternative course of action would have been for the session, under the provisions of

FG X 111.10, to request the Presbytery of the Dakotas to augment the session with Mr. Harris. Were the Presbytery to have done so, this would not have involved an election by the congregation nor an installation by the session. All that would have been required was the consent of the congregation. This course would also have involved months of delay. In this case, the session had a well qualified ruling elder at hand. It believed that the consent of the congregation had been demonstrated by its repeated election of Mr. Harris to active service. The session took the simpler and more timely course of asking Mr. Harris to resume voting on the session.

7. An argument concerning Fxhorting the congregation. The Session of Grace Reformed has on occasion asked Mr. Harris to exhort the congregation. We believe that FG X XV1.7 would allow the retired Elder to exhort the congregation on occasion. If Mr. Harris has been entrusted by the Session to exhort the congregation on occasion, the weightiest of deeds for an Elder, it stands to reason that he ought to be granted the privilege on occasion of a lesser weight, that of voting as well.
8. That Mr. Harris has been to most meetings except when providentially hindered since his retirement (Emeritus), and has been influential at each of these meetings since his retirement in providing Biblical guidance to the Session.

Nevertheless, despite its denial of the complaint, the session has called a special meeting of the congregation "for the purpose of the congregation granting agreement with the decision of the session to allow Mr. Harris to resume voting on the session for up to two years beginning July 11, 2023."

Grounds

1. The session believes that the consent of the congregation to Mr. Harris advising the session and voting is adequately demonstrated by the congregation's previous repeated election of him to serve as their elder.
2. Yet, in view of the criticism raised in the complaint, it appears prudent to the Session to call a special meeting of the congregation in order to make that consent explicit. That meeting has been called for September 17, 2023.

REPORT OF THE COMMITTEE ON CHAPLAINS AND MILITARY PERSONNEL

SYNOPSIS
I. THE COMMITTEE
II. ROLL OF OPC CHAPLAINS AND CHAPLAIN CANDIDATES
III. PRCC FINANCES
IV. PRCC ACTIONS AND ISSUES
V. CCMP BUDGET AND PRCC DENOMINATIONAL ASSESSMENT
VI. RECOMMENDATION
VII. ELECTIONS

I. THE COMMITTEE

A. Members

The OPC Committee on Chaplains and Military Personnel (CCMP) consists of Jeremy Brandenburg, John Carter, Mike Cloy, Jeffrey Dronenburg, Sr., Cornelius Johnson, and Patrick Morgan.

B. Meetings

The CCMP met by teleconference three times since the 89th General Assembly: 8 July 2023, 27 January 2024, and 2 March 2024.

C. Officers

At the 8 July 2023 meeting, the CCMP elected Mike Cloy as chairman, and Patrick Morgan as secretary.

D. CCMP and Chaplain Endorsement.

1. The OPC is a member denomination of the Presbyterian and Reformed Chaplains Commission (PRCC) along with The Associate Reformed Presbyterian Church (ARPC), The Korean American Presbyterian Church (KAPC), The Presbyterian Church in America (PCA), and The Reformed Presbyterian Church of North America (RPCNA)
2. The PRCC also endorses Chaplains from The Korean Presbyterian Church in America (Kosin) (KPCA) and The United Reformed Churches in North America (URCNA).

II. ROLL OF OPC CHAPLAINS AND CHAPLAIN CANDIDATES

As of 31 December 2023, the Presbyterian and Reformed Chaplains Commission (PRCC) endorses a total of fifteen OPC Chaplains and two Military Chaplain Candidates. Seven are serving on Active Duty in the military, six are serving in the Reserve or National Guard (two of whom also serve dually as Civilian Chaplains), two more are serving as Civilian Chaplains. In addition, the OPC has thirteen retired Military Chaplains and one (1) retired Civilian Chaplain.

A. Endorsed Active Component Chaplains and their Presbyteries (7)*:

CH (CPT) Richard B. Brasher, USA	Southern California
CH (CPT) David M. DeRienzo, USA	New York and New England
CH (CPT) Joshua M. Jackson, USA	Midwest
LCDR Cornelius Johnson, CHC, USN	New Jersey
Ch. (Capt.) Kenneth A. Kruchcow, USAF	Michigan and Ontario

CH (MAJ) Stephen L. Roberts, USA Mid-Atlantic
CH (CPT) Jeffrey P. Shamess, USA Michigan and Ontario
*does not include one Reserve Component (AGR) Chaplain on active duty

B. Endorsed Reserve Component Chaplains or Chaplain Candidates (Reserves or National Guard) and their Presbyteries (6/2):

CH (MAJ) Andrew R. Barshinger, USAR, New Jersey
CH (1LT) Jeffrey Corbett, MDARNG, Mid-Atlantic
Ch (Capt.) Daniel J. Halley, USAFR, Mid-Atlantic
Ch. (Capt.) Phillip Hollstein III, USAF-IRR (also Civilian)**, South
CH (LTC) Kenny R. Honken, USAR (Active Guard & Reserve (AGR)) (also Civilian)**, Wisconsin-Minnesota*
Ch. (Capt.) Benjamin W. Johnson, USAF-IRR, Michigan and Ontario
Christian B. Ryan, 1LT, WIARNG (Ch Candidate, under care), Wisconsin-Minnesota
William Stevens, 2LT, USAR (Ch. Candidate, under care), CT & Southern NY

*Reserve Component (AGR) Chaplain on active duty
** Endorsed as Civilian Chaplain as well - dual endorsement, but not dual PRCC assessment

C. Endorsed Civilian Chaplains and their Presbyteries (Endorsement Required) (4):

Rev. C. Phillip Hollstein III – Providence Hospital, Mobile, AL, South
(full-time, paid, endorsed, endorsement required; [also Air Force Reserve])

Rev. Kenny R. Honken – Bureau of Prisons, US Department of Justice, Wisconsin-Minnesota
(currently on leave of absence, serving Active Guard and Reserve)

Rev. Charles A. McIlhenny – Hospital Chaplain in Los Angeles, CA, Southern California
(full-time, paid, endorsed, endorsement required)

Rev. Ralph A. Rebandt II – Law Enforcement Chaplain, Farmington MI Michigan and Ontario
(part-time, not paid, endorsed, endorsement required)

D. Endorsed Civilian Chaplain and their Presbyteries (Endorsement Requested by Chaplain): NA

E. Retired Chaplains:

Rev. Paul T. Berghaus – LTC, USAR Ret.
Rev. Kyle N. Brown – MAJ, CH, PAARNG Ret.
Rev. John A. Carter – CDR, CHC, USN Ret.
Rev. Richard M. Dickinson – LtCol, MEANG Ret.
Rev. Jonathan C. Gibbs III – COL, USA Ret.
Rev. Andrew T. Moody – Military Support Chaplain Ret.
Rev. Patrick J. Morgan – COL, USAR Ret.
Rev. Robert B. Needham – CDR, CHC, USN Ret.
Rev. Stephen L. Parker – LCDR, CHC, USNR Ret.
Rev. Stephen L. Phillips – Civilian Chaplain Ret.

Rev. Timothy J. Power – CHC, CDR, USN Ret.
Rev. Jack K. Unangst, CHC, CAPT, USN Ret.
Rev. Earl W. Vanderhoff – MAJ, CH, USA Ret
Rev. Christopher H. Wisdom – COL, USA Ret.
Rev. Douglas M. Withington – CDR, CHC, USNR Ret.

Note: Any minister currently serving as a Chaplain (endorsed by the PRCC or otherwise) but not included in the Roll of Chaplains above is requested to contact the Secretary of this Committee.

III. PRCC FINANCES (presented at the 20-21 February 2024 Annual Meeting)

A. PRCC Denomination Contributions & Expenses

1. PRCC balance at start of 2023: $220,657.
2. Contributions to the PRCC from all member denominations (designated gifts, denominational dues, and other sources) were $575,836 in 2023.
   a. Denominational assessment paid by the OPC to the PRCC was $12,856 in 2023.
   b. Contributions from OPC churches and individuals to support Chaplain Ministries were $3,750 in 2023.
3. PRCC Expenses in 2023 were $754,982.
4. PRCC Balance at end of 2023 was $41,511.

B. Budget

The PRCC approved the following budgets:
2024 Revised Budget $ 760,477
2025Proposed Budget $ 778,476

C. Denominational Assessment from the PRCC.

1. The PRCC continues to follow the financial schedule presented below for denominational assessment for all Chaplains requiring an endorsement.
   a. These assessments are paid by the denomination to the PRCC per Chaplain (Chaplain Candidates are not assessed):
      Military, Federal Government (VA/BOP),
      Civilian Endorsement (Board Certified): $1000
   b. The OPC has 14 Chaplains in this category for an assessment of $14,000.
2. The Commission continues to follow the financial schedule presented below for denominational assessment for civilian chaplains requesting an endorsement.
   a. These assessments are paid by the denomination to the PRCC:
      Civilian Chaplains (Full Time) $350
      Civilian Chaplains (Part Time) $200
      Civilian Chaplains (Volunteer) $100
   b. The OPC has one volunteer Chaplain for an assessment of $100.
3. Total PRCC assessment to the OPC in 2024 is $14,100.

D. PRCC Chaplain Dues

The PRCC assesses chaplains' annual dues at the following rates according to pay grade. These amounts are paid by the chaplain himself to the PRCC:

1. Military active duty chaplains: Officer grade 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: Officer grade O-3 at $180/year; O-4 at $204/year; O-5 at $288/year; O-6 at $348/year.

   Note: Activated and deployed Reserve Component Chaplains pay dues at the Active Duty rate for the months they are activated or deployed.

3. Federal Government Chaplains (Veterans Administration/Bureau of Prisons): GS-11 at $516/year; GS-12 at $612/year; GS-13 at $732/year; GS-14 at $864/year; GS-15 at $1,020/year.

4. Other Endorsed Civilian chaplains pay dues as follows: $360 per year if full time; $180 per year if part time, and $0 for volunteers.

5. Previously endorsed PRCC chaplains, still in good standing with their denomination, serving as a PRCC volunteer chaplain, are not required to submit a new application or application fee or pay annual dues.

IV. PRCC ACTIONS AND ISSUES (presented at the 20-21 February 2024 Annual Meeting)

A. PRCC Election. The following members were elected to one-year terms on the PRCC at the 2024 Annual Meeting:
   1. Mr. Bentley B. Rayburn (PCA), Chairman
   2. Rev. Paul Hur (KAPC), Vice-Chairman
   3. Rev. Mark Levine (ARPC), Secretary

B. PRCC Executive Committee and Director.
   1. The Chairman appointed Bentley Rayburn, Paul Hur, Paul Wrigley, and Bill Wagner to the Executive Committee at the 2024 Annual Meeting.
   2. Rev. Dr. James Carter, CH (COL) USA, Ret., continues as Executive Director of PRCC and Chaplain Endorser.

C. PRCC Associate Endorsers and Directors. The PRCC approved Associate Endorsers & Staff:

   Rev. Mack Griffith, CH (COL) USA (Ret) – Chief of Staff, Assoc. Endorser - Military;
   Rev. Dr. Dwight Horn, CHC CAPT USN (Ret) – Assoc. Endorser – Veteran Ministry;
   Rev. Dr. Don Sampson, COL USMC, (Ret) – Assoc. Endorser Military Chaplains;
   Rev. Dr. Michael Stewart – Assoc. Endorser Civilian Chaplains;
   Rev. Charlie Dey – Director of Administration;
   Mrs. Bekah Lawing – Administrative Assistant.

D. OPC Commissioners to the PRCC:

   OPC Commissioners to the 47th Annual Meeting of the PRCC, 20-21 February 2024 in Atlanta, GA were Messrs. Cloy, Morgan, and Dronenburg. Mr. Carter attended as alternate.

E. The PRCC Religious Liberty committee reported no requests from the PRCC concerning Religious Liberty issues during 2023.

F. PRCC Director Carter briefed a plan to send out the PRCC Chaplain Annual Affirmation Questions to all PRCC members and chaplains on 1 March 2024.

G. Other PRCC Actions:

   A motion carried to recognize OPC ruling elder Brigadier General Terry Wiley, USA Ret. with a letter and PRCC coin as a token of appreciation.

H. Upcoming PRCC Meetings:

October 2024: PRCC Teleconference meeting (date TBD).
The 48th Annual PRCC Meeting is scheduled to meet in Atlanta, GA on 18-19 February 2025.

V. CCMP BUDGET and PRCC DENOMINATIONAL ASSESSMENT

A. The CCMP requests a Fiscal Year 2024 budget of $5,000.00 for travel and lodging to enable the members of the CCMP to attend the annual meeting of the PRCC in Atlanta in February 2025, and costs associated with attendance at GA for CCMP Members present as Non-Commissioners.

B. PRCC assessment: See recommendation below.

VI. RECOMMENDATION.

The CCMP proposes to the 2024 GA increasing OPC per chaplain PRCC giving by $500 per chaplain in category C.1 above from $1000 to $1500 (The increase would be 14 x $500 = $7,000) for a total of $21,100.

Justification: The PRCC is projecting a significant budget shortfall over the next two years that will very likely cause an equally significant increase in its per chaplain support budget request to the member denominations. Your CCMP committee believes it is wise to assist in anticipating this shortfall in PRCC operational funding as the PRCC addresses its projected budgetary challenges. If GA approves the recommendation this would mean that the PRCC assessment amount would increase to a total of $21,100 for 2024.

VII. ELECTIONS

The terms of Mike Cloy and Cornelius Johnson expire at this Assembly. Two members need to be elected to the Class of 2027.

The current classes are:
Class of 2024 – Michael C. Cloy; Cornelius Johnson
Class of 2025 – Jeffrey Dronenburg, Sr.; Jeremy Brandenburg
Class of 2026 – John Carter; Patrick J. Morgan

Respectfully Submitted,

Patrick J. Morgan
Secretary
Committee on Chaplains and Military Personnel

REPORT OF THE HISTORIAN

The last century has been witness to several significant cultural and theological shifts. As the Orthodox Presbyterian Church stands firmly upon the confessional heritage that birthed her, she must also engage with the ongoing discourse that shapes the broader ecclesiastical community. This year marks the centennial of the Auburn Affirmation. Reflecting on this significant moment in American Presbyterian history, we are reminded of the critical importance of doctrinal fidelity. The debates that raged a century ago continue to resonate with contemporary challenges. These historical moments serve as cautionary tales, prompting us to uphold our confessional integrity without succumbing to the allure of theological liberalism that seeks inclusivity at the expense of doctrinal precision.

In January 1924, a group of ministers circulated the Auburn Affirmation as a strategic counter to the 1923 General Assembly's determination to reaffirm the five fundamentals of 1910. The assembly was responding to overtures to address Harry Emerson Fosdick's teaching and relationship to First Presbyterian Church in New York, where he served as associate minister and stated preacher. In 1922, Fosdick preached a now infamous sermon titled, "Shall the Fundamentalists Win?" The conservative response raised the ire of the Affirmationists, who perceived this action of the General Assembly as an infringement upon the unity and liberty of the church. Initially signed by 150 ministers and proceeding from Auburn, New York, home to Auburn Theological Seminary, the Auburn Affirmation represented a concerted effort to protect diverse theological perspectives within the church.

The Affirmationists, through their document, showcased a discomfort with the perceived rigidity of doctrinal tests based on the "five fundamentals." Their argument for tolerance pivoted on the assertion that the essence of Presbyterianism was not to be found in strict adherence to these particular doctrines but rather in a broader understanding of the confessional standards that had historically defined the church.

The Auburn Affirmation revealed differing views of confessional subscription, revisiting historical debates within the church about the boundaries of theological discourse and the nature of doctrinal affirmation. On one side, it emboldened those who sought a more inclusive church, one that could embrace varying interpretations of Scripture and doctrine. On the other side, it alarmed conservatives, who feared that such openness would lead to a compromise of the church's doctrinal integrity. This age-old debate challenges the very notion of what it means to be a confessional church, questioning whether the confession is a rigid boundary or a guiding compass that allows for a range of theological exploration within its borders.

At the Eighty-Ninth General Assembly, we deliberated whether to revise our own standards. While we heard much spirited debate, the nature of that debate was much different than that undergirding the Auburn Affirmation. We are still a church that acknowledges and fights to maintain theological precision and doctrinal truth. No matter how vigorous, arduous, or even frustrating the church's deliberations may become, we would do well to recognize the sharp contrast between these historical moments separated by a century.

As we consider the road that lies ahead for the Orthodox Presbyterian Church, our mission remains clear. We are to hold fast to the heritage we have received. Let us continue to be a church marked by doctrinal truth, spoken in love, that bears a distinct witness to a world in need of the gospel of Jesus Christ.

Even as we address the specific issues of each assembly with full attention, effort, and diligence, we must also maintain a wider view of history. The Committee for the Historian remains committed to preserving our heritage for generations to come, providing context and

insight into the theological debates and decisions that have shaped our denomination. In the separate report submitted by the committee, you will find a description of our work from the previous year and our plans for the future. Through this ongoing work, we aim to equip the church with a deeper understanding of her past, enabling her to navigate the challenges of the present and future with wisdom and discernment.

Respectfully submitted,
Camden M. Bucey

REPORT OF THE COMMITTEE FOR THE HISTORIAN

SYNOPSIS
I. ADMINISTRATION
  A. Committee Membership
  B. 2023 Meetings
II. 2023 ACTIVITIES
  A. Archives
  B. Audio and Video
  C. Today in OPC History
III. PLANS FOR 2024
  A. History for a Pilgrim People
  B. Video
  C. Digital Encyclopedia
IV. BOOKS
  A. Available Titles
  B. Out of Print
V. FINANCES
  A. General Assembly Operating Fund
  B. Proposed Budget 2025
VI. GENERAL ASSEMBLY OPERATING FUND REIMBURSEMENT
VII. ELECTIONS
  A. Historian
  B. Committee for the Historian

I. ADMINISTRATION

A. Committee Membership

President—Rev. Danny E. Olinger
Vice-President—Rev. Brian L. DeJong
Secretary—Mr. John R. Muether
Treasurer—Rev. Chad E. Bond

B. The Committee met via media conferencing on March 27, 2023.

II. 2023 ACTIVITIES

A. Archives

The committee is in the process of scanning slides from the Committees of Home Mission and Church Extension, Foreign Missions, and Christian Education from the 1970s and 1980s. It also worked on organizing the Charles G. Dennison, Arthur W. Kuschke Jr., and Meredith G. Kline collections.

B. Audio and Video

During 2023, the Committee for the Historian conducted one video interview at the General Assembly with the Rev. Zecharias Weldeyesus about his life and experiences in East Africa. The committee is also planning audio and video projects for use in the OPC's upcoming centennial celebration.

C. Today in OPC History

The Committee continues to add entries to this daily feature on opc.org which it began in 2014. It is always eager to learn about any additional milestones and events in the congregations of the OPC to commemorate in this way.

III. PLANS FOR 2024

A. History for a Pilgrim People

The Committee plans to print a second edition of Charles Dennison's *History for a Pilgrim People*. This edition will include new material from Rev. Dennison. The reintroduction of this work is timely, as the first edition has not been available for several years. This resource will be particularly useful for men under care and licentiates, by providing them with an understanding of the history of the Orthodox Presbyterian Church in the context of its pilgrimage, as exemplified in the redemptive-historical trajectory outlined in Hebrews 3–4.

In addition to this second edition, the Committee is also committed to assembling and publishing a collection of primary source materials pivotal to OPC history. This anthology will include several key articles and essays currently used in the OPC History course offered by the Ministerial Training Institute. MTI students and others interested in OPC history may then find these important sources in a single accessible volume.

B. Video

Concurrently, the Committee is developing a series of short video vignettes. These will depict important moments in our denominational history, with a focus on both broad movements and significant regional or local stories that have shaped the denomination. Projects in progress include vignettes on Anna Strikwerda and the history of Bethel OPC in Wheaton.

C. Digital Encyclopedia

Work is also ongoing on a new web-based historical resource. This digital encyclopedia will offer hyperlinked articles on key aspects of OPC history, functioning similarly to a niche version of Wikipedia but under the oversight and editorial direction of our committee. The launch will proceed once a critical mass of entries has been compiled.

IV. BOOKS

A. Available Titles

Lest We Forget (1986)
The Presbyterian Conflict (reprinted 1992)
OPC Video History (1995)
For a Testimony (reprinted 2000)
J. Gresham Machen (reprinted 2004)
Cornelius Van Til (2008)
Between the Times (2011)
Confident of Better Things (2011)
Choosing the Good Portion (2016)
For Me to Live is Christ: The Life of Edward J. Young (2017)

B. Out of Print

The Orthodox Presbyterian Church, 1936-1986 (1986)

Pressing Towards the Mark (1986)
Fighting the Good Fight (1995)
History for a Pilgrim People (2002)
OPC Video History DVD (2005)
J. Gresham Machen: A Silhouette (reprinted 2002)
God-Breathed Scripture (reprinted 2007)

V. FINANCES

At the end of the 2023 calendar year, the Committee had $30,792.70 in its "Book Fund" and $202,967.78 in reserves.

A. General Assembly Operating Fund

	2022 Budget	2022 Actual	2023 Budget	2023 Actual
Historian	$3,000	$3,000	$3,000	$3,000
Book Sales/ Service	1,000	1,000	1,000	1,000
Travel	3,500	2,510	3,500	1,106
Administrative	1,500	1,136	1,000	698
Archival	17,000	25,877	20,500	24,086
Total	$25,900	$33,523	$29,000	29,890

B. Proposed Budget 2025

Historian	$3,000
Books Sales/Service	1,000
Travel	3,500
Administrative	1,000
Archival	24,000
OPC 100	5,000
Total	$37,500

The Committee requests for its 2023 budget $37,500 from the General Assembly Operating Fund.

VI. GENERAL ASSEMBLY OPERATING FUND REIMBURSEMENT

In recent years the Committee has increased its work activity in the Archives. The office rent for the archival space has increased to $16,000 in 2023. These factors have led to an increase in archival expenses. Consequently, the Committee transferred from its reserves to the General Assembly Operating Fund $4,523 in 2022 and $890 in 2021.

VII. ELECTIONS

A. Historian

The three-year term of Mr. Bucey as Historian expire at this assembly. In according with standing rule X.2.h.(6), the Committee for the Historian is pleased to nominate the Rev. Dr. Camden M. Bucey to continue to serve as Historian for another three-year term.

B. 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 2027 is to be elected by this Assembly. The present composition of the Committee is as follows:

Class of 2024	Minister: Chad E. Bond
Class of 2025	Minister: Brian L. DeJong
Class of 2026	Minister: Danny E. Olinger
	Ruling Elder: John R. Muether

The term of Mr. Bond expires at this Assembly.

REPORT OF THE SPECIAL COMMITTEE TO HELP EQUIP OFFICERS TO PROTECT THE FLOCK

SYNOPSIS

PREAMBLE
SECTION 1. PROTECTING THE FLOCK AGAINST SEXUAL PREDATION
- A. Biblical and Confessional Considerations
- B. Abuse, Sexual Abuse, and Sexual Predators and their Behavior
- C. Strategies for the Prevention and Creating a Culture of Protection
- D. Ministry to Victims and their Families when Prevention Fails
- E. Ministry to the Perpetrator
- F. Legal and Law Enforcement Cooperation

SECTION 2. STRATEGIES FOR THE PROTECTION OF THE FLOCK AGAINST DOMESTIC VIOLENCE
APPENDIX 1. SAMPLE CHILD PROTECTION POLICY
APPENDIX 2. PREPARING TO BRING A CHARGE IN THE ORTHODOX PRESBYTERIAN CHURCH
APPENDIX 3. CHECKLIST TO PROTECT THE FLOCK
RECOMMENDATIONS
BIBLIOGRAPHY
TABLE OF CITATIONS FROM THE WESTMINSTER STANDARDS

Preamble

The Special Committee to Help Equip Officers to Protect the Flock humbly submits the following report to the 90th General Assembly of the Orthodox Presbyterian Church. Soli Deo Gloria.

In response to an overture from the Presbytery of Ohio, the 88th General Assembly approved the following:

That the Assembly form a special committee of six, consisting of three ministers, two ruling elders, and one deacon, appointed by the Moderator, to the do following:

1. Collect, study, and develop resources to equip officers of the church to protect her members from sexual predators and domestic violence
2. Report to the 89th General Assembly

Subsequently, the Moderator, with input from commissioners from the 88th Assembly, appointed the following individuals:

Ministers: Daniel Patterson (PNYNE), Benjamin Rochester (PSC), and Carl Miller (PSW)

Elders: Thomas Crumplar (Immanuel OPC, Wilmington, DE), James Berry (Reformation OPC, Morgantown, WV)

Deacon: Jim Altensee (Covenant OPC, Vandalia, OH)

Pastor Patterson had to step down from the committee for health reasons. The committee consulted with Pastor John Mallin, an OPC minister and Biblical counselor, as a regular attendee at our meetings following Reverend Patterson's departure. The committee also consulted with several others, to whom we are greatly indebted for their wisdom.

The committee was continued by the 89th General Assembly in order to complete its work, after giving a brief report to that Assembly.

What follows is the report pursuant to that directive. The aim of this committee is to provide practical guidance to church leaders regarding the protection of the flock against sexual predation and domestic violence. The goal of these documents is to provide church officers an initial resource to become equipped to guard the flock under their care from sexual predators and domestic violence. This committee submits Section 1 regarding the protection of the flock against sexual predators, and Section 2 regarding domestic violence.

Section 1. Protecting the Flock against Sexual Predation

God created sexuality and established the good boundary of marriage for its expression (Gen 2:24). Any sexual expression outside that boundary is sin; fornication, pornography, lust, and homosexuality are such violations. Sexual predation is a heinous variant whereby a perpetrator seeks to prepare, isolate, and assault a victim. Fear, shame and other manipulations are then used to retain the sexual relationship with devastating effect on the victim. It is the sincere desire of the committee that this section will equip parents and churches to protect those under their charge by creating a culture of protection from sexual predation, particularly among the least of the disciples (Matt. 18:6). What follows is a summary of findings; more research and writing can be done in this area.

A. Biblical and Confessional Considerations

We begin with a Biblical account which recorded and denounced the terrible sin of sexual predation. A key account in the Scripture is 2 Samuel 13, which records the rape of Tamar by her half-brother, Amnon. Verse 1 recorded the setting. Amnon "loved" his half sister Tamar. This "love" he felt was obviously sinful sexual desire. The rest of the text confirms it. The account began with an inordinate desire for his sister. Verse 2 described Amnon's love-sickness for his sister. Obviously he was cherishing the sin instead of mortifying it. Verse 3 reports how Amnon told this to his "shrewd" friend Jonadab. In verse 4–5, Jonadab shrewdly told Amnon how to isolate his half sister. The plot was to act ill and isolate her with him at his bedside. Verses 6–10 described how he did so, and she dutifully came to serve him as nurse while, presumably, he healed. In verse 11 he propositioned her sexually, "Come, lie with me, my sister." Tamar rejected the advance in verse 12, and then reasoned with him that it would bring terrible shame upon her in verse 13. In verse 14, Amnon forcibly violated her. In verse 15, Amnon told her to leave. She responded that she would have greater shame when she left (v. 16). In verse 17, Amnon villainously called his servants to remove the poor girl. In verse 18, the author noted that she was wearing a virgin's garment. No doubt this was to show the shame she felt, and how heinous the violation was. Verse 19 described the saddest of scenes for the young woman, "Tamar put ashes on her head and tore her long-sleeved garment which was on her; and she put her hand on her head and went away, crying aloud as she went." To make matters worse, verse 20 recorded how Absalom (her full brother) told her to remain silent. He plotted revenge, but he kept the matter secret. Verse 21 recorded how David's anger" burned against" Amnon, but the text recorded no punishment (v. 21).

This text reveals the shame of the violation. How can one not be moved to tears at this terrible sin? It also demonstrates the utter sinfulness of sexual predation. Finally, it exposes the sad reality that David and Absalom failed to protect their daughter and sister or utilize their power as the civil magistrate to bring justice. The careful reader of Scripture will notice both the sinfulness of the event, but also the pattern of behavior that was involved in the perpetration of the sin, not only by the direct perpetrator, but by those who enabled and compounded the sin through commission or omission.

The extra-Biblical term "sexual predator" is now common in popular language. People generally know terms like "groomer" and "pedophile," and the behaviors they represent. TV crime shows and high-profile court cases have doubtless contributed to this familiar vocabulary. While awareness of the subject can be helpful in preventing sexual predation from happening, the Scriptures give us clear principles regarding God's perspective on the matter. Specifically, that sexual predation is an especially heinous sin perturbed and aggravated by it being perpetrated against those least capable of self defense. We are also taught that those in authority bear responsibility to protect those under their charge. Those who should have and could have protected the young Tamar failed to do so. Furthermore, they failed to appropriately care for her after the rape.

The Scriptures give us a foundation and pattern of instruction on this subject. There is no excuse to not be at least acquainted with this teaching. The Westminster standards are also a helpful guide for how to understand the phenomena. The WCF 1.6 affirms that Scripture contains places where pertinent teaching is expressly set down (Gen. 39:9), applied from the general principles of the word (Exo. 20:1–17), or can be deduced by good and necessary consequence (2 Sam. 13, Gen. 34) for all matters of faith and life. We do well to study the confessions and catechisms for how to understand, prevent, and respond to sexual predation.

The WLC and WSC sections on the ten commandments are especially helpful for this subject. Preventing sexual predation fits in the locus of ethics and leadership. The Lord Jesus taught the disciples to not cause the "least" of the disciples to stumble. He emphasized the gravity of transgressing this ethic with a dramatic word about a long walk off a short pier with a stone necklace (Matthew 18:6). This is gravely serious business.

The WLC interprets the terms "fathers" and "mothers" to refer to all authorities in all divinely instituted spheres of life (WLC Q&A, 125). The Scripture clearly teaches authority and office in the home, church, and society. Usually, sexual predation is perpetrated by superiors against inferiors, or equals against one another. Sexual predators use status and authority for selfish and sinful ends.[1] Sexual predators seek out offices and status to put themselves forward as trustworthy to the wider community.[2] These positions of authority afford reasonable trust to the one holding the office. There are two necessary deductions that must be drawn from this. First, God-instituted authorities, especially church officers, with the responsibility to protect the least of the disciples. Second, premeditating sexual predators seek out positions of authority to gain trust and access to victims.

This reality puts the responsibility upon the officers and parents to have strategies in place to prevent and minister to incidences of sexual abuse. The next section B will define the subject of abuse in general, sexual abuse, and sexual predators and their behavior. Section C will focus on strategies of prevention and creating a culture of protection. Section D will

1 "Framework & Guidelines," www.biblicalcounseling.com (Association of Biblical Certified Biblical Counselors, 2023), https://abuse.biblicalcounseling.com.

2 "Understanding Sexual Grooming," www.Americanbar.org (American Bar Association, n.d.), accessed October 2, 2022.

focus on how sessions may minister to the victims and their families. Section E will focus on ministry to the perpetrator. Section F focuses on legal and law enforcement engagement.

B. Abuse, Sexual Abuse, and Sexual Predators and their Behavior

Defining Abuse and Sexual Abuse

Defining abuse is of paramount importance. Common sense definitions would tend to mean what Webster's Dictionary of the English Language (1828) defined as "Verb… 1. To use ill; to maltreat; to misuse; to use with bad motives or to wrong purposes; as, to abuse rights or privileges. 2 To violate; to defile by improper sexual intercourse… 5.To pervert the meaning of; to misapply; as to abuse words… Noun… 2. A corrupt practice or custom, as the abuses of government… 4. Seduction." These definitions are old, nonetheless, they fit the wide variety of usage in common parlance. There are contemporary dictionaries with myriad definitions, but we need a definition of terms which accurately accounts for the Biblical concepts described by the English word.

The Association of Certified Biblical Counselors (ACBC) developed a thorough and helpful definition of the term abuse as a summary of Biblical categories.

Abuse is the pattern of sinful, selfish mistreatment of another made in God's image, whereby moral agency, freedom of conscience informed by God's Word, and God-given human dignity is violated by harmful acts (physical, sexual, verbal) or schemes to perpetuate oppression and unbiblical control (Exodus 3:9–10; Deuteronomy 26:6–8; Psalm 10; Isaiah 19:20; Isaiah 30:12–13; Isaiah 49:26; Matthew 20:25–28). Acts of abuse are vile practices arising from selfish ambition and bitter jealousy, born from sinful desires in the heart (James 3:16). Physical abuse encompasses actions that harm the body including but not limited to beatings, sexual assault, physical or sexual coercion, sleep deprivation, starvation, or confinement. (ACBC, Committed to Care, *Statement on Abuse and Biblical Counseling* section VIII.A)

The committee is thankful for this definition. There are many pithy definitions, or etymological definitions, or psycho-therapeutic definitions which do not necessarily or completely capture what we mean as Biblical Christians. The ubiquitous and varied definitions presented no little difficulty in the committee's approach to the formation of this document. The committee deemed it best to consider any common uses of the term in light of this statement from the ACBC.

Sexual Predators

We must make a distinction between one who is a sexual sinner in general versus a sexual predator. Instances of sexual sin are distinct from the strategic pattern defined as predation. Sexual predation denotes a specific behavior, pattern, and strategy for gaining access to, victimizing, controlling, and maintaining victims. It is important for sessions to know that sexual predation is not limited only to adults, but predators can also be juveniles (children ages 10–17). Information about sexual predation is fairly easy to find and generally consistent in its presentation. There is no need for special training to understand how wicked it is in the eyes of the Lord. Most of all, the committee commends the reader to search the Scriptures for wisdom from above, especially the account of Amnon and Tamar. This section will define the common behavior patterns of sexual predation. Be aware that younger juveniles can engage in some predatory behaviors because they are mimicking or parroting words or actions that they've seen or experienced themselves. Identification of the underlying causes is best worked through with the juvenile's parents and a trained professional.

Church leaders are also wise to consider the reality that when predatory behavior is demonstrated by an individual, sin, hurt, and dysfunction are often not isolated to just the individual. Consideration of family dynamics, or other factors that may have affected the individual is important for the session and any others who are involved with assessment and care.

Church leaders are wise to be aware of the role that pornography plays in the cycle of sexual predation. Early and frequent exposure to pornography causes great damage to one's view of human beings, one's understanding of sex, and one's formation of sexual desires which are contrary to God's design. Young, developing brains are particularly susceptible to being shaped by pornography in such a way that lifelong dysfunction may ensue. Patterns may develop such that normal, healthy sexual appetite is unsatisfying and the pursuit of violent and/or pedophilic sexual acts becomes a horrible reality. This damage fuels and lures those exposed to continue in the desire, pleasure, and shame cycles that tempt sinners to predatory behavior.

It is generally considered unwise to allow teen boys to be babysitters as males are more likely to abuse than females. Isolation and unsupervised time with young children can become a terrible playground of sin and destruction for those who would seek the opportunity. Even if parents use cameras in the home for remote supervision, the camera will record incidents but the damage is already done before anyone can respond and intervene. Although it is not always possible, it is best to have two people present while watching children apart from parents.

Further, church leaders must understand the grooming process, the identifying signs and behaviors of sexual predators, and exercise informed intuition. They should know how and when to report to the authorities (each state has different mandatory reporting laws), create a culture of prevention, and institute a vetting process for potential child caregivers as a mechanism for prevention.

The goal of this section is to give church officers a greater awareness of these things, in order to prevent such grave sin from taking place upon the least of the disciples.

Grooming

Sexual predators seduce their victims into sexual acts by gaining trust. Once trust is gained, they gradually and increasingly speak and act in unchaste ways toward their victims. This is also called the grooming process. It is an intentional process of manipulation and seduction. The U.S. Dept. of Justice defines grooming as, "…a method used by offenders that involves building trust with a child and the adults around a child in an effort to gain access to and time alone with her/him. In extreme cases, offenders may use threats and physical force to sexually assault or abuse a child. More common, though, are subtle approaches designed to build relationships with families."[3] Not all victims are children, but this definition accounts for the process of seduction known commonly as grooming.

The fifth commandment applies here. The goal of the predator is to seduce and retain the victim in a sexual relationship. The predator uses authority and trust in order to isolate individuals for these purposes. Superiors have the duty to protect and provide for those they serve according to the revealed will of God. The grooming process violates godly derived authority as it intentionally uses the role of superior in order to sin against the victim

Regarding violation of the seventh commandment, predators will inquire about sexual imaginations or experiences. They may progress intentionally from words to pictures (often using cell phones) to physical contact. WLC 139 includes in violations of the seventh com-

3 "Get Answers about Sexual Abuse and Associated Risks: Common Questions," https://www.nsopw.gov (US Dept. Of Justice, n.d.), accessed October 26, 2023.

mandment, "all unclean imaginations, thoughts, purposes, and affections; all corrupt or filthy communications, or listening thereunto; wanton looks, impudent or light behavior, immodest apparel." This section of the WLC, and its appended prooftexts are instructive for church leaders to define the clear violation of God's Word regarding these sins. Predators may isolate victims and make filthy jokes, ask about immodest thoughts, and eventually make physical contact. They will often use the guise of education or counsel in order to hide their intent. For example, a predator may comment on clothing, physical development, and express how the physical appearance of the victim makes him or her feel.

Another example would be in a counseling situation where an officer asks for exhaustive details of sexual activity or imaginations. There is a difference between confession of sin and "filthy communication and listening thereunto." Galatians 6:1 instructs caution of temptation for those who seek to restore a sinner. The sexual predator will often seek out isolation of the potential victim under the pretense of counsel with the purpose of unchaste affection.

Further, violating the 5th commandment, predators will use guilt or fear of exposure to retain the victim in the relationship.

In summary, the steps of the grooming process are targeting the victim(s), gaining the victims' trust (and the trust of the wider church community), securing access to and isolation of the victim, and then controlling and concealing the relationship. The following are some considerations:

A) Targeting the victim: sexual predators choose their victims based on vulnerability. Those vulnerable could be a child who is rarely supervised, or a woman who is in an isolated counseling context, or a man who naïvely trusts, and has a sexually promiscuous past (particularly homosexual acts), or a developmentally disabled child and/or adult. This can occur through electronic communication or in-person contact.

B) Gaining the victim's trust: sexual predators will attempt to gain the victim's trust. They may give gifts to the victim, or take special interest in the individual. They might use personal stories or express their own sinful desires in order to draw out the sexual imaginations of victims. The line of unchastity is further crossed when they start asking for details about the sexual desires or inclinations of the victims. They may also divulge personal desires of the same kind, "testing of the waters" before seduction or violation takes place.

   A subset of this phenomenon of gaining trust is called "grooming the community." This process creates the conditions where sexual predation may happen. Obviously, not all trusted persons are sexual predators. That is why positions of trust give cover to the predator. The predator uses the trusted position precisely because it is trusted. The US Dept. of Justice defines grooming of the community, "The offender may assume a caring role, befriend the child or even exploit their position of trust and authority to groom the child and/or the child's family. These individuals intentionally build relationships with the adults around a child or seek out a child who is less supervised by adults in her/his life. This increases the likelihood that the offender's time with the child is welcomed and encouraged. "

C) Securing isolation: Sexual predators may secure isolation in one-on-one counseling or transportation to or from events. They will seek trust and authority in the wider community of adults, the intended victims' family, and the church body. They are often apparently upstanding citizens, teachers, politicians, church members, even officers in churches. They appear in general to be doing normal things. This should not make the reader paranoid, but should make him understand the difficulty of discern-

ing this subject. Clear violations of the Seventh Commandment regarding unchaste and filthy communications are clear sins. They may also be signs of intent. The officer should be wise to distinguish the two.

D) Controlling and Concealing the Relationship: Sexual predators will use physical threats, blackmail, fear of exposure, or lies about the laws of the land to manipulate the victim into remaining in the relationship. Often they will take pictures or request pictures, and then use them for blackmail. Thus, they entrap the victim with fear of public shame. They are master manipulators, so church officers should be informed of these sorts of tactics.

Now we return to the Scripture to see what the Lord says. 2 Samuel 13 recorded the rape of Tamar by Amnon. Consider the unchaste purpose and behavior of Amnon. Verses 1–2 described Amnon as so infatuated with Tamar that he was sick. Verses 3-5 recorded the advice from the "shrewd" (v. 3) Jonadab, who recommended the plot to Amnon. Verse 6 recorded the deception Amnon used to request Tamar as his nurse. He pretended to be sick and requested that she wait on him. In verse 9 Amnon said, "Have everyone go out from me." In verse 10 he requested Tamar to enter his bedroom. Isolation is a key tactic for sexual predation. Verses 11–13 recorded his attempt at seduction (v.11) and Tamar's refusal (vv. 12–13). Verse 14 explained how he raped her due to him being stronger than she. The reader can see plainly how Amnon used trust and isolation to secure his victim, and then how he violated when opportunity struck.

Genesis 19:30–38 recorded when the daughters of Lot made him drunk and lay with him in order to conceive children. It could be argued cogently that the goal of the daughters of Lot was to conceive, rather than to find sexual gratification. Evidence for this would be that they had recently witnessed the fire and brimstone of the fall from the sky and destroyed Sodom and Gomorrah and presumed there were no men left on earth (vv. 24–29). Nevertheless, the reader can also deduce their unchaste intent and use of isolation from the events in the account. Isolation and trust played a part in their seduction and sexual actions. Clearly, their actions were a want of conforming to and transgression of the law of God in many ways simultaneously. Verse 30 described the isolation of the three individuals in the Mountains of Zoar. Verses 31–33 recorded the plot devised by the elder daughter. The use of alcohol adds another dimension to this, because it indicates that the intercourse was not consensual (cf., also Genesis 9 regarding Ham's violation of Noah). This is an example of what the WLC 139 calls, "unclean imaginations, thoughts, purposes, and affections." It was not merely incest, it also bears the marks of a premeditated act. Though it was a single event for each daughter, and there was no retaining of the sexual relationship afterward, it still illustrates the danger of isolation and evil intent.

Another passage for consideration would be Genesis 39 wherein was recorded the account of Potiphar's wife attempting to seduce Joseph. These passages are provided as a Biblical basis to consider all of the findings above. Our final standard is the Word of God. Some of the behaviors above can appear to the unequipped onlooker to be normal and explainable. The key reality that determines if someone is a sexual predator is that the predator will cross the line with seductions and then will eventually act. Be aware that predators play a "long game" strategy on communities and victims. Because it is so difficult to discern the intent of another person, many sexual predators are never exposed. Another complicating factor is that most of us have the tendency to think the best of people and dismiss suspicions or allegations against those we like and respect. Having standard policies and procedures as well as objective parties involved when necessary, will help mitigate these natural tendencies.

C. Strategies for the Prevention and Creating a Culture of Protection

The focus of this handbook is to create a culture of protection in the churches. Christian parents, church officers, church employees, and volunteers should all be involved. In order to establish a culture of protection, we begin with strategies for prevention. When we say prevention, it should not be construed to say that the church will be impervious to the possibility of grievous sin. Leaders should also be aware that sexual predators seek out churches, civic organizations, teaching roles, and counseling jobs because these are ways to gain access to pools of potential victims. The goal is not to create paranoia, but to equip the church with Scripture regarding this sad reality. Sessions and diaconates will no doubt have to work out the particulars for themselves. Just state and local laws will also come into play. Undershepherds must exercise a gracious pastoral ministry, church discipline, and the government of the church with courage, discernment, and humility.

Know the Signs

We must begin with identifying signs. The average person is not trained to recognize the signs of sexual predation. The victims of sexual predators are usually the most vulnerable to manipulation. Teaching the vulnerable to detect the signs is not enough. This requires church leaders to be vigilant to protect the flock. Officers in the church should strive to understand how to protect the flock under their care. They should also instruct the congregation on best practices and foster a culture reflective of God's heart to protect the least among us.

Behaviors that act as signs of grooming behavior include a person who:

a. seems overly interested in a vulnerable individual or group.
b. frequently initiates or creates opportunities to be alone with someone.
c. becomes fixated on a child, woman, or vulnerable man.
d. gives special privileges to a vulnerable person.
e. befriends a family and shows more interest in building a relationship with a child than with the adults.
f. displays favoritism towards one child within a family.
g. finds opportunities to buy a child gifts.
h. caters to the interests of the child, or even acts like a child.
i. displays age and gender preferences. For example, if a man prefers spending time with women or children rather than other adults or other men.[4]

These actions in the abstract may be harmless, or they may be grooming behaviors. It is important for church officers to understand the behaviors and implement a vetting process and policy and procedures to protect those under their care. It is also important for officers, volunteers, and all members to understand in order to avoid giving even the appearance of evil.

Develop Informed Intuition

The officers and volunteers should be informed of the threat of sexual predation within the churches. These signs can be hard to define and identify, because sexual predators are master manipulators. They have already gained the trust of the wider community. Individuals uninformed about these signs may act in inappropriate ways, yet not be sexual predators. There is a distinction between someone telling a crass sexual joke and someone tactically seeking victims by increasingly becoming more intimate with sexual subjects.

Because these are signs that point to possible causes, church officers, parents, and volunteers should be educated in order to exercise informed intuition. Informed intuition is where

4 "Understanding Sexual Grooming in Child Abuse Cases." Www.americanbar.org, November 1, 2015.

something seems "off" about a situation. For example, someone may consistently bend the rules which should set off internal alarm bells, as this is done in order to isolate a potential victim. Several of the signs and behaviors mentioned above may also be present. Officers who notice these signs should follow the pattern of personal exhortation outlined in Matthew 18:15–17 and Galatians 6:1 (BD III.5). Members should follow the same pattern if appropriate and/or bring their concerns to the church officers.

If the individual who crossed a line does not repent of the behavior, then a process outlined in a church protection policy should be followed regarding volunteer status. If the man in question holds office, the process should be followed according to Book of Discipline III and 1 Timothy 5:19.

Creating a Culture of Prevention

Church officers and members should become educated about church protective policies, procedures, the relevant ethical categories, and responsibilities of authorities to protect the least of the disciples.

There are several ministries that help churches develop policies and train officers and volunteers regarding how to prevent sexual abuse. Safe Hiring Solutions, Ministry Safe, and Protect My Ministry are all capable resources. It is important to realize that crimes may take place in spite of a protective policy. The policy of a church does not always prevent abuse but minimizes the risk. Churches need to be aware that the policy may become a liability for lawsuits if the policy was ignored or not enforced. Regardless, the point of protective policies is not to protect the church from lawsuit. They are helpful to create a visible and public standard to deter predators and guide safe practices.

Every church should have a child protection policy. A good policy must set forth clear policies and procedures for protecting the flock. Volunteers who have contact with children, those who perform counseling, and church officers should receive training regarding the policy and the subject matter in this report.

The Vetting Process

The vetting process is a mechanism for prevention of sexual predation. A church should develop a protection policy and then use training and adherence as a vetting process. Sexual predators use isolation to accomplish their unchaste purposes. A good policy will put in place safeguards to prevent isolation. If a potential volunteer refuses to go through the vetting process or to adhere to a policy, then the church leadership should remove him or her from consideration for a volunteer position. It is a very bad sign if someone continuously makes exceptions to a policy (especially if that person is defensive and not submissive to the church leadership).

Policies and procedures enforce the ethical and logical boundaries according to the light of nature and general rules of the Word. These act as a vetting process to discriminate against those who may have ill intent. Sessions may consider policies and procedures for pastoral counseling, spaces where men and women may be isolated, child ministry, and ride sharing. The committee also recommends background screenings for all church workers and volunteers that work with children and to clearly define parameters related to child contact (such as vulgar speech, sexual subjects and settings). We also recommend policies and procedures for volunteers and employees on church premises during the week.

We recommend officers in the church receive training on how to receive testimony and how to perform preliminary investigations. The main principles are to keep discussions factual and, as much as possible, to corroborate times, dates, locations, recordings, and testimony of

what has transpired. Sessions should also stay up to date regarding training and methods of mandatory reporting.

D. Ministry to Victims and their Families when Prevention Fails

The church is ministerial in authority, thus, we administer the good news of Christ and his law. We are to shepherd with sympathetic and pious pleadings for the wayward to repent. This may require pursuing church discipline of the perpetrator, which is a mark and blessing of the church. We also must administer the gospel to those who are hurting that they may know the tender love of Christ as realized through the people of the church. The church should be a shelter for the sufferer and protector of the oppressed.

The committee recommends Mez Mcconnell's *The Creaking on the Stairs* as an example of how the gospel transformed the life of a man who was abused as a child. It may be helpful for an officer to consider a first-hand account of one abused and how this perspective may inform your approach to similar situations. A full treatment of the subject of counseling victims of sexual abuse is impossible in a handbook yet, some general guidelines are possible.

1. Beware of the unintended consequences of touch and isolation, as those elements contributed to the grooming process. It is wise to have multiple people (parents or vetted people) in the room with the counselor.
2. Keep preaching the Gospel. Mez McConnell wrote from his own experience:

A miraculous thing happened. Not overnight. But, as the months and years wore on. The more I consider Jesus, the less I consider myself. The more I considered his pain, the more my own pain was put into perspective. Slowly but surely, my emotions began changing. In fact, my feelings caught up to the truth I was believing. I discovered that the secret to my emotional and spiritual healing didn't lie with other people. Nor did it lie within me. The secret to a joyful life had nothing to do with my enemies getting their just desserts. Becoming calm and less angry inside came out of a growing relationship with Jesus. My heart was softening, and my soul was being cleansed of all the dirt and bitterness that had held it captive for so many years. Instead of allowing my demons to camp inside my head and heart, Jesus moved in full-time. Instead of being shaped and formed by my own pain, I began to be shaped and formed by understanding his. I came to understand that true peace and healing can only come about when a soul has been captured by Jesus. And when a life has been fully submitted to his will. I discovered that the answer to all my whys we're tied up in the answer to all his whys. Why did he come to earth? Why did he allow himself to be humiliated? Why put himself through the torture of being rejected by his own creation? Why allow the Jewish leaders to unjustly arrest him? Why allow himself to be scorned by his friends and his neighbors? Why risk the rejection of his earthly family? Why take upon himself the full wrath of God the father? So grand, so immense, I still struggle to comprehend it.[5]

The ministry ought to teach the good news of Christ to the victim, and demonstrate the Spirit's love and power.

- We must rely on Christ's grace for the true care of souls. This grace must be diligently administered by the means God has appointed in worship, pastoral care, and church discipline.
- We must be patient and ever vigilant to consider the deep pain and needs of those who have been abused.

5 Mez McConnell, *The Creaking on the Stairs: Finding Faith in God Through Childhood Abuse (Biography)*, Revised (Christian Focus, 2019), 174.

- We must allow God to work according to His timetable and be willing to humble ourselves as we truly seek to understand the plight of those for whom God has given us to care.
- We must recognize that many will be fragile and may even be reluctant to meet with us as church officers, given the fact that they were taken advantage of by those entrusted to protect them.
- Officers should be patient and understanding, even when a person is being obstinate, disrespectful, or hard-hearted.
- Strategies on how to alleviate legitimate fears should be considered, such as enlisting the help of a trusted friend or family member to be present during interviews, etc.

The committee also reminds sessions of our Lord's warnings, " And whoever receives one such child in My name receives Me; but whoever causes one of these little ones who believe in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea." (Matt. 18:5–6) and "See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven." (Matt. 18:10). Officers do well to consider how our own behavior towards these little ones contribute to stumbling or despising. We will be held to account and this should make us tremble.

We also remind the reader of the solemn charge of the Apostle Paul, "Do not receive an accusation against an elder except on the basis of two or three witnesses. Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning. I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality." (1 Tim. 5:19–21)

Adjudication of cases of this serious nature must be done for the sake of the reputation of the Lord, Whose name we bear. We are charged by God Himself through Proverbs 31:8–9 by the words of Lemuel's mother, "Open your mouth for the mute, for the rights of all the unfortunate. Open your mouth, judge righteously, and defend the rights of the afflicted and needy." Sessions are in a position of authority as superiors over the flock under their care, and thus must take to heart the need to purify and protect the flock. Courage and diligence in duty is of utmost importance regarding these cases. Men must have the will to act, in all gravity and humility.

E. Ministry to the Perpetrator

Though perpetrators have committed heinous sins, as they are men, women, boys, and girls created in the image of God, sessions should consider them as persons that need the ministry of the church. They need the convicting and healing salve of Christ and the Gospel. Yet, with this in mind, wisdom and care is needed regarding how that should be carried out. Here are some important things to be aware of and keep in mind as sessions consider how to best minister to them:

1. Seek Professional Help- It is unwise for sessions to try to handle all of the needs of ministry to predators (of any age) alone. Doing so could not only open the door to potential risks and liabilities, but blind spots could also blunt progress in healing and cause unintended damage. There are many layers and facets regarding the presenting and underlying issues that sessions aren't equipped to explore, treat, and bring to resolution. Members of the session may think they know the predator well and can "handle" the situation, but should not approach it alone. Professional counseling and legal consultation should be sought. This being said, it is right and appropriate for ses-

sions to be involved in the treatment process. They play an important role as ministers in the repentance-to-restoration journey.

2. Struggle in Keeping the 9th Commandment- Sessions should know that those who commit predatory behavior can often be blind to the sin, danger, and concerns regarding their behavior. They may be pridefully self-protective and defensive which presents as frequent lying and diversions. Such self-preserving behavior can also stem from addictive aspects of predation.
3. Addictive Behavior Awareness- There are addictive qualities in predation that lure the predator to not only take more steps in the behavior patterns discussed earlier in this report, but also to carry out more than one offense. Sessions should be mindful of this and anticipate fluctuations in the healing process which necessitate extraordinary diligence in minimizing exposure to potential victims. They would also be wise to consider the strong temptation predators often face and the real possibility of succumbing to this temptation. The priority should be protecting potential victims at all times.
4. Safety Plan Caution- Sessions are wise to consider safety plans that comply with their protection policies. However, they should recognize the inherent limitations of such a plan. Viewing a safety plan as sufficient intervention on its own opens the flock to ongoing risk. How best to proceed with a confessed perpetrator who expresses remorse and a willingness to repent must be approachsed with much caution and counsel. Further, sessions would be wise to have a proactive, consistent safety plan review process, to maintain the effectiveness of the plan.
5. View of the Predator- On the one hand, it is important to remember that by the grace and work of the Holy Spirit, a predator may not remain a predator in what they think, say, and do. The Lord's blood is sufficient for the vilest offender. On the other hand, it is wise to remember that we are all sinners and temptations may not go away, even with the best safety plans and ministry in place. We praise the Lord when sincere healing and change takes place, yet this should be coupled with watchful, waiting, and sober expectations.

F. Legal and Law Enforcement Cooperation

The Lord ordained the civil magistrates. Christians should not hesitate to solicit their involvement when crimes are suspected. Law enforcement will have specific training, investigative skills, and authority that the church does not possess. Church officers should avail themselves, whenever possible, of the assistance of law enforcement personnel in their local communities. Cultivating relationships with these civil servants would be beneficial for both preventive instruction and proper navigation of allegations that arise.

There are several considerations in connection with the legal system which need to be understood. Each state has its own laws about mandatory reporting and statutes of limitations. We will discuss this below.

Reporting and Mandatory Reporting

Reporting incidents of sexual abuse is necessary for the protection of the flock. Policies should reflect the current laws of federal, local, and state governments. This may mean that reporting to the appropriate law enforcement agency is mandatory. One should note, however, that a municipality that does not require reporting after a certain age is not a substitute for godly and Biblical prudence. One may report an incident even if it is not a legal requirement. For further helpful guidelines, see the appendix containing the ACBC Statement on Abuse, specifically the section on "allegations."

Law enforcement will do their own investigation. The Lord ordained the magistrate for the punishment of evil and preservation of peace. Often cases have been reported where families or churches try to handle serious crimes "in house." The problem with this approach is that families and churches are neither equipped, nor instructed by God to do so. The civil magistrate is authorized to punish crimes according to just laws; families and churches are not. Volunteers, parents, and church officers are not immune to, or exempt from, God's ordinance (Rom. 13:1–5).

Sometimes churches or families mistakenly decide to punish a crime themselves "in house." The problem with dealing with crimes "in house" is that they may not be appropriately dealt with. Further, other sexual predators within a family or church may indeed be seeking cover by protecting others. If a crime has been committed, the Lord has established the magistrate with the sword for the purpose of protecting citizens. Members of the church are subject to civil authorities under the authority of Christ.

An example of this is how David and Absalom responded to Amnon's rape of Tamar in 2 Samuel 13. King David became angry when he heard about the events (v. 21), but he did not prosecute his son's crime (vv. 20–21). Absalom (Tamar's older brother) avenged his sister by murdering Amnon (vv. 28–29). The result was the beginning of the revolt of Absalom against David. These things were written for our instruction (1Cor. 10:11). Therefore, we urge the officer to consider the complexities and inherent biases involved when attempting to adjudicate and prosecute alleged crimes against those we love and respect.

Clergy-Penitent Confidentiality Laws

Clergy-penitent confidentiality refers to the confidentiality between officers of the church and those who confess sin. If a victim of sexual predation indicates such in a counseling session, the officer or volunteer should report it to the proper authorities in the church and civil sphere. Each state has distinct laws regarding clergy-penitent privilege and mandatory reporting. Below are some complicating factors.

One factor of clergy-penitent confidentiality is that sexual predators may confess sins to a pastor or other officer in a counseling situation. Consider the analysis of Richard Hammar in *Pastor, Church, & Law,* "The clergy-penitent privilege does not prevent clergy from disclosing confidential communications to the police. Rather, it prevents clergy from disclosing the content of privileged communications in court. Clergy who choose to inform the police about information shared with them in confidence are providing no more than a 'tip.' The police will need to confirm the information through their own investigation, since the minister will be prevented by privilege from disclosing the information in court."[6] For a full discussion of clergy-penitent privilege see Hammar, pages 102–134.

It is godly and wise to notify the civil authorities regarding crimes, but local laws of how such notification will be construed by the civil magistrate will vary. It is wrong to assume that clergy-penitent privilege is absolute, especially considering that the legal origin of this privilege is in the Roman Catholic doctrine of the confession as a sacrament. This so-called privilege does not prevent church officers from reporting crimes.

Law enforcement must do their own independent investigation. This may seem like it prevents serious crime from being prosecuted swiftly, but it is the common law of the land and is due process. In cases where families or church officers fail to disclose sexual crimes against the least of the disciples, the civil magistrate may find them liable for crime too. In such cases it shows the ethic of derived authority. Though the church or a family may fail to enforce the will of God, the civil magistrate may fulfill God's civil will as a duly instituted ordinance.

6 Hammar, *Pastor*, 133.

Section 2. Strategies for the Protection of the Flock against Domestic Violence

"Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. I know that after my departure, fierce wolves will come in among you, not sparing the flock." (Act. 20:28–29)

The family is meant to be a refuge filled with love and peace. This is true of both the biological family and the church as the spiritual family. God is our Father and we are his children. Church members are brothers and sisters of one another, bonded as a bride to Christ, her bridegroom. Great care must be taken to ensure that every member is loved well and protected from those who would seek to devour. Scripture warns us that the enemy seeks to destroy (1 Pet. 5:8), and there will be wolves in our midst (Matt. 7:15). Officers of the church are duty-bound to guard the welfare of God's children from such as these. This holds especially true for those who are least among us, a type represented by the child, orphan, and widow.

As officers of Christ's church consider how to care for the flock, the best place to begin is to reflect upon God's heart for the weak and vulnerable. We do not take our cue from the surrounding culture; rather we seek to emulate Christ. Popular cultural paradigms are antagonistic toward authority structures and attempt to flatten all relationships. There is no concern for respecting God's image or design, either for individuals or institutions. Christ, on the other hand, by his life and words, teaches us something much different. Being eminently powerful, he emptied himself, and, clothed in weakness, poured himself out on behalf of his sheep. In humility, he used his power to heal and protect. He did not erase the God-given institutions and authority of civil government and the family. Rather, he affirmed the primary reason why these institutions exist: to promote justice and ensure that his image bearers are treated with dignity so that they may glorify Him (Psa. 5:11). His under-shepherds in the church are called to do no less. The church has an obligation to do everything in her power to protect the powerless within her fold. God uses the righteous to surround and deliver those who are persecuted (Psa. 142), heal their wounds (Psa. 147), and safeguard justice for the oppressed (Psa. 146).

Regarding domestic violence, the committee considered how to be most helpful within the scope of its mandate and determined to commend two resources for OPC church officers as initial "go-to" resources. There are myriad offerings in this space, both secular and Christian, which have varying degrees of value and utility. The mandate called this committee to collect, recommend, and produce resources for the protection of the flock. The committee determined to put forward materials that would be easily accessible, practical and biblical/confessional. As such, the committee recommends:

- The *Report of the Ad Interim Committee on Domestic Abuse and Sexual Assault* (DASA) to the Forty-Ninth General Assembly of the Presbyterian Church in America (2019–2022).
- *When Home Hurts: A Guide for Responding Wisely to Domestic Abuse in Your Church* (WHH) by Jeremy Pierre & Greg Wilson (2021). The end of the book includes an appendix with hotlines for domestic violence for all the United States.
- The Association of Certified Biblical Counselors' *Committed to Care: Statement on Abuse.* Https://abuse.biblicalcounseling.com

Not every officer will, nor necessarily should, agree with everything found in these materials. However, there is much to commend and officers will do well by availing themselves of these writings, both during times of acute need for practical guidance and as a comprehensive introduction to the topic of domestic violence.

What follows is an attempt to curate and direct particular focus on specific areas in these materials that the committee found most helpful.

Terminology

It is not the purpose of the committee to offer an authoritative definition of abuse. What proceeds are definitions as used by the resources discussed above.

1) DASA uses the Biblical verb "to oppress" ('anah) as a synonym for abuse and cites several examples: Sarai dealing "harshly" with Hagar (Gen. 16:6), Laban invoking God as a witness lest Jacob should "oppress my daughters," (Gen. 31:50), and God's command to Israel not to "mistreat any widow or fatherless child," (Exod. 22:22). To oppress is to "afflict by mistreatment." This is mistreatment that wounds another person physically, emotionally, psychologically, and spiritually (DASA, p. 2306–2307). The word describes a pattern of coercive, controlling, and punishing behaviors (p. 2462). In domestic abuse, power, authority and strength are selfishly used to tear down another person in the family rather than to build up (p. 2343). Footnote #50 found on page 2343 is a pithy reference from Dr. Nathanael Brooks of Reformed Theological Seminary, Charlotte, North Carolina, to consider the Biblical value of words that aren't explicitly found in the Bible, but capture the teaching of the Bible. "The Trinity" is an example of such terminology. Using words like "abuse" can help distinguish between the general fray of two sinners relating to each other and a specifically sinful exploitative pattern of oppression by one person over another.
2) WHH defines domestic abuse as a pattern in which a "person in a position of greater influence uses his personal capacities to diminish the personal capacities of those under his influence in order to control them" (WHH, p. 39). Specifically, the "abusive person uses his personal capacities to force other people to deliver on his personal desires" (p. 40). This does violence against the image of God in the person abused and is described by the relational dynamic as "me over you" (p. 70-71).

   WHH distinguishes two different attitudes, a "me over you" attitude and a "me before you" attitude. WHH specifies that the generally selfish posture of putting oneself before others is sinful, but not necessarily abusive. "Abuse" goes further; it is sin characterized by the use of personal capacity to diminish the capacities of another for the purpose of control (p. 69). An analogous example in nature is the difference between a competitor such as a squirrel who is competing for seed resources with a blue jay and a predator such as a red-tailed hawk that seeks to eat the squirrel for dinner. A parasite, by analogy, is another example of the distinction in that botfly larvae will burrow under a squirrel's skin, slowly destroying the squirrel by feeding on the nutritious blood. Both the predator and the parasite are using the victim for their own gain. Abuse can be both obvious, as in the case of the predator and more maliciously subtle, as in the case of a parasite (p. 70–71)

   WHH illustrates their distinction between what is meant by abuse and what is not by providing, by example, how a church leader might confront a husband who has been abusing his wife (p. 117):

   > You're probably wondering why I'm this alarmed about your wife's concerns. I'm about to use a word you may not like and may never have considered, so I want to be clear what I mean and what I don't mean. The word is "abuse."
   >
   > What I don't mean by "abuse" is anything your wife doesn't like about the way you treat her. No one should use the word "abuse" as a generic catch-all for anything mean or unpleasant. If that's how we used it, then almost anything could be described as abuse.
   >
   > Instead, I'm trying to see abuse from God's eyes. In other words, what does He con-

sider abusive? Let me share some things I've learned about abuse, so that you understand why I'm concerned…

3) The Association of Certified Biblical Counselors, (hereafter, ACBC) Statement on Abuse and Biblical Counseling section VIII put the problem this way, "…Christian and secular definitions of abuse are ever broadening, resulting in confusion and making it possible to label nearly every sinful act as abuse…." They address the problem as follows:

> Whereas, a definition of abuse utilizing biblical principles, concepts, and language is therefore necessary to help the church appropriately consider the nature, causes, and impacts of abuse, in order to engage the abused and abuser with hope-filled solutions; therefore:
>
> We Affirm that abuse is the pattern of sinful, selfish mistreatment of another made in God's image, whereby moral agency, freedom of conscience informed by God's Word, and God-given human dignity is violated by harmful acts (physical, sexual, verbal) or schemes to perpetuate oppression and unbiblical control.(3) Using biblical terms and concepts including oppress, violate, defile, humiliate, deceive, weaken, scheme, bring low, self-interest, selfish ambition, and others to replace ambiguous psychological terms provides a biblical roadmap and solution for counsel. Using these biblical terms and concepts better depict the sinful depravity of abuse against the dignity and personal capacities of those created in God's image. Expressions of abuse seek self-interest in the misuse and defilement of another person. Culpability before the Lord is not dependent upon awareness or intentionality of the abusive behavior. Acts of abuse can be sorted into three broad categories: inflicting physical and sexual harm, speaking reviling and corrupting words, and scheming to isolate from certain relationships and to restrict economic resources.(4) We affirm victims of abuse experience symptoms from these acts of abuse in a multitude of ways including emotional, spiritual, and physical distress that may compound over time, yet abuse is best identified by intentional sinful acts against another for the purpose of harm and control." (Section VIII.A https://abuse.biblicalcounseling.com, accessed 02/09/2024).

We cite only a portion of the documents. We commend the reader to their entirety.

Biblical and Confessional Considerations

The heart of the matter is God's heart for his people. In the Word, as summarized in the standards, God makes himself known as a jealous husband and a loving father to his people. Our Lord is an affectionate and loving Husband of his bride, the church. Further, the Chief Shepherd has ordained officers of the church to guard and protect the object of his great affection, the flock. Scripture abounds with references to his care and deliverance of the oppressed. Exodus 2:4 reads, "So God heard their groaning; and God remembered his covenant with Abraham, Isaac, and Jacob." Not only was the Lord jealous for the redemption of Israel, but his love was tenderly disposed toward their plight, "He heard their groaning." Arguably, the greatest and clearest theme of God's posture towards his people throughout history is that of deliverer. The Exodus of beleaguered Israel from Egyptian oppressors stands as a key historical revelation of God's passionate concern towards his people; a concern which resounds throughout Scripture and culminates in the Gospel of Christ's deliverance. This is a deliverance from sin, which is spiritual, but also a deliverance from the sinful oppressor which is spiritual and physical. Man is body and soul. God delivers the whole man through the God-Man, Jesus Christ, Who was raised body and soul that those who are united to him may be likewise raised. When violence is done to the body, violence is done to the soul (Exo. 6:9). When violence is done to

the soul, violence is done to the body (Psa. 32:3). And, violence is an offense against God as man is made in his image (Gen. 9:6).

We can draw an analogy from the abuse of civil magistrates (e.g., the ancient Egyptians) to the abuse of other superiors. Parents, church officers, sessions, presbyteries, general assemblies can and do err, but this does not negate them as God's ordinance. The abuse of authority is a departure, not in degree, but in quality. The quality which makes the authority abusive is that it departs from the Word of God. Rulers are derived authorities duly appointed under God. They do not have independent authority. They are not absolute. They must reinforce the will of God by the manner and authority circumscribed by the Word of God. The defining factor in abuse of authority is a leader selfishly and unlawfully forcing his will by means of his vocation or status. Rulers like the Egyptians seek autonomy from God, when they treat their subjects as serving themselves as their chief end. They replace God's glory and joyful communion as man's chief end. When they make their own word out to be law, they replace God as the lawgiver. When they coerce to get their way beyond lawful means, they make their authority absolute and sovereign, but there is only one Absolute and Sovereign Being to Whom all honor is due. All superiors are subject to God's Word as derived authorities.

WHH helpfully argues that Scripture provides, by way of narrative accounts, the authoritative perspectives that should shape our own as we consider our current situations (p. 37). These perspectives are essentially codified in the doctrines of the church. The committee emphatically agrees with WHH's statement, "…these Biblical themes offer the only ultimately true perspective of domestic violence, since they alone give us insight into God's ultimate perspective" (p. 38). WHH further emphasizes the practical implications of proper theology when ministering within the circumstances of domestic violence, "A theology of suffering is essential for a church leader, but a theology of suffering without considering God's view of, and response to, violence and oppression can lead to reckless care and harmful counsel" (p. 42).

WHH lists 6 biblical themes as a lens by which to view domestic abuse (p. 38–39):

1. The image of God, displayed in our capacity both to perceive the world as persons and to influence one another as persons.
2. Sin, which disorders this design, warping both the ability to perceive the world rightly and to relate to others righteously.
3. Love, which is God's design purpose for human relationships. It is the building up of another person at cost to self, which is the precise opposite of abuse.
4. Oppression, which is not generic suffering, but a unique form of suffering involving the intentional sin of those with greater capacity against those with less.
5. Marriage, which is God's arrangement for a man and a woman to live out an exclusive form of love in which a husband leads in sacrificing his interests for his wife, who follows him in freedom.
6. The Church, the Spirit-indwelled people of God who seek to be a community that honors what is true and good and thwarts what is false and evil.

Much of chapter 2 in WHH is an exploration of these themes in approaching domestic violence from a Biblical framework.

Although much aligned, WHH is not written specifically from our reformed Presbyterian tradition. For a perspective that explores domestic violence specifically from the standpoint of our standards, DASA Section One (p. 2308–2342) should be consulted. Officers of the OPC will find a treatment of the Westminster Larger Catechism (WLC) concerning abuse through the exposition of the Ten Commandments, which officers of the OPC are bound by oath to

teach and obey. For quick reference, readers are referred to Chart A in the preamble of this report.

DASA makes use of WLC 151 (regarding aggravations that make sins more heinous) as the theological basis for understanding abuse **(**p. 2309–2313**).** Reflecting on this portion of our standards, DASA states:

> The WLC and supporting Scripture show that the sins of those in authority are more heinous, causing more damage and deserving of greater punishment because of the position of authority. The confession supports the existence of a differential of power in certain relationships. In each of the instances mentioned, summarized as leadership status, age, and knowledge of the faith, we find accompanying power over another. Power can be misused in order to control, oppress, and harm others. When the misuse of power occurs, it may be considered an abuse of authority.

The existence of "power differentials" is supported in the confession (e.g., cf. chapter 23.3) and catechisms as a Biblical concept. WLC 151 makes clear the ethical obligation of those with greater power towards those under their authority. This obligation comes with great responsibility to use power in a godly manner, not to exploit others for selfish gain. This is especially so with those who are much weaker and more vulnerable and therefore, at risk of extreme harm given their status (such as orphans and widows).

Other examples of the vulnerable may include those with disabilities, the elderly, wives who are physically weaker than their husbands, and laypersons in relation to church officers, to name a few.

WLC 151 notes that many of these relationships are fixed with "vows,[and] covenants" which when transgressed compounds the offense. WLC 151 further elaborates, "If done… frequently, [or] with…continuance" that a sinful pattern of behavior is more heinous.

By specifying "Relapsing after repentance," WLC 151 addresses a significant feature of ministering to those in an abusive relationship. Judging whether or not repentance is genuine is critically important. Confession and seeking forgiveness are necessary but not sufficient. In an appropriate desire to reconcile a relationship and pursue unity, an officer may prematurely advise an abused person to return to the abuser after "apologies" were made. This can place the abused in an unsafe situation where violence may continue to be perpetrated. Fruit, in keeping with repentance, must be demonstrated before any counsel of reunification in many situations where the risk of ongoing harm is likely. For example, Saul repeatedly apologized to David, and yet David never returned with him. WLC 151 makes clear that greater care should be given to protect those under authority. This should be the guiding priority. DASA Attachments 9 and 10 (p. 2484–2491) offer a helpful guide on Biblical forgiveness and repentance respectively. Due to the reality of ongoing susceptibility to danger in cases of domestic violence, it is important for the officers to discern the fruit of repentance.

It is worth noting at this point a practical consideration of Matthew 18:15–17 in relation to superiors and inferiors. Often, when an inferior is sinned against by a superior, well-meaning counselors will use Matthew 18:15–17 to implore the inferior to first seek an audience with the superior regarding the matter.

However, Matthew 18:15-17 has in mind equals as evidenced by the use of the word "brother" in "if your brother sins against you." Much damage can be done by requiring a person in an abusive relationship to confront the abuser in this manner. Dr. Alan Strange speaks to this in his commentary on the Book of Discipline of the Orthodox Presbyterian Church, Chapter 3.I (Ordained Servant: https://www.opc.org/os.html?article_id=1006):

Matthew 18 does not have in view inferiors going to superiors with alleged offenses. Such can perhaps be done in cases in which the superior is truly humble and will give a fair hearing to the inferior and even repent. Often, however, the very behavior that an inferior would be offended by involves an alleged misuse of authority and power on the part of the superior. If a superior is alleged to be abusing his office as a superior, it is unreasonable and irrational to insist that the inferior must approach him under the rubric of Matthew 18, as if they were the equals implied in the text ("if your brother sins against you").

If the superior can be easily entreated by the inferior, then that is a happy, though perhaps unusual, situation, and Matthew 18 may be quite possible. However, if the superior is offended by being challenged by the inferior, as is often the case even when things are at the level of simple forgiveness—in which parties, whether superior or inferior, acknowledge sin and seek forgiveness and restoration—it is usually the case that an inferior is quite vulnerable and in no position to "go to the superior under the rubric of Matthew 18." Even if the superior claims to be reasonable and approachable, he may not be, and the judgment of others about whether he can truly be easily entreated in the given case should or would need to be brought into view and the superior not simply be left to be judge in his own case.

All this is to say that Matthew 18 is not customarily in play in the case of a superior offended by an inferior: to insist that it is misguidedly puts them on the same level; at the same time, when an inferior alleges offense by a superior, especially of a serious nature (abuse of various sorts come to mind), the judgment of the church should usually be brought in as the first step (which should refer violations of the law to civil authorities), rather than the session wrongheadedly requiring a member alleging pastoral or other special officer malfeasance to "go to the pastor (or elder/deacon) and work it out with him in terms of Matthew 18."

That is not the proper use of Matthew 18—to require inferiors claiming injury to go to superiors with whom there is no proper sense of a level playing field. Matthew 18, if carefully thought through, just as it is not required in cases of public sin, is also not required when a superior, especially in the discharge of his office, is thought by an inferior to have offended. An allegation of such to the local elders should be sufficient for them to seek to address the matter, involving the presbytery if and as necessary. Matthew 18 has too often been as heavy-handedly abused as was Job at the hands of his well-meaning but ultimately misguided friends.

Having established WLC 151 as a foundational catechism text for the theology of abuse, DASA explores the catechism's treatment of the fifth (p. 2313–2321), sixth (p. 2321–2329), seventh (p. 2330–2337) and ninth (p. 2337–2342) commandments on the topic.

Some Practical Application of these Principles

The reality of violence could make one on one confrontation a volatile and dangerous situation. Sessions should take care to listen, be concerned, and to investigate the matter. Sessions should exercise caution for the safety of the accuser. Sessions should also consider that the matter may fall under the lawful jurisdiction of the civil authority. Also, there is the possibility that further violence could take place. It should be remembered, "A gentle answer turns away wrath, but a harsh word stirs up anger" (Prov. 15:1). Be very cautious that in your legitimate concern and possible indignation, you do not unwisely pour gasoline on a fire and put yourself or others at risk of harm.

Ask permission to meet with the accuser in person (considering safety concerns). Ask questions as to what happened, when and where. Stay tender, but ask clear questions so that you may ascertain the facts. Keep in mind that the accuser may be in a fragile state, nervous, inarticulate, and confused. They may contradict themselves and may be unclear or uncertain regarding the facts. This is not unusual for someone who has repeatedly been subject to oppressive behavior. Often, it would be pastoral and loving to invite the accuser to meet in a setting that she or he is comfortable with and to encourage the presence of a trusted friend or family member for support. Recognize the significant fear, shame, and difficulty one may experience as they consider meeting with a group of officers and the pain of telling their story.

Do not insist that the accuser meet with the accused initially, rather ensure the safety of the accuser. In some cases it may be necessary to help the accuser find temporary lodging with family, friends, or a shelter. It may also be helpful to encourage professional counseling with the help of the session. The deacons can be of service in these areas.

It may be appropriate to inform the civil authorities. If the accuser expresses that desire, it is good to assist in doing so. You may also notice marks on the skin indicative of violence or the use of clothes, make-up, or sunglasses to cover marks. If the accuser desires to go home and do nothing about the situation, respect this desire and be available to help as needed. Remember that the victim knows the dynamics better than you do and understands the consequences of escalating concerns.

The ecclesiastical judicatory may also need to begin an investigation for a charge, so careful notes should be taken and one should familiarize oneself with the judicial process. It is always wise to keep an ongoing record of all interactions and reports and to reach out for help if needed. Resources from WHH's appendices are of use here. See also Appendix 2. Preparing to Bring a Charge in the Orthodox Presbyterian Church.

Once safety is established and with the permission of the accuser, it is appropriate to proceed further by having at least two officers meet with the accused. Be objective and non-prejudicial. Attempt to learn the facts, hear their perspective, and note their behavior. Be prepared for a spectrum of responses including defensiveness, anger, dismissiveness, humor, crying, graciousness, and openness. The officers' job is not to act as judge to settle the case, but rather it is to wisely ascertain, as best one can, the nature of the situation including the dynamics involved. Understand that this will likely be the first in a series of meetings. It may be obvious in the first meeting that the accuser demonstrates behavior consistent with the profile of an abuser and/or sincerely acknowledges the wrong they have caused. More likely than not, it will take time for a pattern to develop and reveal itself.

Reconciliation between accused and accuser is a worthy goal which should be pursued. However, it should not be pursued prematurely, putting the accuser at risk of harm. If it is determined that there exist patterns of abuse, the focus should be on the abuser's change of heart and subsequent change of behavior. Much of the informal discipline of gospel ministry can perhaps (with prayer) lead to reconciliation in full. Pastoral care, with all the appropriate firmness and tenderness, should be adapted to the situation. Professional individual counseling, mediated meetings with the abused, and specific guardrails all may be necessary elements required by the session in order to set the stage for reconciliation. The session must also be prepared for a lack of repentance or impatience with the process such that reconciliation is not likely. Formal judicial process according to the Book of Discipline exists to restore the sinner and preserve the name of Christ and may be necessary in such cases. Follow the Book of Discipline with parallel pastoral care to all parties involved. See Appendix 2 on sessions taking the lead on Preparing to Bring a Charge in the Orthodox Presbyterian Church as judicatory.

The Fifth Commandment

WLC 129 and WLC 130 address the ethical responsibilities that superiors have towards inferiors. God blesses superiors with power and authority that they may use this power and authority to bless others. Noteworthy is the phrase "protecting, and providing for them all things necessary for soul and body." Superiors are to protect and nurture both the body and the soul of inferiors. This charge reflects both the spiritual/physical obligation and potential spiritual/physical harm intrinsic to the relationship. Church officers in particular are to "discountenance" sin and to "reprove and chastise" those who sin. The culture of congregations should be such that all clearly understand that abuse of authority is ungodly, will not be countenanced, and that victims of abuse will be respected and well-cared for. Development of policies and procedures, as well as education on domestic violence are certainly in keeping with faithful obedience to the fifth commandment. DASA emphasizes the "repeated persistent pattern of sin over a prolonged period" as necessary to constitute abuse, rather than singular instances of sin. (Officers are cautioned not to neglect single incidents of violence which may not constitute abuse in this sense.) Furthermore, counseling an abused person to return to the hands of the abuser, such as a woman to return to her unrepentant husband, would be wrong as this would constitute a "careless exposing, or leaving" her to wrong.

The Sixth Commandment

WLC 135 and WLC 136 explore the duties required and sins forbidden in regards to the preservation and protection of life. The catechism obligates one to protect one's own life in addition to others. Careful consideration must be given by officers to a "just defense thereof against violence" perpetrated against those under their care. An attempt to reconcile two parties, if pursued too quickly and without due diligence that ensures demonstrable fruit of repentance, may place a victim in harm's way. "Forbearance, readiness to be reconciled, patient bearing and forgiving of injuries" must be measured by the duty to preserve life and "comfort and succor the distressed." "Requiting good for evil" will require that repentance is genuine, and restitution may be required as a necessary prerequisite to reconciliation.

The catechism clearly delineates elements that tend to destroy life to include: "sinful anger, hatred, envy, desire of revenge…provoking words, oppression, quarreling, striking, wounding". This list is a powerful testament to the Biblical teaching that the sin of murder begins in the heart, includes our words, and is violence against body and soul. Non-physical forms of abuse are frequently dismissed as they are harder to prove. A black eye or a broken bone is clear evidence. Diagnosing the wounds of one repeatedly denigrated, compulsively controlled, and persistently threatened is much more difficult. This takes time, requires patience, and could benefit from a knowledge of patterns typical of a relationship characterized by these sins.

The Seventh Commandment

WLC 139 defines what constitutes adultery. "Rape" is the categorical term used in the Westminster Standards that includes all types of sexual abuse, which is broader than the specific legal category we think of today. The rape of Tamar by her brother Amnon in 2 Samuel is the scriptural reference the Divines used to teach this prohibition. Instructively, the narrative describes many elements typical of a sexually abusive relationship such as grooming, stalking, the use of force, etc. Lack of consent is a key element that differentiates rape from other types of sexual sin (Deut. 22:22–29).

"Unjust divorce, or desertion." It is here that many will likely find a source of disagreement in the DASA report as it deals with the hotly debated, yet critical question of what constitutes an unjust divorce and desertion. Attachment 11 Divorce and Domestic Abuse (p. 2492–2501) is an additional foray into this matter. The PCA previously produced a study report on divorce (1992 Report of the Ad Interim Committee on Divorce and Remarriage [PCA]) and this report is used to inform the discussion and argumentation in this part of DASA. The present committee believes this issue is beyond the scope of its mandate. However, the committee does believe that the following statement is biblically defensible and OPC sessions should agree: "When physical abuse is occurring in a marriage, the church must deal with a situation which, as the Puritans saw, is contrary to God's purpose for marriage. A temporary separation may be necessary for safety, which the church may need to facilitate, and the abusing partner should be disciplined, with helpful counsel but eventually to the point of excommunication if there is not repentance in deed as well as in word." (DASA, 2335)

The Ninth Commandment

WLC 144 and WLC 145 address items "that relate to the investigations of abuse allegations, the response of the church to abuse, proper repentance of an abuser, and the issue of false reports." Scripture abounds with the command to judge righteously and do so without prejudice. This is commanded in order that the "preserving and promoting of truth" and the "good name of our neighbor, as well as our own" is maintained. Ecclesiastically, this is the duty and responsibility of church courts.

DASA advises that the best way to engage in a competent and unprejudiced investigation is to make use of a skilled third party. This may not always be necessary but should always be considered. It may be necessary to involve law enforcement with the consent of the accused.

Regardless, church judicial process should be conducted with reverent diligence so that "concealing the truth, undue silence in a just cause, and holding our peace when iniquity calleth for either a reproof from ourselves, or complaint to others" would not be found in our churches. Those who abuse conceal their abuse through silence and darkness that they may continue and not be held accountable. A proper investigation will shine the necessary light of truth, thereby ensuring justice and protection for the abused as well as provide a deterrent to future abusers. Such an investigation should also protect one's good name so as to not countenance, "raising false rumors" and "receiving and countenancing evil reports".

Statistics suggest that false reports of physical and sexual abuse are rare (between 2% to 10% - Lisak, D., Gardinier, L., Nicksa, S. C., & Cote, A. M. (2010). False allegations of sexual assault: An analysis of ten years of reported cases. *Violence Against Women, 16*(12), 1318–1334). This is consistent with the direction given to Israel in Deuteronomy 22:25–27 that a woman who is alone with a man during a sexual assault should be given the benefit of the doubt. Regardless, it is worth noting the importance of ensuring the physical safety of one who is claiming abuse prior to an investigation into the claims. As mentioned previously, prioritizing physical safety should be of utmost concern, and sessions and deacons should do everything within their power to do so.

Appendix 1. Sample Child Protection Policy

Generic Orthodox Church is committed to providing a safe and secure environment for those participating in our ministry activities with children and youth. We also seek to minimize any vulnerability to unwarranted accusations of improper behavior that our organization, volunteers, and employees may experience as they fulfill their ministerial duties. To fulfill these commitments as fully as possible, the Session has adopted the following procedures to be used, without exception, when selecting ministry volunteers and new employees.

Volunteer Screening Procedures

1. Prior to consideration, all candidates seeking a volunteer position that involves working with children or youth will complete and return a Children's/Youth Work Application.
2. The Session, or designee, will carefully review the application, ensuring that the candidate is an appropriate match for the ministry position. The Clerk of the Session will store all application materials— the application form, background checks, reference check, notes from interviews, etc.—in a locked file cabinet or other secure location.
3. If the individual appears to be an appropriate candidate for the ministry position, the Session, or designee, will check at least two references to confirm the information that the candidate provided on the ministry application. The Session will also conduct a criminal background check through a state law enforcement agency or other provider of such services. The background check includes a minimum of the following levels of screening:
    - Social Security Number verification to identify the person, address history, and other names;
    - National Criminal Database search;
    - National Sex Offender search; and
    - County Criminal search.
4. When indicated by our reference and/or background checks, or at the discretion of the Session, volunteer candidates who pose a threat to others, or have a prior history of physical or sexual abuse directed against another person, will be immediately removed from consideration for ministry positions within our organization.

Employee Screening Procedures

1. The same procedures required for volunteer workers also apply to all potential employees, regardless of the ministry position for which they are being considered.
2. When indicated by our reference and/or background checks, employment candidates who pose a threat to others, or have a prior history of physical or sexual abuse directed against another person, will be removed immediately from consideration for employment within our organization.

Waiting Period

All volunteer candidates must be members of Generic Presbyterian Church for six months or more before they will be considered for any ministry position involving contact with children or youth.

Note: At the discretion and direction of the Session this requirement may be waived in the event of member transfers, etc.

Supervision

1. At least two adults must be present at every function or program involving children or youth. This includes each classroom, vehicle, or other enclosed area. One or more of these

adults must be 21 years of age or older. For large groups, the number of adult supervisors must be increased in accordance with state student/teacher ratio requirements.

2. Two or more adults must be assigned to monitor children and youth activities in areas outside the location of a ministry service or event that is in progress. The adults assigned must have been previously approved through our ministry screening process
3. Workers should arrive at least ten minutes before a scheduled activity. They must remain at their assigned post until an authorized person has picked up all people in their care. No children or youth should be released to find their parents or wait unattended for transportation.

Counseling

1. When workers meet with youth for spiritual/emotional counseling, we encourage team counseling by two screened adults. If only one screened individual conducts the counseling session, it should be conducted in view of another screened worker through a window or an open door.
2. All counseling sessions should be limited to three occasions for no more than 30 minutes at a time. If more counseling is required, a professional counselor should be recommended
3. Written permission from parents/guardians must be obtained prior to counseling minors.

Work Restrictions

1. For children age six or older, at least one adult female should take girls to the restroom, and one adult male should take boys to the restroom. The adult should check to make sure the facility is safe and then wait outside the restroom for the children. The presence of a second adult escort is also recommended.
2. Children age five or younger (boys and girls) should be assisted as needed in the restroom by an adult female.
3. Never touch a person's private areas except when necessary, as in the case of changing a diaper.
4. Workers should avoid the appearance of impropriety— such as sitting older children on their lap, kissing, or embracing others, etc.
5. Workers are to release children in their care only to parents, guardians, or persons specifically authorized to pick up the child.

Discipline

1. Workers are never to spank, hit, grab, shake, or otherwise physically discipline anyone. Physical restraint should only be used in a situation where it is reasonably necessary to prevent an individual from physically harming himself or another individual.
2. Disciplinary problems should be reported to a parent or guardian and Session if necessary.

Injury or Illness

1. Persons who are ill (with a fever, or a communicable disease that can be transmitted by cough or by touch) will not be permitted to participate in any ministry activity.
2. A suitable worker—one who has been previously approved through our ministry screening process—must be used to take the place of a worker who is ill.
3. Participants should be returned to their parent or guardian as soon as illness is discovered. If immediate return is not possible, then the person who is ill should be isolated in a manner that allows an adult worker to monitor the participant until he/she can be returned to a parent or guardian.

4. Take reasonable steps to avoid contact with blood, saliva, or other bodily fluids.
5. Church leaders who become aware of an injury to a worker or participant will take steps to ensure that proper medical attention is given to the injured person and provide for continued monitoring of the remaining activity participants.
6. Persons who have received an injury that is obviously minor should be given first aid as needed at the time of injury. The individual's parents or guardians should be notified of the injury when they pick up the injured person.
7. Any injury that may require medical treatment beyond simple first aid should be given immediate attention. The parents or guardians of the injured person should be notified immediately along with church leadership. If warranted by the injury, emergency medical personnel should be called.

Record Keeping

1. All ministry functions involving children and youth, shall maintain an attendance list for every function. Record the date of the function, along with the names of all participants, ministry coordinators, and supervisors.
2. Ministry workers should prepare a written Notice of Injury report whenever an injury occurs during a ministry function. Promptly forward the incident report to the ministry coordinator or supervisor.

Notice of Injury, Abuse, or Molestation

1. Volunteer or paid ministry workers who become aware of any injury, abuse, or molestation occurring within any ministry activity must immediately inform the session. A Notice of Injury form must be completed for the incident.
2. Church leaders who become aware of possible abuse or molestation of a participant must ensure that the participant's parent or guardian is immediately informed that possible abuse or molestation has occurred. If there is any doubt as to whether or not to report an incident or accusation to the civil authorities, the session will also ensure that an attorney is immediately contacted to provide a written opinion as to whether the organization should report to law enforcement authorities. The written opinion should be obtained within 24 hours after leadership first becomes aware of the situation. The attorney's advice should be acted upon immediately, including reporting the incident to the authorities. An attorney also should be contacted immediately if leadership or the activity monitor becomes aware of possible abuse or molestation of a participant by a parent or guardian.
3. The session must promptly notify our ministry's insurance carrier (general or professional liability insurance) upon notice of abuse or molestation.

Violation of Policy or Procedures

1. Ministry workers must promptly notify church leadership when they or others violate the procedures mandated by this policy.
2. Church leaders who become aware of a violation of the procedures set by this policy are required to take all necessary steps to ensure future compliance with them. In the process of ensuring compliance with this policy, it may become necessary to remove workers from their positions.

Internal Investigation

1. This ministry organization considers any allegation of abuse or molestation a serious matter. Each situation will be fully investigated by church leadership, always with the assistance of legal counsel and civil authorities.

2. Employees who are the subject of an investigation will be removed from their position, with pay, pending completion of the investigation. Employees who admit to the abuse or molestation will be terminated consistent with the established employment practices of Generic Presbyterian Church.
3. Volunteer subjects of any investigation will be removed from their positions pending completion of the investigation.
4. This ministry will permanently remove any employees or volunteers from their ministerial duties within the organization if they are found guilty of abuse or molestation. Whenever termination of employment is a factor, we also will consult with legal counsel.

Dealing with Law Enforcement and News Media

1. All leaders, employees, and volunteers of Generic Presbyterian Church will cooperate fully with law enforcement or governmental agencies investigating allegations of injury, abuse, or molestation.
2. The leadership of Generic Presbyterian Church will seek legal counsel as soon as possible after we receive notice of possible abuse or molestation within the organization. Advice from legal counsel will be the basis for our response to the allegations.
3. One individual—a member of the Session or our attorney—will be the designated spokesperson to handle all inquiries from the news media. Our spokesperson will be the only person to convey information concerning the situation, doing so in a prudent manner to avoid compromising an ongoing investigation and to maintain the privacy of the individuals involved.

Annual Review

1. Each year, we will conduct a review meeting. At that time, the procedures mandated by this policy will be reviewed with all volunteers, employees and the leadership of the organization.
2. Paid ministry employees and all volunteers working in any capacity with children or youth will complete a brief renewal application annually.
3. Should the renewal application indicate that any employees or volunteers have become unsuitable for working with children or youth they will be removed immediately from their current position. They will not be considered for positions involving work with other similar groups.

Revision of Policy and Procedures

The leadership of this ministry, with the assistance of legal counsel, will regularly review this policy and the procedures established within it. If necessary, the policies and procedures will be modified in accordance with the bylaws of the organization. When changes are made, ministry leaders will communicate them to all employees and volunteers affected by the policy changes.

Appendix 2. Preparing to Bring a Charge in the Orthodox Presbyterian Church

As an appendix to the Report of the Committee for the Protection of the Flock, it seems good to include a guide to help people who believe they have been victims of abuse, or those who wish to help such a person, navigate through the process of writing a charge against the alleged abuser.

It is often claimed that the process of writing a charge (not to mention conducting a preliminary investigation and a trial) is exceedingly difficult, confusing, and time-consuming. Indeed, even for experienced officers of the church the task of writing a charge in such a way that it passes the test of a preliminary investigation can be daunting. The fact is, though, that most officers in the church do not regularly have to consult the Book of Discipline. We tend to do so only when the need arises.

The following is meant to be a step-by-step guide for the writing of a charge. It would still be good to have an experienced officer or church member help in the writing process and to give advice during the course of a preliminary investigation and the ensuing trial.

Preliminary Matters

There are a few questions that need to be answered before a charge is written. First, "Can I bring a charge?" The answer is found in the Book of Discipline III, 1 (page 98 in the 2020 edition of the Book of Church Order). If you are an injured party (a victim of abuse in this case) the answer is "yes." If you know of a victim, but are not yourself a victim, you can also bring a charge. If you are a member of a judicatory (a session or a presbytery) the judicatory itself can bring a charge. Another question is this: "Does the one who brings a charge need to be a member of the Orthodox Presbyterian Church?" It seems clear that the writers of the Book of Discipline intended the provisions of the book to be used by members and officers of the Orthodox Presbyterian Church. Non-OPC people are not under the jurisdiction of the church. Therefore, the answer to the above question is, "yes, the author of a charge needs to be a member of the OPC." However, the victim may not necessarily be a member. In such a case, a judicatory, if warranted, may formally bring a charge. In the case of a minor child who has been victimized by a member of the OPC, but that child is not a member, a member of the OPC would still be the person who brings the charge to the appropriate judicatory.

Before proceeding to the next question, we should consider the advantage of having a judicatory bring the charge. The Session or Presbytery should be notified as soon as possible after the alleged abuse has taken place. These are the bodies that exercise oversight over the members, elders, deacons and ministers of the church. Once the alleged abuse has been brought to the attention of the appropriate judicatory, that judicatory has a responsibility to take the matter seriously and follow up with an investigation into the allegation. Thus, the judicatory is already at this point involved in the matter and, if warranted, would be the best entity to bring a charge against an alleged abuser. We cannot stress this point enough. The judicatory is the ecclesiastical entity that is best suited to investigate a claim of abuse, to offer some protection and support to the person who may have been abused, and to take the lead in any formal judicial actions that result from the accusation and investigation.

However, suppose a person has decided to bring a charge against an alleged abuser by himself or herself. Perhaps, also, that person finds that it is too difficult a process to follow once they have started. He submits a charge that does not fit the proper form. According to Book of Discipline III, 7, b it is the responsibility of the judicatory to put the charge in a proper form. Book of Discipline III, 7, c provides for the person bringing a charge to ask the judica-

tory to take the responsibility for "prosecuting" the charge. In this case, "prosecuting" should be understood in a general sense to mean "to move forward".

A second question is: "Do I have to follow the pattern of Matthew 18:15–20 before I can present a charge?" The basis of an answer to this question is found in Book of Discipline III, 4–5.

The only scenario in which following the procedure of Matthew 18:15–20 is mandatory is when the alleged sin is of a private (known only to one or a few people), personal (the person bringing the charge has suffered injury) nature among equals (reference the commentary on the Book of Discipline 3.5 by Alan Strange).

In cases of domestic violence and sexual abuse we are dealing with matters that are criminal and, in the case of abuse of minors, must be referred to civil authorities. Abuse is a sin of violence against the person. It is the immediate concern of a Session to protect that person. If such is the case, the matter is no longer private. Therefore, Matthew 18 would not apply. An alleged abuser should never be able to hide behind Matthew 18 when there is sufficient evidence to proceed with discipline. This also highlights the advantage of having a judicatory bring the charge, as was discussed earlier.

The fact that a criminal act which is heinous and may involve physical violence, sexual molestation, along with emotional control or manipulation, is alleged ought to caution us against a wooden approach to Matthew 18. Certainly, it would be wrong and even dangerous to send a minor child to confront an adult alleged to have committed a violent or perverse act against the person of that child.

Consider the following scenario: a child returns from a youth activity at church. During the course of getting the child ready for bed, a parent notices marks on the body of the child. The child, when asked about the marks, says that Mr. _____ touched him there and hurt him. The parents notify the pastor or an elder and ask to talk to the Session about the incident. Already, at this point, we are beyond a "private offense" and the invocation of Matthew 18 is moot. Similar scenarios may be imagined in which events unfold in such a way that the application of Matthew 18 is difficult, if not impossible.

According to Book of Discipline III, 2, a charge must be filed with a judicatory no more than two years after the alleged offense took place "unless it appears that unavoidable impediments have prevented an earlier filing of the charge." It should be noted that this so-called "statute of limitations" is not absolute. Moreover, a judicatory should consider the difficulty in bringing a charge of abuse. It is not unusual for years to pass before abuse becomes known or understood. People should be encouraged to report abuse to the judicatory quickly, but sometimes that is simply not possible.

The next question to consider is: "Is there a specific form that I need to use to write a charge?" The answer is "yes." Page 169 in the current edition of the Book of Church Order has a suggested form for a charge. It is as follows:

CHARGE AND SPECIFICATIONS

_____ [here insert the title of the trial judicatory] of The Orthodox Presbyterian Church charges _____ with _____ [here name the alleged offense]: _____ [here give references to applicable portions of the Word of God, and, where pertinent, to relevant provisions of the constitution]. Specifications: That on or about _____ the said _____ did _____ [here set forth briefly the place and circumstances of the alleged offense]. Witnesses and/or Documents: _____ [here set forth the names of witnesses and/or the titles of documents to be produced in support of the charge and specifications].

_____ [Moderator]

_____ [Clerk]

Date: _____

This form follows the instructions given for the proper form of a charge found in Book of Discipline III, 3 (page 98). While the form above seems short, it will become much longer when the Scripture references, constitutional references, specifications, witnesses and documents are all listed.

One more point before we move on to filling in the necessary information in a charge. According to Book of Discipline III, 1, a charge can only be brought against an elder in the church (ruling or teaching elder) by two or more people. Again, note the advantage to having a judicatory bring the charge since that would involve more than one person.

Writing the Charge

The first blank to be filled in is the name(s) of those who are bringing the charge. If a judicatory is bringing the charge (which is how the suggested form on page 169 is worded), the blank would be filled in with the name of the judicatory. For instance: "The Session of _____ OPC" or "Presbytery of ____ of the OPC". If the charge is brought by a person(s), the name of the person(s) would be put in the space.

The next blank should be filled with the name of the person who is being accused of the abuse.

Immediately following the name of the accused comes the offense or sin with which the person is being accused. Sin is defined according to the objective standard of God's law, therefore, the sin named here must be linked to at least one of the commandments of God. Generally, abuse involves the abuse of authority. The commandment that teaches us about the lines of authority that God has established is the fifth commandment (Exodus 20:12 "Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you.). Abuse also may involve violent acts. In that case, the sixth commandment would be applicable (Exodus 20:13 "You shall not murder.") Abuse may also involve sexual sins which are covered under the seventh commandment (Exodus 20:14 "You shall not commit adultery.") Abusers are often master-manipulators. Their efforts to manipulate their victims and also manipulate those who attempt to confront them may involve deception and outright lies. The ninth commandment applies in this case (Exodus 20:16 "You shall not bear false witness against your neighbor.).

These are the commandments commonly broken in cases of abuse. Depending on other factors, other commandments might be cited.

Now, the particular act which is alleged in the charge should be named in the context

of the relevant commandment. Thus, for instance, this entry might read: "Breaking the sixth commandment by repeatedly striking his wife." Or, "Breaking the seventh commandment by engaging in sexual activity with a child." Notice that only one sin is mentioned in each of these examples even though a person may be guilty of several sins by the same act. That is because, according to Book of Discipline III, 3, (c), only one alleged offense can be listed in each charge. If more than one sin is alleged, then a second, or third charge should be written.

Next, there ought to be a list of relevant Scripture passages. This list need only include enough Scripture to define the act as sinful. Thus, in the case of domestic violence, there might be a list of citations as follows:

1. Exodus 20:13 You shall not murder (also Deuteronomy 5:17)
2. Matthew 5:21–22 "You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment.' (22) But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire."
3. Ephesians 5:28–30 In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. (29) For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, (30) because we are members of his body.

More Scripture could be added, however, the above is sufficient. Closely following the citation of Scripture is the citation of relevant passages from the secondary standards of the church. The Bible is the primary standard, the Confession of Faith, Shorter and Larger Catechisms are the secondary standards. Why is it good to add these references? The secondary standards function, among other ways, as our agreed-upon interpretation and systematization of the statements of the Bible. Thus, if we look at the Larger Catechism we see that the Ten Commandments are interpreted according to certain principles (Q. 99. What rules are to be observed for the right understanding of the ten commandments?). The OPC, in adopting these standards, has committed itself to hold to these interpretations of the commandments. Thus, citations from the secondary standards illustrate the proper understanding of the passages of Scripture that were cited in the previous section.

In the case of the sixth commandment, it would be proper to cite the following from the Larger Catechism:

> Q. 135. What are the duties required in the sixth commandment? A. The duties required in the sixth commandment are all careful studies, and lawful endeavors, to preserve the life of ourselves and others by resisting all thoughts and purposes, subduing all passions, and avoiding all occasions, temptations, and practices, which tend to the unjust taking away the life of any; by just defence thereof against violence, patient bearing of the hand of God, quietness of mind, cheerfulness of spirit; a sober use of meat, drink, physic, sleep, labour, and recreations; by charitable thoughts, love, compassion, meekness, gentleness, kindness; peaceable, mild and courteous speeches and behaviour; forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil; comforting and succouring the distressed and protecting and defending the innocent.
>
> Q. 136. What are the sins forbidden in the sixth commandment? A. The sins forbidden in the sixth commandment are, all taking away the life of ourselves, or of others, except in case of public justice, lawful war, or necessary defence; the neglecting or withdrawing the lawful and necessary means of preservation of life; sinful anger, hatred, envy, desire of revenge; all excessive passions, distracting cares; immoderate use of meat, drink, la-

bor, and recreations; provoking words, oppression, quarreling, striking, wounding, and whatsoever else tends to the destruction of the life of any.

Again, more could be added to this list, but even these two citations from the secondary standards are sufficient to establish that the commandment, when properly interpreted, forbids the physical abuse involved in domestic violence, and, moreover, the accused abuser has failed to keep the duties required in the commandment. Similar questions and answers from the Larger Catechism on the fifth, seventh and ninth commandments should be cited when those commandments are applicable to the alleged offense.

Specifications and Evidence

In the form for a Charge and Specifications above, the next entry is "Specifications". What is a specification? It is a specific instance of the alleged offense. For example: A person may be charged with breaking the sixth commandment by physically assaulting his wife. A specification supporting that charge would be "On February 2, 2023, Mr. _____ violently attacked his wife causing several bruises." If this has happened several times, then each of those instances would be a specification supporting the charge.

Each specification needs to be supported by evidence. The evidence may come in the form of the verbal testimony of the victim who, during the trial, would be called upon as a witness to testify. There might also be verbal testimony from people who became aware of the physical abuse. A person who met Mrs. _____ at a grocery store and noticed defensive bruises on her arms may have asked her about those bruises.

That person could also be called as a witness. A session member could testify about conversations that he may have had with the victim or even the abuser.

Evidence may also come in the form of documents that are submitted with the specifications. These documents may be letters, photographs or recordings. They should be listed along with the witnesses after each specification.

Acts of abuse, violent and sexual, often happen in secret. It is important for a victim, or, in the case of children, the parents of the child, to gather and preserve evidence as soon as possible after the event. If there are injuries, take pictures and send those pictures to a third party with an explanation. A medical report given to an injured person during an emergency room or doctor visit can become documentary evidence in a trial, but it must be preserved. An adult victim should tell someone else about the abuse. This requires courage, but it may be a key element in stopping the abuse and holding the abuser to account in both the criminal and ecclesiastical proceedings that may follow.

Notifying a third party or sending photographs to a third party with an explanation of the photograph also helps the judicatory when it is conducting a preliminary investigation. The testimony of witnesses must be relevant to the specification and the documentary evidence must be shown to be authentic, relevant and admissible.

When the charge has been written according to the form that we have been following, it is then sent to the clerk of the appropriate judicatory. In the case of a minister who has been accused, the judicatory would be the presbytery of which he is a member. In the case of members, including ruling elders and deacons, the judicatory would be the session of the congregation. The clerk will log the date that he received the charge and place it on the docket for the next meeting of the judicatory. At that time, the judicatory will consider the charge and determine if it should be sent for a preliminary investigation. The preliminary investigation will determine whether or not the charge should be approved by the judicatory and a trial date set.

Appendix 3. Checklist to Protect the Flock

This checklist is designed to help sessions improve their preparedness to protect their flocks.

A. Childhood Sexual Abuse

Does your Church have a formal written Childhood Sexual Abuse Policy?

Yes_____ No_____

Does your Church require annual training of all staff and all volunteers who work with children?

Yes_____ No_____

Does your Church have an insurance policy that covers the Church, its Employers and Officers form Childhood Sexual Abuse Lawsuits?

Yes_____ No_____

Are your Employee and Officers aware of your State's reporting requirements?

Yes_____ No_____

In the past 20 years, has an Employee or Officer been put on notice of an alleged incident of Childhood Sexual Abuse involving the Church?

Yes_____ No_____

If yes, state the circumstances, location, and time_____

_____

(a) On Church premises, while a Church event was occurring _____

(b) On Church premises, but after hours _____

(c) Not on Church premises but during a Church event _____

Who was the alleged perpetrator?_____

(a) Church officer _____

(b) Church employee _____

(c) Adult Church member

(d) Child under 18 _____

(e) Other_____ check and describe_____

Was the abuse reported to the Local Authorities?

Yes_____ No_____

If no, why not?_____

What was the result of the charge, including a lawsuit or prosecution and Church discipline? Was there repentance from the perpetrator? What Pastoral care and Church support was

given to the victim and his/her family?_____

_____

How public was the abuse claim? Was the congregation informed?

_____

What changes, if any, were made after the incident or claim?

_____

Is there anything else you would like to comment on or describe?

_____

B. Domestic Violence

Does your Church have a policy on Domestic Violence?

Yes_____No_____

If it has a policy, has this been communicated to its members?

Yes_____No_____

In the past 20 years, have the Officers or Employees of the Church been made aware of Domestic Violence involving one or more of its members?

Yes_____No_____

If yes, was the matter brought to the attention of the Local Authorities? If so, by whom and how?_____

___

If yes, was the Session involved in Pastoral Care and/or Church Discipline?
If so, briefly describe it and the result _____

_____

What was the final result?_____

What changes, if any, were made by the Session as a result of the incident and its involvement?_____

_____

Recommendations:

1. That the 90th GA communicate this report to the churches for study and edification.
2. That the 90th GA dissolve the committee.

Bibliography

Daniel, Pollack. "Understanding Sexual Grooming in Child Abuse Cases." www.americanbar.org, November 1, 2015.

Edgington, David. *The Abusive Wife: Ministering to the Contentious Woman*. Pheonix, AZ: Compassionate Counselors, n.d.

Gouge, William. *Building a Godly Home, Volume 1: A Holy Vision for Family Life*. Grand Rapids, MI: Reformation Heritage Books, 2013.

Hammar, Richard R. *Pastor, Church & Law*. Matthews, NC: Christian Ministy Resources, 2000.

Kellemen, Robert W. *Sexual Abuse: Beauty for Ashes (Gospel for Real Life)*. Phillipsburg, NJ: P&R Publishing, 2013.

McConnell, Mez. *The Creaking on the Stairs: Finding Faith in God Through Childhood Abuse (Biography)*. Revised. Christian Focus, 2019.

Needham, Robert, and Debi Pryde. *What To Do When You are Abused by Your Husband: A Biblical Perspective*. 4th ed. San Bernardino, CA, 2023.

Newheiser, Jim. *Help! Someone I Love Has Been Abused (Life-Line Mini-Book)*. Wapwallopen, PA: Shepherd Press, 2014.

Perina, Kaja. "When Female Predators Assault Men." www.psychologytoday.com, October 19, 2019. Psychology Today.

Perkins, William. *The Works of William Perkins*. Edited by Stephen J. Yuille. Vol. 10. Grand Rapids, MI: Reformation Heritage Books, 2014. Notice particularly his section on correction of wives. Perkins demonstrated that the Scriptures does not support physical correction of wives. Therefore, deducing from the lesser to the greater, husbands should not strike their wives in anger.

Pierre, Jeremy, and Greg Wilson. *When home hurts: A guide for responding wisely to domestic abuse in your church*. Christian Focus, 2021.

Strickland, Darby A. *Domestic Abuse: Recognize, Respond, Rescue*. Phillipsburg, NJ: P&R Publishing, 2018.

Strickland, Darby A. *Is it Abuse?: A Biblical Guide to Identifying Domestic Abuse and Helping Victims*. P&R Publishing, 2020.

Committed to Care: Statement on Abuse and Biblical Counseling Https://abuse.biblicalcounseling.com. "Framework & Guidelines." www.biblicalcounseling.com. Association of Biblical Certified Biblical Counselors, 2023

https://www.nsopw.gov. "Get Answers about Sexual Abuse and Associated Risks: Common Questions." https://www.nsopw.gov. US Dept. Of Justice, n.d. Accessed October 26, 2023.

www.Americanbar.org. "Understanding Sexual Grooming." www.Americanbar.org. American Bar Association, n.d. Accessed October 2, 2022.

www.rainn.org. "Victims of Sexual Violence." www.rainn.org, n.d. Accessed October 26, 2023.

Table of Citations from the Orthodox Presbyterian Church Standards

Standard	Chapter	Details	Comment
Westminster Confession of Faith (WCF)	Chapter 1: Of the Holy Scripture	The Holy Scriptures are given by inspiration of God to be the rule of faith and life, that we may be moved and induced by the testimony of the church to a high and reverent esteem of the Holy Scripture, having it written on our hearts.	We are to have the Word written on our hearts; yet with sexual predation and domestic violence the heart is captive to sin until transformed by the Holy Spirit.
	Chapter 4: Of Creation	After God had made all other creatures, he created man, male and female after his own image; having the law of God written in their hearts, and power to fulfill it: and yet under a possibility of transgressing, being left to the liberty of their own will.	Sexual predation and domestic violence are acts of sin against God's image in our brothers and sisters.
	Chapter 6: Of the Fall of Man, of Sin, and of the Punishment Thereof	Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.	Sexual predation and domestic violence are acts of sin and brings guilt upon the sinner; spiritual and temporal miseries in the present becoming eternal without a regenerated heart

Standard	Chapter	Details	Comment
	Chapter 17: Of the Perseverance of the Saints	Nevertheless, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and, for a time, continue therein: whereby they incur God's displeasure, and grieve his Holy Spirit, come to be deprived of some measure of their graces and comforts, have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves.	The sin of sexual predation and domestic violence may be perpetrated by one whom God has effectually called; and while that call will persevere by the free and unchangeable love of God the Father, the efficacy of the merit and intercession of Jesus Christ, the abiding of the Spirit, and of the seed of God within them; yet devastating, grievous loss and pain may result.
	Chapter 24: Of Marriage and Divorce	Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with legitimate issue, and of the church with an holy seed; and for preventing of uncleanness.	Marriage is a creation ordinance patterned on the union of Adam and Eve; a holy institution before God and man. Domestic violence in marriage violates that holy union and grieves God's heart.
Westminster Larger Catechism (WLC)	Question 129	What is required of superiors towards their inferiors?	It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love, pray for, and bless their inferiors; to instruct, counsel and admonish them; countenancing, commending, and rewarding such as do well; and discountenancing, reproving, and chastising such as do ill; protecting, and providing for them all things necessary for soul and body: and, by grave, wise, holy, and exemplary carriage, to procure glory to God, honor to themselves, and so to preserve that authority which God hath put upon them.

Standard	Chapter	Details	Comment
	Question 130	What are the sins of superiors?	The sins of superiors are, besides the neglect of the duties required of them, an inordinate seeking of themselves, their own glory, ease, profit, or pleasure; commanding things unlawful, or not in the power of inferiors to perform; counseling, encouraging, or favoring them in that which is evil; dissuading, discouraging, or discountenancing them in that which is good; correcting them unduly; careless exposing, or leaving them to wrong, temptation, and danger; provoking them to wrath; or in any way dishonoring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behavior.
	Question 135	What duties are required in the 6th commandment?	The duties required in the sixth commandment are, all careful studies, and lawful endeavours, to preserve the life of ourselves and others by resisting all thoughts and purposes, subduing all passions, and avoiding all occasions, temptations, and practices, which tend to the unjust taking away the life of any; by just defence thereof against violence, patient bearing of the hand of God, quietness of mind, cheerfulness of spirit; a sober use of meat, drink, physic, sleep, labor, and recreation; by charitable thoughts, love, compassion, meekness, gentleness, kindness; peaceable, mild, and courteous speeches and behavior: forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil; comforting and succoring the distressed, and protecting and defending the innocent.

Standard	Chapter	Details	Comment
	Question 136	What are the sins forbidden in the 6th commandment?	The sins forbidden in the sixth commandment are, all taking away the life of ourselves, or of others, except in case of public justice, lawful war, or necessary defence; the neglecting or withdrawing the lawful and necessary means of preservation of life; sinful anger, hatred, envy, desire of revenge; all excessive passions, distracting cares; immoderate use of meat, drink, labor, and recreations; provoking words; oppression, quarreling, striking, wounding, and whatsoever else tends to the destruction of the life of any.
	Question 139	What are the sins forbidden in the 7th commandment?	The sins forbidden in the seventh commandment, besides the neglect of the duties required, are, adultery, fornication, rape, incest, sodomy, and all unnatural lusts; all unclean imaginations, thoughts, purposes, and affections; all corrupt or filthy communications, or listening thereunto; wanton looks; impudent or light behavior; immodest apparel; prohibiting of lawful, and dispensing with unlawful marriages; allowing, tolerating, keeping of stews, and resorting to them; entangling vows of single life; undue delay of marriage; having more wives or husbands than one at the same time; unjust divorce or desertion; idleness, gluttony, drunkenness, unchaste company; lascivious songs, books, pictures, dancing, stage plays; all other provocations to, or acts of uncleanness, either in ourselves or others.

Standard	Chapter	Details	Comment
	Question 142	What are the sins forbidden in the 8th commandment?	The sins forbidden in the eighth commandment, besides the neglect of the duties required, are, theft, robbery, man-stealing, and receiving any thing that is stolen; fraudulent dealing; false weights and measures; removing landmarks; injustice and unfaithfulness in contracts between man and man, or in matters of trust; oppression; extortion; usury; bribery; vexatious lawsuits; unjust inclosures and depopulations; engrossing commodities to enhance the price, unlawful callings, and all other unjust or sinful ways of taking or withholding from our neighbor what belongs to him, or of enriching ourselves; covetousness; inordinate prizing and affecting worldly goods; distrustful and distracting cares and studies in getting, keeping, and using them; envying at the prosperity of others; as likewise idleness, prodigality, wasteful gaming; and all others ways whereby we do unduly prejudice our own outward estate, and defrauding ourselves of the due use and comfort of that estate which God hath given us.

Standard	Chapter	Details	Comment
	Question 144	What duties are required in the ninth commandment?	The duties required in the ninth commandment are, the preserving and promoting of truth between man and man, and the good name of our neighbor, as well as our own: appearing and standing for the truth; and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and only the truth, in matters of judgment and justice, and in all other things whatsoever; a charitable esteem of our neighbors; loving, desiring, and rejoicing in their good name; sorrowing for, and covering of their infirmities; freely acknowledging of their gifts and graces, defending their innocency; a ready receiving of good report, and unwillingness to admit of an evil report, concerning them; discouraging tale-bearers, flatterers, and slanderers; love and care of our own good name, and defending it when need requireth; keeping of lawful promises; study and practising of whatsoever things are true, honest, lovely, and of good report.

Standard	Chapter	Details	Comment
	Question 145	What are the sins forbidden in the ninth commandment?	The sins forbidden in the ninth commandment are, all prejudicing the truth, and the good name of our neighbors, as well as our own, especially in public judicature; giving false evidence; suborning false witnesses; wittingly appearing and pleading for an evil cause; out-facing and overbearing the truth; passing unjust sentence; calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery; concealing the truth; undue silence in a just cause, and holding our peace when iniquity calleth for either a reproof from ourselves, or complaint to others; speaking the truth unseasonably, or maliciously to a wrong end, or perverting it to a wrong meaning, or in doubtful and equivocal expressions, to the prejudice of truth or justice; speaking untruth, lying, slandering, backbiting, detracting, tale-bearing, whispering, scoffing, reviling, rash, harsh, and partial censuring; misconstructing intentions, words, and actions; flattering, vain-glorious boasting, thinking or speaking too highly or too meanly of ourselves or others; denying the gifts and graces of God; aggravating smaller faults; hiding, excusing, or extenuating of sins, when called to a free confession; unnecessary discovering of infirmities; raising false rumours, receiving and countenancing evil reports, and stopping our ears against just defence; evil suspicion; envying or grieving at the deserved credit of any, endeavouring or desiring to impair it, rejoicing in their disgrace and infamy; scornful contempt; fond admiration; breach of lawful promises; neglecting such things as are of good report; and practicing or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name.

Standard	Chapter	Details	Comment
	Question 151	What are those aggravations that make some sins more heinous than others?	1. From the persons offending: if they be of riper age, greater experience or grace, eminent for profession, gifts, place, office, guides to others, and whose example is likely to be followed by others. 2. From the parties offended: if immediately against God, his attributes, and worship; against Christ, and his grace; the Holy Spirit, his witness, and workings; against superiors, men of eminency, and such as we stand especially related and engaged unto; against any of the saints, particularly weak brethren, the souls of them or any other, and the common good of all or many. 3. From the nature and quality of the offence: if it be against the express letter of the law, break many commandments, contain in it many sins: if not only conceived in the heart, but break forth in words and actions, scandalize others, and admit of no reparation: if against means, mercies, judgments, light of nature, conviction of conscience, public or private admonition, censures of the church, civil punishments; and our prayers, purposes, promises, vows, covenants, and engagements to God or men: if done deliberately, wilfully, presumptuously, impudently, boastingly, maliciously, frequently, obstinately, with delight, continuance, or relapsing after repentance. 4. From circumstances of time and place: if on the Lord's day, or other times of divine worship; or immediately before or after these, or other helps to prevent or remedy such miscarriages: if in public, or in the presence of others, who are thereby likely to be provoked or defiled.

Standard	Chapter	Details	Comment
Book of Discipline	Chapter 1: The Nature and Purposes of Discipline	Ecclesiastical, administrative and judicial disciplines are defined in the context that all members under the care of the church are subject to such disciplines	additional comment not necessary
	Chapter 2: Jurisdiction	Jurisdiction over an individual belongs to the judicatory of the body of which the individual is a member	additional comment not necessary
	Chapter 3: Steps in the Institution of Judicial Process	Steps 1 to 8 applied as appropriate, the offense alleged in the charge should be serious enough to warrant a trial	Step 2: it is not uncommon for there to be many years of abusive conduct before a victim realizes and reports the hurt; such history may be essential then to exposing a heart that the Spirit can transform through repentance from sin.
			Step 5: careful situational discernment is vital to ensure the safety of victims in a domestic violence situation.
	Chapter 4: The Trial of Judicial Cases	Rules for the judiciary, clerk, accused, witnesses, evidence and trial proceedings	additional comment not necessary
	Chapter 5: Cases without Full Process	When a person comes before a judicatory as his own accuser	additional comment not necessary
	Chapter 6: Censure and Restoration	Judicial discipline described within five possible degrees of censure: admonition, rebuke, suspension, deposition, and excommunication	additional comment not necessary
	Chapter 7: Appeals	The removal of the case to an appellate judicatory by the filing of a petition asking that the final judgment of a lower judicatory be reversed or modified	additional comment not necessary
	Chapter 8: Dissents and Protests	Any member of a judicatory may file a written protest stating his reasons for objecting to an action or judgment of the judicatory	additional comment not necessary
	Chapter 9: Complaints	A complaint is a written representation, other than an appeal or a protest, charging a judicatory with delinquency or error	additional comment not necessary

YEARBOOK

CONTENTS

Statistical Reports of the Churches for the Year Ending December 31, 2023 476
Summary of OPC Statistics for 2023 476
Statistical Reports of the Regional Churches and Congregations for 2023 478
Recapitulation of Membership Statistics 1938–2023 498
Statistical Reports of the Presbyteries 499
Apportionment of Commissioners to the 91st (2025) General Assembly 522
Standing Committees of the General Assembly 523
Moderators of General Assemblies 526
Clerks of General Assemblies 528
Historians, Statisticians 530
Clerks of Presbyteries 531
Clerks of Sessions 532
Ministers of the Orthodox Presbyterian Church 544

SUMMARY OF OPC STATISTICS FOR 2023

REGIONAL CHURCHES			COMMUNICANT MEMBERS								NON-COMMUNICANT 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	1	741	16	32	28	8	49	23	737	215	32	16	7	0	10	13	233
CONNECTICUT & So. NEW YORK	7	0	428	21	12	7	2	5	21	440	117	7	14	1	0	0	0	137
DAKOTAS	15	2	623	9	11	15	6	17	24	611	181	16	4	1	0	3	7	190
MICHIGAN & ONTARIO	25	2	2815	50	121	90	26	119	83	2848	1277	90	87	28	2	59	38	1327
MID-ATLANTIC	13	3	1184	38	42	209	7	71	63	1332	403	31	102	11	0	19	28	478
MIDWEST	19	1	1397	45	70	47	21	89	70	1379	472	56	32	27	0	43	14	476
NEW JERSEY	21	1	1265	42	17	18	6	45	34	1257	345	22	12	7	1	15	9	347
NEW YORK & NEW ENGLAND	24	1	1657	25	141	22	15	56	50	1724	508	27	55	11	1	24	14	540
No. CALIFORNIA & NEVADA	16	0	1095	31	46	30	6	41	49	1106	363	37	18	12	0	8	14	384
NORTHWEST	18	0	1298	59	63	69	13	94	56	1326	487	57	27	31	0	51	22	467
OHIO	19	2	1481	51	105	30	8	46	57	1556	487	60	24	26	1	22	13	509
PHILADELPHIA	10	3	1050	24	37	34	11	33	41	1060	262	28	11	13	0	10	6	272
SOUTH	18	1	1046	36	81	52	4	39	56	1116	302	30	22	9	0	12	13	320
SOUTHEAST	25	9	2279	102	67	156	10	131	87	2376	898	90	51	70	0	45	26	898
SOUTHERN CALIFORNIA	29	4	2592	84	156	66	16	162	124	2596	616	68	24	47	0	58	26	577
SOUTHWEST	21	3	1438	62	116	84	6	102	44	1548	489	82	43	30	0	47	15	522
WISCONSIN & MINNESOTA	16	3	1633	49	46	24	20	34	65	1633	595	36	26	28	0	15	15	599
THE WHOLE CHURCH	305	36	24022	744	1163	981	185	1133	947	24645	8017	769	568	359	5	441	273	8276

Abbreviations:

C = Local Churches
MW = Mission Works
Jan = January 1, 2023
Dec = December 31, 2023

Prof = Received upon Profession of Faith
Reaff = Received upon 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
Prof = Removed upon Profession of Faith

SUMMARY OF OPC STATISTICS FOR 2023

MEMBERSHIP TOTALS						OFFICERS				ATTENDANCE				OFFERINGS & BEQUESTS ($1,000)					
Members		Ministers		Grand Total		R Elders		Deacons		AM Worship		Sun. School		Offerings by Type or Use			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
956	970	20	21	976	991	35	7	22	6	801	790	437	444	1783.5	454.1	89.2	2326.8	3.2	0.0
545	577	10	9	555	586	13	1	18	2	346	369	179	192	1202.5	190.5	55.3	1448.3	3.3	27.0
804	801	19	19	823	820	37	13	25	4	590	602	383	385	1484.1	104.7	41.8	1630.6	2.7	521.0
4092	4175	52	54	4144	4229	93	53	93	59	3243	3392	1402	1541	6520.8	1493.3	439.4	8453.5	3.0	5.0
1587	1810	35	38	1622	1848	44	12	36	9	1348	1314	486	496	4133.5	762.8	211.6	5107.9	3.8	10.0
1869	1855	41	41	1910	1896	44	14	52	23	1321	1392	636	669	3164.7	762.6	600.7	4528.0	3.3	629.7
1610	1604	35	37	1645	1641	54	19	43	9	1169	1164	621	644	3018.1	385.6	171.4	3575.1	2.8	16.5
2165	2264	41	42	2206	2306	71	10	58	12	1719	1714	722	801	4529.3	794.7	397.0	5720.9	3.3	43.9
1458	1490	26	28	1484	1518	37	1	27	7	1078	1126	539	539	3942.9	437.2	464.8	4844.9	4.4	12.1
1785	1793	27	26	1812	1819	44	8	35	11	1395	1386	465	494	3224.0	614.3	7.9	3846.2	2.9	0.0
1968	2065	36	37	2004	2102	52	12	51	9	1701	1657	804	837	3638.9	600.1	270.3	4509.3	2.9	0.0
1312	1332	29	31	1341	1363	38	2	30	4	1041	985	440	452	2864.2	573.8	68.6	3506.7	3.3	4.6
1348	1436	34	34	1382	1470	43	6	31	2	1082	1560	406	462	4322.5	569.9	276.1	5168.5	4.6	0.0
3177	3274	62	65	3239	3339	72	7	56	6	2637	2664	1386	1294	7051.0	1193.3	721.4	8965.6	3.8	0.0
3208	3173	51	51	3259	3224	85	19	61	13	2549	2564	1041	1013	7756.7	907.1	141.9	8805.7	3.4	0.0
1927	2070	34	34	1961	2104	51	8	46	4	1588	1616	735	776	4391.6	449.1	228.2	5068.9	3.3	0.0
2228	2232	32	32	2260	2264	66	70	61	63	1403	1451	557	638	3582.1	576.2	556.3	4714.6	2.9	12.9
32039	32921	584	599	32623	33520	879	262	745	243	25011	25746	11239	11677	66610.4	10869.0	4741.7	82221.2	3.3	1282.9

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	84	1	3	2	3	0	0	87	24	7	2	0	0	0	0	33
Redeemer	Danville	PA	71	0	2	3	0	2	2	72	40	3	0	0	0	0	2	41
Faith (dissolved)	Fawn Grove	PA	42	0	0	0	0	42	0	0	4	0	0	0	0	4	0	0
Living Hope	Gettysburg	PA	90	0	3	8	1	0	0	100	32	3	3	0	0	0	0	38
Westminster	Hollidaysburg	PA	139	6	17	4	1	0	5	160	26	8	3	2	0	0	5	30
Calvary	Middletown	PA	59	2	0	0	2	0	2	57	20	0	0	1	0	0	0	19
Providence	Mifflinburg	PA	30	0	0	0	0	0	3	27	12	2	0	0	0	0	1	13
Grace and Truth [M]	Mifflintown	PA	14	0	0	0	0	0	6	8	6	0	0	0	0	0	5	1
Resurrection	State College	PA	44	1	1	3	0	0	1	48	5	3	2	0	0	0	0	10
New Life	Williamsport	PA	112	6	4	7	0	0	4	125	26	3	6	4	0	0	0	31
Omega	Williamsport	PA	56	0	2	0	1	5	0	52	20	3	0	0	0	6	0	17
Other members [1]			0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	0
TOTALS - CENTRAL PENNSYLVANIA			741	16	32	28	8	49	23	737	215	32	16	7	0	10	13	233

[1] Members of former congregations et al. remaining on the roll of the regional church

[M] Members are on the roll of the regional church

REGIONAL CHURCH OF CONNECTICUT AND SOUTHERN NEW YORK																		
Westminster	Hamden	CT	65	2	3	3	1	4	2	66	11	0	2	1	0	0	0	12
OPC in Bohemia	Bohemia	NY	58	6	0	0	0	0	9	55	26	0	0	0	0	0	0	26
The Haven, OPC	Commack	NY	30	3	3	2	0	0	0	38	7	0	2	0	0	0	0	9
Franklin Square OPC	Franklin Square	NY	79	8	0	2	0	0	0	89	12	1	8	0	0	0	0	21
Reformation	Floral Park	NY	41	0	2	0	0	0	2	41	25	1	2	0	0	0	0	28
Westchester	New Rochelle	NY	28	0	2	0	1	1	0	28	4	0	0	0	0	0	0	4
Trinity	Syosset	NY	126	2	2	0	0	0	8	122	32	5	0	0	0	0	0	37
Other members [1]			1	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0
TOTALS - CONNECTICUT & So. NEW YORK			428	21	12	7	2	5	21	440	117	7	14	1	0	0	0	137

[1] Members of former congregations et al. remaining on the roll of the regional church

REGIONAL CHURCH OF THE DAKOTAS																		
Park Hill	Aurora	CO	30	0	0	1	0	0	0	31	5	0	0	0	0	0	0	5
Bethel	Broomfield	CO	74	2	0	0	0	0	0	76	18	3	0	0	0	0	0	21
High Plains	Calhan	CO	22	0	0	0	1	0	1	20	3	0	0	0	0	0	0	3
Emmanuel	Castle Rock	CO	15	0	0	3	0	5	1	12	9	0	0	0	0	2	0	7
Providence	Denver	CO	32	0	0	1	1	0	1	31	6	0	0	0	0	0	0	6
Emmaus	Fort Collins	CO	58	0	2	2	1	2	3	56	20	2	0	0	0	0	1	21
Faith [M1]	Grand Forks	ND	23	4	0	3	0	0	0	30	6	4	2	0	0	0	0	12
Bethel	Mandan	ND	43	0	2	0	1	2	0	42	12	2	0	0	0	0	0	14
Murdock Memorial	Bancroft	SD	25	0	0	0	0	0	0	25	6	0	0	0	0	0	0	6
Bethlehem Reformed	Freeman	SD	98	1	0	1	0	3	16	81	26	3	0	0	0	0	0	29
Westminster	Hamill	SD	24	0	0	1	1	0	1	23	7	0	0	0	0	0	3	4
Calvary	Volga	SD	39	0	5	1	0	0	0	45	16	1	2	0	0	0	0	19
Winner OPC	Winner	SD	46	0	0	0	1	0	0	45	15	0	0	0	0	0	0	15
OPC Mission [M2]	Cedar City	UT																
Berean	Ogden	UT	18	2	0	0	0	3	0	17	12	0	0	0	0	0	0	12
Christ [(2022)]	Salt Lake City	UT	34	0	2	1	0	2	1	34	9	1	0	1	0	1	3	5
Grace Ref. Fellowship	Lander	WY	42	0	0	0	0	0	0	42	11	0	0	0	0	0	0	11
Other members [1]			0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	0
TOTALS - DAKOTAS			623	9	11	15	6	17	24	611	181	16	4	1	0	3	7	190

[1] Members of former congregations et al. remaining on the roll of the regional church

[M1] Under the oversight of session, Bethel, Carson, ND, but not included in their statistics.

[M2] Members are on the roll of Christ, Salt Lake City, UT.

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 Use			Total	Per	Via
Jan	Dec	Minister(s)	Act.	N/A	Act.	N/A	May	Nov	May	Nov	General	Benev.	Capital	Offerings	CM	Wills
REGIONAL CHURCH OF CENTRAL PENNSYLVANIA, Continued																
108	120	Jeremy A. Brandenburg	2	2	4	0	113	102	67	57	222.2	16.9	3.0	242.0	2.8	0.0
111	113	Joshua L. McKamy [A]	3	0	1	0	99	102	40	40	215.6	116.8		332.4	4.6	0.0
46	0															
122	138	John D. Van Meerbeke	4	0	2	0	84	77	35	45	316.5	53.8	0.0	370.3	3.7	0.0
		Shane M. Bennett [A]														
		Kyle N. Brown														
165	190	Chad D. Mullinix	6	3	4	5	158	162	78	94	331.7	121.2	0.0	452.9	2.8	0.0
79	76	Adam R. Wells	5	1	1	1	72	66	42	39	153.8	10.6	0.0	164.5	2.9	0.0
42	40	Christopher L. Post	2	1	1	0	32	30	20	20	96.8	7.0	3.0	106.9	4.0	0.0
20	9		0	0	0	0	14	0	9	0	19.9	0.0	0.0	19.9	2.5	0.0
49	58	Zachary M. Simmons	4	0	3	0	54	56	39	34	124.7	33.9	5.0	163.6	3.4	0.0
138	156	Paul N. Browne	7	0	4	0	96	108	67	71	224.2	80.0	43.7	347.8	2.8	0.0
		Joshua D. Valdix [A]														
76	69	Andrew T. Adcock	2	0	2	0	79	87	40	44	78.1	13.8	34.6	126.5	2.4	0.0
0	1															
956	970		35	7	22	6	801	790	437	444	1783.5	454.1	89.2	2326.8	3.2	0.0
REGIONAL CHURCH OF CONNECTICUT AND SOUTHERN NEW YORK, Continued																
76	78	Jonathan Holst	2	0	7	0	57	55	29	30	170.8	63.4	0.0	234.2	3.5	27.0
		James W. Campbell [T]														
84	81	Adriano S. Silva	1	0	3	0	38	48	0	0	81.3	4.1	24.3	109.7	2.0	0.0
37	47	William Shishko	2	0	1	0	27	35	21	26	143.2	32.5	18.3	194.0	5.1	0.0
91	110	Lloyd J. Sterrett	2	1	2	0	69	66	57	57	255.0	67.2	12.5	334.7	3.8	0.0
66	69	Vacant	1	0	0	0	45	45	25	25	140.7	4.1	0.0	144.8	3.5	0.0
32	32	Charles M. Oliveira	2	0	1	1	25	28	12	17	76.5	5.5	0.0	82.0	2.9	0.0
158	159	Benjamin W. Miller	3	0	4	1	85	92	35	37	335.0	13.7	0.3	349.0	2.9	0.0
1	1															
545	577		13	1	18	2	346	369	179	192	1202.5	190.5	55.348	1448.3	3.3	27.0
REGIONAL CHURCH OF THE DAKOTAS, Continued																
35	36	Eric Cuer de Andrade	2	0	1	0	24	31	10	15	95.8	8.2	0.0	104.0	3.4	0.0
92	97	Gregory L. Thurston	3	1	5	0	73	78	71	77	192.8	0.0	0.0	192.8	2.5	502.5
25	23	David A. Bosch	2	0	1	0	29	29	14	14	32.8	0.4	0.0	33.2	1.7	0.0
24	19	Timothy M. Marinelli	2	0	0	0	21	19	19	19	71.7	0.3	0.0	72.1	6.0	0.0
38	37	Shawn C. Mathis	2	0	1	0	26	23	20	19	121.8	9.6	0.0	131.4	4.2	0.0
78	77	Archibald A. Allison	3	0	0	1	62	49	62	49	135.2	19.4	4.4	158.9	2.8	0.0
29	42	Christopher D. Drew [E]	0	0	0	0	35	41	20	20	96.9	4.5	0.0	101.4	3.4	0.0
55	56	Bruce L. Prentice	1	0	3	1	50	52	30	32	106.4	9.4	0.6	116.3	2.8	18.6
		Christopher D. Drew														
31	31	Vacant	3	0	3	0	12	15	0	0	7.6	9.6	20.1	37.3	1.5	0.0
124	110	Thomas B. Brown	3	9	2	1	55	55	23	23	104.3	0.5	0.0	104.8	1.3	0.0
31	27	Andrew W. Smyth	3	0	2	0	22	20	12	12	68.7	11.7	0.0	80.4	3.5	0.0
55	64	Kelle C. Craft	3	1	2	1	37	39	20	20	124.1	7.3	2.3	133.7	3.0	0.0
61	60	Vacant	3	1	4	0	37	38	31	28	38.5	3.2	0.0	41.7	0.9	0.0
30	29	Vacant	2	0	0	0	25	25	25	25	30.3	0.0	0.0	30.3	1.8	0.0
43	39	D. Jason Wallace	2	0	0	0	34	38	6	9	137.3	0.0	0.0	137.3	4.0	0.0
53	53	Philip B. Strong	3	1	1	0	48	50	20	23	120.0	20.7	14.4	155.1	3.7	0.0
0	1															
804	801		37	13	25	4	590	602	383	385	1484.1	104.7	41.8	1630.6	2.7	521.0

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 MICHIGAN AND ONTARIO																		
Mission Church [M] (terminated)	Merrillvillle	IN	13	0	0	0	0	13	0	0	9	0	0	0	0	9	0	0
Grace Reformed	Walkerton	IN	63	0	4	2	1	0	6	62	23	1	2	0	0	0	0	26
Redeemer	Ada	MI	303	1	10	5	0	10	0	309	116	12	14	1	0	4	0	137
Covenant	Brighton	MI	52	5	2	3	0	5	0	57	20	6	0	5	0	0	0	21
Chain-O-Lakes	Central Lake	MI	19	0	0	0	0	2	1	16	23	2	0	0	0	3	5	17
Little Farms Chapel	Coopersville	MI	203	3	7	5	3	4	9	202	75	4	10	3	0	5	0	81
Oakland Hills Community	Farmington Hills	MI	192	0	12	2	1	7	28	170	40	2	3	0	1	4	13	27
Bethel Reformed	Fremont	MI	52	0	0	0	2	0	0	50	21	1	0	0	0	0	0	22
Spencer Mills	Gowen	MI	71	0	8	0	2	0	0	77	7	1	4	0	0	0	0	12
New City Fellowship (2022)	Grand Rapids	MI	139	0	0	0	0	0	0	139	67	0	0	0	0	0	0	67
Reformation	Grand Rapids	MI	53	0	4	8	1	5	7	52	10	2	2	0	0	6	2	6
Hillsdale	Hillsdale	MI	70	4	4	3	0	2	0	79	19	4	0	0	0	2	0	21
New Life Fellowship	Holland	MI	68	0	0	0	1	1	0	66	17	0	0	0	0	0	0	17
Cedar	Hudsonville	MI	146	2	4	2	1	2	5	146	71	3	4	1	0	3	1	73
Community	Kalamazoo	MI	97	4	5	13	0	5	0	114	48	5	3	3	0	5	1	47
Grace	Lansing	MI	33	0	1	0	1	0	3	30	13	2	0	0	0	0	0	15
Providence [M1]	Manistee	MI	13	1	0	0	0	0	0	14	4	0	0	0	0	0	0	4
Pilgrim	Metamora	MI	78	0	4	1	3	18	0	62	19	3	6	0	0	3	0	25
Christ Covenant	Midland	MI	64	4	4	0	0	0	2	70	6	4	1	0	0	0	0	11
Living Hope	Moline	MI	34	0	0	0	0	0	0	34	37	0	0	0	0	0	0	37
Rockford Springs Community	Rockford	MI	147	1	4	0	5	4	6	137	47	3	3	1	0	0	7	45
Providence	Southfield	MI	56	1	3	2	0	2	0	60	5	0	0	0	0	0	0	5
Harvest	Wyoming	MI	424	10	13	19	4	22	13	427	289	23	3	4	1	12	7	291
Grace Fellowship	Zeeland	MI	195	8	23	12	1	6	0	231	132	6	20	6	0	1	0	151
Living Hope	Beamsville	ON	94	2	0	7	0	7	0	96	54	4	3	2	0	2	0	57
Covenant	Komoka	ON	68	1	2	0	0	0	1	70	41	1	1	1	0	0	0	42
Emmanuel [M2]	Markdale	ON	20	0	4	6	0	0	0	30	16	0	6	0	0	0	0	22
Grace Covenant	Sheffield	ON	48	3	3	0	0	4	2	48	48	1	2	1	0	0	2	48
TOTALS - MICHIGAN & ONTARIO			2815	50	121	90	26	119	83	2848	1277	90	87	28	2	59	38	1327

[M] Members are on the roll of the regional church

[M1] Under the oversight of session, Little Farms Chapel, Coopersville, MI, but not included in their statistics

[M2] Under the oversight of session, Covenant, Komoka, ON, 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 Use			Total	Per	Via
Jan	Dec	Minister(s)	Act.	N/A	Act.	N/A	May	Nov	May	Nov	General	Benev.	Capital	Offerings	CM	Wills
REGIONAL CHURCH OF MICHIGAN AND ONTARIO, Continued																
22	0															
86	88	Matthew W. C. Barker	4	2	1	0	55	50	20	0	118.6	13.9	0.0	132.5	2.1	0.0
419	446	Jeff D. De Boer	9	8	14	11	240	345	120	120	711.3	102.0	1.7	815.1	2.6	5.0
		Daniel W. Adams [A]														
		Jonathan M. Loerop [A]														
72	78	Douglas B. Doll	1	0	3	0	66	70	56	60	155.3	13.2	0.0	168.5	3.0	0.0
		C. Adam Ostella [A]														
42	33	Vacant	2	0	2	1	43	30	39	29	65.2	18.3	0.0	83.5	5.2	0.0
278	283	Robert M. Van Manen	7	10	6	13	230	250	95	110	437.0	189.0	11.0	637.0	3.2	0.0
		Michael A. Kooy [A]														
		Marc R. Scaturro														
232	197	Harrison Perkins	3	2	5	1	120	120	40	40	431.6	31.0	90.0	552.6	3.3	0.0
73	72	W. Vernon Picknally	2	0	1	1	58	55	40	40	88.8	28.0	0.3	117.1	2.3	0.0
78	89	Alan M. Flowers	3	4	3	4	72	69	28	25	161.3	18.1	5.0	184.5	2.4	0.0
206	206	Anthony J. Myles	5	2	4	0	161	165	0	70	321.7	34.9	18.5	375.1	2.7	0.0
63	58	David C. Noe	2	0	2	0	48	49	10	10	130.0	13.0	0.0	143.0	2.8	0.0
89	100	Everett A. Henes	4	0	3	0	69	72	35	54	143.4	40.0	3.3	186.6	2.4	0.0
85	83	Martin A. Novak	3	1	4	0	65	65	12	16	251.7	16.3	0.0	268.0	4.1	0.0
217	219	Stephen W. Igo	5	4	5	4	172	160	89	67	460.0	107.3	14.6	581.9	4.0	0.0
		Gerald J. Neumair [A]														
145	161	Jonathan L. Cruse	3	0	4	1	119	136	50	56	209.7	16.2	35.9	261.8	2.3	0.0
46	45	Stephen A. Pribble	3	0	0	2	40	30	23	22	53.7	1.0	0.0	54.8	1.8	0.0
17	18	Michael A. Kooy [E]	0	0	0	0	25	20	12	12	120.0	0.8	0.0	120.8	8.6	0.0
97	87	David W. Bonner	1	0	2	0	40	40	10	10	117.7	43.6	32.8	194.2	3.1	0.0
70	81	David M. Sarafolean	3	1	2	3	63	61	35	45	180.8	7.4	0.0	188.2	2.7	0.0
71	71	John E. Terrell	1	0	1	0	73	78	35	35	109.9	7.2	3.1	120.2	3.5	0.0
194	182	Kyle Sanford	6	6	4	5	123	135	26	31	212.3	40.5	11.9	264.7	1.9	0.0
61	65	Jeffrey B. Wilson	2	0	4	0	44	38	20	17	124.0	15.3	0.0	139.3	2.3	0.0
		C. Adam Ostella [A]														
713	718	Dale A. Van Dyke	9	12	9	10	585	585	250	250	897.3	450.5	173.1	1520.8	3.6	0.0
		Adrian R. Crum [A]														
		Brett E. Mahlen [T]														
		H. Gregory Norfleet [A]														
		Wayne M. Veenstra [A]														
327	382	Michael J. Schout	7	0	7	2	368	406	155	230	571.2	172.4	22.4	765.9	3.3	0.0
148	153	Douglas L. Bylsma	2	0	3	0	149	155	50	51	269.9	37.2	0.0	307.2	3.2	0.0
109	112	John R. Ferguson	1	1	1	0	83	74	67	62	79.9	5.2	0.0	85.1	1.2	0.0
36	52	John R. Ferguson	0	0	0	0	42	44	25	19	37.8	1.0	0.0	38.8	1.3	0.0
96	96	Vacant	5	0	3	1	90	90	60	60	60.6	70.0	15.9	146.5	3.1	0.0
4092	4175		93	53	93	59	3243	3392	1402	1541	6520.8	1493.3	439.4	8453.5	3.0	5.0

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 MID-ATLANTIC																		
New Covenant	Abingdon	MD	0	4	0	157	1	0	3	157	0	1	71	2	0	0	0	70
Grace and Peace	California	MD	87	0	2	0	1	2	1	85	20	5	0	0	0	0	0	25
Living Hope (2022)	Clarksville	MD	104	0	0	0	0	0	0	104	39	0	0	0	0	0	0	39
Word of Life M	Howard County	MD	13	0	1	0	0	0	0	14	4	0	1	0	0	0	0	5
New Hope	Frederick	MD	132	5	11	7	1	3	12	139	44	5	2	2	0	0	14	35
Trinity Reformed	Lanham	MD	31	0	0	0	1	0	0	30	4	0	0	0	0	0	0	4
Knox	Silver Spring	MD	81	3	1	4	2	5	2	80	23	3	3	0	0	2	0	27
Providence	Charlottesville	VA	47	3	1	3	0	4	0	50	20	2	7	0	0	3	0	26
Bethel Reformed	Fredericksburg	VA	64	1	0	2	0	0	28	39	23	0	1	0	0	0	8	16
Bethel	Leesburg	VA	85	1	1	2	0	2	1	86	36	1	0	0	0	0	0	37
Acacia Reformed M1	Manassas	VA																
Good Shepherd M	Onley	VA	0	1	5	2	0	0	0	8	0	4	0	0	0	0	0	4
Ketoctin Covenant	Purcellville	VA	110	1	3	2	0	4	2	110	42	2	0	1	0	0	0	43
Staunton	Staunton	VA	57	2	2	0	1	2	1	57	40	0	0	2	0	0	0	38
Sterling Pres.	Sterling	VA	106	13	0	9	0	10	5	113	54	6	3	3	0	3	3	54
Grace	Vienna	VA	258	4	15	21	0	39	8	251	51	2	14	1	0	11	3	52
Other members 1			9	0	0	0	0	0	0	9	3	0	0	0	0	0	0	3
TOTALS - MID-ATLANTIC			1184	38	42	209	7	71	63	1332	403	31	102	11	0	19	28	478

1 Members of former congregations et al. remaining on the roll of the regional church

M Members are on the roll of the regional church

M1 Members are on the roll of Sterling Pres., Sterling, VA

REGIONAL CHURCH OF THE MIDWEST																		
Westminster	Countryside	IL	59	5	1	2	0	10	0	57	22	0	2	5	0	4	0	15
Christ Covenant	Crystal Lake	IL	27	0	3	2	0	0	2	30	21	4	3	0	0	0	0	28
Grace	Elburn	IL	61	10	8	1	0	4	7	69	24	4	0	3	0	4	3	18
Hope	Grayslake	IL	39	1	4	0	1	5	0	38	14	1	0	1	0	2	0	12
Grace	Hanover Park	IL	66	2	4	4	1	11	8	56	9	3	9	0	0	4	0	17
Momence (2017)	Momence	IL	31	0	0	0	0	0	0	31	14	0	0	0	0	0	0	14
New Covenant Community	Joliet	IL	141	2	3	0	2	9	5	130	66	7	0	2	0	10	3	58
Covenant	Orland Park	IL	134	1	3	2	1	5	0	134	51	8	2	1	0	4	0	56
Radiant M	Peoria	IL	0	0	10	6	0	0	0	16	0	1	2	0	0	0	0	3
Providence	Rockford	IL	61	2	0	0	0	3	22	38	27	0	0	2	0	2	4	19
First OPC of So. Holland	South Holland	IL	129	0	0	0	5	3	0	121	30	6	0	0	0	0	0	36
Bethel	Wheaton	IL	195	4	4	8	0	26	10	175	45	7	3	1	0	5	1	48
Covenant	Cedar Falls	IA	35	2	2	0	0	0	1	38	5	1	0	0	0	0	0	6
Grace Reformed	Des Moines	IA	38	3	5	1	0	4	0	43	19	0	0	2	0	4	0	13
Hope Reformed	Pella	IA	60	4	5	3	0	1	0	71	38	2	4	2	0	0	0	42
Sovereign Grace Reformed	Doniphan	MO	31	2	4	0	0	3	2	32	25	4	0	1	0	1	0	27
Christ	St. Charles	MO	134	4	0	13	10	0	0	141	27	1	6	4	0	3	0	27
Covenant Family	Wentzville	MO	33	1	0	2	0	2	0	34	10	1	0	1	0	0	0	10
Covenant Reformed	West Plains	MO	56	2	11	3	0	0	8	64	7	4	1	2	0	0	2	8
Faith	Lincoln	NE	48	0	0	0	1	1	0	46	13	2	0	0	0	0	0	15
Other members 1			18	0	3	0	0	1	5	15	5	0	0	0	0	0	1	4
Member without rights of presbytery 2			1	0	0	0	0	1	0	0								
TOTALS - MIDWEST			1397	45	70	47	21	89	70	1379	472	56	32	27	0	43	14	476

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

M Members are 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 Use			Total	Per	Via
Jan	Dec	Minister(s)	Act.	N/A	Act.	N/A	May	Nov	May	Nov	General	Benev.	Capital	Offerings	CM	Wills
REGIONAL CHURCH OF THE MID-ATLANTIC, Continued																
0	227	David G. Barker	3	3	5	1	185	188	75	75	496.3	131.4	6.2	633.9	4.0	10.0
		Nicholas C. Hathaway [A]														
		Kurt A. Scharpping [A]														
107	110	Damon A. Young	3	0	1	1	67	65	0	0	250.3	23.2	13.8	287.3	3.4	0.0
143	143	Clark H. Brooking	1	2	2	0	135	135	0	0	291.7	20.7	0.0	312.4	3.0	0.0
17	19	John Jee [E]	0	0	0	0	24	24	0	0	79.1	0.0	0.0	79.1	5.7	0.0
176	174	Francis E. VanDelden	4	0	0	3	177	162	100	93	391.9	129.5	36.6	558.0	4.0	0.0
		Stephen R. Hake [T]														
35	34	Christopher B. Cashen	2	0	1	0	25	21	20	18	87.3	8.6	0.0	96.0	3.2	0.0
104	107	Thomas A. Martin	6	3	5	2	80	40	0	0	270.5	95.8	0.0	366.3	4.6	0.0
67	76	Vacant	1	1	2	0	48	47	21	22	120.9	6.3	0.0	127.2	2.5	0.0
87	55	Vacant	3	0	1	0	40	25	15	10	172.9	15.0	0.0	187.9	4.8	0.0
121	123	George C. "Chip" Hammond	3	2	3	2	59	58	15	15	233.9	20.0	0.0	253.9	3.0	0.0
		John Paul Holloway														
0	12	William Slaone [S]	0	0	0	0	12	15	0	0	35.6	0.2	0.0	35.8	4.5	0.0
152	153	Benjamin E Franks	4	0	3	0	120	152	90	113	295.9	28.1	154.9	478.9	4.4	0.0
97	95	Ethan W. Allison	2	0	5	0	45	45	35	35	172.7	21.2	0.0	193.9	3.4	0.0
160	167	Philip T. Proctor	4	0	3	0	125	125	35	25	465.1	63.3	0.0	528.4	4.7	0.0
		John Paul Holloway														
309	303	Daniel P. Clifford	8	1	5	0	206	212	80	90	769.2	199.5	0.0	968.8	3.9	0.0
		John P. Canavan [T]														
12	12															
1587	1810		44	12	36	9	1348	1314	486	496	4133.5	762.8	211.6	5107.9	3.8	10.0

REGIONAL CHURCH OF THE MIDWEST, Continued																
81	72	Robert E. Tarullo	2	0	2	0	60	51	56	55	128.0	36.1	0.0	164.1	2.9	29.3
48	58	Brandon T. Wilkins	0	1	1	0	68	59	31	30	133.0	4.0	0.0	137.0	4.6	0.0
85	87	James R. Megchelsen	0	2	3	0	83	77	51	48	233.5	38.6	0.0	272.1	3.9	0.0
53	50	Adam A. York	2	0	4	0	50	50	30	30	166.6	5.5	0.0	172.1	4.5	0.0
		Camden M. Bucey [E]														
75	73	Christopher J. Barnard	3	2	2	1	58	64	27	30	178.2	36.4	56.8	271.4	4.8	0.0
45	45	Lane B. Keister	2	1	3	2	40	40	0	0	76.0	19.0	9.3	104.2	3.4	0.0
207	188	Jeremy R. Baker	3	2	5	1	122	113	65	60	233.4	41.5	27.1	302.0	2.3	0.0
		Marcus A. Mininger [A]														
185	190	Iain A. M. Wright	5	2	6	8	111	139	55	53	267.5	184.7	58.7	510.9	3.8	0.0
0	19		0	0	0	0	0	25	0	25	21.0	2.0	0.0	23.0	1.4	0.0
88	57	Vacant	1	1	0	1	40	46	20	30	88.0	2.6	0.0	90.6	2.4	0.0
		John R. Hilbelink [T]														
159	157	Daniel R. Svendsen	4	2	4	2	100	110	12	15	221.0	95.1	24.4	340.5	2.8	0.0
		Alan D. Strange [T, A]														
240	223	Daniel S. Schrock	5	0	8	5	133	158	70	77	278.6	157.0	183.1	618.7	3.5	600.0
40	44	Michael J. Kearney	1	1	1	0	28	31	14	15	131.3	7.7	11.9	150.9	4.0	0.0
57	56	Gregory P. Hoadley	0	0	2	2	36	28	26	18	83.9	29.6	50.5	164.1	3.8	0.0
98	113	Zechariah N. Schiebout	3	0	4	0	90	96	32	32	182.3	43.7	0.0	226.0	3.2	0.0
56	59	William D. Barnett	3	0	0	0	57	52	41	40	72.9	4.2	9.2	86.3	2.7	0.0
161	168	Michael J. Matossian	3	0	3	1	109	113	43	51	343.2	16.5	139.5	499.3	3.5	0.0
43	44	Peter J. Bringe	1	0	0	0	32	40	21	18	97.2	12.1	0.0	109.3	3.2	0.0
63	72	Paul A. Mourreale	2	0	2	0	83	76	25	22	120.2	11.5	9.7	141.5	2.2	0.0
61	61	LeRoy E. Miller	4	0	2	0	21	24	17	20	108.7	14.9	20.5	144.1	3.1	0.4
23	19															
1	0															
1869	1855		44	14	52	23	1321	1392	636	669	3164.7	762.6	600.7	4528.0	3.3	629.7

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 NEW JERSEY																		
Immanuel	Bellmawr	NJ	81	3	3	2	1	2	2	84	22	0	0	1	0	0	0	21
Faith Bible	Brick	NJ	36	0	0	0	0	1	4	31	5	0	0	0	0	0	2	3
New Hope	Bridgeton	NJ	97	1	0	0	0	3	1	94	23	1	0	0	0	0	0	24
Grace	Fair Lawn	NJ	51	1	1	1	0	4	1	49	10	1	0	0	0	1	2	8
Church of the Covenant	Hackettstown	NJ	111	4	1	1	1	5	8	103	49	3	2	2	0	0	4	48
Grace	Hamilton (Trenton)	NJ	37	3	0	0	0	0	0	40	7	1	0	0	0	0	0	8
Providence	Mantua	NJ	84	1	2	2	1	14	0	74	42	2	0	0	1	9	0	34
Immanuel	Medford	NJ	49	1	0	4	0	4	1	49	25	0	3	1	0	0	0	27
Central Bible	North Wildwood	NJ	16	2	0	0	0	0	3	15	5	0	0	1	0	0	0	4
Christ The King Reformed	North Wildwood	NJ	50	0	1	0	1	1	0	49	18	5	0	0	0	0	0	23
Grace	Pennsville	NJ	15	2	0	1	0	0	0	18	7	1	0	0	0	0	0	8
Calvary Community	Phillipsburg	NJ	52	1	0	0	1	0	0	52	25	1	0	0	0	0	0	26
River of Life	Phillipsburg	NJ	68	1	4	0	0	0	3	70	7	0	0	0	0	0	0	7
Faith	Pittsgrove	NJ	130	0	0	5	1	1	6	127	39	2	6	0	0	0	1	46
Calvary	Ringoes	NJ	29	0	1	1	0	1	0	30	3	2	0	0	0	0	0	5
Mt. Carmel (2018)	Somerset	NJ	49	0	0	0	0	0	0	49	1	0	0	0	0	0	0	1
Immanuel	West Collingswood	NJ	26	0	0	0	0	3	0	23	0	0	0	0	0	0	0	0
Grace	Westfield	NJ	88	8	1	0	0	6	0	91	25	1	1	0	0	5	0	22
Sola Escritura	Guayama	PR	42	0	2	0	0	0	0	44	10	0	0	0	0	0	0	10
Iglesia Pres. Reformada (2020)	San Juan	PR	91	0	0	0	0	0	0	91	13	0	0	0	0	0	0	13
Primera Iglesia Pres. Ortodox	Juan		3		1	0			0	40	8	2		2				8
Iglesias Pres. Refugio de Amo	San Sebastian	PR	17	12	0	1	0	0	5	25	0	0	0	0	0	0	0	0
Other members [1]			9	0	0	0	0	0	0	9	1	0	0	0	0	0	0	1
TOTALS - NEW JERSEY			1265	42	17	18	6	45	34	1257	345	22	12	7	1	15	9	347

[1] Members of former congregations et al. remaining on the roll of the regional church

[M] Members are on the roll of the regional church

REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND																		
Pilgrim	Bangor	ME	136	3	3	0	0	5	0	137	29	0	1	2	0	0	0	28
Pleasant Mountain	Bridgton	ME	55	0	0	0	1	2	3	49	16	0	0	0	0	2	4	10
Living Hope	Brunswick	ME	60	2	1	0	1	1	8	53	15	0	0	2	0	0	0	13
Grace Reformed [M]	Farmington	ME	7	0	4	0	0	0	0	11	6	0	0	0	0	0	0	6
Limington	Limington	ME	64	3	0	2	1	1	3	64	25	1	0	2	0	0	4	20
Second Parish	Portland	ME	103	1	3	0	2	1	2	102	22	1	0	0	0	0	1	22
Lakeview	Rockport	ME	133	2	4	0	1	0	2	136	29	7	0	0	0	0	1	35
Grace	Fall River	MA	4	0	0	0	0	4	0	0	0	0	0	0	0	0	0	0
Igreja Pr. Bras. Melrose (2017)	Melrose	MA	37	0	0	0	0	0	0	37	17	0	0	0	0	0	0	17
Merrimack Valley	North Andover	MA	86	2	5	6	0	3	4	92	27	4	0	2	0	2	0	27
Immanuel Chapel	Upton	MA	48	0	6	0	1	0	1	52	14	0	1	0	0	0	0	15
Pres. Church of Cape Cod	West Barnstable	MA	80	2	2	2	0	2	6	78	19	0	1	2	0	1	3	14
Pilgrim	Dover	NH	68	0	2	2	0	2	0	70	29	0	5	0	0	1	0	33
Jaffrey OPC	Jaffrey	NH	31	1	2	0	0	0	0	34	7	0	0	0	0	0	0	7
Grace	Laconia	NH	95	0	1	0	1	3	3	89	15	0	0	0	0	0	0	15
Amoskeag	Manchester	NH	72	1	3	0	1	1	0	74	27	4	0	0	0	0	0	31
First Church of Merrimack	Merrimack	NH	159	4	2	1	0	7	3	156	48	6	0	0	0	7	0	47
Providence	West Lebanon	NH	31	0	5	4	0	2	0	38	28	1	2	0	0	0	0	31
Covenant	Amsterdam	NY	72	1	0	0	0	0	6	67	25	0	0	1	0	0	0	24
Grace	Lisbon	NY	38	0	3	3	1	2	0	41	19	0	0	0	0	0	0	19
Armor Bible	Orchard Park	NY	0	0	87	0	1	8	7	71	0	1	40	0	0	6	0	35
Cornerstone	Rochester	NY	80	0	0	2	1	7	0	74	13	0	2	0	0	1	0	14
Calvary	Schenectady	NY	69	0	0	0	3	3	0	63	19	0	0	0	0	0	0	19
Hope	Syracuse	NY	40	1	4	0	0	0	2	43	16	0	1	0	0	0	1	16
Covenant	Barre	VT	75	2	4	0	0	2	0	79	40	2	2	0	1	4	0	39
Other members [1]			13	0	0	0	0	0	0	13	3	0	0	0	0	0	0	3
Member without rights of presbytery [2]			1	0	0	0	0	0	0	1								
TOTALS - NEW YORK & NEW ENGLAND			1657	25	141	22	15	56	50	1724	508	27	55	11	1	24	14	540

[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

[M] Members are 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 Use			Total	Per	Via
Jan	Dec	Minister(s)	Act	N/A	Act.	N/A	May	Nov	May	Nov	General	Benev.	Capital	Offerings	CM	Wills
REGIONAL CHURCH OF NEW JERSEY, Continued																
103	105	Matthew D. Cole	4	1	3	0	95	79	43	38	227.2	38.1	9.5	274.8	3.3	0.0
41	34	Todd E. Smith	2	0	1	0	30	28	9	15	79.2	5.8	0.0	85.0	2.7	0.0
120	118	Claude A. Taylor III	4	3	3	0	76	76	22	25	183.9	14.3	0.0	198.2	2.1	0.0
61	57	John J. Keegan	4	0	0	0	30	34	15	17	132.4	4.5	0.0	136.9	2.8	0.0
160	151	James J. Jordan	4	3	5	0	126	123	80	75	253.8	68.4	28.1	350.3	3.4	0.0
44	48	Travis A. Yonkman	4	0	2	0	40	47	21	22	111.6	14.9	12.5	139.1	3.5	0.0
126	108	Zachary Herbster	3	0	2	0	85	90	45	50	167.6	5.2	0.5	173.3	2.3	0.0
74	76	David J. Harr	2	1	1	1	52	54	28	30	215.5	33.8	1.9	251.3	5.1	0.0
21	19	James Allay	1	0	0	0	17	17	0	0	47.0	1.5	0.0	48.6	3.2	0.0
68	72	James A. Zozzaro	1	2	2	0	47	52	0	0	113.4	5.0	0.0	118.4	2.4	16.5
22	26	Samuel A. Alvira	1	0	1	0	21	25	18	20	109.1	4.2	3.0	116.2	6.5	0.0
77	78	Michael W. Bobick	2	2	1	1	60	60	37	37	176.5	48.9	65.9	291.3	5.6	0.0
75	77	William O. Slack II	4	0	2	0	63	65	28	28	190.5	12.4	2.7	205.6	2.9	0.0
169	173	Peter Moelker	3	2	3	1	101	103	46	52	268.4	52.4	16.5	337.4	2.7	0.0
		Andrew R. Barshinger [A]														
32	35	Christopher Bush	1	0	2	0	30	34	16	15	101.6	12.9	21.6	136.0	4.5	0.0
		Ching-Hsiung Frederick Lo [T]														
50	50	Gregory A. Pilato	2	0	1	0	37	37	0	0	56.3	14.5	9.3	80.0	1.6	0.0
26	23	Joseph P. Trombetta	2	1	1	1	17	16	9	9	48.1	3.9	0.0	52.0	2.3	0.0
113	113	Timothy Ferguson	1	0	4	1	86	86	59	67	187.6	31.1	0.0	218.7	2.4	0.0
		Christopher I. Byrd [E]														
52	54	Bradney Lopez	2	0	4	0	78	65	45	45	113.0	2.0	0.0	115.0	2.6	0.0
104	104	Ca los M Cruz	4	3	3	4	40	40	71	71	161.2	9.4	0.0	170.6	1.9	0.0
45	48	Roberto Quiñones-Cardona	3	1	2		38	33	29	28	74.1	2.3	0.0	76.4	1.9	0.0
17	25		0	0	0	0										
10	10															
1610	1604		54	19	43	9	1169	1164	621	644	3018.1	385.6	171.4	3575.1	2.8	16.5

REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND, Continued																
165	165	Russell J. Hamilton	6	1	3	1	128	148	57	62	204.6	96.5	73.8	374.9	2.7	0.0
71	59	Stephen M. Michaud	3	0	2	0	64	60	0	34	123.8	20.9	0.0	144.7	3.0	0.0
75	66	Gordon H. Cook, Jr.	3	1	2	0	35	35	8	8	60.1	4.7	0.0	64.8	1.2	0.0
		John F. A. Kramer [T]														
13	17	Micah M. Bickford [E]	0	0	0	0	24	21	17	20	37.0	0.3	0.0	37.3	3.4	0.0
89	84	Seth M. Dorman	3	1	1	5	63	63	25	25	149.2	26.7	5.0	180.8	2.8	0.0
		Micah M. Bickford [A]														
125	124	Daniel F. Patterson	4	0	4	1	100	100	45	45	305.5	89.7	81.6	476.8	4.7	0.0
162	171	Stephen J. Tracey	4	0	5	0	173	152	77	88	414.2	27.7	0.0	442.0	3.2	0.0
		Jeremiah A. Dickinson														
4	0	Vacant	0	0	0	0	0	0	0	0	0.0	0.0	0.0	0.0		0.0
54	54	Roberto Laranjo	2	0	2	0	38	38	0	0	138.1	8.6	0.0	146.6	4.0	0.0
113	119	David A. Booth	3	0	3	0	85	85	40	40	253.5	57.1	144.0	454.6	4.9	0.0
		Ryan D. Woods														
62	67	Mark A. Marquis	2	0	2	0	51	51	15	15	263.3	54.1	0.0	317.4	6.1	0.0
99	92	James A. La Belle	2	1	1	1	71	71	15	15	247.5	14.1	3.3	264.9	3.4	42.9
97	103	David J. Koenig	2	0	2	0	50	44	13	13	45.0	10.0	2.0	57.0	0.8	1.0
38	41	Stephen A. Migotsky	2	0	0	0	28	32	10	12	146.3	1.7	0.0	147.9	4.4	0.0
110	104	Andrew S. Wilson	5	0	4	0	75	80	25	25	261.1	53.0	0.0	314.1	3.5	0.0
99	105	J. Scott Creel	4	0	2	0	83	85	58	58	277.7	14.0	0.0	291.8	3.9	0.0
207	203	Matthew A. Judd	5	1	5	3	119	134	45	50	338.3	123.1	11.6	473.1	3.0	0.0
59	69	Timothy G. Herndon	2	0	0	0	64	64	34	34	131.3	3.2	25.7	160.1	4.2	0.0
97	91	Peder J. Kling	1	1	4	0	60	61	32	34	156.8	29.3	0.0	186.1	2.8	0.0
57	60	Derrick B. Leitão	3	1	4	0	54	50	35	35	71.5	32.1	3.3	106.9	2.6	0.0
0	106	Jonathan W. Hunt	3	1	4	0	93	72	21	23	195.9	25.0	20.3	241.2	3.4	0.0
93	88	Kevin M. Kisler	5	1	3	1	67	70	40	38	180.6	17.3	0.0	197.9	2.7	0.0
88	82	Thomas Trouwborst	2	1	2	0	62	72	44	46	204.3	13.4	8.3	226.0	3.6	0.0
56	59	Michael L. Shingler	2	0	1	0	50	40	25	25	108.1	6.8	14.1	129.1	3.0	0.0
115	118	Carl A. P. Durham	3	0	2	0	82	86	41	56	215.6	65.5	4.0	285.1	3.6	0.0
		Andrew H. Selle [T]														
16	16															
1	1															
2165	2264		71	10	58	12	1719	1714	722	801	4529.3	794.7	397.0	5720.9	3.3	43.9

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 [2022]	Berkeley	CA	26	0	0	0	0	0	0	26	4	0	0	0	0	0	0	4
New Hope	Hanford	CA	73	0	0	1	0	0	2	72	39	0	7	0	0	0	2	44
Sovereign Grace Community	Hughson	CA	67	1	5	1	0	0	6	68	39	4	1	0	0	0	0	44
Grace	Modesto	CA	33	0	2	0	0	0	2	33	2	0	0	0	0	0	0	2
Covenant	Monterey Bay	CA	75	3	2	6	0	6	3	77	41	8	1	2	0	1	4	43
Trinity - North Bay	Petaluma	CA	51	0	2	0	2	3	0	48	9	0	0	0	0	0	0	9
Delta Oaks	Pittsburg	CA	62	2	0	1	0	0	5	60	21	0	0	0	0	0	0	21
Redding Reformed Fellowship	Redding	CA	40	1	2	1	0	3	2	39	8	0	0	1	0	0	0	7
Reformation Fellowship	Roseville	CA	213	11	2	4	1	10	9	210	76	10	2	4	0	3	3	78
First	San Francisco	CA	50	0	0	0	1	4	6	39	5	0	0	0	0	1	1	3
Covenant	San Jose	CA	137	3	6	6	1	8	1	142	22	4	4	2	0	2	0	26
Oak Hill	Sonora	CA	65	2	5	0	1	3	4	64	18	3	0	0	0	1	0	20
New Covenant	South San Francisco	CA	53	3	5	0	0	2	3	56	13	0	0	1	0	0	0	12
First	Sunnyvale	CA	72	5	2	9	0	1	3	84	35	1	3	2	0	0	0	37
Grace	Battle Mountain	NV	26	0	6	0	0	0	0	32	4	0	0	0	0	0	0	4
Mt. Rose Reformed	Reno	NV	50	0	7	1	0	1	3	54	24	7	0	0	0	0	4	27
Other members [1]			2	0	0	0	0	0	0	2	3	0	0	0	0	0	0	3
TOTALS - NORTHERN CALIFORNIA			1095	31	46	30	6	41	49	1106	363	37	18	12	0	8	14	384

[1] Members of former congregations et al. remaining on the roll of the regional church

REGIONAL CHURCH OF THE NORTHWEST																		
Grace	Wasilla	AK	49	10	0	0	0	11	0	48	11	0	3	2	0	4	0	8
Covenant	Coeur d'Alene	ID	73	9	14	9	1	2	8	94	43	12	8	7	0	0	7	49
New Geneva [2022]	Idaho Falls	ID	40	0	0	0	0	0	0	40	11	0	0	0	0	0	0	11
Grace Reformed	Bend	OR	98	4	3	3	0	0	0	108	24	7	0	0	0	0	0	31
Westminster	Corvallis	OR	53	3	5	0	0	0	8	53	14	0	0	0	0	0	0	14
Faith	Grants Pass	OR	89	1	5	0	1	6	5	83	14	0	0	1	0	6	0	7
Trinity	Medford	OR	81	0	2	0	0	0	1	82	55	3	0	0	0	0	0	58
Trinity	Newberg	OR	29	3	0	2	0	0	0	34	12	0	1	3	0	0	0	10
First	Portland	OR	106	2	4	1	3	3	3	104	16	2	1	2	0	1	0	16
Covenant Grace	Roseburg	OR	79	1	3	0	1	2	5	75	6	3	0	1	0	0	0	8
Trinity [2022]	Bothell	WA	44	0	0	0	0	0	0	44	9	0	0	0	0	0	0	9
Emmanuel (dissolved)	Colville	WA	26	0	0	0	0	26	0	0	13	0	0	0	0	13	0	0
Covenant	Kennewick	WA	64	6	0	28	0	5	5	88	21	4	8	6	0	0	0	27
Emmanuel	Kent	WA	105	3	4	3	2	6	5	102	41	2	1	0	0	7	4	33
Lynnwood OPC	Lynnwood	WA	102	2	4	15	5	23	10	85	58	6	4	2	0	18	1	47
Sovereign Grace	Oak Harbor	WA	72	3	9	2	0	7	0	79	22	4	1	0	0	2	1	24
Reformation	Olympia	WA	77	1	2	2	0	2	4	76	43	13	0	1	0	0	8	47
Redeeming Grace	Port Angeles	WA	22	0	4	0	0	1	2	23	4	0	0	0	0	0	1	3
Redeemer	Airdrie	AB	59	11	4	3	0	0	0	77	57	1	0	6	0	0	0	52
Other members [1]			30	0	0	1	0	0	0	31	13	0	0	0	0	0	0	13
TOTALS - NORTHWEST			1298	59	63	69	13	94	56	1326	487	57	27	31	0	51	22	467

[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 Use			Total	Per	Via
Jan	Dec	Minister(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																
30	30	Wayne K. Forkner	1	0	1	0	27	31	10	16	105.9	3.9	0.0	109.7	4.2	0.0
112	116	Arthur J. Fox	2	0	0	0	40	37	28	25	103.6	12.1	0.0	115.7	1.6	12.1
106	112	Jonathan J. Bartlett	5	0	0	1	78	90	45	62	210.0	11.1	232.2	453.3	6.7	0.0
35	35	P. Shaun Bryant	1	0	0	1	28	28	9	9	125.9	0.0	0.0	125.9	3.8	0.0
116	120	Joel C. Robbins	2	0	2	0	104	90	80	56	371.2	47.9	0.0	419.1	5.4	0.0
		Timothy G. Walker [A]														
60	57	W. Reid Hankins	3	0	2	0	34	35	17	17	158.9	21.4	6.8	187.1	3.9	0.0
83	81	Benedict (Ben) R. Ciavolella	2	0	4	2	52	53	25	23	286.5	17.3	41.4	345.3	5.8	0.0
48	46	Gene L. Crow	1	0	1	0	43	58	22	21	191.0	6.0	25.5	222.5	5.7	0.0
289	288	Kevin W. Van Der Linden	4	0	6	0	234	234	91	84	610.3	27.2	0.0	637.6	3.0	0.0
		Dale T. Hanaoka [A]														
55	42	Vacant	3	0	0	0	25	25	7	7	56.3	19.6	29.8	105.7	2.7	0.0
159	168	Jeffery A. Landis	4	1	4	2	118	120	56	56	443.6	127.0	55.6	626.2	4.4	0.0
		Brian Tsui [A]														
		Robert A. Starke [T]														
83	84	David P. Bush	2	0	5	0	70	75	30	30	206.6	13.7	3.6	223.9	3.5	0.0
66	68	Michael F. Grasso	1	0	1	1	62	67	41	43	184.4	11.1	41.0	236.5	4.2	0.0
107	121	Calvin R. Goligher	2	0	1	0	80	85	40	45	602.0	104.5	20.0	726.6	8.6	0.0
		Nathaniel T. Vroom [A]														
30	36	John M. Wise	2	0	0	0	24	29	17	19	117.5	5.1	8.9	131.5	4.1	0.0
74	81	M. Scott Johnson	2	0	0	0	59	69	21	26	169.1	9.3	0.0	178.4	3.3	0.0
5	5															
1458	1490		37	1	27	7	1078	1126	539	539	3942.9	437.2	464.8	4844.9	4.4	12.1

REGIONAL CHURCH OF THE NORTHWEST, Continued																
60	56	Curtis A. Moleterno	2	0	0	0	38	38	12	12	138.7	8.0	0.3	147.1	3.1	0.0
116	143	David G. Graves	3	0	0	0	110	111	15	18	146.4	6.6	0.0	152.9	1.6	0.0
51	51	David A. Bass	1	0	1	0	53	66	36	41	149.9	1.0	0.0	150.8	3.8	0.0
122	139	Daniel J. Dillard	1	0	0	0	70	70	9	12	214.2	5.9	0.0	220.1	2.0	0.0
67	67	Vacant	3	0	1	0	62	66	0	30	152.8	30.8	0.0	183.6	3.5	0.0
103	90	Karl E. Thompson	1	2	2	2	104	75	47	41	123.0	38.9	1.1	163.1	2.0	0.0
136	140	Dustin R. Thompson	4	1	4	0	112	112	45	45	200.9	35.5	0.0	236.4	2.9	0.0
41	44	John W. Mahaffy	3	1	2	1	38	36	21	26	67.9	2.7	0.0	70.6	2.1	0.0
122	120	Andrew M. Farr	4	1	4	4	100	100	30	30	123.8	208.1	0.0	331.9	3.2	0.0
85	83	Jeffrey M. Scott	2	0	0	0	96	102	18	18	163.0	7.2	0.0	170.3	2.3	0.0
53	53	Vacant	2	0	1	0	27	34	0	0	204.8	0.0	0.0	204.8	4.7	0.0
39	0															
85	115	Mark A. Collingridge	2	0	1	0	73	72	44	37	135.2	49.9	0.0	185.0	2.1	0.0
146	135	William D. Dennison	6	0	3	0	98	102	33	34	285.8	90.2	0.0	376.0	3.7	0.0
160	132	Benjamin A. Swinburnson	2	1	4	2	85	85	35	35	284.7	29.5	0.0	314.2	3.7	0.0
94	103	Robert C. Van Kooten	3	0	5	0	96	85	0	0	349.0	48.4	0.0	397.4	5.0	0.0
120	123	Brett A. McNeill	2	2	2	0	97	105	60	44	242.2	18.4	2.4	263.0	3.5	0.0
		Isaac C. M. Baugh [A]														
26	26	Andrew M. Elam	1	0	2	0	31	22	0	11	95.8	12.1	0.0	107.8	4.7	0.0
116	129	Iwan Baamann	2	0	3	2	105	105	60	60	146.0	21.0	4.0	171.0	2.2	0.0
43	44															
1785	1793		44	8	35	11	1395	1386	465	494	3224.0	614.3	7.9	3846.2	2.9	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 OHIO																		
Redemption Life Bible [M]	New Castle	IN	0	0	41	0	0	0	0	41	0	1	9	0	0	0	0	10
Christ Covenant	Sheridan	IN	81	0	0	0	1	0	10	70	9	1	0	0	0	0	0	10
Providence [M1]	Louisville	KY																
Good Shepherd	Cincinnati	OH	48	0	2	1	0	0	1	50	12	2	0	0	0	0	0	14
Grace	Columbus	OH	238	8	9	12	2	5	9	251	111	7	0	8	1	1	4	104
Covenant	Dayton (Vandalia)	OH	156	8	13	0	0	2	0	175	25	11	0	3	0	0	0	33
Light of the Nations	Dayton	OH	53	8	8	3	0	0	6	66	11	4	0	0	0	0	0	15
Redeemer	Dayton (Beavercreek	OH	147	7	5	0	2	6	0	151	65	14	0	6	0	3	0	70
Covenant	Mansfield	OH	81	0	0	0	1	1	2	77	37	6	0	0	0	2	0	41
Knox	Mt. Vernon	OH	32	0	4	0	0	4	0	32	14	1	3	0	0	0	0	18
Providence	Pataskala	OH	56	0	1	0	1	5	2	49	14	1	0	0	0	0	0	15
Firelands Grace	Sandusky	OH	36	0	0	2	0	0	8	30	12	0	0	0	0	0	5	7
Living Water	Springfield	OH	60	5	13	2	0	4	0	76	6	1	1	2	0	0	0	6
Wilmington Reformed	Wilmington	OH	28	6	5	2	0	0	0	41	11	2	4	4	0	0	0	13
Immanuel	Coraopolis	PA	25	0	0	0	0	4	0	21	11	0	0	0	0	3	0	8
Covenant	Grove City	PA	134	1	2	3	1	8	11	120	25	3	0	0	0	0	1	27
Calvary	Harrisville	PA	94	6	0	3	0	0	0	103	29	2	0	3	0	0	1	27
Faith	Indiana	PA	33	0	0	0	0	1	2	30	5	0	0	0	0	1	2	2
Nashua	Pulaski	PA	41	2	2	0	0	4	4	37	26	1	0	0	0	9	0	18
Grace (2012)	Sewickley	PA	60	0	0	0	0	0	0	60	10	0	0	0	0	0	0	10
Reformation	Morgantown	WV	78	0	0	2	0	2	2	76	54	3	7	0	0	3	0	61
TOTALS - OHIO			1481	51	105	30	8	46	57	1556	487	60	24	26	1	22	13	509

[M] Members are on the roll of the regional church

[M1] Members are on the roll of Good Shepherd, Cincinnati, OH

REGIONAL CHURCH OF PHILADELPHIA																		
Grace	Middletown	DE	24	1	3	1	3	0	0	26	0	2	0	0	0	0	0	2
Emmanuel	Wilmington	DE	124	4	0	16	3	4	0	137	35	7	8	3	0	0	0	47
Living Hope	Allentown	PA	87	3	5	1	1	3	2	90	23	3	3	1	0	1	2	25
Cornerstone	Ambler	PA	48	0	2	2	0	0	0	52	17	1	0	0	0	0	0	18
Christ Ch. Downingtown [M1]	Downingtown	PA	41	4	5	3	0	4	7	42	17	1	0	1	0	0	0	17
Park [M2]	Doylestown	PA																
Trinity	Easton	PA	71	2	3	0	0	0	0	76	27	1	0	1	0	0	0	27
Calvary	Glenside	PA	288	9	8	5	0	16	3	291	80	11	0	6	0	3	0	82
Trinity	Hatboro	PA	157	0	2	4	2	3	5	153	30	1	0	0	0	3	0	28
Knox	Lansdowne	PA	22	0	0	0	0	0	1	21	3	0	0	0	0	0	0	3
First	Perkasie	PA	12	0	1	0	2	0	1	10	0	0	0	0	0	0	0	0
Covenant	Sinking Spring	PA	145	1	8	2	0	0	22	134	23	1	0	1	0	0	4	19
Good News [M3]	West Norriton	PA																
Other members [1]			31	0	0	0	0	3	0	28	7	0	0	0	0	3	0	4
TOTALS - PHILADELPHIA			1050	24	37	34	11	33	41	1060	262	28	11	13	0	10	6	272

[1] Members of former congregations et al. remaining on the roll of the regional church

[M1] Under the oversight of session, Emmanuel, Wilmington, DE, 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 Use			Total	Per	Via
Jan	Dec	Minister(s)	Act.	N/A	Act.	N/A	May	Nov	May	Nov	General	Benev.	Capital	Offerings	CM	Wills
REGIONAL CHURCH OF OHIO, Continued																
0	51	Tyler E. Jackson [E]	0	0	0	0	54	40	25	15	27.2	0.0	0.0	27.2	0.7	0.0
90	80	Timothy L. McClymonds	2	0	3	0	51	33	18	6	123.8	0.7	7.8	132.2	1.9	0.0
60	64	Christopher A. Malamisuro	4	1	1	0	59	62	41	48	215.0	34.2	0.0	249.2	5.0	0.0
349	355	Jonathan W. Shishko James M. Stafford	5	1	5	0	217	224	115	130	573.0	113.9	10.5	697.4	2.8	0.0
181	208	Matthew H. Patton Jeremiah W. Montgomery	3	0	3	0	155	161	100	110	290.9	44.4	0.0	335.3	1.9	0.0
64	81	Tyler C. Detrick Bradley M. Peppo [E]	2	0	3	0	76	76	21	23	349.7	27.5	47.6	424.8	6.4	0.0
212	221	Robert S. Arendale	5	2	5	1	198	201	158	153	358.0	82.5	88.3	528.8	3.5	0.0
118	118	Dylan J. Rowland	2	0	2	0	88	62	42	24	137.3	16.8	5.5	159.5	2.1	0.0
46	50	Jeremy J. Logan	1	1	2	0	39	37	28	24	84.4	0.4	0.0	84.8	2.6	0.0
70	64	Stephen J. Dufresne	2	1	3	4	51	40	11	20	135.0	15.2	12.4	162.5	3.3	0.0
48	37	Lawrence B. Oldaker	1	0	1	0	40	36	0	23	109.6	5.7	43.4	158.8	5.3	0.0
66	82	Daniel J. Doleys	2	0	3	0	105	120	45	55	165.7	7.5	3.9	177.1	2.3	0.0
39	54	Bradley M. Peppo [E] Matthew Joyner [S]	3	0	2	0	53	58	39	52	92.3	3.2	0.0	95.6	2.3	0.0
36	29	Vacant	0	0	0	1	13	10	0	0	80.0	0.0	0.0	80.0	3.8	0.0
159	147	Jeremy C. Jones Benjamin M. Ward	5	0	4	1	169	167	81	80	210.0	52.4	30.3	292.8	2.4	0.0
123	130	Peter J. Puliatti	5	4	6	2	94	95	28	25	136.5	28.0	8.6	173.2	1.7	0.0
38	32	Vacant	1	1	1	0	32	33	0	0	62.3	5.5	12.0	79.8	2.7	0.0
67	55	D. Patrick Ramsey	2	0	2	0	43	43	0	0	96.3	15.4	0.0	111.7	3.0	0.0
70	70	Geoffrey L. Willour	5	0	3	0	60	60	0	0	146.0	15.8	0.0	161.8	2.7	0.0
132	137	Jonathan E. Hutchison	2	1	2	0	104	99	52	49	245.8	130.9	0.0	376.7	5.0	0.0
1968	2065		52	12	51	9	1701	1657	804	837	3638.9	600.1	270.3	4509.25	2.9	0.0

REGIONAL CHURCH OF PHILADELPHIA, Continued																
24	28	Robert P. Harting, Jr.	1	0	1	0	16	19	8	8	76.0	0.5	7.1	83.5	3.2	0.0
159	184	David W. Landow [A] Gregory W. O'Brien [E]	7	1	1	3	120	103	86	85	447.4	33.5	0.0	480.9	3.5	3.7
110	115	Anthony C. Phelps Christian Repp [A]	3	0	2	0	63	64	31	35	305.0	43.3	1.0	349.3	3.9	0.0
65	70	J. Zachary Siggins	2	0	2	0	56	49	0	0	138.8	12.1	0.0	150.9	2.9	0.0
58	59	Gregory W. O'Brien [E]	0	0	0	0	49	52	30	30	108.2	3.8	0.0	112.0	2.7	0.0
		Christian Repp [E]	0	0	0	0	42	49	29	37	100.4	13.5	3.1	117.0		0.0
98	103	Lane G. Tipton	3	0	3	0	62	55	35	36	172.1	22.8	0.0	194.9	2.6	0.0
368	373	J. Mark Sallade C. Steven McDaniel, Jr. [A] Albert J. Tricarico, Jr. [T] Nathaniel G. Jeffries [E]	5	1	9	1	316	283	120	120	605.8	187.2	0.0	793.0	2.7	0.0
187	181	Larry J. Westerveld Filipe Schulz dos Santos [A]	7	0	7	0	124	124	44	42	359.8	154.6	32.6	547.1	3.6	1.0
25	24	Vacant	2	0	0	0	26	25	0	0	88.8	0.1	0.0	88.9	4.2	0.0
12	10	Richard S. MacLaren	1	0	0	0	21	19	21	19	38.0	22.5	0.0	60.4	6.0	0.0
168	153	Jonathan F. Peters Aijalon B. Church Nathaniel G. Jeffries [E]	7	0	5	0	146	143	36	40	424.0	79.9	24.8	528.7	3.9	0.0
38	32															
1312	1332		38	2	30	4	1041	985	440	452	2864.2	573.8	68.6	3506.7	3.3	4.6

[M2] Members are on the roll of Living Hope, Allentown, PA

[M3] Members are on the roll of Calvary, Glenside, PA

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																		
Providence	Madison (Huntsville)	AL	45	0	0	4	0	0	2	47	39	2	7	0	0	0	0	48
Providence	Bradenton	FL	82	0	10	4	1	0	5	90	32	7	0	0	0	0	0	39
Holy Trinity	Fort Lauderdale	FL	25	2	5	2	0	3	1	30	12	2	0	0	0	2	0	12
Covenant Reformed	Fort Pierce	FL	75	1	10	2	1	0	1	86	7	3	0	0	0	0	1	9
Redemption	Gainesville	FL	114	9	6	6	0	4	1	130	35	4	5	7	0	0	1	36
Sharon	Hialeah	FL	15	0	0	0	0	2	0	13	7	0	0	0	0	0	0	7
Keys	Key West	FL	12	0	0	0	0	3	0	9	5	0	0	0	0	0	0	5
Fellowship	Lake Worth	FL	16	1	1	0	0	0	0	18	4	0	0	0	0	0	0	4
Christ the King	Naples	FL	45	1	7	4	0	3	1	53	6	0	2	0	0	1	0	7
Lake Sherwood	Orlando	FL	96	0	0	5	0	0	15	86	25	1	0	0	0	0	7	19
Reformation	Oviedo	FL	85	0	0	0	0	0	0	85	24	0	0	0	0	0	0	24
Covenant	Pensacola	FL	42	2	6	9	0	0	7	52	0	3	0	0	0	0	0	3
Covenant	St. Augustine	FL	137	10	3	7	0	13	17	127	32	2	5	0	0	8	4	27
Calvary	Tallahassee	FL	65	3	3	3	1	3	5	65	26	3	0	2	0	0	0	27
Bay Haven	Tampa	FL	49	5	15	4	0	2	0	71	10	3	2	0	0	1	0	14
Prince of Peace [M]	Covington	LA	0	0	15	2	0	0	0	17	0	0	1	0	0	0	0	1
Covenant	Natchitoches	LA	24	2	0	0	1	6	0	19	5	0	0	0	0	0	0	5
Pineville	Pineville	LA	27	0	0	0	0	0	1	26	2	0	0	0	0	0	0	2
Wolf River [(2021)]	Collierville	TN	58	0	0	0	0	0	0	58	25	0	0	0	0	0	0	25
Other members [1]			34	0	0	0	0	0	0	34	6	0	0	0	0	0	0	6
TOTALS - SOUTH			1046	36	81	52	4	39	56	1116	302	30	22	9	0	12	13	320

[M] Members are 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 Use			Total	Per	Via
Jan	Dec	Minister(s)	Act.	N/A	Act.	N/A	May	Nov	May	Nov	General	Benev.	Capital	Offerings	CM	Wills
REGIONAL CHURCH OF THE SOUTH, Continued																
84	95	Darren S. Thole	2	0	3	0	74	58	28	29	146.5	16.8	9.6	172.9	3.7	0.0
114	129	Michael S. Borg	4	0	2	0	86	95	30	35	276.2	1.7	0.0	277.9	3.1	0.0
37	42	D. Christian Khanda	1	0	1	0	39	40	36	34	88.6	3.4	0.0	92.0	3.1	0.0
		William M. Watson III [A]														
82	95	David B. Carnes	3	1	3	0	68	77	23	25	196.6	8.1	0.0	204.8	2.4	0.0
149	166	Joel D. Fick	4	0	3	0	121	200	82	100	283.6	133.3	81.3	498.2	3.8	0.0
		Nathaniel J. Crofutt [A]														
22	20	Jeffrey K. Boer	2	0	0	0	11	11	0	0	30.2	3.4	0.0	33.5	2.6	0.0
17	14	Vacant	1	0	0	0	20	22	4	4	37.5	1.3	0.0	38.8	4.3	0.0
20	22	Henry Stanke	1	1	0	1	28	330	0	0	91.4	0.4	24.9	116.8	6.5	0.0
51	60	Eric R. Hausler	3	0	2	1	80	101	14	14	631.2	103.7	99.3	834.2	15.7	0.0
121	105	Geoffrey M. Downey	2	0	2	0	0	72	0	32	279.5	60.5	0.0	339.9	4.0	0.0
109	109	Chad E. Bond	3	0	2	0	88	76	0	0	195.0	23.9	1.2	220.2	2.6	0.0
42	55	John J. Schortmann	2	0	1	0	60	60	20	20	187.4	26.8	0.0	214.2	4.1	0.0
169	154	Z. Bulut Yasar	6	2	3	0	124	135	40	40	391.8	31.2	56.5	479.5	3.8	0.0
		William M. Hobbs [A]														
91	92	John A. Sharpe	3	2	3	0	90	91	50	50	243.9	55.3	0.0	299.3	4.6	0.0
59	85	Daniel J. Halley	1	0	4	0	94	97	25	25	803.2	58.6	0.0	861.8	12.1	0.0
0	18		0	0	0	0					48.5	1.3	0.0	49.8	2.9	
29	24	Warren R. Bennett III	1	0	0	0	11	12	9	11	115.0	1.7	0.0	116.6	6.1	0.0
29	28	Kevin J. Olivier	2	0	2	0	25	20	12	10	130.6	31.5	3.2	165.3	6.4	0.0
83	83	Mark A. Winder	2	0	0	0	63	63	33	33	145.8	7.1	0.0	152.9	2.6	0.0
40	40															
1348	1436		43	6	31	2	1082	1560	406	462	4322.5	569.9	276.1	5168.5	4.6	0.0

[1] Members of former congregations et al. remaining on the roll of the regional church

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 SOUTHEAST																		
Covenant	Buford	GA	193	11	0	7	1	11	1	198	105	8	3	8	0	9	0	99
Providence	Cumming	GA	56	0	1	5	0	1	0	61	20	0	0	0	0	0	0	20
Redeemer	Doraville	GA	53	5	0	0	0	6	3	49	24	1	0	4	0	0	2	19
Covenant	LaGrange	GA	81	2	1	3	0	1	3	83	25	0	0	2	0	0	5	18
Christ	Marietta	GA	88	1	2	2	0	0	0	93	27	2	0	1	0	0	0	28
Heritage	Royston	GA	91	14	3	5	1	4	5	103	58	6	4	14	0	0	0	54
Neon Reformed [M]	Neon	KY	34	0	0	0	0	0	1	33	12	1	0	0	0	0	0	13
Redeemer	Charlotte	NC	55	2	0	8	1	5	3	56	29	2	4	1	0	2	0	32
Reformation	Gastonia	NC	72	4	6	0	0	4	2	76	15	7	1	3	0	0	0	20
Providence	Greensboro	NC	37	0	0	0	0	13	8	16	3	0	0	0	0	3	0	0
Sovereign Grace Reformed	Hickory	NC	26	1	0	0	0	2	0	25	13	1	0	1	0	2	0	11
Zion [M1]	Holly Springs	NC	50	1	2	0	0	1	0	52	22	2	2	0	0	0	0	26
Landis [M]	Marion	NC	19	2	1	4	0	1	1	24	3	0	3	0	0	0	0	6
Resurrection	Matthews	NC	205	8	5	11	1	9	7	212	50	10	0	6	0	4	2	48
Covenant Reformed	Mount Airy	NC	61	1	2	2	0	1	0	65	8	1	0	1	0	0	0	8
Covenant	New Bern	NC	44	3	0	1	0	1	0	47	17	0	0	2	0	0	0	15
Pilgrim	Raleigh	NC	93	0	5	5	0	2	2	99	47	4	0	0	0	4	0	47
Shiloh	Raleigh	NC	126	3	5	22	0	8	4	144	40	10	7	2	0	3	3	49
Heritage	Wilmington	NC	45	6	7	5	0	1	1	61	33	4	2	6	0	0	0	33
Harvest [M2]	Winston-Salem	NC	59	9	2	12	0	7	0	75	30	0	3	8	0	8	0	17
Covenant Pres., Low Country	Bluffton	SC	19	0	1	0	0	6	0	14	9	0	0	0	0	0	0	9
Covenant Community	Greenville	SC	214	3	8	12	1	7	19	210	93	13	7	0	0	0	5	108
Zion [M3]	Athens	TN	0	0	3	14	0	0	0	17	0	0	7	0	0	0	0	7
Cornerstone	Chattanooga	TN	63	12	0	10	1	6	8	70	20	1	1	0	0	0	5	17
Sandy Springs	Maryville	TN	71	1	1	4	0	7	0	70	19	3	0	1	0	2	0	19
Faith	Silver Point	TN	74	6	0	0	1	0	3	76	66	2	0	6	0	0	0	62
Providence	Chilhowie	VA	53	1	1	0	1	0	0	54	5	2	0	0	0	0	0	7
Grace	Lynchburg	VA	93	0	2	4	0	16	4	79	33	2	0	0	0	1	0	34
Knox Reformed	Mechanicsville	VA	39	0	1	9	0	1	5	43	6	2	0	0	0	0	2	6
Garst Mill	Roanoke	VA	47	2	3	0	1	1	2	48	12	1	0	2	0	0	0	11
West Creek [M4]	Short Pump	VA																
All Saints [M5]	Suffolk	VA																
Reformation	Virginia Beach	VA	88	4	5	10	1	6	5	95	45	4	7	2	0	5	2	47
Peninsula Reformed [M6]	Yorktown	VA	23	0	0	1	0	3	0	21	9	1	0	0	0	2	0	8
Other members [1]			7	0	0	0	0	0	0	7	0	0	0	0	0	0	0	0
TOTALS - SOUTHEAST			2279	102	67	156	10	131	87	2376	898	90	51	70	0	45	26	898

[1] Members of former congregations et al. remaining on the roll of the regional church

[M] Members are on the roll of the regional church

[M1] Under the oversight of session, Shiloh, Raleigh, NC, but not included in their statistics

[M2] Under the oversight of session, Covenant Reformed, Mount Airy, NC, 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 Use			Total	Per	Via
Jan	Dec	Minister(s)	Act.	N/A	Act.	N/A	May	Nov	May	Nov	General	Benev.	Capital	Offerings	CM	Wills
REGIONAL CHURCH OF THE SOUTHEAST, Continued																
298	297	Christopher B. Strevel, Sr.	3	1	4	0	220	225	45	50	573.1	171.9	138.6	883.6	4.5	0.0
76	81	Vacant	3	0	0	0	60	65	35	35	153.4	1.1	0.0	154.5	2.5	0.0
77	68	Zecharius A. Weldeyesus Melaku S. Tamirat [E]	2	0	2	0	65	58	34	32	177.4	25.4	0.0	202.8	4.1	0.0
106	101	A. Boyd Miller IV	3	0	4	1	77	66	32	30	157.8	66.0	45.6	269.4	3.2	0.0
115	121	Ken B. Montgomery William M. Wood [T]	4	0	5	1	100	99	70	71	260.9	45.1	132.8	438.7	4.7	0.0
149	157	Michael L. Myers Taylor Sexton [T]	3	1	3	0	148	153	40	40	280.4	11.9	0.0	292.2	2.8	0.0
46	46		0	0	0	0	32	35	18	20	126.5	2.0	0.0	128.4	3.9	0.0
84	88	Clifford L. Blair David Vogel [E]	2	0	2	0	77	81	55	56	209.1	21.6	13.1	243.7	4.4	0.0
87	96	Joseph H. Fowler, Jr.	2	0	3	0	79	82	46	47	178.0	15.7	60.1	253.8	3.3	0.0
40	16	Arie van Eyk V Michael T. Spangler [T]	0	0	1	0	21	16	0	0	120.6	100.0	0.0	220.6	13.8	0.0
39	36	Jeffrey S. Carter	3	0	0	0	27	39	20	32	100.4	17.9	0.0	118.3	4.7	0.0
72	78	Matthew Ezzell [E]	0	0	0	0	0	67	0	0	106.9	7.1	0.0	114.0	2.2	0.0
22	30	Johnny Serafini [E]	0	0	0	0	17	35	8	31	103.5	2.0	43.0	148.5	6.2	0.0
255	260	T. Nathan Trice M. Justin Rosser [A] John D. McGowan [T]	4	0	6	0	205	210	180	185	537.4	111.7	51.1	700.2	3.3	0.0
69	73	S. Scott Willet Calvin D. Keller [E]	3	0	0	0	45	43	18	18	107.5	39.3	52.9	199.7	3.1	0.0
61	62	M. Daniel Fincham	2	0	1	0	50	44	46	39	202.0	46.8	10.4	259.2	5.5	0.0
140	146	Casey M. Bessette	6	1	3	0	110	105	70	0	326.4	45.9	90.3	462.7	4.7	0.0
166	193	Matthew Holst David A. Okken [A]	4	0	5	0	225	168	140	104	652.4	70.7	0.0	723.1	5.0	0.0
78	94	Ethan J. Bolyard	2	0	3	0	85	85	40	0	258.0	24.0	0.0	282.0	4.6	0.0
89	92	Calvin D. Keller [E]	0	0	0	0	80	89	0	0	117.0	33.4	0.0	150.3	2.0	0.0
28	23	Andrew R. Wann [E]	0	0	0	0	34	25	20	20	86.2	0.0	0.0	86.2	6.2	0.0
307	318	Peter C. Van Doodewaard Jeremiah M. Mooney L. Anthony Curto [T]	3	1	3	0	228	228	142	142	586.2	43.2	4.0	633.4	3.0	0.0
0	24	Andy J. Millsaps [E]	0	0	0	0	28	26	0	0	92.2	3.8	0.0	96.0	5.6	0.0
83	87	Nicholas J. Thompson W. Ralph English [T]	2	0	1	1	80	80	60	60	222.3	33.9	0.0	256.2	3.7	0.0
90	89	James H. Ganzevoort Andy J. Millsaps [E]	2	0	2	0	58	72	33	37	204.8	90.3	14.3	309.5	4.4	0.0
140	138	Matthew A. Figura	4	0	2	0	118	118	48	52	214.1	16.9	0.0	231.0	3.0	0.0
58	61	Hank L.Belfield	3	1	2	0	43	45	27	28	97.7	22.0	0.0	119.8	2.2	0.0
126	113	Vacant	4	0	3	0	75	86	50	60	131.2	49.6	0.0	180.8	2.3	0.0
45	49	Jeff Downs	4	1	0	0	63	58	21	23	109.5	55.3	64.2	229.0	5.3	0.0
59	59	James W. Clark	1	0	1	0	50	35	50	33	197.6	3.2	0.0	200.8	4.2	0.0
			0	0	0	0										
133	142	Vacant	3	1	0	3	107	92	22	29	278.4	11.8	1.0	291.2	3.1	0.0
32	29	Matthew P. Walker [E]	0	0	0	0	30	34	16	20	82.1	3.8	0.0	85.9	4.1	0.0
7	7															
3177	3274		72	7	56	6	2637	2664	1386	1294	7051.0	1193.3	721.4	8965.6	3.8	0.0

[M3] Under the oversight of session, Sandy Springs, Maryville, TN, but not included in their statistics

[M4] Members are on the roll of Knox, Mechanicsville, VA

[M5] Members are on the roll of Reformation, Virginia Beach, VA

[M6] Under the oversight of session, Reformation, Virginia Beach, VA, but not included in their statistics

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	204	21	14	3	3	26	9	204	31	10	0	16	0	1	0	24
Concho Valley	Concho	AZ	44	1	4	0	0	0	0	49	13	0	0	1	0	0	0	12
Calvin	Phoenix	AZ	178	5	6	13	0	12	7	183	65	4	4	6	0	9	1	57
Prescott	Prescott	AZ	67	1	3	1	0	0	11	61	26	2	0	1	0	0	0	27
Providence	Scottsdale	AZ	42	8	19	9	0	1	0	77	15	0	3	2	0	0	0	16
Covenant	Tucson	AZ	69	0	3	5	0	4	1	72	13	1	2	0	0	0	0	16
Yuma OPC [M (2022)]	Yuma	AZ	36	0	0	0	0	0	0	36	13	0	0	0	0	0	0	13
Theophilus	Anaheim	CA	125	7	6	5	1	8	0	134	33	1	3	7	0	0	0	30
Bonita OPC	Bonita	CA	68	1	0	0	1	0	0	68	10	0	0	1	0	0	0	9
Trinity	Capistrano Beach	CA	71	0	2	6	0	2	0	77	26	4	0	0	0	1	0	29
Grace	Carson	CA	32	0	2	0	0	2	0	32	6	0	0	0	0	1	0	5
Living Hope	Cerritos	CA	27	5	4	0	0	0	13	23	6	2	0	0	0	0	2	6
Bayview	Chula Vista	CA	128	3	2	1	1	18	32	83	6	3	4	0	0	1	2	10
Corona Pres.	Corona	CA	54	1	2	0	0	2	1	54	16	3	1	0	0	1	0	19
Grace	Costa Mesa	CA	42	1	0	0	2	6	1	34	6	1	0	0	0	0	0	7
Escondido OPC [(2022)]	Escondido	CA	99	0	0	0	0	0	0	99	27	0	0	0	0	0	0	27
El Camino	Goleta	CA	23	0	3	0	0	2	2	22	10	0	0	0	0	2	0	8
Pilgrim	Lakeside	CA	54	4	2	0	0	2	0	58	18	2	0	3	0	2	0	15
Calvary	La Mirada	CA	66	5	15	0	0	11	4	71	22	9	1	1	0	7	6	18
Faith	Long Beach	CA	163	0	2	3	2	2	14	150	33	1	0	0	0	0	8	26
Covenant of Grace	Oxnard	CA	22	1	0	0	0	0	0	23	3	0	0	0	0	0	0	3
Pasadena OPC	Pasadena	CA	49	1	9	4	0	1	0	62	16	10	0	0	0	0	0	26
Resurrection [(2022)]	Placentia	CA	37	0	0	0	0	0	0	37	15	0	0	0	0	0	0	15
Sovereign Grace	Redlands	CA	74	0	1	3	0	12	0	66	23	2	0	0	0	10	0	15
Harvest	San Marcos	CA	109	2	3	10	1	7	4	112	38	1	3	0	0	8	0	34
Redeemer	Santa Maria	CA	38	1	0	0	2	0	5	32	4	0	0	0	0	0	0	4
Providence	Temecula	CA	225	4	19	0	0	14	0	234	36	1	0	4	0	6	0	27
Thousand Oaks OPC [M]	Thousand Oaks	CA	23	2	11	0	0	0	4	32	8	1	0	0	0	0	3	6
Branch of Hope	Torrance	CA	265	6	20	3	1	25	6	262	45	9	3	3	0	5	2	47
Resurrection [M1]	Westminster	CA	24	0	2	0	0	0	2	24	3	0	0	0	0	0	0	3
Westminster	Westminster	CA	76	0	1	0	2	3	8	64	12	0	0	0	0	4	2	6
Christ and Heaven	Whittier	CA	25	2	1	0	0	2	0	26	9	0	0	0	0	0	0	9
Redeemer [M]	Pearl City	HI	30	2	0	0	0	0	0	32	9	1	0	2	0	0	0	8
Other members [1]			3	0	0	0	0	0	0	3	0	0	0	0	0	0	0	0
TOTALS - SOUTHERN CALIFORNIA			2592	84	156	66	16	162	124	2596	616	68	24	47	0	58	26	577

[1] Members of former congregations et al. remaining on the roll of the regional church

[M] Members are on the roll of the regional church

[M1] Under the oversight of session, Westminster OPC, Westminster, CA, 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 Use			Total	Per	Via
Jan	Dec	Minister(s)	Act.	N/A	Act.	N/A	May	Nov	May	Nov	General	Benev.	Capital	Offerings	CM	Wills
REGIONAL CHURCH OF SOUTHERN CALIFORNIA, Continued																
235	228	Joel M. Ellis, Jr.	4	2	3	1	204	198	131	127	338.5	101.3	0.0	439.8	2.2	0.0
57	61	Stephen A. Larson	5	0	0	0	56	72	56	62	170.0	23.1	0.0	193.0	3.9	0.0
		Elijah K. DeJong														
243	240	Michael L. Babcock	3	2	4	0	197	194	35	30	578.0	22.0	53.7	653.7	3.6	0.0
		David C. Innes														
		Paul O. Johnson [T]														
93	88	Charles K. Perkins	4	0	0	0	82	87	44	37	190.0	9.5	0.0	199.5	3.3	0.0
57	93	David Schexnayder	2	3	2	2	67	94	29	35	273.8	16.5	0.0	290.3	3.8	0.0
82	88	Christopher J. Chelpka	3	0	2	0	89	88	36	36	207.5	41.8	35.2	284.5	4.0	0.0
49	49		0	0	0	0	35	45	18	15	79.3	3.2	0.0	82.5	2.3	0.0
158	164	Yousik Hong	2	0	4	0	145	160	70	75	455.8	60.0	0.0	515.8	3.8	0.0
		Peter H. Sim [A]														
78	77	Joseph Puglia	4	0	1	0	71	68	42	39	248.7	12.4	0.0	261.1	3.8	0.0
97	106	Jonathan B. Moersch	2	0	3	0	70	78	40	45	441.3	36.2	0.0	477.5	6.2	0.0
38	37	Joshua P. Lyon	4	0	0	0	30	30	10	10	106.5	14.1	0.0	120.6	3.8	0.0
33	29	Jimmy S. Apodaca	2	0	0	0	18	23	10	15	59.6	1.2	0.0	60.8	2.6	0.0
134	93	Roger Wagner	4	0	5	0	75	68	25	28	252.1	35.0	0.0	287.1	3.5	0.0
		Jason P. Vartanian														
		Jerome A. Farnik [E]														
70	73	Andrew W. Canavan	1	0	1	0	48	50	27	27	149.0	1.9	0.0	150.9	2.8	0.0
48	41	David L. Thibault	0	0	2	0	42	39	30	30	135.4	13.6	0.0	149.0	4.4	0.0
126	126	Zachary R. Keele	4	0	1	0	76	65	40	38	212.5	9.3	0.0	221.8	2.2	0.0
33	30	Jeremy R. Allen	2	0	0	0	34	31	18	14	171.7	2.4	0.0	174.0	7.9	0.0
72	73	Benjamin C. Rochester	4	0	0	0	63	71	20	21	184.4	1.1	10.9	196.5	3.4	0.0
88	89	Martin Emmrich	2	0	2	0	105	85	42	24	176.3	16.9	0.0	193.2	2.7	0.0
196	176	James T. Lim	5	3	4	7	99	101	43	49	304.2	72.7	0.0	376.8	2.5	0.0
25	26	Mark C. Mueller	0	0	0	0	24	20	10	10	109.6	0.0	0.0	109.6	4.8	0.0
65	88	Matthew E. Cotta	2	0	0	1	69	68	12	12	202.3	78.8	0.0	281.0	4.5	0.0
52	52	C. Mark Jenkins	0	1	1	1	46	39	36	27	152.1	2.1	0.0	154.1	4.2	0.0
97	81	Darryl C. Kretschmer	1	0	2	0	60	60	30	30	190.7	12.1	9.4	212.1	3.2	0.0
147	146	Eric B. Watkins	2	2	3	1	160	130	70	50	298.8	101.6	6.2	406.7	3.6	0.0
		A. Craig Troxel [A]														
42	36	Vacant	2	1	0	0	25	34	11	13	113.0	3.8	7.6	124.5	3.9	0.0
261	261	Jesse A. J. Pirschel	3	0	7	0	171	171	0	0	399.8	69.2	8.9	477.9	2.0	0.0
		Christian McArthur [A]														
31	38	Caleb M. Smith [E]	0	0	0	0	41	51	24	37	165.7	0.0	0.0	165.7	5.2	0.0
310	309	Paul Viggiano	8	1	11	0	201	197	31	26	878.3	21.9	10.0	910.1	3.5	0.0
27	27		2	0	0	0	30	30	15	15	58.5	6.0	0.0	64.5	2.7	0.0
88	70	Vacant	5	4	3	0	51	50	20	20	323.0	85.3	0.0	408.3	6.4	0.0
34	35	Yong H. Kim	3	0	0	0	35	37	8	8	79.2	0.0	0.0	79.2	3.0	0.0
39	40		0	0	0	0	30	30	8	8	51.3	32.2	0.0	83.6	2.6	0.0
3	3															
3208	3173		85	19	61	13	2549	2564	1041	1013	7756.7	907.1	141.919	8805.7	3.4	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 SOUTHWEST																		
Albuquerque Reformed Churc	Albuquerque	NM	16	1	0	2	0	1	0	18	1	0	0	0	0	0	0	1
OPC of Rio Rancho	Rio Rancho	NM	49	0	8	5	0	5	0	57	8	3	2	0	0	3	0	10
Westminster	Bartlesville	OK	35	0	0	0	0	4	6	25	8	1	0	0	0	1	0	8
Providence	Tulsa	OK	58	4	11	12	0	2	0	83	24	9	6	2	0	1	0	36
Covenant	Abilene	TX	75	5	19	1	0	5	2	93	42	17	2	3	0	3	0	55
Christ Covenant	Amarillo	TX	72	2	2	0	0	1	4	71	38	8	0	1	0	0	2	43
Providence	Austin North	TX	118	9	5	0	1	7	16	108	54	1	0	7	0	5	11	32
South Austin	Austin South	TX	69	0	2	11	0	2	0	80	22	5	4	0	0	0	0	31
Mid Cities	Bedford	TX	98	0	12	2	0	5	2	105	25	3	1	0	0	0	1	28
Providence	Bryan-College Statio	TX	35	0	2	12	0	3	0	46	5	2	3	0	0	2	0	8
Redeemer Fellowship [M] (susp	Crosby	TX																
Faith	Dallas NE	TX	84	11	0	6	0	10	0	91	36	3	7	5	0	6	0	35
Christ Covenant (dissolved)	Dallas SW	TX	6	0	0	0	0	6	0	0	0	0	0	0	0	0	0	0
Christ Church	Flower Mound	TX	67	0	6	8	1	1	0	79	17	3	6	0	0	0	0	26
Covenant	Fort Worth	TX	66	2	0	2	0	4	0	66	17	4	0	0	0	1	0	20
Hays County Pres. [M1]	Hays County	TX																
Cornerstone	Houston NW	TX	90	0	2	0	0	20	0	72	25	0	0	0	0	3	0	22
Providence	Houston NE	TX	62	6	2	0	0	0	3	67	18	2	0	0	0	0	0	20
Good Shepherd [M]	Houston SW	TX	27	4	5	4	2	0	0	38	8	3	2	4	0	0	0	9
Christ The King	Longview	TX	28	0	5	0	0	2	0	31	2	0	5	0	0	0	0	7
Heritage	New Braunfels	TX	67	6	8	5	0	4	6	76	36	9	0	5	0	5	0	35
Grace	San Antonio	TX	76	0	0	1	1	12	1	63	22	1	0	0	0	6	0	17
San Antonio Reformed	San Antonio	TX	46	0	5	1	0	1	3	48	18	0	0	0	0	3	0	15
Tyler OPC	Tyler (Flint)	TX	147	12	20	7	1	3	0	182	35	7	3	3	0	1	0	41
Trinity	Waco	TX	44	0	2	5	0	4	0	47	27	1	2	0	0	7	0	23
Living Stone Fellowship [M2]	Wichita Falls	TX																
Other members [1]			3	0	0	0	0	0	1	2	1	0	0	0	0	0	1	0
TOTALS - SOUTHWEST			1438	62	116	84	6	102	44	1548	489	82	43	30	0	47	15	522

[1] Members of former congregations et al. remaining on the roll of the regional church

[M] Members are on the roll of the regional church

REGIONAL CHURCH OF WISCONSIN AND MINNESOTA																		
Immanuel	Anoka	MN	47	0	0	0	0	1	1	45	12	0	0	0	0	0	0	12
Mission [(2022)]	Saint Paul	MN	88	0	0	0	0	0	0	88	26	0	0	0	0	0	0	26
Calvary	Cedar Grove	WI	214	2	4	1	1	1	0	219	65	4	1	0	0	0	0	70
New Hope	Green Bay	WI	179	7	3	0	3	0	8	178	107	2	0	7	0	0	0	102
Covenant	Hammond	WI	98	10	1	0	1	2	16	90	58	4	0	7	0	0	8	47
Christ	Janesville	WI	97	2	0	0	2	8	7	82	21	2	0	1	0	9	0	13
Madison Chinese Christian [M1]	Madison	WI																
Providence	Madison	WI	62	12	5	15	0	0	5	89	27	6	7	5	0	0	0	35
Falls	Menomonee Falls	WI	129	1	3	3	1	0	3	132	37	4	0	0	0	0	0	41
Covenant	Milwaukee (New Ber	WI	47	0	0	0	2	1	4	40	2	0	0	0	0	0	0	2
Old Stockbridge	Morgan Siding	WI	13	0	0	0	0	0	0	13	4	0	0	0	0	0	0	4
Apple Valley	Neenah	WI	113	4	12	0	1	11	2	115	42	1	3	4	0	4	0	38
Bethel	Oostburg	WI	367	10	14	0	7	8	15	361	143	6	8	4	0	0	7	146
Resurrection	Oshkosh	WI	54	0	1	0	0	0	1	54	23	1	0	0	0	0	0	24
Five Solas Church	Reedsburg	WI	53	1	3	1	0	0	2	56	6	1	1	0	0	0	0	8
Covenant Life [M2]	Shawano	WI																
Breakwater [M3]	Sheboygan	WI																
Grace	Sheboygan	WI	65	0	0	3	2	2	1	63	22	5	1	0	0	2	0	26
Menominee	Zoar	WI	7	0	0	0	0	0	0	7	0	0	0	0	0	0	0	0
Other members [1]			0	0	0	1	0	0	0	1	0	0	5	0	0	0	0	5
TOTALS - WISCONSIN AND MINNESOTA			1633	49	46	24	20	34	65	1633	595	36	26	28	0	15	15	599

[1] Members of former congregations et al. remaining on the roll of the regional church

[M1] Members are on the roll of Providence, Madison, WI

TOTAL MEMBERS		CHURCH OFFICERS					ATTENDANCE				OFFERINGS & BEQUESTS ($1,000)					
			R Elders		Deacons		AM Worship		Sun. School		Offerings by Type or Use			Total	Per	Via
Jan	Dec	Minister(s)	Act.	N/A	Act.	N/A	May	Nov	May	Nov	General	Benev.	Capital	Offerings	CM	Wills
REGIONAL CHURCH OF THE SOUTHWEST, Continued																
17	19	Melwin Issac	2	0	0	0	20	20	8	10	77.8	4.8	0.0	82.6	4.6	0.0
57	67	Thomas A. Tkach	3	0	2	0	65	55	19	21	153.1	16.5	95.0	264.6	4.6	0.0
43	33	Vacant	3	0	1	0	22	18	21	18	91.4	9.3	0.2	100.9	4.0	0.0
82	119	Jim G. Stevenson	3	0	3	0	88	91	55	64	327.1	34.6	0.0	361.7	4.4	0.0
117	148	Joseph A. Keller	2	1	3	1	111	120	35	35	210.8	22.0	0.0	232.9	2.5	0.0
110	114	Jeremy Boothby	3	1	3	0	82	74	41	37	232.8	37.2	0.0	269.9	3.8	0.0
		Grant W. Allard														
172	140	Robert N. Canode III	2	1	2	0	107	101	47	45	254.0	31.1	0.0	285.1	2.6	0.0
91	111	James J. Cassidy	3	0	5	0	88	94	47	67	410.7	31.1	23.3	465.0	5.8	0.0
		Corey T. Paige [E]														
123	133	Joseph L. Troutman	4	0	2	0	116	99	68	53	191.4	50.2	0.0	241.6	2.3	0.0
		Robert W. Mossotti [T]														
40	54	Harry J. Monroe, Jr.	3	0	2	0	44	46	26	29	300.2	15.4	4.8	320.4	7.0	0.0
120	126	Michael P. Preciado [T]	5	2	2	1	76	74	40	32	237.7	24.4	0.0	262.1	2.9	0.0
6	0															
84	105	John Canales	2	1	4	0	80	85	40	45	248.5	7.0	0.0	255.5	3.2	0.0
83	86	Todd V. Wagenmaker	2	0	3	0	56	64	16	19	145.0	15.0	0.0	160.0	2.4	0.0
		Corey T. Paige [E]														
115	94	Vacant	3	1	4	1	58	62	25	30	166.4	14.8	0.0	181.2	2.5	0.0
80	87	Aaron P. Mize	2	0	2	0	60	63	15	15	133.2	6.4	0.0	139.7	2.1	0.0
35	47	Mark R. Wheat [E]	0	0	0	0	41	40	0	0	82.7	4.4	0.0	87.1	2.3	0.0
30	38	Phillip D. Hodson	2	0	1	0	45	50	20	20	93.4	3.9	34.0	131.3	4.2	0.0
103	111	Carl W. Miller	2	0	1	0	100	104	55	65	235.0	8.7	9.4	253.1	3.3	0.0
98	80	Nathan J. Hornfeld	1	0	1	0	55	69	35	35	118.9	28.4	44.5	191.9	3.0	0.0
64	63	Andrew T. Moody	1	0	0	0	40	45	15	20	127.3	7.5	2.2	137.1	2.9	0.0
182	223	John H. Johnson, Jr.	2	1	3	1	190	192	92	96	432.7	71.0	14.7	518.4	2.8	0.0
		Ryan S. Heaton [A]														
71	70	Miller E. Ansell	1	0	2	0	44	50	15	20	121.3	5.5	0.0	126.8	2.7	0.0
		Todd P. Dole														
4	2															
1927	2070		51	8	46	4	1588	1616	735	776	4391.6	449.1	228.2	5068.9	3.3	0.0

[M1] Members are on the roll of South Austin, Austin, TX

[M2] Members are on the roll of Covenant, Abilene, TX

REGIONAL CHURCH OF WISCONSIN AND MINNESOTA, Continued																
59	57	James T. Hoekstra	3	0	3	0	40	40	20	20	108.8	8.2	11.6	128.6	2.9	0.0
114	114	Michael J. Seufert	4	0	1	0	85	95	35	30	302.0	11.5	0.0	313.5	3.6	0.0
		Kenny R. Honken [E]														
279	289	David M. Cornette	7	17	8	12	157	166	70	73	230.6	94.4	26.4	351.4	1.6	0.0
286	280	Jared H. Van Noord	9	9	10	4	140	144	36	63	425.0	164.0	3.0	592.0	3.3	6.4
156	137	Shane P. Lems	4	1	4	1	92	87	37	35	247.5	13.1	0.0	260.7	2.9	0.0
118	95	Vacant	3	6	4	1	84	64	48	41	110.0	48.0	10.2	168.2	2.1	0.0
		Chunning (Joseph) Wan [E]														
89	124	Nate L. Paschall	5	0	3	0	110	135	55	70	240.9	40.6	0.0	281.5	3.2	0.0
		Chunning (Joseph) Wan														
166	173	Benjamin J. Snodgrass	6	6	6	9	100	100	34	34	301.9	61.8	15.0	378.7	2.9	0.0
		Anthony C. Domanik														
49	42	Frank J. Marsh	1	0	3	0	38	36	22	26	187.5	8.0	20.5	216.1	5.4	0.0
17	17	Vacant	1	0	1	0	0	0	0	0	0.0	0.0	0.0	0.0	0.0	0.0
155	153	John A. Hartley	4	0	3	1	117	125	60	70	300.8	51.1	417.8	769.6	6.7	0.0
510	507	David L. Veldhorst	10	28	9	33	259	266	100	125	555.3	44.5	0.0	599.7	1.7	4.6
		Nathan P. Strom [E]														
77	78	Robert T. Holda	2	0	2	0	54	50	16	16	191.5	8.2	2.2	201.9	3.7	0.0
59	64	Christian M. McShaffrey	3	0	0	0	47	51	0	0	145.3	7.8	5.6	158.6	2.8	0.0
		Patrick J. Morgan [T]														
		Gordon L. Oliver [E]	0	0	0	0										
		Nathan P. Strom [E]									46.0	0.0	41.1	87.0		0.0
87	89	Brian L. De Jong	3	3	3	2	80	92	24	35	189.0	14.9	3.0	206.9	3.3	2.0
7	7	Vacant	1	0	1	0	0	0	0	0	0.0	0.0	0.0	0.0	0.0	0.0
0	6															
2228	2232		66	70	61	63	1403	1451	557	638	3582.1	576.2	556.3	4714.6	2.9	12.9

[M2] Members are on the roll of New Hope, Green Bay, WI

[M3] Members are on the roll of Bethel, Oostburg, WI

RECAPITULATION OF MEMBERSHIP STATISTICS
1938-2023
As of December 31, 2023

Year	Ministers*	Communicant Members	Baptized Children	Total** Membership
2023	599	24,645	8,276	33,520
2022	584	24,022	8,017	32,623
2021	576	23,827	7,949	32,352
2020	570	23,239	7,850	31,659
2019	568	23,213	7,737	31,518
2018	557	22,847	7,639	30,940
2017	546	23,008	7,729	31,283
2016	540	22,872	7,683	31,095
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
2008	477	20,765	7,772	29,014
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

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:	21 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 2026
Moderator:	Chad D. Mullinix, term expires February 2024

Churches and Mission Works

Number of congregations: 9 churches and 1 unorganized mission work

Changes in congregations and mission works:

Faith, Fawn Grove, PA, dissolved, September 16, 2023

Mission works:	Parent church:
Grace and Truth, Mifflintown, PA	The regional church

Ministers

Ordinations: None

Ministers received:

Andrew J. Miller, from the Presbytery of the Mid-Atlantic, October 6, 2023

Ministers removed: None

Ministerial relationships dissolved:

Ronald L. Beabout, retired from serving as evangelist in Mifflintown, PA, February 4, 2023

Ministers installed:

Andrew J. Miller, as an evangelist of the Presbytery, serving as Regional Home Missionary, October 6, 2023

Roll of ministers:

Andrew T. Adcock	Ronald L. Beabout	Shane M. Bennett
Jeremy A. Brandenburg	Kyle N. Brown	Mark R. Brown
Paul N. Browne	Joel C. Kershner	Joshua L. McKamy
Andrew J. Miller	Chad D. Mullinix	Stephen S. Payson
Christopher L. Post	Roth M. Reason	Lawrence Semel
Zachary M. Simmons	Albert W. Steever, Jr.	Joshua D. Valdix
John D. Van Meerbeke	Adam R. Wells	Douglas C. Winward, Jr.

Licentiates

Licensures: None

Licentiates received: None

Licentiates removed: None

Roll of licentiates: None

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:	9 Ministers, 13 Ruling Elders
Stated meetings:	3rd Saturday of January, April, September and November
Stated Clerk:	John W. Mallin III, term expires January 2025
Moderator:	Jonathan Holst, term expired January 2024 William Shishko, term expires January 2025

Churches and Mission Works

Number of congregations: 7 churches
Changes in congregations and mission works: None

Mission work:	Parent church:
None	

Ministers

Ordinations: None
Ministers received:
Adriano S. Silva, from the Florida Presbytery, Bible Presbyterian Church, General Synod, July 29, 2023
Ministers removed:
David C. Innes, dismissed to the Presbytery of Southern CA, May 5, 2023
Samuel S Chung, dismissed to the Philadelphia Presbytery of The Korean American Presbyterian Church, September 30, 2023
Ministerial relationships dissolved:
David C. Innes, as Teacher in the Presbytery of CT&SNY, May 5, 2023
Samuel S Chung, as Pastor of Reformation, Queens, NY, September 30, 2023
Ministers installed:
Adriano S. Silva, as pastor of OPC, Bohemia, NY, July 29, 2023
Roll of ministers:

James W. Campbell	Richard R. Gerber	Jonathan Holst
John W. Mallin III	Benjamin W. Miller	Charles M. Oliveira
William Shishko	Adriano S. Silva	Lloyd J. Sterrett

Licentiates

Licensures: None
Licentiates received: None
Licentiates removed: None
Roll of licentiates: None

PRESBYTERY OF THE DAKOTAS

General Information

Regional Church boundaries:
CO, KS [western counties], NE [western counties], ND, SD, UT, WY

Membership:	19 Ministers, 50 Ruling Elders

Stated meetings: 1st Tuesday of April
4th Tuesday of September
Stated Clerk: Archibald A. Allison, term expires April 2026
Moderator: Gregory L. Thurston, term expires April 2024

Churches and Mission Works

Number of congregations: 15 churches and 2 unorganized mission works
Changes in congregations and mission works: None

Mission work:	Parent church:
Faith, Grand Forks, ND	Bethel, Carson, ND
OPC Mission, Cedar City, UT	Christ, Salt Lake City, UT

Ministers

Ordinations:
Kelle C. Craft, April 18, 2023
Andrew W. Smyth, April 19, 2023
Ministers received: None
Ministers removed:
Gerald I. Williamson, deceased, April 12, 2023
Nicholas K. Barnes, deposed, September 27, 2023
Ministerial relationships dissolved:
Nicholas K. Barnes, from serving as pastor of Winner, Winner, SD, April 5, 2023
Ministers installed:
Kelle C. Craft, as pastor of Calvary, Volga, SD, April 18, 2023
Andrew W. Smyth, as pastor of Westminster, Hamill, SD, April 19, 2023
Roll of ministers: (*emeritus)

Archibald A. Allison	Joseph A. Auksela*	David A. Bosch
Thomas B. Brown	Leonard J. Coppes*	Kelle C. Craft
Eric Cuer de Andrade	Christopher D. Drew	Timothy M. Marinelli
Shawn C. Mathis	Bruce L. Prentice	Steven A. Richert*
Andrew W. Smyth	Young J. Son*	Philip B. Strong
Gregory L. Thurston	Murray I. Uomoto	D. Jason Wallace
Richard Wynja*		

Licentiates

Licensures:
Stuart J. Ireland, April 5, 2023
Licentiates received: None
Licentiates removed: None
Roll of licentiates:
Stuart J. Ireland

PRESBYTERY OF MICHIGAN AND ONTARIO

General Information

Regional Church boundaries:
IN [northern counties], lower MI, Ontario
Membership: 54 Ministers, 147 Ruling Elders

Stated meetings: 3rd Friday in January
Last Saturday in April
3rd Saturday in September
Stated Clerk: Wes Reynolds, term expires January 2024
Moderator: W. Vernon Picknally, Jr., term expires January 2024

Churches and Mission Works

Number of congregations: 25 churches and 2 unorganized mission works
Changes in congregations and mission works:
Mission Church, Merrillville, IN, mission work terminated, January 29, 2023
Living Hope, Moline, MI, organized as a particular congregation, October 20, 2023

Mission works:	Parent church:
Providence, Manistee, MI	Little Farms Chapel, Coopersville, MI
Emmanuel, Meaford, Ontario	Covenant, Komoka, Ontario

Ministers

Ordinations:
David W. Bonner, February 15, 2023
Ministers received:
Brett E. Mahlen, from Presbytery of the Midwest, April 29, 2023
Kyle Sanford, from First CRC, Everett, Washington, September 30, 2023
Ministers removed:
Ryan S. Cavanaugh, erased, September 16, 2023
Ministerial relationships dissolved:
Ryan S. Cavanaugh, from serving as evangelist in Merrillville, IN, January 29, 2023
John E. Terrell, from serving as associate pastor of Harvest, Wyoming, MI, October 20, 2023
Ministers installed:
Gerald J. Neumair, as associate pastor of Cedar, Jenison, MI, February 3, 2023
David W. Bonner, as pastor of Pilgrim, Metamora, MI, February 15, 2023
C. Adam Ostella, as associate pastor of Covenant, Brighton, MI, May 24, 2023
Brett E. Mahlen, as Teacher of the Word at Harvest OPC, Wyoming, MI, September 15, 2023
Kyle Sanford, as pastor of Rockford Springs Community, Rockford, MI, September 30, 2023
John E. Terrell, as pastor of Living Hope, Moline, MI, October 20, 2023
Roll of ministers:

Daniel W. Adams	Matthew W. C. Barker	Jorge Luiz Barros de Souza
John W. Belden	Timothy L. Bero	David W. Bonner
Bruce G. Buchanan	Douglas L. Bylsma	Adrian R. Crum
Jonathan L. Cruse	John Currie	Jeff D. De Boer
Douglas B. Doll	Lap Q. Duong	Douglas A Felch
John R. Ferguson	Alan M. Flowers	Everett A. Henes
Kenneth J. Hovingh	Stephen W. Igo	Markus G. Jeromin
Benjamin W. Johnson	Michael D. Knierim	Michael A. Kooy
Kenneth Kruchkow	Jonathan M. Loerop	Brett E. Mahlen
Anthony J. Myles	Gerry J. Mynders	Gerald J. Neumair

David C. Noe	H. Gregory Norfleet	Martin A. Novak
C. Adam Ostella	Harrison Perkins	W. Vernon Picknally, Jr.
Stephen A. Pribble	Ralph A. Rebandt II	Kyle Sanford
David M. Sarafolean	Marc R. Scaturro	Roger W. Schmurr
Michael J. Schout	Jeff Shamess	Kenneth A. Smith
John E. Terrell	Rodney S. Thole	Terry F. Thole
David A. Vander Meer	Dale A. Van Dyke	Robert M. Van Manen
Wayne M. Veenstra	Jeffrey B. Wilson	Larry E. Wilson

Licentiates

Licensures: None
Licentiates received: None
Licentiates removed:
Soo Bin Lee, dismissed to the PCA, April 29, 2023
Roll of licentiates:
Jacey C. Davison
Samuel Lukosius

PRESBYTERY OF THE MID-ATLANTIC

General Information

Regional Church boundaries:
District of Columbia, Maryland, and Virginia north of and including the following counties: Highland, Augusta, Nelson, Albemarle, Fluvanna, Louisa, Spotsylvania, Caroline, King and Queen, Gloucester, Mathews, and Northampton

Membership:	38 Ministers, 56 Ruling Elders
Stated meetings:	1st Saturday of May
	3rd Saturday of September
	1st Saturday of December
Stated Clerk:	Kenneth F. Barnes, term expires September 2024
Moderator:	Thomas A. Martin, term expires September 2024

Churches and Mission Works

Number of congregations: 13 churches and 3 unorganized mission works
Changes in congregations and mission works:
New Covenant, Abingdon, MD, received from PCA Chesapeake Presbytery, May 21, 2023
Good Shepherd, Onley, VA, new mission work recognized by presbytery

Mission work:	Parent church:
Acacia Reformed, Manassas, VA	Sterling Pres., Sterling, VA
Word of Life, Howard County, MD	The regional church
Good Shepherd, Onley, VA	The regional church

Ministers

Ordinations: None
Ministers received:
David G. Barker, from PCA Chesapeake Presbytery, May 21, 2023
Nicholas C. Hathaway, from PCA Chesapeake Presbytery, May 21, 2023

Kurt A. Scharping, from PCA Chesapeake Presbytery, May 21, 2023
John Jee, from PCA Pittsburg Presbytery, September 17, 2023
Ministers removed:
Andrew J. Miller, dismissed to the Presbytery of Central PA, October 6, 2023
Ministerial relationships dissolved:
Andrew J. Miller, from serving as pastor of Bethel Reformed, Fredericksburg, VA, August 27, 2023
Anthony A. Monaghan, from serving as pastor of Providence, Charlottesville, VA, September 16, 2023
Ministers installed:
John Jee, as evangelist serving at Word of Life, Columbia, MD, September 17, 2023
Roll of ministers: (*emeritus)

Ethan W. Allison	David G. Barker	Charles R. Biggs
Clark H. Brooking	John P. Canavan	Christopher B. Cashen
S. Edd Cathey	Daniel P. Clifford	Jeffrey D. Corbett
Craig C. Coulbourne	Stephen D. Doe	Bryan D. Estelle
Benjamin E. Franks	Richard B. Gaffin, Jr.	Mark A. Green
Stephen B. Green	Stephen R. Hake	George C. Hammond
Allen H. Harris	Nicholas C. Hathaway	John Paul Holloway
John Jee	Stuart R. Jones	Peter Y. Lee
Gerald P. Malkus	Thomas A. Martin	[redacted]
Anthony A. Monaghan	Philip T. Proctor	W. Frederick Rice
Stephen L. Roberts	Kurt A. Scharping	James J. Stastny
Gerald S. Taylor	Thomas E. Tyson	Francis E. VanDelden
Bennett B. Wethered	Damon A. Young	

Licentiates

Licensures:
William H. Sloan, May 6, 2023
Licentiates received: None
Licentiates removed: None
Roll of licentiates:
William H. Sloan

PRESBYTERY OF THE MIDWEST

General Information

Regional Church boundaries:
IL, IA, MO, KS [eastern counties], NE [eastern counties]
Membership: 41 Ministers, 65 Ruling Elders
Stated meetings: 2nd Friday and Saturday of March
1st Friday and Saturday after Labor Day (September)
Stated Clerk: Peter J. Bringe, term expires March 2024
Moderator: Alan D. Strange, term expires March 2024

Churches and Mission Works

Number of congregations: 19 churches and 1 mission work

Changes in congregations and mission works:

Radiant OPC, Peoria, IL, received as a mission work, September 8, 2023

Mission works:	Parent church:
Radiant OPC, Peoria, IL	The regional church

Ministers

Ordinations:

Christopher J. Barnard, April 28, 2023

Ministers received:

Charles K. Telfer, ministerial credentials restored, March 24, 2023

John A. Carter, from the Presbytery of Southern CA, April 21, 2023

Jeremy R. Baker, from the Presbytery of Southern CA, August 11, 2023

Ministers removed:

Kenneth R. Golden, demitted the ministry, March 10, 2023

John H. Ro, demitted the ministry, March 10, 2023

Brett E. Mahlen, dismissed to the Presbytery of Michigan and Ontario, April 29, 2023

Scott E. Churnock, dismissed to the Evangel Presbytery of the PCA, August 8, 2023

Ministerial relationships dissolved:

Daniel S. Schrock, from serving as associate pastor of Bethel, Wheaton, IL, May 12, 2023

Brian E. Belh, from serving as pastor of Providence, Rockford, IL, September 30, 2023

Ministers installed:

Charles K. Telfer, as an evangelist at Wycliffe Bible Translators, March 24, 2023

John A. Carter, as a teacher of the Word at Trinity Evangelical Divinity School, April 21, 2023

Christopher J. Barnard, as pastor of Grace, Hanover Park, IL, April 28, 2023

Daniel S. Schrock, as pastor of Bethel, Wheaton, IL, May 12, 2023

Jeremy R. Baker, as pastor of New Covenant Community, Joliet, IL, August 11, 2023

Roll of ministers:

Jeremy R. Baker	Christopher J. Barnard	William D. Barnett
Deryck C. Barson	Brian E. Belh	Paul T. Berghaus
James L. Bosgraf	Peter J. Bringe	Camden M. Bucey
John A. Carter	Douglas B. Clawson	Dennis L. Disselkoen
Terry E. Dowds	John M. Fikkert	Andrew W. Fortenberry
Heero E. C. Hacquebord	Kent W. Harding	Mark T. Harrington
John R. Hilbelink	Gregory P. Hoadley	Bruce H. Hollister
Joshua M. Jackson	Michael J. Kearney	Lane B. Keister
Michael J. Matossian	James R. Megchelsen	LeRoy E. Miller
Marcus A. Mininger	Paul A. Mourreale	Zechariah N. Schiebout
Daniel S. Schrock	Lendall H. Smith	Alan D. Strange

Daniel R. Svendsen	Robert E. Tarullo	Charles K. Telfer
David M. VanDrunen	John R. Wiers	Brandon T. Wilkins
Iain A. M. Wright	Adam A. York	

Licentiates

Licensures: None
Licentiates received: None
Licentiates removed: None
Roll of licentiates: None

PRESBYTERY OF NEW JERSEY

General Information

Regional Church boundaries:
NJ, PR

Membership:	37 Ministers, 73 Ruling Elders
Stated meetings:	4th Saturday of February; 4th Tuesday of April 4th Saturday of September; 1st Tuesday of December
Stated Clerk:	Todd E. Smith, term expires September 2025
Moderator:	John J. Keegan, term expires September 2024

Churches and Mission Works

Number of congregations: 21 churches and 1 unorganized mission work
Changes in congregations and mission works:
Iglesia Presbiteriana Sola Escritura, Guayama, PR, organized as a particular congregation, April 19, 2023

Mission work:	Parent church:
Iglesia Presbiteriana Refugio de Amor, San Sebastian, PR	The regional church

Ministers

Ordinations:
Zachary Herbster, June 24, 2023
Ching-Hsiung Frederick Lo, October 21, 2023
Ministers received: None
Ministers removed: None
Ministerial relationships dissolved:
Bradney Lopez, as evangelist serving in Guayama, PR, April 19, 2023
Ministers installed:
Bradney Lopez, as pastor of Iglesia Presbiteriana Sola Escritura, Guayama, PR, April 19, 2023
Zachary Herbster, as pastor of Providence, Mantua, NJ, June 24, 2023
Ching-Hsiung Frederick Lo, as a teacher of the Word at Calvary, Ringoes, NJ, October 21, 2023
Roll of ministers:

James Allay	Samuel A. Alvira	Samuel H. Bacon
Andrew R. Barshinger	Michael W. Bobick	Christopher R. Bush
Christopher I. Byrd	Kenneth J. Campbell	Thomas D. Church
Matthew D. Cole	Carlos M. Cruz	Calvin K. Cummings, Jr.

Richard N. Ellis	Timothy Ferguson	Keith E. Graham
Ross W. Graham	David J. Harr	Zachary Herbster
Mitchell R. Herring	Cornelius Johnson	James J. Jordan
John J. Keegan	George S. Kostas	Ching-Hsiung Frederick Lo
Bradney Lopez	Peter J. A. Moelker	Ronald E. Pearce
Gregory A. Pilato	Roberto Quiñones-Cardona	William O. Slack II
Todd E. Smith	Claude A. Taylor III	Joseph P. Trombetta
Milton Villenueva	John Vroegindewey	Travis Yonkman
James A. Zozzaro		

Licentiates

Licensures:
Zachary Johnson, December 5, 2023
Licentiates received: None
Licentiates removed:
Frederic Lo, ordained, October 21, 2023
Roll of licentiates:
Dan Bobick
Zachary Johnson

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:	42 Ministers, 81 Ruling Elders
Stated meetings:	April and October
Stated Clerk:	Seth M Dorman, term expires October 2025
Moderator:	Timothy G. Herndon, term expires October 2024

Churches and Mission Works

Number of congregations: 24 churches and 1 unorganized mission work
Changes in congregations and mission works:
Armor Bible Church, Orchard Park, NY, received as a particular church from the PCA, January 13, 2023

Mission works:	Parent church:
Grace Reformed, Farmington, ME	The regional church

Ministers

Ordinations: None
Ministers received:
Jonathan W. Hunt, received from the Presbytery of New York State (PCA), January 13, 2023
Ryan D. Woods, from the Presbytery of the Northwest, November 10, 2023
Ministers removed:
Darryl C. Kretschmer, dismissed to the Presbytery of Southern CA, October 28, 2023

Ministerial relationships dissolved: None
Ministers installed:
Jonathan W. Hunt, as pastor of Armor Bible Church, Orchard Park, NY, January 13, 2023
Ryan D. Woods, as pastor of Merrimack Valley, North Andover, MA, November 10, 2023
Roll of ministers:

Micah M. Bickford	David A. Booth	Gordon H. Cook, Jr.
J. Scott Creel	David M. DeRienzo	Jeremiah A. Dickinson
Richard M. Dickinson	Seth M. Dorman	Carl A. P. Durham
Michael G. Fettes	[redacted]	Timothy H. Gregson
D. Leonard Gulstrom	Russell J. Hamilton	Timothy G. Herndon
Jonathan W. Hunt	Matthew A. Judd	Kevin M. Kisler
Peder J. Kling	David J. Koenig	John F. A. Kramer
James A. La Belle	Roberto Laranjo	Derrick B. Leitão
Samuel T. Logan, Jr.	Gary B. Magur	Mark A. Marquis
Stephen M. Michaud	Stephen A. Migotsky	Daniel F. Patterson
Stephen L. Phillips	Gregory E. Reynolds	Silas P. Schreyack
Andrew H. Selle	Michael L. Shingler	Laurence C. Sibley, Jr.
Allen C. Tomlinson	Nathan A. Tomlinson	Stephen J. Tracey
Thomas Trouwborst	Andrew S. Wilson	Ryan D. Woods

Licentiates
Licensures: None
Licentiates received: None
Licentiates removed: None
Roll of licentiates: None

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: 28 Ministers, 40 Ruling Elders
Stated meetings: 3rd Friday and Saturday of March and September
Stated Clerk: Joseph A. Horvath, term expires March 2024
Moderator: Wayne K. Forkner, term expires March 2025

Churches and Mission Works
Number of congregations: 16 churches
Changes in congregations and mission works: None

Ministers
Ordinations:
Jonathan J. Bartlett, April 28, 2023

Nathaniel T. Vroom, November 3, 2023
Ministers received: None
Ministers removed: None
Ministerial relationships dissolved: None
Ministers installed:
Jonathan J. Bartlett, as pastor of Sovereign Grace Community, Hughson, CA, April 28, 2023
Nathaniel T. Vroom, as associate pastor of First, Sunnyvale, CA, November 3, 2023
Roll of ministers:

Jonathan J. Bartlett	P. Shaun Bryant	David P. Bush
Benedict R. Ciavolella	Gene L. Crow	Michael D. Dengerink
Carl E. Erickson	J. Glenn Ferrell	Wayne K. Forkner
Arthur J. Fox	Calvin R. Goligher	Michael F. Grasso
W. Reid Hankins	Dale T. Hanaoka	Robert G. Herrmann
M. Scott Johnson	Jeffery A. Landis	Luke P-y. Lu
Robert B. Needham	Andrew J. Preston	Mark E. Richline
Joel C. Robbins	Robert A. Starke	Brian Tsui
Kevin W. Van Der Linden	Nathaniel T. Vroom	Timothy G. Walker
John M. Wise		

Licentiates
Licensures:
Andrew Davis, March 18, 2023
Licentiates received: None
Licentiates removed: None
Roll of licentiates:
Andrew Davis

PRESBYTERY OF THE NORTHWEST

General Information
Regional Church boundaries:
AK, ID, MT, OR, WA, Alberta, British Columbia
Membership: 26 Ministers, 52 Ruling Elders
Stated meetings: 4th Friday and Saturday of April and September
Stated Clerk: Jeffrey M. Scott, term expires September 2024
Moderator: David G. Graves, term expires September 2023

Churches and Mission Works
Number of congregations: 18 churches
Changes in congregations and mission works:
Emmanuel, Colville, WA, dissolved, September 22, 2023

Ministers
Ordinations: None
Ministers received: None
Ministers removed:

Ryan D. Woods, dismissed to the Presbytery of NY and New England, November 10, 2023

Ministerial relationship dissolved:

Ryan D. Woods, from serving as pastor of Emmanuel, Colville, WA, September 22, 2023

Ministers installed: None

Roll of ministers:

Iwan Baamann	David A. Bass	Isaac C. M. Baugh
Steven M. Baugh	Mark A Collingridge	William D. Dennison
Daniel J. Dillard	Andrew M. Elam	Andrew M. Farr
David G. Graves	John W. Mahaffy	Calvin R. Malcor
Ronald J. McKenzie	Brett A. McNeill	Jay M. Milojevich
Curtis A. Moleterno	Brian H. Nicholson	Donald M. Poundstone
Jeffrey M. Scott	Jack L. Smith	Benjamin W. Swinburnson
Dustin R. Thompson	Karl E. Thompson	Earl W. Vanderhoff
Robert C. Van Kooten	Charles B. Williams	

Licentiates

Licensures: None

Licentiate received:

Ben Peterson, received from the Presbytery of the Southwest

Licentiates removed:

Ben Peterson, removed, April 28, 2023

Roll of licentiates:

Ying-Ju Chen

David R. Wright

PRESBYTERY OF OHIO

General Information

Regional Church boundaries:

IN [except northern counties], KY [except southeastern counties], OH, western PA, WV

Membership:	37 Ministers, 64 Ruling Elders
Stated meetings:	2nd Friday and Saturday of March 3rd Friday and Saturday of October
Stated Clerk:	Donald J. Duff, term expires October 2025
Moderator:	Christopher A Malamisuro, term expires October 2024

Churches and Mission Works

Number of congregations: 19 churches and 2 unorganized mission works

Changes in congregations and mission works:

Redemption Life Bible Church, New Castle, IN, new mission work recognized by presbytery, March 10, 2023

Providence, Louisville, KY, new mission work recognized by presbytery, October 20, 2023

Mission works:	Parent church:

Redemption Life Bible Church, New Castle, IN — The regional church
Providence, Louisville, KY — Good Shepherd, Cincinnati, OH

Ministers

Ordinations:
James G. Brinkerhoff, March 11, 2023
Ministers received:
Tyler E. Jackson received from the Westminster Presbytery of the Reformed Presbyterian Church General Assembly, March 31, 2023
Ministers removed:
Alan J. Dueck, erased, October 20, 2023
Ministerial relationships dissolved:
Jeremiah W. Montgomery, from serving as pastor of Covenant, Vandalia, OH, September 30, 2023
Ministers installed:
James G. Brinkerhoff, as an evangelist of Covenant, Vandalia, OH, March 11, 2023
Tyler E. Jackson, as an evangelist at Redemption Life Bible Church, New Castle, IN, March 31, 2023
Jeremiah W. Montgomery, as General Secretary of the Committee on Home Missions and Church Extension, September 29, 2023
Roll of ministers:

Robert S. Arendale	James G. Brinkerhoff	Tyler C. Detrick
Everett C. DeVelde, Jr.	Daniel J. Doleys	Donald J. Duff
Stephen J. Dufresne	Leo A. Frailey	Mark A. Garcia
Karl A. Hubenthal	Jonathan E. Hutchison	L. Charles Jackson
Tyler E. Jackson	Jeremy C. Jones	William B. Kessler
Matthew W. Kingsbury	R. Daniel Knox	Stewart E. Lauer
Jeremy J. Logan	Christopher A. Malamisuro	Timothy L. McClymonds
Robert J. McKelvey	Mark S. Melton	Jeremiah W. Montgomery
Lawrence B. Oldaker	Danny E. Olinger	Matthew H. Patton
Bradley M. Peppo	Peter J. Puliatti	D. Patrick Ramsey
Dylan J. Rowland	Jonathan W. Shishko	Douglas W. Snyder
James M. Stafford	Carl R. Trueman	Benjamin M. Ward
Geoffrey L. Willour		

Licentiates

Licensures:
Jacob G. Cash, March 10, 2023
Brendan D. Westerfield, October 20, 2023
Licentiates received: None
Licentiates removed:
James G. Brinkerhoff, ordained, March 11, 2023
Kelle C. Craft, ordained by the Presbytery of the Dakotas, April 18, 2023
Roll of licentiates:
Jacob G. Cash
Brendan D. Westerfield

PRESBYTERY OF PHILADELPHIA

General Information

Regional Church boundaries:
DE, eastern PA

Membership:	31 Ministers, 40 Ruling Elders
Stated meetings:	2nd Saturday of February, May and September
Stated Clerk:	Timothy D. Krizan, term expires September 2024
Moderator:	Mark T. Bube, term expires September 2023

Churches and Mission Works

Number of congregations: 10 churches and 3 unorganized mission works

Changes in congregations and mission works:
Good News Church, King of Prussia, PA, recognized as a mission work, May 13, 2023

Mission work:	Parent church:
Christ Church Downingtown, Downingtown, PA	Emmanuel, Wilmington, DE
Park Church, Doylestown, PA	Living Hope, Allentown, PA
Good News Church, King of Prussia, PA	Calvary, Glenside, PA

Ministers

Ordinations:
Filipe Schulz dos Santos, June 2, 2023
Nathaniel G. Jeffries, June 2, 2023
Christian Repp, November 18, 2023

Ministers received: None

Ministers removed:
Andrew J. D. Myers, dismissed to Covenant Presbyterian Church (EPC), Omaha, NE, March 5, 2023

Ministerial relationships dissolved:
Andrew J. D. Myers, from serving as associate pastor of Trinity, Hatboro, PA, February 13, 2023

Ministers installed:
Nathaniel G. Jeffries, as evangelist of Calvary, Glenside, PA, serving in King of Prussia, PA, June 2, 2023
Filipe Schulz dos Santos, as associate pastor of Trinity, Hatboro, PA, June 2, 2023
Christian Repp, as associate pastor of Living Hope, Allentown, PA, to serve as organizing pastor of Park Church in Plumsteadville, PA, November 18, 2023

Roll of ministers:

Gregory K. Beale	Aijalon B. Church	George R. Cottenden
Wilson L. Cummings	Thomas A. Foh	Jonathan C. Gibbs III
A LeRoy Greer	Robert P. Harting	David R. Holmlund
Nathaniel G. Jeffries	David W. Landow	Richard S. MacLaren
C. Steven McDaniel, Jr.	Harold A. McKenzie	Gregory W. O'Brien
Jonathan F. Peters	Anthony C. Phelps	Christian Repp
J. Mark Sallade	Filipe Schulz dos Santos	John S. Shaw
Richard A. Shaw	J. Zachary Siggins	William F. Snodgrass

Matthew D. Stephan	Wendell S. Stoltzfus	Lane G. Tipton
Albert J. Tricarico, Jr.	Chad B. Van Dixhoorn	Larry J. Westerveld
Tim W. Young		

Licentiates

Licensures:
Filipe Schulz dos Santos, February 11, 2023
Dominic V. A. Silla, Jr., June 17, 2023
Licentiates received: None
Licentiates removed:
Nathaniel G. Jeffries, ordained, June 2, 2023
Filipe Schulz dos Santos, ordained, June 2, 2023
Zachary C. Herbster, ordained by the Presbytery of New Jersey, June 24, 2023
Roll of licentiates:
Dominic V. A. Silla

PRESBYTERY OF THE SOUTH

General Information

Regional Church boundaries:
AL, FL, southern GA, LA, MS, western TN

Membership:	34 Ministers, 49 Ruling Elders
Stated meetings:	1st Friday and Saturday after Easter 4th Friday and Saturday in October
Stated Clerk:	C. Phillip Hollstein, term expires October 2025
Moderator:	John R. Muether, term expires October 2024

Churches and Mission Works

Number of congregations: 18 churches and 1 unorganized mission work
Changes in congregations and mission works:
Bay Haven, Tampa, FL, organized as a particular congregation, November 10, 2023
Prince of Peace, Covington, LA, new mission work recognized by presbytery, April 14, 2023

Mission works:	Parent church:
Prince of Peace, Covington, LA	The regional church

Ministers

Ordinations:
Nathaniel J. Crofutt, January 27, 2023
Ministers received:
Chad E. Bond, from the Presbytery of the Southwest, July 21, 2023
Ministers removed:
Robert A. Berry, Jr., deceased, July 16, 2023
John W. Garrisi, dismissed to the Presbytery of Florida (ARPC)
Ministerial relationships dissolved:
Daniel J. Halley, from serving as an evangelist in Tampa, FL, November 10, 2023
Ministers installed:
Nathaniel J. Crofutt, as associate pastor of Redemption, Gainesville, FL, January 27, 2023

Chad E. Bond, as pastor of Reformation, Oviedo, FL, July 21, 2023
Daniel J. Halley, as pastor of Bay Haven, Tampa, FL, November 10, 2023

Roll of ministers:

Warren R. Bennett III	Jeffrey K. Boer	Chad E. Bond
Michael S. Borg	David E. Briones	David B. Carnes
David E. Chilton	Nathaniel J. Crofutt	Allen D. Curry
Geoffrey M. Downey	John V. Fesko	Joel D. Fick
Daniel J. Halley	Eric R. Hausler	William M. Hobbs
C. Phillip Hollstein III	Benjamin K. Hopp	D. Christian Khanda
Rodney T. King	Hendrick Krabbendam	Larry G. Mininger
Kevin J. Olivier	Donald M. Parker	E. Cody Ray
Carl G. Russell	John J. Schortmann	John A. Sharpe
Henry Stanke	Darren S. Thole	Harold E. Thomas
William M. Watson III	William V. Welzien	Mark A. Winder
Z. Bulut Yasar		

Licentiates

Licensures:
Joseph J. Gigante, April 14, 2023
Alec J. Dunlap, October 28, 2023

Licentiates received:
Colby M. Painter, from the Presbytery of the Southwest, April 14, 2023

Licentiates removed:
Nathaniel J. Crofutt, ordained, January 27, 2023
Colby M. Painter, moved to "under care" status, April 14, 2023
Christopher J. Barnard, ordained by the Presbytery of the Midwest, April 28, 2023

Roll of licentiates:
Alec J. Dunlap
Joseph J. Gigante
John Jueon Kim

PRESBYTERY OF THE SOUTHEAST

General Information

Regional Church boundaries:
Northern GA, southeastern KY, NC, SC, eastern TN, southern VA, Bermuda

Membership:	65 Ministers, 85 Ruling Elders
Stated meetings:	1st Friday and Saturday of April 3rd Friday and Saturday of October
Stated Clerk:	Ken B. Montgomery, term expires October 2025
Moderator:	Ryan M. McGraw, term expires October 2024

Churches and Mission Works

Number of congregations: 25 churches and 9 unorganized mission works
Changes in congregations and mission works:

All Saints, Suffolk, VA, new mission work recognized by presbytery
West Creek, Short Pump, VA, new mission work recognized by presbytery
Zion Presbyterian, Holly Springs, NC, new mission work recognized by presbytery
Zion Presbyterian, Athens, TN, new mission work recognized by presbytery

Mission works:	Parent church:
Neon Reformed, Neon, KY	The regional church
Zion Presbyterian, Holly Springs, NC	Shiloh, Raleigh, NC
Landis Presbyterian, Marion, NC	The regional church
Harvest, Winston-Salem, NC	Covenant Reformed, Mount Airy, NC
Covenant Presbyterian Church of the Low Country, Bluffton, SC	The regional church
Zion Presbyterian, Athens, TN	Sandy Springs, Maryville, TN
West Creek, Short Pump, VA	Knox, Mechanicsville, VA
All Saints, Suffolk, VA	Reformation, Virginia Beach, VA
Peninsula Reformed Pres., Yorktown, VA	Reformation, Virginia Beach, VA

Ministers

Ordinations:
Matthew Ezzell, June 2, 2023
David Vogel, December 12, 2023

Ministers received:
Johnny Serafini, from Heritage Reformed Congregations (HRC), September 15, 2023

Ministers removed: None

Ministerial relationships dissolved:
Bennie A. Castle, from serving as pastor of Grace, Lynchburg, VA, June 2, 2003
Lowell A. Ivey, from serving as pastor of Reformation, Virginia Beach, VA, December 31, 2023

Ministers installed:
Matthew Ezzell, as evangelist at Zion, Holly Springs, NC, June 2, 2023
Johnny Serafini, as evangelist at Landis, Marion, NC, September 15, 2023
A.J. Millsaps, as evangelist at Zion, Athens, TN, November 3, 2023
David Vogel, as evangelist at Redeemer, Charlotte, NC, December 12, 2023

Roll of ministers:

DeLacy A. Andrews, Jr.	Hank L. Belfield	M. Jay Bennett
Casey M. Bessette	Clifford L. Blair	Ethan J. Bolyard
Wayne A. Buchtel	John Carrick	Jeffrey S. Carter
Bennie A. Castle	Thomas S. Champness, Jr.	James W. Clark
Louis J. Cloete	L. Anthony Curto	Jeff Downs
Sidney D. Dyer	Robert Y. Eckardt	W. Ralph English
Matthew Ezzell	Matthew A. Figura	M. Daniel Fincham
Joseph H. Fowler, Jr.	Michael F. Frangipane	James H. Ganzevoort
Ronald N. Gleason	Matthew Holst	Irfon P. Hughes
Kerry W. “Pete” Hurst	Lowell A. Ivey	John W. Jamison, Jr.
Glenn D. Jerrell	Calvin D. Keller	J. Boone Leigh

John D. McGowan
Ryan M. McGraw
Kevin L. Medcalf
A. Boyd Miller IV
Andy J. Millsaps
Ken B. Montgomery
Jeremiah M. Mooney
Allen P. Moran
Michael L. Myers
David A. Okken
Daniel G. Osborne
Jason M. Roddy
M. Justin Rosser
Johnny Serafini
Taylor L. Sexton
Michael T. Spangler
Peter Stazen II
Christopher B. Strevel, Sr.
Melaku S. Tamirat
Nicholas J. Thompson
T. Nathan Trice
Peter C. Van Doodewaard
Arie van Eyk V
David Vogel
Matthew P. Walker
Andrew R. Wann
Douglas A. Watson
Zecharias A. Weldeyesus
S. Scott Willet
Christopher H. Wisdom
Douglas M. Withington
William M. Wood

Licentiates

Licensures:
- Joseph Gehrmann, March 31, 2023
- Jonathan Wesley Scheidt, March 31, 2023
- John Nymann, March 31, 2023
- Devin Gaye, October 20, 2023

Licentiates received: None

Licentiates removed:
- Melwin Issac, ordained by the Presbytery of the Southwest, February 3, 2023
- Jonathan J. Bartlett, ordained by the Presbytery of Northern CA and NV, April 28, 2023
- Matthew Ezzell, ordained, June 2, 2023
- Corey Paige, ordained by the Presbytery of the Southwest, June 30, 2023)
- Nathaniel T. Vroom, ordained by the Presbytery of Northern CA and NV, November 3, 2023
- David Vogel, ordained, December 12, 2023

Roll of licentiates:
- Devin Gaye
- Joseph Gehrmann
- John Nymann
- Jonathan Wesley Scheidt

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:	51 Ministers, 104 Ruling Elders
Stated meetings:	1st Friday and Saturday of February and May 3rd Thursday, Friday and Saturday of October
Stated Clerk:	Christopher J. Chelpka, term expires December 2025
Moderator:	Joel M. Ellis, Jr., term expires December 2024

Churches and Mission Works

Number of congregations: 29 churches and 4 unorganized mission works

Changes in congregations and mission works:

Pasadena OPC, Pasadena, CA, organized as a particular congregation, March 12, 2023

Providence, Scottsdale, AZ, organized as a particular congregation, November 17, 2023

Mission works:	Parent church:
Yuma OPC, Yuma, AZ	The regional church
Resurrection, Westminster, CA	Westminster OPC, Westminster, CA
Thousand Oaks OPC, Thousand Oaks, CA	The regional church
Redeemer, Pearl City, HI	The regional church

Ministers

Ordinations:

Jason P. Vartanian, February 11, 2023

Richard B. Brasher, October 29, 2023

Ministers received:

David C. Innes, from the Presbytery of CT and Southern NY, May 5, 2023

Darryl C. Kretschmer, from the Presbytery of NY and New England, October 28, 2023

Ministers removed:

William J. Gorrell, erased, February 3, 2023

Rollin P. Keller, deceased, March 30, 2023

Jeremy R. Baker, dismissed to the Presbytery of the Midwest, August 11, 2023

John A. Carter, dismissed to the Presbytery of the Midwest, April 21, 2023

Ministerial relationships dissolved:

William J. Gorrell, from serving as pastor of Westminster OPC, Westminster, CA, February 3, 2023

Matthew E. Cotta, from serving as evangelist of Pasadena OPC, Pasadena, CA, March 12, 2023

Jeremy R. Baker, from serving as evangelist of Yuma OPC, Yuma, AZ, May 5, 2023

David Schexnayder, from serving as evangelist of Providence, Scottsdale, AZ, November 17, 2023

Ministers installed:

Jason P. Vartanian, as pastor of Bayview, Chula Vista, CA, February 11, 2023

Matthew E. Cotta, as pastor of Pasadena OPC, Pasadena, CA, March 12, 2023

David C. Innes, as pastor of Calvin, Phoenix, AZ, June 25, 2023

Darryl C. Kretschmer, as pastor of Sovereign Grace, Redlands, CA, October 28, 2023

Richard B. Brasher, as a military chaplain, October 29, 2023

David Schexnayder, as pastor of Providence, Scottsdale, AZ, November 17, 2023

Roll of ministers: (*emeritus)

Jeremy R. Allen	Jimmy S. Apodaca	Michael L. Babcock
Richard B. Brasher	Donald G. Buchanan, Jr.*	Andrew W. Canavan
Christopher J. Chelpka	Matthew E. Cotta	David A. Crum
Elijah K. DeJong	Joel M. Ellis, Jr.	Martin Emmrich

Jerome A. Farnik	Christopher D. Hartshorn	Yousik Hong
David C. Innes	C. Mark Jenkins	Paul O. Johnson
Zachary R. Keele	Yong H. Kim	Darryl C. Kretschmer
Stephen A. Larson	James T. Lim	Joshua P. Lyon
Joshua E. Martin	Christian M. McArthur	Charles A. McIlhenny
Jonathan B. Moersch	Mark C. Mueller	Daniel H. Overduin*
Stephen L. Parker	Charles K. Perkins	Jesse A. J. Pirschel
Alan R. Pontier	Timothy J. Power	Joe Puglia
Benjamin C. Rochester	David S. Schexnayder	Mark A. Schroeder
Peter H. Sim	Caleb M. Smith	Robert B. Strimple*
David L. Thibault	A. Craig Troxel	Jack Unangst
Jason P. Vartanian	Paul Viggiano	Roger Wagner
William E. Warren*	Eric B. Watkins	Douglas L. Watson

Licentiates

Licensures:
- Christian Repp, February 4, 2023
- Mingzhe "Isaac" Zhou, February 4, 2023
- Mitch Watson, May 5, 2023

Licentiates received: None

Licentiates removed:
- Daniel Garcia, recalled, February 4, 2023
- Jason P. Vartanian, ordained, February 11, 2023
- Christian Repp, dismissed to the Presbytery of Philadelphia, May 5, 2023
- Richard B. Brasher, ordained, October 29, 2023

Roll of licentiates:
- Dustin Karzen
- Mitch Watson
- Mingzhe "Isaac" Zhou

PRESBYTERY OF THE SOUTHWEST

General Information

Regional Church boundaries:
- AR, NM, OK, TX

Membership:	34 Ministers, 55 Ruling Elders
Stated meetings:	3rd Friday in January 1st Friday in May 3rd Friday in September
Stated Clerk:	John H. Terpstra, term expires January 2026
Moderator:	Thomas Tkach, term expires January 2024

Churches and Mission Works

Number of congregations: 21 churches and 3 unorganized mission works

Changes in congregations and mission works:

Christ Covenant, Dallas SW, TX, dissolved, May 6, 2023
Hays County Pres., Hays County, TX, new mission work recognized by presbytery, May 6, 2023
Redeemer Fellowship, Crosby, TX, mission work suspended

Mission works:	Parent church:
Good Shepherd, Sugar Land, TX	The regional church
Living Stone, Wichita Falls, TX	Covenant, Abilene, TX
Hays County Pres., Kyle, TX	South Austin, Austin, TX

Ministers

Ordinations:
Melwin Issac, February 3, 2023
Ryan S. Heaton, February 24, 2023
Grant W. Allard, June 16, 2023
Corey T. Paige, June 30, 2023

Ministers received: None

Ministers removed:
Glen J. Clary, demitted the ministry, January 21, 2023
William H. Doerfel, demitted the ministry, January 21, 2023
Todd S. Bordow, deceased, April 29, 2023
Chad E. Bond, dismissed to the Presbytery of the South, July 21, 2023

Ministerial relationships dissolved:
Todd S. Bordow, from serving as pastor of Cornerstone, Jersey Village, TX, January 21, 2023
Clarence E. Veld, from serving as pastor of Westminster, Bartlesville, OK, May 6, 2023
Todd P. Dole, from serving as pastor of Covenant, Abilene, TX, May 6, 2023
Joseph A. Keller, from serving as pastor of Covenant, Dallas SW, TX, May 6, 2023
Chad E. Bond, from serving as pastor of Faith, Garland, TX, May 31, 2023

Ministers installed:
Melwin Issac, as pastor of Albuquerque Reformed, Albuquerque, NM, February 3, 2023
Ryan S. Heaton, as associate pastor of Tyler Pres., Tyler, TX, February 24, 2023
Grant W. Allard, as pastor of Christ Covenant, Amarillo, TX, June 16, 2023
Corey T. Paige, as evangelist of South Austin, Austin, TX, serving at Hays County Pres., June 30, 2023
Joseph A. Keller, as interim pastor of Covenant, Abilene, TX, July 28, 2023

Roll of ministers:

Grant W. Allard	Miller E. Ansell	Jeremy Boothby
David T. Brack	John Canales	Robert N. Canode III
James J. Cassidy	Kim N. Dang	Todd P. Dole
Edward A. Eppinger	Ryan S. Heaton	Phillip D. Hodson
Nathan J. Hornfeld	John R. Hunt, Jr.	Melwin Issac
John H. Johnson, Jr.	Joseph A. Keller	Nicholas G. Lammé
Carl W. Miller	Aaron P. Mize	Harry J. Monroe
Andrew T. Moody	Robert W. Mossotti	K. Scott Oliphint

Corey T. Paige	Michael P. Preciado	Jim G. Stevenson
F. Allan Story, Jr.	G. Mark Sumpter	Thomas A. Tkach
Joseph L. Troutman	Clarence E. Veld	Todd V. Wagenmaker
Mark R. Wheat		

Licentiates

Licensures:
Caleb Maltby, June 2023
Licentiates received: None
Licentiates removed:
Grant W. Allard, ordained, June 16, 2023
Ryan S. Heaton, ordained, February 24, 2023
Ben Peterson, dismissed to the Presbytery of the Northwest, April 2023
Colby T. Painter, dismissed to the Presbytery of the South, April 14, 2023
David Bonner, ordained by the Presbytery of Michigan and Ontario, February 15, 2023
Roll of licentiates:
Caleb Maltby

PRESBYTERY OF WISCONSIN AND MINNESOTA

General Information

Regional Church boundaries:
WI, MN, upper peninsula of MI

Membership:	32 Ministers, 103 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 2025
Moderator:	John A. Hartley, term expires March 2026

Churches and Mission Works

Number of congregations: 16 churches and 3 unorganized mission works
Changes in congregations and mission works:
Madison Chinese Christian Church, Madison, WI, new mission work recognized by presbytery (in 2021)

Mission works:	Parent church:
Covenant Life, Shawano, WI	New Hope, Green Bay, WI
Breakwater Church, Sheboygan, WI	Bethel, Oostburg, WI
Madison Chinese Christian Church	Providence, Madison, WI

Ministers

Ordinations: None
Ministers received: None
Ministers removed: None
Ministerial relationships dissolved:
Bryce C. Souve, from serving as pastor of Christ, Janesville, WI, September 15, 2023
Ministers installed:
David J. Robbins, as an evangelist to serve in southern Europe with Mission to the World (PCA), October 20, 2023

Roll of ministers:

David M. Cornette	Brian L. De Jong	Ivan J. DeMaster
Anthony C. Domanik	Richard M. Edwards	Jonathan B. Falk
James E. Ferguson	John A. Hartley	Richard G. Hodgson
James T. Hoekstra	Robert T. Holda	Kenny R. Honken
David W. King	Kim M. Kuhfuss	Shane P. Lems
Frank J. Marsh	Christian M. McShaffrey	Patrick J. Morgan
Gordon L. Oliver	Nate L. Paschall	Donald F. Ritsman
David J. Robbins	Michael J. Seufert	Benjamin J. Snodgrass
Bryce C. Souve	Nathan P. Strom	John R. Tinsley
Cornelius Tolsma	Jared H. Van Noord	David L. Veldhorst
Chunning (Joseph) Wan	Brian T. Wingard	

Licentiates

Licensures:

Nathan Bloechl, March 17, 2023

Licentiates received: None

Licentiates removed:

Seth Belz, March 17, 2023

Brett Daane, March 17, 2023

Roll of licentiates:

Nathan Bloechl

APPORTIONMENT OF COMMISSIONERS TO THE 91st GENERAL ASSEMBLY

In accordance with the *Standing Rules of the General Assembly*, Chapter I, commissioners to the Ninety-First (2025) General Assembly are apportioned as follows:

Presbytery	Ministers		Ruling Elders	
	2024	2025	2024	2025
Central Pennsylvania	3	3	2	2
Connecticut and S. New York	2	1	1	1
Dakotas	3	3	2	1
Michigan and Ontario	8	8	7	7
Mid-Atlantic	5	6	3	3
Midwest	6	6	3	3
New Jersey	5	6	3	3
New York and New England	6	6	4	4
Northern California and Nevada	4	4	3	3
Northwest	4	4	3	3
Ohio	6	6	4	4
Philadelphia	5	5	3	3
South	5	5	3	3
Southeast	10	10	6	6
Southern California	8	8	6	6
Southwest	5	5	3	4
Wisconsin and Minnesota	5	5	4	4
Moderator, 90th GA	1	1	0	0
Stated Clerk, 90th GA	1	1	0	0
Totals	92	93	60	60

STANDING COMMITTEES OF THE ORTHODOX PRESBYTERIAN CHURCH

APPEALS AND COMPLAINTS

Class of 2027 Alan D. Strange
Class of 2026 David G. Graves, Andrew J. Miller
Class of 2025 Jonathan E. Hutchison, John W. Mallin III
Alternate: S. Scott Willet

CHAPLAINS AND MILITARY PERSONNEL

Class of 2027 Ian D. James, Kyle N. Brown
Class of 2026 John A. Carter, Patrick J. Morgan
Class of 2025 Jeremy A. Brandenburg, Jeffrey W. Dronenburg, Sr.

CHRISTIAN EDUCATION

Class of 2027 *Ministers:* Archibald A. Allison, Joel D. Fick*, Lane G. Tipton*
Ruling Elders: Darryl G. Hart, Michael K. Shields
Class of 2026 *Ministers:* John Currie*, Gregory E. Reynolds, A. Craig Troxel*
Ruling Elders: Wallace B. King, Sanjay Patel
Class of 2025 *Ministers:* Alan D. Strange, Stephen J. Tracey, David M. VanDrunen*
Ruling Elders: James S. Gidley*, John R. Muether
General Secretary: The Rev. Danny E. Olinger
*Member of Subcommittee on Ministerial Training

COORDINATION

Class of 2027 *Minister:* Peter J. A. Moelker
Ruling Elder: Jeffrey W. Dronenburg Sr.
Class of 2026 *Minister:* Warren R. Bennett III
Ruling Elder: David L. Welliver
Class of 2025 *Minister:* M. Scott Johnson
Ruling Elder: Ashraf Guirgues
Representative, Christian Education: Wallace King
Danny E. Olinger, Gen. Sec., *ex officio*
Representative, Foreign Missions: tbd
Douglas B. Clawson, Gen. Sec., *ex officio*
Representative, Home Missions and Church Extension: Keith A. LeMahieu
Jeremiah W. Montgomery, Gen. Sec., *ex officio*

DIACONAL MINISTRIES

Class of 2027 *Minister:* Christopher B. Cashen
Deacons: Ronald de Ru, Timothy D. Hopper
Class of 2026 *Minister:* Joseph L. Troutman
Ruling Elder: Seth B. Long
Deacon: John Stahl
Class of 2025 *Minister:* Adrian R. Crum
Ruling Elder: Peter R. Haines
Deacon: John J. Voss, Jr.
Administrator: David P. Nakhla

ECUMENICITY AND INTERCHURCH RELATIONS

Class of 2027 Mark T. Bube, Anthony C. Phelps, Iain A. M. Wright
Class of 2026 David P. Nakhla, John H. Terpstra, Chad B. Van Dixhoorn
Class of 2025 L. Anthony Curto, Paul van Oudenaren, Robert E. Tarullo
Administrator: Mark T. Bube
Ex officio: Hank L. Belfield, Stated Clerk

FOREIGN MISSIONS

Class of 2027 *Ministers:* Paul N. Browne, David M. Cornette, Paul A. Mourreale
Ruling Elders: Daniel R. Cooke, William J. Montgomery
Class of 2026 *Ministers:* Jeremy C. Jones, John W. Mahaffy, Zecharias A. Weldeyesus
Ruling Elders: G. Andres Czerwiak, David J. Gregg
Class of 2025 *Ministers:* James T. Lim, Philip T. Proctor, John D. Van Meerbeke
Ruling Elders: John S. Emmet, Hayo Jager
General Secretary: The Rev. Douglas B. Clawson

GENERAL ASSEMBLY ARRANGEMENTS

Class of 2027 Alan W. Montgomery, Jesse A. Montgomery
Class of 2026 David T. Mahaffy, Joseph L. Troutman
Class of 2025 John R. Muether, Robert E. Tarullo,
Ex officio: Hank L. Belfield, Stated Clerk

COMMITTEE FOR THE HISTORIAN

Class of 2027 Chad E. Bond
Class of 2026 John R. Muether, Danny E. Olinger
Class of 2025 Brian L. De Jong

HOME MISSIONS AND CHURCH EXTENSION

Class of 2027 *Ministers:* James R. Megchelsen, Dale A. Van Dyke, Eric B. Watkins
Ruling Elders: J. Kevin Baldwin, John M. Mauldin
Class of 2026 *Ministers:* Christopher D Hartshorn, C. Steven McDaniel, Jr., J. Mark Sallade
Ruling Elders: Jeremy Geaslen, Keith A. LeMahieu
Class of 2025 *Ministers:* James J. Cassidy, Jeffrey M. Scott, Mark A. Winder
Ruling Elders: Michael C. Cloy, Steven S. Vanderwey
General Secretary: The Rev. Jeremiah W. Montgomery
Associate General Secretary: The Rev. Albert J. Tricarico, Jr.

MINISTERIAL CARE

Class of 2027 *Ministers:* J. Zachary Siggins, Caleb M. Smith
Ruling Elder: Kenneth J. Vander Molen
Class of 2026 *Ministers:* Richard N. Ellis, Douglas L. Watson
Ruling Elder: Gregory S. De Jong
Class of 2025 *Ministers:* Brett A. McNeill, Ronald E. Pearce
Ruling Elder: John E. Hearn
Director: John M. Fikkert

TRUSTEES OF THE ORTHODOX PRESBYTERIAN CHURCH

Class of 2027	*Minister:*	Chad D. Mullinix
	Ruling Elder:	Michael D. Diercks
Class of 2026	*Minister:*	Stephen L. Phillips
	Ruling Elder:	Kelvin R. Monteith
Class of 2025	*Minister:*	Richard N. Ellis
	Ruling Elder:	John E. Hearn

SPECIAL COMMITTEE OF THE 90th GENERAL ASSEMBLY

SPECIAL COMMITTEE ON CRIMINAL HISTORY AND OFFICER QUALIFICATIONS

Ministers:	Robert S. Arendale, Eric R. Hausler, Andrew J. Miller
Ruling Elders:	Michael C. Cloy, Alan W. Montgomery

MODERATORS OF GENERAL ASSEMBLY

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 L. Westerveld	Palos Heights, Ill.
85th	2018	John D. Van Meerbeke	Wheaton, Ill.
86th	2019	David E. Haney	Richardson, Tex.
87th	2021	Zachary R. Keele	Sioux Center, Iowa
88th	2022	David P. Nakhla	St. Davids, Pa.
89th	2023	John S. Shaw	Palos Heights, Ill.
90th	2024	John V. Fesko	Seattle, WA

CLERKS OF GENERAL ASSEMBLY

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
31th	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
85th	2018	Ross W. Graham	John W. Mahaffy
86th	2019	Ross W. Graham	John W. Mahaffy
87th	2021	Hank L. Belfield	John W. Mahaffy
88th	2022	Hank L. Belfield	John W. Mahaffy
89th	2023	Hank L. Belfield	John W. Mahaffy
90th	2024	Hank L. Belfield	John W. Mahaffy

HISTORIAN

Charles G. Dennison (1981–1999)
John R. Muether (1999–2002 *Acting Historian*)
John R. Muether (2002–2021)
Camden M. Bucey (2021–)

STATISTICIAN

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 PRESBYTERIES

CENTRAL PENNSYLVANIA
Mr. Alan W. Montgomery
275 Montgomery Ln.
Duncansville, PA 16635-4324

CONNECTICUT & SO. NY
The Rev. John W. Mallin III
444 North Allison St.
Greencastle, PA 17225-1212

DAKOTAS
The Rev. Archibald A. Allison
3808 Ziegler Rd.
Fort Collins, CO 80525

MICHIGAN & ONTARIO
Mr. E. Wesley Reynolds
1937 N. Hicks Rd.
Midland, MI 48642

MID-ATLANTIC
Mr. Kenneth F. Barnes
227 Walnut Way
Barboursville, VA 22923

MIDWEST
The Rev. Peter J. Bringe
P.O. Box 568
Wentzville, MO 63385

NEW JERSEY
The Rev. Todd E. Smith
58 Red Wing Ave.
Brick, NJ 08723

NEW YORK & NEW ENGLAND
The Rev. Seth M. Dorman
4 Hendrickson Rd.
Limington, ME 04049

NORTHERN CALIFORNIA & NEVADA
Mr. Joseph A. Horvath
9120 Boomtown Garson Rd.
Verdi, NV 89439

NORTHWEST
The Rev. Jeffrey M. Scott
132 Oakbourne Ln.
Winchester, OR 97495

OHIO
The Rev. Donald J. Duff
112 Crosswynds Dr.
Beaver Falls, PA 15010-1176

PHILADELPHIA
Mr. Timothy D. Krizan
2613 Pennington Dr.
Wilmington, DE 19810

SOUTH
The Rev. C. Philip Hollstein
2858 Lynndell Dr.
Mobile, AL 36695

SOUTHEAST
The Rev. Ken B. Montgomery
1581 Willow Bluff
Marietta, GA 30066

SOUTHERN CALIFORNIA
The Rev. Christopher J. Chelpka
2292 W. Magee, Suite 200, Office 1
Tucson, AZ 85742

SOUTHWEST
Mr. John H. Terpstra
8509 Cobblestone
Austin, TX 78735-7906

WISCONSIN & MINNESOTA
The Rev. Christian M. McShaffrey
S4021 State Road 23
Reedsburg, WI 53959-1938

CLERKS OF SESSION

(Mission Works Marked with *Asterisks)
(Revised to 7/22/24)

REGIONAL CHURCH OF CENTRAL PENNSYLVANIA

Carlisle, *Redeemer* – Greg Rudder, 635 Lerew Rd., Boiling Springs, PA 07007
Danville, *Redeemer* – Joshua L. McKamy, 175 Schoolhouse Rd. #103, Bloomsburg, PA 17815
Gettysburg, *Living Hope* – Harald (Johnny) Johnsson III, 155 Early St., Gettysburg, PA 17325
Hollidaysburg, *Westminster* – Drew Cruse, 616 Walnut St., Hollidaysburg, PA 16648
Middletown, *Calvary* – Joshua Silbaugh, 524 Lavina Dr., Mechanicsburg, PA 17055
Mifflinburg, Providence – Mark A. Stumpff, 507 Ash St., Watsontown, PA 17777
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* – Michael Layton, c/o Omega OPC, 313 Grimesville Rd., Williamsport, PA 17701

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* – Clifford Leigh, 15 Hobson Ave., Saint James, NY 11780
*Deer Park, *The Haven* – Clerk of Session, c/o William Shishko, 65 Weber Ave., Malverne, NY 11565
Franklin Square, *Orthodox Presbyterian* – Michael Montemarano, 66 Hudson Rd., Bellerose Village, NY 11001
Long Island, *Trinity* – Eric Farkas, 239 E Northport Rd., Kings Park, NY 11754
Mount Vernon, *Westchester* – Ira Rubin, 2313 Throop Ave., Bronx, NY 10469
Queens, *Reformation Presbyterian* – Thomas J. Harmon, 91-03 219th St 806, Queens Village, NY 11428

REGIONAL CHURCH OF THE DAKOTAS

COLORADO
Aurora, *Park Hill Presbyterian* – Brent Hoffman, 1258 Racine St., Aurora, CO 80011
Broomfield, *Bethel Presbyterian* – Gregory L. Thurston, 1282 Aberdeen Dr., Broomfield, CO 80020
Calhan, *High Plains* – Larry Lee, 330 4th St., Calhan, CO 80808
Castle Rock, *Emmanuel* – Scott Allen, 12964 Banyon Cir., Parker, CO 80134-6679
Denver, *Providence* – Tripp Martin, 1125 Petras St., Erie, CO 80516
Fort Collins, *Emmaus* – Roger D. Schierkolk, 4825 Hot Springs Dr., Greeley, CO 80634

NORTH DAKOTA
*Grand Forks, *Faith* – Gary Wood, 1727 N Gradview Ln. #319, Bismark ,ND 58503
Mandan, *Bethel* – Gary Wood, 1727 N Gradview Ln. #319, Bismark, ND 58503

SOUTH DAKOTA
Bancroft, *Murdock Memorial* – Douglas R. Fox, 42312 199th St., Bancroft, SD 57353
Freeman, *Bethlehem Reformed* – Ethan Wentz, 300 S Relanto St., 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* – Donald W. King, 925 E 4100 S, Ogden, UT 84403
Salt Lake City, *Christ Presbyterian* – Matthew Swank, 1635 E 7200 S, Salt Lake City, UT 84121

WYOMING
Lander, *Grace Reformed Fellowship* – Philip B. Strong, 846 4th St., Lander, WY 82520

REGIONAL CHURCH OF MICHIGAN AND ONTARIO

INDIANA
Walkerton, *Grace Reformed* – Thomas Rice, PO Box 105, Walkerton, IN 46574

MICHIGAN
Ada, *Redeemer* – Jonathon Beeke, 6887 Lake Bluff Dr. NE, Comstock Park, MI 49321
Brighton, *Covenant* – Douglas B. Doll, 1661 Woodlake Cir., Brighton, MI 48116
Central Lake, *Chain-O-Lakes* – Mark E. DeKorne, 1151 West Old State Rd., East Jordan, MI 49727-9249
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, *Bethel Reformed* – Ted VanderKooi, 8780 Dickenson Rd., Fremont, MI 49412
Gowen, *Spencer Mills* – David Raih, 11111 Podunk Rd., Greenville, MI 48838
Grand Rapids, *Harvest* – Andrew Gent, 1038 Breton Rd. SE, Grand Rapids, MI 49506
Grand Rapids, *Reformation* – Tyler Gaastra, 2145 Burton St. SE, Grand Rapids, MI 49506
Hillsdale, *Hillsdale* – Darryl G. Hart, 101 Budlong St., Hillsdale, MI 49242-2043
Holland, *New Life Fellowship* – John Oudshoom, 5829 Vandebunte Ln., Hudsonville, MI 49426
Hudsonville, *Cedar* – David VanDyke, 2025 Baldwin St., Jenison, MI 49428
Kalamazoo, *Community Presbyterian* – Perry Westerman, 6332 Redfern Cir., Portage, MI 49024
Lansing, *Grace* – Stephen A. Pribble, 2009 Loraine Ave., Lansing, MI 48910-8731
*Manistee, *Providence* – Michael A. Kooy, 1275 Cornell St., Manistee, MI 49660-2532
Metamora, *Pilgrim Presbyterian* – Ernie Monroe, 4318 Brocker Rd., Metamora, MI 48455
Midland, *Christ Covenant* – Gregory Smith, 221 N Kinney Ave., Mount Pleasant, MI 48858
Moline, *Living Hope* – Andrew M. McGinnis, 53 Stonehenge Dr. SW, Grandville, MI 49418
Rockford, *Rockford Springs Community* – Thomas Moerdyke, 10054 16 Mile Rd. NE, Cedar Springs, MI 49319

Southfield, *Providence* – Jeffrey B. Wilson, 1718 S Hillsdale Rd., Hillsdale, MI 49242
Zeeland, *Grace Fellowship* – Steve Yonker, 3760 147th Ave., Zeeland, MI 49464

ONTARIO

Beamsville, *Living Hope Presbyterian* – Ian Gritter, c/o Douglas L. Bylsma, 5132 Crimson King Way, Beamsville, ON L3J 0J2
Komoka, *Covenant* – John R. Ferguson, 271 Quaker Ln. RR2, Ilderton, ON N0M 2A0
*Markdale, *Emmanuel* – John R. Ferguson, 271 Quaker Ln. RR2, Ilderton, ON N0M 2A0
Sheffield, *Grace Covenant* – Bill Kroesbergen, RR 1, Linden, ON L0R 1T0

REGIONAL CHURCH OF THE MIDATLANTIC

MARYLAND

Abingdon, *New Covenant* – David A. O'Steen, 225 S Rogers St., Abingdon, MD 21001
California, *Grace and Peace Presbyterian* – Aaron Rouland, 22646 Benswood Rd., California, MD 20619
*Columbia, *Word of Life* – Robert Trombadore, 412 Crossman Ct., Purcellville, VA 20132
Clarksville, *Living Hope Presbyterian* – Mark Aupperlee, 2474 Sunset Farm Rd., Elliott City, MD 21042
Frederick, *New Hop*e – Dennis Caruso, 610 Blandwood Rd., Frederick, MD 21701
Lanham, *Trinity Reformed* – James Van Dam, 2816 Covered Wagon Way, Olney, MD 20832
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* – Davis Wilkins, 9304 Onyx Ct., Fredericksburg, VA 22407
Leesburg, *Bethel* – Timothy N. Moughon, 43205 Cardston Pl., Leesburg, VA 20176
*Manassas, *Acacia Reformed* – Timothy D. Scott, 20 Bentley Dr., Sterling, VA 20165
*Onley, *Good Shepherd* – Dan Cooke, 5098 Spring Branch Rd., Waverly, VA 23890
Purcellville, *Ketoctin Covenant Presbyterian* – Mitchell Turner, 39465 Charles Town Pike, Hamilton, VA 20158
Staunton, *Staunton* – Tappey H. Jones, 1868 Old Greenville Rd., Staunton, VA 24401
Sterling, *Sterling* – Timothy D. Scott, 20 Bentley Dr., Sterling, VA 20165
Vienna, *Grace* – John S. Logan, 1012 N Potomac St., Arlington, VA 22205-1630

REGIONAL CHURCH OF THE MIDWEST

ILLINOIS

Countryside, *Westminster* – John J. Fry, 2221 W 119th Pl., Blue Island, IL 60406
Crystal Lake, *Christ Covenant* – James Veenstra, 1S369 Pine View St., Lombard, IL 60148
Elburn, *Grace* – Mark deRu, 877 Middleton Ln., Bartlett, IL 60103
Grayslake, *Hope Presbyterian* – Randy Lee, 40555 N Gridley Dr., Antioch, IL 60002
Hanover Park, *Grace* – Lars R. Johnson, 5324 Niven Ln., Hanover Park, IL 60133
Joliet, *New Covenant Community* – Nathaniel Hollister, 9525 S Hamilton Ave., Chicago, IL 60491
Momence, *Momence* – Mike Cornwell, 8063 N Meridan Rd., Lake Village, IN 46349
Orland Park, *Covenant* – James P. Casey, 14820 W 102nd Ave., Dyer, IN 46311
*Peoria, Radiant – Clerk of Session, 9827 N Garden Ln., Peoria, IL 61615

Rockford, *Providence* – Brandon Wilkins, 5412 W Greenbrier Dr., McHenry, IL 60050
South Holland, *First OPC of South Holland* – Timothy Smits, 16248 South Park Ave., South Holland, IL 60473
Wheaton, *Bethel* – James Veenstra, 1S369 Pine View St., Lombard, IL 60148

IOWA
Cedar Falls, *Covenant* – Edward Olthoff, 501 N Monroe, Wellsburg, IA 50680
Des Moines, *Grace Reformed* – John Marstall, 1543 Elmwood Dr., Pella, IA 50219
Pella, *Hope Reformed Presbyterian* – John Marstall, 1543 Elmwood Dr., Pella, IA 50219

MISSOURI
Doniphan, *Sovereign Grace Reformed* – Matthew Thornton, 21 Summerfield Dr., Doniphan, MO 63935
St. Charles, *Christ Presbyterian* – John Lindley, 3365 Rockingham Dr., Florissant, MO 63033
Troy, *Covenant Family* – Bruce A. Stahl, 1700 Gratree Ln., Wentzville, MO 63385
*West Plains, *Covenant Reformed* – R. Dean Huering, 6012 County Rd. 4750, Pomono, MO 65789

NEBRASKA
Lincoln, *Faith* – Mark T. Harrington, 2800 Hallmark Rd., Lincoln, NE 68507

REGIONAL CHURCH OF NEW JERSEY

NEW JERSEY
Bellmawr, *Immanuel* – Matthew Young, 158 New Jersey Ave., Collingswood, NJ 08108
Brick, *Faith Bible* – Todd Smith, 58 Red Wing Ave, Brick, NJ 08723-1621
Bridgeton, *New Hope* – Ronald Ewell, 2642 Dutch Mill Rd., Newfield, NJ 08344
Cape May Court House, *Christ the King Reformed* – Dustin Phillips, PO Box 842, Cape May, NJ 08204
Elmer, *Faith* – Andrew R. Barshinger, 547 Daretown Rd., Elmer, NJ 08318
Fair Lawn, *Grace* – John Hemrick, 996 Lafayette Ave Ext., Hawthorne NJ 07506
Hackettstown, *Church of the Covenant* – Joel Pearce, 8 Pritchard Way, Belvidere, NJ 07823
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* – Jon W. Stevenson, 17A West Atlantic Ave., Cape May C H, NJ 08210
Pennsville, *Grace* – David Glading, 61 Miramar Dr., Pennsville, NJ 08070
Phillipsburg, *River of Life* – John Goretti, 66 Washington St., Phillipsburg, NJ 08865
Phillipsburg/Harmony, *Calvary Community* – Michael W. Bobick, 4 Old Church Rd., Phillipsburg, NJ 08865
Ringoes, *Calvary* – Gerald Sisto, 2 Mountain View Ct., Lebanon, NJ 08833
Somerset, *Mt. Carmel* – Ronald McGarry, 587 Garden Ave., Woodbridge, NJ 07095
Westfield, *Grace* – Keith Graham, 423 Beverly Dr., Keyport, NJ 07735

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 Sola Escritura* – Jose L. Vasquez, PO Box 1073, Arroyo, PR 00714

San Juan, *Iglesia Presbiteriana Ortodoxa*/*Jesus* es *la Verdad* – David Quinones, 365 Calle Bruselas, San Juan, PR 00920
*San Sebastian, *Refugio de Amor* – Todd Smith, 58 Red Wing Ave, Brick, NJ 08723-1621

REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND

MAINE
Bangor, *Pilgrim* – John Rankin, 510 South Rd., Holden, ME 04429-7539
Bridgton, *Pleasant Mountain* – Alan Bean, 30 N High St., Bridgton, ME 04009
Brunswick, *Living Hope* – Philip Moran, 24 Brown Rd., Richmond, ME 04357
*Farmington, *Grace Reformed Presbyterian* – Keith H. Dubuc, 868 South Strong Rd., Strong, ME 04983
Limington, *Limington* – Josh Littefield, 16 Oak Ridge Dr., Standish, ME 04084
Portland, *Second Parish* – Stephen A. MacDonald, 50 New Portland Rd., Gorham, ME 04038
Rockport, *Lakeview* – Richard V. Abbott, 550 Ridge Rd., Windsor, ME 04363-9731

MASSACHUSETTS
Lowell, *Igreja Presbiteriana Brasileira* – Antonio Assis, c/o Roberto Laranjo, 329 University Ave., Lowell, MA 01854-1645
North Andover, *Merrimack Valley Presbyterian* – Jason Donald, 7 Blinn Rd., Lexington, MA 02421
Upton, *Immanuel Chapel* – Jason Poquette, 35 Sunset Dr., Whitinsville, MA 01588
West Barnstable, *Presbyterian Church of Cape Cod* – Christopher Harris, 40 Bank St., Harwich Port, MA 02646

NEW HAMPSHIRE
Dover, *Pilgrim Presbyterian* – Matthew Cole, 5 Lisa Beth Dr., Dover, NH 03820
Jaffrey, *Jaffrey Presbyterian* – David R. Killmer, 18 Mountain Rd., Rindge, NH 03461
Laconia, *Grace Presbyterian* – Luke Powell, 234 Crystal Lake Rd., Gilmanton, NH 03837
Manchester, *Amoskeag* – Thomas Armor, 38 Corriveau Dr., Hooksett, NH 03106
Merrimack, *First Church of Merrimack* – Kenneth B. Streeter, 24 Grey Rock Rd., Bedford, NH 03110
West Lebanon, *Providence Presbyterian* – Eric Streit, PO Box 5236, West Lebanon, NH 03784

NEW YORK
Amsterdam, *Covenant* – Kirk D. Humphrey, 1427 Turnbull Rd., Delanson, NY 12053
Lisbon, *Grace Presbyterian* – Harley Lowry, 5 Turner Ln., Hammond, NY 13646-3139
Orchard Park, *Armor Bible* – LeRoy Osborn, 1220 Ostrander Rd., East Aurora, NY 14052
Rochester, *Cornerstone Presbyterian* – Richard Shumacher, 9 Graham Creek Heights, Rochester, NY 14625
Schenectady, *Calvary* – Charles T. Powers, 1058 Palmer Ave., Niskayuna, NY 12309
Syracuse, *Hope Presbyterian* – Michael Shingler, 4424 Sunset Dr., 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, 2086 Paralta Ave., Seaside, CA 93955
Modesto, *Grace* – P. Shuan Bryant, 1425 Lansing Dr., Modesto, CA 95350
Petaluma, *Trinity* – Marlin E. Viss, 3969 Guerneville Rd., Santa Rosa, CA 95401
Pittsburg, *Delta Oaks Presbyterian* – Tony A. Supnet, 1680 Observation Way, Antioch, CA 94509
Redding, *Redding Reformed Fellowship* – Gene Crow, 1124 Burton Dr. #1, Redding, CA 96003
Roseville, *Reformation Fellowship* – Erin Rice, 7288 Equus Ln, Vacaville, CA 95688
San Francisco, *First* – Danny Choung, 106 Maybeck St., Novato, CA 94949
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* – Michael F. Grasso, 200 Gateway Dr., Pacifica, CA 94044
Sunnyvale, *First* – James Lemen, 18859 McFarland Ave., Saratoga, CA 95070

NEVADA

Battle Mountain, *Grace* – James Whisler, 45 E 4th St., Battle Mountain, NV 89820
Sparks, *Mt. Rose Presbyterian* – Joseph A. Horvath, 9120 Boomtown Garson Rd., Verdi, NV 89439

REGIONAL CHURCH OF THE NORTHWEST

ALASKA

Wasilla, *Grace* – Richard H. Day, 2405 E Stallion Cir., Wasilla, AK 99654

ALBERTA

Airdrie, *Redeemer* – Ken Minderhoud, 226 Bayside Ct. SW, Airdrie, AB T4B0V5

IDAHO

Coeur D'Alene, *Covenant* – Kris Kord, PO Box 1344, Hayden, ID 83835
Idaho Falls, *New Geneva Presbyterian* – Bryan Friedel, 101 4th St., Idaho Falls, ID 83401

OREGON

Bend, *Grace Reformed Presbyterian* – Bruce L. Williams, 4187 SW Badger Ct., Redmond, OR 97756
Corvallis, *Westminster Presbyterian* – James Roberts, 410 Faust St., Brownsville, OR 97327
Grants Pass, *Faith* – Frode Jensen, 2415 Lonnon Way, Grants Pass, OR 97527
*Klamath Falls, *Klamath Reformed Church* Clerk of Session, 6119 Onyx Ave., Klamath Falls, OR 97603
Medford, *Trinity* – Dennis Gettman, 30 Kentwood Ave., Medford, OR 97501
Newberg, *Trinity* – William R. Elder, 2754 E McLoughlin Blvd., Vancouver, WA 98661
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* – Daniel F. Cuomo, Jr., 23419 NE 138th Way, Redmond, WA 98052
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* – Daniel Banning, 12811 12th Dr. SE, Everett, WA 98208
Oak Harbor, *Sovereign Grace* – David Mahaffy, 426 W Pleasant Pl., Coupeville, WA 98239
Olympia, *Reformation* – Isaac C.M. Baugh, 2112A 57th Way NW, Olympia, WA 98502
Port Angeles, *Redeeming Grace* – Andrew Elam, 311 S Cherry St., Port Angeles, WA 98362

REGIONAL CHURCH OF OHIO

INDIANA
*New Castle, *Redemption Life* – Michael D. Diercks, 510 Forward Pass, Pataskala, OH 43062
Sheridan, *Christ Covenant* – Cameron Cox, 1805 W State Rd. 47, Lebanon, IN 46052

KENTUCKY

Louisville, *Providence* – Nathan Marion, 32 Yellowdale Dr., Fairfield, OH 45014

OHIO
Cincinatti, *Good Shepherd* – Nathan Marion, 32 Yellowdale Dr., Fairfield, OH 45014
Columbus, *Grace* – Joe Stafford, 854 Lynbrook Rd., Columbus, OH 43235
Columbus East (Pataskala), *Providence Presbyterian* – Michael D. Diercks, 510 Forward Pass, Pataskala, OH 43062
Dayton (North), *Covenant* – Jeremy Geaslen, 6447 Pheasant Finch Dr., Dayton, OH 45424
Dayton, *Light of the Nations* – Nathan Jones, 39 W Hadley Rd., Dayton, OH 45419
Dayton (South), *Redeemer* – T. Andrew Demana, 3899 Westwind Dr., Dayton, OH 45440
Mansfield, *Covenant* – Jon K. Burton, 675 Brae Burn, Mansfield, OH 44907
Mount Vernon, *Knox Presbyterian* – Jeremy J. Logan, 17899 Coschocton Rd., Mount Vernon, OH 43050
Sandusky, *Firelands Grace* – Lawrence B. Oldaker, 3319 Cleveland Rd. West, Huron, OH 44839
Springfield, *Living Water* – Dale Parsons, 1799 Wilmington Dr., Cedarville, OH 45314
Wilmington, *Wilmington Reformed* – Micah Thirey, 2510 Cuba Rd., Wilmington, OH 45177

PENNSYLVANIA
Coraopolis, *Immanuel* – Jonathan C. Stark, 1117 Hiland Ave., Coraopolis, PA 15108
Grove City, *Covenant* – Shawn R. Ritenour, 911 Tidball Ave., Grove City, PA 166127
Harrisville, *Calvary* – John Bennett, 251 Browntown Rd., Harrisville, PA 16038
Indiana, *Faith* – Ronald McNutt, 2129 S Ridge Rd., Shelocta, PA 15774
Pulaski, *Nashua* – D. Patrick Ramsey, 215 E Hazelcroft Ave., New Castle, PA 16105
Sewickley, *Grace* – James S. Gidley, 141 Nelson Ave., New Brighton, PA 15066

WEST VIRGINIA
Morgantown, *Reformation* – Daniel J. Powell, 3272 University Ave., Morgantown, WV 26505

REGIONAL CHURCH OF PHILADELPHIA

DELAWARE

Middletown, *Grace* – Terry L. Wiley, PO Box 391, Middletown, DE 19709-0391
Wilmington, *Emmanuel* – Pete Veenema, 1211 Norbee Dr., Wilmington, DE 19803

PENNSYLVANIA

Allentown, *Living Hope* – Kenneth Truscott, Jr., 1248 Clearview Cir., Allentown, PA 18103-6005
Ambler, *Cornerstone* – Sandy Finlayson, 305 Rosesch Ave., Oreland, PA 19075
*Downingtown, *Christ Church Downingtown* – Pete Veenema, 1211 Norbee Dr., Wilmington, DE 19803
*Doylestown, *Park* – Kenneth Truscott, Jr., 1248 Clearview Cir., Allentown, PA 18103
Easton, *Trinity* – Joseph Olliff, 1241 Spruce St., Easton, PA 18042
Glenside, *Calvary* – Edward K. Tress, 108 Cathedral Dr., North Wales, PA 19454-1000
Hatboro, *Trinity* – Jonathan Rockey, 644 Edgehill Rd., Glenside, PA 19038-3818
Lansdowne, *Knox* – Andrew P. Duggan, 230 Fairlamb Ave., Havertown, PA 19083
Perkasie, *First Presbyterian* – Richard A. Shaw, 1575 W Street Rd. Apt. 827, Warminster, PA 18974
Sinking Spring, *Covenant* – John R. Sallade, 36 Lawndale Rd., Reading, PA 19610
*West Norriton, *Good News* – Edward K. Tress, 108 Cathedral Dr., North Wales, PA 19454-1000

REGIONAL CHURCH OF THE SOUTH

ALABAMA

Huntsville, *Providence Presbyterian* – Joel Palmer, 322 Brasfield Dr., Huntsville, AL 35806

FLORIDA

Bradenton, *Providence* – Doug Ouiment, 5010 45th St. W, Bradenton, FL 34210
Fort Lauderdale, *Holy Trinity Presbyterian* – William Watson, 6152 Verde Trail N. Apt. A-128, Boca Raton, FL 33433
Fort Pierce, *Covenant Reformed Presbyterian* – Bradly Brown, 32801 Hwy 441 N, Okeechobee, FL 34972
Gainesville, *Redemption* – Joshua Downs, 614 NE 10th Ave., Gainesville, FL 32601
Hialeah, *Sharon* – Jeffrey Boer, 6270 W 6th Ave., Hialeah, FL 33012
Key West, *Keys Presbyterian* – Timothy R. Warner, 1000 Coppitt Rd., Key West, FL 33040
Lake Worth, *Fellowship* – Jeffrey Boer, 6270 W 6th Ave., Hialeah, FL 33012
Naples, *Christ the* King – Eric Hausler, 7563 Berkshire Pines Dr., Naples, FL 34104
Orlando, *Lake Sherwood* – Matthew J. Butler, 201 N Highland Ave., Winter Garden, FL 34787
Oviedo, *Reformation* – Rodney Scott Sistare, 3475 Rose Mallow Loop, Oviedo, FL 32766
Pensacola, *Covenant Presbyterian* – George Ellenberg, 9816 Huntman Path, Pensacola, FL 32514
St. Augustine, *Covenant* – William Anderson, 2492 Den St., St. Augustine, FL 32092
Tallahassee, *Calvary* – Matt Ream, 35 Ann Cir., Crawfordville, FL 32327
*Tampa, *Bay Haven* –Nathan Hatcher, 3611 W Tampa Cir., Tampa, FL 33629

LOUISIANA

Natchitoches, *Covenant Presbyterian* – Joel Mertens, 144 Shamard Dr., Natchitoches, LA 71457

Pineville, *Pineville Presbyterian* – Kevin J. Olivier, 129 Hudson St., Pineville, LA 71360

TENNESSEE

Collierville, *Wolf River* – Mark A. Winder, 3910 Johnson Dr., Rossville, TN 38066

REGIONAL CHURCH OF THE SOUTHEAST

GEORGIA

Buford, *Covenant Presbyterian* – Bob Horton, 2575 Falcon Creek Ct., Suwanee, GA 30024

Cumming, *Providence* – Michael Harper, c/o Covenant Presbyterian, 315 Kelly Mill Rd., Cumming, GA 30040

Doraville, *Redeemer* – Richard W. Hastings, 2338 Scarlett Walk, Stone Mountain, GA 30087

La Grange, *Covenant* – James T. Channell, 109 Oakdale Dr., La Grange, GA 30240

Marietta, *Christ* – Wallace B. King, 109 Walnut Cir. SW, Marietta, GA 30064

Royston, *Heritage Reformed Presbyterian* – Taylor Sexton, 1701 Holloway Rd., Danielsville, GA 30633

KENTUCKY

*Neon, *Neon Reformed Presbyterian* – Hank L. Belfield, 532 Vance Dr., Chilhowie, VA 24319

NORTH CAROLINA

Charlotte, *Redeemer Presbyterian* – Jeffrey G. Dennison, 2230 Annabel Ct., Matthews, NC 28105

Gastonia, *Reformation* – Kelvin Monteith, 1106 Fairfield Dr., Gastonia, NC 28054

Hickory, *Sovereign Grace Reformed Presbyterian* – William Strange, PO Box 2985, Hickory, NC 28603-2985

Holly Springs, *Zion* – Kevin S. Joyner, 5137 Beckwyck Dr., Fuquay Varina, NC 27526-9292

*Marion, *Landis Presbyterian* – Michael C. Cloy, 127 B Ridgeside Terr., Morgantown, NC 28655

Matthews, *Resurrection* – Jim Harbin, 741 Walnut Point Rd., Matthews, NC 28105

Mount Airy, *Covenant Reformed Presbyterian* – Mike Shields, 250 Apollo Dr., Mount Airy, NC 27030

New Bern, *Covenant* – Jeremy Huntington, 7430 US Hwy 17, Pollocksville, NC 28573

Raleigh, *Pilgrim* – Larry Fatheree, 4201 Heathgate Ln., Raleigh, NC 27613

Raleigh, *Shiloh* – David Cornejo, 2503 Beechridge Rd., Raleigh, NC 27608

Wilmington, *Heritage* – Marc S. Yandle, 4208 Forwalt Pl., Wilmington, NC 28409

*Winston-Salem, *Harvest* – Mike Shields, 250 Apollo Dr., Mount Airy, NC 27030

SOUTH CAROLINA

*Bluffton, *Covenant Presbyterian* – Michael C. Cloy, 127 B Ridgeside Terr., Morgantown, NC 28655

Taylors, *Covenant Community* – James Loring, 10 Jude Ct., Greer, SC 29651

TENNESSEE

*Athens, *Zion* – James Ganzevoort, 1122 Forest Ave., Maryville, TN 37804

Chattanooga, *Cornerstone* – Dan Zuidema, 98 N Victor Dr., Flintstone, GA 30775

Cookeville, *Faith Presbyterian* – Matthew A. Figura, 7607 Judd Cemetery Rd., Baxter, TN 38544
Maryville, *Sandy Springs* – James H. Ganzevoort, 1122 Forest Ave., Maryville, TN 37804

VIRGINIA
Chilhowie, *Providence* – Hank L. Belfield, 532 Vance Dr., Chilhowie, VA 24319
Lynchburg, *Grace* – Gene Sattler, 108 Chris Ln., Lynchburg, VA 24502
Mechanicsville, *Knox Reformed Presbyterian* –Jim Rudkin, 10299 Brickerton Dr., Mechanicsville, VA 23116
Richmond, *West Creek* – Jim Rudkin, 10299 Brickerton Dr., Mechanicsville, VA 23116
Roanoke, *Garst Mill* – James W. Clark, 134 Claybrook Rd., Rocky Mount, VA 24151
Suffolk, *All Saints* – – Nate Baker, 103 Windham Rd., Norfolk, VA 23505
Virginia Beach, *Reformation Presbyterian* – Nate Baker, 103 Windham Rd., Norfolk, VA 23505
*Yorktown, *Peninsula Reformed Presbyterian Fellowship* – Stephen D. Doe, 9 Yosemite Ln., Fredericksburg, VA 22048

REGIONAL CHURCH OF SOUTHERN CALIFORNIA

ARIZONA
Apache Junction, *Reformation* – John Shih, 2514 E. Rawhide St., Gilbert, AZ 85296
Concho, *Concho Valley* – Elijah K. DeJong, PO Box 61, Concho, AZ 85924
Phoenix, *Calvin Presbyterian* – David C. Innes, 32626 N 50th St., Cave Creek, AZ 85331
Prescott, *Prescott Presbyterian* – William E. Watson, 4400 Marlow Rd., Prescott, AZ 86305
*Scottsdale, *Providence* – Glen "Bill" Mulder, 5201 W Campo Bello Dr., Glendale, AZ 85308
Tucson, *Covenant* – Peter Oftedahl, 1535 W Avenida de las Americas, Tucson, AZ 85704
*Yuma, *Yuma* – Clerk of Session, 598 S 7th St., Yuma, AZ 85364

CALIFORNIA
Anaheim, *Theophilus* – Sanjay Patel, 16715 Yvette Way, Cerritos, CA 90703-1168
Bonita, *Bonita* – Maynard B. Skidmore, 10153 Canyon Ridge Pl., Spring Valley, CA 91977-6916
Capistrano Beach, *Trinity* – David Francisco, 3251 Canyon View Dr., Oceanside, CA 92054
Carson, *Grace* – Michael Gregg, 1707 247th Pl., Lomita, CA 90717
Cerritos, *Living Hope* – Rob Chapa, 18100 Dumont Ave., Cerritos, CA 90703
Chula Vista, *Bayview* – Charles J. Teahan, 517 Kiley Rd., Chula Vista, CA 91910-7525
Corona, *Corona Presbyterian* – Brent Murphy, 15125 Oakwood Ln., Chino Hills, CA 97109
Costa Mesa, *Grace Presbyterian* – David L. Thibault, 2131 Pound Dr., Placentia, CA 92870
Escondido, *Escondido* – DJ Goodwiler, c/o Zachary Keele, 345 Aspen Way, Escondido, CA 92026
Goleta, *El Camino* – Rienco De Jong, 680 Edgewood Dr., Goleta, CA 93117
Lakeside, *Pilgrim* – Steve Yerbury, 925 St. George Ct., Spring Valley, CA 91977
La Mirada, *Calvary* – Safa E. Kaddis, 9310 Lubec St., Downey, CA 90240
Long Beach, *Faith Presbyterian* – Michael Dempsey, 6914 Santa Rita Ave., Garden Grove, CA 92845
Oxnard, *Covenant of Grace* – Caleb M. Smith, 180 Whitworth St., Thousand Oaks, CA 91360
Pasadena, *Pasadena* – Nathan deBoom, c/o Matthew Cotta, 330 San Miguel Dr., Arcadia, CA 91007
Placentia, *Resurrection Presbyterian* – C. Mark Jenkins, 1016 Oxford Dr., Placentia, CA 92870

Redlands, *Sovereign Grace* – Matthew Thalmayer, 309 Jesse Way, Redlands, CA 92374
San Marcos, *Harvest* – Edgar Sanchez, 1201 Calle Fantasia, San Marcos, CA 92069
Santa Maria, *Redeemer Presbyterian* – Keith Mougeotte, 3421 Turtle Creek Dr., Santa Maria, CA 93455-2485
Temecula, *Providence* – David A. Crum, 1072 Knoll Park Ln., Fallbrook, CA 92028
*Thousand Oaks, *Thousand Oaks* – Skip MacLean, 3051 ColeridgeDr., Los Alamitos, CA 90720
Torrance, *Branch of Hope* – Aaron Davies, 1226 Hacienda St., Placentia, CA 92870
*Westminster, *Resurrection* – David Winslow, 10130 Stilbite Ave., Fountain Valley, CA 92708-1012
Westminster, *Westminster* – David Winslow, 10130 Stilbite Ave., Fountain Valley, CA 92708-1012
Whittier, *Christ & Heaven* – Yong H. Kim, 24 Twilight Ln., Rancho Santa Margarita, CA 92688

HAWAII
*Pearl City, *Redeemer* – Benjamin C. Rochester, 2016 Sakina St., El Cajon, CA 92019

REGIONAL CHURCH OF THE SOUTHWEST

NEW MEXICO
Albuquerque, *Albuquerque Reformed* – Micah Hood, 12604 Indian Pl NE, Albuqueque, NM 87112
Rio Rancho, *Orthodox Presbyterian Church of Rio Rancho* – Thomas A. Tkach, 2223 Margarita Dr SE, Rio Rancho, NM 87124

OKLAHOMA
Bartlesville, *Westminster* – Jerold Barnett, 4101 SE Lakeview Dr., Bartlesville, OK 74006
Tulsa, *Providence* – David M. Belanger, 9312 E 16th St., Tulsa, OK 74112

TEXAS
Abilene, *Covenant Presbyterian* – Mitchell Pritchett, 644A Clark Rd., Abilene, TX 79602
Amarillo, *Christ Covenant Presbyterian* – Trey Wood, 4215 SW 38th St., Amarillo, TX 79109
Austin, *Providence Presbyterian* – Robert N. Canode, 16818 Bailey Jean Dr., Round Rock, TX 78681
Austin, *South Austin Presbyterian* – John H. Terpstra, 8509 Cobblestone, Austin, TX 78735
Bedford, *Mid Cities Presbyterian* – Terrance L. Reininger, 8200 Vine Wood Dr., North Richland Hills, TX 76182
Bryan/College Station, *Providence* – Terry R. Larsen, c/o Dan Wilkerson, 1683 Jim Mathis Rd., Bryan, TX 77808
Flower Mound, *Christ Presbyterian* – Lane Chaplin, 1205 Wildflower Ln., Flower Mount, TX 75028
Fort Worth, *Covenant Presbyterian of Fort Worth* – Todd Wagenmaker, 10750 Westpoint Blvd., Fort Worth, TX 76108
Garland, *Faith Presbyterian* – Dirk Roorda, 1955 Murifield Ave., Rockwall, TX 75087
*Hays County, *Hays County Presbyterian* – John H. Terpstra, 8509 Cobblestone, Austin, TX 78735
Jersey Village, *Cornerstone* – Drew Barnes, 2530 Teague Rd., Houston, TX 77080
Kingwood, *Providence* – Chris McDaniel, PO Box 6826, Kingwood, TX 77325

Longview, *Christ The King Presbyterian* – Dann C. McDonald, 11593 FM 1650, Gilmer, TX 75645
New Braunfels, *Heritage* – Travis Lewis, 7142 Bluff Run, San Antonio, TX 78257
San Antonio, *Grace* – Nathan Hornfeld, 8522 Grapevine Pass, San Antonio, TX 78255
San Antonio, *San Antonio Reformed* – J. Mark Moody, 1530 Benton Woods, San Antonio, TX 78258
Sugar Land, *Good Shepherd* G. Mark Sumpter, 16107 Kensington Dr #192, Sugar Land, TX 77479-4224
Tyler, *Tyler Presbyterian* – Daniel E. Carrell, 19071 Lakeshore Dr., Tyler, TX 75703
Waco, *Trinity* – Michael Rogers, 3802 Oakridge Blvd., Kileen, TX 76548
*Witchita Falls, *Living Stone* – Mitchell Pritchett, 644A Clark Rd., Abilene, TX 79602

REGIONAL CHURCH OF WISCONSIN AND MINNESOTA

MINNESOTA

Anoka, *Immanuel* – Jason Floyd, 850 E Main St., Anoka, MN 55303
St Paul, *Mission* – David L. Welliver, 1159 Edmund Ave., Saint Paul, MN 55104

WISCONSIN

Cedar Grove, *Calvary* – Michael L. Heunink, 108 S Main St., Cedar Grove, WI 53013
Green Bay, *New Hope Presbyterian* – Matthew Agen, N7137 County Rd. C, Seymour, WI 54165
Hammond, *Covenant Presbyterian* – Alan Martinson, 509 River Hills Dr., River Falls, WI 54022
Janesville, *Christ Presbyterian* – William Muether, 515 Greendale Dr., Janesville, WI 53546-1944
Madison, *Providence Presbyterian* – Chris Kendziora, N2076 Otsego Rd., Columbus, WI 53925-9776
Menomonee Falls, *Falls* – Robert Donehoo, 3877 Northwoods Trl., Colgate, WI 53017
Morgan Siding, *Old Stockbridge* – John A. Hartley, 1312 Westwood Dr., Neenah, WI 54956
Neenah, *Apple Valley Presbyterian* – Fred Fudge, E8188 Seefeld Rd., New London, WI 54961-9056
New Berlin, *Covenant Presbyterian* – John Nyenhuis, 455 N Elmridge Ave., Brookfield, WI 53005
Oostburg, *Bethel* – Timothy Wieskamp, W1799 De Witt Rd., Oostburg, WI 53070
Oshkosh, *Resurrection Presbyterian* – Michael Smith, 1085 Freedom Ave., Oshkosh, WI 54901
Reedsburg, *Five Solas* – Matthew Kirkham, 10995 Shields Ridge Dr., Cazenovia, WI 53924
*Shawano, *Covenant Life* – Matthew J. Agen, N7137 County Rd C, Seymour, WI 54165
*Sheboygan, *Breakwater* – Timothy Wieskamp, W1799 De Witt Rd., Oostburg, WI 53070
Sheboygan, *Grace* – James W. Onnink, PO Box 700562, Oostburg, WI 53070-0562
Zoar, *Menominee* – John A. Hartley, 1312 Westwood Dr., Neenah, WI 54956

INDEX

Numbers in boldface type, preceded by the symbol §, refer to articles in the JOURNAL. A series of citations in the JOURNAL is preceded by only one §.

Numbers in regular typeface, preceded by "p.", refer to the APPENDIX and/or YEARBOOK.

Administrative Building Committee (COC Report), p. 264
Africa Evangelical Presbyterian Church
    CDM Report, pp. 278–79
    CEIR Report, pp. 348–49
Agenda for the 90th General Assembly, p. 134
Advisory Committees
    Elected and Assignments Made, §**14**
    Reports and Actions
        AC 1
            Committee on Foreign Missions, §**62**
            Motion for Day of Prayer and Fasting, §**65, 89**
        AC 2
            CCE Report, §**43**
            Motion Referred to, §**46, 292**
        AC 3
            Committee on Home Missions and Church Extension, §**54**
        AC 4
            Committee on Coordination, §**67**
            Overture 1 (Presbytery of New Jersey), §**159, 161**
            Overture 2 (Presbytery of the Southwest), §**164**
            Special Committee on Criminal History and Officer Qualifications, §**291**
        AC 5
            Committee on Diaconal Ministries, §**80**
            Committee on Ministerial Care, §**86**
        AC 6
            Committee on Ecumenicity and Interchurch Relations, §**91**
            General Assembly Operating Fund, §**285**
        AC 7
            Committee on Chaplains and Military Personnel, §**273**
            Special Committee to Help Officers Protect the Flock, §**277**
        AC 8
            Historian and Committee for the Historian, §**97**
            Statistician, §**34**
        AC 9
            Committee on General Assembly Arrangements, §**282**
            Stated Clerk, §**27**
            Trustees of the General Assembly, §**30**
        AC 10A
            Committee on Appeals and Complaints, §**104**
            Complaint 1 on Appeal, §**128–30, 141**
            Complaint 2 on Appeal, §**144–45**
            Complaint 3 on Appeal, §**175, 181**
            Complaint 6 on Appeal, §**191–92, 198–99**
            Minority Report on Complaint 2 on Appeal, §**153**
        AC 10 B
            Appeal 1, §**108, 120, 204**
            Complaint 5 on Appeal, §**224**
            Complaint 7 on Appeal, §**236–37, 243**

Complaint 8 on Appeal, §**258**
Complaint 9 on Appeal, §**249**
AC 12
Presbyterial Records, §**214**
AC 13
Standing Committee Records, §**215**
Affiliated Missionaries Listed (CFM Report), p. 209
Akisyon A Yesu (Compassion of Jesus) Presbyterian Clinic (CDM Report), pp. 277–78
Allison, Archibald, Appointment as Parliamentarian**, §22**
Amendments to the Book of Church Order, Stated Clerk's Report, §**24**; pp. 135–36
Amendments to the Standing Rules and Instruments, Stated Clerk Report, §**25**; pp. 136–37
Appeal Presented to the 90th (2024) General Assembly, §**11, 107–15, 119–21, 123, 125-26, 204**; pp. 72–76, 375–78
Advisory Committee 10B Report, §**108**
Committee on Appeals and Complaints Report, §**107**; pp. 375–78
Case Remitted to the Session, §**204**
Found in Order, §**109**
Procedural Recommendation Adopted, §**110**
Recommendation and Action on Specifications of Error, §**120, 121, 125**
Recommitted to Advisory Committee 10B, §**126**
Appeals and Complaints, Committee on
Appeal 1, §**107**; pp. 375–78
Appendix Regarding Complaints 1–3, pp. 396–413
Budget, §**285**; p. 395
Complaint 1 on Appeal, §**127**; pp. 378–80
Complaint 2 on Appeal, §**142**; pp. 380–82
Complaint 3 on Appeal, §172; pp. 382–83
Compliant 4 on Appeal, §**205**; pp. 384–86
Complaint 5 on Appeal, §**224**; pp. 386–88
Complaint 6 on Appeal, §**190**; pp. 388–90
Complaint 7 on Appeal, §**235**; pp. 390–92, 414–17
Complaint 8 on Appeal, §**257**; pp. 392–93, 418–19
Complaint 9 on Appeal, §**248**; pp. 393–95
Election, §**271**
Members Listed, p. 523
Report, §**104**; pp. 374-419
Apportionment of Commissioners to the 90th (2024) General Assembly, §**7**
Apportionment of Commissioners to the 91th (2025) General Assembly, p. 522
Arrangements, Committee on. *See* General Assembly Arrangements, Committee on
Assessments/Dues
ICRC, §**285**; p. 372
NAPARC, §**285**; p. 372
PRCCMP, §**285**; p. 424
Assistant Clerk, Appointment, §**26**
Associate Reformed Presbyterian Church
CEIR Report, pp. 327–28
Fraternal Address to the General Assembly, §**118**

Barnabas Foundation (COC Report), §**77**
Bible Presbyterian Church
CEIR Report, pp. 328–29
Fraternal Address, §**157**
Boardwalk Chapel, Wildwood, NJ (Short Term Missions Report), pp. 297–98
Bradley, Robert, Complaint 7 on Appeal, §235–44; pp. 115–20
Brown, Luke, Elected Statistician, §**34**

Budgets
Committee on Appeals and Complaints, §**285**; p 395
Committee on Chaplains and Military Personnel, §**285**; p. 424
Committee on Christian Education, §**66**; pp. 174–75
Committee on Coordination, §**66**; p. 265
Committee on Diaconal Ministries, §**79**; pp. 302-4
Committee on Ecumenicity and Interchurch Relations, §**285**; pp. 371–72
Committee on Foreign Missions, §**66**; pp. 237–46
Committee on General Assembly Arrangements, §**285**; p. 132
Committee for the Historian, §**285**; p. 429
Committee on Home Missions and Church Extension, §**66**; p. 202
Committee on Ministerial Care, §**83**; pp. 320, 322–23
General Assembly Operation Fund, §**285–87**; p. 148
General Assembly Travel Fund, §**281**; pp. 131, 132
Honoraria, §**285**
New Horizons, §**66**; pp. 174–75
Special Committee on Criminal History and Officer Qualifications, §**285**
Special Committee to Help Officers Protect the Flock, §**285**
Stated Clerk, §**285**
Trustees, §**285**; p. 148
Worldwide Outreach, **§66**; p. 266

Calvary Orthodox Presbyterian Church (Schenectady, NY)
Complaint 1 on Appeal, §**127–32, 138–41**; pp. 77–80
Complaint 2 on Appeal, §**142–47, 150–53**; pp. 80–83
Complaint 3 on Appeal, §**172, 175–82**; pp. 84–87
Complaint 6 on Appeal, §**190–99, 202–3**; pp. 110–14
Canadian Reformed Churches
CEIR Report, p. 329
Fraternal Address, §**20**
Chaplains and Military Personnel, Committee on
Advisory Committee 7 Report, §**273**
Budget, §**285**; p. 424
Election, §**275**
Members Listed, p. 523
Recommendation Adopted, §**274**
Report, §**272**; pp. 420–24
Chaplains Listed, pp. 420–22
China (CFM Report), pp. 211–15
chmce.org (CHMCE Report), p. 199
Christian Education, Committee on
Advisory Committee 2 Report, §**42**
Budget, §**66**; pp. 174–75
Election, §**47**
Members Listed, p. 523
Report, §**42**; pp. 154–90
Christian Reformed Churches of Australia (CEIR Report), pp. 349–50
Christian Reformed Churches in the Netherlands
CEIR Report, p. 336
Communication 9, pp. 70–71
Churches in Corresponding Relations with the OPC (CEIR Report), pp. 346–58
Churches in Ecclesiastical Fellowship with the OPC (CEIR Report), pp. 327–46
Churches in Ecumenical Contact with the OPC (CEIR Report), pp. 358–60
Church Planter Training Conference (CHMCE Report), pp. 197–98
Church Planting Internship Program (CHMCE Report), p. 198

Church Revitalization (CHMCE Report), pp. 200–201
Commissioners to the 90th (2024) General Assembly
Apportionment of, §**7**
Listed, §**3**
Survey of Length of Service, §**8**
Commissioners to the 91th (2025) General Assembly, Apportionment of, p. 522
Committee Representatives
Listed, §**3**
Seated, §**4**
Communications to the 90th (2024) General Assembly, §**11**; pp. 62–71
Communication 1 (Reformed Churches of New Zealand), pp. 62-63
Communication 2 (Free Reformed Churches in South Africa), pp. 63–64
Communication 3 (Reformed Presbyterian Church of Ireland), pp. 64–65
Communication 4 (Presbytery of New York and New England), §**293**; pp. 65–66
Communication 5 (Église Réformée du Québec), pp. 66–67
Communication 6 (Reformed Presbyterian Church, North East India), pp. 67–68
Communication 7 (Presbyterian Church of Eastern Australia), p. 68
Communication 8 (United Reformed Churches in North America), pp. 69-70
Communication 9 (Christian Reformed Churches in the Netherlands), pp. 70–71
Communication 10 (Independent Reformed Church in Korea), §**156**
Complaints on Appeal to the 90th (2024) General Assembly, pp. 77–128
Complaint 1 on Appeal, §**127–32, 138–41**; pp. 77–80
Committee on Appeals and Complaints Report, §**127**; pp. 378–80
Complaint Found in Order, §**127**
Complaint Not Sustained, §**141**
Complaint 2 on Appeal, §**142–47, 150–53**; pp. 80–83
Committee on Appeals and Complaints Report, §**142**; pp. 380–82
Complaint Denied, §**169**
Complaint Found in Order, §**143**
Report of Minority of Advisory Committee 10A, §**153**
Complaint 3 on Appeal, §**172, 175–82**; pp. 84–87
Amends Referred, §**189**
Committee on Appeals and Complaints Report, §**172**; pp. 382–83
Complaint Found in Order, §**175**
Complaint Sustained, §**182**
Complaint 4 on Appeal, §**205–8, 216–19**; pp. 88–90
Committee on Appeals and Complaints Report, §**205**; pp. 384–86
Complaint Found in Order, §**207**
Complaint Sustained, §**219**
Protest against Sustaining Complaint, §**261**
Complaint 5 on Appeal, §**224–32**; pp. 91–109
Committee on Appeals and Complaints Report, §**224**; pp. 386–88
Complaint Found in Order, §**226**
Complaint Not Sustained, §**232**
Complaint 6 on Appeal, §**190–99, 202–3**; pp. 110–14
Committee on Appeals and Complaints Report, §**190**; pp. 388–90
Complaint Denied, §**203**
Complaint Found in Order, §**192**
Complaint 7 on Appeal, §**235–44**; pp. 115–20
Committee on Appeals and Complaints Report, §**235**; pp. 390–92, 414–17
Complaint Denied, §**244**
Complaint Found in Order, §**237**
Complaint 8 on Appeal, §**257–58, 262–70**; pp. 121–25
Committee on Appeals and Complaints Report, §**257**; pp. 392–93, 418–19
Complaint Found in Order, §**263**

Complaint Sustained, §**270**
Complaint 9 on Appeal, §**248–56**; pp. 126–28
Committee on Appeals and Complaints Report, §**248**; pp. 393–95
Complaint Found in Order, §**250**
Complaint Not Sustained, §**256**
Congregations of the Orthodox Presbyterian Church
Additions and Reductions in 2023, pp. 149–50
Clerks of Sessions, pp. 532–43
Membership and Attendance, p. 150
Statistical Reports, pp. 478–97
Contingent Fund (CHMCE Report), p. 204
Contributions (Total Giving in the OPC in 2023), p. 151
Coordination, Committee on
Advisory Committee 4 Report, §**67**
Barnabas Foundation Report, §**77**
Budget, §**66**; p. 265
Election, §**70, 76**
Report, §**66**; pp. 260–68
Members Listed, p. 523
Corresponding Members
Listed, §**3**
Seating of, §**4**
See also Fraternal Delegates
Criminal History and Office Qualifications, Special Committee on
Advisory Committee 4 Report, §**291**
Committee Erected, §**166**
Members Appointed by the Moderator, §**167**
Members Listed, p. 525
Curto, L. Anthony, Resolution of Thanks from Committee on Foreign Missions, §**61**; pp. 258–59
Czech Republic (Short-Term Missions Report), p. 296

Daily Schedule, §**12**
David E. Haney Memorial Fund (CMC Report), p. 320
Day of Prayer and Fasting
Motion Referred to Advisory Committee 1, §**65**
Recommendation Adopted, §**89**
Deacon Check-In (CDM Report), p. 288
Devotions, §**16, 71, 133, 184**
Diaconal Ministries, Committee on
Advisory Committee 5, §**80**
Budget, §79; pp. 302–4
Election, §**82**
Members Listed, p. 523
Recommendation Adopted, §**81**
Report, §**79**; pp. 269–310
Standing Rule Amendment, §**25**
Diaconal Training Subcommittee (CDM Report), p. 285
Disaster Advanced Response Team (D.A.R.T.) (CDM Report), p. 281
Disaster Response (CDM Report), pp. 279–84
Disaster Response Funds (CDM Report), pp. 283–84
Disaster Response Volunteer Registry (CDM Report), p. 282
Disaster Response Volunteers in 2022 & 2023 (CDM Report), pp. 305–8
Dissolution of the General Assembly, §**296**
Docket Adopted, §**13**

Ecumenicity and Interchurch Relations, Committee on
Advisory Committee 6 Report, §**91**
Budget, §**285**; pp. 371–72
Election, §**95**
Members Listed, p. 524
Recommendation Adopted, §**94**
Report, §**90**; pp. 324–73
Standing Rule Amendment, §**25**
Église Réformée du Québec
CEIR Report, p. 332
CFM Report, pp. 255–56
Communication 5, pp. 66–67
Eighty-Ninth General Assembly (2023), Presentation of Minutes, §**9**
EIN/TIN Numbers for Congregations (Trustees Report), pp. 145
Elections
Committee on Appeals and Complaints, §**271**
Committee on Chaplains and Military Personnel, §**275**
Committee on Christian Education, §**47**
Committee on Coordination, §**70, 76**
Committee on Diaconal Ministries, §**82**
Committee on Ecumenicity and Interchurch Relations, §**95**
Committee on Foreign Missions, §**64**
Committee on General Assembly Arrangements, §**284**
Committee for the Historian, §**100**
Committee on Home Missions and Church Extension, Election, §**56**
Committee on Ministerial Care, §**88**
Historian, §**99**
Statistician, §**38**
Subcommittee on Ministerial Training, §**47**
Trustees of the General Assembly, §**32**
Ethiopia
CDM Report, p. 276
CFM Report, pp. 215–16
Evangelical Presbyterian Church in England and Wales
CEIR Report, p. 337
Fraternal Address to the General Assembly, §**75**
Evangelical Presbyterian Church of Ireland
CEIR Report, pp. 337–38
Fraternal Address to the General Assembly, §**85**
Evangelical Presbyterian Church of Peru (CEIR Report), pp. 350–51
Evangelical Presbyterian Church of Ukraine (CEIR Report), pp. 361–62
Evangelical Reformed Church Westminster Confession
CEIR Report, pp. 338–39
Fraternal Address to the General Assembly, §**174**
Excused Absences Granted, §**21, 136, 213**

Fesko, John V., Elected Moderator, §**10**
Field Support for Church Planting 2023 (CHMCE Report), pp. 194–95
Financial Assessment and Retirement Evaluation (CMC Report), p. 314
Foreign Missions, Committee on
Advisory Committee 1 Report, §**62**
Budget, §**66**; pp. 237–46
Election, §**64**
Members Listed, p. 524
Report, §**57, 60**; pp. 206–59

Fraternal Addresses
Associate Reformed Presbyterian Church, §**118**
Bible Presbyterian Church, §**157**
Canadian Reformed Churches, §**20**
Evangelical Presbyterian Church in England and Wales, §**75**
Evangelical Presbyterian Church (Northern Ireland), §**85**
Evangelical Reformed Church Westminster Confession, §**174**
Free Church of Scotland (Continuing), §**40**
Free Reformed Churches of North America, §**201**
Presbyterian Church in America, §**103**
Presbyterian Church in Korea (Kosin), §**137**
Reformed Churches in South Africa, §**187**
Reformed Church in the U. S., §**52**
Reformed Presbyterian Church of Central and Eastern Europe, §**124**
Reformed Presbyterian Church in North America, §**59**
Sudanese Reformed Church, §**149**
Fraternal Delegates from the OPC, pp. 370–71
Fraternal Delegates to the General Assembly
Introduction of, §**6, 19, 51, 188**
Listed, §**3**
Free Church of Scotland (CEIR Report), pp. 339–41
Free Church of Scotland (Continuing)
CEIR Report, pp. 341–42
Fraternal Address to the OPC, §**40**
Free Reformed Churches of Australia (CEIR Report), pp. 362–63
Free Reformed Churches of North America
CEIR Report, p. 347
Fraternal Address to the General Assembly, §**201**
Free Reformed Churches in South Africa
CEIR Report, p. 359
Communication 2, pp. 63–64

General Assembly Arrangements, Committee on
Advisory Committee 9 Report, §**282**
Budget, §**285**; p. 132
Election, §**284**
Excused Absence Requests, §**21, 136, 213**
Members Listed, p. 524
Recommendation Adopted, §**283**
Report, §**5, 281**; pp. 129–33
General Assembly Operation Fund, §**285–87** p. 148
General Assembly Travel Fund, §**281**; pp. 131, 132
Gereformeerde Kerken Nederland (CEIR Report), pp. 351–52
Gill, Shaheryar, Complaint 5 on Appeal, §**224–32**; pp. 91–109

Grace Internship Fund (CCE Report), p. 169
Grace Reformed Fellowship (Lander, WY), Complaint 8 on Appeal, §**257–58, 262–70**; pp. 121–25
Great Commission Publications (CCE Report), pp. 164–66
Greece (CDM Report), p. 291

Haiti
CDM Report, pp. 276–77
CFM Report, pp. 216–19
Help Equip Officers to Protect the Flock, Special Committee to
Advisory Committee 7 Report, §**277**

Action on Recommendation, §**280**
Report, §**276**; pp. 431–73
Heritage Reformed Congregations (CEIR Report), pp. 347–48
Historian
Advisory Committee 8 Report, §**97**
Election, §**99**
Report, §**96**; pp. 425–26
Historian, Committee for the
Advisory Committee 8 Report, §**97**
Budget, §**285**; p. 429
Election, §**100**
Members Listed, p. 524
Report, §**96**; pp. 427–30
Historians of the Orthodox Presbyterian Church, p. 530
Home Missions and Church Extension, Committee on
Advisory Committee 3 Report, §**54**
Budget, §**66**; p. 202
Election, §**56**
Members Listed, p. 524
Report, §**48, 53**; pp. 191–205
Home Missions Today (CHCME Report), p. 198

Independent Reformed Church in Korea
CEIR Report, p. 342
Communication 10, §**156**
International Diaconal Network (CDM Report), p. 278
International Conference of Reformed Churches (CEIR Report), pp. 366–67
International Presbyterian Church (CEIR Report), pp. 363–64
Internal Revenue Service (Trustees' Report), pp. 144–45
Internet Ministries (CCE Report), pp. 157–59
Internship Program. *See* Ministerial Internship Program

"Keeping Up with the Harvest" Conference (CHMCE Report), p. 197
Kelley, Edward, Appeal 1, §**107**; pp. 72–76; 375–78
Kenya (CDM Report), pp. 278–79

Mahaffy, John, Appointment as Assistant Clerk, §**26**
Membership Statistics, p. 498
Mercy Minute (CDM Report), p. 289
Ministerial Care, Committee on
Advisory Committee 5 Report, §**86**
Budget, §**83**; pp. 320, 322–23
Election, §**88**
Members Listed, p. 524
Recommendation Adopted, §**87**
Report, §**83**; pp. 311–23
Ministerial Compensation Report (CMC Report), pp. 316–17
Ministerial Information Forms (CHMCE Report), p. 199
Ministerial Internship Program (CCE Report), pp. 168–69.
Ministerial Training Institute of the OPC (CCE Report), pp. 166–67
Ministerial Training Subcommittee of the CCE
Election, §**47**
Members Listed, p. 523
Ministers of the Orthodox Presbyterian Church
Added in 2023, pp. 151–52

Listed, pp. 544–666
Removed in 2023, p. 152
Transferred Presbyteries in 2023, p. 152
Ministers' Wives, Care Coordinator Report (CMC Report), p. 316
Ministry of Mercy Lectures (CDM Report), p. 289
Minutes of the 89th (2023) General Assembly (Stated Clerk's Report), pp. 139, 141
Minutes of the 90th (2024) General Assembly
Approved as Corrected, §**78, 168, 246, 294**
Approved as a Whole, §**295**
Missionaries, Diaconal Ministry for (CDM Report), p. 278
Missionaries Listed (CFM Report), pp. 208–9
Missionary Associates Listed (CFM Report), p. 209
Missionary Deacons (CDM Report), pp. 290–91
Missionary Widows Fund (CFM Report), pp. 231, 248
Mission Works in the Orthodox Presbyterian Church, Additions and Reductions in 2023, pp. 149–50
Mobile Theological Mentoring Corps (CFM Report), pp. 227–28
Moderator
Election, §**10**
Expression of Thanks for, §**289**
Moderators of the General Assembly, pp. 526–27
Modern English Version. *See* Westminster Standards Modern English Version

National Diaconal Summit (CDM Report), p. 286
Neon, Kentucky, Flooding in (CDM Report), pp. 279–80
New Horizons in the Orthodox Presbyterian Church
Budget, **§66**; pp. 174–75
CCE Report, pp. 156–57
Ninetieth General Assembly (2024)
Apportionment of Commissioners, §**7**
Photograph, p. 4
Ninety-First General Assembly (2025)
Apportionment of Commissioners, p. 522
Date and Place, §**295**
North American Presbyterian and Reformed Council (NAPARC), pp. 367–68

Obadiah Fund (CMC Report), §**83**; pp. 319–20
Ochs, Stephen, Complaint 4 on Appeal, §**205–8, 216–19**; pp. 88–90
OPC.org (CCE Report), pp. 157–59
OPCCDM.org (CDM Report), p. 290
OPC Ambassador Program (COC Report), p. 263
OPC Deacons Facebook page (CDM Report), pp. 288–89
OPC Directory, p. 139
OPC 403(b) Retirement Plan (CMC Report), pp. 318–19
OPC Ministers' Wives, Care of (CMC Report), p. 316
OPC Shiloh Institute (CCE Report), pp. 170–71
OPC Timothy Conference (CCE Report), pp. 170–71
Opening Worship of the General Assembly, §**1**
Operation Fund. *See* General Assembly Operation Fund
Ordained Officers in the Orthodox Presbyterian Church, pp. 151–53
Ordained Servant (CCE Report), pp. 159–61
Order of the Day Modified, §**74, 221, 290**
Orthodox Presbyterian Church Loan Fund (CHMCE Report), pp. 302–4
outwardopc.com (CHMCE Report), p. 199
Overtures to the 90th (2024) General Assembly, pp. 58–61
Overture 1 (Presbytery of New Jersey), §**160–62**; pp. 58–60

Overture 2 (Presbytery of the Southwest), §**163–67**; pp. 60–61

Parliamentarian, Appointment, §**22**
Pastoral Compensation Tool, pp. 313, 316
Photograph of the 90th General Assembly, p. 4
Presbytery Diaconal Committees (CDM Report), pp. 287–88
Presbytery Diaconal Summits (CDM Report), pp. 286–87
Presbyterial Records, Committee Report and Actions on Recommendations, §**214**
Presbyterian Church in America
CEIR Report, pp. 329–31
Fraternal Address to the General Assembly, §**103**
Presbyterian Church of Brazil (CEIR Report), p. 344
Presbyterian Church in China (CFM Report), pp. 212–13
Presbyterian Church of Eastern Australia
CEIR Report, pp. 344–45
Communication 7, p. 68
Presbyterian Church in Japan (CEIR Report), pp. 352–53
Presbyterian Church in Korea (Kosin)
CEIR Report, pp. 342–44
Fraternal Address to the General Assembly, §**137**
Presbyterian Church of the Reformation of Colombia (CEIR Report), p. 353
Presbyterian Free Church–Central India (CEIR Report), pp. 359–60
Presbytery of New Jersey, Overture 1, §**160–63**; pp. 58–60
Presbytery of New York and New England, Communication 4, §**293**; pp. 65–66
Presbytery of the Southwest, Overture 2, §**164–67**; pp. 60–61
Protest of Action of the General Assembly, §**261**

Quebec
CFM Report, pp. 219–20
Short-Term Missions Report, p. 297

"Readiness for Ministry in the OPC" (CHMCE Report), p. 197
Recapitulation of Membership Statistics, p. 498
Recesses Taken, §**2, 15, 17, 37, 49, 58, 72, 84, 101, 116, 122, 134, 150, 154, 173, 185, 200, 211, 222, 244, 259, 278**
Recommended Curriculum for Ministerial Preparation
Proposed Revisions, pp. 177–90
Proposed Revisions Referred back to CCE, §**43, 45**
Recommended Curriculum for the Preparation of Rulings Elders and Deacons in the Orthodox Presbyterian Church
Motion Withdrawn, §**292**
Proposal Referred to Advisory Committee 2, §**46**
Recording of Contrary Votes, §**170, 183, 219**
Reformed Church in the United States
CEIR Report, pp. 332–33
Fraternal Address to the General Assembly, §**52**
Reformed Church of Quebec. *See* Église Réformée du Québec
Reformed Churches in Brazil (CEIR Report), p. 360
Reformed Churches in the Netherlands (CEIR Report), pp. 365–66
Reformed Churches of New Zealand
CEIR Report, pp. 345–46
Communication 1, pp. 62-63
Reformed Churches in South Africa
CDM Report, p. 278
CEIR Report, pp. 353–55

Fraternal Address to the General Assembly, §**187**
Reformed Deacon Podcast (CDM Report), pp. 285–86
Reformed Presbyterian Church of Canada (CEIR Report), p. 364
Reformed Presbyterian Church of Central and Eastern Europe
CEIR Report, §**90**; p. 357
Fraternal Address to the General Assembly, §**124**
Reformed Presbyterian Church of Ireland
CEIR Report, p. 346
Communication 3, pp. 64–65
Reformed Presbyterian Church in North America
CEIR Report, pp. 333–35
Fraternal Address to the General Assembly, §**59**
Reformed Presbyterian Church, North East India
CDM Report, p. 279
CEIR Report, pp. 355–57
Communication 6, pp. 67–68
Refugee Ministry (CDM Report), pp. 271, 291–95
Regional Church Extension Conference (CHME Report), pp. 196–97
Regional Foreign Missionaries (CFM Report), pp. 252–53
Regional Home Missionaries (CHMCE Report), pp. 195–96
Reports
Committee on Appeals and Complaints, §**104**; pp. 374-419
Committee on Chaplains and Military Personnel, §**272**; pp. 420–24
Committee on Christian Education, §**42**; pp. 154–90
Committee on Coordination, Report, §**66**; pp. 260–68
Committee on Diaconal Ministries, §**79**; pp. 269–310
Committee on Ecumenicity and Interchurch Relations, pp. 324–73
Committee on Foreign Missions, §**57, 60**; pp. 206–59
Committee on General Assembly Arrangements, §**5, 281**; pp. 129–33
Committee for the Historian, §**96**; pp. 427–30
Committee on Home Missions and Church Extension, §**48, 53**; pp. 191–205
Committee on Ministerial Care, §**83**; pp. 311–23
Historian, §**96**; pp. 425–26
Presbyterial Records, §**214**
Special Committee to Help Officers Protect the Flock, §**276**; pp. 431–73
Standing Committee Records, §**215**
Stated Clerk, §**23–25**; pp. 134–43
Statistician, §**33**; pp. 149–53
Trustees of the General Assembly, §**29**; pp. 144–48
Resolution of Thanks, §**288**
Restored Reformed Church (CEIR Report), pp. 364–65
Revitalization. *See* Church Revitalization
Roll of Commissioners, §**3**
Ruling Elder Podcast (CCE Report), p. 162

Salary Compensation Tool. *See* Pastoral Salary Compensation Tool
Seed and Sower Fund
CHMCE Report, p. 195
Recipient of Opening Worship Offering, §**1**
Seminary Visitation (CCE Report), pp. 171–73
Shaw, John S., Sermon at the Opening of the General Assembly, §**1**
Short-Term Missions Volunteers
CDM Report, pp. 296–300
CFM Report, pp. 228–29
Spangler, Michael, Complaint 9 on Appeal, §**248–56**; pp. 126–28

Standing Committee Records, Report and Actions on Recommendations, §**215**
Standing Committees of the OPC, Committee Membership, pp. 523–25
Standing Rules Suspended, §**41, 158, 171**
Stated Clerk
    Advisory Committee 9 Report, §**27**
    Budget, §**285**
    Report, §**23–25**; pp. 134–43
Stated Clerks of the General Assembly, pp. 528–29
Stated Clerks of the Presbyteries, p. 531
Stated Clerks of the Sessions, pp. 532–43
Statistical Reports of the Churches, pp. 478–97
Statistical Reports of the Presbyteries, pp. 498–521
Statistician
    Advisory Committee 8 Report, §34
    Election, §**38**
    Action on Recommendation, §**28**
    Recommendation from Stated Clerk to Amend Standing Rule, §**23**; pp. 142–43
    Report, §**33**; pp. 149–53
Statisticians of the Orthodox Presbyterian Church, p. 530
Stewardship Education (COC Report), pp. 262, 263
Stockwell, Josiah, Communication 4, §**293**; pp. 65–66
S.T.O.R.M. Report (CDM Report), pp. 282, 289–300
Subcommittee on Ministerial Training. *See* Ministerial Training Subcommittee of the CCE
Sudan, Refugees Ministry (CDM Report), 295
Sudanese Reformed Church
    CEIR Report, pp. 357–58
    Fraternal Address to the General Assembly, §**149**
Summary of OPC Statistics for 2023, pp. 476–77
Sunday Worship Service, p. 32
Survey of Commissioners' Length of Service, §**8**

Temporary Committees Erected, §**14**
Thank Offering (COC Report), pp. 262, 263
Travel Fund. *See* General Assembly Travel Fund
Trinity Psalter Hymnal (CCE Report), pp. 162–64
Trustees of the General Assembly
    Advisory Committee 8 Report, §**30**
    Election, §**32**
    General Assembly Operating Fund, §**285**
    Members Listed, p. 525
    Report, §**29**; pp. 144–48
Turkey Earthquake Response (CDM Report), pp. 294

Uganda
    CDM Report, pp. 277–78
    CFM Report, pp. 220–24
    Short-Term Missions Report, p. 297
Ukraine
    CDM Report, pp. 277–78, 293–94
    CFM Report, p. 225
United Reformed Churches in North America
    CEIR Report, pp. 335–36
    Communication 8, pp. 69-70
Uruguay (CFM Report), pp. 225–27

Vacant Pulpit List (CHMCE Report), p. 199
Van Kooten Robert, Sermon at Sunday Evening Worship Service, p. 32
Vermont, Flooding in (CDM Report), pp. 28–81
Volunteer Financial Planning Team (CMC Report), p. 314

West China Presbytery (CFM Report), pp. 213-14
Westminster Standards Modern English Version (CCE Report), pp. 173–74
World Reformed Fellowship (CEIR Report), p. 369
Worldwide Outreach Program
    COC Report, pp. 267–69
    2023 Results, p. 262
    2024 Budget, §**66, 69**
    2025 Budget, §**66, 68**; p. 266

Yearbook of the OPC (2023), pp. 475–559