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**MINUTES**  
**of the**  
**38th General Assembly**

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**EVANGELICAL PRESBYTERIAN CHURCH**

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***Forward***

*“Brothers, I do not consider that I have made it my own. But one thing I do:  
forgetting what lies behind and straining FORWARD to what lies ahead,  
I press on toward the goal for the prize of the upward call  
of God in Christ Jesus.”*

*—Philippians 3:13-14 (ESV)*

## FOREWORD

The five sections of this volume are as follows:

**JOURNAL:** The minutes of the daily sessions of the Assembly. Though the Journal does not contain the documents that appear in the second section (Appendices), it does contain the recommendations made in those documents. Those recommendations appear in the Journal at the point at which they were considered. For ease of reference and cross-reference, the Journal is divided into articles. An index of this section appears at the end of the Journal. The reports of the 38<sup>th</sup> General Assembly committees are included at the end of the Journal section.

**APPENDICES:** The reports submitted to the Assembly by presbyteries, committees of the Church, and by other bodies for the Assembly's consideration. Reports appear in the Appendix in alphabetical order. All references to papers in the Appendix are by page number in the Journal.

**DOCUMENTS:** The primary documents adopted by the Assembly to govern its life and mission.

**DIRECTORY:** The members of the permanent committees of the Assembly are listed in this section. A directory of the churches, ministers and presbytery officers is published separately.

**ANNUAL CHURCH REPORT:** A summary of the reports of the churches' financial and statistical statuses in the preceding year.

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

# ***ANNOUNCEMENT***

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***Evangelical Presbyterian Church***

***38th General Assembly***



RE Thomas Werner  
Moderator

## **Ruling Elder Thomas Werner Elected Moderator**

Tom Werner has degrees from DePauw University, St. Louis University Law School, and a master's in taxation from Washington University Law School. He worked in law firms in St. Louis, then served a St. Louis technology company as General Counsel and in various business capacities. Along the way he earned a Master of Arts in Theological Studies (M.A.T.S.) from Covenant Seminary. Tom has been retired for three years.

Tom has had the privilege of serving on the EPC Theology Committee, chairing the Committee for a year, and contributing to the EPC Leadership Training Guide. He has also served on the Ministerial Committee and Moderator for the Presbytery of Mid-America, and has served on mission teams to Romania, Russia, Ukraine, Honduras, and Albania.

Tom is married to Susan, and they celebrated 40 years of marriage last summer. They have two grown children and three wonderful grandchildren. Tom and Susan have attended Greentree Community Church in Kirkwood, Missouri, for seventeen years and previously attended Central Presbyterian Church in St. Louis. Tom teaches at Greentree on a fairly regular basis and preaches on occasion.

Tom is a Cardinal baseball fan, a runner and reader, and he and Susan are avid travelers.

# ***ANNOUNCEMENT***

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***Evangelical Presbyterian Church***

## ***38th General Assembly***

**Moderator-Elect Nominee**

**TE Case Thorp**



TE Case Thorp  
Moderator-Elect

The **Rev. Dr. Case Thorp** is the Senior Associate Pastor for Evangelism at First Presbyterian Church of Orlando where he founded and leads *The Collaborative for Cultural and Economic Renewal*, a faith, work, and economics outreach to the city. In similar fashion, Case serves as a city network leader for the *Made to Flourish Network*, a faith and work network for pastors.

Case's teaching ministry includes The Gotham Fellowship, the entire biblical narrative, and The Orlando Fellows Initiative, which he brought to Orlando. He serves as adjunct faculty for Palm Beach Atlantic University and Reformed Theological Seminary. His writings have been published in the Wall Street Journal, and he is a regular contributor to *The Green Room*

*Blog* and Orlando Sentinel. Read more at [www.casethorp.com](http://www.casethorp.com).

Dr. Thorp has preached internationally from Madagascar to Tajikistan to Brazil, drawing upon his upbringing in the American Camp Meeting tradition. He is a trustee and "tent" owner at Salem Camp Ground, just east of Atlanta. Additionally, he assisted with the founding of IDignity, a social enterprise that assists the poor with obtaining essential government identification.

Originally from Atlanta, educational stops along the way have included Oxford College (AA), Emory University (BA), Princeton Theological Seminary (MDIV), and Fuller Theological Seminary (DMin in Missional Ecclesiology). He began in pastoral ministry at First Presbyterian Church of Baton Rouge, Louisiana (EPC).

Case is married to Jodi, a deacon, and they have three beautiful children, Alexandra (13), Charles (11), and Brooks (6).

**MODERATORS OF GENERAL ASSEMBLY**

<b>GA</b>	<b>Year</b>	<b>Name</b>	<b>Presbytery</b>	<b>Location</b>
1 <sup>st</sup>	1981	TE Calvin Gray	Midwest	Livonia, MI
2 <sup>nd</sup>	1982	RE Irvin Rinehart <b>(Deceased)</b>	West	Aurora, CO
3 <sup>rd</sup>	1983	TE James Van Dyke <b>(Deceased)</b>	Southeast	St. Louis, MO
4 <sup>th</sup>	1984	RE Donald Harms	Midwest	Jackson, MS
5 <sup>th</sup>	1985	TE James Morrison	East	Aurora, CO
6 <sup>th</sup>	1986	RE Roger Vonder Bruegge	Central South	Livonia, MI
7 <sup>th</sup>	1987	TE E. Perry Mobley	Southeast	Rome, GA
8 <sup>th</sup>	1988	RE Richard Heidtman <b>(Deceased)</b>	Midwest	Englewood, CO
9 <sup>th</sup>	1989	TE Andrew Jumper <b>(Deceased)</b>	Central South	St. Louis, MO
10 <sup>th</sup>	1990	RE James Rimmel	Allegheny	Bethesda, MD
11 <sup>th</sup>	1991	TE William Flannagan	Central South	Livonia, MI
12 <sup>th</sup>	1992	RE John Adamson	Central South	Memphis, TN
13 <sup>th</sup>	1993	TE W. Graham Smith <b>(Deceased)</b>	East	Aurora, CO
14 <sup>th</sup>	1994	RE William Johns <b>(Deceased)</b>	Southeast	Pompano Beach, FL
15 <sup>th</sup>	1995	TE Wayne Hoffman	Mid-America	Charlotte, NC
16 <sup>th</sup>	1996	RE Claude Russell <b>(Deceased)</b>	West	Englewood, CO
17 <sup>th</sup>	1997	TE Richard Little	Mid-Atlantic	St. Louis, MO
18 <sup>th</sup>	1998	RE Alan Smith	East	Highlands Ranch, CO
19 <sup>th</sup>	1999	TE James McGuire	Midwest	Rome, GA
20 <sup>th</sup>	2000	RE John M. Graham, III	Southeast	Northville, MI
21 <sup>st</sup>	2001	TE Darryl “Bud” Sparling <b>(Deceased)</b>	West	Greenwood Vill., CO
22 <sup>nd</sup>	2002	RE Knox Sherer <b>(Deceased)</b>	Mid-Atlantic	Memphis, TN
23 <sup>rd</sup>	2003	TE Ron DiNunzio	Florida	Brighton, MI
24 <sup>th</sup>	2004	TE Orin Littlejohn <b>(Deceased)</b>	Central South	Virginia Beach, VA
25 <sup>th</sup>	2005	TE William Meyer	Mid-Atlantic	Golden, CO
26 <sup>th</sup>	2006	TE Paul Heidebrecht <b>(Deceased)</b>	Mid-America	Rome, GA
27 <sup>th</sup>	2007	TE Bill Vogler	Mid-America	Highlands Ranch, CO
28 <sup>th</sup>	2008	RE Allen Roes	Mid-Atlantic	Bethesda, MD
29 <sup>th</sup>	2009	TE Nate Atwood	Mid-Atlantic	Brighton, MI
30 <sup>th</sup>	2010	RE Rob Liddon	Central South	Englewood, CO
31 <sup>st</sup>	2011	TE Doug Klein	West	Cordova, TN
32 <sup>nd</sup>	2012	RE Ken Roberts	West	Baton Rouge, LA
33 <sup>rd</sup>	2013	TE Bill Dudley	Southeast	Highlands Ranch, CO
34 <sup>th</sup>	2014	RE Gordon Miller	Central South	Knoxville, TN
35 <sup>th</sup>	2015	TE Mike Moses	Mid-Atlantic	Orlando, FL
36 <sup>th</sup>	2016	RE Scott Griffin	Pacific	Northville, MI
37 <sup>th</sup>	2017	TE Dean Weaver	Alleghenies	Fair Oaks, CA
38 <sup>th</sup>	2018	RE Tom Werner	Mid-America	Memphis, TN
<b>MODERATOR-ELECT</b>				
39 <sup>th</sup>	2019	TE Case Thorp	Florida/Caribbean	Orlando, FL

**STATED CLERKS OF GENERAL ASSEMBLY**

<b>Years</b>	<b>Name</b>	<b>Presbytery of Origin</b>
1981-2000	TE L. Edward Davis Stated Clerk Emeritus	Midwest
2001-2006	TE Michael Glodo	Florida
2006-present	TE Jeffrey Jeremiah	Pacific

<b>OFFICERS OF GENERAL ASSEMBLY</b>	
RE Tom Werner <b>Moderator</b> Evangelical Presbyterian Church 5850 T.G. Lee Blvd., Suite 510 Orlando, FL 32822 407-930-4239 Twerner76@aol.com	TE Case Thorp <b>Moderator-elect</b> First Presbyterian Church Orlando 106 East Church Street Orlando, FL 32801 407-423-3441 cthorp@fpco.org
TE Dean Weaver <b>Immediate Past Moderator</b> Memorial Park Presbyterian Church 8800 Peebles Road Allison Park, PA 15101 412-364-9492 drdeanweaver@gmail.com	TE Jeffrey Jeremiah <b>Stated Clerk</b> Evangelical Presbyterian Church 5850 T.G. Lee Blvd., Suite 510 Orlando, FL 32822 407-930-4239 jeff.jeremiah@epc.org

**National Leadership Team**

*Class of 2019*

RE Sabra Carman 1726 Elmwood Lane Kokomo, IN 46902 765-271-9609 sicarman1726@gmail.com	RE Chris Danusiar 917 N. Cross St. Wheaton, IL 60187 312-404-3351 cdanusiar@yahoo.com	TE Luder Whitlock First Presbyterian Church 106 East Church Street Orlando, FL 32801 407-563-2782 lwhitlock@cnl.com
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*Class of 2020*

TE Nancy Duff 3405 Sapphire Drive Rocklin, CA 95677 916-759-2557 nduff@centerpointroseville.org	RE Rosemary Lukens 2434 Lenore Dr. Tacoma, WA 98406 253-677-8481 rlukens@rainierconnect.com	RE Glen Meyers 12730 Virginia Ave Ardara, PA 15615 724-864-5626 mistermeyers@gmail.com
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*Class of 2021*

RE Phil Fanara 409 London Ct. Westminster, MD 21157-4660 301-412-2697 philfanara@gmail.com	RE Michael Gibson 205 Overhill Drive Paola, KS 66071 913-557-4442 mgibson65@gmail.com	RE Robert Liddon 3991 N. Galloway Memphis, TN 37501 901-359-4940 robertliddon@gmail.com
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Officers of the Corporation (2018): TE Dean Weaver (Chair), TE Jeff Jeremiah (President), RE Phil VanValkenburg (Vice President), TE Jerry Iamurri (Secretary) and RE Michael Gibson (Treasurer)

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of the 38th General Assembly  
Evangelical Presbyterian Church**

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**MINUTES  
of the  
38th GENERAL ASSEMBLY**

**JOURNAL  
MINUTES - WEDNESDAY AFTERNOON**

**First Session  
June 20, 2018**

**38-1 OPENING WORSHIP**

Worship began at 3:30 p.m. in the sanctuary of Hope Church, Memphis, Tennessee. The court continued in worship as noted below:

**ORDER OF WORSHIP**

**WEDNESDAY AFTERNOON, JUNE 20, 2018  
3:30 PM**

Welcome		Daniel Oppenhuizen
Opening Song	<i>This Is Amazing Grace</i>	Hope Frontline Band
Song	<i>This I Believe</i>	Hope Frontline Band signed by Madonna Learning Center
Prayer		Jessica Morris
Message	<i>Philippians 2</i>	Eli Morris
Closing Prayer		

**38-2 CONVENING OF THE 38th GENERAL ASSEMBLY**

The 38th General Assembly of the Evangelical Presbyterian Church was called to order at 3:50 p.m. by the Moderator, TE Dean Weaver. The constituting prayer was offered by TE Juan Rivera, Pastor of Westminster Presbyterian Church, Bayamón, Puerto Rico. Following the time of prayer, the Assembly viewed a brief video on hurricane relief in Puerto Rico.

**ON MOTION** To elect TE Bob Garment (Florida and The Caribbean), TE Ron Bengelink (Pacific Northwest), and TE Zac Hicks (Central South) to serve as Recording Clerks for the 38th General Assembly.

**ON MOTION** To elect RE Yvonne Chapman (Central South), TE Alan Trafford (Gulf South), and TE Anthony Alonso (Florida and The Caribbean) as readers of the daily minutes as provided for in *Rules for Assembly §8-12*.

**38-3 LOCAL ARRANGEMENTS**

Megan Broadstreet, Hope Church Assistant Events Coordinator, brought greetings and made opening announcements. The Stated Clerk announced that Pastor Serve is offering Pastoral Counseling to anyone in need of it.

**38-4 DECLARATION OF QUORUM AND ASSEMBLY ENROLLMENT**

The Stated Clerk, Dr. Jeffrey Jeremiah, declared a quorum to be present with registration in excess of the required quorum (Cf. G.16-24, “at least five Ministers and five Ruling Elders representing at least three Presbyteries”). The roll of the Assembly follows:

**PRESBYTERY OF THE ALLEGHENIES**

City, State	Church/Organization	Ruling Elders	Teaching Elders
Aliquippa,PA	Mt. Pleasant Presbyterian Church		Rich Herbster
Allison Park,PA	Memorial Park EPC	Carol Kjellman	
Allison Park,PA	Memorial Park EPC	Kirk Kjellman	
Allison Park,PA	Memorial Park EPC		Betsy Rumer
Allison Park,PA	Memorial Park EPC	Roger Rumer	
Apollo,PA	Pine Run Presbyterian Church	Mary Mellinger	
Apollo,PA	Pine Run Presbyterian Church		Lanny Mellinger
Ardara,PA	Ardara EPC	Glenn Meyers	
Bakerstown,PA	First Presbyterian Church	Amanda Becker	
Bakerstown,PA	First Presbyterian Church		Jeremy Collins
Bakerstown,PA	First Presbyterian Church	LouAnn Oyler	
Bakerstown,PA	First Presbyterian Church	Alan Wettach	
Bay Village,OH	Bay Presbyterian Church		Matthew Guertin
Bay Village,OH	Bay Presbyterian Church	Marilyn Kinat	
Bay Village,OH	Bay Presbyterian Church	Ray Kinat	
Bay Village,OH	Bay Presbyterian Church	Greg Kopan	
Bay Village,OH	Bay Presbyterian Church		Chris Scruggs
Beaver Falls,PA	SOMA		Marc De Jeu
Beaver Falls,PA	Cup Evangelical Presbyterian		Scott Graham
Bentleyville,PA	FPC Bentleyville, PA	Eric Dreyer	
Bentleyville,PA	FPC Bentleyville, PA		John Scott

Bentleyville,PA	FPC Bentleyville, PA	Curtis Sprowls	
Bergen,NY	Bergen EPC	Robert Willhoft	
Clinton,PA	Hanover Presbyterian	Donald Silsley	
Connellsville,PA	Connellsville Presbyterian		Suzanne Zampella
Connellsville,PA	Connellsville Presbyterian	Neil Zampella	
Elizabeth,PA	Round Hill EPC	Lauren Conley	
Elizabeth,PA	Round Hill EPC	Patrick Conley	
Elizabeth,PA	Round Hill EPC		D. Matthew Stith
Enon Valley,PA	Bethel EPC	Glenn Leslie	
Enon Valley,PA	Bethel EPC	Murat Tanyel	
Gibsonia,PA	First Presbyterian Church		Paul Becker
Harrisville,PA	Harmony EPC		Jeff Jones
Hartville,OH			Thomas Sawyer
Hickory,PA	Hickory United EPC	Suzanne Stewart	
Highland Heights,OH	Amazing Grace EPC	Gordon V Jardy	
Highland Heights,OH	Amazing Grace EPC		Roger Korsten
Homeworth,OH	Middle Sandy	Linda McQuilkin	
Homeworth,OH	Middle Sandy	Carolyn Slingerland	
Hookstown,PA	Mill Creek EPC		Harper Brady
Hookstown,PA	Mill Creek EPC	Amy Wright	
Indiana,PA	Graystone Presbyterian Church		Ryan Mowen
Ligonier,PA	Covenant		Robert Cummings
Mercer,PA	Bethany EPC		Peter Dembroski
Mount Perry,OH	Mount Perry EPC		Bryan Bushong
New Castle,PA	New Covenant		Chris Curtis
Niagara Falls,NY	Colonial Village Presbyterian Church	Michael Fesmire	
Niagara Falls,NY	Colonial Village Presbyterian Church		Jared Hoyt
Pittsburgh,PA	New Hope Church		Andrew Cooper
Pittsburgh,PA	Memorial Park Church	Richard Corliss	
Pittsburgh,PA	Mt. Lebanon EPC		Carolyn Poteet
Pittsburgh,PA	Memorial Park Church		Dean Weaver
Portersville,PA	Presbyterian Church		Dana Opp
Prosperity,PA	Bethel Presbyterian Church	Judith Grice	
Prosperity,PA	Bethel Presbyterian Church		Eric Toohey
Pulaski,PA	New Bedford EPC	Robert Bell	
Pulaski,PA	New Bedford EPC	Gary Greene	
Pulaski,PA	New Bedford EPC		Douglas Runyan
Sharon,PA	Covenant EPC		Rick Stauffer
Sharon,PA	Covenant EPC	Aaron Weese	

St. Marys,PA	Shiloh Presbyterian Church	Glen Challingsworth
St. Marys,PA	Shiloh Presbyterian Church	Peg Hayes
St. Marys,PA	Shiloh Presbyterian Church	Scott Wiest
West Mifflin,PA	Lebanon Presbyterian Church	Robert Titus
Wexford,PA	North Park Church	Dan Hendley
Youngstown,OH	Presbytery of the Alleghenies	Bob Stauffer

### PRESBYTERY OF THE CENTRAL SOUTH

City, State	Church/Organization	Ruling Elders	Teaching Elders
Anna, IL	First EPC		David Fischler
Anna, IL	First EPC	Todd Williams	
Atoka, TN	Atoka Presbyterian Church		Kenneth Van Kampen
Birmingham, AL	Cathedral Church of the Advent		Zac Hicks
Birmingham, AL	Beeson Divinity School		Doug Webster
Blytheville, AR	First Presbyterian Church		Michael Wey
Carbondale, IL	Hope Church		Joshua Schatzle
Carbondale, IL	Hope Church	Andrew Staff	
Chelsea, AL	Chelsea Presbyterian Church		James Daniels
Collierville, TN	St. Patrick Presbyterian Church	Bob Conrad	
Collierville, TN	St. Patrick Presbyterian Church	Sean Garland	
Collierville, TN	St. Patrick Presbyterian Church		James Holland
Collierville, TN	St. Patrick Presbyterian Church		Joshua Smith
Collierville, TN	St. Patrick Presbyterian Church	Frank Warren	
Collierville, TN	St. Patrick Presbyterian Church	Fred Williams	
Columbus, MS	Covenant Presbyterian Church		John Richards
Cordova, TN	Hope Church	Bob Barber	
Cordova, TN	Hope Church	Harry Fogle	
Cordova, TN	Highland Heights Presbyterian		Tim Foster
Cordova, TN	Highland Heights Presbyterian	Lesa Hart	
Cordova, TN	Highland Heights Presbyterian		Bob James
Cordova, TN	Highland Heights Presbyterian	Rob McCleary	
Corinth, MS	First Presbyterian Church		Randy Long
Corinth, MS	First Presbyterian Church		Waring Porter
Corinth, MS	First Presbyterian Church		Bobby Scott
Corinth, MS	First Presbyterian Church	Pat Tucker	
Covington, TN	First Presbyterian Church	Rob Dawson	
Covington, TN	First Presbyterian Church	Walt Freeland	
Covington, TN	First Presbyterian Church		Scott Sealy
Germantown, TN	Faith Presbyterian Church	Lynn Burdge	
Germantown, TN	Grace Evangelical Church		Randy Carstens
Germantown, TN	Faith Presbyterian Church	Yvonne Chapman	
Germantown, TN	Faith Presbyterian Church		Greg Darden
Germantown, TN	Faith Presbyterian Church	Robert Draughon	
Germantown, TN	Faith Presbyterian Church		Jeff Kempton
Humboldt, TN	First EPC		Chuck Estes
Humboldt, TN	First EPC	Phillip Pillow	

Huntsville, AL	Central Presbyterian Church	Shanon Dunlap	
Huntsville, AL	Central Presbyterian Church	Jo Gartrell	
Huntsville, AL	Central Presbyterian Church		Randy Jenkins
Little Rock, AR	The Table		Michael Gallup
Memphis, TN	Second Presbyterian Church	John Adamson	
Memphis, TN	Second Presbyterian Church	Marshall Clark	
Memphis, TN	Downtown Church		Michael Davis
Memphis, TN	Second Presbyterian Church	Fred Flinn	
Memphis, TN	Second Presbyterian Church	Eddie Foster	
Memphis, TN	Second Presbyterian Church	Jerry Harmon	
Memphis, TN	Second Presbyterian Church	Charles Housholder	
Memphis, TN	Second Presbyterian Church	Robert Liddon	
Memphis, TN	Second Presbyterian Church	William Martin	
Memphis, TN	Second Presbyterian Church	Neal McAtee	
Memphis, TN	Second Presbyterian Church		George Robertson
Memphis, TN	Second Presbyterian Church		Timothy Russell
Memphis, TN	Second Presbyterian Church	Robert Sayle	
Memphis, TN	All Saints Presbyterian		Justin Sembler
Memphis, TN	Second Presbyterian Church	H. Shaw	
Memphis, TN			Sanders Willson
Montgomery, AL	Grace Presbyterian Church	Ted Hailes	
Montgomery, AL	Grace Presbyterian Church		Bill Thompson
Munford, TN	Restoration Church		Mike Gibson
Nashville, TN	All Souls		Kirk Adkisson
Olive Branch, MS	Chaplain (Ltc) USAF/aux. Civil Air Patrol		John Rhodes
Opelika, AL	First Presbyterian Church		Noah Kiser
Port Gibson, MS	First Presbyterian	Kenny Strawn	
Siloam Springs, AR	First Presbyterian Church		Jonathan Buisch
Starkville, MS	First Presbyterian Church	Ernie George	
Starkville, MS	First Presbyterian Church		Martin Lifer
Starkville, MS	First Presbyterian Church	James Long	
Tunica, MS	Tunica Presbyterian Church		Chris Brown
West Memphis, AR	First Presbyterian Church		David Dobbs
West Point, MS	First Presbyterian Church EPC		Brandon Bates
West Point,MS	First Presbyterian Church EPC	Roger Merchant	

### PRESBYTERY OF THE EAST

City, State	Church/Organization	Ruling Elders	Teaching Elders
Aldie, VA	Capital Caring		Helen Franssell
Argyle, NY	Argyle Presbyterian Church		Bryan Fitzgerald
Bethesda, MD	Fourth Presbyterian Church	Philip Fanara	
Bethesda, MD	Fourth Presbyterian Church		Ron Meyer
Bethesda, MD	Fourth Presbyterian Church		Robert Norris
Boston, MA	Route One Ministry		Bonnie Gatchell
Brackney, PA	Silver Lake Christian Community Church	Richard Rosenkrans	

Brooklyn, NY	Resurrection Brooklyn		Matthew Brown
Brooklyn, NY	Resurrection Park Slope		Chris Hildebrand
Brooklyn, NY	Resurrection Brooklyn Heights		Michael Subracko
Danvers, MA	World Outreach/Frontiers	Robert Antonucci	
Exton, PA	Grace Covenant		Timothy Brown
Felton, PA	Round Hill EPC		David Feiser
Gap, PA	Bellevue EPC	Kevin Byma	
Gap, PA	Bellevue EPC		JT Holderman
Gap, PA	Bellevue EPC		Brad Moger
Gap, PA	Bellevue EPC	Frank Rotella	
Glen Rock, PA	Bethlehem Steltz Reformed Church		John Dorr
Havertown, PA	Bethany EPC		Jim Farrell
Havertown, PA	Bethany EPC	Harry Rezer	
Havertown, PA	Bethany EPC	Michael Sywulak	
Haymarket, VA	Living Hope EPC		Tim MacGowan
Huntingdon Valley, PA	Huntingdon Valley Presbyterian Church	Thomas Daniels	
Huntingdon Valley, PA	Huntingdon Valley Presbyterian Church		Daniel Morrison
Kearny, NJ	Closer To God EPC		Valdir Reis
Kennett Square, PA	Kennett Square Presbyterian	Angela Hale	
Kennett Square, PA	Kennett Square Presbyterian	Jeremy Peterson	
Kennett Square, RI	Presbyterian Church		Andrew Smith
Kingstowne, VA	Faith EPC	Bruce Alexander	
Kingstowne, VA	Faith EPC		Neil Smith
Londonderry, NH	Orchard Christian Fellowship		Ken Glasier
Mansfield, OH	Mansfield First Presbyterian		Denny Finnegan
McLean, VA	Reformed Theological Seminary		Scott Redd
Montgomery, NY	Goodwill Church EPC		Marcos Ortega
Montgomery, NY	Goodwill Church EPC		Joshua Stewart
Montgomery, NY	Goodwill Church EPC		John Torres
Parkesburg, PA	Upper Octorara Presbyterian		William Kelly
Parkesburg, PA	Upper Octorara Presbyterian	John Wright	
Peach Bottom, PA	Little Britain Presbyterian Church	Bob Brown	
Peach Bottom, PA	Little Britain Presbyterian Church		Thomas Milligan
Voorhees, NJ	Ashland EPC		James Cupschalk

### **PRESBYTERY OF THE FLORIDA AND THE CARIBBEAN**

City, State	Church/Organization	Ruling Elder	Teaching Elder
Bayamón, PR	Iglesia Presbiteriana Westminster	Enid Damaris Flores	
Bayamón, PR	Iglesia Presbiteriana Westminster		Juan Ramon Rivera
Bayamón, PR	Iglesia Presbiteriana Westminster	Sonia Dalila Roman	
Brooksville, FL	Faith EPC		Anthony Alonso
Brooksville, FL	Faith Presbyterian	Gwynn Blair	
Brooksville, FL	Faith EPC	Douglas Dempsey	
Brooksville, FL	Faith EPC		Matthew Everhard
Cape Coral, FL	EPC Foundation	Bob Welsh	



DeBary, FL	River City Church		Dustin Jernigan
DeBary, FL	River City Church	Shaune Preston	
DeBary, FL	River City Church	James Winter	
Fort Myers, FL	New Hope Presbyterian Church	William Enslen	
Fort Myers, FL	New Hope Presbyterian Church	Arthur (Art) Hunkins	
Fort Myers, FL	New Hope Presbyterian Church		Eddie Spencer
Ft. Myers, FL	New Hope Presbyterian Church		Stu Austin
Huntsville, AL			Bill Meyer
Mayaguez, PR	Iglesia Presbiteriana Evangelica	Abraham Montes	
Mayaguez, PR	Iglesia Presbiteriana Evangelica	William Morales	
Orlando, FL	First Presbyterian Church	Darrell Carpenter	
Orlando, FL	First Presbyterian Church	Amanda Cowan	
Orlando, FL	First Presbyterian Church		Tanner Fox
Orlando, FL	First Presbyterian Church	Mike Gillett	
Orlando, FL	First Presbyterian Church	Doris Houck	
Orlando, FL	Office of the General Assembly		Jerry Iamurri
Orlando, FL	First Presbyterian Church	Tami Kaiser	
Orlando, FL	World Outreach		Phil Linton
Orlando, FL	Arnold Palmer Medical Center		Jennifer Prechter
Orlando, FL	First Presbyterian Church	Leigh Swanson	
Orlando, FL	First Presbyterian Church		David Swanson
Orlando, FL	First Presbyterian Church		Case Thorp
Orlando, FL	Office of the General Assembly	Philip VanValkenburg	
Oviedo, FL	Reformed Theological Seminary		Mike Glodo
Pembroke Pines, FL	Faith Presbyterian Church	Jane Bodden	
Pembroke Pines, FL	Faith Presbyterian Church		Evelio Vilches
Plant City, FL	GracePoint	Larry Doak	
Salisbury, NC	Veterans Affairs		Jason Riggs
Tallahassee, FL	Covenant EPC		Robert Garment
Tallahassee, FL	Covenant EPC		Rick Gernhardt

### **PRESBYTERY OF THE GREAT PLAINS**

City, State	Church/Organization	Ruling Elders	Teaching Elders
Clay Center, KS	First Presbyterian and Idana Presbyterian		Scott Lingle
Davis, SD	Turner County EPC	Kim Spencer	
Davis, SD	Turner County EPC		Jeffrey Spencer
Kansas City, MO	Colonial Presbyterian Church		Mary Brown
Kansas City, MO	Colonial Presbyterian Church		Gregory Ealey
Kansas City, MO	Colonial Presbyterian Church	Mack Harnden	
Kansas City, MO	Colonial Presbyterian Church		Tamara Lundgren
Kansas City, MO	Colonial Presbyterian Church		Mark Potter
Kansas City, MO	Colonial Presbyterian Church		Jim West
Lawrence, KS	Grace EPC		Bill Vogler
Leawood, KS	Cornerstone Presbyterian Church		Doug Karst
Leawood, KS	Cornerstone Presbyterian Church		Sheldon MacGillivray

Liberty, MO	Liberty Hospital		Scott Rash
Omaha, NE	Covenant Presbyterian Church	Nancy Bucknell	
Omaha, NE	Covenant Presbyterian Church	John Bueno	
Omaha, NE	Covenant Presbyterian Church		Tim Janiszewski
Omaha, NE	Covenant Presbyterian Church		Kevin McDonald
Omaha, NE	Covenant Presbyterian Church	Peggy Naro	
Ottawa, KS	Grace Fellowship		Kent Mathews
Overland Park, KS	Colonial Presbyterian Church		Bob Lehleitner
Overland Park, KS	Colonial Presbyterian Church		Todd Weiland
Paola, KS	Lighthouse Presbyterian Church		Brad Buescher
Paola, KS	Lighthouse Presbyterian Church	Linda Gibson	
Paola, KS	Lighthouse Presbyterian Church	Michael Gibson	
Tulsa, OK	Kirk of the Hills		Aaron Elmore
Tulsa, OK	Kirk of the Hills/Kirk Crossing		Sean Farver
Tulsa, OK	Kirk of the Hills		Wayne Hardy
Tulsa, OK	Literacy & Evangelism International		Sid Rice
Wichita, KS	Eastminster Church		Paul Bammel
Wichita, KS	Eastminster Church	Denny Bender	
Wichita, KS	Eastminster Church		Michael Goolsby
Wichita, KS	Eastminster Church		Richard Gorham
Wichita, KS	Eastminster Church	Joanne Howard	
Wichita, KS	Eastminster Church	Robert Howard	
Wichita, KS	Eastminster Church	Don Lear	
Wichita, KS	Eastminster Church	Susan Lear	
Wichita, KS	Eastminster Church	Geri McFall	
Wichita, KS	Eastminster Church	John Moody	
Wichita, KS	Eastminster Church	Suzanne Moody	
Wichita, KS	Eastminster Church		Stan Van Den Berg

### PRESBYTERY OF THE GULF SOUTH

City, State	Church/Organization	Ruling Elder	Teaching Elder
Alexandria, LA	Grace Presbyterian Church		Bryan Rhodes
Baton Rouge, LA	First Presbyterian Church		Whitney Alexander
Baton Rouge, LA	First Presbyterian Church	Patricia Canfield	
Baton Rouge, LA	First Presbyterian Church	Jane Cooper	
Baton Rouge, LA	First Presbyterian Church		Joshua Maddin
Baton Rouge, LA	First Presbyterian Church		Jim Solomon
Boyce, LA	Gulf South Facilitator		Robert Vincent
Covington, LA	Faith Presbyterian Church	Henry Beck	
Covington, LA	Faith Presbyterian Church		Charles Macgowan
Covington, LA	Faith Presbyterian Church		Jason D Wood
Daphne, AL	Christ Presbyterian Church		Tommy Robinson
Gulfport, MS	Westminster Presbyterian Church	George (Pete) Bloss	
Gulfport, MS	Westminster Presbyterian Church		William Shurley
Houston, TX	Christ EPC		Richard Harris
Houston, TX	Christ EPC / World Outreach	Dan Tidwell	
Houston, TX	Christ EPC	Edward Wedin	

Houston, TX	Christ EPC		Nolan Williamson
Houston, TX	Christ EPC	Kenneth Wynne	
Jackson, MS	Covenant Presbyterian Church		Josh Cole
Jackson, MS	Covenant Presbyterian Church		Bill Hays
Jackson, MS	Covenant Presbyterian Church		Andrew Mills
Jackson, MS	Covenant Presbyterian Church	J. Stevenson Ray	
JBSA Fort Sam Houston, TX	Army Chaplain		Patrick Cobb
Katy, TX	Cornerstone EPC	Gene Cover	
Katy, TX	Cornerstone EPC	Linda Cover	
Lake Jackson, TX	Covenant EPC	Jacquelyn Hicks	
Lake Jackson, TX	Covenant EPC	Terry Hudkins	
Lake Jackson, TX	Covenant EPC		Alan Trafford
Laurel, MS	Westminster Presbyterian Church		Mike Allen
Laurel, MS	Westminster Presbyterian Church	Phil Buehler	
Laurel, MS	Westminster Presbyterian Church	Victor Jones, Jr.	
Madison, MS	Grace Chapel Madison		Marty Fields
Mandeville, LA	New Covenant		S. Hunter Gray
Mandeville, LA	New Covenant	Matt Greene	
Mandeville, LA	New Covenant	Jim Rowalt	
Mandeville, LA	New Covenant	Carter Wright	
Marshall, TX	Evangelical Presbyterian Church		Craig Vanbiber
Mercedes, TX	Genesis Presbyterian Church		Hector Reynoso
Meridian, MS	First Presbyterian Church		Bo Kyle
Meridian, MS	First Presbyterian Church		Rhett Payne
Mobile, AL	Covenant Presbyterian Church	John Bell	
Mobile, AL	Covenant Presbyterian Church		Alec Flynt
Mobile, AL	Law Enforcement Chaplain		Ronald Pierce
Mobile, AL	Covenant Presbyterian Church	Wes Pipes	
Mobile, AL	Covenant Presbyterian Church		Lanier Wood
Monroe, LA	Graceminster		Bruce Rux
Monroe, LA	Covenant Presbyterian Church		Jonathan Wagner
New Orleans, LA	Church of the Resurrection		Benjamin Cunningham
Ocean Springs, MS	First Presbyterian Church		Scott Castleman
Ocean Springs, MS	First Presbyterian Church	Lynne Davis	
Ocean Springs, MS	First Presbyterian Church		Kory Duncan
Ocean Springs, MS	First Presbyterian Church	Shirley Martin	
Ocean Springs, MS	First Presbyterian Church		Jonathan Tony
Pascagoula, MS	First Presbyterian Church		Matthew Mitchell
Port Gibson, MS	Presbytery of the Gulf South		Michael Herrin
Port Gibson, MS	First Presbyterian Church	Betsy Lipscomb	
Prairieville, LA	River Community Church		Nathan Edwards
Thibodaux, LA	First Presbyterian Church		William Crawford
Thibodaux, LA	First Presbyterian Church	Brandon Queen	

### PRESBYTERY OF THE MID-AMERICA

City, State	Church/Organization	Ruling Elders	Teaching Elders
Abingdon, VA	Cleveland EPC		Nicholas Tyler
Chesterfield, MO	West County Presbyterian		Jordan Dayoub
Clayton, MO	Central Presbyterian Church		Mike Farley
Clayton, MO	Central Presbyterian Church		Clay Smith
Hannibal, MO	Big Creek Presbyterian Church	Susan Humphreys	
Hannibal, MO	Big Creek Presbyterian Church		Nathan Markley
Kansas City, MO	Gashland EPC		Ritchey Cable
Kansas City, MO	Gashland EPC		Michael Morefield
Kansas City, MO	Gashland EPC	Chris Taylor	
Kirkwood, MO	Greentree Community Church	Anthony Luster	
Kirkwood, MO	Greentree Community Church		Tom Ricks
Kirkwood, MO	Greentree Community Church		Brian Roskin
Orlando, FL	World Outreach		Austin McCaskill
Saint Louis, MO	Central West End Church		Eric Stiller
Saint Louis, MO	Greentree Community Church	Thomas Werner	
St Joseph, MO	Brookdale Presbyterian Church	Donald Gladhart	
St. Joseph, MO	Brookdale Presbyterian Church		Bryan Gregory
St. Louis, MO	Central Presbyterian Church	Dexter Kuhlman	
St. Louis, MO	Central Presbyterian Church	Gary Smith	
St. Louis, MO	Central Presbyterian Church	Ted Winters	

### PRESBYTERY OF THE MID-ATLANTIC

City, State	Church/Organization	Ruling Elders	Teaching Elders
Ashland, VA	Restoration Church		Jonathan Gibson
Ashland, VA	Restoration Church		Jeffrey Lee
Black Mountain, NC	Valley Hope Church		Anthony Rodriguez
Bluefield, WV	Westminster Bluefield		Jonathan Rockness
Burlington, NC	Westminster Presbyterian Church		Powell Sykes
Calhoun Falls, SC	Rocky River Presbyterian Church	Corrina Gambrell	
Callaway, VA	Piedmont Presbyterian Church		Nadia Stropich
Cary, NC	Fellowship of Christ	Mitchell Bowyer	
Cary, NC	Fellowship of Christ	Bob Mathews	
Cary, NC	Fellowship of Christ	Joe McCoy	
Cary, NC	Fellowship of Christ		David Mclean
Charlotte, NC	Reformed Theological Seminary		Don Fortson
Chesapeake, VA	World Outreach		Phil Thrash
Clemmons, NC	River Oaks Community Church	Frank Carter	
Clemmons, NC	River Oaks Community Church		Gary McGhee
Clemmons, NC	River Oaks Community Church	Gordon Miller	
Clemmons, NC	River Oaks Community Church		Andrew Wild
Darlington, SC	Darlington Presbyterian Church	Timothy Ray	
Darlington, SC	Darlington Presbyterian	Byard Stone, Jr.	
Davidson, NC	Lake Forest Church		Michael Flake
Donalds, SC	Greenville Presbyterian Church	Charles Marion	

Elkton, VA	Presbytery of the Mid-Atlantic		Robert Buchanan
Florence, SC	Trinity EPC	Thomas Panos	
Florence, SC	Trinity EPC		Matt Walton
Goldsboro, NC	Cornerstone Church		Ryan Rasmussen
Greensboro, NC	Buffalo Presbyterian Church		Tom Clymer
Greensboro, NC	Memorial Presbyterian Church		Andy Koesters
Greensboro, NC	Buffalo Presbyterian Church	Jesse Thacker	
Greensboro, NC	Buffalo Presbyterian Church	Darian Whitaker	
Greenwood, SC	Erschine Theological Seminary		George Schwab
Hendersonville, NC	Hendersonville Presbyterian Church	Louis Haynes	
Hendersonville, NC	Hendersonville Presbyterian Church	Ralph Mitchell	
Huntersville, NC	Huntersville Presbyterian Church		Ronald Horgan
Huntersville, NC	Lake Forest Church		Mitch White
Lancaster, SC	New Cut Presbyterian Church	Beth McDonald	
Lancaster, SC	New Cut Presbyterian Church	Jesse McDonald	
Lancaster, SC	New Cut Presbyterian Church		Benjamin Williams
Lenoir, NC	PRMI		Steven Strickler
Lynchburg, VA	Rivermont EPC		Brett Eubank
Lynchburg, VA	Rivermont EPC		David Weber
Madison Heights, VA	Northminster Presbyterian Church		David Garrison
McBee, SC	McBee Presbyterian Church		Mark Dickinson
Monroe, NC	Bethlehem Presbyterian Church	Eric Thomas	
Monroe, NC	Bethlehem Presbyterian Church		Kenneth Thomas
Montreat, NC	Christ Community Church	Kevin Auman	
Montreat, NC	Christ Community Church	Rob Schermerhorn	
Montreat, NC	Christ Community Church		David Taylor
Montreat, NC	Christ Community Church		Richard White
Moore, SC	Mid Atlantic Presbytery		David Hunsicker
Mooreville, NC	Lighthouse Church		Ken Chivers
Oak Island, NC	Oak Island EPC		Walter Taylor
Orlando, FL	World Outreach ITEN		Bruce Anderson
Orlando, FL	World Outreach		Asaph Din
Orlando, FL	World Outreach/Pioneers		John Fain
Pamplin, VA	Walkers EPC		Donovan Campbell
Raleigh, NC	Hope Church		Marty Duffell
Raleigh, NC	Hope Church	Ted Lithgow	
Richmond, VA	Hope Presbyterian Church		David Dwight
Richmond, VA	GO Center		Kenneth Priddy
Roanoke, VA	First EPC	Edward Bennett	
Roanoke, VA	First EPC	Gary Roth	
Roanoke, VA	First EPC		Robert Smith
Rocky Mount, NC	Englewood Presbyterian	Keen Gravely	
Rocky Mount, NC	Englewood Presbyterian	Stan Neighbors	
Rocky Mount, NC	Englewood Presbyterian		Rob Westlund
Salem, VA	New Life Presbyterian Church		Cameron Smith
Sanford, NC	Wayside Evangelical Presbyterian		Mark Carver
Sanford, NC	Wayside Evangelical Presbyterian	Velma Eads	
Sanford, NC	Wayside Evangelical Presbyterian	Elizabeth Woodard	

Stanfield, NC	Indian Hill Presbyterian Church	Sandie Brundin	
Stanfield, NC	Indian Hill Presbyterian Church		Rick Brundin
Sumter, SC	Concord Presbyterian Church		Dane Deatherage
Virginia Beach, VA	Kempsville EPC		Neil Ellison
Virginia Beach, VA	Kempsville EPC		Steve Keller
Wadmalaw Island, SC	Rockville Presbyterian Church		Don Hardman
Waxhaw, NC	Walkersville EPC		Eric Bartel
Westfield, NC	Asbury EPC	Earl Collins	
Wilmington, NC	Timothy Two Project International	Steve Curtis	
Wilmington, NC	Myrtle Grove EPC		Stacey Miller
Winston-Salem, NC	Reynolda Church		James Harris

### PRESBYTERY OF THE MIDWEST

City, State	Church/Organization	Ruling Elders	Teaching Elders
Ada, OH	Ada Presbyterian Church		Patrick Allen
Cedarville, OH	Cedarville United Presbyterian Church	Becky Gillaugh	
Cedarville, OH	Cedarville United Presbyterian Church	Phyllis Rose	
Winona Lake, IN	Church of the Good Shepherd		John Quigley
Owosso, MI	Community EPC		Jason Steele
Brighton, MI	Cornerstone EPC	Darrell Bozeman	
Brighton, MI	Cornerstone EPC		Scott Larson
Brighton, MI	Cornerstone EPC	Andrew Warner	
Brighton, MI	Cornerstone EPC		Chris Winans
White Lake, MI	Cornerstone EPC	Robert Wheelock	
West Lafayette, IN	Covenant Church	Gretchen Ely	
West Lafayette, IN	Covenant Church	Joe Ely	
West Lafayette, IN	Covenant Church		Brently Jordan
West Lafayette, IN	Covenant Church		David Henderson
Cincinnati, OH	Evangelical Community Church	Harvey Landholm	
Cincinnati, OH	Evangelical Community Church		Richard Lanning
Cincinnati, OH	Evangelical Community Church	Rich Schatz	
Cincinnati, OH	Evangelical Community Church	John Wood	
Goshen, IN	Evangelical Presbyterian Church		Glen Fancis
South Lyon, MI	Fellowship EPC		Alan Conrow
South Lyon, MI	Fellowship EPC	Gary O'Keefe	
Frankfort, IN	First EPC		Brian Kurth
Frankfort, IN	First EPC	Dan Troyer	
Kokomo, IN	First EPC	Patricia Bevington	
Kokomo, IN	First EPC	Bill Carman	
Kokomo, IN	First EPC	Frank Faulkner	
Kokomo, IN	First EPC	Peggy Faulkner	
Kokomo, IN	First EPC		Joyce Harris
Kokomo, IN	First EPC	Mary Rowe	
Kokomo, IN	First EPC		Jerry Van Auken
Ossian, IN	First Presbyterian		Dustin Leimgruber
Paulding, OH	First Presbyterian		Ian Ferguson

Trenton, MI	First Presbyterian Church		Aaron Carr
Trenton, MI	First Presbyterian Church	Brian Evans	
Trenton, MI	First Presbyterian Church		Ian Leslie
Bucyrus, OH	First Presbyterian Church		Jeremy McNeill
Findlay, OH	Gateway Church	Mike Barnhart	
Findlay, OH	Gateway Church		Joshua Hanson
Nappanee, IN	Grace Point Church		Tom Nelson
Franklin, IN	Hopewell Presbyterian		Brandon Jolley
Beavercreek, OH	Kirkmont EPC	Ed Hermes	
Beavercreek, OH	Kirkmont EPC	Jerome Millhouse	
Beavercreek, OH	Kirkmont EPC		BJ Newman
Beavercreek, OH	Kirkmont EPC	Charles Youther	
Beavercreek, OH	Kirkmont EPC	Patricia Youther	
Ann Arbor, MI	Knox Presbyterian Church		Michael Frison
Ann Arbor, MI	Knox Presbyterian Church		Tom Ronbinson
Lebanon, OH	Lebanon Presbyterian Church		Peter Larson
Grosse Pointe, IN	Living Hope Evangelical Church	Susan Mattingly	
Grosse Pointe, IN	Living Hope Evangelical Church		James Rizer
Detroit, MI	Midwest Presbytery		David Brown
Clarkston, MI	North Oaks Community Church		Steve Brown
Clarkson, MI	North Oaks Community Church		Cameron Shaffer
Grand Rapids, MI	Oakhill Church	Thomas Broughton	
Grand Rapids, MI	Oakhill Church		Jeffrey Carlson
Grand Rapids, MI	Oakhill Church	Kathy Clark	
Evansville, IN	Olivet Community Church		Dave Mills
Middleville, MI	Peace Church		Adam Barr
Flint, MI	Peach Presbyterian Church		David Galbraith
Berkley, MI	PIR Ministries / Grace Chapel EPC	Roy Yanke	
Indianapolis, IN	Southport Presbyterian Church	Don Burdsall	
Indianapolis, IN	Southport Presbyterian Church	James Baughman	
Indianapolis, IN	Southport Presbyterian Church	Patricia Grimes	
Indianapolis, IN	Southport Presbyterian Church		Robert Hock
Indianapolis, IN	Southport Presbyterian Church		Glen Massey
Indianapolis, IN	Southport Presbyterian Church	Denise Oberholtzer	
Indianapolis, IN	Southport Presbyterian Church	David Steiner	
Auburn, IN	St. Andrew EPC		Adam Reasner
Columbia City, IN	Trinity EPC		Ross O'Dell
Plymouth, MI	Trinity Presbyterian Church		Aaron McMillan
Ann Arbor, MI	U.S. Army Reserve		Bryan Knedgen
Northville, MI	Ward Church		Scott McKee
Northville, MI	Ward Church		SJ Winter
Livonia, MI	Ward EPC		Tyler Groff
Northville, MI	Ward EPC		Doug Thompson
Warsaw, IN	Warsaw EPC		Erik Ohman
Warsaw, IN	Warsaw EPC	Jeffrey Peck	
West Union, OH	WheatRidge EPC	Tina Lightcap	

Dexter, MI	World Outreach		Mark Vanderput
Grand Rapids, MI	World Outreach		Stephen Kelley
Orlando, FL	World Outreach		Chris Gibson

### PRESBYTERY OF THE PACIFIC NORTHWEST

City, State	Church/Organization	Ruling Elders	Teaching Elders
Corvallis, OR	Calvin Presbyterian Church		Zach Washburn
Ephrata, WA	Community Church of Ephrata		Nathan Moser
Fairbanks, AK	First Presbyterian Church	David Dreydoppel	
Fairbanks, AK	First Presbyterian Church		Dave Moody
Gig Harbor, WA	Chapel Hill Presbyterian Church	Scott Griffin	
Gig Harbor, WA	Chapel Hill Presbyterian Church		Larry Hackman
Gig Harbor, WA	Chapel Hill Presbyterian Church		Megan Hackman
Gig Harbor, WA	Chapel Hill Presbyterian Church	Dick Kuehn	
Gig Harbor, WA	Chapel Hill Presbyterian Church	Judy Kuehn	
Gig Harbor, WA	Grace EPC		Ed Longabaugh
Gig Harbor, WA	Chapel Hill Presbyterian Church		Ellis White
Graham, WA	Evergreen Church	Greg Butcher	
Graham, WA	Evergreen Church	Marilyn McIntosh	
Graham, WA	Evergreen Church		Lance Williamson
Jacksonville, OR	First Presbyterian Church		Richard Evans
Jacksonville, OR	First Presbyterian Church		Lawrence Jung
Kent, WA	New Hope Presbyterian Church		Tommy Allen
Kent, WA	New Hope Presbyterian Church	Ronald Bengelink	
Kent, WA	New Hope Presbyterian Church	Troy Glessner	
Lansdowne, VA	Care Net		Greg Austen
Mount Hood Parkdale, OR	Parkdale Community Church		Mark Willems
Oak Harbor, WA	Healing Encounter NW		M. Brad Yorton
Oregon City, OR	First EPC	Robert Kahl	
Oregon City, OR	First EPC		Bruce Marten
Oregon City, OR	First EPC	Jack Seifert	
Orlando, FL	Office of the General Assembly		Jeffrey Jeremiah
Renton, WA	SIM		Jamie Richard
Sequim, WA	Sequim Community Church		Rick Dietzman
Sequim, WA	Sequim Community Church		Scott Koenigsaecker
Wenatchee, WA	Saddlerock EPC	Thomas Ernsberger	
Wenatchee, WA	Saddlerock EPC	Jerry Karney	
Wenatchee, WA	Saddlerock EPC		Annie Rose
Woodland, WA	Woodland Presbyterian Church		Kevin Leach
Yakima, WA	Terrace Heights EPC		Edward Cummings
Yakima, WA	Terrace Heights EPC	Karen Cummings	



## PRESBYTERY OF THE PACIFIC SOUTHWEST

City, State	Church/Organization	Ruling Elders	Teaching Elders
Anaheim, CA	Covenant Presbyterian Church		Dennis Tarr
Bakersfield, CA	First Presbyterian Church		Jeff Chandler
Danville, CA	Community Presbyterian Church		Scott Farmer
Danville, CA	Community Presbyterian Church	Cheryl Thompson	
Danville, CA	Community Presbyterian Church	Bern Thompson	
Fair Oaks, CA	Fair Oaks Presbyterian Church	Ronda Biondi	
Fair Oaks, CA	Fair Oaks Presbyterian Church		Joshua Hall
Fair Oaks, CA	Fair Oaks Presbyterian Church	Michael Shumaker	
Fowler, CA	Fowler Presbyterian Church		Mark Almlie
Fremont, CA	Centerville Presbyterian Church	Sydney Belanger	
Fremont, CA	Centerville Presbyterian Church	Marilyn Khalaji	
Fremont, CA	Centerville Presbyterian Church	Norma L. Moore	
Fremont, CA	Centerville Presbyterian Church		Gregory Roth
Fresno, CA	Easton Presbyterian Church		David Abdo
Fresno, CA	First Presbyterian Church		Chris Popadich
Fresno, CA	First Presbyterian Church		Lana Roberts
Fresno, CA	First Presbyterian Church	Steve Skibbie	
Fresno, CA	First Presbyterian Church	Shiela Skibbie	
Fresno, CA	First Presbyterian Church	Charity Whitney	
Kerman, CA	First Presbyterian Church	Benjamin Wiele	
Kingman, AZ	Kingman Presbyterian Church		George Carey
Kingman, AZ	Kingman Presbyterian Church	Joan Johns	
Los Angeles, CA	VA Los Angeles Healthcare		Samuel Adamson
Moraga, CA	Moraga Valley Presbyterian Church		Robert Perkins
Nevada City, CA	Sierra Presbyterian Church		Mike Griffin
Nevada City, CA	Sierra Presbyterian Church	Sabrina Speroni	
Oakland, CA	Pacific Southwest		Jason Yum
Orange, CA	Covenant	Stephen Morris	
Orlando, FL	World Outreach		David Fenska
Orlando, FL	World Outreach		Greg Livingstone
Reno, NV	Covenant		James Hull
Roseville, CA	Centerpoint Community Church	Connie Badgley	
Roseville, CA	Centerpoint Community Church	Joshua Battenfield	
Roseville, CA	Centerpoint/Sutter Hospice		Karen Bolte
Roseville, CA	Centerpoint Community Church		Nancy Duff
Roseville, CA	Centerpoint Community Church	David Tyra	
Roseville, CA	Centerpoint Community Church		Bryan Yeo
Sacramento, CA	Fremont Presbyterian Church	Bobby Cobbs	
Sacramento, CA	Fremont Presbyterian Church	Mark Eshoff	
Sacramento, CA	Fremont Presbyterian Church		David Pack
Sacramento, DE	Fremont Presbyterian Church		David Burke
San Francisco, CA	The Table		Troy Wilson
Sanger, CA	Sanger Community Church	Marty Carpenter	
Vacaville, CA	Covenant Community Church	Rebecca Duvall	

### PRESBYTERY OF RIVERS AND LAKES

City, State	Church/Organization	Ruling Elders	Teaching Elders
Allendale, IL	Wabash Presbyterian Church		Kevin McGinnis
Aurora, IL	First Presbyterian Church	Michael Gerhard	
Aurora, IL	First Presbyterian Church	Kelli Marks	
Aurora, IL	First Presbyterian Church		Jeff Moore
Aurora, IL	First Presbyterian Church		Isaiah Nordhagen
Buffalo Prairie, IL	Buffalo Prairie Presbyterian Church		Marc Shefelton
Crivitz, WI	Faith EPC	Erika Lesperance	
Crivitz, WI	Faith EPC		David Pleuss
Dousman, WI	Highview EPC		Stephen Hess
Dousman, WI	Highview EPC	Richard Natrop	
Fox Lake, IL	Hope EPC	Don Flater	
Green Bay, WI	Christ Alone Church	Caroline Tromble	
Green Bay, WI	Christ Alone Church		Ted Tromble
Hillsboro, IL	Hillsboro Presbyterian Church		Matt Ferguson
Little Rock, IA	First Presbyterian Church		Scott Burdsall
Little Rock, IA	First Presbyterian Church	Mark Gross	
Little Rock, IA	First Presbyterian Church	Cheryl Peters	
Moline, IL	First United Presbyterian Church		Greg Graybill
Moline, IL	First United Presbyterian Church	George Kalemkarian	
Moline, IL	First United Presbyterian Church		Ben Ruyack
Montezuma, IA	First EPC	Pat Miller	
Montezuma, IA	First EPC	David Miller	
Montezuma, IA	First EPC		George Salnave
Mora, MN	First Presbyterian Church	Susan ScheerDhein	
Quincy, IL	Faith Presbyterian Church	Tom Dickerson	
Quincy, IL	Faith Presbyterian Church		Aaron White
Sartell, MN	Riverside EPC		Isaac Gould
Sartell, MN	Riverside EPC	Linda Paulson	
Sartell, MN	Riverside EPC	Richard Petersen	
Sparta, IL	Trinity Presbyterian Church		David Hoffelmeyer
Taylor Ridge, IL	Edgington EPC		Zachary Hopkins
Warrenville, IL	Immanuel Presbyterian Church	Chris Danusiar	
Waukegan, IL	First Presbyterian Church	Sean Daley	
Waukegan, IL	First Presbyterian Church		David Eikenberry

### PRESBYTERY OF THE SOUTHEAST

City, State	Church/Organization	Ruling Elders	Teaching Elders
Canton, NC	Providence Evangelical Church		Edward Brouwer
Chickamauga, GA	Hope Fellowship		Mark Gregory
Cumming, GA	Parkway Presbyterian Church	Douglas Bucknell	
Dalton, GA	ChristChurch Presbyterian		Eric Geil
Dalton, GA	ChristChurch Presbyterian	Palmer Griffin	
Dalton, GA	ChristChurch Presbyterian	Naomi Swanson	
Franklin, NC	Cornerstone Presbyterian Church		Tommy Jordan

Knoxville, TN	Eastminster EPC		Keith Gallagher
Knoxville, TN	Community Evangelistic Church	Thomas Goode	
Knoxville, TN	Cedar Springs Presbyterian		Andrew Keasling
Knoxville, TN	Cedar Springs Presbyterian	Tom Reesor	
Knoxville, TN	Eastminster EPC	Albert Stout	
Knoxville, TN	Community Evangelistic Church		Reginald Strong
Knoxville, TN	Eastminster EPC		Sean White
Maryville, TN	Church of the Redeemer		David Strunk
Memphis, TN	Woodland Presbyterian Church	Cheryl Followell	
Memphis, TN	Woodland Presbyterian Church		Matt Miller
Memphis, TN	Woodland Presbyterian Church	Kathy Young	
Orlando, FL	World Outreach		Stephen Woodworth
Rome, GA	Covenant Presbyterian Church	James Arp	
Rome, GA	Floyd Medical Center		Jack Foley
Rome, GA	Covenant Presbyterian Church	Carl Neal	
Rome, GA	First Presbyterian Church		Jonathan Schwartz
Signal Mountain, TN	Signal Mountain Presbyterian Church		Scott Bowen
Signal Mountain, TN	Signal Mountain Presbyterian Church		Andy Cornett
Signal Mountain, TN	Signal Mountain Presbyterian Church	Diane Mizell	
Signal Mountain, TN	Signal Mountain Presbyterian Church		Joey Sherrard
Signal Mtn, TN	Presbytery of the Southeast		William Dudley
Spring City, TN	New Beginning		Dempsey Holloway
Stanton, KY	First Presbyterian Church, Stanton, KY	Troy Brooks	
Stanton, KY	First Presbyterian Church, Stanton, KY	Diana Elam	
Thomasville, GA	First Presbyterian Church	Becky Crane	
Thomasville, GA	First Presbyterian Church		Timothy Filston
Thomasville, GA	First Presbyterian Church	Harry Jones	
Thomasville, GA	First Presbyterian Church	Micajah Jones	
Tulsa, OK	Church Planter — Denver, CO		Mark Grapengater

### PRESBYTERY OF THE WEST

City, State	Church/Organization	Ruling Elders	Teaching Elders
Ajo, AZ	Good Shepherd EPC		Kevin Hartley
Aurora, CO	Covenant Community Church		Marc Huebl
Aurora, CO	Faith Presbyterian Church		Doug Klein
Bozeman, MT	Springhill Presbyterian Church		Ryan Cook
Bozeman, MT	Springhill Presbyterian Church		Sam Knight
Carefree, AZ	Desert Hills EPC		James Noble
Carefree, AZ	Desert Hills EPC	Barbara Zinser	
Casper, WY	Grace Reformed Church		Mark Tippin
Chandler, AZ	Dignity Healthcare - Chandler Regional Medical Center		J Robert Claus

Cordova, TN	Hope Church		Freddie Albaugh
Cordova, TN	Advent Presbyterian Church	Phillip Bellamy	
Cordova, TN	Advent Presbyterian Church	Mike Cain	
Cordova, TN	Hope Church		Pat Kendall
Cordova, TN	Advent Presbyterian Church		Donald Kerns
Cordova, TN	Hope Presbyterian/Memphis Leadership Foundation		Larry Lloyd
Cordova, TN	Advent Presbyterian Church	Nancy Mitchison	
Cordova, TN	Hope Church		Eli Morris
Cordova, TN	Hope Church		Dave Ruff
Cordova, TN	Hope Church	Michael Sadler	
Cordova, TN	Advent Presbyterian Church		Joe Skillen
Cordova, TN	Hope Church		Rufus Smith
Cordova, TN	Hope Church		Craig Strickland
Denver, CO	Neighborhood Church		Brandon Addison
Denver, CO	St. Patrick-Denver		Shane Sunn
Englewood, CO	Cherry Creek Presbyterian Church	Jan Bole	
Englewood, CO	Cherry Creek Presbyterian Church		Bruce Finfrock
Englewood, CO	Cherry Creek Presbyterian Church	Alan Johnson	
Englewood, CO	Cherry Creek Presbyterian Church		Chris Piehl
Englewood, CO	Cherry Creek Presbyterian Church	Kenneth Roberts	
Englewood, CO	Cherry Creek Presbyterian Church		Brad Strait
Englewood, CO	Cherry Creek Presbyterian Church	Richard Swedberg	
Englewood, CO	Cherry Creek Presbyterian Church	David Van Valkenburg	
Fort Collins, CO	Christ Fellowship Church		Brian Post
Fruit Heights, UT	Mountain Road EPC		Donald Krafft
Golden, CO	Lookout Mountain Community Church		Curtis Brophy
Golden, CO	GO Center		Bill Senyard
Greenwood Village, CO	Cherry Creek Presbyterian	Bruce Rudolph	
Highlands Ranch, CO	Cherry Hills Community Church		Shane Farmer
Highlands Ranch, CO	Cherry Hills Community Church		Brett Garretson
Highlands Ranch, CO	Cherry Hills Community Church		Ramona Spilman
Leoti, KS	Christ Covenant Church		Stephen Morefield
Levelland, TX	First EPC		Jonathan Sharpe
Littleton, CO	Sharon Beekmann Ministries		Sharon Beekmann
Littleton, CO	GracePoint Community Church		Fred Lian
Littleton, CO	Littleton Christian Church		Michael Wright
Los Angeles, CA	US Air Force		Jason Kim
Memphis, TN	Hope Church Memphis	Marcia Boyd	
Memphis, TN	Hope Church	Ernie Hilliard	
Memphis, TN	Hope Church	Becky Lloyd	
Memphis, TN	Hope Church	Johnny Long	
Memphis, TN	Hope Church		David Morris
Memphis, TN	Hope Church		Jessica Morris
Memphis, TN	Hope Church	Craig Mullen	
Orlando, FL	World Outreach		Ed McCallum

Parker, CO	Parker EPC	Greg Daniels	
Parker, CO	Parker EPC		Gary McCusker
Parker, CO	Parker EPC		Doug Resler
West Yellowstone, MT	Community Protestant Church		Bob Everest
Whiteman AFB, MO	United States Air Force Chaplain		Graham Baily

### **Final Enrollment**

Number of churches represented: 345

411 Teaching Elders

294 Ruling Elders

705 Commissioners

### **Requested to be Excused**

CH (Maj.) Ronald R. Ragon (Air Force, Active Duty, APO, AE) CH (CPT) Jared R. Dilley (Army, National Guard, Clio, MI) CH Scott Steltzer (Summer's Best Two Weeks Camp, Boswell, PA) CH Douglas McCready (Hamburg Center, Kutztown, PA) CH (LTC) David G. Snyder (Army, Active Duty, Warren, MI) TE Jonathan Buisch (First Presbyterian Church, Siloam Springs, AR)

**ON MOTION** To enroll corresponding members with voice but not vote for the duration of the Assembly: (*Rules for Assembly 2-2*)

Kent Moorlach and Tim Phillips - Associate Reformed Presbyterian Church

Jennifer Holz - Evangelical Covenant Order of Presbyterians

Reverend Marcelo Robles – St. Andrews Presbytery-Argentina

### **38-5 ADOPTION OF DOCKET**

**ON MOTION** The docket was adopted as follows:

#### **4:00 38th General Assembly – Session 1**

- 1.1 Business Convenes (TE Dean Weaver, Moderator of the 37th General Assembly)
- 1.2 Constituting Prayer (TE Juan Rivera, Westminster-Bayamon, Puerto Rico)
- 1.3 Election of Recording Clerks: TE Bob Garment (Florida and the Caribbean), TE Zac Hicks (Central South) and RE Ron Bengelink (Pacific Northwest)
- 1.4 Election of Minutes Committee: RE Yvonne Chapman (Central South), TE Alan Trafford (Gulf South) and TE Anthony Alonso (Florida and the Caribbean).
- 1.5 Local Arrangements/Announcements (Megan Broadstreet, Hope Church)
- 1.6 Opening Items – (TE Dean Weaver)
  - a. Call for the quorum
  - b. Enroll corresponding members
  - c. Adoption of docket

- 1.7 Outgoing Moderator's Remarks (TE Dean Weaver)
- 1.8 Presentation to Outgoing Moderator (TE Jeff Jeremiah)
- 1.9 Nominating Committee – partial report (RE Tom Reesor)
  - a. Introduction of 2017-2018 Nominating Committee (p. 8)
  - b. Permanent Committee Nominees – First Reading: (p. 31-32)
  - c. Introduction of Moderator-Elect Nominee of the 38th General Assembly: TE Case Thorp (p. 29-30)
  - d. Nomination of Moderator of 38<sup>th</sup> General Assembly (p. 27)
  - e. Seconding speech: (TE Tom Ricks, Greentree Community Church, Kirkwood, MO)
  - f. Election of Moderator
  - g. Prayer for the Moderator (TE Tom Ricks)
  - h. Remarks by Incoming Moderator
  - i. Investiture of Moderator
- 1.10 Face to Face – Time Permitting – (TE Fred Lian)
- 1.11 Closing Prayer (TE Shawn Stewart – EPC WO Mobilization Team)

The Stated Clerk reminded the court that any new business to come before this Assembly must be submitted by noon on Thursday. He also reminded the court that former Moderator RE Scott Griffin is the official spokesman for the Assembly and all inquiries from the press should be directed to him.

### **38-6 REMARKS OF RETIRING MODERATOR**

Retiring Moderator Dean Weaver shared an overview of his year as Moderator. He began by reflecting on his time as Moderator in 2006 of the New Wine Skins Associations of Churches and realized at that moment based on the generous biblical hospitality of the EPC we have found our home.” He loves the EPC and enjoys gathering together in fellowship each June during General Assembly, comparing it to one big family reunion. A family that strives for effective biblical leadership, working with one another equipping one another and working on the things of the faith whether in church planting, world outreach, developing and discipling our congregations, to better reach out to our communities, we strive to be missional, joining a global movement of what God is doing this day in the world. He shared how special the EPC is, the culture, the history, and most importantly what yet lies ahead for us. He is honored and privileged to have had the opportunity to serve as 2017-2018 Moderator. He shared how in his 34 years of ministry life serving the EPC has been without parallel his greatest privilege and honor. He took great joy in being able to witness the birth of the Presbytery of the Pacific SW. He was honored to be able to be present, sit and grieve alongside those from the Presbytery of Rivers and Lakes mourning the loss of Stated Clerk Paul Heidebrecht, who also served as Moderator of 26<sup>th</sup> General Assembly. Along with being able to sit with Presbytery Moderators sharing for a time of learning and Missions Mobilizers discussing together how to reach the hardest places together because we’re better together; WO enables us to do that. Getting to sit with Pastors who are in recovering with a type of “PTSD” due to the hurricane that ravaged Houston, TX, so grateful to labor alongside of

men and women like that. Along with being privileged and honored to spend time with the people and churches of Puerto Rico. He thanked the Assembly and expressed his gratitude for the ability to serve and for the family of the Evangelical Presbyterian Church

Stated Clerk Jeff Jeremiah presented the retiring Moderator with tokens of his office to celebrate his year of service.

### 38-7 REPORT OF THE NOMINATING COMMITTEE (Partial)

RE Tom Reesor, Chairman, opened the report with prayer and introduced the members of his Committee as listed on page 8 of the Commissioners Handbook.

The Chairman presented the slate of nominees for Permanent Committees for first reading:

**(Note: ^means second term; \*means pending Session or Presbytery endorsement)**

#### Benefit Resources, Inc., Board of Directors

Class of	2021	RE	Draughon, Robert^	Central South
Class of	2021		Moore, Michael	Central South
Class of	2021	TE	Reisenweaver, Bill	Florida and the Caribbean

#### Committee on Chaplains Work and Care

Class of	2019	TE	Holman, Greg	Mid-Atlantic
Class of	2021	TE	Prechter, Jennifer	Florida and the Caribbean
Class of	2021	TE	Snyder, David^	Mid-Atlantic
Class of	2021	RE	Swedberg, Richard^	West
Class of	2020	TE	Yorton, Brad	Pacific Northwest

#### Committee on Church Planting and Revitalization

Class of	2021	RE	Carter, Franklin^	Mid-Atlantic
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#### EPC Foundation Board

Class of	2021	TE	Borsay, Ben	Midwest
Class of	2021	RE	Eibel, Mark	Pacific Northwest
Class of	2019	RE	Graham, John*	Southeast

#### Committee on Fraternal Relations

Class of	2021	RE	Culbertson, Carol	West
Class of	2021	TE	Fortson, Don	Mid-Atlantic

#### Committee on Ministerial Vocation

Class of	2021	RE	McAtee, Neal^	Central South
Class of	2021	RE	Tromble, Caroline^	Rivers and Lakes

National Leadership Team

Class of	2021	RE	Fanara, Phil^	East
Class of	2021	RE	Gibson, Michael^	Great Plains
Class of	2021	RE	Liddon, Robert^	Central South
Class of	2020	RE	Lukens, Rosemary	Pacific Northwest

Next Generation Ministries Council

Class of	2021		Aydt, Greg	West
Class of	2021		DeHaven, Meg	East
Class of	2021	TE	Mills, Andrew	Gulf South
Class of	2020	RE	Shultz, Becky	West
Class of	2019		Suzuki, Ryan	Pacific Southwest

Nominating Committee

Class of	2020	RE	Bradshaw, Marion	Rivers and Lakes
Class of	2021	TE	Carlson, Larry	Pacific Northwest
Class of	2021	RE	Humphreys, Susan	Mid-America
Class of	2021	RE	McCoy, Joe	Mid-Atlantic
Class of	2021	TE	Ricketts, David	Pacific Southwest
Class of	2020	TE	Hardy, Wayne	Great Plains

Permanent Judicial Commission

Class of	2021	RE	Cowan, Amanda	
Class of	2021	RE	Flater, Don^	
Class of	2021	TE	Opp, Dana^	

Presbytery Review Committee

Class of	2021	RE	Matthews, Cecil^	West
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Committee on Theology

Class of	2021	TE	DiNunzio, Ron	East
Class of	2020	RE	Flinn, Fred	Central South
Class of	2020	TE	Hopkins, Zach	Rivers and Lakes
Class of	2019	RE	Moody, John	Great Plains
Class of	2021	TE	Mowen, Ryan	Alleghenies
Class of	2019	TE	Spilman Ramona	West



Women's Resource Council

Class of	2021	TE	Beekmann, Sharon^	West
Class of	2021	TE	Brown, Mary^	Great Plains
Class of	2020	RE	Burdge, Lynn	Central South
Class of	2020		Campbell, Anita	Alleghenies

World Outreach Committee

Class of	2021	TE	Bear, Chris	East
Class of	2021	TE	Dietzman, Rick	Pacific Northwest
Class of	2021	RE	Tucker, Patrick^	Central South

The Chairman introduced Dr. Case Thorp, Senior Associate Pastor for Evangelism at First Presbyterian Church of Orlando, who has been nominated for Moderator-elect for 2019. He directed the Assembly to page 29 of the Commissioners Handbook for more information. The election of Moderator-elect will take place on Friday.

RE Reesor introduced Tom Werner, a Ruling Elder at Greentree Community Church in Kirkwood, Missouri, as nominee for Moderator of the 38<sup>th</sup> General Assembly. He directed the Assembly to page 27 of the Commissioners Handbook for more biographical information.



TE Tom Ricks, Greentree Community Church, brought the seconding speech for RE Werner after which the Moderator invited a motion to close nominations which passed without objection.



**ON MOTION** To elect RE Tom Werner as Moderator of the 38<sup>th</sup> General Assembly.

The retiring Moderator asked the constitutional questions of Mr. Werner after which Moderator Werner's Pastor, Tom Ricks, led the court in prayer.

The newly elected Moderator offered thoughts, thanks, and intentions for the coming year.

Following his remarks, the Moderator announced that the Face-to-Face docket item would be moved to the Thursday morning docket.

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***SUMMARY OF ACTION ITEMS***  
***(Communications, Overtures, And Recommendations)***

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- 38-01**            **The Nominating Committee** recommends that the 38<sup>th</sup> GA **ELECT** Thomas Werner, EPC Moderator and Case Thorp, Moderator-Elect.
- 38-02**            **The Nominating Committee** recommends the slate of nominees for the 38<sup>th</sup> General Assembly Permanent Committees / Standing Committees, be **APPROVED**
- 38-03**            **The Ad Interim Committee on the Pastoral Letter (ICPL)** recommends that the 38<sup>th</sup> General Assembly **ADOPT** the proposed “Pastoral Letter on Human Sexuality”
- 38-04**            **The Interim Committee on Ministerial Education (ICME)** recommends that the 38<sup>th</sup> General Assembly **ADOPT** the proposed change to **G. 9-11** concerning the ministry of the Commissioned Pastor.
- The Ministerial Vocation Committee** recommends that the 38<sup>th</sup> General Assembly **ADOPT** the Interim Committee for Ministerial Education’s proposal to Amend **G.9-11**.
- The Permanent Judicial Commission** recommends that the 38<sup>th</sup> General Assembly **ADOPT** the Interim Committee for Ministerial Education’s proposal to Amend **G.9-11**.
- 38-05**            **The Permanent Judicial Commission** recommends that the 38<sup>th</sup> General Assembly **NOT ADOPT** the Overture of the Presbytery of the Mid-Atlantic marked for identification as 38-06.
- 38-06**            **The Presbytery of the Mid-Atlantic** overtures the 38<sup>th</sup> General Assembly to **AMEND G.18.1** concerning the composition of church Sessions.
- 38-07**            **The Permanent Judicial Commission** recommends that the 38<sup>th</sup> General Assembly **NOT ADOPT** the Overture of the Presbytery of the Mid-Atlantic marked for identification as 38-08.

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***SUMMARY OF ACTION ITEMS - Cont.***  
***(Communications, Overtures, And Recommendations)***

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- 38-08**            **The Presbytery of the Mid-Atlantic** overtures the 38<sup>th</sup> General Assembly to **AMEND G.9-5A.2** concerning the annual reporting requirements for Teaching Elders.
- 38-09**            **The Presbytery of the Central South** overtures the 38<sup>th</sup> General Assembly to **AMEND** the borders of the Presbyteries of the Central South and the Great Plains.
- 38-10**            **The Moderator of the EPC** recommends that the 38<sup>th</sup> General Assembly **APPROVE** the 2018-2019 Chair for the BRI Board of Directors, a slate of nominees to fill vacancies on the Permanent Nominating Committee and appoints the 2018-2019 Chair of the Permanent Nominating Committee.
- 38-11**            **Cherry Hills Community Church** invites the 38<sup>th</sup> General Assembly of the EPC to hold its 39<sup>th</sup> Annual Meeting in June 2019 at Cherry Hills Church, Highlands Ranch, CO.
- 38-12**            **Benefit Resources, Inc. Board of Directors** recommends to the 38<sup>th</sup> General Assembly that ordained ministers drawing retirement income from the EPC 403(b)(9) Defined Contribution Retirement Plan be allowed to designate up to 100% of their retirement income for housing allowance as permitted by applicable regulations adopted pursuant to the Internal Revenue Code.
- 38-13**            **The Chaplains Work and Care Committee** recommends that the 38<sup>th</sup> General Assembly **ADOPT** its proposal to amend Rules for Assembly 10-1L in order to increase committee membership by three (3).
- 38-14**            **The Church Planting and Revitalization Committee** recommends that the 38<sup>th</sup> General Assembly (2018) **APPROVE** its request to be disbanded as a permanent committee.
- 38-15**            **The Foundation Board** recommends that the 38<sup>th</sup> General Assembly supplement the Foundation Board with at least one volunteer representative from each presbytery who will represent the Foundation, be knowledgeable on all the financial programs of the Foundation and make face-to-face contact with churches and individuals within their presbytery.

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***SUMMARY OF ACTION ITEMS - Cont.***  
***(Communications, Overtures, And Recommendations)***

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- 38-16**            **The Foundation Board** requests that the 38<sup>th</sup> General Assembly approve a \$10,000 GA Special Project that will provide a direct way for individuals and churches to donate to Foundation operations.
- 38-17**            **The Fraternal Relations Committee** requests that the 38<sup>th</sup> General Assembly authorize the committee to appoint EPC representatives to engage with fraternal groups and organizations where the participation of the Stated Clerk is not necessary.
- 38-18**            **The National Leadership Team** recommends that the 38<sup>th</sup> General Assembly **APPROVE** an ad interim committee be appointed by the Moderator to study how the EPC can better become a denomination that faithfully embraces and serves our neighbors from every nation, tribe, people, and language (Revelation 7:9).
- 38-19**            **The National Leadership Team/EPC Board of Directors** recommends that the 38<sup>th</sup> General Assembly **APPROVE** the proposed EPC Corporate Bylaws.
- 38-20**            **The National Leadership Team/EPC Board of Directors** recommends to the 38<sup>th</sup> General Assembly that, pursuant to the EPC Foundation Board’s request, the Church Loan Fund (CLF) applications be administered by the Finance Committee of the NLT.
- 38-21**            **The National Leadership Team** recommends that 38<sup>th</sup> General Assembly **ADOPT** its proposal to amend *Rules for Assembly X.10-1A* to further define and clarify the role of the NLT.
- 38-22**            **The National Leadership Team** recommends that the 38<sup>th</sup> General Assembly **ADOPT** an amendment to *Rules for Assembly 2-3* that deletes “nominating speeches” for Moderator-elect nominees.
- 38-23**            **The National Leadership Team/EPC Board of Directors** recommends that the 38<sup>th</sup> General Assembly **APPROVE** setting aside the three-term limitation upon the Stated Clerk (*Book of Government 20-3A.2* – The Assembly must approve this by a 2/3 vote).
- 38-24**            **The National Leadership Team/EPC Board of Directors** recommends that the 38<sup>th</sup> General Assembly **RE-ELECT** the Stated Clerk to a new three-year term.

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***SUMMARY OF ACTION ITEMS - Cont.***  
***(Communications, Overtures, And Recommendations)***

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- 38-25**            **The National Leadership Team/EPC Board of Directors**  
recommends that the 38<sup>th</sup> General Assembly **ADOPT** an Administration  
Budget for FY 2018-2019.
- 38-26**            **The National Leadership Team/EPC Board of Directors**  
recommends that the 38<sup>th</sup> General Assembly **ADOPT** a Special Projects  
Budget for FY 2018-2019.
- 38-27**            **The Nominating Committee** recommends that the 38<sup>th</sup> General  
Assembly **ADOPT** its proposal to revise the Rules for Assembly XI.  
11-3 concerning the composition of the Nominating Committee.
- 38-28**            **The Presbytery Review Committee** recommends that the 38<sup>th</sup> General  
Assembly **ADOPT** the following amendment to *Rules for Assembly X*  
10-1K.1 in order to add two (2) members to the PRC.
- 38-29**            **The Presbytery Review Committee** recommends that the 38<sup>th</sup>  
General Assembly **APPROVE** the minutes of the EPC presbyteries  
with two exceptions requiring responses by December 31, 2018.
- 38-30**            **The Presbytery Review Committee** recommends that the 38<sup>th</sup> General  
Assembly **APPROVE** the responses of the Presbyteries (Attachments  
PRC-A through PRC-L) to exceptions issued by the 37<sup>th</sup> General  
Assembly.
- 38-31**            **The World Outreach Committee** recommends that the 38<sup>th</sup> General  
Assembly **APPROVE** the following Mission Agencies Operation  
Mobilization, Timothy Two, and Equip.
- 38-32**            **RATIFICATION OF DESCENDING OVERTURES:** Under G.23-  
1, a ratification vote on descending overtures is required by the  
subsequent General Assembly in order to amend the EPC Constitution.

**38-8 ADJOURNMENT OF 1<sup>st</sup> SESSION**

The Moderator invited TE Shawn Stewart of the EPC World Outreach Mobilization Team to pray for the Assembly. TE Stewart shared information on continuing opportunities to aid in rebuilding efforts in Puerto Rico and then led the court in prayer in both English and Spanish.

The Moderator declared the Assembly adjourned at 5:15 p.m. to reconvene at 8:30 Thursday morning.

**MINUTES – THURSDAY MORNING**

**Second Session  
June 21, 2018**

**38-9 MORNING WORSHIP**

Worship began at 8:30 a.m. in the sanctuary of Hope Church, Memphis, Tennessee. The court continued in worship as noted below:

**ORDER OF WORSHIP**

Greetings		Mayor Jim Strickland
Opening Songs	<i>How Great Thou Art</i> <i>Made A Way</i>	Hope Frontline Band
Prayer for Offering <sup>1</sup>		TE Freddie Albaugh
Music	<i>We All Bleed the Same</i>	Hope Frontline Band
Message	<i>Matthew 9:35-38</i>	Rufus Smith
Special Music	<i>Amazing Grace</i>	Rufus Smith
Closing Remarks		

<sup>1</sup>*The offering is designated for Church Planting in under-resourced places.*

**38-10 CALL TO ORDER**

The Moderator, TE Tom Werner, called the meeting to order at 9:30 a.m. TE Colley Cooper, Pastor of Hope City Church in Coldwell Tennessee, offered prayer for the Assembly.

## 38-11 APPROVAL OF DOCKET

The Stated Clerk presented the docket for Session #2.

### 9:30 38th General Assembly – Session 2

- 2.1 Business Convenes (RE Tom Werner)
- 2.2 Opening Prayer (TE Colley Cooper, Hope City Church, Coldwell, TN)
- 2.3 Approval of Docket and Announcements (TE Jeff Jeremiah)
- 2.4 Introduction of Chaplains (TE Mark Ingles)
- 2.5 Instructions for Participating from the Floor (RE Tom Werner)
  - a. If you plan to speak, please prepare by reading all the information related to the motion
  - b. Move to one of the 2 microphones in the aisle as the chairman is coming forward to make his/her report and wait to be recognized
  - c. Identify yourself and your presbytery before you speak
  - d. According to *Rules for Assembly* 14-4 you have **3 minutes** to speak; you may not speak a second time until all others have had a chance to speak
  - e. If you intend to propose an amendment (or a substitute) to a motion, please write it down before you present it from the microphone (be prepared to bring it to the front of the Sanctuary if your amendment/-substitution is approved for consideration)
  - f. When a motion is considered, to ensure fairness, both speakers in favor of the motion and those not in favor of the motion will be chosen to speak to the Assembly
  - g. Debate on a motion will not exceed 15 minutes; by majority vote, debate may be extended for 5 minutes
  - h. The chair of the committee making the report may make the final statement as the debate ends.
  - i. If a voice vote results in a call for a “division of the house,” the Moderator will ask those in favor and those opposed to stand for a visual vote. The Stated Clerk, Assistant Stated Clerk and the Moderator will make a determination. If their determination is not clear, a counted vote will take place.
- 2.6 Report of the Interim Committee on Ministerial Education (TE Fred Lian and TE Michael Flake)
  - a. **Recommendation GA38-04** (pp.37-40)
- 2.7 Report from Church Planting Team (TE Tom Ricks)
- 2.8 Invitation to 39<sup>th</sup> General Assembly (TE Shane Farmer)

## 11:00 Order of the Day

- 2.9 a. Introduction of special speaker – (TE Richard White, Christ Community Church, Montreat, NC)
  - b. Remarks by Mrs. Jacqueline Brunson Furnari
  - c. “Worthy of My All”
  - d. Prayer for the Brunson Family (TE Richard White)
- 2.10 Face to Face (TE Fred Lian)
- 2.11 Host Church Instructions for Lunch (Megan Broadstreet)
- 2.12 Closing Prayer (TE Jessica Morris, Hope Church, Cordova, TN)
- 2.13 Adjourn for Lunch

## 1:45 Meeting Called to Order

- 2.14 Meeting Called to Order – (TE Tom Werner)
- 2.15 Opening Prayer (TE Evelio Vilches, Faith Presbyterian Church Pembroke Pines, FL and TE Eddie Spencer, New Hope, Fort Myers, FL)
- 2.16 Greetings from Fraternal Guest (TE Tom Werner)
  - Rev. Jennifer Holz, First Presbyterian Church, Colorado Springs, CO Evangelical Covenant Order of Presbyterians (ECO)
- 2.17 Report of Interim Committee on Pastoral Letter on Human Sexuality (TE Sandy Willson and TE Mike Glodo)
  - a. **Recommendation GA38-03** (p. 35)
- 2.18 Standing Committee Assignments in Matters Received and Referred (TE Jeff Jeremiah)
- 2.19 Committee Instructions (TE Jeff Jeremiah)
- 2.20 Closing Prayer (TE Jose Figueroa, Christ Church, East Bay, CA)
- 2.21 Adjournment

## 7:30 pm Worship Service

Rev. Dr. Ligon Duncan, Special Speaker  
Commissioning of New EPC WO Global Workers  
Special Offering for funding short term Mission Trips for people of color

**ON MOTION** To approve the docket as presented.



## 38-12 INTRODUCTION OF CHAPLAINS

The Assembly viewed a brief video on Naval Chaplaincy as various EPC Chaplains moved to the platform.

TE Mark Ingles, EPC Chaplain Endorser, opened his report with prayer and reviewed the purpose and structure of the chaplaincy program within the EPC.

Chaplain Sam Adamson  
Chief Chaplain – Veterans Administration  
Los Angeles, CA

\*\* Also serves as Senior Pastor, Highland Heights EPC, Memphis, TN

Ch, Capt Graham Baily  
USAF Chaplain  
Whiteman AFB, MO

Chaplain Helen Franssell  
Chaplain – Capital Caring Hospice  
Northern Virginia Region  
Chaplain Candidate, 2Lt, James Harris  
USAF Reserves

Chaplain Bob Claus  
Dignity Health Care  
Phoenix, AZ

\*\* Also serves Reynolda Church EPC,  
Winston-Salem, NC

Chaplain CPT, Patrick Cobb  
Army Medical Education Defense  
Joint Base San Antonio,  
Ft. Sam Houston, TX

Chaplain Maj David Horton  
Branch Chief, 86<sup>th</sup> Air Wing Chaplain  
Ramstein AB, Germany

Chaplain LtCol, Marty Fields  
172<sup>nd</sup> Airlift Wing  
Jackson, MS

Chaplain Kate Huddelson  
University of Kansas Medical Center  
Kansas, City, KS

\*\* Also serves as Pastor for Grace Chapel  
Madison

Chaplain Maj, Jason Kim  
Deputy Wing Chaplain  
Nellis AFB, Las Vegas, NV

Chaplain Jack Foley  
Floyd Medical Center  
Rome, GA

Chaplain CPT, Bryan Knedgen, US Army  
Reserves  
Ann Arbor, MI  
\*\* Also serves with CRU HQ

Chaplain Lt Commander, Tim Foster USNR  
Pascagoula, MS

Chaplain Capt, BJ Newman  
Ohio Air National Guard Chaplain

Dayton, OH

\*\* Also serves as Assistant Pastor for Discipleship and Care, Kirkmont PC, Ohio Chaplain Ross O'Dell Indiana Dept. of National Resources Northeast Indiana

\*\* Also serves as Pastor for Trinity EPC, Columbia City, IN

Chaplain Ron Pierce

County Sheriff's Dept. and FBI Center, Mobile, AL

Chaplain Jennifer Prechter  
Pediatric Palliative Care Team  
Arnold Palmer Medical Center  
Orlando, FL

Chaplain Scott Rash

Hospice Chaplain  
Liberty Hospital, Liberty, MO

Chaplain LtCol, John Rhodes

Chaplain, Civil Air Patrol  
Olive Branch Composite Squadron, MS

Chaplain Maj John Richards

Army Reserve Chaplain  
Belle Chasse, LA

\*\* Also serves as Pastor for Covenant Presbyterian, Columbus, MO

Chaplain Jason Riggs

W.G. Bill Hefner Veterans Administration  
Medical Center  
Salisbury, NC

Chaplain Lt, Josh Schatzle

Navy Reserve Chaplain  
St. Louis, MO

\*\* Also serves as Lead Pastor, Hope Church, Carbondale, IL

Chaplain LtCol John Torres

Deputy Wing Commander  
Air National Guard  
Newburgh, NY

\*\* Also serves as Pastor of Goodwill Church, Montgomery, NY

Chaplain Ted Tromble, Staff Chaplain

Aurora Baycare Medical Center  
Green Bay, WI

\*\* Also serves as Pastor, Christ Alone Church, Green Bay

Chaplain Nick Tyler

Battalion Chaplain  
Virginia Army National Guard

\*\* Also serves as Pastor of Cleveland EPC

### **38-13 INSTRUCTIONS FOR FLOOR DISCUSSION**

The Moderator reminded the court of the procedures in effect for participating in debate from the floor.

- a. If you plan to speak, please prepare by reading all the information related to the motion
- e. Move to one of the 2 microphones in the aisle as the chairman is coming forward to make his/her report and wait to be recognized
- f. Identify yourself and your presbytery before you speak
- g. According to *Rules for Assembly* 14-4 you have **3 minutes** to speak; you may not speak a second time until all others have had a chance to speak
- h. If you intend to propose an amendment (or a substitute) to a motion, please write it down before you present it from the microphone (be prepared to bring it to the front of the Sanctuary if your amendment/-substitution is approved for consideration)
- i. When a motion is considered, to ensure fairness, both speakers in favor of the motion and those not in favor of the motion will be chosen to speak to the Assembly
- j. Debate on a motion will not exceed 15 minutes; by majority vote, debate may be extended for 5 minutes
- k. The chair of the committee making the report may make the final statement as the debate ends.
- l. If a voice vote results in a call for a “division of the house,” the Moderator will ask those in favor and those opposed to stand for a visual vote. The Stated Clerk, Assistant Stated Clerk and the Moderator will make a determination. If their determination is not clear, a counted vote will take place.

### **38-14 REPORT OF THE INTERIM COMMITTEE ON MINISTERIAL EDUCATION**

TE Fred Lian opened the report with prayer and reviewed the work of the committee. Rev. Lian moved approval of the recommendation below on behalf of the committee.

That the 38<sup>th</sup> General Assembly approve a change in the ministry description for the Commissioned Pastor (CP). The role and function of the CP has been clarified, including an extension of ministry opportunity in the local church.

Current <i>Book of Government</i> 9-11	Proposed <i>Book of Government</i> 9-11 amendment Additions in <i>bold italics</i>
<p><b>9-11 The Ruling Elder as a Commissioned Pastor</b> A Ruling Elder may be temporarily authorized by Presbytery as a Commissioned Pastor for a congregation without a Pastor to preach the Word, evangelize, moderate a Session, administer the sacraments, perform marriages (if civil law allows), preside at funerals and provide pastoral care. Presbyteries may also approve and give appropriate powers to a Ruling Elder to serve as a Commissioned Pastor in mission churches, church planting and church revitalization works, or in chaplaincy positions in hospitals, hospices, prisons or other institutions.</p>	<p><b>9-11 The Ruling Elder as a Commissioned Pastor</b> <b>A. A Ruling Elder may be temporarily authorized by the presbytery and given the authority of a Teaching Elder in the following situations:</b></p> <ol style="list-style-type: none"> <li>1. For a congregation <i>when there is no Pastor,<sup>1</sup></i> to preach the Word, evangelize, moderate a Session, administer the sacraments, perform marriages (if civil law allows), preside at funerals and provide pastoral care;</li> <li>2. <i>In ministries such as mission groups,</i> mission churches, and church plants;</li> <li>3. In chaplaincy positions in hospitals, hospices, prisons, or other institutions;</li> <li>4. <i>To serve in a church where there is a Pastor:</i> <ol style="list-style-type: none"> <li>a. <i>Where the church needs additional pastoral leadership but not the full services of another Teaching Elder, or</i></li> <li>b. <i>Where the church identifies a Ruling Elder with demonstrated spiritual gifts for pastoral ministry and church leadership who desires to serve but lacks the full educational and vocational training required of Teaching Elders.</i></li> </ol> </li> </ol>

<sup>1</sup> Note G.10-7A, which requires approval by the Presbytery or the Ministerial Committee acting as a Commission, and G.18-3M, which does not require such approval. G.18-3M is applicable to an occasion when a church has an installed Pastor, but he is absent on a particular Lord's Day to call the people for worship. On this occasion, a Ruling Elder may oversee the church service to allow it to take place.

<p><b>A.</b> Authorization shall be for a term up to three years and may be renewed. Such authorization shall specify those powers granted and shall stipulate in which church(es) or ministry contexts those powers are authorized. Such powers shall be exercised only in those contexts.</p> <p><b>B.</b> Potential Commissioned Pastors shall be examined by Presbytery and found to have sufficient knowledge in the areas in which they will be serving.</p> <p><b>C.</b> A Ruling Elder previously commissioned as a lay pastor by another Reformed body may become a Commissioned Pastor as deemed appropriate by the Presbytery and subject to the same requirements of the EPC Commissioned Pastor.</p> <p><b>D.</b> Presbytery shall assign a Teaching Elder to each Commissioned Pastor as supervisor to act as mentor and to assist the Commissioned Pastor in writing an annual report to Presbytery.</p> <p><b>E.</b> Presbytery may terminate the authorization to serve as a Commissioned Pastor at any time prior to the expiration of the commission.</p> <p><b>F.</b> Upon authorization of a Commissioned Pastor, Presbytery shall administer the vows of commissioning below either immediately or through an administrative commission at a designated time.</p> <p>1. Do you now reaffirm the vows you took upon your ordination as a Ruling Elder and do you recommit yourself to them in the discharge of your obligations as a Commissioned Pastor?</p>	<p><del>A.</del> <b>B.</b> Authorization shall be for a term up to three years and may be renewed. Such authorization shall specify those powers granted and shall stipulate in which church(es) or ministry contexts those powers are authorized. Such powers shall be exercised only in those contexts.</p> <p><del>B.</del> <b>C.</b> Potential Commissioned Pastors shall be examined by Presbytery and found to have sufficient knowledge in the areas in which they will be serving.</p> <p><del>C.</del> <b>D.</b> A Ruling Elder previously commissioned as a lay pastor by another Reformed body may become a Commissioned Pastor as deemed appropriate by the Presbytery and subject to the same requirements of the EPC Commissioned Pastor.<sup>2</sup> <i>(note include fn.1 in final version)</i></p> <p><del>D.</del> <b>E.</b> Presbytery shall assign a Teaching Elder to each Commissioned Pastor as supervisor to act as mentor and to assist the Commissioned Pastor in writing an annual report to Presbytery.</p> <p><del>E.</del> <b>F.</b> Presbytery may terminate the authorization to serve as a Commissioned Pastor at any time prior to the expiration of the commission.</p> <p><del>F.</del> <b>G.</b> Upon authorization of a Commissioned Pastor, Presbytery shall administer the vows of commissioning below either immediately or through an administrative commission at a designated time.</p> <p>1. Do you now reaffirm the vows you took upon your ordination as a Ruling Elder and do you recommit yourself to them in the discharge of your obligations as a Commissioned Pastor?</p>
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<sup>2</sup> G.9-11C ratified by the 33<sup>rd</sup> General Assembly (2013). *[renumbered from current 9-1 fn. 1]*

<p>2. Do you promise to be zealous and faithful in promoting the truths of the gospel and the purity and peace of the Church, whatever persecution or opposition may arise to you on that account?</p> <p>3. Will you seek to be faithful and diligent in the exercise of all your duties as Commissioned Pastor whether personal or relative, private or public; and to endeavor by the grace of God to adorn the profession of the gospel in your manner of life, and to walk with exemplary piety before this congregation of which God will make you an officer?</p> <p>4. Are you now willing to take responsibility in the life of this congregation/in this ministry as a Commissioned Pastor, and will you seek to discharge your duties relying upon the grace of God, in such a way that the entire Church of Jesus Christ will be blessed?</p>	<p>2. Do you promise to be zealous and faithful in promoting the truths of the gospel and the purity and peace of the Church, whatever persecution or opposition may arise to you on that account?</p> <p>3. Will you seek to be faithful and diligent in the exercise of all your duties as Commissioned Pastor whether personal or relative, private or public; and to endeavor by the grace of God to adorn the profession of the gospel in your manner of life, and to walk with exemplary piety before this congregation of which God will make you an officer?</p> <p>4. Are you now willing to take responsibility in the life of this congregation/in this ministry as a Commissioned Pastor, and will you seek to discharge your duties relying upon the grace of God, in such a way that the entire Church of Jesus Christ will be blessed?</p>
<p><b>TIONAL PROVISIONS AFFECTED BY PROPOSED AMENDMENT TO 9-11</b></p>	<p><b>ADDITIONAL PROVISIONS</b></p>
<p>G 10-7 Temporary Pastoral Relationships</p> <p>A. When there is no Pastor, a Session may invite a lawfully ordained Minister in good standing or a Commissioned Pastor to enter a temporary pastoral relationship. Although this invitation is not a call as defined in G.9- 5, <i>fn 78</i> the invitation and authority to preach the Word, to administer sacraments, and to moderate Session must be approved by the Presbytery or by the Ministerial Committee acting as a Commission. <i>Fn 79</i></p>	<p><b>See footnote 1 added to 9-11</b></p>

<p><i>When an Associate Member serves in a temporary pastoral relationship, the TE is placed on the active roll (G.19-2B.1c). If retired, the TE remains retired but as an active member has both voice and vote in Presbytery and General Assembly.</i></p> <p><i>Fn.79 G.21-1C; G.21-2D.2f</i></p>	
<p>18-3 Authority and Responsibilities of the Session</p> <p>In maintaining the spiritual supervision of the local church, the Session has the following authority and responsibilities: <i>fn135</i></p> <p>M. When there is no Pastor, to convene the people for worship on the Lord’s Day, offering prayers, praise, reading the Scriptures and teaching thereof. It is also appropriate for a Ruling Elder to preach or to read a sermon by some Minister of the Word of the Church.</p> <p><i>In addition to the responsibilities listed here, note also the Session responsibilities for instructing, examining, and ordaining/installing Ruling Elders and Deacons (G.11-3B; G.12-6; G.13-1B).</i></p>	<p><b>See footnote 1 added to 9-11</b></p>

TE Michael Flake spoke on behalf of the committee for the amendment and the rationale behind it.

**ON MOTION** To approve the amendment to BOG 9-11

TE Fred Lian thanked the members of the Interim Committee and requested that the Committee be dismissed having completed its task. Without objection, the Interim Committee on Ministerial Education was dismissed with the thanks of the court.

**38-15 REPORT OF THE CHURCH PLANTING TEAM**

TE Tom Ricks, Chairman, opened the report with prayer. Tom shared how church planting is specific calling and we are blessed as a denomination that several years ago our leadership set into motion efforts, energies, and resources to grow the EPC through church planting. Through the 8 years of Tom’s service there has been good progress. Rick shared motto of church planting; which is “Every church, a Parent, Partner or Patron of Church Planting” There have been 42 active church plants in 16 states, 2 new church planting networks and 2 more in development 7 active church.

plants in undeserved neighborhoods, and a cohort and coaching care for active church planters. Tom continued with sharing a video on church planting in Memphis, Tennessee. At the conclusion of the video he expressed how he hopes it has been inspirational and thanked all who contribute to Church Planting in one form or another. As a reminder he wanted to mention the retreat for church planters held in October and encouraged Presbyteries to help get their church planters there. He also encouraged churches to ensure their church planters are either being coached or in a cohort and reminding all to help identify the next generation of EPC church planters

### **38-16 INVITATION TO THE 39<sup>th</sup> GENERAL ASSEMBLY**

TE Shane Farmer was unable to attend the General Assembly so the court viewed a video from Cherry Hills Community Church, Highland Ranch, CO, extending an invitation to gather for the 39<sup>th</sup> General Assembly at Cherry Hills Church, June 18-21, 2019.

### **38-17 ORDER OF THE DAY**

TE Richard White, Christ Community Church, Montreat, NC opened the report with prayer for Andrew Brunson and his family. TE White explained that modern day Turkey appears on ancient maps marking the city of Smyrna and noted that the spiritual climate has not changed since the description given in the Book of Revelation:

*“And to the angel of the church in Smyrna write: ‘The words of the first and the last, who died and came to life. “I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan. Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.’*

Revelation 2:8-11 ESV

Mrs. Jacqueline Brunson Furnari, daughter of Andrew and Norine Brunson described the spiritual as well as emotional walk of their family during the last twenty months. October 7, 2016 is the day the Brunsons were called into the police station and arrested with no information given to the families. When Norine was released 2 ½ weeks later, the family finally had some information. Embarking on a long journey of uncertainties not knowing when God would orchestrate Andrew’s release, it’s been a tough year with lots of family milestones along with some unfortunate events in the family. There have been many sacrifices as a family. Jacqueline shared how in each one of her dad’s letters he states that his greatest desire is to be reunited with his children. Despite the sacrifices and difficulties Jacqueline and her siblings have seen God at work and teaching them. Jaqueline has learned through this process to lean on God’s Sovereignty, taking so much comfort in knowing God is in control, He has a plan and will use this to His glory regardless of the outcome. She has been so encouraged and comforted to learn just how powerful God really is. She shared how she is tremendously blessed to have Andrew and Norine as her parents and what amazing examples they’ve been to her in marriage, parenting, ministry, and following God. She shares how it’s no small thing to have people in her life who have displayed such a great example following God whatever the cost, whatever the sacrifice;



and in the face of persecution and suffering being strong and remaining faithful to the Lord and putting on a good testimony. They've also seen where because of this situation so many people are now praying for the church in Turkey. Along these lines back in the Fall there were some believers who had been praying for a song that the Lord would give to the Turkish Church to sing in times of persecution. At the same time the Lord was laying on Andrew's heart to write the song "Worthy of My All". Jaqueline shared how amazing it was to see God orchestrate that timing with one being aware of what was going on. It has been a blessing to see the grown in her dad through this process. Andrew has taken the opportunity to write to his kids sharing his experience and what he'd like to pass on to his kids through this journey.

Mrs. Furnari closed by reading a letter her father wrote to this Assembly and the Assembly joined in singing *Worthy of My All*, a hymn written by Andrew Brunson for the Church in Turkey to sing during times of persecution.

**First Letter:**

*“Jesus shows the way to victory what He wants from me and from all of us. I’m attempting to follow His example. First, I declare with my will that I will submit to Him. I’m kept here by force, but I can choose to submit with my will even though my emotions are severely distressed and not at all wanting to submit. I’m trying to be faithful even when overwhelmed with fear; faithful to declare God’s character even when I don’t understand. I ask you to pray for me in this, to be faithful to the end. Second, I have prayed that God glorify His Name, this is a surrender and I hope He will glorify His Name and that He will do at least in part by saving me. Third, I sing my song every night, I pray this added prayer each night; Father God, I ask that you pour out on me the courage and strength, the endurance, perseverance and steadfastness of Jesus. I declare God’s character and pray that He use this time to work deeply in my life. I want to stand before God at the end of my life without regrets. I want to be faithful to keep my heart on Him, to submit, to declare His character, to worship Him and to not be conquered by fear. I have fought many battles physiologically, emotionally, spiritually, and physically here; I have lost many times, but every time I sing my song is a victory. Every time I’m pressed by fear and in the midst of that fear I turn to Jesus is a victory. So, I share honestly, I deal with fear every day, I deal with suffering with my loneliness, isolation and the agony of separation from my beloved family, but I want to endure. Fourth, where else can I go? To whom can I entrust my future and my life other than God?”*

**Second Letter:**

*“With good reason we honor those who were martyred for the sake of Jesus. The actual meaning of martyred is one who bears witness or testimony and so it is applied to one who because of his faith bears witness through sacrificing his life. The death of the believer on account of Jesus is a public testimony to the persons faith and gospel and that Jesus is worth of such sacrifice. I know I want to diminish the meaning of this word as we now use it to cheapen it by making it common and comparing one who dies for his faith to one who bears witness by simply identifying as a Christian. However, what has come to mind that there are living martyrs I would describe them as people who have been singled out because of their faith in Jesus and persecuted for this faith especially so if done in a public context. The result is that the believers suffers perhaps to the extent of Matthew 5:11-12 where they are despised, reviled, looked down on, lies are told about them where they are persecuted*

*financially and physically, or they may become the object official repression including imprisonment. Some who are living martyrs eventually end up losing their lives so many believers died in prisons in China and the Soviet Union they were first living martyrs and then martyred in the traditional use of the word. Allowing martyr is one who continues to bear witness in the face of this persecution who's faithful, does not deny Jesus, and continues to proclaim in possible. I belong to Jesus. He is my King! He's not deserted me, and I by His grace will not desert Him, nor will I be ashamed. There are many circumstances where it is much more difficult to be a living martyr then to die for Jesus, for the martyr on dying immediately goes to Jesus presence but the living martyr can live with disgrace, physical pain and imprisonment. I write this because I've been thrust into a situation I would not have thought possible where I'm reviled, lied about, despised publicly and have been imprisoned in circumstances that have taken me far beyond what I can endure if not for God's Grace. I've been made a public spectacle. So, I've been singled out for persecution because of my faith and it is known that I'm a Christian and so I'm in the position of being a living martyr. I do not take this on as a title, I'm not awarding myself a name or honor, I'm describing rather the responsibility that has been thrust upon me. I don't know how long or in what way this terrible trial will end, and I need to stand without shame and faithfully bear the suffering and pain thrust upon me and be a living witness for Jesus. I do not feel strong, I'm afraid that I'll be declared guilty in the court and given a long sentence, but I am aware that I have a responsibility, an opportunity to suffer publicly for Jesus. So, I'm trying to strengthen myself to be a living martyr who will be faithful and not ashamed at the end for having faltered. I ask the Lord to spare you, my dear children, from persecution. I hope as Paul did in Colossians 2 that in some way my suffering will keep you from suffering, but we are also told by Paul that all who live Godly lives will be persecuted to some degree. And so, I hope to be a good example to you even in my great weakness. I hope you will take on the mentality of a living martyr even if you are never placed in such a situation. Settle it in your hearts now asking God to pour out grace upon you. That you will stand for Jesus whatever the circumstances or consequences. If God places you in the position to be a living martyr than may it be clear on how to do this faithfully."*

**Direct Message to EPC:**

*"My brothers and sisters of the EPC, I'm so grateful to you for standing with us in this difficult time, for praying for us. I know a number of people have fasted and I thank you for doing this; it's a great blessing to us to be a part of the EPC family. I pray every day to be faithful to the end. It is my desire to show the great work of Jesus Christ by being willing to suffer for Him, and I ask that you pray for me in this, that I will be faithful to the end. I hope that next year I will be able to thank all of you in person rather than through my beautiful daughter, but again thank you for standing with us. Your brother Andrew."*

*WORTHY OF MY ALL Lyrics*

*You are worthy, worthy of my all, my tears and pain I lift up as an offering  
Teach me to share in the fellowship of your suffering. Lamb of God you are worthy of my all,*

*You are worthy, worthy of my all. Adopted as a son, a brother to my King  
Indeed I will share in Your glory if I share Your suffering. Jesus, you are worthy of my all.*

*You are worthy, worthy of my all. But my heart faints, drowned in sorrow, overwhelmed  
Make me like You, Cross-bearer, persevering, faithful to the end  
To stand the trial and receive the crown of life.*

*You are worthy, worthy of my all. This is my declaration in the darkest hour  
Jesus, the Faithful One who loves me, always good and true  
You made me yours, You are worthy of my all.*

*What can I give to the Son of God, who gave Himself for me?  
Here I am, You are worthy of my all.*

*I want to be found worthy to stand before you on that day  
With no regrets from cowardice, things left undone  
To hear you say, 'Well done, my faithful friend, now enter your reward'  
Jesus, my Joy, you are the prize I'm running for*

*You are worthy, worthy of my all. You are worthy, worthy of my all*

*What can I give to the Son of God, who gave Himself for me?  
Here I am, You are worthy of my all.*

### **38-18 FACE TO FACE**

TE Fred Lian opened his report with prayer and explained the purpose and process for face to face opportunities. Churches marked with an asterisk\* made oral presentations on the floor. Others listed below submitted written Face to Face information.

*First Presbyterian Church, Fairbanks, Alaska	Director of Children and Family Ministry
*First Presbyterian Church, Fairbanks, Alaska	Transitional Pastor
*First EPC, Kokoma, Indiana	Director of Intergenerational Worship and Music
Grace Covenant EPC, Exton, Pennsylvania	Director of Worship
*Bethany EPC of Havertown, Pennsylvania	Pastor
Princetown EPC, Duanesburg, New York	Pastor
Covenant Presbyterian Church, Orange, California	Pastor
*Stanton, Kentucky	Pastor
*Walkersville Presbyterian, Wacamaw, North Carolina	Pastor

Woodside EPC, Fincastle, Virginia	Pastor
*Parkway Church, Cumming, Georgia	Transitional Pastor
*Bay Presbyterian Church, Bay Village, Ohio	Pastor
*First Presbyterian Church, Jacksonville, Oregon	Pastor
First Presbyterian Church, Little Rock, Iowa	Pastor
*New Hope EPC, Kent, Washington	
*Westminster EPC, Enid, Oklahoma	Pastor
*Warsaw EPC, Warsaw, Indiana	Pastor
*Spring Hill Presbyterian, Bozeman, Montana	Pastor for Worship
*College Corner Presbyterian	Transitional Pastor
*Faith Presbyterian, Quincy, Illinois	Pastor
*Faith Presbyterian, Covington, Louisiana	Associate for Family and Children's Ministry Assistant Pastor to plant Portuguese church

**38-19 RECESS FOR LUNCH**

Megan Broadstreet, Hope Church Assistant Events Coordinator, gave instructions for lunch after which TE Jessica Morris, Hope Church, Cordova, TN offered prayer and the Moderator recessed the court at 11:55 a.m.

**MINUTES – THURSDAY AFTERNOON**

**Third Session  
June 21, 2018**

**38-20 CALL TO ORDER**

The Moderator called the Third Business Session to order at 1:45 p.m. TE Evelio Vilches, Faith Presbyterian Church, Pembroke Pines, FL, joined with TE Eddie Spencer, New Hope, Fort Myers, FL to update the Assembly on Hurricane Irma relief work. They then led the court in prayer.

**38-21 FRATERNAL GREETING**

Rev. Jennifer Holz, First Presbyterian Church, Colorado Springs, CO brought greetings to the Assembly on behalf of the Evangelical Covenant Order of Presbyterians (ECO).

Jennifer Holz, as the Moderator and President of Evangelical Covenant Order of Presbyterians brought greetings and shared three things on her heart.

1. She thanked the EPC for their encouragement and support of their six-year-old denomination. She expressed gratitude for being able to share membership in the National Association of Evangelicals and the World Reformed Fellowship and for the unity with the EPC.
2. ECO is thrilled to be in partnership with the EPC in areas such as partnering with Mid-Atlantic Presbytery in Transition Pastor Training and with co-hosting a GO Center Training event. They are looking forward to more opportunities where the ECO and the EPC can partner together.
3. Some top priorities currently for ECO are, to help each of the 359 churches diagnose the health and vitality of their congregations, and to identify and commit to their next flourishing steps as they train and become disciples of Jesus. ECO is committed to helping Pastors and Leaders flourish as well, along with also resourcing our churches to launch commissioning communities to reach people for Christ who might not walk through the doors of an established church. Much like the EPC, developing leaders is a high priority.

### **38-22 REPORT OF THE INTERIM COMMITTEE ON THE PASTORAL LETTER ON HUMAN SEXUALITY**

TE Sandy Willson, Chairman, introduced his committee members and opened the report with prayer.

The Pastoral Letter on Human Sexuality, along with recent editorial corrections in the errata document, was presented to the Assembly. The Committee recommended the letter be received in that final form including the edits in the errata document. TE Michael Glodo directed the court to the edits and corrections in the errata document available on the EPC App. TE Willson read the substantive changes contained in the errata document.

#### **Pastoral Letter on Human Sexuality<sup>1</sup>**

*As Adopted by the 38<sup>th</sup> General Assembly  
of the Evangelical Presbyterian Church*

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<sup>1</sup> This pastoral letter supplements the EPC’s “Position Paper on Human Sexuality” available at [www.epc.org](http://www.epc.org). A pastoral letter is intended to shine the light of God’s word broadly on a general area of concern to the Church. Requiring the approval of only one General Assembly, it is not as definitive as a Position Paper that requires the approval of two General Assemblies including a minimum of one-year circulation among the presbyteries. The primary purpose of a pastoral letter is to guide churches within the EPC rather than to identify our positions to the world.

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## **Introduction**

For followers of Jesus Christ who desire to be faithful to him, navigating the complexities of contemporary life is daunting at best and often overwhelming. We want to be faithful to him by being holy as God is holy, for without holiness no one will see the Lord.<sup>2</sup> Yet having been brought out of darkness into God's marvelous light, we want to be faithful to our privileged calling as a kingdom of priests, as living stones being built up together into a house for God, so that we will proclaim God's excellencies.<sup>3</sup> Therefore we want to live before the watching world by honoring Christ the Lord so that, when asked, we are ready to give an account of the hope that is within us.<sup>4</sup> We want to love the world in Jesus' name without being worldly, because we believe the highest happiness for any person is to be reconciled to their Creator through his powerful transforming grace. Knowing that even our best efforts often will not be welcomed by the world, we want to be prepared to suffer for Christ's sake when called; for we know that in sharing in the fellowship of Christ's suffering we have the promise of sharing in the power of his resurrection and the opportunity to fulfill the purpose of his suffering.<sup>5</sup>

When we reflect upon these challenges we realize that they have been before the people of God since the beginning, as Peter's letter to the "elect exiles" testifies to so powerfully.<sup>6</sup> Although it may seem so at times, we don't really live in a unique time of history because being a holy nation in the midst of an unholy world, living as citizens of the world to come in the midst of a world that is passing away, has challenged the people of God since faithful Abel felt the deathly ire of his brother. At times the culture has provided a veneer of spirituality to mislead us into believing that all is well, but in God's providence he also graciously removes the veneer at times to remind us that apart from his saving grace in Jesus Christ the world is lost in sin.

So as we reorient ourselves during a time of momentous cultural changes regarding sexuality, it is necessary and helpful for us to look once again to God's word for guidance in the face of these changes.<sup>7</sup> As we do, we believe we will gain renewed clarity about the revealed will of God, humility by seeing how we ourselves have often failed to follow God's commands, courage to resist the conforming powers of culture and to endure the hostility that comes in doing so, and charity as we are renewed in our zeal to love the world around us in a way that would make the love of God in Christ real and powerful in the lives of those with whom we share it.

Thus our goal in this pastoral letter is, in the light of scripture, to examine in greater depth the issues addressed in the Position Paper on Human Sexuality so that we can more faithfully walk in God's

<sup>2</sup> 1 Peter 1:15-16; Hebrews 12:14

<sup>3</sup> 1 Peter 2:9

<sup>4</sup> 1 Peter 3:15

<sup>5</sup> Philippians 3:10-11; Colossian 1:24

<sup>6</sup> 1 Peter 1:1

<sup>7</sup> Psalm 119:105

ways, more humbly repent of our own failings, and more lovingly bear witness to the redeeming power of the gospel. In doing so, this letter offers more detailed analysis of some of the issues as well as wisdom for church leaders and members for navigating the challenges. We begin with singleness in order to communicate that who we are as image bearers of God includes God's design for human sexuality but also to make prominent the idea that we are more than sexual beings and life's greatest good is found in God, not in sexuality or even marriage. We proceed to the subject of marriage which is the principal context in which human sexuality finds its expression, ultimately as a reflection of the divine-human love of Christ and his church. The discussion then moves to those principal areas in which contemporary challenges have arisen—same-sex attraction, gender dysphoria, and pornography—followed by consideration of the broader issue of how the church must engage the world in which it exists and into which God has sent it. The letter concludes with a reminder of the Good News, the gospel of Jesus Christ, as the world's hope for healing from sexual sin and brokenness and restoration to sexual holiness and happiness, followed by a special note for parents.

Sexual abuse is so monstrous and depraved, and involves numerous issues besides sexuality, that it cannot be treated purely as a matter of sexuality. But because by definition it involves sexuality and usually has far-reaching and devastating implications for sexuality for perpetrators, victims, those related to both, and the church which aspires to offer hope and healing, it is included as a full subject in this pastoral letter. We do so mindful particularly of the devastation it wreaks on victims.

Most topics are addressed in the same basic format: biblical and theological foundations, contemporary challenges to the biblical view, pastoral guidance on common practical questions, and recommended resources on the topic. In some cases the order varies due to the requirements of the subject. In reviewing these discussions, the reader will discover the EPC to be a biblical community, living in the ongoing hope of being reformed to the word of God because we believe that in it God has spoken; a confessional community, believing that we are to faithfully and accountably hold to our common understanding of the faith once delivered to the saints and to declare it without compromise to the world; and a missional community reflecting the heart of God to make himself known among the peoples by being a community of light and confidence in a darkened world.

This is our particular aim—to celebrate, commend, explain, and defend the Bible's message about human sexuality; for we believe that it is good news for a world burned over by late modern, individualistic, technologized, human-centered sexuality. The more clearly we embrace what Scripture says, the more compassionately we can minister to those in our midst who have been misled by falsehood and marooned in a desert of disobedience.

We realize that this analysis will not be received happily by the world. We will be accused of selectivity about sin, which is hypocrisy, and some may say that our very beliefs constitute hate. Perhaps even some within our fellowship may feel this is majoring on minors and that we should be known for what we are for and not merely what we are against. After all, the gospel is about grace, not being judgmental, some might say. But we believe that divine love is love that also speaks the truth—the truth about the world and about ourselves. We have tried fervently here to speak that truth in love.

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## Singleness

### **Biblical/Theological Foundations**

Marriage and procreation played a central role in the fulfillment of God's original creation mandate<sup>8</sup> and continued to do so in God's covenant with Abraham, but their limitations are transcended under the New Covenant in Christ.<sup>9</sup> Indeed, all those who are of faith in Christ share in the promises to Abraham.<sup>10</sup> The barren rejoice, bereft are comforted, orphans adopted, and vocational singleness is commended as a privileged opportunity. As God's covenant people, we have an imperishable inheritance in Christ whether single or married.<sup>11</sup> But single people may have greater freedom to give and serve along with greater prospects of blessedness. The single person can fulfill the creation mandate by making disciples.<sup>12</sup>

The New Testament commends the single life. The Apostle Paul wrote to the church at Corinth, "To the unmarried and the widows I say that it is good for them to remain single as I am."<sup>13</sup> The church was not to pressure believers to marry or to regard themselves as inferior, treating both marriage and singleness as gifts and callings from God.<sup>14</sup> Paul delineates the significance of both marriage and singleness and points out the advantages of each.

For example, the early church distinguished itself by institutionally supporting widows.<sup>15</sup> Rodney Stark writes that, "The church stood ready to sustain poor widows, allowing them a choice as to whether or not to remarry."<sup>16</sup> This choice was a radical idea for the culture in which the early church existed.<sup>17</sup> Thus unencumbered by their own marital responsibilities widows could give themselves wholly to spiritual endeavors.<sup>18</sup>

This view of singleness as a calling and respect and care for widows set the Christian faith apart from Judaism. Stanley Hauerwas goes further: "One... clear difference between Christianity and

<sup>8</sup> Genesis 1:28. All quotes are from the *English Standard Version* (Wheaton, IL: Crossway Publishing, 2008), unless otherwise indicated.

<sup>9</sup> Barry Danylak, *Redeeming Singleness: How the Storyline of Scripture Affirms the Single Life* (Wheaton, Illinois: Crossway, 2010), 138.

<sup>10</sup> Galatians 3:7

<sup>11</sup> 1 Peter 1:4

<sup>12</sup> Matthew 28:19-20; Genesis 1:28

<sup>13</sup> 1 Corinthians 7:8

<sup>14</sup> 1 Corinthians 7:7

<sup>15</sup> Acts 6:1; 1 Timothy 5:3, 9-10

<sup>16</sup> Rodney Stark, *The Rise of Christianity: A Sociologist Reconsiders History* (Princeton, NJ: Princeton University Press, 1996), 104.

<sup>17</sup> One may note that Paul instructed the young widows in Ephesus to remarry in 1 Timothy 5:14. A look at the context, however, makes it clear that this instruction was in response to a particular problem in which heresy was being spread through young widows who found themselves idle (1 Timothy 5:13, 15) and was not a general elevation of marriage over singleness. Paul wanted young widows in Timothy's church to remarry and have families as a productive alternative to the idleness which facilitated spreading false teaching (see also 1 Timothy 2:15).

<sup>18</sup> 1 Timothy 5:6



Judaism [and all other traditional religions] is the former's entertainment of the idea of singleness as the paradigm way of life for its followers."<sup>19</sup>

As a single man, the Apostle Paul acted and spoke in ways that reflected his total devotion to God's call on his life. He treated his singleness as a blessing that God had bestowed on him and he praised God for it. Single men and women today are similarly free to serve our Lord with undivided attention.<sup>20</sup> Tim Keller summarizes, "Paul's assessment in 1 Corinthians 7 is that singleness is a good condition blessed by God, and in many circumstances, it is actually better than marriage."<sup>21</sup> Paige Benton Brown personalized this, writing, "I am single because God is so abundantly good to me, because this is his best for me."<sup>22</sup>

As followers of Christ, our contentment and completeness come from our union with him, our bridegroom.<sup>23</sup> This transcends our single or married status. As the Kellers have also said, "Unlike sex-and-romance-saturated Western society, Christians see singleness as good because our union with Christ can fulfill our deepest longings."<sup>24</sup> Both single and married Christians find their truest family in the fellowship of the church.<sup>25</sup> Matt Smethurst affirms this truth: "Late-modern Western culture conflates sex and intimacy, but Scripture does not. God's people, gathered in kingdom outposts called local churches, are meant to be the most intimate communities on earth. For a man or woman in Christ, there is nothing ultimate about being single or married. They are a child in the Father's house (1 Timothy 3:15), a member of the Son's body (1 Corinthians 12:12-27), a stone in the Spirit's temple (Ephesians 2:21-22). And, unlike their marital status, these realities will endure forever."<sup>26</sup>

### **Contemporary Challenges to the Biblical View**

The proportion of single adults is growing, both in society and the church. There were 111 million single people over the age of 18 living in the United States in 2015, representing 45% of all U. S. residents over 18. This includes 59 million households maintained by unmarried men and women, representing 47% of all households nationwide.<sup>27</sup> Society and the church often distort singleness in opposite ways. Society celebrates singleness as a way of enjoying all that life has to offer without the hassle of commitment and the single life is sometimes viewed as an invitation to experience true freedom. On the other hand, the church has sometimes made singles feel like they are on the outside looking in, as if their singleness is a problem to be solved. As we have seen, the Bible has a different

<sup>19</sup> Stanley Hauerwas, *A Community of Character: Toward a Constructive Christian Social Ethic* (South Bend, IN: University of Notre Dame Press, 1991), 174.

<sup>20</sup> 1 Corinthians 7:32-35

<sup>21</sup> Timothy Keller and Kathy Keller, *The Meaning of Marriage: Facing the Complexities of Commitment with the Wisdom of God* (New York: Penguin Group, 2011), 195.

<sup>22</sup> Paige Benton Brown, "Singled Out by God for Good," *PCPC Witness*, February 1998, [www.pcpc.org/ministries/singles/singledout.php](http://www.pcpc.org/ministries/singles/singledout.php) (accessed 11/16/2017).

<sup>23</sup> John 15:5; Ephesians 5:25, 32; 2 Corinthians 12:9-10

<sup>24</sup> Keller and Keller, 201.

<sup>25</sup> Matthew 12:48-50; Mark 3:33-35; Luke 8:21

<sup>26</sup> Matt Smethurst, "9 Ways to Pastor Those Longing for Marriage," 9Marks, March 20, 2017, <https://www.9marks.org/article/9-ways-to-pastor-those-longing-for-marriage/> (accessed 12/19/2017).

<sup>27</sup> United States Census Bureau, Release Number: CB16-FF.18, Revised August 26, 2016, <https://www.census.gov/newsroom/facts-for-features/2016/cb16-ff18.html> (accessed 11/16/2017).

view of singleness. The New Testament celebrates singleness as a blessing that enables unique participation in and contributions to God’s kingdom. Our churches must be places where both married and single people can grow in their faith, serve one another, and serve together as equally vital parts of one body.<sup>28</sup>

### **Pastoral Guidance**

As we recapture the New Testament view of singleness, the church has an opportunity to affirm the important contributions of single adults and to address their unique needs.

We need to respect singles as equal and uniquely blessed members of our fellowships. Singles should feel more than merely welcome in our congregations and ministries; they should also feel called. “Only let each person lead the life that the Lord has assigned to him, and to which God has called him.”<sup>29</sup> Pastors and leaders in the church must come alongside single adults and help them embrace and steward the gift of singleness.

While we uphold the goodness of the single life, we must also acknowledge that it can bring real challenges. Before the Fall, God declared, “It is not good that the man should be alone.”<sup>30</sup> There is good reason why singles sometimes feel lonely and yearn to be connected with others: God created us for relationship. We were created as relational beings, capable of forming deep connections with God and one another. Many singles experience these longings while participating in churches that seem to be filled with married couples and families. It is vital for the church to respond to feelings of loneliness and isolation by fostering deep, lasting relationships between believers.

Singles need opportunities to form healthy relationships with people of the same and opposite sex, with other singles, and with married people. They need to enjoy the fellowship of believers in which they can hold each other accountable and mature in the faith. Long-term relationships between single and married people allow each to see the other’s unique challenges and to be more understanding of one another.

As we seek to welcome singles fully into the life and ministries of the church, we might heed the advice Whitney Wollard provides about singles, from singles:

There are simple things we can do (or not do) so singles in our midst know we love them and respect them as fellow image-bearers of God.

1. Do: Get to know the person. Don’t: Assume that singleness is his or her life.
2. Do: Initiate discipleship relationships. Don’t: Start another program.
3. Do: Ask, “How can I pray for you?” Don’t: Pray based upon your own assumptions.
4. Do: Utilize singles in the church. Don’t: Make them the church’s workhorses.
5. Do: Recognize singles’ need for intimacy. Don’t: Assume marriage and children are the only way to fulfill this need.

<sup>28</sup> 1 Corinthians 12:12

<sup>29</sup> 1 Corinthians 7:17

<sup>30</sup> Genesis 2:18

6. Do: Place them in appropriate leadership roles. Don't: Wait for them to be married to ask them to lead.
7. Do: Reach out to singles at your Sunday gathering. Don't: Reduce singles to a personal project.<sup>31</sup>

In our sensitivity to the needs of single people in the church, we need not shy away from commending marriage; however, we need to take care not to represent marriage as the ultimate good for every believer. Early in the life of his Manhattan church, Tim Keller preached nine sermons on marriage to a congregation predominantly composed of singles. In Keller's words, "... single people cannot live their lives well as singles without a balanced, informed view of marriage. If they do not have that, they will either over-desire or under-desire marriage, and either of those ways of thinking will distort their lives."<sup>32</sup> By the same token, it would be wise for pastors occasionally to speak to the realities of singleness from the pulpit, teaching single and married believers alike the New Testament value of singleness as a calling.

While we must work to make our churches welcoming communities where singles can flourish, we also need to encourage our brothers and sisters to pursue holiness in their personal lives. As people are getting married later in life, Christians have at times become less committed to upholding God's desire for chastity. One of the most common pre-marital questions asked of EPC pastors concerns the church's policy about marrying people who are already living together or sexually active. If we are to resist the world's encroachment and the church's neglect when it comes to sexual promiscuity, church leaders need to be more willing, equipped, and effective in promoting godly sexuality, offering encouragement and hope for those who have given in to temptation, and addressing promiscuity through redemptive shepherding. Such a willingness will not only help our people to experience more of the grace of God but will encourage sexual purity among those who might be tempted not to live sexually pure lives.

Though it is certainly a minority position in our society, we must regain our courage in promoting the goodness of God's design in reserving sexual intimacy for marriage. We must model and explain what holiness looks like for singles as well as for married persons. We need older singles in the church to model chastity and to encourage younger singles who may struggle with unmet sexual desires. Our college students and young adults need to know that through the power of the Holy Spirit sexual holiness is possible, and that chastity is a good gift from God. Indeed, while holiness is its own reward, the purity of devotion to Christ afforded by chastity creates an opportunity for intimacy with God that can be difficult to achieve for married persons. This message will be most powerful coming from those who have faced the challenge of remaining chaste in adulthood and can speak to God's faithfulness. This challenge is not limited to the young, but is manifesting itself in new ways among the aged single who also are called to remain chaste in singleness and reserve sexual intimacy for the God-ordained context of marriage.<sup>33</sup>

We must also say a word here regarding use of pornography. While pornography tempts and afflicts married as well as single people, there are distinctly powerful temptations for singles who do not

<sup>31</sup> Whitney Wollard, "7 Dos and Don'ts of Discipling Singles," *9Marks Journal*, March 22, 2017, <https://www.9marks.org/article/7-dos-and-donts-of-discipling-singles/> (accessed 11/30/2017).

<sup>32</sup> Keller and Keller, 192.

<sup>33</sup> See this subject addressed more at the conclusion of the section on marriage.

have a spouse with whom they can share sexual intimacy. Though we address pornography separately in this letter, it is important to note in the context of the subject of singleness that the church needs to be aware and supportive of singles in this area of intense temptation, including providing supportive groups in which this burden can be borne with the help of others.

God's plan for EPC congregations and ministries is for single and married people to serve side by side, as the called and gifted members of one holy and missional body. In this community of deep and committed friendships, we encourage single people to find their home in the body of Christ and to live full, holy, and God-honoring lives as the Spirit empowers them.<sup>34</sup>

### **Recommended Reading**

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## **Sexuality within Marriage**

### **Biblical/Theological Foundations**

We have a generous heavenly Father who gives good gifts,<sup>35</sup> and he has blessed humanity with the creation ordinance of marriage.<sup>36</sup> For married and single alike, the lifelong covenant between a man and a woman is a visible depiction of God's love for his church.<sup>37</sup>

<sup>34</sup> EPC "Position Paper on Human Sexuality," 2017, <https://www.epc.org/file/beliefs/positionpapers/PositionPaper-HumanSexuality.pdf> (accessed 11/16/2017).

<sup>35</sup> James 1:17; Psalm 34

<sup>36</sup> Genesis 2:23-25

<sup>37</sup> Ephesians 5:22-33. This is stated well in the EPC's "Position Paper on Human Sexuality." Cf. Ezekiel 16 and Hosea, where God is like a faithful husband, and conversely, Israel is like an unfaithful wife.

In the beginning God created humanity in his image both male and female and told them to be fruitful and multiply, both a blessing and a command involving sexual union and procreation.<sup>38</sup> After he had created human beings and set them in their place in creation, he pronounced his work “very good.”<sup>39</sup> The Scriptures tell us that initially the man and woman walked in unbroken fellowship with God and one another and were unashamed by their nakedness, which exposed their sexual difference.<sup>40</sup> As a result of the fall, the couple became ashamed of their nakedness, covered themselves, and hid from the Lord.<sup>41</sup> Sin introduced shame and a breakdown in intimacy between the man and his wife and between humanity and God. Despite this breach, God preserved the life-giving capacity of the womb, albeit it not without birth pangs, and graciously covered their shame as they continued under their charge to procreate.<sup>42</sup> In fact, the whole purpose and plan of God would depend upon it in the promised seed of the woman who would crush the head of the serpent.<sup>43</sup> Similarly, after the earth had become corrupted and the Lord purged it through the great judgment flood, he restated his blessing/command for humanity to be fruitful and multiply.<sup>44</sup>

As God established his covenant with Abraham, that blessing of a promised seed became central, as the covenant was to be perpetuated through the family line.<sup>45</sup> The ability of husband and wife to bring forth children was a prerequisite to the fulfillment of God’s promise.<sup>46</sup> Subsequently, Scripture is replete with examples of miraculous births that enabled God’s purposes to progress toward fulfillment.<sup>47</sup>

Yet, it is vital to note that procreation is not the only purpose behind marriage or the sexual intimacy of marriage. As the *Book of Worship* states:

While marriage is not a sacrament of the church, it is ordained of God and intended to last as long as the couple shall live. God has designed marriage to be between a man and a woman for the mutual help of husband and wife and for the development of their moral and spiritual character, and for the propagation of children who are to be reared in the discipline and instruction of the Lord.<sup>48</sup>

This multifaceted purpose of marriage and sexual intimacy is borne out in Scripture. In Genesis we read that following the death of his mother Sarah, Isaac found comfort in his marriage and sexual union with Rebekah.<sup>49</sup> And the Song of Songs is a joyful celebration of sexual love between a man and a woman. Framed as a poetic dialogue between the two lovers, the Song is playful and provocative. Here there is no shame or alienation in the partners’ sexual difference but rather a

<sup>38</sup> Genesis 1:27-28; 2:23-24. Notice that the man observes both the similarity between the woman and himself (“bone of my bones...”) and their sexual difference (“she shall be called Woman...”).

<sup>39</sup> Genesis 1:31

<sup>40</sup> Genesis 2:25

<sup>41</sup> Genesis 3:7-10

<sup>42</sup> Genesis 1:28; 3:16, 21

<sup>43</sup> Genesis 3:15

<sup>44</sup> Genesis 9:1

<sup>45</sup> Genesis 12:2; 15:5

<sup>46</sup> Genesis 3:15

<sup>47</sup> Cf. Isaac, Jacob and Esau, Samuel, Samson, John the Baptist, and, of course, Jesus.

<sup>48</sup> *Book of Worship* 5-1

<sup>49</sup> Genesis 24:67

mutual celebration of one another's bodies and the intimacy they share.<sup>50</sup> There is security in the knowledge that the man and his wife belong to one another, that the sexual expression of each is for the other.<sup>51</sup> Sexuality in this covenantal context brings both pleasure and stability.

As we read the Song of Songs, however, we see a repeated refrain that reminds us that our sexual expression is not to be without bounds. Three times the "daughters of Jerusalem" are warned to "not stir up or awaken love until it pleases."<sup>52</sup> Sexual intimacy has its proper place and time; there are boundaries. This is a message we also get from the Law of Moses, with its stipulations concerning sex,<sup>53</sup> and in multiple passages in Scripture that exhort us to abstain from adultery and sexual immorality.<sup>54</sup>

Sexual intimacy within marriage is pleasurable and bonding. It has also been a means of perpetuating and advancing God's covenant relationship with his people as each successive generation would come to know the God of Abraham. Sexuality has community dimensions, as the boundaries around our sexual behavior are meant to preserve our holiness and protect the unique intimacy of marriage. And like every other facet of human life, our sexual expression is meant to point to our Creator and bring him glory.<sup>55</sup>

Perhaps because of the important role Christian marriage has in reflecting Christ's love for his church, our enemy is quick to take advantage of our sexual weaknesses in order to undermine God's work. The Apostle Paul takes this threat seriously in his instructions to married couples in 1 Corinthians 7. There we read that marriage (a man having a wife and a woman having a husband<sup>56</sup>) is a good provision for those who aren't able to remain chaste in their singleness (as Paul was apparently able).<sup>57</sup> We also see that it is important for husband and wife to meet one another's sexual needs with mutual respect and care,<sup>58</sup> not to be selfish or territorial about their bodies but to recognize that they belong to one another.<sup>59</sup> Paul provides for times of abstinence in marriage only by mutual consent (not one partner depriving the other) for the purpose of prayer, because sexual deprivation in marriage is an opportunity for Satan to introduce temptation.<sup>60</sup> Rather than allowing this vulnerability to creep into our marriages, husbands and wives are to be proactive in keeping their sexual intimacy deep.

In order to appreciate the importance of Paul's teaching, we again remember God's original intent for joining a man and a woman in marriage. The covenant of marriage is not only for the couple's mutual enjoyment and prosperity. It is not merely a means of perpetuating the human race. Rather,

<sup>50</sup> See, for example, Song of Songs 1:9-16.

<sup>51</sup> Song of Songs 2:16; 6:3

<sup>52</sup> Song of Songs 2:7; 3:5; 8:4. In each case this line follows on the heels of a description of an intimate embrace between the man and woman.

<sup>53</sup> Cf. for example, Leviticus 15:18, 24, 27; 18.

<sup>54</sup> Exodus 20:14; Leviticus 18:20; Deuteronomy 22:22; Proverbs 6:32; Matthew 5:31-32; 19:9; 1 Thessalonians 4:1-8; Hebrews 13:4. These various sexual sins are articulated in detail in the "Position Paper on Human Sexuality."

<sup>55</sup> 1 Corinthians 6:19-20; 10:31

<sup>56</sup> 1 Corinthians 7:2

<sup>57</sup> 1 Corinthians 7:6-9

<sup>58</sup> 1 Corinthians 7:3

<sup>59</sup> 1 Corinthians 7:4. See again Song of Songs 2:16; 6:3

<sup>60</sup> 1 Corinthians 7:5

the picture of a husband and wife loving and respecting one another is meant to point us to the sacrificial love Christ has for his bride, the church.<sup>61</sup> It is for this reason that Scripture instructs us to protect the integrity of our marriages.<sup>62</sup> Distortions of marital sexuality directly corrupt our understanding and experiencing of God's love for us. If marriage is meant to remind us of God's faithfulness, it must weather the storms of life, just as God's love never ends.<sup>63</sup> The gift of sexual intimacy is meant to express and strengthen that covenantal love between husband and wife.

### **Contemporary Challenges to the Biblical View**

The biblical preservation of sexual intimacy for marriage is sometimes criticized because of the hypocrisy of God's people. For example, the Old Testament has many examples of polygamy and concubinage which are not explicitly condemned in their context. It is true that the people of God have often conformed to cultural practices rather than staying faithful to God's intent, and God in his forbearance preserved his people even in their disobedience and overlooked their sins to some extent.<sup>64</sup> However, Jesus made it clear that God's design is for a man and a woman to preserve a lifelong exclusive covenant.<sup>65</sup>

In our contemporary context, many Christian couples seem to struggle with infidelity and end their marriages in divorce as readily at times as any couples. Some would say that Christians have so damaged the intended witness of marriage that other types of sexual relationships are no worse or no more damaging to God's intent. It is hypocritical, they might argue, for the church to claim a moral high ground and presume to speak of the purity of sexuality within marriage when so many believers have failed to exhibit that purity. Without a doubt, the people of God have often failed to reflect the Lord's intention for marriage, but our failure does not destroy the goodness of God's design. While admitting our own failures, we must continue to teach the goodness of God's creation and the blessedness of keeping his commands. As the saying goes, "Two wrongs don't make a right." We acknowledge that our sin is often at times as grievous as any other and that God will judge the church,<sup>66</sup> even as we encourage all people to come to Christ and experience the transforming power of the Holy Spirit.

Others may scoff at the church's exaltation of intimacy within marriage because of our past mistaken attitudes toward sex. It is true that we have sometimes been prudish or shamefully silent, perpetuating the idea that sex is dirty. We have sometimes communicated, intentionally or unintentionally, other false and harmful messages regarding sexuality in marriage, such as "Married sex is boring," "Sex isn't important in marriage," and "Men want sex, and women don't."

With messages like this, we have alienated people and hurt those who are looking for answers to their sexual questions. More than that, we have undermined the Word of God, which celebrates the gift of sexual union between husband and wife. What a blessing it is that God's word corrects us where we are wrong! Rather than perpetuating stereotypes or neglecting the importance of physical

<sup>61</sup> Ephesians 5:22-33

<sup>62</sup> See above and also Malachi 2:13-16; Matthew 19:4-6; Mark 10:5-9.

<sup>63</sup> Exodus 34:6-7; 1 Corinthians 13:8

<sup>64</sup> Cf. for example, Genesis 16 and 21:8-21 where God deals graciously with Hagar and Ishmael.

<sup>65</sup> Matthew 19:4-6; Mark 10:5-9

<sup>66</sup> 1 Peter 4:17

intimacy in marriage, we ought to continually return to Scripture for the life-giving message that God sees goodness in our maleness and femaleness and is glorified as husbands and wives love one another intimately.

An important word must be said regarding the misuse of sex within marriage. Sometimes, due in part to the mistaken attitudes mentioned above, partners have sought to use sex as a tool to exert control in their relationships. This is a perversion of a gift God has given to married couples for their enjoyment and growth and for his glory. When we withhold sexual intimacy or force it in an attempt to dominate one another, we violate one another and sin against God. This is inexcusable and we must call to repentance anyone who has sought to use sex in these abusive ways.

Alternatively, while sexual intimacy is to express and strengthen a married couple's love for one another, it should not be the only means of doing so. Sometimes a husband or wife expects sexual intimacy to be a substitute for relational intimacy, using the physical aspect of their relationship to cover up or avoid dealing with areas of brokenness that need to be addressed. We would caution that while sex is a profound expression of the oneness of marriage, it should not bear the full weight of a couple's need for unity, mutual enjoyment, and ability to reconcile after a rift. A married couple needs to exercise wisdom in appropriating the gift of sexual intimacy properly so that it does not become detached from the other realities of their relationship and allow vulnerabilities to expand.

### **Pastoral Guidance**

In seeking to overcome errors in thinking about sexuality both within the church and in the wider world, it is worth reading the Song of Songs to appreciate the unique, God-given sexual intimacy between husband and wife. The fact that this poetic expression has found a place in Scripture is an indicator of the value and importance of mutual physical attraction and enjoyment within a marriage. Although our society has often perverted God's gift of sex, and although the church has sometimes reacted by shying away from the topic, we see in Scripture that the Lord affirms the creativity, playfulness, and mutual upbuilding of marital intimacy. We encourage our pastors and church members to read the Song of Songs as a corrective to distorted understandings of God's attitude toward our sexuality.

Along those lines, it is important to affirm the wide range of sexual activity that a married couple can enjoy together. Again, the graphic imagery in parts of the Song of Songs suggests many different ways of enjoying sexual union. In general, we would affirm that a married couple's sexual intimacy should be mutually upbuilding, not painful or degrading to either partner, and that it must be limited to the two partners. This precludes the use of pornography for sexual excitement or enhancement even within a monogamous heterosexual marriage because it inherently involves adultery of lust. Beyond those parameters, husband and wife should communicate with one another regarding their sexual desires and concerns.<sup>67</sup>

We have seen that sexual intimacy within marriage is not only a means of pleasure and enjoyment for a couple, but also a way of glorifying our Creator and of having children. It is of concern that

<sup>67</sup> There is a variety of responses to questions about appropriate boundaries within marital intimacy. For a range of evangelical approaches, please see the bibliography.



many Christian couples have removed the possibility of procreation from the sex act without adequate prayer or reflection. While we would not forbid the use of non-abortifacient birth control, the casual nature of its use may belie a self-centered attempt to use sex for one aspect of God's intent while disregarding other aspects of his intent. We would encourage married couples who are using artificial birth control to seriously consider their motives for doing so. Do they have legitimate reasons for preventing pregnancy at this time, and are they viewing birth control as a gracious provision, while being open to God's sovereign plan? Or are they seeking to control an aspect of their married life without regard to what God may have for them? What is their view toward children—are they a wonderful gift of God or a burden? These matters call for prayer and reflection.

There are times in a marriage when sexual intimacy becomes a source of disappointment and tension. In these times, pastors should encourage the spouses to view their trial as an opportunity to move toward one another, to grow both individually and as a couple instead of quietly drifting apart. When injury, disability, age, or life circumstances lessen one or both spouses' sexual desire or function, we ought to encourage husband and wife to recommit to serving and loving one another affectionately. Even when the realities of living in a broken world take a toll on a married couple's ability to come together physically, in faith we must affirm that we are still male and female, that God is still at work in the intimate relationship of husband and wife, and that each is still called to serve the other. In these cases, the Song of Songs again serves as an important corrective to some mistaken attitudes, as it reminds us of the joyful creativity of sexual freedom in marriage.

Some couples may deal with sexual frustration or dysfunction following a struggle with infertility. If a couple endures a protracted period of attempting to conceive, sexual intimacy can begin to feel mechanical, or one or both partners may associate sex with feelings of disappointment and grief. For these couples, sensitive pastors and Christian friends can encourage them to recover the joy of the other aspects of their sexual relationship, affirming the good gift it is even when it does not become a means of having children.

Other couples may struggle with their sexual intimacy following infidelity on the part of one or both spouses. While infidelity can be grounds for biblical divorce, many couples instead seek reconciliation and restoration of the marriage relationship. In these cases, it may take a period of time before the couple can re-engage with one another intimately. While it is important to give the aggrieved spouse time and opportunity to forgive and recover trust in his/her partner, we must guard against a desire to punish the offender by withholding intimacy. Pastors are encouraged to take special care to address this issue when counseling couples who find themselves in this situation.

At the same time, we must be realistic about the fact that, given our fallen condition, there are married couples who experience a complete breakdown in their sexual intimacy. Perhaps there has been past emotional or physical abuse which renders one partner physiologically incapable of becoming sexually intimate. Perhaps other factors lead to sexual dysfunction, and despite their best efforts, a couple is unable to engage with one another sexually. The church has an opportunity to extend the grace and compassion of Christ to those who have this sort of persistent "thorn in the flesh." Rather than feeling ashamed or judged, we want our brothers and sisters to feel loved, accepted, and hopeful. Even if God does not grant healing this side of eternity, we know that in the new heavens and new earth, we will all experience the intimate union with Christ to which our marital unions were meant to point.

When we preach or teach on Scripture passages regarding marriage, we must communicate that, viewed properly, sex in marriage is a good gift that is a physical expression of the love and oneness of the marriage covenant, an opportunity for husband and wife to serve one another, to enjoy the God-given function of their bodies, and to glorify the God who made us. In this way, the sexual intimacy of husband and wife is an opportunity to demonstrate love for God and neighbor, a spouse being one's first and closest neighbor.

Sexual activity is not, then, an individualistic quest for physical or emotional satisfaction but rather a community-building pursuit. The sexual relationship of husband and wife is to be a means of building up and strengthening their marriage, which is to be a picture of the gospel for all to see. When a married couple's intimacy suffers or breaks down, there are implications for the church as a whole. The alienation, shame, sexual temptation, and struggle that can ensue affect not only husband and wife but also the church of which they are a part and the world to whom they are seeking to reflect the gospel of Christ. As the Scriptures teach, a married couple's obligation is to communicate love and care for one another in their sexual relationship, not violating or taking advantage of one another, but satisfying one another and building each other up, thereby glorifying God.

We must say a word about protecting our marriages from infidelity. Scripture is clear in prohibiting adultery, and yet many Christian couples have faced the devastating reality that one or both spouses have gone outside the marriage to meet their sexual needs. We strongly encourage couples to prayerfully consider and mutually agree to boundaries to protect their relationships. How will they guard against developing a problematic relationship at work? What is their position on traveling or having meals with members of the opposite sex? How will they navigate friendships to prevent a disruptive attachment from forming? Being proactive in this area and developing healthy boundaries can be a safeguard against temptation.

It ought to be said that faithfulness within marriage is not simply a matter of abstaining from infidelity, but rather the loving practice of regularly cultivating an intimate relationship with one another. To that end, we encourage husbands and wives to be open with each other about their sexual needs and desires. It is possible that a spouse might be depriving the other and not even realize it, creating distance between the two and an opportunity for temptation. We urge married couples to work at becoming more comfortable talking to one another about sex, not sequestering it from the rest of their relationship.

We recommend that pastors work to become comfortable discussing the sexual realities of marriage in order to be able to support and encourage healthy affection between husbands and wives. If a couple seems to be struggling in this area, and their problems go beyond the pastor's knowledge or comfort level, it would be wise to offer referrals to Christian therapists who could supplement the pastor's ministry. Pastors have a wonderful opportunity to encourage healing and growth in their church members' marriages when they tend to the whole of the marriage relationship, including a couple's sexual intimacy.

An essential tool in promoting and preserving healthy marital sexuality is prioritizing premarital counseling. First, it is vital that all pastors officiating at weddings require a course of premarital counseling for their couples. Second, it is imperative that pastors be prepared to speak plainly and knowledgeably with engaged couples about the opportunities, challenges, and realities of the sexual relationship. Many engaged couples will be going into marriage after having lived together for a

period of time. Chaste couples also need reassurance and guidance as they move toward sexual intimacy.

Some couples will be burdened with harmful and/or sinful sexual “baggage” that will challenge their sexual intimacy. This is the sad reality we face with the prevalence of pornography, sexual abuse, and the pervasive sexuality of contemporary society. Some of these issues cut to a person’s core and will not be easily resolved. We encourage pastors to be sensitive to areas of brokenness which will require patient pastoral care and perhaps even referral to a professional Christian counselor. As pastors counsel engaged couples, they ought to encourage them to pursue honesty, purity, and selfless love through their sexual relationship. It could be helpful to assign “homework” to the couple, asking them to speak plainly with one another about their expectations, fears, and previous experiences with sex. For couples who are sleeping together or cohabitating, a pastor ought to require a period of abstinence before the wedding. Perhaps the pastor could identify an individual or a family in the church who would allow one partner to move in during the period of engagement. While impractical from a worldly perspective, this requirement can be a grace to a couple, as it introduces them to the goodness of following God’s commands.

With that said, the struggle for sexual purity is not unique to young adults. In recent times, it has become fairly common for older adults to develop sexual relationships or live together without marrying, often to avoid Social Security, pension, or estate losses and dilutions. Such arrangements, no matter how heartfelt the commitment, do not meet the biblical standard for marriage but are instead fornication. We must call our senior brothers and sisters to submit this area of their lives to the lordship of Christ. Financial liabilities and challenging family dynamics are no justification for violating the Word of God. Just as God calls younger singles to chastity out of their reverence for him, so are older singles, widows, and widowers called to honor God by reserving sexual intimacy for marriage.

### **Recommended Reading**

Burk, Denny, *What is the Meaning of Sex?* Wheaton, IL: Crossway, 2013.

LaHaye, Tim F. and Beverly. *The Act of Marriage: The Beauty of Sexual Love.* Grand Rapids, MI: Zondervan, 1998.

Leman, Kevin. *Sheet Music: Uncovering the Secrets of Sexual Intimacy in Marriage.* Wheaton, IL: Tyndale, 2011.

Mohler Jr., R. Albert. *We Cannot Be Silent: Speaking Truth to a Culture Redefining Sex, Marriage, and the Very Meaning of Right and Wrong.* Nashville, TN: Thomas Nelson, 2015.

Penner, Clifford and Joyce. *The Gift of Sex: A Guide to Sexual Fulfillment.* Nashville, TN: Thomas Nelson, 2003.

Wheat, Ed and Gaye. *Intended for Pleasure: Sex Technique and Sexual Fulfillment in Christian Marriage.* Ada, MI: Revell, 2010.



## Same-Sex Attraction<sup>68</sup>

### **Biblical/Theological Foundations**

We know from the Scriptures that God made the first man, Adam, from the dust of the ground and formed the first woman, Eve, from the rib of Adam.<sup>69</sup> He bound them together in a marriage covenant intended to endure as long as they both lived.<sup>70</sup> From that primeval union, God has willed that all marriages would consist of one man and one woman in a lifelong commitment.<sup>71</sup> In marriage the two genders were made to be mutually compatible, spiritually and physically, and also to have the potential for conceiving, bearing, and rearing children.<sup>72</sup> God has explicitly forbidden sexual intimacy outside the bounds of this marriage covenant.<sup>73</sup>

After the fall of humankind, many perverse distortions of God's order were conceived and practiced by men and women.<sup>74</sup> Among these sinful distortions was the practice of sexual relations between persons of the same gender. The Scriptures mention this phenomenon in seven different texts, all of which speak negatively of homosexual conduct.

The men of Sodom sought to have intercourse (perhaps by force) with the angels who visited Lot, and this was one demonstration of the depravity of that city.<sup>75</sup> The Mosaic Law explicitly forbade homosexual intercourse in two places.<sup>76</sup> And in Romans, Paul mentioned homosexual acts among both men and women as evidence of God's abandoning them to their sin.<sup>77</sup> In 1 Corinthians, Paul included those engaged in same-sex relations in a list of those who will not inherit the kingdom of God.<sup>78</sup> (It should be noted, however, that this statement was not simply a word of condemnation, but rather an invitation to live in the reality of being "washed, . . . sanctified, . . . justified in the name of the Lord Jesus Christ and in the Spirit of our God."<sup>79</sup>) Similarly, in 1 Timothy, Paul mentioned homosexual men among those who are doing things which are contrary to the gospel.<sup>80</sup> Finally, Jude pointed to the sexual immorality of Sodom and Gomorrah as an example to warn us of God's judgment.<sup>81</sup> Although Jesus is not quoted on this specific topic in the gospel accounts, he repeatedly

<sup>68</sup> While various terms such as same-sex attraction, homosexuality, LGBT, etc. could be used, each has various connotations and sometimes specific agenda. This paper uses primarily the former and its abbreviation SSA in an effort to be merely descriptive and not pejorative or ideological. Other terms will also be used at times, but with the same intent. "LGBTQ" will be used in part of the discussion because of the context to which it refers, but also without pejorative or ideological intent.

<sup>69</sup> Genesis 1:27; 2:18-22

<sup>70</sup> Genesis 2:24

<sup>71</sup> Malachi 2:13-16; Matthew 19:3-6; Ephesians 5:22-33

<sup>72</sup> Genesis 2:23; Deuteronomy 6:4-9; Song of Songs; Malachi 2:15; Ephesians 6:1-4

<sup>73</sup> Exodus 20:14; Proverbs 5:15-23; Matthew 5:27-30; Ephesians 5:3; 1 Thessalonians 4:3-8

<sup>74</sup> Genesis 6:5, 6; Galatians 5:19-21; 1 Thessalonians 4:3-8

<sup>75</sup> Genesis 19:4-11. The text makes it clear that the men of Sodom believed the angels to be men.

<sup>76</sup> Leviticus 18:22; 20:13

<sup>77</sup> Romans 1:26-27

<sup>78</sup> 1 Corinthians 6:9-11

<sup>79</sup> 1 Corinthians 6:11

<sup>80</sup> 1 Timothy 1:8-11

<sup>81</sup> Jude 7

endorsed the sexual standards as well as the law as a whole given in the Old Testament,<sup>82</sup> which includes a ban on all homosexual conduct.

### **Contemporary Challenges**

Biblical teaching on homosexual practice has come under severe attack in recent decades. It is important, therefore, for the church to be prepared to respond to these several objections.

#### *Exegetical Challenges*

The objections to historic biblical teaching which may well have the most insidious long-term effect upon the church are the so-called “revisionist interpretations” of Scripture. In seeking to justify homosexual behavior, these revisionists employ innovative exegetical methods to avoid the intended meanings of multiple biblical texts. Their methodology not only undermines the biblical sexual ethic, but also the clarity and authority of the Scriptures themselves. They suggest that Sodom was not judged for homosexual conduct but for lack of hospitality, that Levitical laws against homosexual conduct no longer apply in our New Testament age, that Jesus’ lack of specific mention of homosexuality is an implied approval of it, that Paul’s explicit condemnations of homosexual behavior are culturally conditioned and linguistically ambivalent. All of these interpretations are contrary to a good faith reading of the texts. Those who use their intellectual prowess to deceive others through revisionist reinterpretation fall under the same severe condemnation as those who did the same during the age of the apostles.<sup>83</sup> Integrity requires that someone who disagrees with biblical teaching simply say so rather than attempt to distort the plain meaning of Scripture.<sup>84</sup> As Jesus warned the Churches of Pergamum and Thyatira, he will not condone or tolerate such behavior by his church.<sup>85</sup> Evangelical scholars have written excellent exegetical analyses of relevant Scripture texts that help guide those who are genuinely seeking the truth from God’s Word.<sup>86</sup> Pastors and elders must be proactive in countering these deceptive teachings, especially because the revisionism appeals to a view of truth based upon individual happiness that is pervasive among younger people, as well as increasingly among older believers. We must call our people back to the truth of God’s Word.

#### *Scientific Challenges*

In 1973 the American Psychiatric Association declassified homosexuality as a disorder, thus normalizing it among American physicians and psychologists. Arguments are often made that same-sex attraction is genetic and no different from simply being left handed. The Christian’s response is that regardless of what social scientists may declare as “normal,” we believe that the Scriptures are the only infallible rule of faith and practice. Furthermore, we are all born with many innate tendencies which must be resisted or controlled—the tendency toward anger, greed, lust, and pride all can be inherited, but that does not make them acceptable. The nature/nurture debate should not alter the ethical assessment of homosexual behavior, except that by these studies we are made more deeply sympathetic toward those struggling with the temptations and sins involved. In instances

<sup>82</sup> Matthew 5:27-32; 19:7-9

<sup>83</sup> Romans 16:17-19; Colossians 2:8; 2 Timothy 3:13; Revelation 2:20; 1 John 4:6

<sup>84</sup> 2 Timothy 3:8; 2 Peter 3:1b; Jude 4

<sup>85</sup> See Revelation 2:14-16; 20-23.

<sup>86</sup> See especially DeYoung, Gagnon, and Via and Gagnon in the recommended readings.

where there has been childhood sexual abuse or other environmental influences, these need to be compassionately recognized and taken into account in counseling the SSA person. The thrust of the Christian concern is not with one's sexual orientation, but rather with one's sexual beliefs, attitudes, thoughts, and actions as they reveal one's attitude toward God.

### *Social Challenges*

In 2015 the United States Supreme Court ruled that same sex marriages must be allowed and recognized in all 50 states.<sup>87</sup> This highly controversial action by the United States' highest court was the culmination of many years of growing dissent among those who believed the prohibition was discriminatory against those of the LGBTQ community, including for example violence and housing discrimination. The Christian response should begin with our whole-hearted endorsement of granting all legitimate civil rights equally to all citizens of our country. We should be grateful when true injustice is addressed. At the same time, we believe that sexual conduct is a moral issue for individuals, churches, and nations. Therefore the church would be unfaithful to her mission were she not to speak out clearly and boldly. We live in a strongly secularized, human-centered, morally relativistic culture, and we should, therefore, expect many challenges from our society to our belief system, our standards of conduct, and our views on healthy public policy. To those who say that the evangelical church is on the wrong side of history, we would say that our hope is in the Lord and not in human approval.

### *Missional Challenges*

In recent years the evangelical church has experienced a growing concern that our historic theological and ethical beliefs regarding homosexual conduct have marginalized us in our culture and minimized our ability to reach the LGBTQ community for Christ. As a result, a number of former evangelicals have announced a change in their views and have led some churches openly to endorse same sex marriage and to invite unrepentant, practicing homosexuals to join those churches and even to serve in positions of leadership. Many have questioned whether the evangelical church will survive in our times without adapting its beliefs on sexual morality. The Christian response is that we believe we must adhere faithfully to the Scriptures, no matter what it costs us, no matter whether we grow or shrink, and no matter how the world will view us. Furthermore, we must insist to those former evangelicals that the Scriptures place our sexual conduct at the core of our ethical behavior as Christians.<sup>88</sup> To believe otherwise is to put one's self outside the boundaries of historic orthodox Christianity. We believe ultimately that the only ones who can effectively reach this generation are those who radically and sacrificially follow the Lord Jesus Christ. We believe that our very marginalization gives us a prophetic stance for a faithful, biblically compassionate ministry to our LGBTQ neighbors.

### **Pastoral Guidance**

#### *Our counsel to those who are same-sex attracted (SSA)*

Our commitment to same-sex attracted people, both within the church and without, is that we shall love them as God loves them, and God helping us, we promise them our unequivocally loyal

<sup>87</sup> Obergefell v. Hodges, 576, U.S. Supreme Court, June 26, 2015. [https://www.supremecourt.gov/opinions/14pdf/14-556\\_3204.pdf](https://www.supremecourt.gov/opinions/14pdf/14-556_3204.pdf) (accessed 12/19/2017).

<sup>88</sup> For example see 1 Corinthians 6:9 where sexual immorality epitomizes ungodliness.

friendship. We want them to know that we believe that we are all sinners, bruised and broken by the fall, and in need of God's pardoning and transforming grace. We have all violated the Seventh Commandment and every other commandment.<sup>89</sup> None of us has the right to condemn another, but rather to encourage each other to find forgiveness, healing, and guidance from the Lord Jesus Christ. But one aspect of the gospel message is to remind ourselves and others that a rejection of Christ's lordship leads to eternal misery.<sup>90</sup>

We believe that one should not condemn him/herself because of one's sexual attractions or orientations; rather one should concern him/herself with one's affections, beliefs, attitudes, and deeds. Without exception, we all must continually repent of our lusts and sinful desires and turn in faith and obedience to the Lord. It is important that we all find our true identity as human beings solely in our relationship with God; therefore, we are not ultimately gay or straight, but rather sons and daughters of God. Those who make their SSA tendencies their primary identity are not comprehending and embracing their full identity as image bearers of God.

God has provided his church as the community in which we all must give and receive affection, encouragement, and accountability.<sup>91</sup> SSA persons should exercise great care and wisdom when it comes to disclosing their sexual orientation publicly. They are well-advised to share initially only with trusted, wise advisers including godly friends, pastors, and counselors. The culturally-shaped process of "coming out" is often complicated by motives such as seeking same-sex partners, relieving guilty consciences, or publicly pronouncing the rejection of biblical ethics. During a time period of wrestling with same-sex attraction and the Bible's teachings, it is not dishonest to wait and be discerning in how and to whom one discloses one's struggles. In some cases, after receiving wisdom from godly counselors, it could be helpful for some Christians to make known publicly their ongoing, largely fruitful struggle with same sex attraction or gender dysphoria.

In some cases, SSA persons experience a transformational healing of orientation. While this should not be held out as a universal expectation for all since God does not always grant it, we should not fail to invite God to do so. We can fervently pray and seek such healing, but must do so in a way that helps rather than harms and in a way that is open but without suggesting it is the norm.

There can be a peculiar and intense loneliness that accompanies SSA Christians who have committed themselves to a life of celibacy. It can be a loneliness more intense than that of the celibate heterosexual, who may someday have opportunity and choose to marry. The church must grant special understanding and sympathy toward those who bear this burden, while at the same time

<sup>89</sup> Matthew 5:27

<sup>90</sup> Luke 19:27; 1 Corinthians 6:9-11; Revelation 21:8; 22:15

<sup>91</sup> While controversial in some circles, Wesley Hill has suggested that non-sexual physical affection is a missing element to some proposals which address same sex attraction. See his *Spiritual Friendship: Finding Love in the Church as a Celibate Gay Christian*, (Grand Rapids, MI: Brazos Press, 2015). For a less controversial suggestion, see Ed Shaw, *Same-Sex Attraction and the Church: The Surprising Plausibility of the Celibate Life* (Downer's Grove, IL: InterVarsity Press, 2015), 71-80. We are fully aware of the controversy surrounding the use of the term "gay Christian," a controversy that at times has been unproductive. This is a semantic issue meaning that the merit of the term depends upon how it is being used. If "gay Christian" refers to a Christian who affirms and/or engages in same sex sexual activity, it is an oxymoron. But if it refers to a same sex attracted Christian who is making every effort by God's grace to think and act according to God's will, then it is a genuine descriptive term. For our purposes in this pastoral letter, we choose to focus on the substance and not the semantics.

confidently calling all her members to sacrifice all things joyfully for the sake of Christ, knowing that we shall all one day be rewarded beyond our most extravagant dreams, and that we even now experience the pleasure of his presence and favor. Like the Apostle Paul, by God's grace we can learn to be content in all circumstances *in Christ*.<sup>92</sup>

#### *Our Counsel to Family and Friends of those who are SSA*

With the increasing frequency, openness, and popularity of homosexual relationships, Evangelical Christians are confronted with some difficult decisions to make: how shall we relate to our sexually active homosexual family member? Shall we invite his/her partner to dinner? ...to spend the night? ...to holidays and family vacations? Shall we attend his/her wedding to a same-sex partner? Do we celebrate births and adoptions of same-sex partners and marriages of friends, family members, and co-workers? In making these decisions we want to be fully faithful to the Scriptures in our words, actions, and attitudes, while at the same time expressing genuine love and acceptance to our SSA family member or friend. This can be a challenge.

Perhaps the place to begin is with our mental framework. We must be rigorously gracious. We must communicate love consistently to our loved ones, letting them know that nothing they believe or do will ever quench our love for them. In fact, our love for them demands that we urge them to make Jesus Christ Savior and Lord over every aspect of their lives so that they may enjoy eternal life. We also want to continue to enjoy their company and be involved in their lives. At the same time, they will need to be fair to us and understand that our differences of belief and practice about sexual morality will mean that, at times, we will be unable to participate with them in ways that would compromise our own convictions. We should freely ask them to accept us in the same way that we strive to accept them. For those who would say that any disagreement with their view of sexuality is inherently hateful, we would say that no one should be coerced into following Christ and that we are committed to a common civic life with all who are willing to live peaceably with one another.<sup>93</sup>

What are ways that our participation in the lives of SSA family and friends could compromise our commitment to Christ? In general, anything that communicates, either explicitly or implicitly, support for sexual immorality of any sort would be inappropriate for the Christian. Surely, there is room for discussion and debate on how to handle various situations pastorally, but generally speaking, we advise the following.

When people are old enough to be on their own, their parents, siblings, and friends should not presume to have the authority over their moral decisions; but neither should the ones in immoral relationships seek to manipulate the moral decisions of their parents, siblings, or friends. It is the Christian's moral obligation to respond appropriately to the sin in other people's lives, and the closer our relationship to the one sinning, the greater the obligation. If, for example, a family member chooses to date someone of the same gender, we must love both the family member and his/her partner with Christian love, but we should be sure to lovingly and appropriately communicate to our family member our disagreement with the romantic, sexual, and marital aspects of the relationship and not participate in any way that would signal our approval of it. If a family member chooses to marry someone of the same gender, once again we would love both people in the relationship but

<sup>92</sup> Philippians 4:10-13

<sup>93</sup> Romans 12:18



should strongly consider excluding ourselves from participating in the immoral union, including attending or participating as a guest in the wedding ceremony. In no way should we officiate the service or actively give sanction to the union (The same would be true of a wedding involving heterosexual individuals who were not biblically suited for marriage.) We cannot endorse the marriage after the ceremony, for example, in allowing them to share the same bed while hosting them in our home (any more than we would allow an unmarried heterosexual couple to do so). Making these detailed decisions is very challenging, subject to misunderstanding, and must be done within the context of clearly affirming our love for all involved and so these decisions are not be made lightly or done thoughtlessly.

When minor children or youth express homosexual desires or tendencies, we should listen carefully and sympathetically to their feelings and experiences. We should thank them for sharing with us and reassure them that we shall always love and support them. At the appropriate moments, we should also help them understand what God’s Word says to all of us—that we are to be chaste in all of our relationships (with males *and* females) and remain celibate unless married to a biblically suited spouse. Our children may experience transient SSA as well as gender dysphoria which may be more related to developmental issues, assertion of independence, peer influences, and other factors. Discerning this requires patience and wisdom. But if children/youth are convinced of their homosexual orientation and show no interest in potential opposite gender romance, we should help them to understand that they can live very faithful Christian lives as single persons. We would probably also advise them to disclose their struggle only to those who would edify them and to demonstrate modesty and restraint in their public lives. And we should pledge our lifelong support to walk with them in their weakness just as we hope from them in our own.

#### *Our Counsel to Pastors, Elders, and Congregations*

It is incumbent upon the local church to minister faithfully in situations involving LGBTQ issues. We advise church sessions explicitly to endorse the EPC “Position Paper on Human Sexuality” as well as this Pastoral Letter to provide a general theological, ethical, and pastoral framework for its ministry. While we welcome anyone to attend our churches and to participate in our various ministries, it is essential that our churches admit into their membership and into positions of leadership only those who have a credible testimony of repentant faith in Jesus Christ. One involved in unrepentant homosexual or heterosexual misconduct does not have such a credible testimony.<sup>94</sup>

When same-gender marriage couples become believers and desire to join the local church and baptize their children, each case must be carefully assessed; but normally we believe that those who genuinely receive Jesus Christ will want their repentance to be more notable than their sin.<sup>95</sup> This would mean that a same sex couple who commit themselves to following Christ would come to acknowledge their marital union was contrary to his will, would take steps to renounce all inappropriate conduct, and seek to remove even the appearance of evil.<sup>96</sup> In the case of children,

<sup>94</sup> Church sessions are already responsible to exercise this type of discernment under G-8, including “The Session shall satisfy itself that each applicant for membership demonstrates evidence of true commitment to Jesus Christ as Lord and determination to live as becomes a follower of Christ.” (G-8-2-C)

<sup>95</sup> Luke 19:1-10

<sup>96</sup> Ephesians 5:7, 11, 12; 1 Thessalonians 5:22

when the parents become believers, one of the parents would assume parental custody and the other would continue to be an influence for good in the children's lives. Only the parent who assumed custody of the child would present the child for baptism and assume the parental vows.

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## Gender Dysphoria

### **Biblical/Theological Foundations**

We have already addressed God's creation of male and female in his image and the role of human sexuality in the outworking of God's covenant relationship with his people. It is vital that we remember, beyond sexuality, one foundational aspect of what it means to be human is to be relational. God did not leave the man alone in the Garden of Eden; he saw the man's isolation as the only "not good" aspect of his creation and created the woman to be his partner.<sup>97</sup> Human beings are meant to be connected to one another, not to operate as autonomous individuals. The oneness of a married couple reflects God's intent that people flourish in relationship, but ultimately it is within the church itself that we see the beauty of unity amid diversity. As one body with many different parts, the church demonstrates the interplay of individuality and mutuality.<sup>98</sup> We grow in our knowledge of God and in our understanding of ourselves in the context of our relationships within the body.

We have also seen that the entrance of sin into the world marked a radical breakdown in humanity's relationship with God and the relationship between the sexes. The nature of sin is to corrupt every aspect of human life, leaving us with self-deceptive hearts.<sup>99</sup> In Scripture we learn that even creation itself has been corrupted by sin and groans awaiting its full redemption.<sup>100</sup> Simply put, there is no aspect of our life that has not been in some way affected by the brokenness brought about by sin. We see this brokenness in the contemporary desire of some to redefine sex and gender.

As we embrace the gospel, we see that the only way people are able to overcome sin and be healed from brokenness is through Jesus Christ. In Christ, we find victory over sin, Satan, and death.<sup>101</sup> Those who believe in him are raised from death to life, and the power of God that resurrected Jesus from the dead resides in our very bodies.<sup>102</sup> By the Spirit, God transforms believers to reflect the image of his Son.<sup>103</sup> Christians are called children of God and he lavishes his love on us.<sup>104</sup> Our identity, then, is rooted in Christ.<sup>105</sup> The most foundational aspect of a Christian's identity is that

<sup>97</sup> Genesis 2:18

<sup>98</sup> Romans 12:4-7; 1 Corinthians 12:12-31

<sup>99</sup> Jeremiah 17:9

<sup>100</sup> Romans 8:19-22

<sup>101</sup> Romans 5:12; Luke 10:18; Acts 26:18; Colossians 2:13-15; John 3:16; 1 Corinthians 15:3-4

<sup>102</sup> Romans 8:11; Ephesians 1:18-21

<sup>103</sup> 2 Corinthians 4:6

<sup>104</sup> 1 John 3:1

<sup>105</sup> Galatians 3:28

he/she is a beloved child of God in Christ. Furthermore, we understand that God has in mind who we are and who we will become, and so we eagerly await Christ's return when our new identity will be fully manifested.<sup>106</sup>

As the Spirit enables us, we confess that God's ways are holy and good and we trust his providence in every aspect of our lives, even in the way we feel about our own gender identity. Christians must praise God with the psalmist,

For you created my inmost being;  
you knit me together in my mother's womb.  
I praise you because I am fearfully and wonderfully made;  
your works are wonderful; I know that full well.<sup>107</sup>

### **Contemporary Challenges to the Biblical Worldview**

"Am I male?" "Am I female?" "Am I neuter or non-gendered?" Most people never ask these questions because for them gender identity is simply a given. But people with Gender Dysphoria (GD) do question. The struggle seems to emerge from deep within. In its most intense manifestations, responsibilities of daily life are pushed aside as a person struggles to decide whether they are a he or a she or a "they." In order to better understand this dilemma, we must look at GD through three different lenses.

In the clinical sense, GD is a psychiatric diagnosis. The American Psychological Association has defined it as "the experience of distress associated with the incongruence wherein one's psychological and emotional gender identity does not match one's biological sex."<sup>108</sup>

GD replaced Gender Identity Disorder (GID) in the DSM-V.<sup>109</sup> Mental health professionals advocated for the change, because in their opinion the term "disorder" unduly stigmatized and pathologized a person. They focused on the distress caused by dissonance between one's biological sex and the psychological and emotional sense of being a man/boy or woman/girl. The experience was clinically significant when it interfered with interpersonal, professional, and other important areas of functioning. Like GID, people with GD qualified for insurance coverage for surgeries and long-term care for counseling, hormones, and medications.

For most people, gender identity issues are resolved by early adulthood through normal growth and development. Based on current diagnostic criteria, GD patients constitute a miniscule segment of the

<sup>106</sup> 1 John 3:2

<sup>107</sup> Psalm 139:13–14

<sup>108</sup> Yarhouse *Dysphoria*, 20.

<sup>109</sup> *Diagnostic and Statistical Manual for Mental Disorders, 5th Edition*, (Washington, DC: American Psychiatric Publishing, 2013), hereafter *DSM-V*. The *DSM-V*, published by the American Psychological Association in 2013, establishes criteria for the classification of mental disorders. Mental health and medical clinicians, legal professionals, and insurance and drug industries use the diagnostic codes and criteria for decision. In *DSM-IV*, GID diagnostic criteria centered on strong identification with the opposite sex and rejection of sex characteristics.

population: 0.005 to 0.014 percent of males and 0.002 to 0.003 percent of females.<sup>110</sup> Most children diagnosed with GD resolve the conflict by identifying with their anatomical sex as they enter adolescence.<sup>111</sup>

Mental health professionals acknowledge that GD patients frequently have other serious psychiatric and medical conditions such as depression, anxiety, and personality disorders. This means that a diagnosis of GD is often symptomatic of serious impairment of identity and interpersonal functioning. Changing the diagnosis from “disorder” to “dysphoria” did not alter the fact that the predominant issue of GD is identity.<sup>112</sup>

Mental health professionals do not know what causes GD; they assume that multiple factors of nature and nurture contribute.<sup>113</sup> Researchers have examined the brain and such factors as hormonal influences *in utero*. So far findings are inconclusive, and there are problems with the research itself. First, there is the issue of small research groups due to the small population of people with this diagnosis. Second, many research participants had received long-term hormone therapy that caused physical changes in areas being researched (e.g., brain physiology). Third, most studies did not have control groups, thus preventing meaningful comparisons with the general population.<sup>114</sup>

Distinct from gender dysphoria, professionals place gender nonconformity in adults and children on a continuum of mild to severe according to its impact on identity and functioning. Children and adults experiment with or regularly do the following:

- Dress in apparel of the opposite sex, privately or publicly
- Identify with opposite sex parent and friends
- Express strong preferences to be the opposite gender
- Engage predominantly and sometimes exclusively in activities of opposite sex/gender
- Degrade their primary sex characteristics<sup>115</sup>

Medical professionals have raised serious concerns about treatment approaches for early and late onset of GD. Some oppose treatments that suppress the onset of puberty in children until age 16. Advocates for treatment argue that 16-year-olds have sufficiently matured and can decide their preferred gender and whether to take cross-sex hormones. Medical professionals list risks that

<sup>110</sup> *DSM-V*, 54.

<sup>111</sup> Yarhouse, *Dysphoria*, 92.

<sup>112</sup> Richard G. Corradi, “Transgenderism Is Mass Hysteria Similar to 1980s–Era Junk Science.” *The Federalist*. 11/17/2016. <http://thefederalist.com/2016/11/17/psychiatry-professor-transgenderism-mass-hysteria-similar-1980s-era-junk-science/> (accessed 11/16/2017) and Dragana Duišin *et al.*, “Personality Disorders in Persons with Gender Identity Disorder,” *The Scientific World Journal*, 2014, <https://doi.org/10.1155/2014/809058> (accessed 12/19/2017).

<sup>113</sup> Yarhouse, *Dysphoria*, 79.

<sup>114</sup> *Ibid.*, 67–80.

<sup>115</sup> Yarhouse, *Dysphoria*, 86.

include social isolation during early teen years, a delay in maturation as a boy/girl or man/woman, high risk of sterilization, and likely interference with bone mass and brain development.<sup>116</sup>

Medical professionals also cite risks associated with sex reassignment surgery in adults. In a study conducted in Sweden, a country that highly affirms transgender people, the rate of suicides “among post-operative transgender adults was nearly twenty times greater than that of the general population.”<sup>117</sup> Other studies found a high rate of depression and suicide among transgender people and low scoring on life satisfaction fifteen years after surgery. One reason may be that adults who transition face serious disruptions in relationships with spouses, children, employers, and friends. Researchers have concluded that surgery may have alleviated symptoms of GD, but did not treat underlying psychiatric problems.<sup>118</sup>

In popular culture, GD is a subcategory of transgender—the T in LGBTQI (Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex). The umbrella term “transgender” includes transsexuals, transvestites, drag queens, cross-dressers, and intersex. Transgender people may or may not experience GD.<sup>119</sup> For example, a man may privately wear women’s clothing for comfort or erotic gratification, but does not question his biological sex and gender. Likewise, most intersex people are not gender dysphoric. Intersex is a physical condition in which people have ambiguous or incongruent sex characteristics or anatomy that involves chromosomes, gonads, or genitalia. Intersex people represent .018 to 1.7 percent of the general population and generally identify as male or female.<sup>120</sup>

GD is used in the socio-political sense to argue that sexual identity should be based on one’s internal sense of being male or female, regardless of biology and anatomy. The plight of individuals with GD is taken up into the broader LGBT agenda to gain equal rights as a protected minority. Advocates argue the following:

- Gender identity is a social construct. An individual has the right to choose whether to be a boy/man or girl/woman.<sup>121</sup>
- People do not choose to be gender dysphoric. Wrestling with one’s sex and gender is a legitimate human struggle.

The experience of GD is undeniable and strong. Resolution sometimes only occurs through medical surgeries and treatments that change one’s sex.<sup>122</sup>

<sup>116</sup> Michelle Cretella, *Gender Dysphoria in Children*. American College of Pediatricians, May 2017.

<https://www.acped.org/wordpress/wp-content/uploads/5.25.17-Gender-Dysphoria-in-Children-updated.pdf>. pp. 10–13 (accessed 12/20/2017); Yarhouse, *Dysphoria*, 98-100, 107-109.

<sup>117</sup> Cretella, *Dysphoria*, 12.

<sup>118</sup> *Ibid.*, 12– 3.

<sup>119</sup> Yarhouse, *Dysphoria*, 20-21, 94.

<sup>120</sup> *Ibid.*, 21; Megan K. DeFranza, *Sex Difference in Christian Theology*. (Grand Rapids, MI: Eerdmans, 2015) 44–45. The .018 to 1.7 range reflects differences in researchers’ definitions of intersex. Some define it as *any* deviation from the medical ideal of male or female (1.7). Others define it as a chromosomal inconsistency with phenotypic sex (.018). A conservative estimate is that there were 50,000 intersex people in the United States as of 2015.

<sup>121</sup>In its decision legalizing same-sex marriage, the Supreme Court of the United States defined liberty as the right of a person to define and express identity. Yarhouse, *Dysphoria*, 91.

<sup>122</sup> For more on surgeries and medical interventions, see Yarhouse, *Dysphoria*, 101–124.

These assertions are evident in the socio-political context as LGBT action groups advocate for the right of GD and transgender children and adults to express their new identity in social contexts. In the “bathroom debates,” the right of GD males to use showers and bathrooms designated for females conflicts with the privacy rights of girls/women. Females of all ages may object to sharing bathrooms and showers with biological males, some of whom may use the “right” as a ruse for voyeuristic or predatory purposes. And children especially deserve protection from those who might use GD as a cover for predatory behavior. Yet we understand that those who genuinely suffer from GD can experience psychological distress by being compelled to use facilities of the same biological gender. Reasonable efforts should be made to accommodate such persons in order to mitigate this distress without infringing upon the privacy rights of others.

In addition, reframing GD as a human rights issue denies the very real psychiatric condition that needs treatment from qualified Christian mental health professionals. Children and adults tragically suffer deep mental, emotional, and spiritual anguish. Untreated GD disrupts and destabilizes relationships in family and other significant social networks. Such disruption reflects a fallen society, not God. LGBT advocates argue that the angst of people with GD is due to the intolerance, rejection, and disparaging comments of society. They argue that normalizing GD allows these people to be full-fledged members of society. We believe the church must demonstrate a better way to address the challenges of people with GD, one that is rooted in the gospel of Christ.

### **Pastoral Guidance**

The reality of GD presents the church with a challenge and an opportunity to bring the gospel to heal and comfort people who are hurting. When ministering to people with GD, we must listen with compassion and humility. We must rebuke and renounce those who abuse and bully anyone for any reasons, including those who struggle with GD. We must respond to suffering with the grace that Christ gives to us each day.<sup>123</sup> As Christians, we proclaim who God is and who we are in him, and we share the hope of our full redemption and restoration in Christ. We understand that in his providence, God orders our circumstances. Whether they recognize it or not, people with GD often are struggling with God himself regarding the way they were born.<sup>124</sup> And in that respect, we should be able to empathize, acknowledging that in various ways, each of us as fallen people struggle with God. With this in mind, we would encourage pastors and church leaders to view a gender dysphoric neighbor as another person in need of Christ’s healing power, not as an enemy to be opposed.

When ministering to people with GD, we encourage pastors to engage with the individual before them and not to participate in impersonal or depersonalized debates on the social, political, and legal issues involved. We can follow the example of Christ in his interaction with the Samaritan woman at the well: when confronted with theoretical questions meant to evade or distract, we can remain focused on the personal, spiritual issues that need to be addressed.<sup>125</sup> We bear witness to the One who redeems physical, social, mental, and emotional suffering, and this is the Good News all people need to hear!

<sup>123</sup> Lamentations 3:22-23

<sup>124</sup> Acts 17:26-27

<sup>125</sup> John 4:1-42

The church has an opportunity to affirm that people are more than their sexual identity. Yarhouse writes, “If you’ve met one transgender person, you’ve met one transgender person.”<sup>126</sup> And that is true for people struggling with GD and for every person God brings into his Kingdom. People are more than their presenting problems; everyone’s circumstances are unique. In our highly sexualized culture, boys, girls, men, and women may be at various points on the GD continuum. Some have had a single intense experience that has set them adrift regarding their gender identity. Pastors must listen carefully and push the distress to the margins by assuring them that one experience need not define them. Others may have privately struggled for years. Some have already transitioned to the opposite gender. Pastors must listen, walk alongside, and talk with them about their struggles and point them toward Christ. It would be wise for a pastor ministering to a person with GD to connect the individual with a skilled Christian counselor when possible, to help bring understanding and healing.

The term “dysphoria” denotes intense dissatisfaction and unease with oneself. The church needs to recognize that the distress people experience is real, but normalizing and accommodating the condition does not correct the problem or alleviate the suffering. In fact, accommodating a fluid understanding of one’s sex and gender ignores the very real task of developing a coherent, healthy, God-honoring, sexual identity. Part of what contributes to the normalization of GD is that political advocates for gender dysphoric people use narrowly defined stereotypes of what it means to be male or female. They mischaracterize the problem individuals experience by ignoring the range of attitudes, expressions, and behaviors available within one’s sex and gender. In the face of this, the church has an opportunity to free people from unfounded and damaging gender stereotypes and help them embrace their God-given identity with confidence. A young woman who has no interest in stereotypically “feminine” things need not conclude that she was “meant” to be a man; perhaps she needs a Christian friend to help her discover the kind of woman God has created her to be in Christ. Likewise, a man who identifies more closely with his mother than his father can be invited into a fuller understanding of what it means to be a man; the expression of his gender need not be limited to what he experienced in his home. We can and should affirm that there is a wide variety of expressions of masculinity and femininity. In fact, we are guilty of culture-born idolatry when we project that a man or a woman is only a rigid set of traits. Such cultural stereotyping contributes to the confusion, pain, and even ostracism of any who do not conform to these expectations.

One of the tragedies of our society’s current struggle with gender identity is the fracture it produces in their relationships when a person identifies as the opposite sex. As we have seen, the Lord created human beings to flourish in relationships with one another, not to be rugged individualists defining themselves apart from community. The bonds between parents and children, siblings, or spouses are radically challenged when a person adopts the opposite sex identity. The social and political agenda which seeks to normalize GD does not adequately grapple with the relational distress and alienation that can result. The church, then, must be ready to minister to families and loved ones of those who are struggling with their gender identity or who have chosen to take on the opposite sex identity. We must be ready to listen with compassion before we speak with the grace and love of Christ.

<sup>126</sup> “The Church & Transgender Identity,” *Commonweal Magazine*, 2/27/2017 accessed May 9, 2018, <https://www.commonwealmagazine.org/church-transgender-identity>.



Church leaders may have very practical questions about how to embrace gender dysphoric people into our congregations without normalizing it. We encourage pastors to take care to get to know GD individuals and assess their particular situations. One GD person may be hurting and struggling to settle into their God-given gender. Another might display a rebellious spirit and be unconcerned about what the Lord has to say about their identity. Church leaders need to take the spiritual state of the individual into serious consideration when deciding whether a gender dysphoric person may become a church member or participate in the Lord's supper. And how do we address a man who introduces himself as a woman, or vice versa? What if he chooses to use the women's restroom at church? This scenario again presents church leaders an opportunity to speak the gospel into a person's life. Rather than jumping straight into a confrontation over names or pronouns, we strongly suggest that pastors make it a high priority to get to know a GD person's individual situation and then explain to him/her the church's understanding that in God's providence, biological sex and gender are one.<sup>127</sup>

So how may we encourage people who struggle with GD to find peace? In addition to offering wise and compassionate pastoral counseling and perhaps referring to a skilled Christian counselor for additional support, we also invite them to take advantage of the ordinary means of grace: being surrounded by a loving church family, hearing the life-giving Word of God, observing the Holy Spirit at work in the sacraments, and turning to God in prayer. A person with GD needs to be part of a faith community that sees them not as a problem to be solved, but as a person made in the image of God to be loved. Pastors understand that we are called to resist strong desires and feelings that oppose God and his commands; resistance is possible when Christians immerse themselves in God's Word in the power of the Holy Spirit and participate in a loving faith community. We must proclaim that Christ is able to heal, redeem, and vindicate all sinners who love and obey him. Though not all our hurts and struggles may be resolved in this life, we trust in the ongoing, sanctifying work of the Holy Spirit and the intercession of Christ to provide grace and strength.

We concur with the EPC position paper: "... through his gracious redemptive work in Jesus Christ, God is leading us from brokenness and rebellion to a full and beautiful restoration of our relationship with him and of our human dignity and purpose."<sup>128</sup>

### **Questions & Answers**

*Q: How should we address a person identifying as the opposite sex?*

A: The most caring approach would be to get to know them, discern where they are on the GD spectrum, and, most importantly, understand where they are in the process of knowing God and following his will. Understand that they may be hesitant or slow to open up about their circumstances. Be willing to walk with them as they are willing to understand who God is in Christ so that you will have the opportunity to bear their burden with them and thus fulfill the law of Christ.<sup>129</sup> Keep in mind that people are more than their presenting issues; they are bearers of God's

<sup>127</sup> We must recognize that a small percentage of the GD population is biologically intersex. In our fallen and broken world, some people are born with a gender identity that is unclear, and that may cause confusion and distress later in life. As mentioned in the EPC's "Position Paper on Human Sexuality," we believe that these cases call for special care and wisdom.

<sup>128</sup> EPC "Position Paper on Human Sexuality"; John 10:10; Titus 2:11-14; 3:4-8

<sup>129</sup> Galatians 6:2; Romans 13:8-10; 15:1

image. Our primary responsibility is to disciple people and equip them to anchor their identity in Christ. As we do, the Lord resolves conflicts within, including issues of gender identity.

*Q: What if a man identifying as a woman wishes to use a women's restroom at church?*

A: It is clear that the underlying concern here is for the privacy and safety of women and especially children in the church. In general, churches need to have clear policies and procedures in place for the protection of their children, and a church's insurance company would be a good resource in establishing these boundaries. For example, much potential danger could be alleviated simply by designating a gender-neutral restroom and/or adopting a policy that children not go to the restroom alone. A church may also enlist the help of deacons and ushers to monitor the safety of the church building.

*Q: Should a person dressing and identifying as the opposite sex be permitted to receive the Lord's supper?*

A: We recommend that pastors use whatever means they normally employ to fence the table from those who might receive the sacrament to their own detriment.<sup>130</sup> God nurtures believers through partaking of the Lord's Supper, and confession of faith and repentance of sin are required.

*Q: Would a person who identifies as the opposite sex be permitted to church membership?*

A: Our recommendation is that if a church has a person with GD interested in joining, praise the Lord! This is a wonderful opportunity to see the power of Christ manifest in a person's life. Since in the EPC one of our membership vows is, "Do you now promise and resolve, in humble reliance upon the grace of the Holy Spirit, that you will endeavor to live as becomes the followers of Christ?" we recommend that individuals be fully instructed and in agreement with the church's teaching on the issue and willing to follow Christ, including acceptance of their birth sex and commitment to live accordingly. While a person inwardly may be growing and maturing in grace, sessions should be prudent in placing persons in leadership roles when outwardly they still have a lot of recovery and healing to undergo.

*Q: What type of involvement in ministry is open to those with GD?*

A: The degree of leadership in the church should always be proportional to Christian maturity. If the church is unbiblically selective on which sins it focuses, it acts hypocritically. As with all sin, those whose struggle with GD is outwardly apparent and largely unsuccessful should receive compassion and nurture, but not occupy roles for which spiritual maturity is prerequisite. The particular application of standards must also take into account perception as well as substance so that considerations may vary depending on one's cultural context. But as with all forms of spiritual struggle and brokenness, faith and repentance pave the path toward greater responsibilities and leadership within the church. For those who struggle with GD but demonstrate ongoing submission to God's lordship over their sexual identity, the doors to church membership and leadership should be wide open. Let us celebrate the wonder of God's work and be fearless in recognizing and affirming the faith and calling of such a brother or sister.

### **Recommended Reading**

<sup>130</sup> Westminster Confession of Faith 29.8

Cretella, Michelle, “Gender Dysphoria in Children.” *American College of Pediatricians*, August 2016, updated September 2017. <https://www.acpeds.org/wordpress/wp-content/uploads/5.25.17-Gender-Dysphoria-in-Children-updated.pdf> (accessed 12/19/2017).

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## Pornography & the Christian Life

### **Biblical/Theological Foundations**

In one definition “pornography... consists of visual materials containing explicit displays of sexual organs or sexual activities, whether real or simulated, in order to arouse erotic rather than aesthetic sensations. Or more briefly, pornography is material that depicts erotic behavior intended to cause sexual arousal.”<sup>131</sup> While not typically included in the formal definition, written or oral material, live or recorded, which is also intended primarily for sexual arousal presents the same challenges and calls for the same responses discussed here.<sup>132</sup>

While the Bible makes clear reference to immoral sexual behavior such as adultery, premarital sex, and same-sex relations, there are no direct references to pornography. However, there is a material connection between the biblical term used for sexual immorality, *porneia*, from which we get the word “pornography.”<sup>133</sup> Beyond an etymological link, there are clear and powerful implications of scripture which make the use and production of pornography an offense against God, other persons, and ourselves, depriving us of God’s blessings and perverting the gift of sexuality.

One of the strongest implicit links to pornography is the Bible’s references to sexual lust. We are taught to make a “covenant with [our] eyes not to look lustfully upon a young woman.”<sup>134</sup> Jesus’ words from the Sermon on the Mount make the connection between “looking lustfully upon a woman” and adultery.<sup>135</sup> Pornography springs from and produces lust.<sup>136</sup> God cares about our

<sup>131</sup> Matthew Fradd, *The Porn Myth: Exposing the Reality Behind the Fantasy of Pornography* (San Francisco: Ignatius Press 2017).

<sup>132</sup> Contemporary usage has applied the term to non-sexualized usage to other sensational material created to elicit an action (e.g. violence), but the scope is limited here to sexuality.

<sup>133</sup> E.g. 1 Corinthians 5:1; Galatians 5:19; Ephesians 5:3

<sup>134</sup> Job 31:1

<sup>135</sup> Matthew 5:27-30

<sup>136</sup> “As in water face reflects face, so the heart of man reflects the man. Sheol and Abaddon are never satisfied, and never satisfied are the eyes of man.” Proverbs 27:20

thoughts and meditations, for they reveal the inclination of our hearts as well as constitute acts of obedience and disobedience in and of themselves.

Scripture also calls us not to live according to the passions of our flesh, carrying out sinful desires which characterize those who are “by nature children of wrath.”<sup>137</sup> We are to be free from slavery to our fleshly passions and desires.<sup>138</sup> Compulsive use of pornography makes us slaves of our sin nature rather than righteous servants of Christ.<sup>139</sup>

Yet there is usually the “sin beneath the sin,” and this is the case with pornography, which is essentially a form of idolatry. Paul states, “Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.”<sup>140</sup> How is sexual immorality in general, and pornography in particular, idolatry? Idolatry is ultimately self-serving rather than God-serving and neighbor-loving. Idolatry isolates some aspect or element of God’s creation, which is a glorious reflection of God’s attributes, and makes it, rather than God, the ultimate end of our existence.<sup>141</sup> Pornography isolates sexuality from the totality of the image of God in humanity by either severing sexuality from that image or by objectifying persons for sexual pleasure. In the end, it removes sexuality from among the most intimate ways of serving and loving another and places it in the service of self-love.

Pornography is only the tip of the iceberg of our brokenness. It is a reflection of our broken relationship with the true and living God. Pornography use at its core is a matter of the heart and whether or not it is set “on the things above.”<sup>142</sup> While God offers life in its fullness and beauty, pornography produces deception, cheating, brokenness, guilt, shame, and destruction.<sup>143</sup> John Piper says it this way: “My conviction is that one of the reasons the world and the church is awash in lust and pornography is that our lives are intellectually and emotionally disconnected from the infinite, soul-staggering grandeur for which we were made.”<sup>144</sup>

The Bible prohibits pornography and shows us a better way. We are called to think on things that are “true, honorable, just, pure, lovely, and commendable.”<sup>145</sup> Through the enlivening work of the Holy Spirit, God’s people are to seek a “clean heart... and a right spirit within.”<sup>146</sup> Those who have used or continue to use pornography are offered a great hope: God’s amazing grace, mercy, and forgiveness through repentance and freedom from sin’s power through the indwelling Spirit.<sup>147</sup> Those who continue to struggle should remember that while victory over sin’s penalty was accomplished at the cross, victory over particular sins is sometimes a lifelong battle which involves

<sup>137</sup> Ephesians 2:3

<sup>138</sup> Romans 6:12-14; 8:1-8

<sup>139</sup> Romans 6:17-18

<sup>140</sup> Colossians 3:5

<sup>141</sup> Romans 1:20, 21, 25

<sup>142</sup> Romans 8:5; Colossians 3:2

<sup>143</sup> John 10:10

<sup>144</sup> John Piper and Justin Taylor, eds., *Sex and the Supremacy of Christ* (Wheaton, IL: Crossway Books, 2005), 44.

<sup>145</sup> Philippians 4:8

<sup>146</sup> Psalm 51:10

<sup>147</sup> Romans 8:11

many victories and losses. Yet there is grace and hope in the battle because through Jesus Christ we are more than conquerors.<sup>148</sup>

In all, pornography is an attack on the image of God in human beings and destroys its dignity. Pornography robs people of dignity, denying their personhood as God's image bearers and objectifying them for the selfish aims of the producer and user.

### **Contemporary Challenges to the biblical view**

Pornography use has flourished in the wake of the sexual revolution and accelerated in the digital age. Sadly, it has become one of the primary sex education tools for many children, youth, and even adults. Regular use of pornography is shaping attitudes and behaviors in deeply destructive ways. Moreover, the lucrative pornography industry motivates its producers to strengthen and spread its enslaving power.

A vast number of studies agree that both regular porn use and addiction rates are alarming. This problem impacts men, women, and youth inside as well as outside the church. The Barna Group, a well-respected national survey company, completed studies in 2014 for Proven Men Ministries and in 2016 for Internet Accountability.<sup>149</sup> The results are shocking, highlighting an enormous societal problem which is largely unaddressed in the culture as a whole or within the church.

Church leaders should heed findings such as these:

- 36% of Christian men ages 18–30 view pornography daily.
- 32% of Christian men 18–30 admit they are addicted.
- 55% of married Christian men view pornography at least monthly.
- 18% of men who identify themselves as born again Christians admit they are addicted.

Pornography use impacts attitudes as well as behavior. Consider the following:

- Teens and young adults believe that not recycling is more immoral than viewing pornography.
- 70% of young adults (18–24) believe that pornography is not bad for society.
- 43% of young adults (18–24) are accepting of pornography because “everyone” is looking at it.”
- Only 55% of adults think images of forced or painful sexual acts are “always wrong.”

Pornography changes attitudes and behavior because it delivers powerful messages about ourselves, our sexuality, and our relationships with others. These messages are shaping us.

<sup>148</sup> Romans 8:37

<sup>149</sup>David Kinnaman, “The Porn Phenomenon,” *Barna Group*, February 5, 2016, <https://www.barna.com/the-porn-phenomenon/> (accessed 12/20/2017). Internet Accountability, founded by EPC elder Ron DeHaas, provides internet accountability and monitoring services founded through its Covenant Eyes software product. For more, see [www.covenanteyes.com](http://www.covenanteyes.com).

So what does pornography say to us? Perhaps first and foremost it communicates that sex with anyone, at any time, and under any circumstances is not harmful but beneficial. Pornography tells us that sex without commitment is best. It reinforces the belief that those objectified only exist to meet the sexual needs and demands of those who objectify them. It implies that no one is sexually pure and that no one can live without sex. It teaches our young people that pornography will enhance one's sex life, bringing freedom and fulfillment.

One of the most pernicious lies told by the porn industry is that the women who participate in violent and degrading sex acts do so voluntarily and with enjoyment. In reality, pornography is a driving force behind sex trafficking.<sup>150</sup> Where outright trafficking is not practiced, many porn actors are deluded and progressively enslaved to their choices and the power of others over them.<sup>151</sup>

We must recognize that these messages are lies from the Evil One himself. Instead of enhancing our humanness and goodness, pornography leaves a wake of destruction and brokenness. The Good News is that more churches and ministries are rising up to say "No more!" and are doing more to present God's design for sexuality and fulfillment.

Even the secular press is expressing concern about the widespread use of pornography. The lead story of *Time's* April 11, 2016 issue was entitled "Porn" with the sub-title "Why young men who grew up with Internet porn are becoming advocates of turning it off."<sup>152</sup> The article highlighted the lives of young men who had viewed internet pornography regularly and were now experiencing sexual dysfunction as a result. That same issue reviews *How Porn Is Changing a Generation of Girls*, which highlights how pornography is subtly shaping young women's sense that they are performing when engaging in sexual behavior. It is a noteworthy and positive that even some outside the church are waking up to the harmful effects of pornography.

### **Pastoral Guidance**

As church leaders, we must face the reality of pornography exposure, use, and addiction among our people. They desperately desire to honor Christ but the sexualized messages of the culture and pornography in particular are producing brokenness and devastation. We must not remain silent; our calling is to speak, teach, and disciple with both truth and grace.

Pastors and Christian leaders are not immune from this struggle. In their recent study the Barna Group reported that 57% of pastors and 64% of youth pastors admit that they have struggled with pornography either currently or in the past. In addition they found that 21% of youth pastors and 14% of pastors admit that they currently struggle with pornography.<sup>153</sup> As church leaders we need to

<sup>150</sup> Arina O. Grossu and Sean Maguire, "The Link Between Pornography, Sex Trafficking, and Abortion," *Family Research Council Issue Analysis*, n.d., 17, available at <https://downloads.frc.org/EF/EF17K24.pdf> (accessed 5/16/2018).

<sup>151</sup> One recent documentary which shares many of the values of the sexual revolution but which exposes the unwitting exploitation of young women and girls is Rashida Jones' *Hot Girls Wanted*, available on Netflix as of this writing. For scholarly analysis of the health risks faced by porn actors, see Corita R. Grudzen, *et al*, "Pathways to Health Risk Exposure in Adult Film Performers," *Journal of Urban Health*, (86.1) Jan 2009: 67-78, available at <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2629520/> (accessed 12/20/2017).

<sup>152</sup> Belinda Luscombe, *Time*, March 31, 2016, <http://time.com/4277576/in-the-latest-issue-65/> (access 12/20/2017).

<sup>153</sup> Barna Group, "The Porn Phenomenon: New Research of Global Importance," <https://setfreesummit.org/barna-study/> (accessed 12/20/2017).

be the first to strive for sexuality purity. Brokenness in this area of our lives, like any other sin, is destructive to ourselves, our families, and our ministries. We cannot really help our people if we refuse to admit our own struggles.

Pastors who are struggling with their own pornography problem will be reluctant to speak out about the issue and are without the spiritual power to help others. They desperately need a safe place for confession, repentance, and support. We must find ways to help our own pastors and leaders find the help they need and ultimately experience victory in and through Christ.

As we counter flawed attitudes toward pornography, we know that some people will say that pornography is pleasurable and personal. Using pornography is a private issue that does not affect others, is an acceptable way to gratify sexual needs, and is beneficial to marriages. They will claim that pornography is the lesser of two evils, that it is less destructive than the alternative—sex with multiple partners. In reality, pornography is not a private issue. In addition to those who are objectified in its production, pornography has a profound negative effect on relationships. It changes both our attitudes and behavior toward others. It leads us to objectify and commodify others, including our spouses, and to use them for our sexual pleasure. It introduces additional partners into the intimacy of marriage. Using porn creates unrealistic expectations, because the actors in porn never say “no,” never age, and never lose their allure. It fosters addiction and consumes attention in daily living.

As we address this issue today we must be aware that more and more Christian women are now looking at visual pornography. Many who have habitually read romance novels with sexual content (like *Fifty Shades of Grey*) have moved to internet porn or sexually explicit television for their sexual pleasure. Popular television series like *Game of Thrones* contain a pornographic scene in every episode while its Harlequin plot line attracts a mixed viewership. Whether for men or women, fantasizing about a better lover is at the root of pornography’s appeal.

We must speak the plain truth about the destructive impact of pornography on marriage. It is not a victimless crime. Pornography teaches that we can use our spouses for our sexual pleasure and satisfaction rather than seeking the best for them. Its message is contrary to biblical love.<sup>154</sup> The love to which Jesus calls us is a selfless love, a love that is respectful, honoring, and giving to the other person. Pornography’s distortion of love directly contradicts this, even informing marital love-making, where husband and wife become performers and users of each other. The harsh reality is that pornography prior to or in marriage precludes, inhibits, and destroys sexual intimacy between husbands and wives.

Our young adults and teens know pornography’s use is pervasive and thus may question whether or not it is wrong or harmful. Most research indicates that the first-time exposure to pornography occurs at the age of eleven or even younger.<sup>155</sup> Quite often early exposure is not to a father or older brother’s “stash” as it was before the Internet age, but to more explicit and even hardcore

<sup>154</sup> 1 Corinthians 13:1-7

<sup>155</sup> The Novus Project indicates that the average age of first exposure is as young as eight years old among boys. See <http://thenovusproject.org/resource-hub/parents> (accessed 12/20/2017).

pornography which is common and readily available on the Internet. When pornography use starts at these very young ages our young adults will often have a decades-long battle before them.<sup>156</sup>

The obvious first response to the pervasive use of pornography is that just because “everyone” is doing something does not make it right or godly.<sup>157</sup> We need to discuss the root problem—our relationship with Christ and its priority over any competing desires such as lust. We must expose the lies of the sexualized culture and their negative impact on our lives. The challenge we should share is to live with a renewed mind free from pornography, lust, and masturbation.<sup>158</sup>

We need to seek confession and repentance and develop accountability relationships with peers or older adults. Installation of an internet monitoring software system (such as Covenant Eyes) on all digital devices will prove to be very helpful in many cases as well as canceling cable, streaming, and other video services.

Many parents are reluctant to talk to their children about pornography, believing that such discussion will entice them to look for it. But we must not deceive ourselves; even our Christian children are finding pornography.<sup>159</sup> They may not be looking for it but the pornographers are looking for them. Most first time exposure to internet pornography is accidental—a good estimate is about eighty per cent. So we must face reality. Most of our children will see pornography before they are eighteen and most will see it at much younger ages than that.

As pastors and church leaders one of our primary responsibilities is to equip parents to disciple their children. This must begin by teaching parents about the reality of pornography use and its harmful impact. We must encourage parents to help their children by controlling and monitoring access to technology and by installing internet protective devices and software. Parental strategy must evolve as children mature, from a mode of protection to one of equipping. We should train parents as well to focus on God’s plan for sexuality and purity. The wonderful truth is that God’s plan is best!

We must recognize that many Christians have struggled with pornography addiction for years. While their personal commitment to change is important, several additional steps may be necessary, such as participating in a support group with others who are facing the same struggles, and Christian counseling with experts in addiction. We as pastors do not need to do the counseling or lead the support groups, but we do need to have access to the right people, local support groups, and knowledge of the best ministries that can help (see the recommended organizations below, including The Nathan Project and Pure Desire). Referral to these resources, however, does not remove our

<sup>156</sup> Our young people need to be aware of the baggage that pornography use will bring into adulthood and marriage. This truth is highlighted in the booklet *What’s Wrong with a Little Porn When You’re Single*: “If and when you get married, your porn usage will have already deeply impacted the God-designed richness of an intimate sexual relationship with your spouse, because sex the way God intended it is selfless and other directed.” R. Nicholas Black, *What’s Wrong with a Little Porn When You’re Single?* (Greensboro, NC: New Growth Press, 2012), p. 9.

<sup>157</sup> Romans 3:10-12

<sup>158</sup> Romans 12:1-2. We include masturbation here because of the link between pornography and self-pleasure. There is a range of views among Christians on the topic of masturbation itself. For more information, see the “Brief Note on Masturbation” near the end of this letter.

<sup>159</sup> For more information about this, see, “Parents Guide to Kids and Media,” available here: [http://media.cloversites.com/27/27f203c5-b6e0-4713-bd7b-e4c7daf4edc1/documents/Parents\\_Guide\\_to\\_Kids\\_and\\_Media.pdf](http://media.cloversites.com/27/27f203c5-b6e0-4713-bd7b-e4c7daf4edc1/documents/Parents_Guide_to_Kids_and_Media.pdf) (accessed 12/20/2017).



responsibility to encourage, pray for, and hold our members accountable. Because this is a spiritual battle, our consistent, fervent prayers are as important as any other steps we take. <sup>160</sup>

One of the most powerful means of aid in this struggle is the church as the body of Christ, including and especially participating regularly in the opportunity to confess, especially in preparation for the Lord's Supper. In this sacrament we receive by faith the power of Christ's resurrection life, and we exhibit our union with other believers. Participation in Christ and his body helps us to inhabit a world where death gives way to life, indwelling sin is mortified, and the life of the Spirit thrives. Pornography depends deeply on our isolation, while victory will most assuredly come through community in Christ.

Victory over addiction is challenging, complex, and a battle that can last a lifetime. Pastors must be aware of some factors that make the challenge to stop using porn extremely difficult. One is the pattern of addiction itself. Pornography use becomes more frequent, more controlling, and involves harder core and more degrading content as the addiction progresses. Regular use actually changes the brain chemistry of the addict, weakening good patterns of thinking and strengthening bad ones. Ted Roberts, founder of Pure Desire Ministry and host of the Conquer Series for men struggling with pornography use, puts it this way: "We tell men to try harder, pray harder, love Jesus more. But what starts off as a moral problem, quickly becomes a brain problem. Telling a man to try harder is only tightening the noose of bondage."

Failure to have victory produces a cycle of guilt and shame for those who become addicted, which drives them away from God and from the community of believers who together represent the only solution to the problem. In our help for the addict we must recognize that all addiction, including pornography, is the result of sin and is deeply influenced by Satan and his demonic forces.

### **Conclusion.**

We live in a pornified culture with exposure, use, and addiction at epidemic levels both inside and outside the church. Despite the enormous challenge pornography presents to us and all of our members, we must stand on God's promise that nothing is too difficult for him.<sup>161</sup> We must face the reality that silence on this issue is not helpful. Our calling as pastors is to speak the truth with grace and compassion for fellow strugglers. Our hope is not in our own strength or skills but in the living Christ, in whom all of God's promises are "yes."<sup>162</sup>

### **Organizational Resources**

Covenant Eyes– A for profit company producing blocking and monitoring software systems for digital devices. They also produce reports and articles on the problem of pornography and what both individuals and parents can do to prevent the harmful results of pornography use.

[www.covenanteyes.com](http://www.covenanteyes.com)

<sup>160</sup> Ephesians 6:10-17

<sup>161</sup> Jeremiah 32:17.

<sup>162</sup> Romans 5:1-5; 2 Corinthians 1:20

Harvest USA— A ministry which addresses many of the cultural challenges to biblical sexuality. They have resources for individuals, married couples and parents on the issue of pornography. [www.harvestusa.org](http://www.harvestusa.org).

Living Without Lust—A ministry for men utilizing teaching resources and personal accountability relationship. [www.livingwithoutlust.com](http://www.livingwithoutlust.com).

Nathan Project— A ministry providing hope, leadership, training and a place of recovery for men struggling with the compulsive use of pornography and to the spouses and ex-spouses of these men and their families. [www.nathanproject.net](http://www.nathanproject.net).

Pure Desire— A ministry primarily to men who are struggling with pornography use and addiction. They have resources for individuals and groups addressing this problem. [www.puredesire.org](http://www.puredesire.org).

pureHope— A ministry to pastors, Christian leaders and parents. Their mission is providing Christian solutions in a sexualized culture. pureHope provides written resources and face to face ministry in churches and Christian schools. [www.purehope.net](http://www.purehope.net).

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## Sexual Abuse

Whereas God intends for human sexuality to fulfill his good purposes, sexual abusers seek control, domination, and power over victims to satisfy depraved cravings. Biblical examples are David when he saw and took Bathsheba and Amnon when he craved and raped his half-sister Tamar.<sup>163</sup> Sexual abuse denigrates human dignity, destroys social bonds, and is an offense to our holy God.

Incidents of sexual abuse are under-reported, and yet the reported statistics are alarming. Approximately one in six boys and one in four girls are sexually abused before the age of eighteen. Teenagers ages sixteen to nineteen are three and a half times more likely to be victims of rape or an attempted rape than the general population. Eighteen percent of U.S. women have been raped during their lifetime. Although firm facts are hard to come by, it is believed that only sixteen percent of rapes are reported to law enforcement.<sup>164</sup>

### **What is Sexual Abuse?**

Sexual abuse is “any type of sexual behavior or contact where consent is not freely given or obtained and is accomplished through force, intimidation, violence, coercion, manipulation, threat, deception, or abuse of authority.”<sup>165</sup> Child sexual abuse is “any contact or interaction (visual, verbal, or psychological) between a child/adolescent and an adult when the child/adolescent is being used for the sexual stimulation of the perpetrator or any other person.”<sup>166</sup>

Child sexual abuse includes all manner of sexually inappropriate behavior: using children in pornographic material, exposing children to pornography, adults viewing pornography in the presence of a child, and incestuous relationships such as older sibling with younger or parent with child. Subtle examples include adults voyeuristically watching a child in the bathtub for sexual excitement, family and friends using sexual language and making sexual comments about a maturing child, and inappropriately touching teens, such as patting the buttocks and worse.

The easy accessibility of internet pornography has resulted in sexual abuse becoming normalized in our culture. Seventy percent of all eighteen to thirty-four-year-olds are regular viewers of pornography; on average, they begin at age eleven. Three-quarters of fifteen to eighteen-year-olds have sexted and half have sent nude pictures or videos of themselves. Teens imitate what they see on porn sites and this results in the objectification of partners. When an eighteen-year-old sends nude

<sup>163</sup> 2 Sam 11–12; 13.

<sup>164</sup> Kilpatrick, Dean G., Ph.D., Heidi S. Resnick, Ph.D., Kenneth J. Ruggiero, Ph.D., Lauren M. Conoscenti, M.A., and Jenna McCauley, M.S., “Drug-Facilitated, Incapacitated, and Forcible Rape: A National Study,” July 2007. (<https://www.ncjrs.gov/pdffiles1/nij/grants/219181.pdf>) (December 21, 2011). For more statistics on rape and other forms of sexual abuse, see U. S. Department of Justice National Sex Offender Public Website (NSOPW) “Facts and Statistics.” Accessed May 16, 2018. [https://www.nsopw.gov/\(X\(1\)S\(pffkh4effqyfwir5xdvl4oy\)\)/en-us/Education/FactsStatistics?AspxAutoDetectCookieSupport=1](https://www.nsopw.gov/(X(1)S(pffkh4effqyfwir5xdvl4oy))/en-us/Education/FactsStatistics?AspxAutoDetectCookieSupport=1).

<sup>165</sup> Justin S. and Lindsey A. Holcomb, *Rid of My Disgrace: Hope and Healing for Victims of Sexual Assault* (Wheaton: Crossway, 201) 28.

<sup>166</sup> Daniel Allender, *The Wounded Heart: Hope for Adult Victims of Childhood Sexual Abuse* (Colorado Springs, CO: NavPress, 2008) 47.

pictures of himself to a fifteen-year-old, it is sexual abuse. Experts call it the new courtship, but there is no healthy relationship.<sup>167</sup>

Adult sexual abuse has similar behaviors. A person in authority intimidates through verbal and non-verbal solicitations and demands. A boss demands sexual favors. A husband insists that his wife perform in a way that denigrates her. A wife dresses and behaves seductively with men to demean her husband. A man watches pornography while his wife is in the next room.

### **Sexual Predators**

Sexual predators beguile, groom, threaten, demand, and physically overpower their victims to satisfy cravings. They use cunning and guile to groom victims and lower defenses. According to the Department of Justice, 30% of predators are family members, 60% are known to the child, e.g., friends, babysitters, neighbors, and 10% are strangers. They are overwhelmingly male.<sup>168</sup> Internet-based predators connect with victims in chat-rooms, and juveniles willingly meet predators face to face.<sup>169</sup>

Predators demand secrecy and threaten retribution if exposed. Members of the family, church, business, or political system might suspect abuse, but they too might fear the abuser *and* the ramifications of exposing it. Exposure of abuse can be as damaging to the victim as the abuse itself when handled poorly. A father who molests his daughter threatens that he will lie and turn mother against daughter. A woman raped by her husband or partner fears family and public exposure or further violence from her abuser. Predators who are successful, affable, well-liked, and in esteemed positions are more often given the benefit of the doubt and more easily forgiven. Predators generally instill the lie that victims deserve and even invite the abuse.

### **Aftermath & Healing**

Victims of child and adult sexual abuse can suffer deep shame and contempt for themselves, their abuser, and for those who suspected but did nothing about it. The severity of the trauma depends on the age when the abuse began, duration of the abuse, emotional and psychological strength of the abused, relationship to the abuser, and the response of others. Often children will only drop hints and only describe the abuse when encouraged. Children and adults both most often first discuss the abuse with friends.

Sexually abused people need a defender! And the church should be their fiercest one. We must be a safe place to disclose any abuse, above all that which may have happened within the church and by

<sup>167</sup> James Emery White, *Meet Generation Z: Understanding and Reaching the New Post-Christian World* (Grand Rapids, MI: Baker Books, 2017) 59–65.

<sup>168</sup> National Center for Victims of Crime, “Statistics on Perpetrators of Child Sexual Abuse,” <http://victimsofcrime.org/media/reporting-on-child-sexual-abuse/statistics-on-perpetrators-of-csa> (accessed 12/20/2017).

<sup>169</sup> National Sex Offender Public Website, “Facts and Statistics: Raising Awareness about Sexual Abuse.” U. S. Department of Justice, <https://www.nsopw.gov/enus/education/FactsStatistics> (accessed December 20, 2017). Statistics represent multiple studies conducted 2000–2014.

someone in church authority. It is one of our utmost responsibilities to come to the defense of the vulnerable.<sup>170</sup>

### **Pastoral Guidance**

Publicly exposing statistics and facts raises awareness and alerts the church of the need to establish policies and procedures to protect children and the church and to deter predators. Pastors and sessions have a moral and legal responsibility to understand the law and to report immediately claims of abuse. Organizations like Godly Response to Abuse in the Christian Environment (GRACE) are dedicated to educating about, preventing, and addressing sexual abuse within the Christian community and provide a range of resources.<sup>171</sup>

Pastors should address the prevalence and sin of sexual abuse as they preach, teach and counsel. Jesus Christ is the ultimate defender of the oppressed and abused, and the church is his instrument of grace and healing. Pastors must preach that no sin or injury is beyond God's reach and that the power of God resides in those who believe.<sup>172</sup>

Healing is not an event, but a process. The process involves belief in Christ and his Word, repentance of sin, and forgiveness of the abuser and others. Sexual abuse is an intensely personal degradation of human dignity, and telling to others one's story is an important part of the healing process for abuse survivors. They need people to listen and believe them. They need tender care. But personal stories must incorporate the grand story of Jesus Christ as Savior, Redeemer, and Lord over all. While past abuse will always be part of the reality of a victim's life, success varies in the degree and pace of transcending the trauma. Some experience significant healing. Others may struggle a lifetime with the aftereffects. But no matter the degree or pace of healing, all should be encouraged to think of themselves as a child of God first and foremost, created in God's image, born again to a living hope to an imperishable inheritance, bought with a price to be God's own special possession, letting faith work through tribulation to produce hope, and to the extent possible by God's grace not to let the abuse define them.<sup>173</sup>

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<sup>170</sup> Proverbs 31:8-9; Psalm 82:3; Jeremiah 22:16; James 1:27

<sup>171</sup> See <http://www.netgrace.org/blog/>.

<sup>172</sup> Ephesians 1:20-22

<sup>173</sup> 1 Ptr 1:2-3; Rom 5:1-6

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## Church & World

It has been said that what the world needs most is for the church to be the church. This is because the church is a sign, the presence, and a foretaste of the new creation as well as God’s means for extending his saving reign in Christ. We are perpetually sent into the world as God’s missionary people to be his instrument to proclaim the gospel and to gather all those for whom Christ died. This entails not simply going to distant places to bear witness to Christ, but viewing ourselves as on a mission where we live.

In mission, we are called to be in the world but not of the world.<sup>174</sup> If in our efforts to be in the world we become a worldly church, our light is dim, we lose our saltiness, and we offer no hope of the transforming power of the gospel. Alternatively, if under a misshapen notion of purity we isolate ourselves from the world, we become proprietary about God’s grace like the religious leaders of Jesus’ day, and we fail in our central purpose to be faithful stewards of God’s “house of prayer for all peoples.”<sup>175</sup>

Holding both of these concerns in proper tension has never been easy and has become uniquely difficult in our day. Thus we have said:

In a time when the views of human sexuality and marriage are rapidly changing, we believe it is necessary and helpful to state clearly and compassionately to the church and the world our beliefs about God’s design for human sexuality... We long for the church as well as society (the World) to conform to biblical standards of sexuality, but our ultimate desire is that, through the gospel, all may come to know Jesus Christ as Savior and Lord of their lives and receive his gift of eternal life.<sup>176</sup>

Given our tenuous and rapidly shifting context we must strive for wisdom.<sup>177</sup> We must seek that wisdom humbly and diligently in God’s Word and seek earnestly to understand our cultural moment and context.<sup>178</sup>

Our circumstances are made more challenging when we consider questions of political engagement. As Christians in a post-Christian society we struggle to speak out without reducing our witness to

<sup>174</sup> John 15:19; 17:14

<sup>175</sup> Isaiah 56:7

<sup>176</sup> EPC “Position Paper on Human Sexuality”

<sup>177</sup> Ephesians 5:16

<sup>178</sup> Proverbs 2:1-5; 2 Chronicles 12:32; Acts 17:16

mere political advocacy. At one extreme, we are encouraged to engage the culture wars with militant fervor. At the other, persuasive voices argue for a monastic model of withdrawal. Between these two extremes, we must heed the call to be God's people on mission, ambassadors of the Kingdom of God who are called and willing to lay down our lives in witness as we stand for truth in every sphere of engagement, including politics. The following guidance can help us navigate the challenge of being the church in the world.

### **The church for the world**

As God's people in the world, we must aspire to be a blessing to the world by following God's commands. First, we are to do this for the common good. As we live out God's commands, we will embody the blessedness of walking in God's ways.<sup>179</sup> God's commands benefit all who obey them, believer and non-believer alike. We are to "seek the welfare of the city" wherever we find ourselves in exile in this fallen world.<sup>180</sup> With respect to civil government, we must remember that God has established it for our good, that we may and must participate in the processes and institutions of government, and that we should seek to honor those who are in authority over us and to pray for them.<sup>181</sup>

Second, we are to keep God's commands so that God's righteous will is exhibited through our obedience; for when we do so, those around will have the opportunity to see the blessedness of life with God, to sense their own need for forgiveness, and to turn to God in repentance and faith in Jesus Christ.<sup>182</sup> As living stones of the new temple of the Spirit, serving him as a kingdom of priests who are proclaiming the excellencies of him who called us from darkness into his marvelous light, we will not only display the normative will of God but we will embody the presence of the living God for those we encounter.<sup>183</sup>

Third, we are to remember that the gospel is the power of God for salvation and that God's Word is living and active.<sup>184</sup> The proclamation of the gospel comes not as mere words, but by the Holy Spirit comes in power to bring full conviction.<sup>185</sup> As we proclaim the ministry of reconciliation people will hear the voice of Christ himself and his Word will cause people to be born again to a living hope.<sup>186</sup> It is this powerful Word which will set people free from slavery to sin and heal their brokenness.

While we must do all we can to honor civil authorities, there are times when their laws will conflict with God's commands. We must never conclude this lightly out of an over-inflated sense of victimization or persecution and especially not because of animosity or hatred toward others. But when legitimate situations arise, we must obey God's commands even when they are contrary to human commands.<sup>187</sup> Even then, we are never justified in doing evil in response to evil.<sup>188</sup> We may

<sup>179</sup> Psalm 1

<sup>180</sup> Jeremiah 29:7

<sup>181</sup> Romans 12:1-7; 1 Timothy 2:1-3; WCF 23; 31.4

<sup>182</sup> 1 Timothy 2:11-12; Deuteronomy 4:5-8

<sup>183</sup> 1 Peter 2:4-10

<sup>184</sup> 1 Corinthians 1:18; Hebrews 4:12

<sup>185</sup> 1 Thessalonians 1:5

<sup>186</sup> 2 Corinthians 5:16-21; Romans 10:14-17; 1 Peter 1:23-25

<sup>187</sup> Acts 5:29

<sup>188</sup> Romans 12:14-21; 1 Peter 2:20; 3:9-17

exercise our rights under the civil law, petition civil authorities for relief, and make certain that we are not creating false dilemmas, but ultimately we must obey God rather than people.<sup>189</sup>

### **The world *against* the church**

We must understand that truly living as Christ's disciples does not mean that the world will embrace and approve of us. While to some we will be the fragrance of life, to others we will be the aroma of death.<sup>190</sup> God said that life "east of Eden" would be characterized by enmity between God's people and the world,<sup>191</sup> and the witness of Scripture bears this out from Abel until the consummation.<sup>192</sup> The Bible says we are to expect persecution and not be surprised.<sup>193</sup> In fact, we are to be wary when the world speaks well of us.<sup>194</sup>

More than that, when we face opposition for being Christ's faithful followers, Jesus said we are "blessed" and that God has a purpose for it.<sup>195</sup> There is an outward purpose in that when God's people are persecuted for doing good and they patiently endure it, it provides the opportunity for the world to ask what is our hope.<sup>196</sup> There is also an inward purpose in that the testing of suffering for the sake of Christ strengthens our character and leads to divine blessing.<sup>197</sup>

Therefore, rather than being surprised and overcome, we are to rejoice because it is on account of being identified with Jesus that we are suffering.<sup>198</sup> Jesus taught that whoever wished to be his disciple must take up his cross and follow him; that by losing our lives for his sake and the gospel we would save our lives.<sup>199</sup> To share in his sufferings means to be united to him, to fill up what is lacking in his afflictions, and thus to share in his resurrection life.<sup>200</sup>

To navigate this difficult course—to hold holiness and mission in proper relation, to ensure that it is for righteousness' sake and not our own self-righteousness that we encounter difficulties—we must be "wise as serpents and innocent as doves."<sup>201</sup> We must recognize that "the sons of this world are more shrewd in dealing with their own generation than the sons of light."<sup>202</sup> Such wisdom requires us to be watchful about our vulnerabilities. One vulnerability is to hypocrisy—inconsistent practices due to applying different standards to different kinds of immorality. If we overlook or more quickly forgive some forms of sexual sin than others, we are not upholding our own professed standards. In today's environment, such inconsistencies can result in legal challenges. While we enjoy a unique

<sup>189</sup> Proverbs 29:25; Matthew 10:28; Luke 12:4-5

<sup>190</sup> 2 Corinthians 2:16

<sup>191</sup> Genesis 3:15; John 15:18-19

<sup>192</sup> Genesis 4; Revelation 12

<sup>193</sup> 1 Peter 4:12

<sup>194</sup> Luke 6:26

<sup>195</sup> Matthew 5:10-12

<sup>196</sup> 1 Peter 3:13-17

<sup>197</sup> Romans 5:3-5; James 1:3-4, 12

<sup>198</sup> James 1:2; 1 Peter 4:16; Acts 5:41

<sup>199</sup> Mark 8:34-38

<sup>200</sup> Colossians 1:24; Philippians 3:10-11

<sup>201</sup> Matthew 10:16

<sup>202</sup> Luke 16:8



privilege in the First Amendment's free exercise of religion, we make ourselves vulnerable when we deal with different people according to different standards.

Furthermore, church leaders must be prepared for aggressive tactics by activists who wish to disrupt the life of the church, disaffect and confuse its members, and bring it under public scrutiny, pressure, and ridicule. Preparation must include actively and regularly reminding the membership of the biblical standards for the faith and practice of the EPC, being aware of outsiders who are not well-intended, and being aware of the church's own ecclesiastical and civil rights in order to assert them explicitly. This diligence is not only necessary for protecting the integrity of the church, but for the church to fulfill its prophetic role in the culture by proclaiming the truth of God regardless of the cost. Just as the "wounds of a friend" are faithful, so the world needs the prophetic voice of the church to remind it and demonstrate for it that the greatest path of human flourishing is in following the revealed will of God. "The Lord's servants must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will."<sup>203</sup>

A church session must examine its own church's practices to determine that they are consistent with Scripture, the constitutional standards of the EPC, and its own by-laws. A session ought to seriously consider developing written policies in order to limit vulnerabilities of the church and its minister(s) and seek legal counsel on the sufficiency and clarity of those policies. Such policies will not only minimize the church's and officers' vulnerabilities, but they will be helpful in communicating the church's beliefs and practices to members and outsiders.

Yet such self-examination, humility, and cross bearing does not eliminate the fact that as the ruler of the world who has been cast down by Christ's work on the cross, Satan still seeks to devour and destroy us and our children. The pop culture figures of today display and perform like the porn stars of a previous time. Popular television series routinely include gratuitous nudity in order to normalize it. The bar has been progressively lowered, almost undiscernibly at times, so that professing Christians are more worldly than worldly unbelievers of the past. Without active resistance, we will be consumed from within even while our attention is directed without.

### **The church, the world, & human sexuality**

Our cultural moment places biblical Christianity in something of a vice. On the one hand, the real hate and violence directed toward same sex-attracted and other non-heterosexual persons provide fuel for those who characterize biblical sexual morality as homophobic and hateful. Add to that the church's selective focus on certain sexual sins, tolerating immorality within itself while condemning the world, and the church has much for which it should repent. On the other hand, powerful forces have politicized sexuality as they have the sexual revolution in previous times, and unprecedented activism works to marginalize religious faith in general and biblical Christianity in particular from the public square. New forms of intolerance threaten the ability of Christians to participate in public life and even potentially to teach and preach biblical Christianity within the church.

<sup>203</sup> 2 Peter 2:24-26

Thus we have a dual challenge—owning our faults and condemning what is evil on one hand, while on the other hand teaching, promoting, and practicing biblical sexual morality in a loving, redemptive way. We may find at times that we must emphasize certain things more than others in order to be heard over the biases, prejudices, and pre-conceived attitudes toward biblical morality. This is the ancient challenge of speaking the truth in love, the heart of our motto as a denomination.<sup>204</sup> It requires listening in order to know what others have heard and are hearing—from other Christians and from those who falsely claim to be Christians as well as from us.

We must also reconsider the extent to which we have expected the civil and cultural order to promote and sustain biblical morality. When religion becomes civil, it tends to become neither true religion nor genuine civility. Until “the kingdom of this world becomes the kingdom of our Lord and of his Christ” we cannot expect the culture to reflect and uphold the righteousness of God’s kingdom.<sup>205</sup> Our battle is not against flesh and blood, but against spiritual forces which take captive the souls of people.<sup>206</sup> God’s kingdom comes not by might, political or otherwise, but by God’s Spirit.<sup>207</sup> So it is with “deeds of love and mercy” that we must strive to announce, display, and extend the reign of King Jesus. And we must do so trusting that he will build his church and that the gates of hell will not prevail against it.<sup>208</sup> We must remain vigilant regarding ourselves, recognizing that while the external foes of Christ’s kingdom will not prevail, internal sin and sickness are what make God’s people vulnerable.<sup>209</sup> And foremost, we must trust in the powerful gospel of God’s grace in and through Jesus Christ to continue to sanctify us and to empower us by the Spirit to proclaim God’s good news to all who are near and far off from God.<sup>210</sup>



### **Membership & Leadership Considerations**

The church of Jesus Christ should receive all whom Christ would receive. Christ came for the sick, not the healthy.<sup>211</sup> He is a gentle savior whose undershepherds, just like him, desire not to “break a bruised reed.”<sup>212</sup> Yet the free grace of Christ is costly—our gentle savior also tells us that we must lose our lives in order to find them, that we must die to self in order to live.<sup>213</sup> Membership, however a local church administers it, is that point when someone declares their desire to publicly identify with and follow Christ and commits themselves to a covenanted relationship with the body of Christ. At that point a “Session is to satisfy itself that each applicant for membership demonstrates evidence of true commitment to Jesus Christ as Lord and determination to live as becomes a follower of Christ.”<sup>214</sup> This not only includes saving faith, but a demonstration of “repentance unto life” which

<sup>204</sup> Ephesians 4:15

<sup>205</sup> Revelation 11:15

<sup>206</sup> Ephesians 6:12

<sup>207</sup> Zechariah 4:6

<sup>208</sup> Matthew 16:18

<sup>209</sup> Galatians 6:1

<sup>210</sup> Isaiah 57:19; Ephesians 2:13

<sup>211</sup> Matthew 9:12

<sup>212</sup> Matthew 12:20

<sup>213</sup> Matthew 16:25

<sup>214</sup> *Book of Government* 8-3-F

is a saving grace through which we apprehend God's grace, turn from sin to God, and strive for new obedience.<sup>215</sup>

When candidates for membership voice beliefs or exhibit living contrary to the teaching of the EPC on any matter, including human sexuality, it is the responsibility of the Session to ensure that they can take the membership vows with integrity.<sup>216</sup> While “the Session may not deny membership for any reason *not related to* profession of faith and obedience,”<sup>217</sup> that stricture also carries with it the positive obligation for sessions to ensure that the beliefs and practices of members are in accord with members' professions and conducive to the peace and purity of the church. This in no way assumes that a new believer, or a maturing one for that matter, has their doctrines fully figured out or their lives perfectly in order. Yet while it is vital that the church warmly embrace all who are truly seeking God and his grace, membership involves covenant commitments into which no one should enter lightly or insincerely. While our confessional standards affirm the importance of Christian liberty so that no one's beliefs or practices are bound by commands which are beside, beyond, or contrary to God's Word, anyone who “upon pretense of Christian liberty” believes or practices what is contrary to scripture actually “betray[s] true liberty of conscience.”<sup>218</sup> Therefore, those who wish to join the church as well as those who are already members must be willing to grow in faith and practice consistent with the faith and practice of the EPC. Sessions have a responsibility to observe, encourage, and enable this in the church's members and, when necessary, address beliefs and practices contrary to EPC faith and practice. If a seeker is not yet ready to live as a follower of Christ, they should be welcome to take part in the life of the church to the fullest extent they are able so that they can experience the fellowship of the new creation and witness the power of the gospel at work in the lives of members, but not yet assume the responsibilities and accountability of membership.

Concerning church leadership, there is a greater accountability and therefore a higher standard for those who are entrusted with leadership in the church. The standards of faith (i.e. beliefs) and practice (i.e. obedience) should be commensurate with the levels of responsibility and visibility given leaders—especially officers, those who teach, and those who are entrusted with spiritual influence.<sup>219</sup> This is partially for their own good because, as James cautions us, “Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness.”<sup>220</sup> Elders are exhorted to be examples and rule according to the will of Christ so that “when the chief Shepherd appears, [they] will receive the unfading crown of glory.”<sup>221</sup> Besides officers and others who teach, all who are entrusted with degrees of influence, authority, and who visibly represent Christ should model a commensurate level of faith and practice for the sake of themselves as well as not being a stumbling block to the faith of others and to uphold the honor of Christ. Sessions must bear well in mind that no confessional standard, no position paper, no pastoral

<sup>215</sup> Westminster Shorter Catechism 87

<sup>216</sup> *Book of Government* 8-3-B-3 and 4

<sup>217</sup> *Book of Government* 8-2-D, *emphasis added*.

<sup>218</sup> Westminster Confession of Faith 20.2-3. These vows include the promise to “endeavor to live as becomes the followers of Christ” and to “submit yourself to the government and discipline” of the church and “the spiritual oversight of the Church Session” as well as a promise “to promote the unity, purity and peace of the Church.”

<sup>219</sup> Isaiah 9:16; Acts 6:1-7; 1 Timothy 3:1-13; 4:12, 16; Titus 2; ; James 3:1; 2 Peter 2; 3:16; 2 John 1:9-11

<sup>220</sup> James 3:1

<sup>221</sup> 1 Peter 5:3-4

letter—not even Scripture itself—will by themselves preserve the integrity of the church’s witness. The matter rests with the session and, when necessary, their fellow presbyters, to faithfully shepherd Christ’s sheep in the power of the Spirit according to the measure of God’s grace signified when the hands of ordination were laid upon them.

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## **The Gospel of Hope**

If the church offered the world nothing more than a moral system, then our message could hardly be called good news. At best, such a message would saddle the soul with a set of burdens beyond the capacity of our fallen nature. Additionally, as we have stated, God’s word stands over against our world and its formula for human flourishing in every sphere of human sexuality. We present a message that is fundamentally at odds with the central claims of prevailing culture.

- To a world that celebrates individual expression as the highest good, we believe joy lies on the path of conformity to Christ.
- For a world that assumes the human instinct and appetite are inherently praiseworthy, we diagnose a condition—sin—that distorts us at the deepest levels of desire.
- In a world that warns against the danger of declaring norms, we present the biblical vision of marriage as the sole context for sexual expression.

We are, to put it mildly, swimming against the current. And yet the message we share is, as it always has been, good news. While we are called to stand against the continuing tide of the sexual revolution as it has evolved into the sexualized culture of our day, we do so not as moralists defending a system but as messengers proclaiming the saving acts of God.

In the life, death, resurrection, and ascension of Jesus Christ, God has brought his Kingdom into history. It is a present reality, here and now. We live under the protection and provision of the King who was crucified on our behalf. We invite the world to experience life as it was meant to be lived, within this Kingdom. Even as we proclaim the present reality of this new life, we are a community that waits. We await our King’s coming at the end of time which means we live as people who have real hope. Our faithfulness to Scripture’s teaching about human sexuality is a response to the God who has brought us that hope.

### **The Hope of the Incarnation**

“The Word became flesh and dwelt among us.”<sup>222</sup> These words from the prologue of John’s Gospel reveal the stunning news that God, rather than providing a ladder for us to climb up to him, initiated salvation by coming down to us. Within the gospel, we proclaim that salvation is, above all, the eternal joy of fellowship with God. How can sinful humanity enter into friendship with this God—invisible, eternal, and holy?

As Paul wrote in his letter to the Philippian church:

<sup>222</sup> John 1:14

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men.<sup>223</sup>

In a singular expression of divine love, the Son of God embraced human nature. He was born at a definite time in a definite place to a real woman.<sup>224</sup> This act of love not only affirms the essential goodness of God's creation, but it also magnifies the staggering goodness of God's heart. The Lord who called light into existence stepped into the darkness of our world so that our eyes could be opened, our souls healed and, ultimately, so that we could experience a total restoration of humanity.<sup>225</sup>

Not only does the Incarnation assert God's love for his creation, it affirms for us that our God is well aware of what it means to live in this world of struggle. The author of Hebrews reveled in this reality.

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.<sup>226</sup>

We are not alone in our struggle. Within the fellowship of the Trinity, there exists a person who has, first-hand, experienced temptations, struggle, opposition, and rejection. Because the one who sanctifies us and we who are sanctified share in one nature we know that whatever our struggle with sexual temptation, frustration, brokenness, confusion, or enslavement to desire, that it was in our human nature Christ was sent to redeem us.<sup>227</sup> The Incarnation also tells us of the dignity with which God regards others, forbidding us to think otherwise of fellow human beings regardless of their sexual struggles.

These truths of the Incarnation bring hope to every heart. If we embrace the reality of Christ's descent into humanity, our vision is elevated to see a God of great love, understanding, and compassion. Such a God might demand much in the way of obedience, but we can be sure that every command is an invitation into deeper fellowship with the good Father who sent his Son for us. In every step we take down that path of obedience, Jesus of Nazareth walks with us.

### **The Hope of the Cross**

For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—but God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have

<sup>223</sup> Philippians 2:5-7

<sup>224</sup> Galatians 4:4

<sup>225</sup> 1 Peter 2:9

<sup>226</sup> Hebrews 4:14-16

<sup>227</sup> Hebrews 2:8

now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.<sup>228</sup>

The Son knew that by taking on a human nature, he was embracing his Father's mission—reconciliation. He came into this world with the full knowledge that his invitation to reconciliation would be met with rejection. In other words, from the moment the Son of God said “yes” to the Incarnation, he embraced the inevitability of his own crucifixion. And still, he came.

On the cross, Jesus, the sinless one, offered himself for us, the sinners. His sacrifice of obedience perfectly satisfied the demands of justice and magnified the God of love.<sup>229</sup> In this act of amazing grace, Jesus offered himself as our substitute. He did what we cannot do, bearing the sentence of death which every sin deserves. He offered what we cannot give, the perfect, sinless sacrifice to a holy God. He suffered what we could not endure—abandonment, rejection and desolation.<sup>230</sup>

Jesus performed this great act with a willing heart that continues to be moved by compassionate love, even in the moment of crucifixion:

“Father, forgive them.”

“Today you will be with me in paradise.”

“Woman, behold your son”/“Behold your mother.”

“It is finished.”<sup>231</sup>

In his dying words, Jesus prayed for the forgiveness of those who crucified him, offered hope to a criminal, provided for his mother, gave a disciple a great honor, and declared the reality of a completed sacrifice. The Paschal Lamb atoned for the sins of the world! “He himself bore our sins in his body on the tree” so “there is now no condemnation for those who are in Christ Jesus.”<sup>232</sup>

When we look upon the cross, we cannot help but find hope. We find hope because this great Savior did all that could be done to reconcile us, make us friends again, with God. He faced the worst that humanity could give and still forgave.

Our sins which led to that cross, including our sexual sins, do not have to bar us from friendship with God. In fact, God has shown us, with perfect clarity, that he does not want our sins to prevent us from his fellowship. He showed us in the most graphic way possible: by dying so that we would not.

We find hope because we have learned that God asks nothing from us that he was unwilling to do for us. In the struggle for holiness, we are rarely asked to shed our own blood. We might have to sacrifice worldly hopes. We might have to surrender certain ambitions or dreams. We might even be forced to relinquish deep relationships. None of these acts of obedience are made in isolation. Each is offered up as an act of thanksgiving to the One who was offered up for us. We all, regardless of

<sup>228</sup> Romans 5:6-11

<sup>229</sup> Colossians 2:14

<sup>230</sup> 2 Corinthians 5:21

<sup>231</sup> Luke 23:34, 43; John 19:26-27, 30

<sup>232</sup> 1 Peter 2:24; Rom 8:1

sexual brokenness or self-conceived identity, are offered a new identity in Christ because, by faith in him, we have been raised to a new life in God.<sup>233</sup>

The crucifixion also holds out hope for the crucifixion of sinful desire in the Spirit's putting to death our old nature. "If by the Spirit you put to death the deeds of the flesh, you shall live."<sup>234</sup> We can rejoice as Paul did who said "I have been crucified with Christ, It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."<sup>235</sup> Whatever struggle we have with sexual sin we have the hope of mortification of our old nature and the giving of life to our new nature by the work of the Spirit.<sup>236</sup>

In other words, in Jesus' suffering, our own suffering due to obedience takes on a different meaning. Those moments of self-denial are never an end in themselves. As we follow the way of the cross restraining our natural desires, we can do so in faith that whoever loses his life for Jesus' sake will save it.<sup>237</sup> Moments of sexual struggle never represent the ultimate rejection of what it means to be human. Instead, they become opportunities to draw even closer to Jesus, who alone in human history exemplified true humanity. This gives us hope.

### **The Hope of Resurrection**

When Christ was raised from the dead, a new equation was written into reality: death does not have the final word. In the resurrection, we find the full vindication of Jesus' message of reconciliation. It proved true his announcement that he was the Son of God and the Kingdom of God had begun with his coming.

By embracing human nature, suffering death, and rising again, Jesus has made a new way forward for humanity. He has come down to us so that we might be lifted up with him! As the first Adam brought death to all, Jesus has brought life to all who will trust in him and, by so doing, be united to him in faith.<sup>238</sup> This means new life beginning now for anyone who is in Christ and life in its fullness in the resurrection.<sup>239</sup> It means the ability not to sin now and the inability to sin when we are glorified. Even now, as we behold the glory of God in the face of Jesus Christ, by faith we are being transformed from one degree of glory to another until we shall be like him.<sup>240</sup> Whether our disordered, misdirected, distorted, and confused desires or our bodies "bruised and broken by the fall," we will be restored both body and soul by the same Spirit that raised Jesus from the dead and we will be forever with the Lord.<sup>241</sup> And in this hope we can discipline our bodies now for the sake of attaining that reward.<sup>242</sup>

<sup>233</sup> Colossians 3:1-3

<sup>234</sup> Romans 8:13b

<sup>235</sup> Galatians 2:20

<sup>236</sup> Romans 8:13, Galatians 2:20

<sup>237</sup> Mark 8:35

<sup>238</sup> Romans 5:17

<sup>239</sup> 2 Corinthians 5:17; 1 Corinthians 15:52

<sup>240</sup> 2 Corinthians 3:18

<sup>241</sup> 1 Thessalonians 4:27

<sup>242</sup> 1 Corinthians 9:27

Jesus not only rose from the grave, but he also rose from the earth, ascending to his rightful place at God the Father's right hand. This means that the Savior who bled for us now intercedes for us in heaven.<sup>243</sup> The finite has been ushered into the presence of the infinite. The mortal has taken on immortality. The life that has existed through eternity within the fellowship of the Trinity has been granted to us through Jesus' own humanity.

These truths, of course, are inexhaustibly rich. We will spend an eternity contemplating them even as we participate in their reality. How does the truth of Jesus' resurrection and ascension bring hope to us?

We find hope in these truths because they set our life in proper context. In other words, we are able to understand the struggles and temptations of this life with the proper perspective. To put it simply: we are a pilgrim people. This world is pointing us to our home, but it is not our final destination.<sup>244</sup> Whoever we are, we understand the pain of dislocation. Each of us can identify the hurt that arises when the person we are is not the person we wish to be. We feel frustrated when desires we thought were dead instead rear up and demand fulfillment. In these moments, the tension between life as it is and life as it should be seems palpable. Fulfilling those broken appetites seems the only relief.

But it is precisely in those moments that the Resurrection and Ascension bring us hope. We can remember, "This life is short. These trials will end." We can remember, "I know that my Redeemer lives and makes intercession for me right now." We can remember, "The immediate future is dark to me, but the light of the Resurrection has illuminated my eternity." In remembering these truths, hope rises up and we are equipped to put our struggles in their proper place.

But we have an even greater hope than this. The truth is, getting our perspective in order is not enough. Even with that, our sinful hearts can deceive us and trample our will. We need more. But by God's grace, we have all we need!

When Jesus ascended to heaven, he did not leave us alone. In fact, he sent his Holy Spirit to dwell within us and offer the same power that raised Jesus from the dead to aid us in our pilgrimage.<sup>245</sup> The indwelling presence of God brings us assurance that all the Good News about the cross is true and every promise of the new heavens and earth will come to pass. Paul celebrates this work of the Holy Spirit:

In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, so that we who were the first to hope in Christ might be to the praise of his glory. In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.<sup>246</sup>

<sup>243</sup> Hebrews 7:25

<sup>244</sup> Hebrews 11:13-16

<sup>245</sup> Romans 8:11

<sup>246</sup> Ephesians 1:11-14



## **Conclusion**

Brothers and sisters, we cannot guarantee that the world will find this news good. We cannot determine whether they will gain an anchor for their souls when we proclaim the life, death, and resurrection of Jesus. We may feel timid because we know we don't have our own lives in complete order.<sup>247</sup> But we can be sure of something: the more clearly and confidently we preach this message, the more its life and light will shine within our communities. We will be shaped by this message to become more and more like the Lord who gave it to us. This will have a profound impact on our mission together as God's pilgrim people. Here are three ways that will happen:

We will become a people of sacrificial love: Jesus allowed no barrier to prevent him from reaching out to sinful humanity. He prayed for our forgiveness even as we crucified him. How could we ever allow human prejudice to prevent us from reaching out to those who struggle with questions of sexual behavior and identity? Our comfort and rights *must* be willingly set aside as we reach out with the gospel of reconciliation.

We will become a people of increasing holiness: Jesus called everyone to take up the cross and follow him. How can we proclaim this message to others whose sin might seem more apparent when excusing the sin within our own hearts? We, like Paul, must crucify the flesh daily. Our hope in eternity should result in lives that are holy.

We will become a people of joy: Too often, people hear us talk about the Good News while watching us act like the sky is falling. If any community should offer the calm of certainty to a world in chaos, the church should. Our life in the world (and online) should be reflective of people who are not put out of sorts by the state of things. We know the end of the story. Jesus wins. That joy of good news should show up in everything we do.

## **Recommended reading**

Brooks, Thomas. *Precious Remedies against Satan's Devices*. Carlisle, PA: Banner of Truth, 2000.  
DeYoung, Kevin. *The Good News We Almost Forgot*. Wheaton, IL: Crossway, 2010.  
Lambert, Heath, and Joshua Harris. *Finally Free: Fighting for Purity with the Power of Grace*. Grand Rapids: Zondervan, 2013.  
Owen, John. Kelly M. Kapic, ed. *Overcoming Sin and Temptation*. Wheaton, IL: Crossway, 2015.  
Sibbes, Richard. *The Bruised Reed*. Carlisle, PA: Banner of Truth, 1998.

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## **A Note For Parents**

Ready or not, virtually every family will face the questions discussed in this paper. How can parents with children still in school provide guidance to them? We want to provide five pieces of advice:

*Do not be naive.* It might be comforting to believe our children are not being exposed to these topics, but they almost certainly are. Policies are being put in place that require instruction on human

<sup>247</sup> 2 Corinthians 4:7

sexuality from the youngest ages. Many schools do not count this as sex education so the normal parental notifications do not apply to such instruction. The real exposure, however, will come from peer groups. Your child will likely have friends who question their own sexuality, come from same-sex parenting situations, and/or have access to a wide array of inappropriate information in their hip pockets (i.e., on their smartphones). Be proactive in limiting, filtering, monitoring, and acknowledging your children's access to information.

*Do not be afraid.* You are still the parent. Your children love and trust you. Your word will carry weight with them. Do not be afraid to ask your local school what precisely is being taught to your children. Do not be afraid to speak with your children about it. Do not be afraid to ask about friends and groups of children with which your child(ren) associate(s). Most importantly, don't be afraid of your child being unhappy with your engagement. Too often parents let the short-term happiness or unhappiness of their children dictate their parenting.

*Be present.* Don't withdraw from your child's world simply because they resist your involvement. Too often both parents and children live in separate technological and information world while living under the same roof and riding in the same car. Set boundaries for yourself and them so that you remain engaged with one another. If you are not fully present with your children at home, your influence will not be with them when they are away from you and home.

*Lead with questions.* Especially for young children, ask questions to determine exactly what they already know and what information they need. Sometimes, we magnify the gravity of a situation and worry that we will need to provide an extensive explanation. Asking questions will reveal what our child really needs from us. It also puts us in a listening mode and our children in a sharing mode.

*Seek Counsel.* When you face a challenge, do not face it alone. It might be something as simple as, "How do I put a web filter on my computer?" It might be as difficult as discovering your child struggles with same-sex attraction. Your pastor is more than willing to help you, either by providing counsel or pointing you in the right direction. Support communities and information abound.

*Build a strong foundation.* The most powerful thing you can do is help your child see God's design for sex. Help them understand and embrace the central idea that God is our Creator. He designed us and knows how we are supposed to live. He is good and wants us to be happy, so living his way is always the best way.

### **Recommended Reading**

Included in or in addition to the recommended reading throughout this letter, the following will be helpful to Christian parents.

Barr, Adam T. and Ron Citlau. *Compassion Without Compromise: How the Gospel Frees Us to Love Our Gay Friends Without Losing the Truth.* Bloomington, MN: Bethany House, 2014  
Bergler, Thomas. *The Juvenilization of American Christianity.* Grand Rapids, MI: Eerdmans, 2012.  
Challies, Tim. *The Next Story: Life and Faith after the Digital Explosion.* Grand Rapids, MI: Zondervan, 2011.

Citlau, Ron. *Hope for the Same-Sex Attracted: Biblical Direction for Friends, Family Members, and Those Struggling with Homosexuality*. Bloomington, MN: Bethany House, 2017.

Roberts, Vaughan. *Talking Points: Transgender*. Epsom, U.K.: The Good Book Company, 2016.

Sprinkle, Preston. *Living in a Gray World: A Christian Teen's Guide to Understanding Homosexuality*. Grand Rapids, MI: Zondervan, 2015.

Yarhouse, Mark. *Homosexuality and the Christian: A Guide for Parents, Pastors, and Friends*. Downer's Grove, IL: InterVarsity Press, 2010.

Yarhouse, Mark and Wesley Hill. *Understanding Sexual Identity: A Resource for Youth Ministry*. Grand Rapids, MI: Zondervan, 2013.

Yuan, Christopher and Angela Yuan. *Out of the Far Country: A Gay Son's Journey to God. A Broken Mother's Search for Hope*. Colorado Springs, CO: Waterbrook Press, 2011.



## **A Brief Note on Masturbation**

Masturbation is relevant to several areas addressed in this paper, most specifically the single life, marriage, and pornography. Rather than address it separately in every relevant section, we offer a brief series of observations here. In this discussion we are excluding mutual manual sexual stimulation which might occur between a husband and a wife within the context of marital sexuality. Similarly, we are excluding from concern non-sexual genital self-touching as might occur in young and developing children who are engaging in the normal process of self-exploration and -discovery.

What we are addressing is expressly sexual self-stimulation, usually involving ideation or actual viewing of persons or sexual actions, intended for sexual self-gratification. It is difficult to provide specific guidance for all the circumstances in which masturbation or masturbation-like actions occur because those circumstances can include anything from momentary self-stimulation preceding or during foreplay in marital sex to chronic addictive-like masturbation to climax by oneself. While historically masturbation has been largely associated with male behavior, recent studies indicate masturbation is significantly on the rise among the women.

In spite of the complexities, however, we can state principles that are directly relevant to individuals as well as pastoral and clinical counselors as they address those varied circumstances. First and foremost, as has been stated above, sexuality is God's gift to be enjoyed according to God's will. This means that objectification of persons, actual or fantasized, are offenses against the image of God in specific individuals or in general. Second, sexuality is to be enjoyed through the free and selfless giving of oneself to another. It is not a gift given for self-love, but for neighbor love in marital intimacy. Third, while procreation is not possible for all couples, masturbation intentionally precludes this creational purpose from sexuality.

Beyond what is lawful and not lawful regarding masturbation, it can accompany and/or inflict a wound on one's soul. It can undermine a marriage partner's sexual desire for their spouse in marriage. It can amplify the loneliness a single person might be experiencing or, conversely, engender indifference toward potential marriage partners. For some it can deepen a sense of shame while for others harden their heart to sexual sin and thus to sin in general. Done compulsively, like other such pleasure-inducing compulsive behaviors, masturbation can alter brain physiology and produce effects such as depression and social isolation.

It's important for the individual to recognize the reality of sin's indwelling power, the readiness of God in his grace to forgive a repentant heart, and the power of the gospel to free us from sin's dominion. In order to experience that gospel freedom, one must recognize the circumstances in which the temptation to masturbate becomes strong. It can happen in times of stress, sudden stress relief, loneliness, depression, etc. Recognizing those circumstances and the sequences that lead to temptation and capitulation are critical to diminishing the behavior.

While pastoral care must be quick to reassure the burdened and repentant conscience, it must also be ready to shine the light of God's word on chronic sin in order to hold out the gospel hope of freedom from sin's dominion. Finally, chronic masturbation can be a presenting symptom or precipitating cause of addictive or compulsive behaviors that have a broader range of symptoms and roots that become complex and debilitating enough to require clinical expertise. In sum, masturbation is neither to be ignored or singled out, but subject to the light of God's law and the grace of the gospel.

## **Recommended Reading**

- Clark, Kristen. "Women and Masturbation: Talking About It Openly." *Covenant Eyes* (blog), April 19, 2017. <http://www.covenanteyes.com/2017/04/19/women-masturbation-talking-openly/>.
- . "Women and Masturbation: Talking About It Openly (Part 2)." *Covenant Eyes* (blog), April 25, 2017. <http://www.covenanteyes.com/2017/04/25/6-strategies-for-defeating-lust-and-masturbation/>.
- Fradd, Matt. "The Health Benefits of Masturbation [Video]." *Covenant Eyes* (blog), May 23, 2016. <http://www.covenanteyes.com/2016/05/23/masturbation-health-benefits/>.
- Gilkerson, Luke. "Talking to My Son About Masturbation." *Covenant Eyes* (blog), April 4, 2013. <http://www.covenanteyes.com/2013/04/04/talking-to-my-son-about-masturbation/>.
- . "The Great Masturbation Hoax: Is Not Masturbating Unhealthy?" *Covenant Eyes* (blog), April 13, 2015. <http://www.covenanteyes.com/2015/04/13/the-great-masturbation-hoax-is-not-masturbating-unhealthy-for-you/>.
- Harris, Jessica. "How Do I Kick Masturbation Addiction? (For Women)." *Covenant Eyes* (blog), June 25, 2012. <http://www.covenanteyes.com/2012/06/25/how-do-i-kick-masturbation-addiction/>.
- . "Porn Is a Co-Ed Sin (A Message to Women)," *Covenant Eyes* (blog), July 20, 2009, <http://www.covenanteyes.com/2009/07/20/porn-is-a-co-ed-sin-a-message-to-women/>.
- "No More: How Hitting Rock Bottom Helped Me Kick My Masturbation Habit." *Covenant Eyes* (blog), October 4, 2016. <http://www.covenanteyes.com/2016/10/04/no-more/>.
- Slattery, Juli. "Masturbation: Is It Wrong?" *Today's Christian Woman*. Accessed May 12, 2018. <https://www.todayschristianwoman.com/articles/2014/may/masturbation-is-it-always-sin.html>.
- Smith, Winston. *It's All about Me: The Problem with Masturbation*. Greensboro, NC: New Growth Press. 2009.
- Stammers, Trevor. "Masturbation - Two Views." *Christian Medical Fellowship* - cmf.org.uk. Accessed May 12, 2018. <http://www.cmf.org.uk/resources/publications/content/3Fcontext%3Darticle%26id%3D481>.
- . "Solo Sex." *Christian Medical Fellowship* - cmf.org.uk. Accessed May 12, 2018. <http://www.cmf.org.uk/resources/publications/content/3Fcontext%3Darticle%26id%3D1631>.
- Tushnet, Eve. "What Could Possibly Be Wrong with Christian Masturbation?" *CT Women*. Accessed May 12, 2018. <https://www.christianitytoday.com/women/2016/february/what-could-possibly-be-wrong-with-christian-masturbation.html>.
- . "What Could Possibly Be Wrong with Christian Masturbation?" *CT Women*. Accessed May 8, 2018. <https://www.christianitytoday.com/women/2016/february/what-could-possibly-be-wrong-with-christian-masturbation.html>.



## General Bibliography

While each section of this paper provides a recommended reading list specific to its subject, following are general works of particular value not previously cited.

Augustine of Hippo. *Confessions*.

Gundry, Stanley N., William Loader, Megan K. DeFranza, Wesley Hill, and Stephen R. Holmes. *Two Views on Homosexuality, the Bible, and the Church*. Edited by Preston Sprinkle. Grand Rapids, MI: Zondervan, 2016.

Hiestand, Gerald L., and Todd Wilson, eds. *Beauty, Order, and Mystery: A Christian Vision of Human Sexuality*. Downers Grove, IL: IVP Academic, 2017.

Hill, Wesley. "If the Church Were a Haven." *First Things*. Accessed July 3, 2017.

<https://www.firstthings.com/web-exclusives/2016/06/if-the-church-were-a-haven>.

Myers, Ken. Interview with Andrew J. Cherlin on Why the Twin American Commitments to Marriage and to Expressive Individualism Hurt Families. Audio CD. Vol. 99. *Mars Hill Audio*. Charlottesville, VA, 2009. <https://marshillaudio.org/catalog/volume-99>.

———. Interview with Robert George, on the 2013 Supreme Court Cases Addressing Same-Sex Marriage. Audio CD. Vol. 117. *Mars Hill Audio*. Charlottesville, VA, 2013. <https://marshillaudio.org/catalog/volume-117>.

———. Interview with Robert George, on the Consequences of Redefining Marriage. Audio CD. Vol. 117. *Mars Hill Audio*. Charlottesville, VA, 2013. <https://marshillaudio.org/catalog/volume-117>.

———. Interview with Robert George, on the Differences between the Historic View of Marriage as a Conjugal and Comprehensive Relationship and the "Revisionist" View. Audio CD. Vol. 117. *Mars Hill Audio*. Charlottesville, VA, 2013. <https://marshillaudio.org/catalog/volume-117>.

———. Texts, Sex, and Sanctity: Robert Gagnon on Homosexuality and the Bible. Audio CD. Vol. 20. *Mars Hill Audio Conversation*. Charlottesville, VA, 2004.

Hirsch, Debra, and Gabe Lyons. *Redeeming Sex: Naked Conversations About Sexuality and Spirituality*. Downers Grove, Illinois: IVP Books, 2015.

Pearcey, Nancy R. *Love Thy Body: Answering Hard Questions about Life and Sexuality*. Baker Books, 2018.

Wilson, Todd A. *Mere Sexuality: Rediscovering the Christian Vision of Sexuality*. Grand Rapids, MI: Zondervan, 2017.

Yarhouse, Mark A., and Lori A. Burkett. *Sexual Identity: A Guide to Living in the Time between the Times*. Lanham, MD: UPA, 2003.

Yarhouse, Mark A., and Wesley Hill. *Understanding Sexual Identity: A Resource for Youth Ministry*. Grand Rapids, Michigan: Zondervan, 2013.

**ON MOTION** To adopt the Pastoral Letter on Human Sexuality as presented.

TE Glodo offered prayer as the report concluded.

### **38-23 FRATERNAL GREETINGS**

The Stated Clerk noted that the Assembly is ahead of schedule, which would allow moving items from the Friday docket to this afternoon.

**ON MOTION** to amend the docket to hear from other fraternal guests.

Reverend Marcelo Robles brought greetings from the St. Andrews Presbytery of Argentina. The Stated Clerk offered prayer for Reverend Robles and for the work of the Church in Argentina.

Kent Moorlach brought greetings from the Associate Reformed Presbyterian Church. TE Jeremiah led the court in prayer for Rev. Moorlach and the ARP Church.

Dr. Robert Norris, Chairman of the World Reformed Fellowship brought greetings on behalf of that organization. The Moderator led the Assembly in prayer for Dr. Norris and for the World Reformed Fellowship.

### **38-24 STANDING COMMITTEE INSTRUCTIONS AND REFERRALS**

The Stated Clerk directed the Assembly to Page 5 of the Commissioner's Handbook for Standing Committee assignments.

The Clerk directed the Assembly to items before the court that are found in the Commissioners Handbook pages 41-73. GA 38-05 and GA 38-07 are to be referred to the Ministerial Vocation Standing Committee.

**ON MOTION** To approve the referrals of items GA38-05 through GA38-31 as noted in the Commissioner's Handbook.

The Stated Clerk then gave instruction to the various Standing Committees as they prepare for the business considerations referred to them.

### **38-25 ADJOURNMENT**

Megan Broadstreet, Hope Church Assistant Events Coordinator, gave instructions for dinner after which TE Jose Figueroa, Christ Church, East Bay, CA closed the session with prayer. The court was adjourned at 3:00 p.m. to reconvene on Friday at 10:30 a.m.

### **38-26 EVENING WORSHIP SERVICE**

Worship began at 7:30 p.m. in the sanctuary of Hope Church, Memphis, Tennessee. The court continued in worship as noted below:

## ORDER OF WORSHIP

|                                         |                                               |                                              |
|-----------------------------------------|-----------------------------------------------|----------------------------------------------|
| Opening Song                            | <i>Praise to The Lord, The Almighty</i>       | Citywide Choir<br>Praise Band                |
| Welcome                                 |                                               | Jeff Jeremiah                                |
| Recognition of Volunteers               |                                               |                                              |
| Opening Prayer                          |                                               | TE John Fain                                 |
| Worship Music                           | <i>Every Praise</i><br><i>In Christ Alone</i> | Citywide Choir & Praise Band                 |
| Commissioning of World Outreach Workers |                                               | TE Phil Linton                               |
| Offering <sup>1</sup> & Prayer          |                                               | Jason Dunn World Outreach Associate Director |
| Special Music                           | <i>Total Praise</i>                           | Citywide Choir and Praise Band               |
| Introduction of Speaker                 |                                               |                                              |
| Message                                 |                                               | Dr. Ligon Duncan III                         |
| Song                                    | <i>How Great Is Our God</i>                   | Citywide Choir and Praise Band               |
| Benediction                             |                                               | Dr. Bruce Anderson, ITEN Coordinator         |

*(<sup>1</sup>The offering is designated for Short-term mission scholarships for people of color.)*

## MINUTES – FRIDAY MORNING

**Fourth Session  
June 22, 2018**

### 38-27 MODERATOR’S SERVICE OF PRAYER & COMMUNION

Worship began at 8:30 a.m. in the sanctuary of Hope Church, Memphis, Tennessee. The court continued in worship as noted below:



## ORDER OF WORSHIP

Welcome

Worship Song *Everlasting God* Hope Church Worship Team

Prayer Rev. Marcelo Robles

Worship Music *Holy Spirit  
This I Believe* Hope Church Worship Team

Offering<sup>1</sup> and Prayer Heather Strong-Moore

Worship Music *Wonderful Merciful Savior*

Message *The Great End-Times Army of God* Dr. Dean Weaver

Communion

Ministry of Prayer General Assembly Moderators

Benediction Dr. Dean Weaver

*(<sup>1</sup>The offering is designated for the Moderator's Scholarship Fund)*

### 38-28 CALL TO ORDER

The Moderator, TE Tom Werner, called the meeting to order at 10:45 a.m. TE Richard Harris, Pastor of Christ EPC, Houston, Texas, along with TE Alan Trafford, Covenant EPC, Lake Jackson, Texas, briefed the court on Hurricane Harvey relief and offered prayer for the Assembly.

### 38-29 APPROVAL OF DOCKET

The Stated Clerk presented the docket for Session #4.

8:30 Moderator's Service of Communion and Prayer (TE Dean Weaver)

#### 10:30 General Assembly Business Session 3

3.1 Business Convenes (TE Tom Werner)

3.2 Opening Prayer (TE Richard Harris, Christ EPC, Houston, TX and TE Alan Trafford, Covenant EPC, Lake Jackson, TX)

3.3 Approval of the Docket and Announcements (TE Jeff Jeremiah)

3.4 Report of the Overtures and Resolutions Committee (TE Stephen Morefield)

a. **Recommendation GA38-22** (p. 65)

b. **Recommendation GA38-27** (p. 69)

c. **Recommendation GA38-28** (p. 71)

Insufficient quorum to vote on these matters

3.5 Partial Report of the Administration Committee (RE Ted Lithgow)

a. **Recommendation GA38-21** (pp. 62-64)

Insufficient quorum to vote on these matters

3.6 Partial Report of the Ministerial Vocation Committee (TE Carolyn Poteet)

a. **Recommendation GA38-13**

Insufficient quorum to vote on these matters

3.7 Report of the Presbytery Review Committee (TE Helen Franssell)

a. **Recommendation GA38-28**

Matter was removed from the docket - Amended Docket Item

3.8 Church Revitalization Report (TE Ken Priddy)

3.9 Report of the National Leadership Team (RE Scott Griffin and RE Leigh Swanson)

3.10 Final Report of the Administration Committee (RE Ted Lithgow)

a. **Recommendation GA38-15** (p. 57)

b. **Recommendation GA38-16** (p. 57)

c. **Recommendation GA38-19** (p. 61)

d. **Recommendation GA38-20** (p. 62)

e. **Recommendation GA38-25** (p. 67)

[www.epc.org/files/ga2018document-fy20182019budget](http://www.epc.org/files/ga2018document-fy20182019budget)

f. **Recommendation GA38-26** (p. 67)

[www.epc.org/files/ga2018document-fy20182019specialprojects](http://www.epc.org/files/ga2018document-fy20182019specialprojects)

3.11 Host Church Instructions for Lunch (Megan Broadstreet)

3.12 Closing Prayer (Commissioned Pastor Tim Johnson, The Avenue, Memphis, TN)

1:30 pm

3.13 Business Reconvenes (RE Tom Werner, Moderator)

3.14 Opening Prayer (TE's Larry and Megan Hackman and TE Ellis White, Chapel Hill Presbyterian Church, Gig Harbor, WA)

**3.15** Presentation of the Omnibus Motion (TE Jeff Jeremiah)

2:00 pm **Order of the Day**

3.16 2018 Bart Hess Award (TE Jeff Jeremiah)

Restoration Church, Munford, TN – TE Mike Gibson

3.17 Report of the Fraternal Relations Committee (RE Murat Tanyel)

a. **Additional Recommendation: The Standing Committee on Fraternal Relations**

recommends that the 38th General Assembly give the Permanent Committee authority to develop a fraternal relationship with the Presbyterian Church in Ireland and the Presbyterian Church of Ghana.

- 3.18 Final Report of the Ministerial Vocation Committee (TE Carolyn Poteet)
  - a. **Recommendation GA38-05** (p. 41)
  - b. **Recommendation GA38-06** (p. 42) **Only if GA38-05 is not approved**
  - c. **Recommendation GA38-07** (p. 43)
  - d. **Recommendation GA38-08** (p. 44) **Only if GA38-07 is not approved**
- 3.19 Report of Benefit Resources, Inc. (RE David Van Valkenburg)
  - a. **Recommendation GA38-12**
- 3.20 Introduction of New Churches
  - Prayer for our new churches (RE Ken Roberts, Moderator 32<sup>nd</sup> General Assembly)
- 3.21 Final Report of the National Leadership Team (RE Scott Griffin and RE Leigh Swanson)
  - a. **Recommendation GA38-23**
  - b. **Recommendation GA38-24**
- 3.22 Presbytery Review Report (TE Helen Franssell) (pp. 71-72)
  - a. **Recommendation GA38-29 and GA38-30**
- 3.23 Ratification of Descending Overtures (TE Jeff Jeremiah)
- 3.24 Reception of the Minutes of the 37<sup>th</sup> General Assembly (RE Tom Werner)
- 3.25 Final Report of the Nominating Committee (RE Tom Reesor)
  - a. Nomination of Moderator-elect of the 38<sup>th</sup> General Assembly
  - b. Election of Moderator-elect
  - c. Remarks by Moderator-elect (TE Case Thorp)
  - d. Prayer for Moderator-elect (TE David and RE Leigh Swanson)
  - e. Permanent Committee Nominations (Second Reading) (pp. 31-32)
  - f. Election of Permanent Committee Members
  - g. Election of 2017-2018 Nominating Committee and 2017-2018 BRI Chairman (Communication GA38-10; p. 47)
- 3.26 Report of the Memorials and Appreciation Committee (TE Dave Moody)
- 3.27 Closing Worship
- 3.28 Benediction and Adjournment

**ON MOTION** To approve the docket as amended.

### **38-30 REPORT OF THE OVERTURES AND RESOLUTIONS COMMITTEE**

TE Stephen Morefield, Chairman, opened the report with prayer.

#### **Business Referred to Committee:**

- Recommendation GA38-22**
- Recommendation GA38-27**
- Recommendation GA 38-28**

Recommendations GA 38-22, GA38-27, and GA38-28 call for amending the *Rules for Assembly* which require a super majority of the Assembly. There were not sufficient Commissioners present to attain the needed majority, so the Assembly deferred action on those recommendations.

The same requirement prevented the Assembly from acting on the partial reports of the Committee on Administration and the Ministerial Vocation Committee. For that reason, those Docketed reports were omitted.

### **38-31 CHURCH REVITALIZATION REPORT**

TE Ken Priddy opened his report with prayer.

Ken Priddy, GO Center Director, began by sharing Scripture that drives the GO Center. Ezekiel 34:6,11; Luke 19:10; John 20:21; Matthew 28:18-20; Acts 1:8; Matthew 9:37-38; and John 4:35. Ken shared how the EPC is currently 600+ churches strong. Every church is at the epicenter of a domestic mission field. These domestic mission fields are the fields that are white for harvest, as mentioned in the scripture reference. They are the plentiful harvest of people who are not lost, they are in fact missing from the family of God. He goes on to share how we understand we serve a sovereign God, a God who recorded in a book, the Lamb's Book of Life, the names of those who will come into this family of God. Ken believes many of those people are alive today and are living within the 600+ domestic mission fields that surround our churches. The question is how and when will our churches take the gospel out? The GO Center seeks to answer this question. Revitalization is one of the EPC's targeted strategic initiatives and the GO Center provides a vehicle for strategically taking that initiative. The GO Center is an equipping ministry that engages and empowers pastors, church leaders, and congregations to move forward into greater vitality and health. Revitalization through training, counseling, coaching, and accessing. The goal is not simply ministry improvement the goal is ministry transformation. Centering ministry activity of the church; the family of God, enabling us to increase the family of God, all to the glory of God. During the last 4 years the NLT stepped in with the vision to nationalize the GO Center and make the GO Center a national resource. The first 4 years the GO Center was nationally fully funded through the commitment of the NLT, approved by the GA. For FY2019 a new structure and path for funding the ministry of the GO Center will emerge. The GO Center has received its own certificate of incorporation and will be funded through 3 financial streams.

1. Continued, reduced funding through the General Assembly as proposed by the NLT.
2. Fees that are attached to the ministry services that the GO Center renders.
3. Soliciting donor funding for GO Center through EPC Foundation.

In closing Ken shared a few highlights from the year:

- Continued ministry throughout the country with multiple presbyteries, multiple churches both on site and online.
- Identification and mobilization in 12 of the 14 presbyteries of a volunteer serving as the GO Center Coordinator linking ministry of the GO Center to the needs and interest of our presbyteries.
- Training and deployment of GO Center coaches who are endeavoring to assist churches as they implement training they've received.
- Creation of new training curriculum in new areas of ministry

- Metrics to determine church health, vitality, and progress in moving towards revitalization.

He closed with offering many thanks to all who have served in a supportive role, and shared the GO Center's new web address: [www.gocenterinfo.com](http://www.gocenterinfo.com)

### **38-32 REPORT OF THE NATIONAL LEADERSHIP TEAM**

RE Scott Griffin opened the report with prayer. RE Scott Griffin and RE Leigh Swanson updated the court on the work of the National Leadership Team.

Scott Griffin reflected on discussion of Per Member Asking during last GA and proceed to thank God and the faithful of the people and the churches in their giving. PMA continued to come in which allows the EPC to continue with Church Planting and Revitalization acting in accordance to Jesus Word to us in the Great Commission.

Scott also shared they would be proposing an Interim Committee which would be formed to study how the EPC can better become a denomination that faithfully embraces and serves our neighbors from every nation, tribe, people, and language. (Revelation 7:9)

Leigh Swanson asked the Assembly to consider two motions found on page 66 of the Handbook.

- To set aside the 3-year term limit of Stated Clerk
- To also recommend our Assembly re-elect our Stated Clerk to a new 3-year term.

Leigh shared some background information to support these two requests.

Acts of Assembly requires a performance review of Stated Clerk at the conclusion of the 3-year term. In the Fall of 2017, the NLT formed a Stated Clerk performance review committee. A new 360 evaluation form was developed and processed. In Oct. of 2017 the NLT solicited input from 3 TEs, 3 REs and OGA Staff all who submitted feedback on the evaluation form. The feedback was in 3 specific areas.

- Vision and Strategy / Committees and Management
- Administration and HR / Financial Oversight and Development
- Pastoral Care and Overall Performance

Dean Weaver, Scott Griffin, and Leigh Swanson compiled all information and added their own input and wrote a comprehensive review of Stated Clerk.

January 2018, the review committee sat down with Jeff Jeremiah to discuss his previous 4 terms with particular emphasis on prior 3 years.

The feedback provided was overwhelming positive. They discussed the challenges he would face in a 5th term primarily succession planning of the next 3-5 years with the retirements of the Stated Clerk, the COO, and the Director of WO. The Stated Clerk and the NLT will begin addressing this issue at the August 2018 meeting.

### **38-35 REPORT OF THE COMMITTEE ON ADMINISTRATION**

RE Ted Lithgow, Chairman opened the report with prayer.

#### **Business Referred to Committee:**

- 1. Recommendation GA38-15**
- 2. Recommendation GA38-16**
- 3. Recommendation GA38-19**
- 4. Recommendation GA38-20**
- 5. Recommendation GA38-25**
- 6. Recommendation GA38-26**
- 7. Minutes of the Permanent Committee**

#### **Recommendations:**

**ON MOTION** That the 38<sup>th</sup> General Assembly supplement the Foundation Board with at least one volunteer representative from within the presbyteries representing the Foundation, be knowledgeable on all financial programs the Foundation provided, and made face to face contact with churches and individuals within their presbytery”

**ON MOTION** That the 38<sup>th</sup> General Assembly budget the Foundation \$5,000 for field operations and approve a \$10,000 GA Special Project that will provide a direct way for individuals and churches to donate to Foundation operations

**ON MOTION** That the 38<sup>th</sup> General Assembly approve the proposed EPC Restated Articles of Incorporation and Corporate Bylaws

**ON MOTION** That, pursuant to the EPC Foundation Board’s request, the Church Loan Fund (CLF) applications be administered by the Finance Committee of the NLT.

**ON MOTION** That 38<sup>th</sup> General Assembly approve an Administration Budget for Fiscal Year 2018-2019.

**ON MOTION** That the 38<sup>th</sup> General Assembly approve a Special Projects Budget for Fiscal year 2018-2019.

Per *Rules for Assembly* 9-6, the Committee voted to place the following eligible recommendation(s) on an omnibus consent motion:

That the Minutes of the Permanent Committee dated August 28-29, 2017, September 7, 2017, September 12, 2017, September 22, 2017, October 24-25, 2017, January 16-17, 2018, March 15, 2018, March 29, 2018, and April 17-18, 2018 be adopted with minor notations.

### **38-36 REPORT OF THE COMMITTEE ON FRATERNAL RELATIONS**

RE Murat Tanyel, Chairman, opened the report with prayer.

Items referred to the Committee were:

#### **Recommendation GA38-17**

**Minutes of the Permanent Committee**

Per *Rules for Assembly 9-6* the Committee places the following recommendations into the Omnibus Motion:

That the 38th General Assembly give the Permanent Committee on Fraternal Relations authority to appoint EPC representatives to engage with groups where participation of the Stated Clerk is not necessary.

That the Minutes of the Permanent Committee dated September 18, 2017, and April 4, 2018, be approved with minor notations.

**Additional Recommendation:**

**ON MOTION** That the 38th General Assembly give the Permanent Committee authority to develop a fraternal relationship with the Presbyterian Church in Ireland and the Presbyterian Church of Ghana.

Rationale: The Standing Committee recognizes and appreciates the hard work of the Permanent Committee. Additionally, we realize that this recommendation puts pressure upon the Permanent Committee, National Leadership Team, and General Assembly Staff where there are limited resources (time, personnel, and budget). However, it is the belief of the Standing Committee that these sorts of requests should be responded to quickly in an effort to collaborate for the Gospel of Jesus. It is the opinion of the Standing Committee that the process of establishing and maintaining fraternal relationships should be streamlined and adapted to the current digital era.

The Standing Committee feels that these fraternal relationships can be easily developed through some underutilized resources currently at our disposal. First, digital means of communication can be utilized, rather than sending delegates in person. Second, Recommendation GA38-17 will make such contact simpler. Third and most importantly, the Standing Committee knows persons who could be very helpful in naturally developing relationships with these denominations:

TE Bob James (Central South, Highland Heights Presbyterian Church, Memphis) travels annually and participates in collaborative ministry with the Presbyterian Church of Ghana. Additionally, TE Tim Foster (Central South, Highland Heights Presbyterian Church, Memphis) would be happy to assist in this process.

TE Stephanie Black (working with Serge in Dublin, Ireland) lives in Ireland and attends a PCI congregation.

**38-37 REPORT OF THE MINISTERIAL VOCATION COMMITTEE**

TE Carolyn Poteet, Chairman, opened the report with prayer.

**Business Referred to Committee:**

1. Recommendation GA38-05
2. Recommendation GA38-06 (If recommendation GA38-05 is NOT approved)
3. Recommendation GA38-07

4. **Recommendation GA38-08 (If recommendation GA38-07 is NOT approved)**
6. **Minutes** of the Permanent Committee
7. **Minutes** of the Chaplains Work and Care Committee

**ON MOTION** That the Assembly concur with the Permanent Judicial Commission that GA38-06 **not** be adopted.

*(approval of Recommendation GA38-05 renders Recommendation GA38-06 moot)*

**ON MOTION** That the Assembly concur with the Permanent Judicial Commission that GA38-08 **not** be adopted.

*(approval of Recommendation GA38-07 renders Recommendation GA38-08 moot)*

Per *Rules for Assembly* 9-6, the Committee voted to place the following eligible recommendation(s) on an omnibus consent motion:

That the Minutes of the Permanent Committee dated October 16-18, 2017, November 6<sup>th</sup>, 11<sup>th</sup>, and 18<sup>th</sup>, 2017 and March 14, 2018 be approved with minor notations.

That the Minutes of the Chaplains Work and Care Committee dated August 31, 2017, October 30, 2017, February 20, 2018, February 27, 2018, May 3, 2018 and May 17, 2018 be approved with minor notations.

### **38-38 RECESS FOR LUNCH**

The Assembly recessed for lunch at 11:55 a.m. with prayer offered by TE Tim Johnson, The Avenue, Memphis, TN.

### **MINUTES – FRIDAY AFTERNOON**

**Fifth Session  
June 22, 2018**

### **38-39 CALL TO ORDER**

The Moderator called the Fifth Business Session to order at 1:30 p.m. TEs Larry and Megan Hackman and TE Ellis White, Chapel Hill Presbyterian Church, Gig Harbor, WA updated the Assembly on Next Gen ministry. They then led the court in prayer.

### **38-40 MERCEDES TEXAS FLOOD UPDATE**

TE Hector Reynosa gave the Assembly update on the flash flooding in his area.

### **38-41 OMNIBUS MOTION**

The Stated Clerk gave instructions for acting on the Omnibus Motion including the process for requesting that an item be separated for individual consideration. No such requests were made from the floor.



**ON MOTION** To approve the Omnibus Motion as presented below.

**Administration:**

Permanent Committee Minutes

**Church Planting and Revitalization:**

GA38-14  
Permanent Committee Minutes

**Fraternal Relations:**

GA38-17  
Permanent Committee Minutes

**Ministerial Vocation:**

Permanent Committee Minutes

**Next Gen:**

Permanent Committee Minutes

**Overtures and Resolutions:**

GA38-09  
GA38-11  
GA38-18

**Women's Resource Council:**

Permanent Committee Minutes

**World Outreach:**

GA38-31  
Permanent Committee Minutes

**38-42 COMMENTS FROM THE HOPE CHURCH ARRANGEMENTS TEAM.**

Megan Broadstreet, Hope Church Assistant Events Coordinator, expressed thanks to the Assembly for being at Hope Church and sharing in worship and fellowship.

Megan prayed for the Assembly after which the Moderator offered a prayer of thanks for the rich hospitality of Hope Church.

**38-43 INTRODUCTION OF NEW CHURCHES**

The Stated Clerk introduced new churches received into the EPC since the previous Assembly.

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***2017-2018 Churches Received, Dismissed, and Dissolved***  
***May 23, 2017 – June 1, 2018***

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**Churches Received:**

Presbytery of the Central South

| <b>Church</b>             | <b>City</b> | <b>State</b> | <b>Received</b> | <b>From</b> |
|---------------------------|-------------|--------------|-----------------|-------------|
| First Presbyterian Church | Malden      | MO           | 9/23/2017       | PCUSA       |

Presbytery of the Great Plains

| <b>Church</b>                   | <b>City</b> | <b>State</b> | <b>Received</b> | <b>From</b> |
|---------------------------------|-------------|--------------|-----------------|-------------|
| Cornerstone Presbyterian Church | Leawood     | KS           | 11/3/2017       | PCUSA       |

Presbytery of the Mid-Atlantic

| <b>Church</b>                               | <b>City</b>    | <b>State</b> | <b>Received</b> | <b>From</b> |
|---------------------------------------------|----------------|--------------|-----------------|-------------|
| Hendersonville Presbyterian Church          | Hendersonville | NC           | 11/1/2017       | PCUSA       |
| Walkersville Presbyterian Church            | Waxhaw         | NC           | 9/30/2017       | PCUSA       |
| Wayside Presbyterian Church                 | Sanford        | NC           | 2/20/2017       | PCUSA       |
| Wylliesburg Evangelical Presbyterian Church | Wylliesburg    | VA           | 12/18/2017      | PCUSA       |

Presbytery of the Southeast

| <b>Church</b>      | <b>City</b> | <b>State</b> | <b>Received</b> | <b>From</b> |
|--------------------|-------------|--------------|-----------------|-------------|
| New Life Gathering | Knoxville   | TN           | 10/7/2017       | PCUSA       |

RE Ken Roberts, Moderator of the 32<sup>nd</sup> General Assembly led the court in prayer for our new EPC churches.

**38-44 ORDER OF THE DAY**

The Stated Clerk reviewed the history of Bart Hess and the purpose of the Bart Hess Award.

The 2018 recipient of the Bart Hess Award is Restoration Church, Munford, Tennessee (Pastor Mike Gibson).

TE Mike Gibson, Restoration Church, Munford, Tennessee began his acceptance speech by sharing how honored he was to have received the call informing him he was the recipient of the Bart Hess Award and how he immediately asked God how was he supposed to receive this award, which seems opposite of fostering humility? He shared how the Lord answered him immediately stating that this award is truly all about encouraging and inspiring other churches that have been where Restoration

Church has been letting them know God is in this and they can move forward and can see things happen that currently don't appear possible. He proceeded to share a video showing what has transpired during this transition of Restoration Church; encouraging all who may be in a church that's plateauing or declining that this could happen for them on a much larger scale also.

### **38-45 REPORT OF BENEFIT RESOURCES**

RE David Van Valkenburg opened the report with prayer.

**ON MOTION** That ordained ministers drawing retirement income from the EPC 403(b)(9) Defined Contribution Retirement Plan be allowed to designate up to 100% of their retirement income for housing allowance as permitted by applicable regulations adopted pursuant to the Internal Revenue Code.

Rationale: To do so permits retired, ordained ministers to take advantage of this significant tax benefit in retirement, thereby making more of their retirement income available for living expenses. Adopting this recommendation on an annual basis provides retired ministers with a readily available reference, if asked by tax authorities.

### **38-46 WORLD OUTREACH MINISTRY REPORT**

TE Phil Linton opened with thanks to the Assembly for treating the missionaries as VIPs. to include but not limited to the commissioning service of the Global Workers they are allowed to have each year. He called the US Team to the stage acknowledging and sharing how vital this team was during the transition of the GA Office and WO Staff. Phil proceeded to share some of WO Goals for the upcoming year and asked the assembly to hold their feet to the fire. The WO team would like to see 6 members to be commissioned next year specifically for pioneer church planting, Direct WO joining Engage 2025 teams along with 6 hubs as business professionals across the US, with 2 entrepreneurs. Phil closed his report by giving thanks to his wife Janet and Associate WO Director, Jason Dunn.

### **38-47 FINAL REPORT OF THE NATIONAL LEADERSHIP TEAM**

RE Scott Griffin opened the report with prayer.

**ON MOTION** That the 38<sup>th</sup> General Assembly approve setting aside the three-term limitation upon the Stated Clerk (*Book of Government* 20-3A.2 – The Assembly must approve this by a 2/3 vote).

Rationale:

See below recommendation regarding the re-elected of the Stated Clerk.

That the 38<sup>th</sup> General Assembly re-elect the Stated Clerk to a new three-year term.

**ON MOTION** That the 38<sup>th</sup> General Assembly re-elect the Stated Clerk to a new three-year term.

Rationale:

Following the *Acts of Assembly* 90-07 (which calls for an enlarged group

to evaluate the performance of the Stated Clerk when his three-year term concludes), the Personnel Committee of the NLT conducted a thorough evaluation of the Stated Clerk from October - January. This evaluation included comments and feedback from across the denomination and included Ruling Elders, Teaching Elders, and staff members. The results of this evaluation were very positive, and the NLT recommends the re-election of the Stated Clerk.

RE Leigh Swanson led the court in prayer for Jeff Jeremiah.

TE Jeremiah opened with thanks to the GA Staff, Hope Church, and the NLT. Jeff shared 3 brief comments and observation on the state of the denomination.

1. From the Annual Church Report – Our new baseline of church membership and worship attendance is:
  - a. Church Membership – 145,901
  - b. Worship Attendance – 124,808

As we move and look forward may we see what we can do to build from this baseline in the year ahead.

2. As last term as Stated Clerk, Jeff Jeremiah’s commitment is to do all he can to help prepare the future for the future of the EPC. Jeff expressed what great excitement he has for the next generation of the EPC. He encouraged all “Boomers” to support, mentor, encourage, and champion these young men and women if we’re going to secure the future of the EPC, as a mighty instrument used by God for the expansion of His Kingdom.
3. Andrew Brunson: Luke 18 talks about counting the cost. There are some tasks the Lord calls us to and we do them; this task has been costly, but Jeff shared how he bares the cost knowing it is what God has called him to. It’s an expression of who we are as the Evangelical Presbyterian Church.

### **38-48 REPORT OF THE PRESBYTERY REVIEW COMMITTEE**

TE Helen Franssell, Chairman, opened the report with prayer.

**ON MOTION** That the 38<sup>th</sup> General Assembly approve the responses of the presbyteries (Attachments PRC-A through PRC-L) to exceptions issued by the 37<sup>th</sup> General Assembly.

- A. Alleghenies
- B. Central South
- C. East
- D Florida and the Caribbean
- E. Great Plains
- F. Gulf South
- G. Mid-America
- H. Midwest
- I. Pacific
- J. Rivers and Lakes
- K. Southeast
- L. West

M. Mid-Atlantic: The Mid-Atlantic Presbytery did not submit its response to exceptions from the 37<sup>th</sup> General Assembly by May 24, 2018, when the Presbytery Review Committee concluded its meeting.

**ON MOTION** That the 38<sup>th</sup> General Assembly approve the Minutes of all EPC presbyteries with the following exceptions requiring responses by December 31, 2018.

**1. Alleghenies:**

Exception(s):

There is no record of Session minutes having been reviewed in the 22<sup>nd</sup>, 23<sup>rd</sup>, 24<sup>th</sup>, or 25<sup>th</sup> stated meetings according to BOG 18-4 C.

General Advice:

EPC “Essentials Tenets” are generally referred to as the EPC “Essentials”

Commendations:

Presbytery of the Alleghenies is to be commended for: Chairman of the Church Development Committee TE Runyan’s encouragement to get to know the church plants and pray for them. Beautiful expression of how the Church is a supportive family.

**2. Pacific:**

Exception(s):

- a. The call of Assistant Pastors is to stipulate the primary responsibilities to be exercised by the Assistant. BOG 10-6. **Christopher Popadich**, 17-15, **Ellis White**, 17-19, **Rev. Quinn Vaughn**, 19-30, **Christopher Eatough**, 19-43, do not have their primary responsibilities mentioned in the minutes.
- b. The Candidates **Tommy Branah**, **Keith Sandell**, and **Meagan Bergem**, 18-26, who were approved to coming under care of the Presbytery, did not share their Christian experience and growth, the motive for seeking ordination, and a statement regarding the person’s call to the Ministry as per BOG, 11-2 C, along with missing the charge.
- c. Need to state that each Candidate for ordination preached their Candidate Sermon. Noted in the context of worship service, but this needs to be affirmed by Presbytery vote.

Commendations:

The Values shared during the session with the National Leadership Team are good and encouraged to be shared often at both the Presbyteries of the Pacific Northwest and Southwest. Minutes are easy to follow.

## **38-49 RATIFICATION OF DESCENDING OVERTURES**

The Stated Clerk reviewed the process for voting on Descending Overtures reminding the court that all Descending Overtures from the 37<sup>th</sup> General Assembly were approved by the required  $\frac{3}{4}$  of all the Presbyteries and are now before the 38<sup>th</sup> General Assembly for ratification (G.17-2).

Per *Act of Assembly 11-01*, “New presbyteries established in the year following the General Assembly meeting at which a descending overture is approved have the right to vote on that descending overture. However, the total/aggregate number of Presbytery votes may not exceed the number of Presbyteries in existence at the time the General Assembly approved the descending overture.”

### **Descending Overture 17-A**

Amending *Book of Government* 9-6A and 10-8B.2a to specify the term of service for an out-of-bounds call to be renewable term of up to three years, bringing consistency to the two sections.

### **Descending Overture 17-B**

Amending *Book of Government* 21-2D.2e and f, expanding areas of ongoing authority that may be given to the Ministerial Committee at the discretion of the presbytery.

### **Descending Overture 17-C**

Amending *Book of Government* 10-7, creating and defining the called position of “Transitional Pastor”.

### **Descending Overture 17-D**

Amending the *Book of Government* 9-5A.1 for consistency with the *Book of Government* 10-7 and to clarify that all calls to Teaching Elders must be approved by the Presbytery.

**ON MOTION** That the 38<sup>th</sup> General Assembly ratify the Descending Overtures of the 37<sup>th</sup> General Assembly as presented.

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## ***VOTE OF THE PRESBYTERIES***

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**All Descending Overtures from the 37<sup>th</sup> General Assembly were approved by the required  $\frac{3}{4}$  of all the Presbyteries and are now before the 38<sup>th</sup> General Assembly for ratification (G.17-2).**

Per Act of Assembly 11-01, “New presbyteries established in the year following the General Assembly meeting at which a descending overture is approved have the right to vote on that descending overture. However, the total/aggregate number of Presbytery votes may not exceed the number of Presbyteries in existence at the time the General Assembly approved the descending overture.” (Minutes, 31-9).

Applying that policy to the formation of the Pacific Southwest from the Pacific Presbytery in July 2018, those two presbyteries are counted as ½ vote each, yielding an aggregate vote of 13, which is the number of Presbyteries in existence when Descending Overtures 17-A – 17D were approved in June 2017.

***OVERTURE 17-A***

| <b>Presbytery</b>                   | <b>Yes</b>             | <b>No</b>             |
|-------------------------------------|------------------------|-----------------------|
| <b>Alleghenies</b>                  | 81                     | 0                     |
| <b>Central South</b>                | 43                     | 0                     |
| <b>East</b>                         | 69                     | 0                     |
| <b>Florida and the Caribbean</b>    | 34                     | 0                     |
| <b>Great Plains</b>                 | 58                     | 0                     |
| <b>Gulf South</b>                   | 74                     | 0                     |
| <b>Mid-America</b>                  | 18                     | 0                     |
| <b>Mid-Atlantic</b>                 | 162                    | 0                     |
| <b>Midwest</b>                      | 76                     | 0                     |
| <b>Pacific Northwest (1/2 vote)</b> | 40                     | 0                     |
| <b>Pacific Southwest (1/2 vote)</b> | 36                     | 0                     |
| <b>Rivers and Lakes</b>             | 54                     | 0                     |
| <b>Southeast</b>                    | 69                     | 0                     |
| <b>West</b>                         | 60                     | 0                     |
| <b>TOTAL</b>                        | <b>13 Presbyteries</b> | <b>0 Presbyteries</b> |

***OVERTURE 17-B***

| <b>Presbytery</b>                   | <b>Yes</b>             | <b>No</b>             |
|-------------------------------------|------------------------|-----------------------|
| <b>Alleghenies</b>                  | 78                     | 3                     |
| <b>Central South</b>                | 43                     | 0                     |
| <b>East</b>                         | 60                     | 0                     |
| <b>Florida and the Caribbean</b>    | 32                     | 0                     |
| <b>Great Plains</b>                 | 58                     | 0                     |
| <b>Gulf South</b>                   | 75                     | 0                     |
| <b>Mid-America</b>                  | 18                     | 0                     |
| <b>Mid-Atlantic</b>                 | 138                    | 0                     |
| <b>Midwest</b>                      | 76                     | 1                     |
| <b>Pacific Northwest (1/2 vote)</b> | 39                     | 0                     |
| <b>Pacific Southwest (1/2 vote)</b> | 39                     | 0                     |
| <b>Rivers and Lakes</b>             | 56                     | 0                     |
| <b>Southeast</b>                    | 67                     | 0                     |
| <b>West</b>                         | 60                     | 0                     |
| <b>TOTAL</b>                        | <b>13 Presbyteries</b> | <b>0 Presbyteries</b> |

*OVERTURE 17-C*

| Presbytery                   | Yes                    | No                    |
|------------------------------|------------------------|-----------------------|
| Alleghenies                  | 80                     | 2                     |
| Central South                | 43                     | 0                     |
| East                         | 67                     | 0                     |
| Florida and the Caribbean    | 27                     | 0                     |
| Great Plains                 | 58                     | 0                     |
| Gulf South                   | 78                     | 0                     |
| Mid-America                  | 18                     | 0                     |
| Mid-Atlantic                 | 142                    | 0                     |
| Midwest                      | 90                     | 0                     |
| Pacific Northwest (1/2 vote) | 40                     | 0                     |
| Pacific Southwest (1/2 vote) | 41                     | 0                     |
| Rivers and Lakes             | 56                     | 0                     |
| Southeast                    | 71                     | 0                     |
| West                         | 57                     | 0                     |
| <b>TOTAL</b>                 | <b>13 Presbyteries</b> | <b>0 Presbyteries</b> |

*OVERTURE 17-D*

| Presbytery                   | Yes                    | No                    |
|------------------------------|------------------------|-----------------------|
| Alleghenies                  | 78                     | 0                     |
| Central South                | 43                     | 0                     |
| East                         | 68                     | 0                     |
| Florida and the Caribbean    | 28                     | 0                     |
| Great Plains                 | 58                     | 0                     |
| Gulf South                   | 78                     | 0                     |
| Mid-America                  | 18                     | 0                     |
| Mid-Atlantic                 | 142                    | 0                     |
| Midwest                      | 84                     | 0                     |
| Pacific Northwest (1/2 vote) | 40                     | 0                     |
| Pacific Southwest (1/2 vote) | 42                     | 0                     |
| Rivers and Lakes             | 54                     | 0                     |
| Southeast                    | 73                     | 0                     |
| West                         | 60                     | 0                     |
| <b>TOTAL</b>                 | <b>13 Presbyteries</b> | <b>0 Presbyteries</b> |



### 38-50 RECEPTION OF THE MINUTES OF THE 37<sup>th</sup> GENERAL ASSEMBLY

The Moderator presented the Minutes of the 37<sup>th</sup> General Assembly which have been distributed to the churches and made available on the EPC website.

**ON MOTION** To receive the Minutes of the 37<sup>th</sup> General Assembly

### 38-51 FINAL REPORT OF THE NOMINATING COMMITTEE

RE Tom Reesor, Chairman, opened the report with prayer.

The Committee placed in nomination Dr. Case Thorp as Moderator-elect for 2019.

Dr. David Swanson offered a Seconding speech.

**ON MOTION** To elect Dr. Case Thorp as Moderator-elect for 2019;

The newly elected Moderator-elect offered remarks to the Assembly

TE David Swanson and RE Leigh Swanson led the court in prayer for Dr. Thorp.

The Chairman presented the slate of nominations for Permanent Committees for final reading and vote.

***(Note: ^means second term; \*means pending Session or Presbytery endorsement)***

#### Benefit Resources, Inc., Board of Directors

|          |      |    |                    |                           |
|----------|------|----|--------------------|---------------------------|
| Class of | 2021 | RE | Draughon, Robert^  | Central South             |
| Class of | 2021 |    | Moore, Michael     | Central South             |
| Class of | 2021 | TE | Reisenweaver, Bill | Florida and the Caribbean |

#### Committee on Chaplains Work and Care

|          |      |    |                    |                           |
|----------|------|----|--------------------|---------------------------|
| Class of | 2019 | TE | Holman, Greg       | Mid-Atlantic              |
| Class of | 2021 | TE | Prechter, Jennifer | Florida and the Caribbean |
| Class of | 2021 | TE | Snyder, David^     | Mid-Atlantic              |
| Class of | 2021 | RE | Swedberg, Richard^ | West                      |
| Class of | 2020 | TE | Yorton, Brad       | Pacific Northwest         |

#### Committee on Church Planting and Revitalization

|          |      |    |                   |              |
|----------|------|----|-------------------|--------------|
| Class of | 2021 | RE | Carter, Franklin^ | Mid-Atlantic |
|----------|------|----|-------------------|--------------|

#### EPC Foundation Board

|          |      |    |               |                   |
|----------|------|----|---------------|-------------------|
| Class of | 2021 | TE | Borsay, Ben   | Midwest           |
| Class of | 2021 | RE | Eibel Mark    | Pacific Northwest |
| Class of | 2019 | RE | Graham, John* | Southeast         |

#### Committee on Fraternal Relations

|               |    |                   |              |
|---------------|----|-------------------|--------------|
| Class of 2021 | RE | Culbertson, Carol | West         |
| Class of 2021 | TE | Fortson, Don      | Mid-Atlantic |

#### Committee on Ministerial Vocation

|               |    |                    |                  |
|---------------|----|--------------------|------------------|
| Class of 2021 | RE | McAtee, Neal^      | Central South    |
| Class of 2021 | RE | Tromble, Caroline^ | Rivers and Lakes |

#### National Leadership Team

|               |    |                  |                   |
|---------------|----|------------------|-------------------|
| Class of 2021 | RE | Fanara, Phil^    | East              |
| Class of 2021 | RE | Gibson, Michael^ | Great Plains      |
| Class of 2021 | RE | Liddon, Robert^  | Central South     |
| Class of 2020 | RE | Lukens, Rosemary | Pacific Northwest |

#### Next Generation Ministries Council

|               |    |               |                   |
|---------------|----|---------------|-------------------|
| Class of 2021 |    | Aydt, Greg    | West              |
| Class of 2021 |    | DeHaven, Meg  | East              |
| Class of 2021 | TE | Mills, Andrew | Gulf South        |
| Class of 2020 | RE | Shultz, Becky | West              |
| Class of 2019 |    | Suzuki, Ryan  | Pacific Southwest |

#### Nominating Committee

|               |    |                  |                   |
|---------------|----|------------------|-------------------|
| Class of 2020 | RE | Bradshaw, Marion | Rivers and Lakes  |
| Class of 2021 | TE | Carlson, Larry   | Pacific Northwest |
| Class of 2021 | RE | Humphreys, Susan | Mid-America       |
| Class of 2021 | RE | McCoy, Joe       | Mid-Atlantic      |
| Class of 2021 | TE | Ricketts, David  | Pacific Southwest |
| Class of 2020 | TE | Hardy, Wayne     | Great Plains      |

#### Permanent Judicial Commission

|               |    |               |                           |
|---------------|----|---------------|---------------------------|
| Class of 2021 | RE | Cowan, Amanda | Florida and the Caribbean |
| Class of 2021 | RE | Flater, Don^  | Rivers and Lakes          |
| Class of 2021 | TE | Opp, Dana^    | Alleghenies               |

#### Presbytery Review Committee

|               |    |                  |      |
|---------------|----|------------------|------|
| Class of 2021 | RE | Matthews, Cecil^ | West |
|---------------|----|------------------|------|

#### Committee on Theology

|               |    |                |                  |
|---------------|----|----------------|------------------|
| Class of 2021 | TE | DiNunzio, Ron  | East             |
| Class of 2020 | RE | Flinn, Fred    | Central South    |
| Class of 2020 | TE | Hopkins, Zach  | Rivers and Lakes |
| Class of 2019 | RE | Moody, John    | Great Plains     |
| Class of 2021 | TE | Mowen, Ryan    | Alleghenies      |
| Class of 2019 | TE | Spilman Ramona | West             |

Women's Resource Council

|          |      |    |                   |               |
|----------|------|----|-------------------|---------------|
| Class of | 2021 | TE | Beekmann, Sharon^ | West          |
| Class of | 2021 | TE | Brown, Mary^      | Great Plains  |
| Class of | 2020 | RE | Burdge, Lynn      | Central South |
| Class of | 2020 |    | Campbell, Anita   | Alleghenies   |

World Outreach Committee

|          |      |    |                  |                   |
|----------|------|----|------------------|-------------------|
| Class of | 2021 | TE | Bear, Chris      | East              |
| Class of | 2021 | TE | Dietzman, Rick   | Pacific Northwest |
| Class of | 2021 | RE | Tucker, Patrick^ | Central South     |

**ON MOTION** To elect the slate as presented.

The Chairman presented the Moderator's recommendations for the Nominating Committee as well as for the chairmanship of the BRI.

Nominating Committee:

| <u>Name</u>        | <u>Presbytery</u> | <u>Class</u> |
|--------------------|-------------------|--------------|
| RE Marion Bradshaw | Rivers and Lakes  | 2020         |
| TE Larry Carlson   | Pacific Northwest | 2021         |
| RE Susan Humphreys | Mid-America       | 2021         |
| RE Joe McCoy       | Mid-Atlantic      | 2021         |
| TE David Ricketts  | Pacific Southwest | 2021         |
| TE Wayne Hardy     | Great Plains      | 2020         |

2018-2019 Chairman, BRI Board of Directors:

RE Ron Horgan (Mid-Atlantic)

**ON MOTION** To elect the nominees as presented.

**38-51 REPORT OF THE MEMORIALS AND APPRECIATIONS COMMITTEE**

TE Dave Moody, Clerk of the committee, opened the report with prayer.

The 38<sup>th</sup> General Assembly remembers with gratitude those Ministers and Ruling Elders who died during the Assembly year. (If notification of death is received subsequent to the current Assembly year, the names of those elders are listed as they are received.)

| <b>Name</b>                    | <b>Church</b>                             | <b>Date of Death</b> | <b>Years of Service</b> |
|--------------------------------|-------------------------------------------|----------------------|-------------------------|
| RE Walter G. Allen             | First PC<br>Orlando, FL                   | June 2017            | Unknown                 |
| RE Richard E. "Dick"<br>Atkins | First PC<br>Corinth, MS                   | May 2017             | 27                      |
| RE Stanford Bardwell           | First PC<br>Baton Rouge                   | June 2018            | Unknown                 |
| RE Bart Bennett                | First PC<br>Baton Rouge, LA               | July 2017            | 21                      |
| RE Burton O. Benson            | Moraga Valley PC<br>Moraga, CA            | April 2017           | 31                      |
| RE William Blackley            | Myrtle Grove EPC<br>Wilmington, NC        | June 2017            | 9                       |
| RE Thomas H. Bradley           | Mebane PC<br>Mebane, NC                   | September<br>2017    | 9                       |
| TE Kent Bull                   | Founding Pastor of the EPC<br>in 1981     | June 2018            | 37                      |
| RE Dan Cafolla                 | Grace Chapel<br>Farmington Hills, MI      | October<br>2017      | 3                       |
| RE Dewey Carpenter             | First PC<br>Baton Rouge, LA               | October<br>2017      | 35                      |
| RE Jackie Charbonnet           | First PC<br>Ocean Springs, MS             | December<br>2017     | 35                      |
| RE Ray McIver Clanton          | Darlington Presbyterian<br>Darlington, SC | March 2017           | 47                      |
| RE Michael "Sag" Clark         | Christ Church Presbyterian<br>Dalton, GA  | July 2017            | 5                       |
| RE Malcolm Clayton             | First PC<br>Orlando, FL                   | July 2017            | Unknown                 |

| <b>Name</b>                                                            | <b>Church</b>                             | <b>Date of Death</b> | <b>Years of Service</b> |
|------------------------------------------------------------------------|-------------------------------------------|----------------------|-------------------------|
| Douglas Evan Coe                                                       | Fourth PC<br>Bethesda, MD                 | February<br>2017     | Unknown                 |
| RE Sarah Cory                                                          | Moraga Valley PC<br>Moraga, CA            | May 2017             | 18                      |
| RE Dan Cottrell                                                        | Cornerstone PC<br>Franklin, NC            | October<br>2017      | 11+                     |
| RE James Robert “Bob”<br>Davenport                                     | Rivermont EPC<br>Lynchburg, VA            | January 2018         | 32                      |
| RE Warren Oliver Druetzler                                             | Southport PC<br>Indianapolis, IN          | September<br>2017    | 41                      |
| RE William P. DuBose                                                   | Darlington Presbyterian<br>Darlington, SC | December<br>2017     | 20                      |
| RE William “Bill” Dugh                                                 | Rivermont EPC<br>Lynchburg, VA            | February<br>2018     | 31                      |
| RE Roger Ellis                                                         | Eastminster Church<br>Wichita, KS         | November<br>2017     | 15                      |
| RE Elizabeth Frampton                                                  | Covenant PC<br>Omaha, NE                  | March 2017           | 13                      |
| RE Gini (Virginia) Gear                                                | Eastminster Church<br>Wichita, KS         | December<br>2017     | 42                      |
| RE Walt Geise                                                          | Colonial PC<br>Kansas City, MO            | May 2018             | 41                      |
| RE Jeff Guilford                                                       | Cedar Springs PC<br>Knoxville, TN         | June 2018            | 30+                     |
| RE Paul Heidebrecht<br>Moderator, 26 <sup>th</sup> General<br>Assembly | Immanuel Presbyterian<br>Warrenville, IL  | January 2018         | 28                      |
| RE Stuart Hipsher                                                      | Wabash PC @ Orio<br>Allendale, IL         | January 2018         | 9                       |

| <b>Name</b>                                                      | <b>Church</b>                                 | <b>Date of Death</b> | <b>Years of Service</b>         |
|------------------------------------------------------------------|-----------------------------------------------|----------------------|---------------------------------|
| RE Faye Hobbaugh                                                 | Round Hill PC<br>Elizabeth, PA                | March 2017           | 21                              |
| RE Donald Homer                                                  | Covenant PC<br>Sharon, PA                     | April 2018           | 34                              |
| TE Gus L. Howard, Jr.                                            | Southport PC<br>Indianapolis, IN              | October<br>2017      | 30                              |
| RE Norm Huebl                                                    | Covenant Community Church<br>Aurora, CO       | January 2018         | Founding<br>Elder of the<br>EPC |
| RE Bill Johns<br>Moderator, 14 <sup>th</sup> General<br>Assembly | First PC<br>Rome, GA                          | June 2018            |                                 |
| RE Donald Jones                                                  | New Bedford EPC<br>Pulaski, PA                | April 2017           | 12                              |
| RE Edward June                                                   | Lake City EPC<br>Lake City, MI                | April 2018           | 7                               |
| RE Patrick T. Kavanaugh                                          | Church of the Good Shepard<br>Winona Lake, IN | April 2018           | 3                               |
| RE Garth Kennedy                                                 | Eastminster Church<br>Wichita, KS             | September<br>2017    | 43                              |
| RE Arnold V. Lindseth, Jr.                                       | Second PC<br>Memphis, TN                      | November<br>2017     | 20                              |
| RE Thomas Mackie Sr.                                             | Oakland EPC<br>Clarkston, MI                  | March 2018           | 50                              |
| RE Carl Martin                                                   | Central Presbyterian<br>St. Louis, MO         | August 2017          | Unknown                         |
| RE Donald W. McIlheron                                           | Grace Community Church<br>Surprise, AZ        | August 2017          | 17                              |

| <b>Name</b>                | <b>Church</b>                                | <b>Date of Death</b> | <b>Years of Service</b> |
|----------------------------|----------------------------------------------|----------------------|-------------------------|
| RE Lenissa Mostella        | Community Evangelistic Church, Knoxville, TN | February 2018        | 15                      |
| RE Raymond E. "Ray" Moxley | Southport PC<br>Indianapolis, IN             | October 2017         | 42                      |
| RE James H. Mullen         | Little Britain PC<br>Peach Bottom, PA        | November 2017        | 45                      |
| RE Harold "Chris" Munson   | Fremont Presbyterian<br>Sacramento, CA       | July 2017            | 3                       |
| RE Jack Noel               | Greenwood EPC<br>Covington, VA               | August 2017          | 60+                     |
| RE James L. Normington     | Southport PC<br>Indianapolis, IN             | October 2017         | 26                      |
| RE Mary Nunley             | Woodland PC<br>Memphis, TN                   | July 2017            | 5+                      |
| RE Bruce Ogden             | Fremont Presbyterian<br>Sacramento, CA       | December 2017        | 6                       |
| RE John A. Parham          | Mebane PC<br>Mebane, NC                      | February 2017        | 1                       |
| RE Thomas L. Perrigo       | Covenant PC<br>Omaha, NE                     | February 2017        | 16                      |
| RE Joseph Petree           | Signal Mountain PC<br>Signal Mountain, TN    | December 2017        | 6                       |
| RE Barbara Queen           | Lighthouse Church<br>Paola, KS               | June 2018            | 26                      |
| TE Stewart Pohlman         | Goodwill EPC<br>Montgomery, NY               | August 2017          | 23                      |
| RE Bill Raborn             | First PC<br>Baton Rouge, LA                  | October 2017         | 36                      |

| <b>Name</b>              | <b>Church</b>                          | <b>Date of Death</b> | <b>Years of Service</b> |
|--------------------------|----------------------------------------|----------------------|-------------------------|
| RE Robert S. Rambo       | Upper Octorara PC<br>Parkesburg, PA    | June 2018            | 57                      |
| RE Henry Reed            | New Bedford EPC<br>Pulaski, PA         | July 2017            | 6                       |
| RE Thelma Rhyne          | Faith EPC<br>Kingstowne, VA            | September<br>2017    | 44                      |
| RE John Service          | Faith EPC<br>Kingstowne, VA            | July 2017            | 17                      |
| RE Robert Shaw           | Fremont Presbyterian<br>Sacramento, CA | January 2017         | 3                       |
| RE Patricia Shute        | First Presbyterian<br>Jacksonville, OR | August 2017          | 3                       |
| RE Sam Sorrels, Jr.      | Second PC<br>Memphis, TN               | January 2018         | 20                      |
| RE Gene Spurgeon         | Eastminster Church<br>Wichita, KS      | January 2018         | 52                      |
| RE August J. "Gus" Sturm | Southport PC<br>Indianapolis, IN       | November<br>2017     | 41                      |
| RE Richard "Hank" Sturm  | Southport PC<br>Indianapolis, IN       | October<br>2017      | 41                      |
| RE Nancy Deanne Summars  | First Presbyterian<br>Trenton, TN      | April 2018           | 2                       |
| RE Bettylou Swift        | Grace Community Church<br>Surprise, AZ | December<br>2017     | 17                      |
| RE Rowan Hurt Taylor     | Covenant PC<br>Jackson, MS             | July 2017            | 55                      |
| RE Lane Ulmer            | Colonial PC<br>Kansas City, MO         | January 2018         | 43                      |



| <b>Name</b>                                                       | <b>Church</b>                             | <b>Date of Death</b> | <b>Years of Service</b> |
|-------------------------------------------------------------------|-------------------------------------------|----------------------|-------------------------|
| RE Thomas Vanderslice                                             | Woodland PC<br>Memphis, TN                | December<br>2017     | 1                       |
| TE Jim Van Dyke<br>Moderator, 3 <sup>rd</sup> General<br>Assembly | First PC<br>Rome, GA                      | January 2018         | 38                      |
| RE Clyde Weston                                                   | Woodland PC<br>Memphis, TN                | February<br>2018     | 3                       |
| RE Earlene Whaley                                                 | Englewood Presbyterian<br>Rocky Mount, NC | December<br>2016     | 14                      |
| RE Sarah (Sally) Wilson                                           | First PC<br>Ocean Springs, MS             | March 2018           | 40                      |
| RE Thomas Edd Wilson                                              | Signal Mountain PC<br>Signal Mountain, TN | June 2017            | 3                       |
| TE Lance Fredrick Ziegler                                         | Davenport PC<br>Davenport, WA             | January 2018         | 6                       |
| RE Janis Zuleeg                                                   | First PC<br>Ocean Springs, MS             | January 2018         | 15                      |

The Assembly expresses its heartfelt appreciation to Hope Presbyterian Church of Cordova, its senior pastor, Rufus Smith, the staff, and the many volunteers who had a part in welcoming us to this Assembly.

We express our gratitude to the fine Leadership Institute instructors.

We thank the outgoing moderator TE Dean Weaver for his service this last year and incoming moderator, RE Thomas Werner. We also express our gratitude to the Stated Clerk, Dr. Jeffrey Jeremiah, on his continuing service, Dr. Jerry Iamurri, RE Phil Van Valkenburg, and the GA staff in Orlando for their year of service.

### **38-51 ADJOURNMENT**

The Moderator adjourned the 38<sup>th</sup> General Assembly at 3:40 p.m. with prayer offered by TE Jerry Iamurri, Assistant Stated Clerk.

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## Committee on Administration

### Standing Committee Report 38<sup>th</sup> General Assembly

The Standing Committee on Administration convened at 3:17 p.m. on Thursday, June 21, 2018 and met once. Chairman RE Ted Lithgow opened the meeting with prayer.

#### A. Business Referred to Committee:

1. **Recommendation GA38-15**
2. **Recommendation GA38-16**
3. **Recommendation GA38-19**
4. **Recommendation GA38-20**
5. **Recommendation GA38-21**
6. **Recommendation GA38-25**
7. **Recommendation GA38-26**
8. **Minutes** of the Permanent Committee

#### B. Recommendations:

1. That **Recommendation GA38-15**, “that the 38<sup>th</sup> General Assembly supplement the Foundation Board with at least one volunteer representative from within the presbyteries representing the Foundation, be knowledgeable on all financial programs the Foundation provided, and made face to face contact with churches and individuals within their presbytery” **be adopted**.
2. That **Recommendation GA38-16**, from the NLT “that the 38<sup>th</sup> General Assembly budget the Foundation \$5,000 for field operations and approve a \$10,000 GA Special Project that will provide a direct way for individuals and churches to donate to Foundation operations” **be adopted**.
3. That **Recommendation GA38-19** from the NLT, “that the 38<sup>th</sup> General Assembly approve the proposed EPC Restated Articles of Incorporation and Corporate Bylaws” **be adopted**.
4. That **Recommendation GA38-20** from the NLT, “that, pursuant to the EPC Foundation Board’s request, the Church Loan Fund (CLF) applications be administered by the Finance Committee of the NLT” **be adopted**.
5. That **Recommendation GA38-21** from the NLT, that the 38<sup>th</sup> General Assembly amend to further define and clarify the role of the NLT **be adopted as amended below \***

| <b>Current Rules for Assembly X.10-1A</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | <b>Proposed Rules for Assembly X.10-1A</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>10-1 The ministries of the Assembly shall be conducted primarily through permanent committees and the Permanent Judicial Commission, to wit:</p> <p>A. National Leadership Team</p> <ol style="list-style-type: none"> <li>1. Chaired by the immediate past Moderator.</li> <li>2. Committee Membership: Moderator, Moderator-elect, Stated Clerk, immediate past Moderator, and nine elected members.</li> <li>3. Functions in the following ways:</li> </ol> <p>a. Administrative oversight</p> <ol style="list-style-type: none"> <li>1) Oversight and coordination of Administration Committee with World Outreach, Christian Education and Communications, Ministerial Vocation, Church Planting &amp; Revitalization, Women’s Ministries, and Student &amp; College Ministries Committees.</li> </ol> | <p>10-1 The ministries of the Assembly shall be conducted primarily through permanent committees and the Permanent Judicial Commission, to wit:</p> <p>A. National Leadership Team</p> <ol style="list-style-type: none"> <li>1. Chaired by the immediate past Moderator.</li> <li>2. Committee Membership: Moderator, Moderator-elect, Stated Clerk, immediate past Moderator, and nine elected members.</li> <li>3. Functions in the following ways <i>subject to General Assembly review, approval and the Book of Order</i>: <ol style="list-style-type: none"> <li>a. <i>Mission, Vision, and Strategy</i> <ol style="list-style-type: none"> <li>1. <i>Primary responsibility to seek the mind of Christ for our denomination and to express this in a mission statement that states who God has called the EPC to be.</i></li> <li>2. <i>Development of vision and strategies that express what God is calling the EPC to do to carry out the mission statement.</i></li> <li>3. <i>Assess the execution of the mission, vision, and strategies on behalf of the General Assembly.</i></li> <li>4. <i>Encourage EPC presbyteries and local churches to participate in implementing the mission, vision, and strategies.</i></li> </ol> </li> <li>b. Administrative oversight <ol style="list-style-type: none"> <li>1) Oversight and coordination of <del>Administration Committee</del> National Leadership Team with World Outreach, <del>Christian Education and Communications</del>, Ministerial</li> </ol> </li> </ol> </li> </ol> |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>2) Responds to emergency and disaster situations</li> <li>3) Serve as Directors of the corporation</li> </ul> <p>b. Denominational Development</p> <ul style="list-style-type: none"> <li>1) General Assembly planning</li> <li>2) Promotion/public relations</li> <li>3) Personnel administration (staff hiring, staff accountability)</li> <li>4) Budget development: receive projections from all committees and submit to General Assembly a proposed budget</li> <li>5) All legal and corporate matters</li> <li>6) Property and liability insurance</li> </ul> <p>c. All other business of ecclesiastical matters not specifically assigned to any other committees.</p> | <p>Vocation, Church Planting and Revitalization, Women’s <i>Resource Council</i>, and <del>Student and College Ministries</del> <i>Next Generation Ministries Council</i>.</p> <ul style="list-style-type: none"> <li>2) Responds to emergency and disaster situations</li> <li>3) Serve as Directors of the corporation <b><i>for the purposes of compliance with the laws of the state in which the EPC is incorporated and in accord with EPC bylaws.</i></b></li> </ul> <p>c. Denominational Development</p> <ul style="list-style-type: none"> <li>1) General Assembly planning</li> <li>2) Promotion/public relations</li> <li>3) Personnel administration (staff hiring, staff accountability)</li> <li>4) Budget development: receive projections from all committees and submit to General Assembly a proposed budget</li> <li>5) All legal and corporate matters</li> <li>6) Property and liability insurance</li> </ul> <p>d. All other business of ecclesiastical matters not specifically assigned to any other committees.</p> <p><b>4. Explanatory Statement</b><br/> <b><i>The National Leadership Team is not a court of the denomination, nor a commission of the General Assembly, but a committee of the denomination, with authority derived from the Book of Order. The NLT is therefore responsible to the General Assembly and carries out its work under the authority of the General Assembly by proactively making recommendations to the General Assembly and exercising authority to carry out those recommendations as approved by the General Assembly.</i></b></p> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Rationale:

Rules define the structure of the EPC (permanent committees and commissions) and how we conduct our annual meeting.

Motion approved \*

- b. Administrative oversight
  - 1) of Ministerial Vocation, Church Planting and Revitalization, Women's **Resource Council**, and **Next Generation Ministries Council**.
  2. Oversight and coordination with World Outreach.
  - 3) Responds to emergency and disaster situations
  - 4) Serve as Directors of the corporation **for the purposes of compliance with the laws of the state in which the EPC is incorporated and in accord with EPC bylaws.**
6. That **Recommendation GA38-25** from the NLT, that the 38<sup>th</sup> General Assembly approve an Administration Budget for FY 2018-2019 **be adopted**.  
[www.epc.org/files/ga2018document-fy20182019budget](http://www.epc.org/files/ga2018document-fy20182019budget)
7. That **Recommendation GA38-26** from the NLT, that the 38<sup>th</sup> General Assembly approve a Special Projects Budget for FY 2018-2019 **be adopted**.  
[www.epc.org/files/ga2018document-fy20182019specialprojects](http://www.epc.org/files/ga2018document-fy20182019specialprojects)
8. That the **Minutes** of the Permanent Committee dated August 28-29, 2017, September 7, 2017, September 12, 2017, September 22, 2017, October 24-25, 2017, January 16-17, 2018, March 15, 2018, March 29, 2018, and April 17-18, 2018 **be adopted with minor notations**

C. Additional Recommendations from the Standing Committee:

1. Per *Rules for Assembly* 9-6, the Committee voted to place the following eligible recommendation(s) on an omnibus consent motion:

*[NOTE: a recommendation amended by the Standing Committee, substitute recommendation or additional recommendation in C.2 are not eligible for the omnibus consent motion.]*

- **Minutes** of the Permanent Committee

2. *(Enter any other recommendations here.)*

The Standing Committee commends the members of the Permanent Committee on Administration for their good work during the past year.

RE Ted Lithgow closed the meeting with prayer.

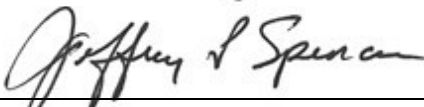
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*Signature Page for Standing Committee on Administration*

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Respectfully submitted,

  
\_\_\_\_\_, Chairman  
RE Ted Lithgow

  
\_\_\_\_\_, Clerk  
TE Jeffrey Spencer



## Committee on Church Planting and Revitalization

### Standing Committee Report 38<sup>th</sup> General Assembly

The Standing Committee on Church Planting and Revitalization convened at 3:15 p.m. on Thursday, June 21, 2018 and met Once. Chair TE Alec Flynt opened the meeting with prayer.

#### A. Business Referred to Committee:

1. **Recommendation** GA38-14
2. **Minutes** of the Permanent Committee

#### B. Recommendation GA38-14:

1. The Church Planting and Revitalization Committee recommends that the 38<sup>th</sup> General Assembly (2018) approve its request to be disbanded as a permanent committee **be adopted**.
2. That the **Minutes** of the Permanent Committee dated July 26, 2017, October 11 and 12, 2017, February 8, 2018, February 23, 2018, and March 14, 2018 **be approved with minor notations**.

#### C. Additional Recommendations from the Standing Committee:

1. Per *Rules for Assembly* 9-6, the Committee voted to place the following eligible recommendation(s) on an omnibus consent motion:

*[NOTE: a recommendation amended by the Standing Committee, substitute recommendation or additional recommendation in C.2 are not eligible for the omnibus consent motion.]*

- **Recommendation** GA38-14
  - **Minutes** of the Permanent Committee
2. **Resolution:** We have concern for funding for church revitalization. Therefore, we request a plan from the NLT regarding funding for revitalization by the GA 2019.
    - Committee voted to send this motion to the omnibus.

The Standing Committee commends the members of the Permanent Committee on Church Planting and Revitalization for their good work during the past year.

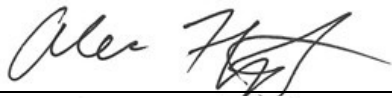
TE Alec Flynt closed the meeting with prayer.


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*Signature Page for  
Standing Committee on Church Planting & Revitalization Report*

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Respectfully submitted,

  
\_\_\_\_\_, Chairman  
TE Alec Flynt

  
\_\_\_\_\_, Clerk  
TE Bonnie Gatchell

## Committee on Fraternal Relations

### Standing Committee Report 38<sup>th</sup> General Assembly

The Standing Committee on Fraternal Relations convened at 3:22 p.m. on Thursday, June 21, 2018 and met once. Chairman RE Murat Tanyel opened the meeting with prayer.

#### A. Business Referred to Committee:

1. **Recommendation GA38-17**
2. **Minutes** of the Permanent Committee

#### B. Recommendation GA38-17:

1. The Committee on Fraternal Relations recommends that the 38<sup>th</sup> General Assembly give the Committee authority to appoint EPC representatives to engage with groups where participation of the Stated Clerk is not necessary **be adopted**.
2. That the **Minutes** of the Permanent Committee dated September 18, 2017 and April 4, 2018 be approved with minor notations. These are marked in the attached copy of the minutes **be adopted with minor changes**.

#### C. Additional Recommendations from the Standing Committee:

1. Per *Rules for Assembly* 9-6, the Committee voted to place the following eligible recommendation(s) on an omnibus consent motion:
  - Recommendation GA38-17
  - **Minutes** of the Permanent Committee
2. **The Standing Committee on Fraternal Relations** recommends that the 38<sup>th</sup> General Assembly give the Permanent Committee authority to develop a fraternal relationship with the Presbyterian Church in Ireland and the Presbyterian Church of Ghana.

Rationale: The Standing Committee recognizes and appreciates the hard work of the Permanent Committee. Additionally, we realize that this recommendation puts pressure upon the Permanent Committee, National Leadership Team, and General Assembly Staff where there are limited resources (time, personnel, and budget). However, it is the belief of the Standing Committee that these sorts of requests should be responded to quickly in an effort to collaborate for the Gospel of Jesus. It is the opinion of the Standing Committee that the process of establishing and maintaining fraternal relationships should be streamlined and adapted to the current digital era.

The Standing Committee feels that these fraternal relationships can be easily developed through some underutilized resources currently at our disposal. First, digital means of communication can be utilized, rather than sending delegates in person. Second, Recommendation GA38-17 will make such contact simpler. Third

and most importantly, the Standing Committee knows persons who could be very helpful in naturally developing relationships with these denominations:

TE Bob James (Central South, Highland Heights Presbyterian Church, Memphis) travels annually and participates in collaborative ministry with the Presbyterian Church of Ghana. Additionally, TE Tim Foster (Central South, Highland Heights Presbyterian Church, Memphis) would be happy to assist in this process.

TE Stephanie Black (working with Serge in Dublin, Ireland) lives in Ireland and attends a PCI congregation.

The Standing Committee heard reports from representatives of various fraternal relationships and guests. The Standing Committee commends the members of the Permanent Committee on Fraternal Relations for their good work during the past year.

Brandon Queen closed the meeting with prayer.

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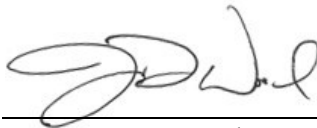
*Signature Page for Standing Committee on Fraternal Relations Report*

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Respectfully submitted,

 \_\_\_\_\_, Chairman

RE Murat Tanyel

 \_\_\_\_\_, Clerk

TE Jason D. Wood

## Committee on Memorials and Appreciation

### Standing Committee 38<sup>th</sup> General Assembly

The Standing Committee on Memorials and Appreciation convened at 3:15 p.m. on Thursday, June 21, 2018 and met once. Chairman RE Kelli Marks opened the meeting with prayer. TE Dave Moody served as Clerk for the committee.

#### A. Memorials

The 38<sup>th</sup> General Assembly remembers with gratitude those Ministers and Ruling Elders who died during the Assembly year. (If notification of death is received subsequent to the current Assembly year, the names of those elders are listed as they are received.)

| Name                        | Church                                    | Date of Death     | Years of Service |
|-----------------------------|-------------------------------------------|-------------------|------------------|
| RE Walter G. Allen          | First PC<br>Orlando, FL                   | June 2017         | Unknown          |
| RE Richard E. "Dick" Atkins | First PC<br>Corinth, MS                   | May 2017          | 27               |
| RE Stanford Bardwell        | First PC<br>Baton Rouge                   | June 2018         | Unknown          |
| RE Bart Bennett             | First PC<br>Baton Rouge, LA               | July 2017         | 21               |
| RE Burton O. Benson         | Moraga Valley PC<br>Moraga, CA            | April 2017        | 31               |
| RE William Blackley         | Myrtle Grove EPC<br>Wilmington, NC        | June 2017         | 9                |
| RE Thomas H. Bradley        | Mebane PC<br>Mebane, NC                   | September<br>2017 | 9                |
| TE Kent Bull                | Founding Pastor of the EPC<br>in 1981     | June 2018         | 37               |
| RE Dan Cafolla              | Grace Chapel<br>Farmington Hills, MI      | October<br>2017   | 3                |
| RE Dewey Carpenter          | First PC<br>Baton Rouge, LA               | October<br>2017   | 35               |
| RE Jackie Charbonnet        | First PC<br>Ocean Springs, MS             | December<br>2017  | 35               |
| RE Ray McIver Clanton       | Darlington Presbyterian<br>Darlington, SC | March 2017        | 47               |

| <b>Name</b>                                                         | <b>Church</b>                             | <b>Date of Death</b> | <b>Years of Service</b> |
|---------------------------------------------------------------------|-------------------------------------------|----------------------|-------------------------|
| RE Michael “Sag” Clark                                              | Christ Church Presbyterian<br>Dalton, GA  | July<br>2017         | 5                       |
| RE Malcolm Clayton                                                  | First PC<br>Orlando, FL                   | July 2017            | Unknown                 |
| Douglas Evan Coe                                                    | Fourth PC<br>Bethesda, MD                 | February<br>2017     | Unknown                 |
| RE Sarah Cory                                                       | Moraga Valley PC<br>Moraga, CA            | May 2017             | 18                      |
| RE Dan Cottrell                                                     | Cornerstone PC<br>Franklin, NC            | October<br>2017      | 11+                     |
| RE James Robert “Bob”<br>Davenport                                  | Rivermont EPC<br>Lynchburg, VA            | January 2018         | 32                      |
| RE Warren Oliver Druetzler                                          | Southport PC<br>Indianapolis, IN          | September<br>2017    | 41                      |
| RE William P. DuBose                                                | Darlington Presbyterian<br>Darlington, SC | December<br>2017     | 20                      |
| RE William “Bill” Dugh                                              | Rivermont EPC<br>Lynchburg, VA            | February<br>2018     | 31                      |
| RE Roger Ellis                                                      | Eastminster Church<br>Wichita, KS         | November<br>2017     | 15                      |
| RE Elizabeth Frampton                                               | Covenant PC<br>Omaha, NE                  | March 2017           | 13                      |
| RE Gini (Virginia) Gear                                             | Eastminster Church<br>Wichita, KS         | December<br>2017     | 42                      |
| RE Walt Geise                                                       | Colonial PC<br>Kansas City, MO            | May 2018             | 41                      |
| RE Jeff Guilford                                                    | Cedar Springs PC<br>Knoxville, TN         | June 2018            | 30+                     |
| RE Paul Heidebrecht<br>Moderator, 26 <sup>th</sup> General Assembly | Immanuel Presbyterian<br>Warrenville, IL  | January 2018         | 28                      |
| RE Stuart Hipsher                                                   | Wabash PC @ Orio<br>Allendale, IL         | January 2018         | 9                       |
| RE Faye Hobaugh                                                     | Round Hill PC<br>Elizabeth, PA            | March 2017           | 21                      |
| RE Donald Homer                                                     | Covenant PC<br>Sharon, PA                 | April 2018           | 34                      |

| <b>Name</b>                                                   | <b>Church</b>                                | <b>Date of Death</b> | <b>Years of Service</b>   |
|---------------------------------------------------------------|----------------------------------------------|----------------------|---------------------------|
| TE Gus L. Howard, Jr.                                         | Southport PC Indianapolis, IN                | October 2017         | 30                        |
| RE Norm Huebl                                                 | Covenant Community Church Aurora, CO         | January 2018         | Founding Elder of the EPC |
| RE Bill Johns<br>Moderator, 14 <sup>th</sup> General Assembly | First PC Rome, GA                            | June 2018            |                           |
| RE Donald Jones                                               | New Bedford EPC Pulaski, PA                  | April 2017           | 12                        |
| RE Edward June                                                | Lake City EPC Lake City, MI                  | April 2018           | 7                         |
| RE Patrick T. Kavanaugh                                       | Church of the Good Shepard Winona Lake, IN   | April 2018           | 3                         |
| RE Garth Kennedy                                              | Eastminster Church Wichita, KS               | September 2017       | 43                        |
| RE Arnold V. Lindseth, Jr.                                    | Second PC Memphis, TN                        | November 2017        | 20                        |
| RE Thomas Mackie Sr.                                          | Oakland EPC Clarkston, MI                    | March 2018           | 50                        |
| RE Carl Martin                                                | Central Presbyterian St. Louis, MO           | August 2017          | Unknown                   |
| RE Donald W. McIlheron                                        | Grace Community Church Surprise, AZ          | August 2017          | 17                        |
| RE Lenissa Mostella                                           | Community Evangelistic Church, Knoxville, TN | February 2018        | 15                        |
| RE Raymond E. "Ray" Moxley                                    | Southport PC Indianapolis, IN                | October 2017         | 42                        |
| RE James H. Mullen                                            | Little Britain PC Peach Bottom, PA           | November 2017        | 45                        |
| RE Harold "Chris" Munson                                      | Fremont Presbyterian Sacramento, CA          | July 2017            | 3                         |
| RE Jack Noel                                                  | Greenwood EPC Covington, VA                  | August 2017          | 60+                       |
| RE James L. Normington                                        | Southport PC Indianapolis, IN                | October 2017         | 26                        |
| RE Mary Nunley                                                | Woodland PC Memphis, TN                      | July 2017            | 5+                        |



| <b>Name</b>              | <b>Church</b>                             | <b>Date of Death</b> | <b>Years of Service</b> |
|--------------------------|-------------------------------------------|----------------------|-------------------------|
| RE Bruce Ogden           | Fremont Presbyterian<br>Sacramento, CA    | December<br>2017     | 6                       |
| RE John A. Parham        | Mebane PC Mebane, NC                      | February<br>2017     | 1                       |
| RE Thomas L. Perrigo     | Covenant PC Omaha, NE                     | February<br>2017     | 16                      |
| RE Joseph Petree         | Signal Mountain PC<br>Signal Mountain, TN | December<br>2017     | 6                       |
| RE Barbara Queen         | Lighthouse Church<br>Paola, KS            | June 2018            | 26                      |
| TE Stewart Pohlman       | Goodwill EPC<br>Montgomery, NY            | August 2017          | 23                      |
| RE Bill Raborn           | First PC<br>Baton Rouge, LA               | October<br>2017      | 36                      |
| RE Robert S. Rambo       | Upper Octorara PC<br>Parkesburg, PA       | June 2018            | 57                      |
| RE Henry Reed            | New Bedford EPC<br>Pulaski, PA            | July 2017            | 6                       |
| RE Thelma Rhyne          | Faith EPC<br>Kingstowne, VA               | September<br>2017    | 44                      |
| RE John Service          | Faith EPC<br>Kingstowne, VA               | July 2017            | 17                      |
| RE Robert Shaw           | Fremont Presbyterian<br>Sacramento, CA    | January 2017         | 3                       |
| RE Patricia Shute        | First Presbyterian<br>Jacksonville, OR    | August 2017          | 3                       |
| RE Sam Sorrels, Jr.      | Second PC<br>Memphis, TN                  | January 2018         | 20                      |
| RE Gene Spurgeon         | Eastminster Church<br>Wichita, KS         | January 2018         | 52                      |
| RE August J. "Gus" Sturm | Southport PC<br>Indianapolis, IN          | November<br>2017     | 41                      |
| RE Richard "Hank" Sturm  | Southport PC<br>Indianapolis, IN          | October<br>2017      | 41                      |
| RE Nancy Deanne Summars  | First Presbyterian<br>Trenton, TN         | April 2018           | 2                       |

| <b>Name</b>                                                    | <b>Church</b>                             | <b>Date of Death</b> | <b>Years of Service</b> |
|----------------------------------------------------------------|-------------------------------------------|----------------------|-------------------------|
| RE Bettylou Swift                                              | Grace Community Church<br>Surprise, AZ    | December<br>2017     | 17                      |
| RE Rowan Hurt Taylor                                           | Covenant PC Jackson, MS                   | July<br>2017         | 55                      |
| RE Lane Ulmer                                                  | Colonial PC Kansas City,<br>MO            | January<br>2018      | 43                      |
| RE Thomas Vanderslice                                          | Woodland PC Memphis,<br>TN                | Decem<br>ber<br>2017 | 1                       |
| TE Jim Van Dyke<br>Moderator, 3 <sup>rd</sup> General Assembly | First PC<br>Rome, GA                      | January 2018         | 38                      |
| RE Clyde Weston                                                | Woodland PC<br>Memphis, TN                | February<br>2018     | 3                       |
| RE Earlene Whaley                                              | Englewood Presbyterian<br>Rocky Mount, NC | December<br>2016     | 14                      |
| RE Sarah (Sally) Wilson                                        | First PC<br>Ocean Springs, MS             | March 2018           | 40                      |
| RE Thomas Edd Wilson                                           | Signal Mountain PC<br>Signal Mountain, TN | June 2017            | 3                       |
| TE Lance Fredrick Ziegler                                      | Davenport PC<br>Davenport, WA             | January 2018         | 6                       |
| RE Janis Zuleeg                                                | First PC<br>Ocean Springs, MS             | January 2018         | 15                      |

## **B. Appreciation**

The Assembly expresses its heartfelt appreciation to Hope Presbyterian Church of Cordova, its senior pastor, Rufus Smith, the staff, and the many volunteers who had a part in welcoming us to this Assembly.

We express our gratitude to the fine Leadership Institute instructors.

We thank the outgoing moderator TE Dean Weaver for his service this last year and incoming moderator, RE Thomas Werner. We also express our gratitude to the Stated Clerk, Dr. Jeffrey Jeremiah, on his continuing service, Dr. Jerry Iamurri, RE Phil VanValkenburg, and the GA staff in Orlando for their year of service.

TE Dave Moody closed the meeting with prayer.

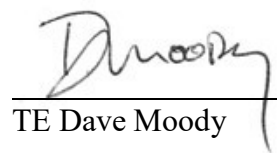
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*Signature Page for  
Standing Committee on Memorials and Appreciation Report*

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Respectfully submitted,

  
\_\_\_\_\_, Chair  
RE Kelli Marks

  
\_\_\_\_\_, Clerk  
TE Dave Moody

## Committee on Ministerial Vocation

### Standing Committee Report 38<sup>th</sup> General Assembly

The Standing Committee on Ministerial Vocation convened at 3:15 p.m. on Thursday, June 21, 2018 and met once. Chairman *TE Carolyn Poteet* opened the meeting with prayer.

**A. Business Referred to Committee:**

1. **Recommendation GA38-05**
2. **Recommendation GA38-06 (If recommendation GA38-05 is NOT approved)**
3. **Recommendation GA38-07**
4. **Recommendation GA38-08 (If recommendation GA38-07 is NOT approved)**
5. **Recommendation GA38-13**
6. **Minutes** of the Permanent Committee
7. **Minutes** of the Chaplains Work and Care Committee

**B. Recommendations:**

1. **Recommendation GA38-05:** The Standing Committee on Ministerial Vocation concurs with the Permanent Judicial Commission that **GA38-06 not be adopted.**
2. **Recommendation GA38-06:** The Presbytery of the Mid-Atlantic **overtures** the 38<sup>th</sup> General Assembly to amend **G.18.1**, *Book of Government*, second sentence, from its present reading to the reading of the sentence, as follows:

| <b>Current G.18.1</b>                                                                                               | <b>Proposed G.18-1<br/>Additions in <i>bold italics</i></b>                                                                                                                                                                                        |
|---------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>“The Session is composed of the Pastor and Associate Pastor(s) and all the Ruling Elders on active service.”</p> | <p>“The Session is composed of <b><i>at least</i></b> the Pastor and <del>Associate Pastor(s)</del> and all <del>the</del> <b><i>at least two</i></b> Ruling Elders <del>on active service.</del> <b><i>for each Associate Pastor(s).</i></b>”</p> |

The Standing Committee on Ministerial Vocation recommends that **GA38-06 not be adopted.**

*Rationale:*

The Standing Committee on Ministerial Vocation concurs with the Permanent Judicial Commission findings that Overture 38-06 does not meet the Constitutional standard set forth in G.21-D.2 “for clarity, consistency of language, and compatibility with other provisions of the Constitution.” The language is unclear as to which Teaching Elders are to be considered for Session parity calculations and it is incompatible with G. 6-3 which reserves for the local church the right to determine its number of officers.

3. **Recommendation GA38-07:** The Standing Committee on Ministerial Vocation concurs with the Permanent Judicial Commission that **GA38-08 not be adopted.**
4. **Recommendation GA38-08:** The Presbytery of the Mid-Atlantic **overtures** the 38<sup>th</sup> General Assembly to amend G.9-5A.2, *Book of Government*, last sentence, as follows:

| Current G.9-5A.2                                                                               | Proposed G.9-5A.2<br>Additions in <i>bold italics</i>                                                                                                                                                                                |
|------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| "Teaching Elders shall be diligent to serve actively in the courts of which they are members," | "Teaching Elders shall be diligent to serve actively in the courts of which they are members <i>and shall make an annual report to the Presbytery of faithfulness to preaching the Word and to the proclamation of the Gospel.</i> " |

The Standing Committee on Ministerial Vocation recommends that **GA38-08 not be adopted.**

Rationale:

The Standing Committee on Ministerial Vocation concurs with the Permanent Judicial Commission findings that Overture 38-08 does not meet the Constitutional standard set forth in G.21-D.2 "for clarity, consistency of language, and compatibility with other provisions of the Constitution." Overture 38-08 is incompatible with G. 19-4B and G. 21-2D as it infringes on each Presbytery's right to oversee the Teaching Elders in its jurisdiction. Additionally, Overture 38-08 is unclear as to its application to Teaching Elders who serve in a non-preaching capacity.

SC Chair Poteet shall request that the permanent MVC committee consider the question of how best to assure fidelity in preaching the Word and proclaiming the gospel. The MVC permanent committee chair, Michael Flake, has assured that this issue shall be discussed in September 2018.

5. **Recommendation GA38-13:** The Committee shall consist of *at least* nine members, including at least five members with experience as Chaplains and at least three Ruling Elders as nominations allow **be adopted as amended** (see below).

Rationale:

Due to rapidly growing number of chaplains being added to the roster and the subsequent and significant increase in workload, the number of chaplain contacts for each CWCC member has grown. With this continuing increase and the number of

chaplain applicants already in process it was proposed by the CWCC (with the support of the Chaplain Endorser and Assistant Stated Clerk) to increase the Committee membership to **at least** nine members.

The language ‘at least’ was added to the recommendation in order to accommodate future chaplaincy program growth.

6. That the **Minutes** of the Permanent Committee dated October 16-18, 2017, November 6<sup>th</sup>, 11<sup>th</sup>, and 18<sup>th</sup>, 2017 and March 14, 2018 **be approved with minor notations.**

TE Michael Flake, chair of the permanent MVC committee, reported on behalf of MVC.

7. That the **Minutes** of the Chaplains Work and Care Committee dated August 31, 2017, October 30, 2017, February 20, 2018, February 27, 2018, May 3, 2018 and May 17, 2018 **be approved with minor notations.**

TE Mark Ingles, EPC Chaplain Endorser, reported on behalf of the Chaplains Work and Care Committee.

#### C. Additional Recommendations from the Standing Committee:

1. Per *Rules for Assembly* 9-6, the Committee voted to place the following eligible recommendation(s) on an omnibus consent motion:

*[NOTE: a recommendation amended by the Standing Committee, substitute recommendation or additional recommendation in C.2 are not eligible for the omnibus consent motion.]*

- Recommendation GA38-13
- **Minutes** of the Permanent Committees (MVC and CWCC)

The Standing Committee commends the members of the Permanent Committee on Ministerial Vocation for their good work during the past year.

TE Carolyn Poteet closed the meeting with prayer.

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*Signature Page for Standing Committee  
Ministerial Vocation Report*

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Respectfully submitted,



\_\_\_\_\_, Chairman  
TE Carolyn Poteet



\_\_\_\_\_, Clerk  
TE David Hoffmeyer

## Next Generation Ministries Council

### Standing Committee Report 38<sup>th</sup> General Assembly

The Standing Committee on Next Generation convened at 3:20 p.m. on Thursday, June 21, 2018 and met once. Chairman TE Dustin Jernigan opened the meeting with prayer.

#### A. Business Referred to Committee:

1. **Minutes** of the Permanent Committee

#### B. Recommendations:

1. The **Minutes** of the Permanent Committee dated October 27-28, 2017, November 16, 2017, and April 20-21, 2018 were unanimously approved with minor notations **be approved with minor notations.**

#### C. Additional Recommendations from the Standing Committee:

1. Per *Rules for Assembly* 9-6, the Committee voted to place the following eligible recommendation(s) on an omnibus consent motion:
  - **Minutes** of the Permanent Committee

#### D. The following guests were unanimously approved to speak to the Committee:

1. Mr. Marty Guise, representing Lay Renewal Ministries
2. Mr. Tony Souder, representing Pray for Me Campaign
3. Mr. Dan Boulton, representing PCA Great Commission Publications

The Standing Committee commends the members of the Permanent Committee on Christian Education and Communications for their good work during the past year.

TE Tanner Fox, First Presbyterian Church, Orlando, FL, closed the meeting with prayer.

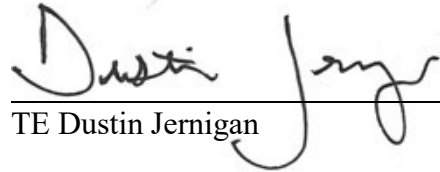


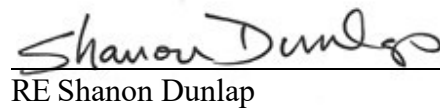
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*Signature Page for  
Standing Committee on Next Generation Committee Report*

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Respectfully submitted,

 , Chairman  
TE Dustin Jernigan

 , Clerk  
RE Shanon Dunlap

## Committee on Overtures and Resolutions

### Standing Committee Report 38<sup>th</sup> General Assembly

The Standing Committee on Overtures and Resolutions convened at 3:15 p.m. on Thursday, June 21, 2018 and met *once*. Chairman *TE Stephen Morefield* opened the meeting with prayer.

#### A. Business Referred to Committee:

1. **Overture GA38-09**
2. **Communication GA38-11**
3. **Recommendation GA38-18**
4. **Recommendation GA38-22**
5. **Recommendation GA38-27**
6. **Recommendation GA 38-28**

#### B. Recommendations:

1. That **Overture GA38-09** from Presbytery of the Central South, that the 38<sup>th</sup> General Assembly approve amending the borders of the Presbyteries of the Central South and the Great Plains **be adopted**.
2. **Communication GA38-11** That the 38<sup>th</sup> General Assembly gratefully accept the invitation from Cherry Hills Community Church, Highland Ranch, CO to host the meeting of the 39<sup>th</sup> General Assembly **be adopted**.
3. **Recommendation GA38-18**, ‘that the 38<sup>th</sup> General Assembly approve an interim committee be appointed by the Moderator to study how the EPC can better become a denomination that faithfully embraces and serves our neighbors from ever nation, tribe, people, and language (Revelation 7:9) **be adopted**.

#### Rationale:

At its January 2018 meeting, the NLT spent considerable time discussing where God is calling the EPC in the next decade. One of the areas in which the NLT believes we can improve as a denomination is in our efforts to minister to the diverse racial, ethnic, and cultural communities that surround many of our churches and that the Lord calls us to serve.

4. **Recommendation GA 38-22**, that the 38th General Assembly approve an amendment to *Rules for Assembly 2-3* to delete “nominating speeches” for Moderator-Elect nominees **be adopted**.

| <b>Current Rules for Assembly 2-3</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | <b>Proposed Rules for Assembly 2-3</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>2-3 The first order business shall be the election of a Moderator. Though the Moderator-elect will normally be the presumptive nominee, the Committee on Nominations must make such nomination. The floor shall be opened for additional nominations. There shall be only one nominating speech per nominee not to exceed five minutes for each nominee. No seconding speeches shall be permitted.</p> <p>2-4 A Moderator-elect shall be elected according to the same procedure as the election of the Moderator.</p> | <p>2-3 The first order business shall be the election of a Moderator. Though the Moderator-elect will normally be the presumptive nominee, the Committee on Nominations must make such nomination. The floor shall be opened for additional nominations. There shall be only one nominating speech per nominee not to exceed five minutes for each nominee. No seconding speeches shall be permitted.</p> <p><b>2-4 A Moderator-elect shall be elected according to the same procedure as the election of the Moderator, <i>except that there will be no nominating speech.</i></b></p> |

Rationale:

Although nominating speeches have been an occasion for levity at the beginning of the Assembly, they are ultimately superfluous. The report of the Nominating Committee and the biographical background of the nominee that appears in the Commissioner’s Handbook should be sufficient for commissioners to act on the nominee. Also, the elimination of this item will save some time during the Assembly.

5. **Recommendation GA 38-27**, that the 38th General Assembly revise language from *Rules for Assembly Committee on Nominations XI. 11-3* **be adopted.**

| <b>Current Rules for Assembly XI.11-3</b>                                                                                                                                                                                             | <b>Proposed Rules for Assembly XI.11-3</b><br>Additions in <b><i>bold italics</i></b>                                                                                                                                                                                                            |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>XI. Committee on Nominations 11-3</b> Each year at the Assembly, the outgoing Moderator shall nominate four to the Assembly for membership on this committee. At that time, the floor will be opened for other nominations.</p> | <p><b>XI. Committee on Nominations 11-3</b> Each year at the Assembly, the outgoing Moderator shall nominate <del>four</del> <b><i>the appropriate number of persons</i></b> to the Assembly for membership on this committee. At that time, the floor will be opened for other nominations.</p> |

Rationale:

The nominating committee finds it necessary to revise the language in order to provide sufficient guidance for the committee in the fulfillment of its responsibilities to the EPC.

Rule 11-3 currently requires the Moderator of the Assembly to name four (4) nominees each year in order to create three balanced classes that represent each presbytery. With the growth of the EPC to 14 presbyteries, it may be that the Moderator would need to add more than four (4) in a class in order to ensure adequate representation to all presbyteries.

- 6. Recommendation GA 38-28**, that the 38th General Assembly approve the following amendment to *Rules for Assembly X 10-1K.1* to add 2 members to the PRC **be adopted**.

| <b>Current Rules for Assembly X 10-1K.1</b>                                                      | <b>Proposed Rules for Assembly X 10-1K.1</b><br>Additions in <b><i>bold italics</i></b>                                       |
|--------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------|
| 1. Membership: Committee to consist of four members, including at least one former stated clerk. | 1. Membership: Committee to consist of <del>four</del> <b><i>six</i></b> members, including at least one former stated clerk. |

**C. Additional Recommendations from the Standing Committee:**

1. Per *Rules for Assembly 9-6*, the Committee voted to place the following eligible recommendation(s) on an omnibus consent motion.

*[NOTE: a recommendation amended by the Standing Committee, substitute recommendation or additional recommendation in C.2 are not eligible for the omnibus consent motion.]*

- **Recommendation GA38-09**
- **Recommendation GA38-11**
- **Recommendation GA38-18**

2. No Additional Recommendations

TE Stephen Morefield closed the meeting with prayer.

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*Signature Page for Standing Committee on  
Overtures and Resolutions Report*

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Respectfully submitted,

  
\_\_\_\_\_, Chairman  
TE Stephen Morefield

  
\_\_\_\_\_, Clerk  
RE Doris Hauck

## Committee on Women's Resource Council

### Standing Committee Report 38th General Assembly

The Standing Committee on Women's Resource Council convened at 3:15 p.m. on Wednesday, June 21, 2018 and met once. Chair RE Marcia Boyd opened the meeting with prayer.

**A. Business Referred to Committee:**

1. **Minutes** of the Permanent Committee

**B. Recommendations:**

1. **None**
2. That the **Minutes** of the Permanent Committee dated August 15, 16, 2017, and January 23, 24, 2018 **be approved as submitted.**

**C. Additional Recommendations from the Standing Committee:**

1. Per *Rules for Assembly* 9-6, the Committee voted to place the following eligible recommendation(s) on an omnibus consent motion:
  - **Minutes** of the Permanent Committee

The Standing Committee commends the members of the Women's Resource Council for their good work during the past year.

RE Elizabeth Parker closed the meeting with prayer at 3:52 p.m.

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*Signature Page for Standing Committee on  
Women's Resource Council Report*

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Respectfully submitted,



\_\_\_\_\_, Chairman  
RE Marcia Boyd



\_\_\_\_\_, Clerk  
TE Phil Thrash

## Committee on World Outreach

### Standing Committee Report 38th General Assembly

The Standing Committee on World Outreach convened at 3:15 p.m. on Wednesday, June 21, 2018 and met once. Chair RE Gary O’Keefe opened the meeting with prayer.

#### A. Business Referred to Committee:

1. **Recommendation GA38-31**
2. **Minutes** of the Permanent Committee

#### B. Recommendations:

1. **Recommendation GA38-31**, that the 38<sup>th</sup> General Assembly approve Operation Mobilization as an approved Co-operative Mission Agency. Timothy Two as an approved Mission Agency Equip as an approved Mission Agency **be adopted**.
2. That the **Minutes** of the Permanent Committee dated September July 27, 2018, September 14-15, 2017, January 11-12, 2018, and April 12-13, 2018, May 23, 2018 **be approved with minor notations**.

#### C. Additional Recommendation from the Standing Committee:

1. Per *Rules for Assembly* 9-6, the Committee voted to place the following eligible recommendations on an omnibus consent motion:
  - Recommendation 38-31
  - **Minutes** of the Permanent Committee

The Standing Committee commends the members of the Permanent Committee on World Outreach for their good work during the past year.

TE Phil Linton, Director of WO closed the meeting with prayer.

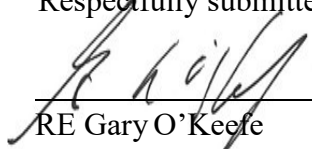


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*Signature Page for Standing Committee on World Outreach Report*

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Respectfully submitted,

  
\_\_\_\_\_, Chairman  
RE Gary O'Keefe

  
\_\_\_\_\_, Clerk  
RE Geri McFall

**PART II**  
**APPENDICES**

**Benefit Resources, Inc.**  
**Board of Directors**  
Report to the 38th General Assembly



David  
VanValkenburg  
*Chair*

**Summary of Work, 2017-2018:**

1. The EPC BRI Board of Directors unanimously approved its Mission: “Improve the health, wellness, and retirement security of all EPC staff by providing a complete suite of benefits that meets their needs at competitive prices and that are portable, convenient, and consistent with EPC Values and EPC BRI Fiduciary Responsibilities.”
2. In the Retirement Plan, the Board opened the Brokerage Window to the maximum number of investment alternatives permitted by Fidelity, reduced the number of recommended mutual funds, changed from Fidelity Target Date Retirement Funds to comparable Vanguard Funds, and thereby reduced the overall management fees and investment fees.
3. The total fees paid by most Participants in the Retirement Plan were reduced starting July 1, 2017.
4. Eighteen (18) of the twenty-two (22) funds outperformed more than half of funds with similar investment objectives.
5. Ordained pastors may receive their retirement withdrawals as Tax-Free Housing Allowance provided they comply with applicable IRS Code and regulations.
6. The EPC 403(b)(9) Retirement Plan grew from \$102.3 million with 1889 participants at the end of 2016 to \$125.5 million with 1984 participants at the end of 2017.
7. Since the date the Patient Protection and Affordable Care Act was implemented on January 1, 2014, the number of participants in the EPC Medical Plan has grown almost 50%, while the average Premium per Participant has declined by 9%.
8. With the exceptions of abortifacients and the gender reassignment procedure, the EPC Medical Plan is consistent with the Affordable Care Act and its rules and regulations.

9. Within most ZIP codes in the USA, the Premiums for each EPC Medical Plan are competitively priced with comparable Individual insurance policies.
10. Participants are able to save time and money when they utilize Teledoc to communicate with a doctor any time of day over their internet connected devices.
11. The Benefit Plans approximately broke even financially during 2017.
12. The Medical Reserve Fund during 2017 increased by \$100,000 to \$7.53 million.
13. The Benefits functions were all consolidated with the other OGA functions into the Orlando office. Mr. Bart Francescone and Mrs. Rebeca Santana became EPC BRI Executive Director and Benefits Administrator, respectively.

### **Recommendation to the 2018 General Assembly:**

#### **1. Recommendation 38-12**

That ordained ministers drawing retirement income from the EPC 403(b)(9) Defined Contribution Retirement Plan be allowed to designate up to 100% of their retirement income for housing allowance as permitted by applicable regulations adopted pursuant to the Internal Revenue Code.

### **Work of the Board of Directors in 2017-2018:**

#### **EPC BRI Strategic Plan**

Near the conclusion of the EPC BRI Report to the 37<sup>th</sup> General Assembly, the Management and Board of Directors committed to completing a Strategic Plan. The Board and Management discussed the foundations of a Strategic Plan during an all-day session on February 23, 2017, and completed the task during the Board meeting on February 22, 2018. After much discussion and prayer, the Board agreed upon the following Vision, Mission, and Goals:

#### **Vision**

Proactively endeavor to improve the physical and financial well-being of pastors, their families, and eligible lay employees in Christian ministry to better enable them to fulfill their callings.

#### **Mission**

Improve the health, wellness, and retirement security of all EPC staff by providing a complete suite of benefits that meet their needs at competitive prices and that are portable, convenient, and consistent with EPC Values and EPC BRI Fiduciary Responsibilities.

## Goals

Competitive Benefit Plans' Designs

Financial Stability

Improved Wellness Outcomes

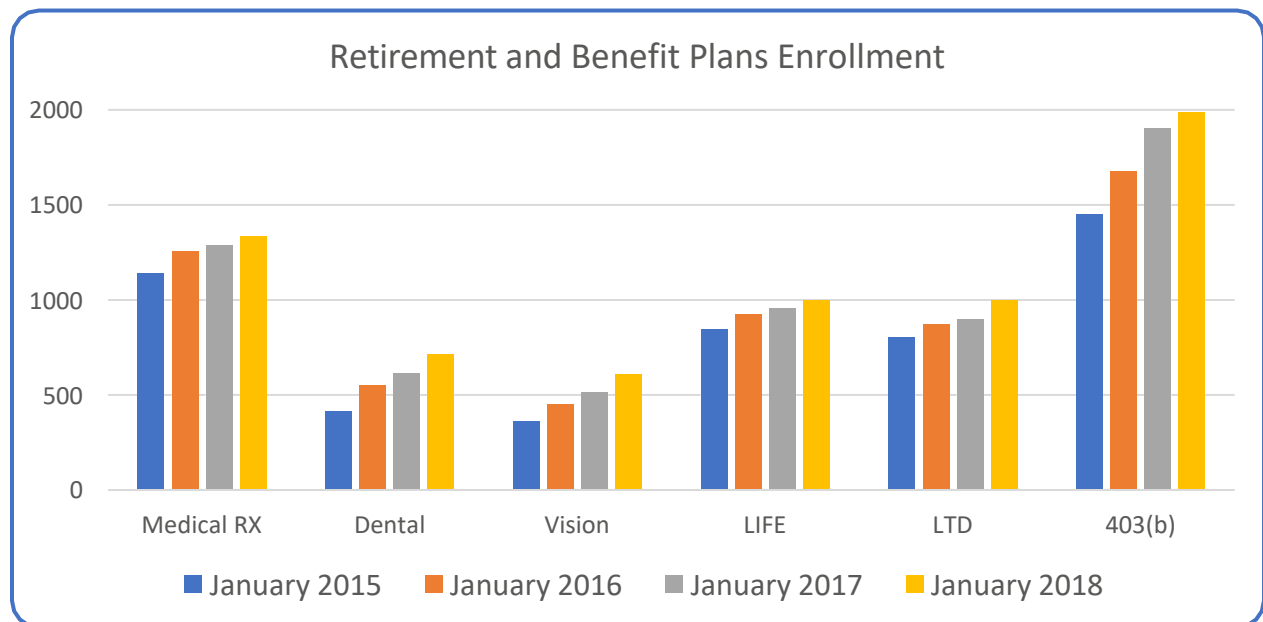
Flexible and Above Benchmark Performing Retirement Plans

Premiums and Expenses per Participant less than Market Rates

High Member Participation and Member Satisfaction

With the Vision, Mission, and Goals as the Foundation of a Strategic Plan, Executive Director Bart Francescone has presented and the Board has discussed the EPC BRI staff Objectives for the remainder of 2018 and 2019. It is the Board's Objective that its Mission will be fulfilled and recognized by all pastors and staff of EPC.

### Plan Participation



### Benefit Survey/Vision-Dental Insurance Plans

Dental and Vision Insurance plans are offered to all EPC employees through Principal Financial Group and EyeMed, respectively. As of December 2016, there were 459 participants in the Dental plan and 381 participants in the Vision plan. There were 667 participants in the Dental plan and 559 participants in the Vision plan as of the end of 2017. Participation in these plans has increased to 712 in the Dental Plan and 609 in the Vision Plan at the beginning of January 2018.

## **Life, Accidental Death and Dismemberment, and Long-Term Disability Insurance**

As of December 2016, there were 924 participants in the Life Insurance plan and 872 participants in the Long-Term Disability plan. Participation in the Life Insurance plan grew to 959 participants and Long-Term Disability Insurance grew to 900 participants at the end of 2017. At the beginning of January 2018, there were 997 participants in the Life Insurance plan and 997 participants in the Long-Term Disability Plan.

## **EPC 403(b)(9) Retirement Plan**

Effective July 3, 2017 the Board implemented changes to the Retirement Plan aimed at:

- i) Simplifying the list of recommended investment funds;
- ii) Unbundling the services provided to participants by our plan recordkeeper Fidelity Investments, providing increased fee transparency;
- iii) Providing a more equitable distribution of the costs of operating the retirement plan;
- iv) Lowering the overall fees paid by most participants.

Nearly 50% of the invested plan value was transferred into funds where these objectives could be achieved. This was accomplished with minimal disruption. Average calls to Fidelity asking about the fund lineup changes were only one per month out of the 75 monthly calls they receive for all reasons from EPC plan participants. Under the new structure, the fee expenses within the Retirement Plan consist of 3 components; \$7.50 paid monthly by each participant for the EPC's cost of administering the plan, 0.15% of your account balance (fifteen one hundredths of one percent or 15 [fifteen] basis points) per year paid to Fidelity for record keeping services, and mutual fund expenses of the specific fund(s) each participant has chosen (average 0.26% [twenty-six one-hundredths of one percent or 26 [twenty-six] basis points] across all plan accounts per year). The reduction in fees experienced by most participants varies by the specific investments selected and the overall value of the account. But as an example, a \$30,000 account with investments similar to the plan average experienced a 0.50% (fifty-one-hundredths of one percent or 50 [fifty] basis points) per year improvement in their Retirement Plan expenses.

The revised investment options now available to all retirement plan participants includes a selection of 11 mutual funds, 11 managed asset allocation funds targeted towards your unique retirement year as well as the Brokerage-Link option which provides the ability to invest in any listed security. The mutual fund choices include a stable value money market fund, two intermediate bond funds, 6 domestic equity funds and one international equity fund. A growing number of plan participants (43.4% of plan assets at 12/31/17) choose to participate in one of the asset allocation "target date" funds. These funds are managed by Vanguard and they provide risk appropriate allocations for retirement dates between now

and year 2060 with the asset allocations becoming increasingly more conservative as your retirement date becomes nearer.

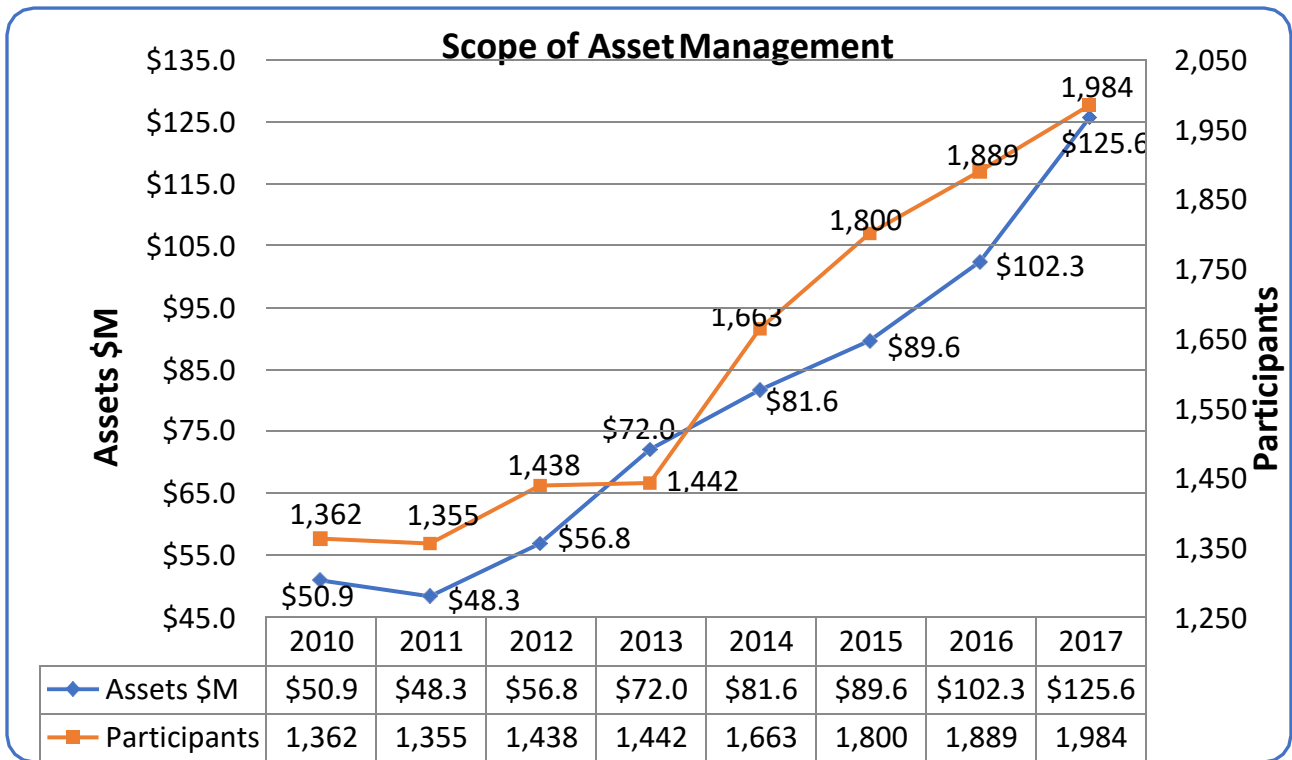
The Investment Committee of the Board meets quarterly with Fidelity and AON Hewitt, EPC BRI's 3(21) Financial Advisor, to review both the return performance of each fund as well as the fees paid by the participants, to make sure they are in line with market and industry averages. Performance for 18 of the 22 funds in the EPC retirement fund line-up has exceeded their industry benchmarks over the last 12 months. Any fund that has underperformed according to the criteria discussed in the Investment Policy Statement is placed upon a Watch List. Consistent underperformance results in the Investment Committee recommending to the Board that such fund be deleted from the list of Recommended Funds and replaced by a historically better performing Fund. One fund, Fidelity Stock Selector Small Cap, remains on the Committee's watch list.

From a fee perspective, the fund expenses charged by each of the 22 funds were below their respective industry benchmarks; in fact, the average fund expense across the EPC plan was 0.42% (forty-two one-hundredths of one percent or 42 [forty-two] basis points) below the industry benchmark of similar funds.

Because the EPC Retirement Plan is a 403(b)(9) plan, ordained pastors retain the ability to claim up to 100% of their annual retirement withdrawals as Income Tax Free Housing Allowance. Pastors and all eligible employees have the opportunity to invest in many additional securities and are able to "roll over" current retirement investments and 401-K funds. Please call the EPC Office to better understand how to execute this entrée into the EPC Retirement Plan and to learn the personal advantages by doing so.

There were 632 EPC churches at the end of 2017. Of these, 212 EPC churches (33.5%) do not have any pastors and/or staff, participating in the EPC 403(b)(9) Retirement Plan. We understand that some of these congregations have no pastor or are sharing a pastor. With the changes in the varieties of securities which can be purchased through utilizing the Brokerage Window and the ability to "roll over" other investment forms into the EPC Retirement Plan, we encourage all non-participating churches to review their current plans and consider the benefits of investing in the EPC Retirement Plan.

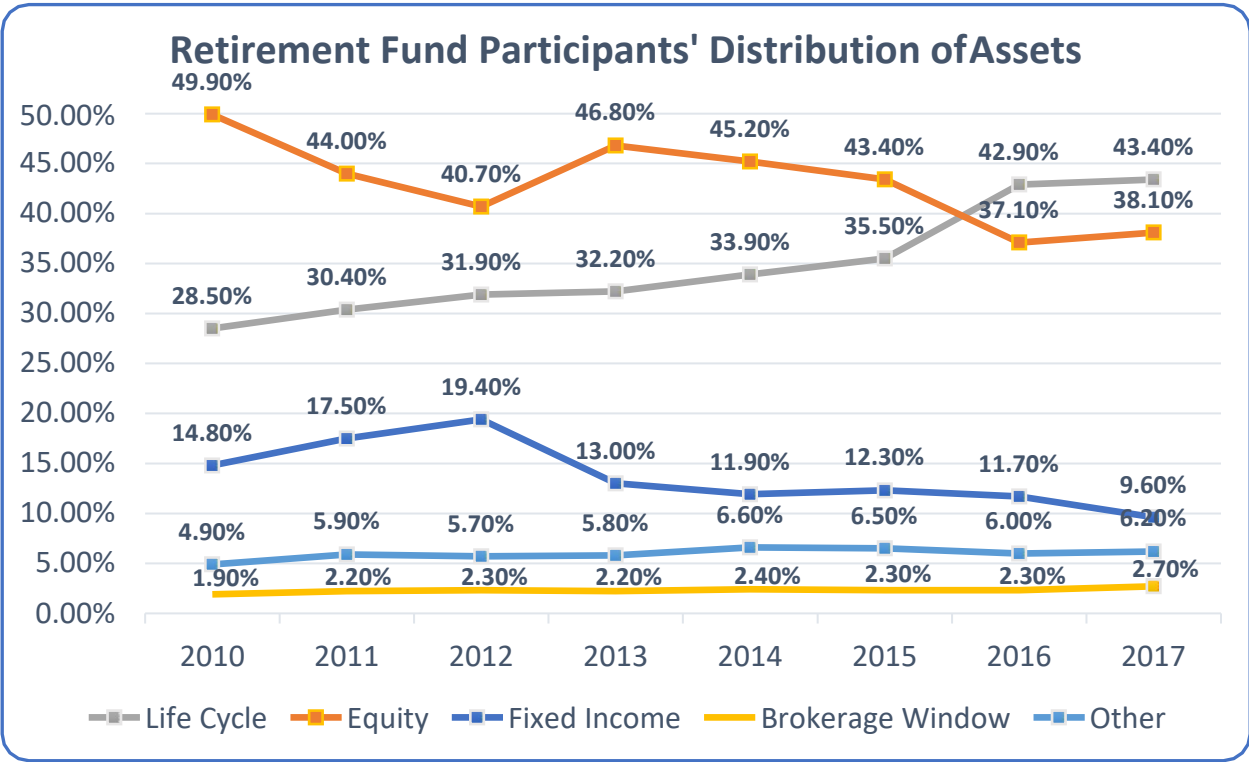
The total assets invested by EPC pastors and lay staff in the EPC 403(b)(9) Retirement Plan as of December 31, 2017, were \$125.6 million. The growth from \$102.3 million at the end of December 2016 came from net gain of \$20.1 million in the investment market and net gain of \$3.1 million between contributions and withdrawals.



I would also like to point out that this Retirement Plan is available to all full and part-time ordained pastors and full and part-time lay employees of each church in the EPC. We would ask pastors and church administrators to encourage all currently non-participating employees to commence investing in this Retirement Plan.

As the graph below shows, participants continue to move their investments from personally managed Fixed Income and Equity funds into Life Cycle Target Date funds. These latter invest in Index Bond and Equity funds. The mix of debt and equity instruments gradually changes from a high percentage equity funds to a high percentage bond funds as the participant grows older. Thus, the participant's portfolio is professionally managed to start with an aggressive equity position and then, as the participant moves closer to retirement, to a more conservative bond position.





We take this opportunity to remind participants of the availability of advisors to assist in reviewing portfolios should you so desire. We suggest that, at least annually, each Participant contact Fidelity by calling 1-800-642-7131 to make an appointment with an investment advisor for a free review of the Participant’s portfolio, its relative performance, and determine whether there might need to be a change in investment philosophy, which could lead to changes in investment choices among the Vanguard Target Retirement Date Funds and 11 different recommended mutual funds that have a wide variety of investment strategies. For those savvier investors, the plan offers the Self-Directed Brokerage Window that opens to many mutual funds, stocks, bonds, and other securities discussed above. We continue to work with Fidelity to look for innovative ways to increase the awareness and active participation in the Retirement Plan.

We encourage all our participants to maintain their contributions into the Social Security system. The benefits offered go beyond retirement income and medical benefits available through Medicare. Social Security also provides survivor benefits for spouses and children, as well as certain disability benefits.

We strongly encourage each church to invest in the Retirement Plan the agreed-upon amount of a pastor’s terms of call, which should be no less than the required minimum (10%) of gross effective salary plus the housing allowance (Acts of Assembly 87-12). In addition, it is wise for each employee (pastors and lay staff) to monthly set-aside additional amounts for their retirement.

## **EPC Medical/Pharmaceutical Benefits Plan**

The Patient Protection and Affordable Care Act (ACA) was signed into law on March 23, 2010. Until it became effective January 1, 2014, there was much uncertainty what the impact of the very significant restructuring of the health benefits marketplace would be on “church plans” generally and the EPC Medical Benefit Plan specially. The Board’s responses were (1) assure that the EPC Medical Plan met the ACA requirements and closely reflected the benefits and Plans that could be available on the Exchanges and in the private medical insurance market; and (2) to assure the premium rate structure more closely reflected Plans available on the Exchanges and private market place.

Since becoming law, many provisions of the Affordable Care Act (ACA) have been delayed subject to legal challenge, and legislatively and, through Executive Orders, eliminated or significantly changed. During the turmoil in the individual medical insurance market, the EPC Medical Plan has been reviewed, revised, and assured to be compliant with the historical ACA requirements. The only exceptions are transsexual surgery, any treatment leading to or in connection with transsexual surgery, except for sickness or injury resulting from such treatment or surgery, and the offering of free “emergency contraceptives,” including abortifacients (morning after pill and week after pill). As a Church Plan, the EPC is exempted from the requirement to include these abortifacients. Other “contraceptives” are included among the medical benefits (see the EPC Position Paper on Abortion, adopted at the 6<sup>th</sup> GA in 1986, amended at the 32<sup>nd</sup> GA in 2012 and amended at the 33<sup>rd</sup> GA in 2013).

However, it should be noted that all plans offered through Federal and State Exchanges and in the private marketplace MUST comply with ACA requirements, including the provision of all contraceptives (including abortifacients such as the “morning after pill” and the “week after pill”) free of any charge.

At the beginning of 2014, at which time the ACA became effective, in order to bring the rate structure closer to the maximum ratio (3/1) (permitted under ACA) of the premium for a 65-year-old to the comparable Plan for a 25-year-old, EPC premium rates were reduced for participants between 25 years old and 54 years old. Historically, there had been a single premium for each plan for all participants, regardless of age. Thus, on January 1, 2014, the rate for a 25-39-year-old participant was reduced by 50% and the rate for a 40 -54-year-old was reduced by 33%. Then on January 1, 2016, the rate structure was altered to produce a different, increasing rate for each year of age of each participant and to move over a few years to the marketplace ratio of 3/1 of 65/25-year-old participants.

# EPC Medical Plan Participation Changes 2013 to 2017

## Participation Growth

December 31, 2013 : 505 Churches with 874 Participants  
December 31, 2017 : 632 Churches with 1,287 Participants

Total Church Growth: 25%  
Total Employee Growth: 47%

| AGE                                      | 18-34 | 35-44 | 45-54 | 55-64 | 65+ |
|------------------------------------------|-------|-------|-------|-------|-----|
| Percentage of Participants at 12/31/2013 | 14%   | 18%   | 25%   | 35%   | 8%  |
| Percentage of Participants at 12/31/2017 | 19%   | 21%   | 22%   | 29%   | 9%  |
| Percent Growth in each Category          | 103%  | 68%   | 28%   | 19%   | 58% |

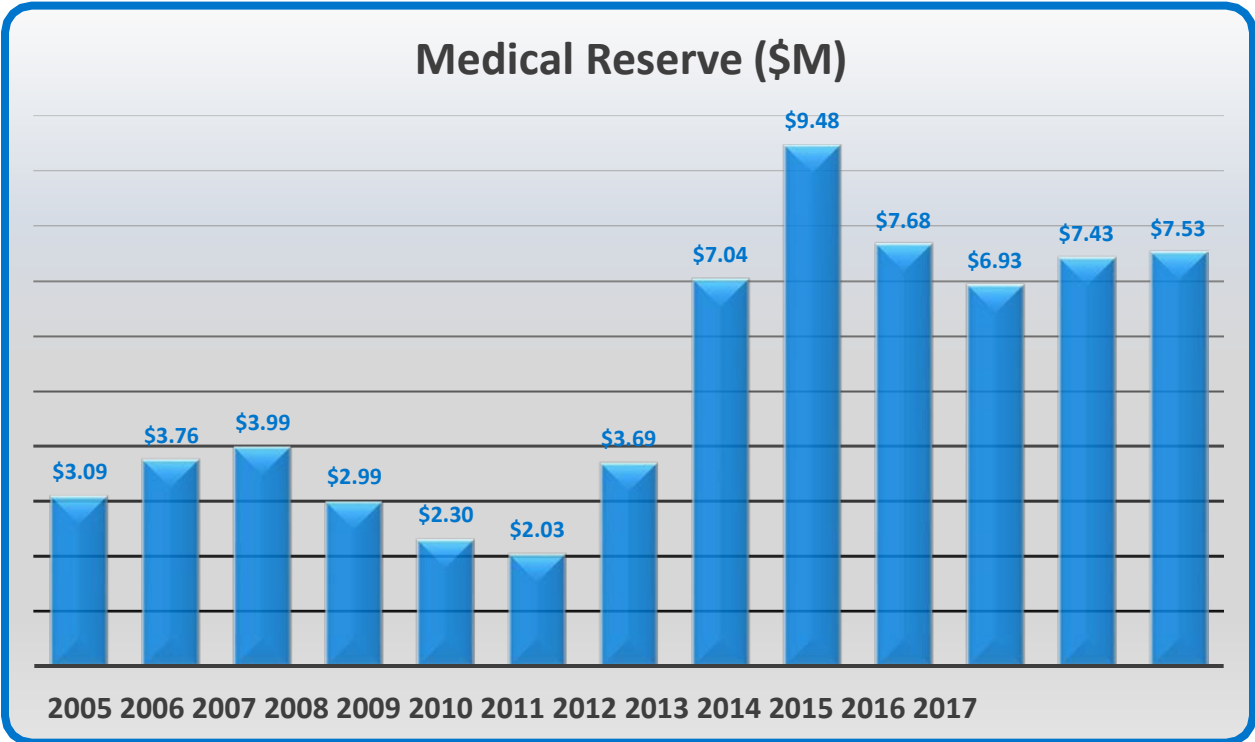
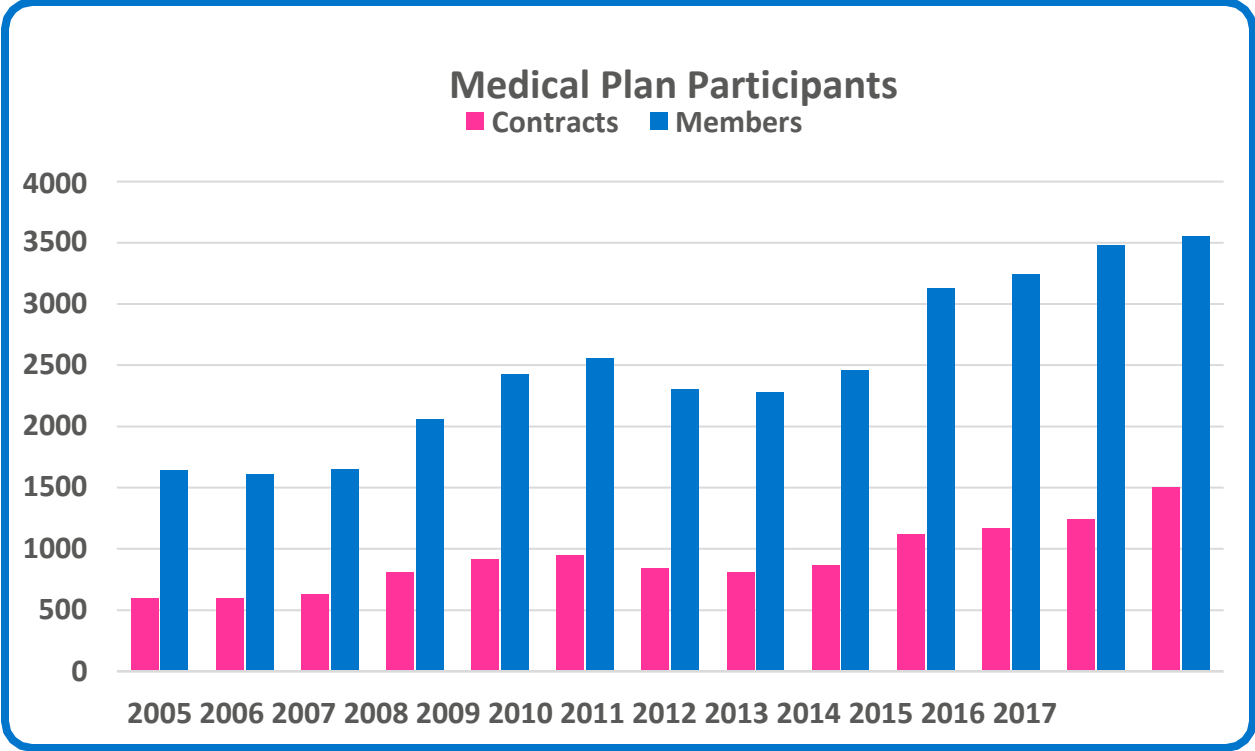
The results of these changes between the beginning of 2014 and the end of 2017 are reflected in the table above. Although the number of churches grew about 25% from the end of 2013 through the end of 2017, the number of participants grew by almost 50%. Given the rate adjustments, much of this growth occurred among the pastors and staff below the age of 45.

During the four (4) years from 2013 through 2017, the average medical plan premium per participant has declined 9.2%, from \$1101.01 to \$999.95. This is through the reduction in the premium rates for all except those 55+ years old. This led to an increasing number of younger pastors and staff participating in the EPC Medical Plan. Finally, as shown below, churches have made the decision to offer pastors and staff plans which had less expensive Plan Designs.

## Participants' Distribution Among Medical Plans

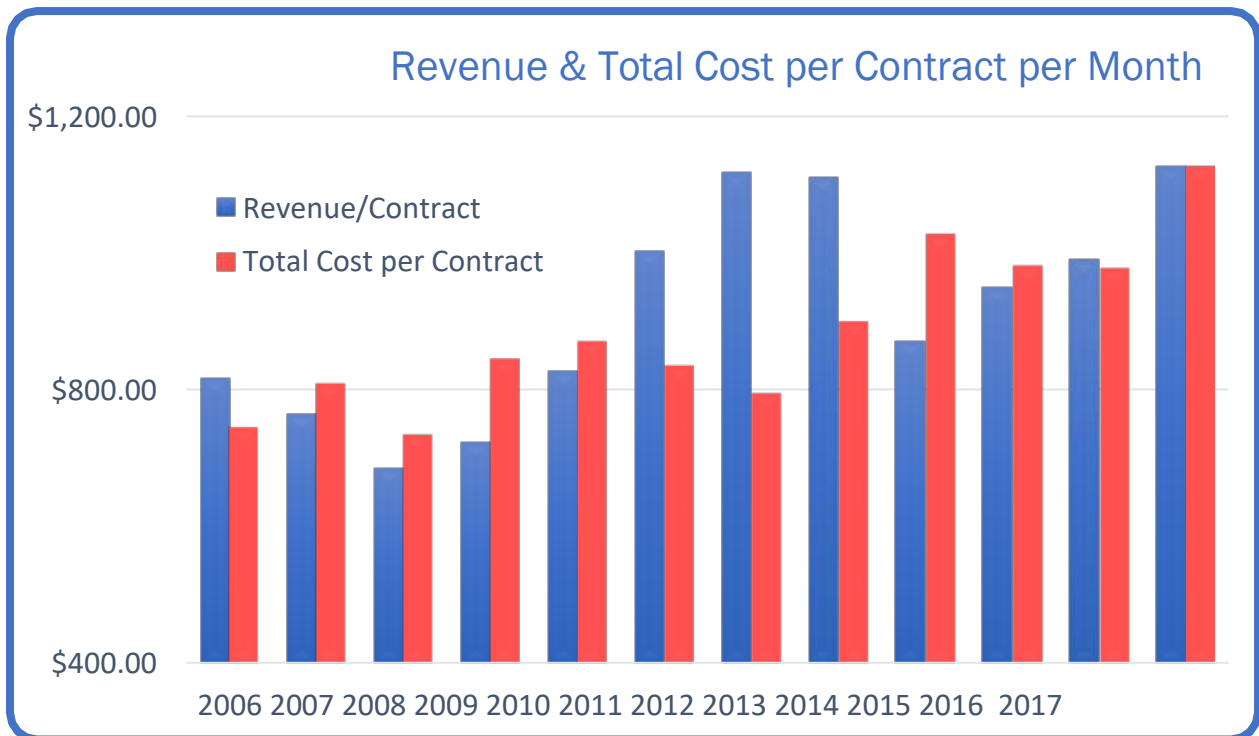
|                | 2013       |             | 2017        |             | Change     |
|----------------|------------|-------------|-------------|-------------|------------|
| Platinum       | 211        | 24.4%       | 212         | 16.4%       | 1          |
| GOLD           | 543        | 62.7%       | 787         | 61.1%       | 244        |
| GOLD HDHP      | 112        | 12.9%       | 175         | 13.6%       | 63         |
| SILVER         | N/A        | N/A         | 113         | 8.8%        | 113        |
| <i>Total #</i> | <i>866</i> | <i>100%</i> | <i>1287</i> | <i>100%</i> | <i>421</i> |

As shown in the chart below, participation in the EPC Medical/Pharmacy Plans continues to grow. However, of the 632 churches in the EPC, 147 churches (23.3%) do not have any pastors or staff participating in these EPC Plans. We ask that when the Open Enrollment period occurs this autumn, the pastors and sessions of these churches review the terms, benefits, and costs of their current health insurance policies and compare those to the EPC Medical and Pharmacy Plans.



As shown above, the Medical Reserve Fund increased about \$100,000 by the end of 2017 as compared to year end 2016. This compares favorably to the forecast in last year’s report wherein it was projected that the Medical/Pharmacy Plan would breakeven in 2017.

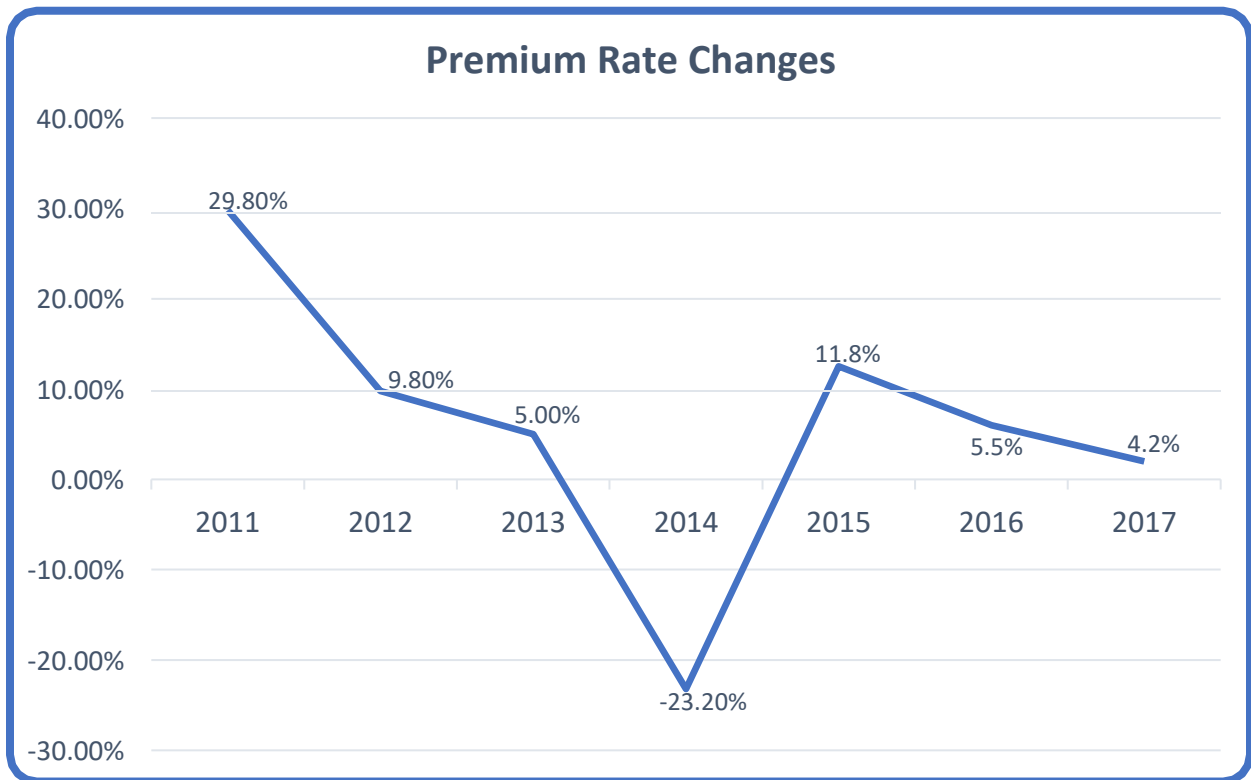
The chart below shows the comparison of the monthly income received from churches for each participating employee and the monthly total cost per employee. All costs include medical and pharmacy claims paid, all support expenses, required expenses under the ACA, and premiums paid for reinsurance protection. The difference results in the gain or loss in the Medical Reserve Fund. In 2017, average premiums per contract increased 4.2%, but medical and pharmaceutical claims per contract increased 13.5%, while total expenses (including claims) per contract increased by 15.2%. The slight increase in Premium Revenue was compensated by investment gains in the Medical Reserve Fund, reimbursement of claims' expense in excess of the Stop Loss insurance per claimant, and significant rebates from the pharmacy claims administrator. Overall the Income Statement was about breakeven. Thus, the Medical Reserve Fund increased by \$0.1 million to \$7.53 million. This total amount represented about 5.4 months of originally projected 2018 Claims. This met our objective stated in last year's report that there would be no further reduction in the Medical Reserve Fund.



The full year 2018 Income Statement is difficult to forecast at this time. First Quarter 2018 claims increased almost 70% over the same period in First Quarter 2017. About half of this increase appears to be claims incurred in 2017 but paid in 2018, many of which were very high cost claims. In the First Quarter 2018 paid claims included twenty-six over \$25,000 compared to eighteen (18) such paid claims in First Quarter 2017. The significant increase in paid claims in the First Quarter 2018 over that in the same period in 2017 was also experienced in paid claims less than \$25,000 each, wherein the increase was 44%.

It is quite fortuitous that the Medical Reserve Fund exceeded \$7.5MM at the beginning of 2018. Given the significant amount of 2017 incurred claims that were paid in the First Quarter 2018, the increase of very high cost claims incurred and paid in the First Quarter 2018, and the significant increase in claims under \$25,000 each, it is difficult to forecast the total claims to be paid in 2018. Our actuary has been engaged to review the Plan's claims history and the extraordinary number of claims paid in the First Quarter 2018 in order to determine an actuarial forecast of total claims in 2018. As of the date of this submission, it is believed that the Medical Reserve Fund and future Premium Income are sufficient to absorb any losses during the remainder of 2018. It is too early in the year to determine what impact these higher than expected claims' expenses may have upon the 2019 Premiums.

The historical, weighted average changes in Premium Rates have been those shown in the graph below.



To provide cost containment provisions in the plan, the Board approved the implementation of Teledoc. Teledoc is a vendor that was recommended by Highmark to provide telemedicine for our participants. Telemedicine is a concept that has been growing in popularity across the country. What it does is to provide 24-7 access to a doctor by phone, computer, or now an app on a smartphone. Once registered, a participant can call the doctor 24-7 for many typical health issues. The cost to the participant is only \$10 for the call, which is far less than the \$150 cost for the emergency room.

Utilization has been very disappointing. Your Medical Plan is paying almost \$16,000 per year to provide this service. During the remainder of 2018, you will be seeing more promotions for usage of this money-saving and time-saving service.

### **EPC Wellness Program**

The EPC Wellness Program is a systematic approach to healthcare that encourages every member to endeavor to maintain a healthy lifestyle.

Studies show that members who participate in such a program are:

- absent from work less often;
- more engaged in managing their health;
- more productive; and
- less costly to the healthcare system.

The Program is voluntary and there is no cost to participate. There are immediate and long-term benefits to participation. To encourage participation eligible individuals who complete an online Wellness Profile receive a \$50 gift certificate redeemable at over 200 retailers. The number of individuals participating in the EPC Wellness program decreased dramatically from 421 at the end of 2016 to only 188 at the end of 2017.

The EPC BRI Board of Directors strongly encourages all EPC Medical Plan participants to not only complete this Wellness Profile, but also actively and faithfully follow the resultant, personal recommendations. Therefore, it should be expected that the growth of medical benefit claims will be less than the general marketplace. Our medical plans provide for several preventive procedures and testing at no additional cost to the participant. This includes an annual physical that is more comprehensive than a biometric screening which most wellness plans offer. We strongly encourage EPC Pastors and participating staff to take advantage of this benefit. However, at the end of 2017 only 35% of participants were current with their annual physical, a very poor compliance.

The Board and management have committed to introducing a more comprehensive Wellness Program by the end of 2018. Please watch for this new Wellness Program.



## **EPC Employee Benefits Plan and Retirement Plan Audits**

The audited financial statements, footnotes and the auditor's opinions of the EPC Benefits Plan and the EPC 403(b)(9) Retirement Plan are attached. Our auditor, CliftonLarsonAllen, has rendered an Unqualified Opinion pertaining to the EPC Benefits Plans' Audited Financial Statements for the stub period audit from January through June 2017, as EPC transitions to a July through June fiscal year.

### **Administrative:**

To minimize the Benefits Administrative staff in the OGA and to efficiently obtain specific, functional expertise, EPC BRI has retained the following firms to perform listed functions

- Central Data Service, Inc. (CDS Administrators) in Pittsburgh, PA, handles enrollment, billing, accounting, financial reports, and general administration of the EPC Benefits and Retirement Plans.
- Highmark Blue Cross/Blue Shield in Pittsburgh, PA, provides medical claims administration through a consortium of several denominations which are members of the Church Benefits Association.
- Express Scripts provides prescription fulfillment and pharmacy claims administration through another consortium of denominations which are members of the Church Benefits Association.
- Fidelity Investment Advisors in Philadelphia, PA, administers the Retirement Plan and invests the funds as directed by each participant.
- Merrill Lynch is the investment advisor for our Medical Reserve Fund.
- Alliant/Mesirow Insurance Services provides insurance brokerage services for the insured products.
- Hartford Insurance Company supplies the Life, Long-Term Disability, and Accidental Death and Dismemberment Insurance policies.
- Principal Financial Group is our Dental Insurance provider.
- EyeMed is our Vision Insurance provider.
- American International Group, is our Medical Claims' Stop Loss Insurer.
- Milliman, Inc. provides actuarial services for the medical/pharmacy plan.
- Under the leadership of the Finance Committee of the EPC NLT, CliftonLarsonAllen LLP (CLA) performs the annual audits of the EPC 403(b)(9) Retirement Plan and the EPC Benefits Plan.
- AON Hewitt assists the Board and the Investment Committee as a 3(21) Financial Advisor in exercising its fiduciary responsibility administering the EPC 403(b)(9) Retirement Plan.

During the February 22, 2017, Board of Directors' meeting, the Board determined to relocate the EPC BRI functions from Livonia, MI, to the Office of the General Assembly in Orlando, FL. Mr. Philip VanValkenburg, EPC Chief Operating Officer, extended to both EPC Benefits Director, Mr. Donald Voyles, and EPC Benefits Administrator, Mrs. Diane Pray, offers to transfer from their homes in the vicinity of Livonia, MI, to Orlando, FL. Both declined to move to Orlando, but did continue to work in their functions until their

replacements were hired and remained several weeks after such hiring to assist in the transfer of responsibilities. We thank Donald Voyles and Diane Pray for their diligent efforts and dedicated service to EPC and all participants in each of the benefit plans.

Upon Don Voyles' decision not to relocate to Orlando, a nationwide executive search was undertaken. With the assistance of VanderBloemen Search Group, Houston, TX, Phil VanValkenburg commenced to identify a potential Executive Director who had benefits administration experience and a personal Christian faith compatible with EPC's "Essentials of our Faith." Our Lord led us to Mr. Bart Francescone. Bart comes with a strong Evangelical faith, over fifteen (15) years of senior executive experience with an independent pharmacy benefits administrator, and previous general management and accounting experience. He commenced working in his position in late September 2017. In December Mrs. Rebeca Santana commenced her service as EPC BRI Benefits Administrator replacing Diane Pray. We thank God for leading Bart and Rebeca to us and us to them.

The members of EPC BRI Board of Directors consider it indeed an honor and privilege to serve the pastors, retired pastors, missionaries, lay staff and the staff of the Office of the General Assembly of the EPC. The Board of Directors takes very seriously its fiduciary responsibility to exercise appropriate oversight over the EPC 403(b)(9) Retirement Plan and Medical Plan, and the Life, Accidental Death and Dismemberment, Long Term Disability, Vision, and Dental Insurance Policies. We maintain our commitment to provide an optimal and competitive medical plan (including prescription benefits), retirement plan, and various insurance policies for all EPC ordained and non-ordained staff, and global workers, so that they can focus their time and energy on the vital mission of serving our Lord Jesus Christ in the communities to which God has called them. In our deliberations and decisions, we seek discernment and the Lord's guidance and wisdom in all we do as God gave Solomon wisdom, very great insight and a breadth of understanding as measureless as the sand on the seashore. (I Kings 4:29)

Please extend your thanks to Ron Cox and Kent Talbert for their dedicated service on the EPC BRI Board of Directors for the last six (6) years. Ron and Kent have served two (2) three (3) year terms and must now step down, having served the maximum years consecutively. David VanValkenburg has also dutifully served on the EPC BRI Board of Directors two (2) consecutive three (3) year terms, plus one additional year, as approved by the 37<sup>th</sup> General Assembly, and has served the last six (6) years as Chairman of the EPC BRI Board of Directors.

The ten (10) Board members have volunteered to actively study the issues confronting the EPC BRI Board of Directors and to pray for God's blessing of great wisdom and keen understanding of the most appropriate actions that will optimally benefit those in the EPC that rely upon the various benefits plans for their and their families' peace of mind.

### **Recommendations 38-12:**

That ordained ministers drawing retirement income from the EPC 403(b)(9) Defined Contribution Retirement Plan be allowed to designate up to 100% of their retirement

income for housing allowance as permitted by applicable regulations adopted pursuant to the Internal Revenue Code.

Grounds: To do so permits retired, ordained ministers to take advantage of this significant tax benefit in retirement, thereby making more of their retirement income available for living expenses. Adopting this recommendation on an annual basis provides retired ministers with a readily available reference, if asked by tax authorities.

[www.epc.org/files/ga2018document-brbenefitsplanauditedfinancialstatements](http://www.epc.org/files/ga2018document-brbenefitsplanauditedfinancialstatements)

[www.epc.org/files/ga2018document-briretirementplanauditedfinancialstatements](http://www.epc.org/files/ga2018document-briretirementplanauditedfinancialstatements)

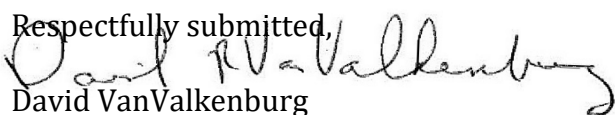
### **Board Members:**

RE David VanValkenburg (Chair), Presbytery of the West  
RE William Barnes, Presbytery of the Rivers and Lakes  
RE Michael Busch, Presbytery of the Alleghenies  
TE Ron Cox, Presbytery of the Mid-Atlantic  
RE Robert Draughon, Presbytery of the Central South  
TE Ron Horgan, Serving Out of Bounds, A Covenant Order of Evangelical Presbyterians  
TE Erik Ohman, Presbytery of the Midwest  
RE Kim Ray, Presbytery of the Pacific Southwest  
Randy Shaneyfelt, Presbytery of the Great Plains  
RE Kent Talbert, Presbytery of the East

### **Board Meeting Dates:**

- August 10, 2017, in-person at the OGA Office, Orlando,
- August 25, 2017, by Unanimous Written Consent,
- September 6, 2017, Video Conference Call,
- October 31, 2017, Video Conference Call,
- November 9, 2017, by Unanimous Written Consent,
- December 9, 2017, by Unanimous Written Consent,
- December 14, 2017, Video Conference Call,
- February 22, 2018, in person at the OGA office, Orlando,
- March 30, 2018, by Unanimous Written Consent
- April 25, 2018, by Unanimous Written Consent
- April 27, 2018, by Unanimous Written Consent
- June 14, 2018, Video Conference Call

Respectfully submitted,

  
David VanValkenburg

Chairman

June 2018



Ted Tromble  
*Chair*

## **Chaplains Work and Care Committee (CWCC)**

Report to the 38th General Assembly



Mark Ingles  
*Chaplain Endorser*

### **Summary of Work, 2017-2018:**

1. Endorsed eight new applicants into both civilian and military chaplaincy, increasing the total number of chaplains from 57 to 65.
2. The CWCC advocated the substantive work of the Endorser by educating GA on the increase of chaplains from 36 in 2012 to 65 in June 2018, with 7 more in the pipeline.
3. Due to the rapidly growing number of chaplains and related workload increase for the CWCC and Endorser, the CWCC recommended increasing Committee size by 50%.
4. The CWCC and Endorser streamlined the Endorsement process into a much clearer format; the results have been highly beneficial and appreciated.
5. Accomplished a very effective Chaplain's Workshop with 34 in attendance; accolades abounded from those who participated.
6. Made critical corrections/edits to the Chaplains and CWCC Procedure and Policy Handbook; final edition sent to chaplains and added to EPC website.
7. The Endorser revised the EPC Chaplaincy Web Page into one of the most effective and helpful pages on the site.
8. The Endorser created an extensive briefing on the Validity and Impact of the Chaplaincy. At the request of the Assistant Stated Clerk, the Endorser presented this briefing to the Presbytery Stated Clerks/Moderators at their annual meeting.

## Recommendations to the 2018 General Assembly:

### 1. RECOMMENDATION 38-13:

The Chaplains Work and Care Committee is recommending to the 2018 General Assembly a change in the *Rules for Assembly* X 10-1L.1, increasing the committee members.

## Work of the Committee in 2017-2018:

### The Work of the Committee

1. The military and many civilian institutions require that chaplains be endorsed by their denominations. EPC-ordained ministers and candidates under care may receive denominational endorsement through the General Assembly's Chaplains Work and Care Committee (CWCC) and Chaplain Endorser. The current Chaplains Work and Care Committee (CWCC) consists of six members, both Teaching Elders and Ruling Elders, along with the EPC Chaplain Endorser, while also being supported by the Assistant Stated Clerk and the Executive Assistant to the Assistant Stated Clerk. The CWCC and Chaplain Endorser handle the application, interview, and endorsement process, closely reviewing the qualifications of each applicant for endorsement. If approved, the Chaplain Endorser forwards the EPC Ecclesiastical Endorsement to the Chief of Chaplains Office of the appropriate military branch for military institutional chaplains, and to the necessary agency for civilian institutional chaplains. In addition, the Committee provides "Approval" Letters for Seminarians entering the Military Chaplain Candidate Program for the various military branches, as well as for those who are seeking a chaplain position with an institution that does not require Endorsement but does require a letter of denominational support. In addition, the CWCC reviews applications for those seeking Ecclesiastical Endorsement for Board Certification with various certifying agencies.

The Committee's secondary, but just as important function is to be an encourager to all chaplains endorsed by the EPC and to maintain regular contact with them. Each member of the committee is assigned a group of chaplains for which they are responsible in maintaining this personal contact. In addition, the CWCC and Endorser develops and implements policies and procedures for EPC chaplain ministry, and provides pastoral care for chaplains and their families as opportunities allow.

2. Since the 37<sup>th</sup> General Assembly, the CWCC approved the following chaplaincy endorsements, related changes for chaplains, as well as other administrative actions:
  - **TE Ian Lamont (CWCC – 2017 – 11):** The CWCC met with Ian Lamont June 15, 2017. Endorser Mark Ingles briefly shared his thoughts regarding the Civil Air Patrol (CAP) and Ian Lamont who is a Teaching Elder in the Mid-Atlantic Presbytery. Committee Members deliberated over Ian's application information, discussing pertinent issues as warranted. Ian plans to begin serving as chaplain in the Civil Air Patrol July 2017 which was the primary reason for having an Endorsement Interview in June, so close to General Assembly. TE Lamont was asked and answered questions from the Committee regarding

his sense of call to expand his ministry from one that was solely parish ministry to adding chaplaincy in the Civil Air Patrol, as well as related questions regarding family relationships and connectivity with this additional workload. The Chaplains Work and Care Committee approved Denominational Endorsement for TE Ian Lamont to serve as a Chaplain with the Civil Air Patrol. Endorser Mark Ingles requested that the committee member that Ian will be assigned to be one who was present during the endorsement interview process.

- **Air Force Chaplain Candidate Daniel Kim (CWCC – 2017 – 12):** The CWCC met with Daniel Kim August 31, 2017. Daniel is currently serving as a non-endorsed/non-ordained hospital chaplain, as well as an EPC approved Air Force Chaplain Candidate. The CWCC approved Conditional Ecclesiastical Endorsement as Chaplain in the Air Force Reserves, contingent upon ordination which was expected in April 2018. Following successful completion of his ordination exams and Presbytery examination, Daniel was ordained as hoped. The CWCC/Endorser removed his contingency and approved him fully. In the future, Daniel will be seeking additional Civilian Ecclesiastical Endorsement for acquiring Board Certification in Chaplaincy with the Association of Professional Chaplains.

- **TE Kate Huddelson (CWCC – 2017 – 13):** The CWCC met with Kate Huddelson August 31, 2017. Kate Huddelson is currently serving as a Chaplain Resident at the University of Kansas Health Systems in Kansas City, KS. By her choice, Kate's Ecclesiastical Endorsement with the Presbyterian Church (USA) lapsed December 1, 2017. With her desire to be a part of the EPC, Kate sought Ecclesiastical Endorsement with the EPC, as well as for Board Certification and Pastoral Counselor with the College of Pastoral Supervision and Psychotherapy. Kate was asked and answered various questions from the Committee regarding her transition from PCUSA, her Clinical Pastoral Education (CPE) units, and her current responsibilities with The University of Kansas Health Systems. The CWCC approved conditional Denominational Endorsement for Kate Huddelson which was to be reaffirmed at her Presbytery Ordination in April 2018 if all went as planned. Due to a scheduling conflict, Kate was not able to come before Presbytery in April. She is scheduled to do so now at the September 2018 meeting. The CWCC, at the request of the Endorser, agreed to extend Conditional Endorsement until that meeting. If by some unlikely reason Ordination is not granted, the conditional Denominational Endorsement will be rescinded until she can be granted Ordination at a future Presbytery meeting.

- **TE Nick Tyler (CWCC – 2017 – 14):** The CWCC met with Nick Tyler October 30, 2017. Nick Tyler, was seeking Ecclesiastical Endorsement as a Chaplain in the Army National Guard. Nick was able to be at the CWCC meeting in person and was asked and answered various questions from the Committee regarding his previous time in the USMC Reserves and several other questions regarding his application for chaplaincy. The CWCC approved his Ecclesiastical Endorsement as Chaplain in the Army National Guard, while also encouraging him to regularly meet with his mentors Tom Musselman and RJ Gore as he enters into his work as chaplain with the Army National Guard. The Committee also agreed if Nick Tyler chooses to follow a path of active duty chaplaincy it is recommended that he be re-interviewed at that time if further discussion is deemed necessary.

- **TE James Harris III, Air Force Chaplain Candidate (CWCC – 2018 – 01):** The CWCC met with James Harris February 20, 2018. James was serving at Reynolda Church in Winston-Salem, NC while completing his Master of Divinity. Having completed his education and successfully accomplishing his ordination exams and receiving ordination, the CWCC approved Ecclesiastical Endorsement for James Harris III as an Active Duty Chaplain in the United States Air Force. Due to the timing of his approval, the Air Force has asked James to continue an additional summer with the Chaplain Candidate program with the intention of bringing him on to Active Duty sometime in the fall or first of the year 2019.

- **Recommended Term Renewal for CWCC members TE David Snyder and RE Richard Swedberg (CWCC – 2018 – 02):** At the February 20, 2018 meeting the Chaplains Work and Care Committee and Endorser recommended Term Renewal for TE David Snyder and RE Richard Swedberg due to the fact that they had only served part of a term as replacements for CWCC members that had to terminate their membership early. TE Snyder and RE Swedberg accepted the recommendation and Term Renewal is pending approval of the Nominating Committee.

- **TE Clifford Mansley (CWCC – 2018 – 03):** The CWCC met with Clifford Mansley February 27, 2018. Clifford Mansley, was seeking Ecclesiastical Endorsement as he pursues a Chaplain's position with the Federal Bureau of Prisons. For Clifford to apply for a chaplain position with the Federal Bureau of Prisons, he must have an approved and active Ecclesiastical Endorsement from the EPC. Even though TE Jerry Iamurri and Zenaida Bermudez had to leave the meeting due to other, scheduled commitments, Endorser Mark Ingles took over as recorder. The CWCC deliberated and unanimously agreed to issue Clifford Mansley Ecclesiastical Endorsement as Chaplain in the Federal Bureau of Prisons, with the expectation of Clinical Pastoral Education (CPE) be taken at the soonest opportunity.

- **TE Christopher Teague (CWCC – 2018 – 04):** The CWCC met with Christopher Teague May 3, 2018. Christopher, is currently seeking Ecclesiastical Endorsement as he pursues a Chaplain's position with the Air Force Reserve or Air National Guard before seeking Active Duty. The Air Force requires 2 years of ministry experience before an individual can be considered for Active Duty hence the Reserve or Guard requirement. Christopher still needs one more year of ministry experience and will maintain close contact with the Air Force Chaplaincy Accessions office as well as the CWCC/Endorser in the interim. Christopher was asked and answered questions of a various nature from the Committee. The Committee was satisfied with his responses and even though he expressed frustration over the delay of being able to go Active Duty, he understands the reasons behind the requirement. The motion was made to issue Conditional Ecclesiastical Endorsement as Chaplain in the Air Force Reserves or Air National Guard, pending his ordination, with the expectation of going Active Duty at the soonest opportunity. All committee members in attendance were in favor. The Chaplains Work and Care Committee approved a Conditional Denominational Ecclesiastical Endorsement for Christopher Teague in seeking a Chaplaincy position with the Air Force Reserve or Air

National Guard pending the Ordination process which should take place in September 2018.

**TE Jared Dilley (CWCC – 2018 – 05):** The CWCC met with Jared Dilley May 17, 2018. Jared is seeking a lateral Endorsement from the Army National Guard Chaplaincy where he currently serves, to an Army Active Duty Chaplain Position. Jared has served with distinction with the Army National Guard which was taken into account during the meeting. Jared was asked and answered questions of various nature from the Committee, particularly focusing on the different aspects of Active Duty life and experience. The Committee was satisfied with his responses and the motion was made to issue a new Ecclesiastical Endorsement as an Active Duty Chaplain in the Army. There was a quorum, and all Committee members in attendance were in favor. The Chaplains Work and Care Committee approved Denomination Ecclesiastical Endorsement for Jared Dilley as Active duty Chaplain, United States Army.

3. Chaplains were sent the template for the Chaplain Annual Report Fall of 2017. Chaplains are required to submit their annual report of their ministry in 2017 by year end. As of this writing we have received 43 reports. Though there are 65 chaplains currently on our rosters, which would make it appear that we have not received 22 reports, we do not require but rather encourage reports from chaplains that are non-endorsed but approved to serve as a chaplain under the EPC. The CWCC and Endorser reviews these reports as they are received and provides to the Assembly office any updates of contact or assignment changes that need to be recorded.
4. Each CWCC member has chaplain contact assignments that are equally divided up between the members. This year, non-endorsed but EPC approved chaplains were equally divided up which significantly increased the overall number of chaplain contacts each member must maintain contact with. This increased the number of chaplain contacts to approximately 10 for each Committee member. The increase is part of the reason for requesting to add three more members to the CWCC (more on this is addressed further on in this report). The intent of these chaplain contacts is to keep connection with our chaplains as they serve in their varied ministry environments. Through these contacts, CWCC members are able to see how their chaplains are doing, to share in their joys and frustrations, and to provide them with the opportunity to associate with an EPC person and not feel so isolated. This isolation can be felt by many of our chaplains, particularly those in the military, who often have no consistent EPC contact nearby. In addition, it is often the case that their ordaining Presbytery who they are dislocated from, unfortunately does not stay in good contact with their chaplains serving far away, and Presbyteries that may be geographically close, not taking these dislocated chaplains under their wings even if they are not part of their Presbytery. This goes for EPC churches in the chaplains' geographic location. CWCC members are a valuable "listening ear" for our chaplains, providing camaraderie and connection for chaplains that can often feel lonely and unattached. This issue addressed above has been noted as something the Committee needs to better educate our Presbyteries and churches in the EPC. CWCC members are expected to contact their assigned chaplains at least twice a year, more often if possible and/or needed. The Chaplain Contact Assignments Tracking Spreadsheet is used to help CWCC members monitor how consistently and frequently they are reaching out to their assigned chaplains.



5. As mentioned previously, with the addition of new chaplains to the rosters the number of chaplain contacts for each CWCC member has increased, as well for the contact and support responsibility of the Endorser. Due to the significantly increasing workload of CWCC members as the number of chaplains continues to increase, and in turn their number and frequency of chaplain contacts, it was proposed by the Chaplain Endorser and concurred by the Assistant Stated Clerk and CWCC, to increase the Committee membership by three, bringing the CWCC to nine members. The Committee was pleased by this action and three new members have been nominated, even though nominations did not include an additional RE member as no RE nominations were received. We plan to address this as future members come on board. Some of these nominations also come from Presbyteries that were not yet represented in the Committee and that provides more balance. Pending approval at GA, these nominees will become active and be a part of future meetings following General Assembly. The nominees are: TE Jennifer Prechter, Florida Presbytery, TE Brad Yorton, Pacific NW Presbytery, and TE Greg Holman, Mid- Atlantic Presbytery.
6. The current count of EPC Chaplains is 33 military, 14 civilian (endorsed), and 18 civilian (non-endorsed but requiring letter of approval), totaling 65 chaplains. We also have 3 chaplain candidates (see Attachment CWCC-A for list of chaplains). Additionally, there are 7 more applicants currently in process for Endorsement with several others expressing interest.
7. As shared in the 2017 GA CWCC report, reference to the rewriting of the Chaplains Manual (now called Handbook) was accomplished, producing an excellent document to replace the current manual. The title was changed from Manual to Handbook, finding that term to be more user-friendly. However, the Endorser discovered after the rewrite some errors in the Final document and made further edits with the assistance of RE Alexander from the Committee. The edited document was reviewed and approved by the CWCC at its Fall meeting and the Handbook was resent out to Chaplains in November 2017. The edits made to the document did not contain any changes that would require General Assembly consideration. The Endorser expressed his sincere appreciation to all those who took part in the editing and the newly revised document that was created (see attachment CWCC-B for the Handbook).
8. To better streamline the Applicants for Chaplaincy process for Military Chaplain Candidates, the CWCC approved the recommendation of the Chaplain Endorser to reduce the number of references required for these applicants to a minimum of three and agreed that Endorser Ingles would select one of the written references for a follow-up phone call for each applicant as well as revising what is required to fulfill application expectations.
9. Last year the CWCC approved the creation of a private Chaplain Prayer Network Facebook page. The CWCC discussed the creation of a Chaplain Prayer Network. This was a result of a letter received from a church group at Westminster Community Church, Canton, Ohio, who expressed a desire to pray for our chaplains. The initial ideas were to create either a private Facebook page or a newsletter, but the one most favored was the Facebook page. This is still in the works and the Endorser will follow up with Brian Smith at the GA office to work the details.

10. The term “Institutional Chaplain” that was used for chaplains working for Civilian Institutions, was officially stricken and replaced with the term “Civilian Chaplain” which falls in line with the fact that both Civilian and Military Chaplains are both Institutional Chaplains.
11. Chaplains Work and Care Fund – This Fund exists solely to support monetary awards to help defray the costs to attend the annual Chaplains Workshop and General Assembly as well as to partly support the Chaplains Workshop expenses. Most of our chaplains do not receive any financial support from the institution they work for and therefore have to bear the costs to attend. The Chaplains Fund helps to make it financially feasible. In place is a Chaplain Askings chart (2017 valuations) that gives suggested percentage donations from chaplains depending on their rank if military, their work (part-time/full-time), or their civilian chaplaincy income. Participation in supporting this fund is not what it should be. The CWCC discussed how to encourage better support of the Fund, including encouraging better response to Chaplain Askings, as well as expanding support from other sources such as Presbyteries, Churches, and other individual participation, all of whom have connection with at least some of our EPC Chaplains. This year the CWCC and Endorser will be communicating with Presbyteries/Churches to encourage them to come alongside the chaplains in their midst and provide support as their budget allows.
12. The current 3-year term for the Endorser will end in June of 2019. Since the position of the Chaplain Endorser has been reformatted into a staff position, it is unclear at this writing whether there will continue to be a 3-year term renewal expectation. Also in question is whether there will be a repeat of the evaluation made in 2016 by the CWCC on the work of the Endorser prior to the Endorser’s Term Renewal in June 2016. This was done in a survey format to all EPC chaplains as well as discussion and recommendation from the CWCC. More to come on this.

### **Actions and Work of the Endorser**

The actions, work, and significant issues concerning the Office of the Endorser includes/included the following:

1. General Information:
  - With the support of the Committee, the Endorser is responsible not only for the overall application process for those interested in the chaplaincy, but also for the ongoing overall care of EPC chaplains and their families. In essence the Endorser is the Chaplain to our EPC Chaplains, assuming the role of Pastor, Counselor, Guide, Advisor, and Confidant. The Endorser ensures making himself as available as possible through various contact means including phone, internet (including email, social networking, etc.), or in person.
2. The Endorser is the denomination’s official signatory for chaplain endorsements, as well as fulfilling other documentation requirements for government agencies, institutions, and the EPC in relationship to our chaplains.

3. The Endorser visits EPC chaplains in the field to provide care and connection, as well as visiting churches and presbyteries to promote support of the CWCC and our EPC chaplains. The Endorser will visit civilian institutional chaplains every 3 years, and at least once an assignment for military institutional chaplains (assignments typically range 3-4 years), whenever possible. The Endorser will also visit chaplain candidates and non-endorsed chaplains when travel plans allow. Between June 2017 and June 2018, the Endorser accomplished 23 chaplain/potential chaplain visits, including some of their families. These visits were accomplished nationwide. One Endorser trip in particular was added to spend time and minister to three of our chaplains in Texas, two who had been adversely affected by Hurricane Harvey with the total loss and partial loss of their homes, and the other who was involved in ministering to the injured victims of the church shooting in Southerland Springs, Texas who had been airlifted to Ft. Sam Houston, including their families. Another chaplain who was in a reserve component and dealing with some serious civilian position issues was visited to lift him up in prayer, guidance, and support. These two examples are just the tip of the iceberg of the important and positive impact Endorser visits have on our EPC Chaplains.
4. The Chaplains Workshop, led by the EPC Endorser, was held prior to the 37<sup>th</sup> General Assembly. The Workshop was split between two parts, the first being Unconditional Chaplaincy, and the second Impacting Millennials. Unconditional Chaplaincy was beautifully addressed by the first person narrative presentations given by Dr. Dick Stenbakken, first being “CH Henry Gerecke – The Nuremberg Trials”, and the second “The Dorchester Story”. Endorser Mark Ingles followed with a two-part presentation on ministry to and with Millennials and the impact we can or should have with them, along with the impact they have on us. The workshop concluded with an open forum time with Dick and Mark, concluding in prayer. The Workshop is particularly designed for encouragement and training. It is mandatory for Endorsed EPC chaplains to attend both the Chaplain’s Workshop and General Assembly, and strongly encouraged for our other chaplains, as long as personal/mission requirements, work schedule, and financial issues do not conflict. The Workshop prior to the 38<sup>th</sup> General Assembly will be held on June 19, 2018 at Hope Presbyterian Church, Cordova, TN.
5. The Endorser introduced to the Assembly all the chaplains present at the 37<sup>th</sup> General Assembly, on Thursday, June 22, 2017. The Assembly received the chaplains with a standing ovation and encouragement.
6. The Endorser represents the EPC, CWCC, and chaplains in associations with which the denomination has affiliation as well as at five professional conferences:
  - a. The National Conference on Ministry to the Armed Forces (NCMAF)
  - b. The Endorsers Conference on Veterans Affairs Chaplaincy (ECVAC)
  - c. The National Association of Evangelicals Chaplains Commission (NAECC)
  - d. The Chaplain Alliance for Religious Liberty (CALL)
  - e. The Armed Forces Chaplain’s Board (AFCB)

7. Along with the actions taken in conjunction with the CWCC, the Endorser initiated the following additional administrative or official actions since the last Committee Report:
  - a. In response to some concerns of our chaplains that their ministry as chaplains was not receiving the support it deserved and some questions about the validity of the chaplaincy as a Calling, Endorser Ingles authored an extensive supporting document titled, "The Chaplaincy Validated." At the request of the Assistant Stated Clerk, Endorser Ingles presented a brief of this document to the fall meetings of the Presbytery Stated Clerks, and the Presbytery Moderators. The presentation was very well received and garnered the approval and support of both the Stated Clerk and Assistant Stated Clerk, along with Presbytery leadership.
  - b. At the December annual meeting for CALL, the Endorser encouraged CALL leadership to consider changing its December annual meeting held in Atlanta to hold it instead in tandem with the annual NCMAF/ECVAC/NAE conference held in Washington DC in January. This would save members travel costs and time commitment. They agreed and this coming meeting will be held in January 2019.
  - c. Due to a decision by the Navy Chaplaincy Accessions Board that Andrew Byers could no longer receive a waiver for a medical condition that he has even though this waiver had been permitted for several years prior during his prior military service, Andrew was dismissed from the Navy Chaplain Candidate Program that the CWCC had given approval to attend. Andrew is now looking for other avenues to follow in the Civilian Chaplaincy and is being supported by the CWCC in this new direction.
  - d. To better streamline the Endorsement process, the Endorser edited the Civilian and Military Application Forms. Edits were approved and applied.
  - e. There was further discussion with the CWCC about developing a new Ordination Track for chaplains. This Track is intended to make the Ordination process at the Presbytery examination level more appropriate with the particular work of a chaplain, rather than that of a church/pulpit pastor. Several chaplains had shared with the Endorser and the Committee that at their oral examination at Presbytery, the questions were weighted heavily on local church ministry/pulpit ministry rather than the work that would be the norm for chaplains. More discussions to come on this.
  - f. On January 31, 2018, the Endorser was informed that there was a serious financial misunderstanding and a hold had been put on further work hours. The maximum number of work hours available was not adequately communicated to the Endorser so he was unaware of any issues up to that point as he did his work and submitted his hour's bi-monthly. Through discussions with the Assistant Stated Clerk, a plan was put in place to address this issue.

- g. At the Spring CWCC meeting, the financial situation regarding the Chaplain Endorser was also discussed, particularly citing that 2012 pay levels needed to be drastically adjusted to take into account the fact that there were 36 chaplains in 2012, and now there were 65 chaplains that the Endorser was supporting. It was also recommended by CWCC members that the Endorser position become a salary position rather than an hourly, even though still remaining part time for now. This recommendation was concurred by the Assistant Stated Clerk and supported by the Stated Clerk. It was also suggested by the CWCC that future consideration be made for the Endorser Position move to a full-time position if the expected number of chaplains continues to increase at the levels anticipated.
- h. At the request of the Assistant Stated Clerk, the Chaplain Endorser wrote up a new position description of his work as Chaplain Endorser, in connection with the ongoing deliberations regarding the Endorser Position's financial situation (see attachment CWCC-C for the Position Description).
- i. At the request of the Assistant Stated Clerk, the Chaplain Endorser submitted a Salary Proposal for GA consideration. The Salary Proposal took into consideration the amount of work accomplished up to this point, the expected level of work anticipated, the increasing number of chaplains, and travel costs involved as well. The Endorser said that in the proposal he submitted, he reduced the overall salary amount about  $\frac{1}{4}$  less than the level desired, to a level that would be more manageable in the GA budget, yet still at a level that would allow the Endorser to accomplish his position adequately.
- j. The EPC General Assembly Chaplain Endorser spoke to the Presbytery of the West at their February 2018 meeting about a critical need in the United States military for chaplains, and mentioned a severe shortage within the U.S. Army in particular. The Army Chaplain Corps theme this year is Sacred Calling to God and Country, and they are in need of entry level active duty chaplains including those serving in the National Guard and Reserves. The Endorser stated that applicants must be in good physical condition and pass a security clearance. He also said that there is also no longer a need to serve 20 years to receive military retirement. TE Ingles said to go to [www.goarmy.com/chaplain](http://www.goarmy.com/chaplain) for more information or [www.epc.org/chaplaincy](http://www.epc.org/chaplaincy) about this incredible opportunity to serve in that role. It was also suggested that the Endorser share with the Presbytery about the current financial situation regarding the Endorser position. The following is the excerpt from the Presbytery minutes: "TE Mark Ingles, EPC Chaplain Endorser shared that he was notified that morning by the General Assembly office informing him that the budget for his position as the EPC Chaplain Endorser had over reached the maximum for the fiscal year, and funding had been suspended for the remainder of the fiscal year. TE Ingles said that he wanted to continue his EPC Chaplain Endorser work as donated time, as he did not want to drop supporting the almost 70 chaplains he has been helping and ministering to, and asked for prayer for this new development. Stated Clerk Huebl asked TE Ingles the stipend amount shortage for the fiscal year and the Presbytery gathered around TE Ingles for prayer for this matter, led by Chaplain TE Bob Claus.

RE Jan Bole, Cherry Creek Presbyterian Church, Englewood, Colorado, asked if the Presbytery could help respond in this matter. Stated Clerk Huebl agreed and cited the scripture in James about if we see a brother in need, and we have the means to meet the need, we should not say, be warmed and filled, but we should meet the need. He then asked the Presbytery to pray overnight about how the Presbytery might support and revisit the issue for discussion the following morning. The next morning, Stated Clerk Huebl announced that \$11,600 had been raised to help EPC Chaplain Endorser, TE Mark Ingles, so that he might be able to continue his chaplain ministry through the General Assembly's fiscal year. TE Ingles thanked the Presbytery for its generous response." The Endorser was completely surprised by this beautiful action of the Presbytery and could not thank everyone enough for their love, generosity, and support of his work and ministry to our wonderful EPC chaplains.

- k. Due to the work crunch that occurs at the General Assembly Office in May and June in preparing for the General Assembly, the Endorser recommended to the CWCC that a moratorium on Endorsement Interviews be in place during these two months. The CWCC concurred.

#### **Future Plans and Goals:**

1. Through the inquiry of a CWCC member at the May 3<sup>rd</sup> CWCC meeting, the Chaplain Endorser received encouragement that the status of his position and salary had been positively discussed by the National Leadership Team and GA Office, and that further details should be forthcoming before the new fiscal year begins this July. The Endorser is continuing to plan for the next fiscal year and awaits more details related to the Salary Proposal he had submitted and the Endorser position description he submitted.
2. Chaplain Visits:
  - a. The number of EPC chaplains continues to grow (65 currently) with 6-8 chaplains in process and several more expressing interest in serving as a chaplain under the EPC. Because of this, and as shared many times before, Endorser visitation days will need to increase in kind (as funding permits) to meet the mandate to visit each chaplain at their worksite and/or home, along with his/her family if possible, at least once an assignment for military chaplains, or a minimum of once every three years for civilian chaplains. These visits encompass the United States and locations overseas (when possible), and also includes attendance at chaplain school graduations and other key events in the life of our chaplains.
  - b. The Endorser, as funds permit, plans to schedule visits and solicit opportunities to speak at various Presbytery meetings to enlighten constituents on the chaplaincy, the support (both financially and morale) they can provide, and to broadcast a better understanding of the workings of the CWCC, Endorser, and our EPC chaplains.

3. To direct chaplains to be involved in Presbytery meetings as regularly as possible. If chaplains are geographically separated from their home Presbytery (usually the case with military chaplains), chaplains will be strongly encouraged to attend the Presbytery that covers their geographic location. It is expected that chaplains attend at least one Presbytery meeting annually (unless located overseas).
4. To foster a bond between our chaplains, churches, and Presbyteries. Enhance lines of communication for all chaplaincy matters as well as for those that may be interested in the chaplaincy. Communicate to, and encourage churches and presbyteries that have chaplains in their midst, to consider providing financial support to help these chaplains to attend Presbytery meetings, the Chaplains Workshop, and GA so that the chaplains won't have to take so much out of their own pocket to attend, or be financially unable to because they can't afford it.
5. To maintain the Chaplain's Care Fund and ensure its proper management and the dissemination of funds particularly for Travel Awards to attend the Chaplain's Workshop and GA.
6. To develop a private Facebook page for chaplains to communicate with each other and to submit prayer requests for prayer warriors. To send out at least one general newsletter to chaplains annually.
7. As mentioned earlier, there was further discussion with the CWCC about developing a new Ordination Track for chaplains to make the Ordination process at the Presbytery examination level more in line with the particular work of a chaplain, rather than that of a pulpit pastor. This will be a major focus point this coming year with the hopes of developing a suggested Track for consideration.
8. Continue to and expand representation and support to our chaplains in various professional situations, including challenges to their ministry, personal convictions, and EPC expectations/policy.
9. Solicit prayers and support from all EPC members for our chaplains.

**Personal remarks from Chaplain Endorser, TE Mark Ingles:**

I have been struggling with the financial situation and related conflict that arose regarding the funding of my position that came about at the end of January this year. It has become quite the burden and I'm so thankful for Presbytery of the West stepping in as it did to help buffer the situation through their generous financial support along with amazing prayer, through the remaining part of this fiscal year. Where things will go from here I am hopeful, but awaiting those decisions for now. There is no question that my work and time involved as the EPC Endorser is growing and expanding, as more chaplains come on board with the EPC, and as my role gets more involved as well as integrated into the lives of our chaplains. I repeat what I shared in my last report that as I remain in the role of Endorser, I continue to be amazed, moved, and overjoyed in the incredible work our chaplains are doing around the world. They are in a unique vocation, unlike any church

pastor role. They minister daily to those in their “last days,” military in some of the toughest situations, life changing issues in our hospitals, and so much more.

Our chaplains and fellow chaplains they work alongside continue to face challenges to their ministry and remaining true to their convictions and the moral and spiritual foundation of their denomination. Religious liberty is being challenged more and more; it is a tough world for our chaplains as they honorably minister in the midst of the secular institutions they find themselves. Our chaplains at times find themselves demoralized, frustrated, disappointed, and fearful. For our military chaplains, they are constantly being reminded that their future promotion often lies in the hands of those that want them to “go with the flow”, and compromise. It is hard ministry out there for our chaplains and it’s getting harder. More than ever they need your prayers, support, love, and encouragement.

I strongly solicit you to come alongside EPC chaplains that are geographically close to your Presbyteries, particularly military who often don’t have the joy and benefit of fellowship with an EPC church or home Presbytery. The more you can lift our chaplain’s up, encourage and pray for them to stand firm in their faith and ministry, to raise their spirits, to let them know and feel your loving care, all of that and more will be of an immense value to their spiritual and personal health.

### **Greetings and report from the CWCC Chairman, Ted Tromble, DMin, BCC:**

As required by the Southern Baptist denomination that endorses him, a US Army chaplain refused to conduct a marriage retreat that included a same-sex couple. Instead, he found another chaplain who would do so. But the Army is investigating whether Chaplain Scott Squires, a decorated chaplain, should be disciplined, when the investigation alone will damage his impeccable career.

Section 533(b) of the 2013 National Defense Authorization Act reads: “No member of the Armed Forces may:

1. Require a chaplain to perform any rite, ritual or ceremony that is contrary to the conscience, moral principles, or religious beliefs of the chaplain; or
2. Discriminate or take any adverse personnel action against a chaplain, including denial of promotion, schooling, training, or assignment, on the basis of the refusal by the chaplain to comply with a requirement prohibited by paragraph (1).”

Accordingly, no investigation should even take place, but that’s not the spirit of our age. No EPC military chaplain is safe under the law. Similarly, as a hospital chaplain in the public work place, my situation is the same. The local administration of the hospital where I work allows us to suggest other officiants when a same-sex couple requests a marriage ceremony, but we’ve been duly warned that the corporate level of our organization may not stand with us.

Speaking of Paul, Jesus said: “for I will show him how much he must suffer for My name’s sake.” (Acts 9:16) Please pray for all Scripture-honoring chaplains who are finding their careers in peril.



As the Endorser expressed, these are increasingly challenging times for our chaplains. They are doing amazing work in some of the most difficult of circumstances, being a constant and visible reminder of the love of our God even with forces and voices about them that want to derail their efforts. Love on our chaplains, pray for our chaplains; let them know that they are not alone and will always be in our comforting care. Thank you!

**Final Thoughts:** If you have any questions regarding this report, please don't hesitate to contact the Endorser or CWCC. We also want to thank you so very much for supporting the work of the CWCC and your Chaplain Endorser. Without you the CWCC and the Office of the Endorser couldn't exist, and without these two entities our denomination's chaplains would not be properly represented. We pray that God will continue to encourage you and bless all you do across our great nation and numerous places around the world.

**Recommendations to the 2018 General Assembly:**

**RECOMMENDATION 38:13:**

The Chaplains Work and Care Committee asks for the following revision:

| <b>Current</b> <i>Rules for Assembly X 10-1L.1</i>                                                                                                    | <b>Proposed</b> <i>Rules for Assembly X 10-1L.1 Additions in <b>bold italics</b></i>                                                                                                                                                                     |
|-------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Membership: The Committee shall consist of six members, including at least three members with experience as Chaplains and at least two Ruling Elders. | Membership: The Committee shall consist of <del>six</del> <b>nine</b> members, including at least <del>three</del> <b>five</b> members with experience as Chaplains and at least <del>two</del> <b>three</b> Ruling Elders- <b>as nominations allow.</b> |

Rationale:

Due to the rapidly growing number of chaplains being added to the rosters and the subsequent and significant increase in workload, the number of chaplain contacts for each CWCC member has grown, as well as the contact and support responsibility of the Endorser. With this continuing increase and the number of chaplain applicants already in process and more in the wings, it was proposed by the Chaplain Endorser and concurred by the Assistant Stated Clerk and CWCC, to increase the Committee membership by 50% or by three, bringing the CWCC to nine members. Three new members have been nominated, however nominations did not include an additional RE member as no RE nominations were received. We plan to address this as future members come on board. Some of these nominations also come from Presbyteries that were not yet represented in the Committee, thus providing more balance. Pending approval at GA, these nominees will become active in CWCC meetings following the 38<sup>th</sup> General Assembly. The nominees are: TE Jennifer Prechter, Presbytery of Florida, TE Brad Yorton, Presbytery of the Pacific Northwest, and TE Greg Holman, Presbytery of the Mid-Atlantic.

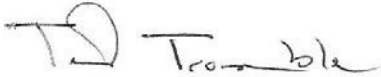
**Committee Members:**

TE Ted Tromble (Chair), Presbytery of the Rivers and Lakes  
TE Karen Bolte, RE Presbytery of the Pacific Southwest  
TE David Snyder, Presbytery of the Mid-Atlantic  
RE Bruce Alexander, Presbytery of the Mid-Atlantic  
TE Tim Foster, Presbytery of the Central South  
RE Richard Swedberg, Presbytery of the West  
TE Mark Ingles (Chaplain Endorser), Presbytery of the West

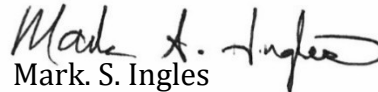
**Committee Meeting Dates:**

August 31, 2017, Video Conference  
October 29-30, 2017, Orlando, FL  
February 19-20, 2018, Orlando, FL  
February 27, 2018, Video Conference  
May 3, 2018, Video Conference  
May 17, 2018, Video Conference

Respectfully submitted,



Ted Tromble  
Chairman



Mark. S. Ingles  
Chaplain Endorser

June 2018

## Military Chaplains (Endorsed)

### Air Force Active Duty

Chaplain (Capt) Graham Baily  
Chaplain (Capt) David Horton  
Chaplain (Maj) Jason Kim  
Chaplain (Maj) Ronald "Russ" Ragon  
Chaplain (Capt) Portman (PJ) Werner

### Air National Guard

Chaplain (1Lt) Bill Jack "BJ" Newman  
Chaplain (Lt Col) John Torres  
Chaplain (Lt Col) Joseph "Marty" Fields

### Army Active Duty

Chaplain (CPT) Patrick E. Cobb  
Chaplain (MAJ) Scott Kennaugh  
Chaplain (COL) Timothy Mallard  
Chaplain (MAJ) Jeffrey McKinney  
Chaplain (LTC) David Snyder

### Army Reserve

Chaplain (1LT) Bryan Knedgen  
Chaplain (CPT) Aaron Laenger  
Chaplain (CPT) John Richards

### Army National Guard

Chaplain (CPT) Jared Dilley  
Chaplain (MAJ) Judson Jordan  
Chaplain (MAJ) Ryan Kraus  
*(also endorsed for civilian chaplaincy)*  
Chaplain (Rev.) Nicholas C. Tyler

### Navy Active Duty

Chaplain (LT) Robert Price

### Navy Reserve

Chaplain (LCDR) Timothy Foster  
Chaplain (LCDR) Brian Hill  
Chaplain (LT) Joshua Schatzle

### Veterans Administration

Chaplain Samuel Adamson  
Chaplain Jason Riggs

### Civil Air Patrol

Chaplain (Maj) William Pawson  
Chaplain (Lt Col) John B. Rhodes  
Chaplain (Capt) Ian Lamont

## Civilian Chaplains (Endorsed)

Reverend Karen Bolte  
*Sutter Care at Home, Hospice*

Reverend Bob Claus  
*On Call Banner Desert Medical Center  
(Seeking Board Cert. with Assoc. of Prof  
Chaplains)*

Reverend Jack Foley  
*Floyd Medical Center*

Reverend Helen Franssell  
*Capital Caring*

Reverend Michael Guthrie  
*Presbyterian St. Luke's Medical Center*

Reverend Milton Hines  
*Sentara Williamsburg Regional Medical  
Center*

Reverend Kate Huddelson  
*Healthcare Hospice Chaplain*

Reverend Douglas McCreedy  
*Hamburg Center*

Reverend Ron Pierce  
*Mobile County Sheriff Office & Mobile  
Federal Bureau of Investigation (FBI)*

Reverend Jennifer Prechter  
*Arnold Palmer Medical Center*

Reverend Scott Rash  
*Liberty Hospital*

Reverend Ted Tromble  
*Aurora BayCare Medical Center*

Reverend Michael Wichman  
*CoreCivic*

## Civilian Chaplains (Non-Endorsed)

Reverend Robert Barrett  
*Hospice of the Valley*

Reverend John Bower  
*Hospice Chaplain*

Reverend David Chambers  
*Family Hospice and Palliative Care*

Reverend Bruce Clydesdale  
*Sunday Breakfast Rescue Mission*

Reverend Bruce Gimbel  
*Jericho Road Ministries, Inc.*

**Civilian Chaplains  
(Non-Endorsed) Cont.**

Reverend Aram Haroutunian  
*Honor Hospice*

Reverend Brad Kenney  
*CrossTraining Minisries*

Reverend Ryan Kraus  
*FCI Allenwood*  
*(also endorsed for military chaplaincy)*

Reverend David Noble  
*Marketplace Chaplains (Plano, TX)*

Reverend Doug Overall  
*Good Samaritan Society – Loveland Village*

Reverend Dana Perreard  
*University of Dubuque*

Reverend Jim Robinson  
*Crossroads Hospice of Kansas City*

Reverend Daniel Situka  
*Vitas Health Care Corp.*

Reverend Scott Steltzer  
*Summer’s Best Two Weeks Camp*

Reverend Dan Stewart  
*Ware Presbyterian Village*  
*Presbyterian Senior Living, Inc.*

Reverend Matthew Sullivan  
*The Covenant School*

Reverend Dan Weidman  
*Castle Rock Adventist*

**Military Chaplain  
Candidates**

Andrew Byers  
Reverend James Harris III  
Reverend Daniel Kim



A Global Movement of Evangelical Presbyterian Churches

CHAPLAIN MINISTRIES

# **Procedure and Policy Handbook for The Chaplains Work and Care Committee and EPC Chaplains**

**-Work of the Committee  
-Application for EPC Chaplaincy  
-EPC Chaplains/Military Chaplain Candidates**

FIRST EDITION APPROVED BY THE 32ND GENERAL ASSEMBLY JUNE 2012

SECOND EDITION APPROVED BY CHAPLAINS WORK AND CARE COMMITTEE MAY

2017 (Grammatical edits November 2017)

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## **Section A. EPC Chaplaincy General Information**

Introduction: The purpose of this handbook is to provide policy guidance to EPC Chaplains, those being called to the Chaplaincy, the Chaplain Work and Care Committee, and the EPC Chaplain Endorser. It is written in response to a tasking by the 30<sup>th</sup> General Assembly. In cases where this handbook conflicts with the EPC Book of Order or other EPC constitutional documents, they will take precedence. Suggested changes or improvements to this handbook are welcome.

- 1. Chaplains are Essential:** Chaplains are an essential part of the EPC ministry and corporate witness. Chaplains are established by the **EPC Book of Order**, *Book of Government*:

### §9-5 The office of Teaching Elder

Within the office of Teaching Elder there are a variety of callings that require ordination. God distributes to each gifts according to the common needs of the Church. These include:

#### E. Chaplain

A court of the Church, a hospital, the military, institutions, universities, or other appropriate fields of service may call a Teaching Elder as Chaplain if the Presbytery deems it appropriate. In such cases, the Chaplain shall always have as a primary responsibility the sharing of the Good News of God in Jesus Christ.

The Presbytery may authorize the Chaplain to administer the sacraments in that role.

### §9-11 The Ruling Elder as a Commissioned Pastor

A Ruling Elder may be temporarily authorized by Presbytery as a Commissioned Pastor for a congregation without a Pastor to preach the Word, evangelize, moderate a Session, administer the sacraments, perform marriages (if civil law allows), preside at funerals and provide pastoral care. Presbyteries may also approve and give appropriate powers to a Ruling Elder to serve as a Commissioned Pastor in mission churches, church planting and church revitalization works, or in chaplaincy positions in hospitals, hospices, prisons or other institutions.

- 2. The Chaplains Work and Care Committee (CWCC):** The CWCC was established as a permanent committee of the EPC General Assembly by *Act of Assembly* 11-13, reflected in *Rules for Assembly* X.10-1L, to oversee the recruitment, endorsement, and support of EPC Chaplains.

- 3. Principles of Chaplain Ministry and its Setting**

- a. Chaplain ministry particularly emphasizes the role of incarnational presence. This “Ministry of Presence” is a cornerstone of Chaplain Ministry for all chaplains. It is a wonderfully redemptive ministry of reassurance, encouragement, and honest counsel. However, Christian Chaplains find this cornerstone to be a particularly rich resource, as they draw upon the example of Jesus, who became incarnate among us, both fully God and fully Man. Chaplains are first, fully members of God’s Kingdom and Christ’s Body, the Church. They are ordained to represent and exercise the ministry of the Church. But as with Christ, who was also fully Man, chaplains are also fully a part of their receiving institutions, whether military or civilian.
- b. Chaplains can also contribute large measures of “common grace” to people in institutions, to institutions themselves, and through them, to the world at large. They do this by providing various programs and teachings aimed at a general, pluralistic, and not necessarily Christian, audience. By building up the bulwarks of morality, ethics, character, and healing—founded on Biblical roots but expressed in ways understandable to most people, Christian or not—they protect the common good in accordance with God’s will, even within the realm of sinful society.
- c. In that vein, the positive Biblical role of institutional support, even for institutions not specifically furthering God’s Kingdom, is seen in the ministries of Joseph in Egypt, Elisha helping even wicked King Joram of Israel (2 Kings 6), Daniel serving Babylon, and Esther wisely influencing the King of Persia. Chaplains on occasion and in that Biblical tradition, exercise advising and even governing authority through their institutions. Such ministry must be undertaken with great wisdom, caution, humility, discretion, and accountability in order to protect both its proper exercise, and the reputation of Gospel ministry at large, while working in the constraints that pluralism sometimes requires.

#### **4. Placement of Chaplains “outside the bounds” of Kingdom Institutions**

- a. Chaplains are assigned, for their ministry, outside the structure of the EPC. Part-time Chaplains who are also Pastors, or have other valid calls, may retain “in-bounds” status due to their other calls; but their Chaplain ministry itself is “outside the bounds” of the EPC. The call to ministry is from an institution, often non-religious, to a Minister who represents the Church, inviting that Minister to serve as a Chaplain within the institution.
- b. In every case of Chaplaincy, the Chaplain is organically connected with the calling body. The Chaplain participates in the life of that body as one of its members. This is a high privilege and a holy calling, to serve “outside the bounds” of the Church, God’s Kingdom institution, yet representing God’s higher institution to the lower institution in which the Chaplain serves. It is incumbent on the Chaplain to remember which is higher!
- c. Chaplain ministry has classically been seen as being practiced within a “total institution.” A total institution is one that takes those in it out of the normal realm of society. The total institution has much greater control over the person’s



life—ultimately in many ways, total control—than does an institution, such as a church or a commercial business, which people can freely enter or leave. Total institutions have been defined as: 1) hospitals; 2) hospice; 3) prisons; 4) the military; and even 5) educational institutions, which may also be considered, to some degree, due to their dynamics, as “total institutions.”

- 1) In order to minister effectively within a total institution, it has been found necessary for the Chaplain to be a member of, and organically part of, the institution. This makes the Chaplain subject to most of the same demands and rewards that are shared by other members. This is the essence of incarnational presence.
  - 2) In recent times, other institutions that are not “total” in nature have sought the blessings of Chaplain Ministry. These include civil entities such as: 1) law enforcement; 2) firefighting; 3) military auxiliaries such as the Civil Air Patrol; and 4) corporate/marketplace entities. Several corporations have begun to hire Chaplains because of the demonstrable benefits for their employees. In particular, some corporations representing teams in the field of professional sport, have designated or hired Chaplains. Such Chaplains provide for the spiritual needs of players and staff who, due to travel and the demands of work, experience some dynamics of the “total institution.”
  - 3) In some cases, particularly with law enforcement and firefighting, Ruling Elders may be called to Chaplain Service. In such cases, the Pastors and Sessions involved should take special care to train the Chaplains, in conjunction with the EPC’s Chaplains Work and Care Committee (CWCC), and to ensure adequate supervision and accountability for the type and quality of ministry. A presbytery may consider authorizing Commissioned Pastor Status where appropriate.
- d. Whether a Civilian Institution or Military one, these are valid venues for service by EPC ministers as Chaplains. It is incumbent on the Chaplains though, and on their presbyteries and congregations, to be diligent in their communion, contact, and mutual accountability. It must be remembered that Chaplain ministry is a ministry of Christ’s Church—and in our case, a ministry of the EPC.
  - e. Chaplains, especially those ministering in “total institutions,” should remember that their primary allegiance and membership is with the Body of Christ and the EPC. It will sometimes be tempting for the Chaplain to take on so many characteristics, priorities, and practices of the calling institution, that the primary purpose of the Chaplain’s presence may be compromised, obscured, or even lost. Chaplains who remember their first allegiance, and who focus on their ministry as their primary purpose within the institution, will provide the greatest benefit for the institution and its people
  - f. Chaplains should not be assigned roles which compromise or conflict with their role as a Chaplain and as a Teaching Elder of the EPC.
  - g. The Chaplain should be aware that institutions, and their people, need not only be provided priestly and pastoral roles, but also on occasion, the prophetic role.

As the prophets of Israel frequently found, this may set the prophet over against prevailing norms, leading even to persecution and rejection. The Chaplain should prayerfully and collegially consider whether a given situation calls for prophetic ministry; and then, wisely plan to apply that ministry for maximum positive effect.

- h. The Chaplain, as with Missionaries and Evangelists, may endure lengthy periods of loneliness in terms of fellowship and support. It is all the more important, then, as a matter of personal health and effectiveness, to keep in touch with like-minded servants of Christ, and especially with fellow members of the EPC whenever possible.
- i. The CWCC shall be the EPC's designated body for endorsing Chaplains, training them, providing pastoral care for them, and partnering with Presbyteries to ensure the quality and sustainability of Chaplain Ministry.

## **5. Presbyterian Partnership with those Called to Chaplain Service**

- a. Chaplaincy is a valid, important, and growing calling in today's world. It represents a strategic opportunity for ministry that is specifically Christian, yet also a ministry of common grace in places not otherwise accessible to Ministers or Pastors. The Church, and specifically the EPC, should endeavor to encourage its members to consider God's call to Chaplaincy work.
- b. The Presbyteries ordain Ministers to the office of Teaching Elder. One of the callings in which Teaching Elders may serve is that of Chaplain. In this calling, they should carefully follow the guidelines of the EPC's current *Procedure Manual for Ministerial and Candidates Committees*. A Candidate should be ordained for a call as a Chaplain only after a "pending endorsement" has been granted through the CWCC. Such endorsement becomes effective only upon presbytery's approval for ordination and call.
- c. Presbyteries should endeavor to keep in touch regularly with Chaplains ordained under them, or geographically located within their confines, and offer their support. Chaplains are often in positions that are institutionally and geographically isolated, which is often a lonely situation. Chaplains, as members of their respective Presbyteries, should take special care to submit their required annual Presbytery report (different than the CWCC Annual Report), helping to keep connected and the Presbytery up to date.
- d. Two models of Presbytery membership, each valid, are available to Chaplains serving in Chaplaincy positions for lengthy periods. Military Chaplains, who often move, should prayerfully consider which model would work best.
  - 1) One model is to maintain membership with their ordaining Presbytery for the length of one's Chaplain service. This has the advantage of maintaining long-term relationships in that Chaplain's "home area." However, the Chaplain may not be able to regularly attend Presbytery meetings due to their assigned location. The Chaplain choosing this model should so inform Presbytery, and may wish to apply for status as an Associate Member (*Book*

*of Government 19-2B*). Chaplains choosing model #1 should attend meetings of the Presbytery in which they are geographically located, as a visitor. This provides important connectivity with fellow EPC members.

- 2) A second model is to change Presbytery membership with each move. This could entail undergoing Presbytery examinations every three years, or so. The advantage is that the Chaplain becomes directly connected with EPC people and ministries in his or her geographical area of service, receiving encouragement and direct support. Also, over time, the Chaplain becomes well familiar with the EPC as a whole—certainly an advantage should the Chaplain eventually feel called to enter congregational service. However, it is the opinion of the CWCC that model #1 would likely suit Active Duty Military Chaplains the best because of frequent moves within one’s career.
- e. Chaplains are bound to follow the requirements of their calling institutions. As such, they may not be free to attend all meetings of Presbytery. Presbyteries should therefore be sympathetic to Chaplains’ requests for excused absences. Chaplains, in turn, should inform their institutions that maintenance of their endorsement normally involves a minimum of one Presbytery attendance annually, as well as annual attendance at the Chaplain’s Workshop and General Assembly. Chaplains are always encouraged to attend their Presbytery or geographically located Presbytery as frequently as their situation allows.
- f. Presbyteries should also carefully follow all guidelines and requirements regarding ministers serving out of bounds of the EPC. Special care should further be taken to evaluate if a proposed part-time Chaplain ministry, absent any other call to ministry, is sufficient to warrant ordination.
- g. EPC congregations (or similar evangelical and Reformed congregations) can often be a refuge of strength and renewal for the Chaplain and his or her family, when the Chaplain does not have duties leading worship. The Chaplain can also be a resource to the congregation. Congregations should also consider creative ways by which they may support those institutions in which Chaplains connected with the congregation serve. Many opportunities exist to supplement Chaplain Ministries, especially in times of limited resources.
- h. Congregations and Presbyteries are also asked to support the EPC’s Chaplain Ministry as a whole through the CWCC. Support can be provided to the CWCC with monthly or annual contributions. This support will enable the CWCC and Endorser to better fulfill its mission, and also provides support to Chaplains to attend GA and the like, rather than having to bear all the expenses personally.

## **6. Acts of the General Assembly Related to Chaplaincy**

EPC Military Chaplains Leading Worship with Other Faith Groups:

“While our Chaplains are encouraged to exercise their ministry in the Armed Forces with the maximum of collegiality in cooperation with persons of varying beliefs, the EPC does not approve joint leadership of a

worship service with persons representing faith groups outside the historic Christian tradition, as defined by the Apostles' Creed. (*Act of Assembly 99-12*; Minutes, 19-45)

**7. EPC Position Papers and Pastoral Letters**

- a. A Position Paper is intended to set forth the "mind" of the General Assembly of the Evangelical Presbyterian Church on some particular issue or subject. It is not intended to be a thorough theological statement nor a complete exegetical Biblical study on a particular issue.
- b. The purpose of such a Position Paper is to enable the Evangelical Presbyterian Church to make a statement to itself, the Christian community, or the world in general, on a subject of recurring interest or one on which there is current compelling interest. Position papers are not constitutional, neither do they represent in and of themselves "essentials" of the church.
- c. Position papers are first introduced in a preliminary form and circulated throughout the church for a period of comment. Thus, the majority votes of two general assemblies are necessary to become a position paper.

|                                                                                                                              |                                  |
|------------------------------------------------------------------------------------------------------------------------------|----------------------------------|
| Position Papers<br><a href="http://www.epc.org/resources/documents#PosPap">http://www.epc.org/resources/documents#PosPap</a> |                                  |
| Abortion                                                                                                                     | Sanctity of Marriage             |
| Divorce and Remarriage                                                                                                       | Suffering, Death and Dying       |
| Holy Spirit                                                                                                                  | Value and Respect for Human Life |
| Human Sexuality (Preliminary Paper)                                                                                          | Woman's Ordination               |

- d. A pastoral letter is intended to shine the light of God's word broadly on a general area of concern to the Church. Requiring the approval of only one General Assembly, it is not as definitive as a Position Paper, which requires the approval of two General Assemblies (including a minimum of one year circulation among the presbyteries). The primary purpose of a pastoral letter is to guide churches within the EPC rather than to identify our positions to the world. (*Act of Assembly 97-13*).

|                                                                                                                               |                                                         |
|-------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------|
| Pastoral Letters<br><a href="http://www.epc.org/resources/documents#PasLet">http://www.epc.org/resources/documents#PasLet</a> |                                                         |
| AIDS/HIV                                                                                                                      | Domestic Abuse                                          |
| Use of the Catechisms                                                                                                         | Open Theism                                             |
| Children and the Lord's Supper                                                                                                | Organ Donation and Transplantation                      |
| Civil Disobedience                                                                                                            | Evaluating Membership in Secret Fraternal Organizations |

## **Section B. Guidance for CWCC**

### **1. The General Assembly supports Chaplain Ministry through the Chaplains Work and Care Committee (CWCC). Committee Responsibilities and Purpose:**

- a. **CWCC Responsibilities.** The CWCC is responsible to: 1) grant selective endorsements for Chaplain service; 2) see that those endorsed as Chaplains maintain a valid Gospel ministry, and appropriately represent the EPC in their work and life; 3) to maintain regular contact with their assigned EPC Chaplains at least twice a year, provide annual training through the Chaplains Workshop, and deliver pastoral care for Chaplains and their families; 4) to maintain records of, and advisory contact with, those Chaplains not needing endorsement by their calling institutions; and 5) to maintain coordination of Chaplain ministries with the Office of the General Assembly; 6) Facilitate the process for individuals seeking to enter military Chaplain Candidate programs.
- b. **Chaplains Work & Care Committee (CWCC) Purpose.** The CWCC is dedicated to obeying Christ's Great Commission by providing qualified individuals to serve as Chaplains in various institutions, both Military and Civilian. The CWCC endorses and ecclesiastically supports ordained, qualified Chaplains, approves military Chaplain Candidates, and encourages presbyteries and congregations in biblical ministry to military personnel and their families that attend their churches. In carrying out its purpose, the CWCC functions in the following ways:
  - i. Develops and implements policies and procedures for Chaplain Ministry.
  - ii. Establishes and maintains a process to provide endorsements for those qualified for Chaplaincy ministries.
  - iii. Provides recognition and support of persons serving in Chaplain positions not requiring denominational ecclesiastical endorsement.
  - iv. Facilitates the process for individuals seeking to enter military Chaplain Candidate programs.
  - v. Provides for pastoral care for Endorsed Chaplains and their families.
  - vi. Maintains liaison with the appropriate contact point of each presbytery, to:
    1. Provide current information regarding criteria, policies and procedures for the appointment of ministers as Chaplains.
    2. Provide a technical service to the presbyteries by recommending qualified candidates to the Chaplaincy.
    3. Ensure address changes of a Presbytery's Chaplains are provided.
- c. Maintains cooperative relationships with the National Conference on Ministry to the Armed Forces (NCMAF), Endorsers Conference for Veterans Affairs

Chaplaincy (ECVAC), Armed Forces Chaplain Board (AFCB), National Association of Evangelicals Chaplains Commission (NAECC), Chaplains Alliance for Religious Liberty (CALL), and other approved ministry partners, and the leadership of other institutional Chaplaincies by:

- i. Certifying to the proper agencies the ecclesiastical endorsements and approvals granted by the EPC.
    - ii. Serving as a representative body for problems referred by or concerning Chaplains, both individually and collectively.
  - d. Maintains contact and liaison with individual Chaplains serving in the Armed Forces and civilian institutions (such as medical, hospice, prison, law enforcement, and corporate) through regular reports, newsletters, written correspondence and personal visits as authorized by the CWCC and Office of the Stated Clerk.
  - e. Helps congregations minister to their members that are in the armed forces.
  - f. Informs presbyteries of significant developments, trends, issues and problems concerning Chaplains and members of the Armed Forces and those in civilian institutions, and reports annually on the activity of the CWCC to the denomination.
  - g. Helps presbyteries promote the Chaplaincy ministry to their particular churches.
- 2. CWCC Membership (Rules for Assembly 10-1M)**

#### Committee on Chaplains Work and Care

Membership: The Committee consists of six members, including at least three members with experience as Chaplains, and at least two Ruling Elders. Whenever possible, one position on the Committee will be filled by an Active Duty Military Chaplain, normally the EPC's most senior in rank. The Chairman is elected by the Committee and is responsible for coordinating the work and business of the Committee in consultation with the Office of the Stated Clerk and the Chaplain Endorser. The Committee should have a good balance of those with military background and those without.

- 3. Financial Support.** The ministry of the CWCC shall be financially supported primarily through "Per Chaplain Askings," and through contributions of interested individuals, congregations, presbyteries, and other groups (See "How to Donate" in Section D.8.e).
- a. The CWCC shall be free to communicate with and to receive donations to designated benevolence funds from individuals, churches or other organizations, both within and outside of the EPC.
  - b. It is understood that Chaplains have a moral responsibility to share in the cost of

their endorsement and support. However, in keeping with the EPC ethos of Per Member Askings with congregations, this financial contribution, though highly encouraged, shall be given voluntarily (as a tax-exempt gift to a designated EPC benevolence fund), not as an assessment of dues. This “Per Chaplain Asking” represents a minimum amount that is requested and encouraged as an expression of their part in the ministry of the larger Church. (See Section D.8.a-e, page 28)

- c. The recommended amounts for Per Chaplain Askings shall be set by the CWCC and reviewed annually. (See Section D.8.a-e, page 28)
4. **Meetings.** The CWCC shall ordinarily meet twice each year, in keeping with Rules of the Assembly. One meeting will be in-person; the other may be through video-conference. The chairman may call special meetings of the CWCC (either in person or by video-conference), normally for the purpose of interviewing and endorsing Chaplains.
5. **Quorum.** For either regular or special meetings of the CWCC, a quorum shall consist of a majority of the committee. The Endorser is a voting member of the Committee and counts toward a quorum.
6. **Financial Policy and Procedures.** The financial policies and procedures of the CWCC and the Endorser’s work, shall conform to the policies and procedures of the Office of the General Assembly. The policies of the office of the General Assembly take precedences should there be any conflicts with statements in this procedure and policy handbook.
7. **Procedures.** Procedures for reviewing Applicants for Chaplaincy and military Chaplain Candidate applications and interviews are outlined in Section C below.

**Section C. Ecclesiastical Endorsement: This section describes the requirements for Approval of “Applicants for Chaplaincy” and “Chaplain Ecclesiastical Endorsement”. Also, see [www.epc.org/chaplaincy](http://www.epc.org/chaplaincy)**

**1. Application for endorsement.** Applicants shall:

- a. Meet all presbytery requirements for membership as a “Candidate under Care” in good standing, or a Teaching Elder in good standing, verified by signature of the Ministerial or Candidates Committee Chair on the Application for Chaplain Endorsement.
- b. Meet all of the requirements of the institution to which Chaplaincy application is being made. In the case of Military Chaplaincy for example, this would include at least 120 hours of undergraduate credit, the M.Div. degree (a minimum of 72 semester hours of graduate seminary study), Ordination, and Ecclesiastical Endorsement. In the case of Civilian Chaplaincy, Civilian institutions may have different requirements. It should be noted that the Evangelical Presbyterian Church may have higher educational standards than “calling” institutions.
- c. Have a minimum of two years of practical ministry experience or internship (or its equivalent), such as preaching, youth work, evangelism, teaching, missions, counseling, etc. This requirement may be waived in the case of involvement in the military Chaplain Candidate Program for seminarians, or in extraordinary circumstances.
- d. Submit a completed Application Form for Chaplaincy (Military or Civilian), a Personal Information Form (PIF), required references, and any other documents as required. For additional Application information and to request the above forms, contact the Office of the Stated Clerk by emailing [epchurch@epc.org](mailto:epchurch@epc.org).
- e. that ecclesiastical endorsement or approval may be withdrawn by the CWCC upon the request of the individual, the individual’s presbytery, or for cause. Further details are found below.

**2. Maintaining Ecclesiastical Approval/Endorsement.** The CWCC expects its Endorsed Chaplains and those approved to enter Military Chaplain Candidate Programs to:

- a. Attend a local EPC church (assuming one is reasonably nearby), or an appropriate Reformed, evangelical congregation, if not fully engaged in their own military or civilian chapel or church ministry.
- b. Maintain regular contact with their presbytery of membership, and attend presbytery meetings unless providentially hindered. If geographically separated from their member presbytery, expectation would be to attend meetings of the presbytery within whose boundaries they are serving. This is particularly true for Military Chaplains whose assignment locations regularly change. Most Chaplaincy calls are from agencies outside the bounds of a presbytery (G.10-8B.2). In many situations, Associate Membership in the presbytery will be



appropriate (G.19-2B).

- c. Participate in the annual Chaplains Workshop and General Assembly activities. If unable to do so due to financial constraints, military mission requirements or institutional demands that conflict, or family issues that preclude, you must request to be excused by contacting the Chaplain Endorser at your earliest opportunity. Contribute annually according to guidelines expressed in the Per Chaplain Askings section (Pg. 28 Section D.8.a-d). (Chaplain Candidates are exempted)
- d. Participate in the training required or offered by the military or other institutional service for which endorsement is utilized.
- e. Submit an Annual Report to the CWCC, and also provide any other information relative to their ministry when requested by the CWCC or their presbytery.
- f. Chaplain Candidates will keep the CWCC aptly informed on such matters as change of seminary (including graduation updates), address change, family status, and any other information of importance to the CWCC. The candidate shall also provide the church and the presbytery in which the candidate is under care, with this updated information.

### **3. Withdrawal of Endorsement**

- a. In view of our responsibility to God, the Church, and to institutions both civilian and military, the CWCC will not look lightly upon a person who holds an EPC endorsement but appears to treat it as a matter of convenience, or demonstrates little interest in the principles, practices, and ministry of the EPC. The members of the CWCC are obligated to see that mutual responsibilities indicated in this handbook are being fulfilled in a manner that is pleasing to God and in line with EPC doctrine and expectations.
- b. Endorsements or Approvals can be withdrawn at the discretion of the CWCC. Such action might be prompted by any of the following: dismissal by the calling agency, commencement of formal ecclesiastical judicial procedures (*Book of Discipline*, chapters 6 – 10), initiation of disciplinary sanctions (*Book of Discipline*, chapter 11), violation of the Uniform Code of Military Justice or other applicable laws, failure to follow ethical standards, or failure to cooperate with/fulfill CWCC or presbytery requirements. If endorsement is withdrawn but accusations are proven to be unsubstantiated, the CWCC, after due consideration, may reinstate endorsement.
- c. Chaplains, Chaplain Candidates, or those in process as Applicants for Chaplaincy may end their Application or request the withdrawal of Endorsement/Approval, by submitting a request to the Chaplain Endorser, or if appropriate, the office of the Stated Clerk.

## Section D. Guidance for Chaplains

### 1. Practice of ministry by EPC Chaplains within all institutional environments

- a. Book of Order, Book of Government §9-5E states that an EPC Minister, serving as a Chaplain, “Shall always have as his primary duty the sharing of the Good News of God in Jesus Christ.” This ministry of sharing will often take a different form than the ministry of a Pastor in an EPC congregation.
- b. Chaplains typically practice their ministry within institutions, whether military or civilian, in the following four ways (also known as the Four Foundations):
  - 1) Provide religious ministry and support for those of their own faith.
  - 2) Provide assistance in connecting individuals of different faiths and religious beliefs to a related support person.
  - 3) Provide care for all people in their organization along with their colleagues, family, and friends.
  - 4) Provide advisement to military commanders and other institutional leaders regarding moral and ethical concerns, the morale and welfare of the institution’s members, and appropriate means by which leaders may fulfill their responsibility to protect the free exercise of religion.
- c. It’s worthwhile to examine these “Four Foundations” of Chaplain Ministry more fully:
  - 1) First Foundation. This First Foundation has two “pools” of people:
    - a. The first “pool” of those to whom this ministry is addressed may be seen as a series of concentric circles, of Christians receptive to the ministry of an EPC Minister, beginning with EPC persons; expanding to persons of Reformed, Presbyterian, and Evangelical backgrounds; and on to Protestants and others not Catholic or Orthodox, such as Non-denominational, Baptists, Pentecostals, and so forth. While the EPC Chaplain will not provide worship ministry for Catholic and Orthodox Christians for example, there will nonetheless be opportunities on occasion to cooperate in events and alliances as strategic partners, all as Christians.
    - b. The second “pool” for provision of direct Christian ministry will be those non-Christians who are open and willing to receive such ministry. The

Chaplain is always watchful for opportunities to share the Gospel message. Institutions hosting Chaplain Ministry typically allow evangelism in their midst—under varying guidelines of free practice that may sometimes need challenge—while forbidding proselytism. The institutional definition of these terms, evangelism and proselytism, is

functional, not theological. Functionally, evangelism is defined as sharing one's faith message with those who have given their consent to hear it; while proselytism is defined as imposing the message on those who have not had the opportunity to give consent, or who have specifically withheld consent, or indicated outright opposition. EPC Chaplains, as a matter of respect and courtesy within an institution wherein persons' freedoms have been somewhat restricted, should refrain from proselytism, but should engage in evangelism at every appropriate opportunity.

- 2) Second Foundation: The Chaplain is also called, as a member of their institution, to facilitate ministry for all. This will, on occasion, lead to the seemingly counter-intuitive action of helping some groups that we find to be in error, to hold their meetings and receive religious ministry from those qualified by their groups to lead them. We must remember in these cases that the Chaplain holds a position, as a guarantor of religious freedom, quite different from a Minister in general society. There are three helpful ways to look at these actions:
  - a. First, we hold that God gave the first humans in Eden, the freedom to follow His commands—or not. Because Chaplain ministry is often given in an environment that physically restricts persons in a given institution from seeking normally available avenues of ministry, it is helpful, following God's example of Eden, to provide freedom of religious choice and expression—even when we believe the choice taken to be wrong. If God provided this freedom, who are we to provide less, when given the power, than did God? (It is noteworthy that in the world today, some of the most egregious persecutions of Christians, and restrictions of religious liberty, take place in both secular and religious environments that reject this Biblical freedom for all).
  - b. Second, by providing these religious freedom protections and opportunities for others, we safeguard those same protections and opportunities for ourselves. We thus provide authentic space, within institutions, to seek our own free exercise of ministry practice, in accordance with our own groups' requirements and beliefs, and our own consciences.
  - c. Third, we believe that when a genuine "free market" exists for faith, belief, and practices, the Gospel of Christ will do well! Just as the early Christians thrived and grew in a pagan world—even on a very unlevelled "playing field" that often disdained and persecuted them—we believe that Gospel ministry today will bring forth a joyful response from many people who seek its liberation and life.
- 3) Third Foundation: The Chaplain cares for all, without regard to belief or allegiance. This is another ministry of common grace. Jesus noted with approval, in Luke 4:25- 27, that Elijah's and Elisha's ministries encompassed those outside of God's chosen people. Chaplains often have access to people's lives that Pastors do not have, because their circle of care includes all those within their assigned institutional structure. The Chaplain's care of all these

persons, whether of the Church or not, should be that of a loving shepherd: to encourage, to comfort, to visit, to heal, to teach, to befriend, and to give a cup of water in our Lord's name (Matthew 10:40-42 and 25:31-46).

- 4) **Fourth Foundation:** The Chaplain also advises the institution, in particular the leaders, of which he or she is part. This advice constitutes a primary duty and takes many forms. It's proper for the Chaplain, in this advice, to consider the overall welfare of the institution and its people, vigorously advocating for the highest standards of good, and always highlighting the essential dignity of each person as made in the image of God.
2. **Sacraments.** Chaplains minister to some degree with the role and authority of Evangelists. A Chaplain may be, in a given situation, the only representative of the EPC, or indeed of Christ's Church at large. To this end it is necessary that Chaplains have authority to provide the sacraments of baptism, and the Lord's Supper, wherever they minister. The Chaplain should keep in mind that sacraments are not private, but provide God's grace for the Body of Christ in general. The Chaplain should therefore attempt, whenever possible, to provide the sacraments in the context of public worship. If they are provided in other settings for individuals, the Chaplain should endeavor to have present some expression of the larger Body of Christ, such as mature laymen and known Christian leaders.
3. **Worship Services.** The Chaplain should take care to safeguard the purity of gospel ministry practice. This includes care in choosing public ministry partners, so that a scandal not be brought upon the Body of Christ. The General Assembly has stated (Act of Assembly 99-12) that Chaplains shall not co-lead worship with anyone whose endorsing group does not affirm the Apostles' Creed (Latter Day Saints and Christian Scientists for example), or with anyone whose endorsing group advocates practices at variance with God's Word and God's Law in the field of ethics (*Minutes of the 32<sup>nd</sup> General Assembly*, p. 225)
4. **Public Ceremonies.** The Chaplain should understand that there is considerably more latitude in practice, as these are not Christian worship services. Such events fall in the category of providing common grace. Participation in such events, including the leading of public prayers, should be done with due consideration for the purpose of the event, and the people present—particularly recognizing that people are often required to attend. Therefore, if not specifically Christian, it would be advised to pray in such terminology and salutation that would not be an affront to those present that are of other faiths, just as we would expect the same grace extended to us.
5. **Boundaries/Expectations in Ministering to Homosexual, Bi-Sexual, Transgender Individuals, and to Same-Sex Couples.** EPC Chaplains shall profess, teach, and live by Scriptural standards of moral law, depending on the work of the Holy Spirit to enact the Gospel's transformative power. See [www.epc.org/chaplaincy](http://www.epc.org/chaplaincy) for current guidance on dealing with persons who practice homosexual behavior, claim homosexual or transgender identity, or are in a Same-

Sex relationship. (See Attachments 1 and 2, and [www.epc.org/positionpapers](http://www.epc.org/positionpapers))

- 6. Contrary Teaching.** EPC chaplains shall not legitimize contrary teaching by:
- a. Co-leading worship in their official position, in partnership with any person endorsed by a faith group that officially advocates violation of God’s moral law or with persons representing faith groups outside the historic Christian tradition as defined by the Apostles Creed (Act of Assembly 99-12). Public/civic ceremonies, and the normal staff work of religious ministry programs, present a different case, not subject to this restriction. Providing teaching, training, or counsel that advocates approval of, reasonably appears to advocate approval of, or condones violations of God’s moral law.
  - b. In cases of question, conflict, or issues/situations an EPC chaplain finds to be contrary to our standards, he/she should consult early on the EPC Endorser or, if unavailable, a CWCC member.
  - c. It is impossible to name every situation that may arise in the practice of a chaplain’s ministry. EPC Chaplains in every case should strive to fulfill their call as stated in *Book of Government* 9-3A and 9-5E:

*Book of Government* 9-3A. Life and Character of Officers

According to Scripture, those who bear office in the Church should exhibit certain characteristics of life. This includes being above reproach, sound in the faith, wise in the things of God, and discreet in all things. Persons who fill this office should exhibit a lifestyle that is an example to all, both in and outside the Church. A congregation preparing to elect persons to this holy office should carefully study appropriate passages of Scripture relating to the Ruling Elder and be very prayerful in selecting persons to this office.<sup>52</sup>

*Book of Government* 9-5E. Chaplain

A court of the Church, a hospital, the military, institutions, universities, or other appropriate fields of service may call a Teaching Elder as Chaplain if the Presbytery deems it appropriate. In such cases, the Chaplain shall always have as a primary responsibility the sharing of the Good News of God in Jesus Christ.

The Presbytery may authorize the Chaplain to administer the sacraments in that role.

- 7. CWCC Support to all Institutional Chaplains, (Military and Civilian) and particular support to Military Chaplain Candidates.** The Endorsed or Approved Institutional Chaplain (Military and Civilian) or Approved Military Chaplain Candidate may expect:

- a. Appropriate information, prayer, mentoring and counsel through its Chairman, its individual members, or other Chaplains endorsed by the EPC.
- b. Official representation (primarily through the Endorser) with their chaplaincy’s organizational leadership. For Civilian Chaplains, this would include the leadership of the organization for which the Chaplain is endorsed, and whom they

are serving, including corporate leadership as necessary. For Military Chaplains, this would include their local military installation leadership, as well as the Office of the Chief of Chaplains of the Military Service for which they are endorsed.

- c. Pastoral care, including appropriate information and counsel through the members of the CWCC, or other Chaplains endorsed by the EPC.
- d. Prayers and support, as well as the CWCC encouraging the same from the chaplain's presbytery and of local churches and individuals within the denomination.
- e. Military Chaplain Candidates should be assigned an active duty, reserve component, or retired military EPC chaplain as a mentor while in the Chaplain Candidate Program.

**8. Per Chaplain Askings, Designated Contributions, and Other Financial Sources.**

- a. For military Reserve and National Guard Chaplains, Per Chaplain Askings are approximately 2% of accomplished annual duty base pay. Examples from 2017 include:

O-2 (over 6 years) \$155 per year  
O-3 (over 10 years) \$196 per year  
O-4 (over 14 years) \$239 per year  
O-5 (over 18 years) \$274 per year  
O-6 (over 22 years) \$330 per year

- b. For Active Duty Military Chaplains, approximately 1% of annual base pay. Examples from 2017 include:

O-2 (over 6 years) \$581 per year  
O-3 (over 10 years) \$735 per year  
O-4 (over 14 years) \$896 per year  
O-5 (over 18 years) \$1028 per year  
O-6 (over 22 years) \$1238 per year

- c. VA Chaplains, part-time, approximately 2% of pay; full-time, approximately 1% of pay. This equates out properly because of the differing income received between part-time and full-time chaplains.
- d. Part-time, paid, Civilian Chaplains (endorsed), approximately 2% of pay; full-time paid Civilian Chaplains (endorsed), approximately 1% of pay. This equates out properly because of the differing income received between part-time and full-time chaplains. Designated contributions from Chaplains and other interested individuals will be deposited in the Chaplains Work and Care Benevolence Fund and receipted as charitable contributions, according to the financial policies of the General Assembly. These contributions are used solely to financially assist chaplains who do not receive funding from other sources to attend the Chaplains Workshop and

General Assembly, as well as certain work of the CWCC. To make contributions, the following process should be followed:

### **How to Donate**

1. Go to [epc.org/donate/chaplains](http://epc.org/donate/chaplains)
2. Enter in your Personal and other Donation Information below, then Click “Submit”

Contributions may also be made by sending a check to:

*Evangelical Presbyterian Church  
Office of the General Assembly  
5850 T.G. Lee Blvd., Suite 510  
Orlando, FL 32822*

\*\* Enter “CWCC (477)” on memo line of check

- e. The Committee and Chaplains may ask and encourage churches, individuals, and other institutions such as chapel communities, to contribute to the CWCC.

### **Section E. Chaplain Endorser**

- 1. The Office of the Chaplain Endorser.** (Rules for Assembly 2016-2017X.L.3) The Moderator shall nominate to the General Assembly a Teaching Elder (normally a retired military chaplain) to serve as the EPC Chaplain Endorser for a three-year term, which is renewable. The Endorser will be operationally accountable to the Office of the Stated Clerk; reports to the CWCC, and to the General Assembly (primarily to the Assistant Stated Clerk); and maintains liaison with the Office of the General Assembly and its Committee on Administration. The position of Endorser is a valid pastoral call, entailing Terms of Call.
- 2. The Work of the Chaplain Endorser:**
  - a. The Endorser is an ex-officio member of the Chaplains Work and Care Committee with voice and vote. In consultation with the Office of the Stated Clerk and CWCC, the Endorser oversees the endorsement application process.
  - b. The Endorser facilitates an interview with each applicant for endorsement, whether personally or by designating another person to conduct the interview. This would include a member of the CWCC, a Chaplain (full-time, part-time, or retired) endorsed by the EPC, or in the case of necessity, a Chaplain of another faith group who is fully trusted by the Endorser, or an EPC Teaching or Ruling Elder. The interviewer shall provide the CWCC a full account of the interview, with a recommendation for action.

- c. The Endorser is the EPC designated signatory for Chaplain Endorsements and “Approval” documentation.
- d. The Endorser provides direct guidance, training, and pastoral care to Chaplains and their families.
- e. The Endorser is the official representative of the EPC regarding Chaplaincy matters to government agencies, institutional Chaplain Certification agencies, and Chaplain endorsing conferences and associations with which the EPC has affiliation.
- f. The Endorser is the EPC representative for pastoral care of EPC chaplains and Military Chaplain Candidates through direct pastoral visits and other appropriate means at their place of service or seminary, as well as Applicants for Chaplaincy and those inquiring about Chaplain Vocation. Travel is approved by the Office of the Stated Clerk in accordance with Committee on Administration actions and policies to conduct endorser visits to Military Chaplains at their duty stations, and Civilian Chaplains at their work locations.
- g. The Endorser represents the EPC at ecumenical and interfaith endorsing conferences of which it is a member, including: The National Conference on Ministry to the Armed Forces (NCMAF), Endorsers Conference for Veterans Affairs Chaplaincy (ECVAC), Armed Forces Chaplain Board (AFCB), National Association of Evangelicals Chaplains Commission (NAECC), and Chaplains Alliance for Religious Liberty (CALL).
- h. The Endorser prepares an annual report, in cooperation with the CWCC Chairman, to be submitted to the General Assembly, and provide information and news releases on Chaplaincy programs as appropriate.
- i. Should the Endorser resign or become unable to serve, the Stated Clerk or the Clerk’s designee shall serve in that position until a new Endorser is nominated and elected.



# Attachment 1

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## Specific Guidance for Evangelical Presbyterian Church Chaplains Regarding Ministry to Same-Sex Couples

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Under the guiding authority of their endorsing body, the Evangelical Presbyterian Church (EPC):

- 1) No EPC chaplain will provide pre-marital/marital counseling, or officiate, participate in, or provide official witness to any event or ceremony which may reasonably be construed to condone, ratify, or promote marriages or equivalents to marriage between persons of the same sex.
- 2) EPC chaplains may provide direct relationship counseling, couples retreats, or any other related type of event or issue that involves same-sex couples, as long as the chaplain does not give the impression that such relationships are condoned.

The principles guiding our thinking and practice are:

- EPC chaplains receive authority from, and are guided by the Bible, which affirms that marriage is designed by God to be between one man and one woman.
- The EPC acknowledges that federal and state governments, along with several courts, have redefined marriage to include same-sex couples. Our responsibility, however, is to hold to biblical standards of marriage.
- Evangelical Christians treat all people with dignity and respect, including those in relationships outside biblical norms.

Lesbian, Gay, Bi-Sexual, Transgender (LGBT) Soldiers, Sailors, Airmen, Coast Guardsmen and Marines have long been coming to their chaplains seeking ministry. We have always treated each person as one whom Christ loves and for whom He died. We will continue to provide this ministry with truth and grace. However, our biblical convictions tell us that marrying same-sex couples is not “ministry” and we consider such relationships sinful.

Chaplain leadership and military institutions should understand that EPC chaplains must adhere to their own ordination vows and involve themselves only in activities or ministry that their endorsing body, the EPC, requires or allows.

EPC chaplains will always provide cooperation without compromise. For example:

“What should be the extent of my participation in chaplain-led activities (such as Army Strong Bonds and Navy CREDO) where same-sex couples are present?” EPC chaplains should seek ways to be gracious and engaging in their approach to ministry. An EPC chaplain could affirm involvement in traditional relationship retreats while suggesting that there be a two-pronged approach to said retreats; one in which chaplains would minister to traditional couples, and the other in which chaplains, who are permitted to do so by their endorsing body, would minister to non-traditional couples (such as same-sex couples). Such an approach provides support without compromise. EPC chaplains should be swift to affirm what they can do, not just their restrictions.

Institutional chaplains face similar issues. EPC chaplains serving in any venue must continue to be consistent in their witness and counsel. Tailoring the Gospel message in any way that appears to condone sinful behavior is not in keeping with EPC chaplain standards. EPC chaplains will seek to follow Christ’s example, who always ministered “Truth in love.”

*Approved October 2013*

## Attachment 2

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### Ministry Policy for EPC Chaplains Dealing with Persons Who Practice Homosexual Behavior and Claim Homosexual Identity

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EPC chaplains are called to work in diverse environments with people of dramatically diverse backgrounds, conditions, lifestyles, and beliefs. The nature of chaplaincy and its ministry means that chaplains may work directly with persons who might not normally be encountered in civilian congregation-based pastoral ministry. In every such case, the chaplain, as stated in *Book of Government* 10-3.E, "... shall always have as his primary duty the sharing of the Good News of God in Jesus Christ."

EPC chaplains minister, as part of God's Good News, God's moral law. This law, found explicitly in Scripture, and, according to Romans 1, seen and known by all people through the witness of Creation, applies both to believers and non-believers, as explained in our *Westminster Confession of Faith*:

- 19-5 The moral law, however, does pertain to everyone, saved and unsaved, forever, not just with respect to its content but also in relationship to the authority of God, the Creator, who gave it. In the gospel Christ, does not in any way remove this obligation, but rather strengthens it.
- 19.6 Although true believers are not justified or condemned by the law as a covenant of works, the law is nevertheless very useful to them and to others. As a rule of life, it informs them of God's will and of their obligation to obey it. It also reveals to them the sinful pollution of their nature, hearts, and lives, so that, examining themselves from its point of view, they may become more convinced of the presence of sin in them, more humiliated on account of that sin, and hate sin the more. Thus, they gain a better awareness of their need for Christ and for the perfection of his obedience. The prohibitions against sin in the law are also useful in restraining believers from pursuing the desires of their old nature, and the punishments for disobedience in the law show them what their sins deserve and what afflictions they may expect for them in this life, even though they have been freed from the curse threatened in the law...
- 19.7 None of these uses of the law is contrary to the grace of the gospel. They rather beautifully comply with it, because the Spirit of Christ subdues and enables the will of man to do voluntarily and cheerfully what the will of God, revealed in the law, requires to be done.

EPC chaplains should be mindful of the universal application of God's law, both to believers and non-believers. In a day when even some churches proclaim that portions of the moral law

do not apply, EPC chaplains should maintain a rigorous Scriptural basis, and faithful hermeneutic, as the measure of their ministry.

EPC chaplains should therefore hold forth in their ministry, public and private, the full grace of God's Gospel that includes all of the law's definitions, practices, and purposes. In the case of homosexual behavior and claimed identity, the following standards apply:

### **Westminster Larger Catechism**

#### **Q. 138. What does the seventh commandment require?**

A. The seventh commandment requires us to be sexually pure in body, mind, inclinations, words, and actions, and to maintain that purity in ourselves and others. We are to monitor what we look at as well as what we experience with our other senses; and we are to live temperately, keeping pure company and dressing modestly. Those who cannot control their sexual desires should marry, loving and living together with their spouses. We should also work hard at whatever we are called to do, avoiding all opportunities for indecency, and resisting any temptation to say, think, or do anything indecent or obscene.

#### **Q. 139. What particular sins does the seventh commandment forbid?**

A. In addition to failing to do what is required, the seventh commandment forbids: adultery, fornication, rape, incest, sodomy, and all unnatural desires; all impure imaginations, thoughts, purposes, and inclinations; all corrupt and nasty talk or listening to such, lewd looks, shameless or frivolous behavior, and immodest dress; prohibiting lawful marriages and allowing unlawful ones; condoning, tolerating, or organizing prostitution and visiting prostitutes; restrictive vows of celibacy, unnecessary delays in marrying, having more than one wife or husband at the same time; unjust divorce or desertion; idleness, gluttony, drunkenness, and keeping impure company; obscene or pornographic songs, books, pictures, dancing, or theatrical presentations; and all other encouragement to or indulgence in impure activities by us or others.

### **Book of Discipline 1-10 Definition of "Immorality"**

Immorality is conduct inconsistent with the biblical standards for conduct, including but not limited to bickering, brawling, debauchery, drunkenness, gossiping, hatred, idolatry, impurity, slander, and sexual immorality such as adultery, fornication, homosexual practice, and bestiality. ...

EPC chaplains may also refer to the EPC Position Paper on Homosexuality<sup>1</sup> for a more full treatment of ministry guidance regarding this issue. It recommends ministry emphases of education, 2) friendship, 3) healing resources, and 4) prayerful intercession.

EPC chaplains should therefore minister in the spirit of the statement sent by the EPC to the Armed Forces Chaplains Board in 2010:

The position of the Evangelical Presbyterian Church (EPC) is stated in its *Position Paper on Homosexuality*, that "Homosexual practice is a distortion of the image of God as it is still reflected in fallen man, and a perversion of the sexual relationships God intended it to be." May we respectfully state for the record that we stand opposed to all forms of hate speech and practice; that we affirm the human dignity and rights of all Gay, Lesbian, Bisexual, and Transgender (GLBT) persons; that we personally respect the personhood of, and appreciate the contributions of, GLBT persons in society; and that we appreciate our personal relationships with such persons, many of whom receive our ministry.<sup>1</sup>

In providing their ministry, EPC chaplains shall always show great respect for the Image of God imprinted on every person. This respect shall include respect for human rights, asserted to the maximum extent morally and legally possible. However, should the claim of human and/or civil rights be applied in such ways to challenge, undermine, or censor the "first freedom" of religious rights—either of the chaplain, or those in the chaplain's care—then the chaplain must assert, above all, faithfulness to the fullness of God's Gospel. This faithfulness must be expressed wisely (Matthew 10:16), understanding the times (2 Peter 3:3), and if possible, without giving offense (Hebrews 12:14).

In summary, EPC chaplains shall:

- 1) Profess, teach, and live by Scriptural standards of moral law, depending on the work of the Holy Spirit to enact the Gospel's transformative power.
- 2) In accordance with best practices of chaplain ministry and with a maximum of respect and love for all persons regardless of their beliefs or conditions: provide religious ministry and support for those of our own faith; facilitate for all religious beliefs; care for all people in their organization with their family and friends; and advise commanders and institutional leaders to ensure the free exercise of religion.
- 3) Not legitimize contrary teaching. EPC chaplains therefore shall not:
  - a) Co-lead worship (as defined in the EPC *Book of Worship*, 2-1<sup>2</sup>) in their official position, in partnership with any person endorsed by a faith group that officially advocates violation of God's moral law. (Public/civic ceremonies, and the normal staff work of religious ministry programs, present a different case, not subject to this restriction.)

<sup>1</sup> <http://www.epc.org/about-the-epc/position-papers/homosexuality>

<sup>2</sup> Book of Worship §2-1: The acceptable way of worshiping God is established by God Himself. Proper worship is defined and outlined in God's revealed will and is to be followed in giving glory to Him. True and proper worship therefore finds its prescription in Holy Scripture. Only God the Father, Son, and Holy Spirit are to receive such worship. Such worship shall include the reverent and attentive reading of the Scriptures, the sound preaching and conscientious hearing of the Word, and singing of psalms and hymns, the proper administration and right receiving of the sacraments, and prayer with thanksgiving. Such public worship of God shall also include times of solemn prayer and fasting, as well as special days of praise and thanksgiving. All worship should at all times and in all places, be performed in a holy and religious manner. The public worship of God is not to be carelessly or willfully neglected or forsaken.

- b) Provide teaching, training, or counsel that advocates approval of, or reasonably appears to advocate approval of, or condones violations of God's moral law.
- 4) Practice ministry of word and deed, in public and private, that brings the full counsel of God to bear, insofar as is possible and practicable with given people and situations, providing prophetic proclamation in the face of expectations of cultural conformity.
- 5) In cases of question or conflict, consult the EPC endorser early in a given process.

It is impossible to name every situation that may arise in the practice of a chaplain's ministry. EPC chaplains in every case should strive to fulfill their call as stated in *Book of Government* 10-2:

Those who fill this office should, according to the Scripture, have certain qualifications. They should be sound in the faith and have an aptitude for teaching. Their lives should reflect holiness and discipline which brings honor to Christ and which causes them to be well thought of by those outside the Church. They should have wisdom and discretion . . .

As this pure ministry of Word and Sacrament is exercised incarnationally by chaplains, we count on God to bless such efforts with great spiritual fruitfulness!

*Adopted by the 31<sup>st</sup> General Assembly  
Evangelical Presbyterian Church  
June 2011*

|                    |                                                    |
|--------------------|----------------------------------------------------|
| <b>Job title:</b>  | <i>EPC Chaplain Endorser</i>                       |
| <b>Reports to:</b> | <i>Jerry Iamurri – Assistant Stated Clerk, EPC</i> |

### **Job purpose**

As an ex-officio member of the Chaplains Work and Care Committee (CWCC), the Chaplain Endorser is the Chaplains Pastor and is responsible for the overall pastoral care of EPC chaplains, their families, and those considering the chaplaincy. The Endorser makes himself as available as possible through in-person contact as well as digital means. The Endorser oversees the entire Endorsement application process, working together with the CWCC and the Executive Assistant to the Assistant Stated Clerk. The Endorser is the denomination's official signatory for chaplain endorsements, as well as fulfilling other documentation requirements for government agencies, civilian institutions and the EPC related to our chaplains. The Endorser co-officiates CWCC meetings and maintains liaison with the Office of the General Assembly and its National Leadership Team as well as providing support to the Ministerial Vocations Committee at General Assemblies. The Endorser is operationally accountable to the Office of the Sated Clerk, reports to the CWCC and to the General Assembly (primarily the Assistant Stated Clerk).

### **Duties and responsibilities**

Following are the primary job duties and responsibilities for the Chaplain Endorser:

- Coordinates all levels of the Endorsement process with the support of the Executive Assistant. This includes documentation delivery, reception, review, evaluation, and decision, including determining follow up telephone interviews of key references
- Facilitates and assigns interviewer for a face-to-face interview with each Chaplain Applicant prior to scheduling the Endorsement Interview with the CWCC
- Designated signatory for Chaplain Ecclesiastical Endorsements and Approvals as well as facilitating the writing of the DoD Form 2088 for the three military Chaplain Corps
- Provides direct guidance and training for chaplains through the development and execution of an annual Chaplain's Workshop and through other means. The workshop features guest speaker(s) acquired by the Endorser, along with the Endorser also providing direct training and professional development. The Workshop counts toward 8 hours of continuing education and the Endorser facilitates awarding of those credits
- Official Representative of the EPC, CWCC, and EPC chaplains regarding Chaplaincy matters and concerns to government agencies, civilian Chaplain Certification agencies and programs, and associations with which the EPC has affiliation
- Represents the EPC, CWCC, and EPC chaplains while attending five professional conferences for Endorsers annually: The National Conference of Ministry to the Armed Forces (NCMAF); the Endorsers Conference on Veterans Affairs Chaplaincy (ECVAC); The National Association of Evangelicals Chaplains Commission (NAECC); the Armed Forces Chaplain Board (AFCB); and the Chaplains Alliance for Religious Liberty (CALL)
- Recognizing the separateness that our EPC chaplains often face, ideally the Endorser should visit EPC chaplains to provide pastoral care and connection, visiting civilian chaplains at least once every 3 years, and military chaplains at least once an assignment location, usually every 3-4 years. This would currently compute to approximately 22 chaplains visited annually and is expected to increase. When visiting chaplains, the Endorser will schedule meetings with supervisors and

civilian organization or installation leadership for information, support and guidance purposes.

- Attends Military Chaplain School graduations for our Chaplains entering military chaplaincy as opportunities allow, including Chaplain Candidate Basic School graduations when possible
- Provides chaplain recruiting impact at General Assemblies, as well as facilitating the introduction of EPC chaplains to Assembly attendees during a business session as scheduled
- Reviews and critically examines all Annual Chaplain Reports and advises or instructs as necessary
- Supports chaplains facing legal, disciplinary, moral and work conflicts, EEO issues, and military promotion discrepancies, as well as acting as character witness as needed
- Prepares the CWCC/Endorser Annual Report, in cooperation with the CWCC Chairman, that is submitted to the General Assembly for publication in the Commissioner’s Handbook
- Authors and revises policy and other pertinent documents related to the chaplaincy and in line with denominational policy and position papers
- Provides news releases as appropriate on Chaplain matters
- Manages the Chaplains Fund, supported by Per Chaplain Asking’s
- Evaluates annual requests from chaplains for Travel Awards to attend the Chaplains Workshop and General Assembly

**Qualifications**

Qualifications include:

- Teaching Elder
- Retired Military Chaplain (provides easier or only access to military installations)
- Able and flexible with Travel Requirements
- Excellent Word Processing and Internet Abilities
- Accessible by Phone/Email both Day/Evening Hours
- Exceptional Counseling Skills

|                       |  |
|-----------------------|--|
| <b>Approved by:</b>   |  |
| <b>Date approved:</b> |  |
| <b>Accepted by:</b>   |  |
| <b>Date Accepted:</b> |  |
|                       |  |
| <b>Date Reviewed:</b> |  |

*\*\* Ideally, this job description should be reviewed annually and updated as often as necessary.*



**For Consideration:** Typical Hours Breakdown for the Endorser using these past six months as a foundation, but adjusting it down to a level that should still meet the needs. As the endorser position moves from hourly to salary, I would request this breakdown to be considered as my salary proposal is evaluated (keeping in mind that the hours are flexible due to varying activities and needs for a particular period.):

- **Typical Emails at Minimum:**                      **1-Hour/Day**                      **30 Hours/Month**
- **Typical Phone Calls at Minimum:**                      **Variable**                      **16 Hours/Month**
- **Typical Administrative/Document Work:**                      **Variable**                      **10 Hours/Month**

**The Admin Hours Total using the above list would average 56 Hours/Month, or 14 hours per week.**

- **Endorser Days:**                      **NCMAF/NAE/AFCB and CALL**                      **8 Days**

\*\* Note that I requested CALL to consider doing their annual meeting during the week of NCMAF and associated Conferences in January, both to save money and additional travel expenses for members; they agreed so this meeting will move to January this coming January and save 2 plus days.

- Two CWCC Orlando Meetings**                      **4 Days**
- Graduations (if held)**                      **3+ Days**
- Chaplains Workshop/General Assembly**                      **4+ Days**

**The Endorser Days Total using the above list will average 19+ Days. An additional 20+ days would be needed to annually visit 22+ chaplains.**

**For Reference and Contemplation, EPC Chaplain Levels per year:**

**2012: 36 Chaplains plus 7 Chaplain Candidates**

**2013: 37 Chaplains plus 6 Chaplain Candidates**

**2014: 42 Chaplains plus 5 Chaplain Candidates**

**2015: 42 Chaplains plus 5 Chaplain Candidates**

**2016: 54 Chaplains plus 3 Chaplain Candidates**

**2017: 57 Chaplains plus 2 Chaplain Candidates**

**Current: 65 Chaplains plus 3 Chaplain Candidates, with 5-8 more in the pipeline for this year so far**

**Church Planting and  
Revitalization Committee**  
Report to the 38th General Assembly



Jeff Moore  
*Chair*

**Summary of Work, 2017-2018:**

1. The Church Planting and Revitalization Committee works to give a platform for the activities of church planting and church revitalization in the EPC. We do this in three ways:
  - Interfacing with the GO Center and the Church Planting Team
  - Hosting an annual meeting of all presbytery Church Development Chairpersons for networking and sharing of best practices
  - Selecting the recipient of the Bart Hess Award.

**Recommendations to the 2018 General Assembly:**

1. **RECOMMENDATION 38-14:**  
The Church Planting and Revitalization Committee recommends that the 38<sup>th</sup> General Assembly (2018) approve its request to be disbanded as a permanent committee.

## **Work of the Committee in 2017-2018:**

### **1. GO Center CPR**

Submitted by Ken Priddy, GO Center Director

The ministry of the national GO Center in fiscal year 2018 can be summarized in three developments:

1. Ongoing Expansion of Revitalization Ministry and Personnel
2. Design and Implementation of New Metrics
3. Shifts in Funding and Structure

#### **Ongoing Expansion of Revitalization Ministry and Personnel**

Since G.A. 2017, the GO Center has continued to serve the EPC through training, coaching, consulting and assessing in church revitalization, working with churches already engaged in the revitalization process while launching new churches into the process as well. This follow-up and expansion has been led by four national trainer consultants. Eleven of the EPC's fourteen presbyteries now have a volunteer serving as the GO Center Presbytery Coordinator, providing links between the GO Center and their respective presbyteries. In addition, thirty plus volunteers have been trained to serve as GO Center Vision Team Coaches that will come alongside Vision Teams formed in participating churches to encourage and assist those teams through implementation.

#### **Design and Implementation of New Metrics**

At the prompting of the EPC National Leadership Team, the GO Center has developed an inventory of relevant metric tools for assessing the health of participating churches and their progress through implementation of the revitalization process. These include the following, gathered under the heading of the Leadertown Assessment Suite:

- TRUPOINT Church Health and Vitality
- Assessment TRUPOINT Quick Assessment
- The Missional Posture Survey
- The Great Commission Matrix Assessment
- The Ideal Vitalization Pastor Assessment

The GO Center has also developed a reporting protocol for tracking and documenting its effectiveness that has recently been launched. The latest such report is included in this document on pages 3-5.

#### **Shifts in Funding and Structure**

As of fiscal year, 2019, beginning July 1, 2018, the GO Center will be operating through a new funding pathway. To date, the national ministry of the GO Center has been funded primarily by surplus funds allocated by the NLT and secondly through the GA operating budget as proposed by the NLT. The shift in funding will ultimately be to sustainable stand-

alone funding generated independently by the GO Center. Fiscal year, 2019, will be partially funded through the G.A., but new funding streams are being developed through fee-based ministry supported by donor funding raised through Church Coach Ministries and the EPC Foundation. Accompanying this funding shift is a shift in the structure of the GO Center. GO Center, Inc., will operate as a separate non-profit corporation with its own 501(c)(3) tax status.

## **2. Church Planting**

Submitted by Tom Ricks

Introduction: Church planting continues to grow in the EPC. We have approximately 40 active church plants in 13 different states around the country. Our intention to plant new congregations in underserved neighborhoods and unreached areas in our nation continues to be a big part of our focus going forward. We continue to measure our success in church planting not just by how many churches are being planted but how many EPC churches are a parent, partner or patron of church planting. Below are some highlights of 2017-2018 EPC church planting

### Some New Plants

Here is a small sampling of new EPC church plants.

- Nashville, Tennessee; Kirk and Deb Adkisson are planting a new congregation in the city of Nashville in an underserved community made up of an 80% minority population.
- Lake Forest Community Church in Charlotte, NC is planting an Hispanic speaking congregation with a church planter recruited from our partnership with the National Presbyterian Church of Mexico (INPM)
- Five EPC congregations in the Presbytery of Mid-America have formed the St. Louis Region Church Planting Network whose chief aim is to plant churches in the city of St. Louis. The first church planter has been recruited, Sean Boone, who will be planting an African-American congregation in the Fergusson / Florissant area of St. Louis.
- Church of the Resurrection in the city of New Orleans was launched in 2017 by the Gulf Coast Church Planting network.
- The Brooklyn Resurrection Church Planting Network continues to plant new congregations, with Resurrection Brooklyn Heights being one of their newest congregations.
- Both the Presbytery of the Pacific Northwest and the Presbytery of Florida and the Caribbean are laying the groundwork to plant several churches in the next 3-5 years.
- Pastor Greg Graybill and his leadership team at First United Presbyterian Church in Moline, Illinois, are working hard preparing to church plant in the next 2-3 years.

## Resources:

- Bart Garrett (TE, Presbytery of the Pacific Southwest) is leading our first-ever church planting cohort with EPC planters from around the country in order to equip and encourage our active church planters.
- Our October Church Planting Retreat was attended by 60+ church planters and their spouses, network leaders, presbytery resource folks and our EPC church planting leadership team. Two full days of sharing, worship, training and rest were just what the doctor ordered!
- Ongoing one-on-one church planting coaching is taking place around the country via a host of church planting coaches.
- The Aspen Grove Church Planting Network hosted their annual church planting assessment center in April.

## The Future:

- We will begin putting more time, attention, and resources into recruiting the next generation of church planters from seminaries around the country
- We continue to offer our church planting leadership diagnostic for church plant launch teams, church sessions, or planting networks who need support in beginning church planting.
- Our Tuesday leadership summit offering this year at General Assembly will focus on planting in underserved neighborhoods and include a private tour of the Civil Rights Museum in Memphis.

Conclusion: As we look to the future we will continue challenging every congregation in our denomination to be active on some level in church planting. Today over 55% of our congregations are participating, but we have a long way to go. We will be aggressive in finding new church planters to meet the growing opportunities while working hard to take good care of our current church planting pastors and their families.

### **3. National Gathering of the Church Development Network**

Over October 11 and 12, 2018, sixteen representatives from ten presbyteries met at the EPC offices in Orlando to report and be resourced on the activities of church planting and church revitalization. The first day was comprised of each presbytery giving a 20 minute report on the planting and revitalization efforts being made in the presbytery. A list of discussion items was generated from those reports, including the role of transitional pastors, commissioned pastors, issues around the multi-site church model and EPC ordination requirements, and the various presbytery church planting network models that exist in the EPC. We engaged in an extended time of prayer for our presbyteries and churches.

The second day was devoted to resourcing. Tom Ricks, representing the EPC Church Planting Leadership team addresses presbytery CDC's on EPC church planting resources,

assessments, and emerging emphasis on planting among unreached and under-served communities. Bill Rasch presented on the opportunities for revitalization the GO Center provides all churches in the EPC, including a number of assessment tools found in the Truepoint Assessment that has been developed the GO Center. Ken Priddy joined the meeting via Zoom Meeting and presented on: 1. The Great Commission Matrix Assessment, 2. The Ideal Vitalization Pastor Assessment, and 3. The Go Center Protocol including a. Assessment, b. Training, c. Coaching, and d. Documentation.

#### **4. The 2018 Bart Hess Award**

The Church Planting and Revitalization Committee is pleased to announce the recipient of the 2018 Bart Hess Award is the Restoration Church of Munford, TN. Restoration is led by Pastor Mike Gibson.

### **Recommendations to the 2018 General Assembly:**

#### **RECOMMENDATION 38-14:**

##### **1. Church Planting and Revitalization Committee**

Motion to Disband

Motion: The Church Planting and Revitalization Committee recommends that the 38<sup>th</sup> General Assembly (2018) approve its request to be disbanded as a permanent committee.

Rationale: The Church Planting and Revitalization Committee (CP&R) is the permanent committee charged with the following duties:

- a. To coordinate, encourage and provide resources for church planting, evangelism, and church development efforts of presbyteries and churches.
- b. To coordinate, encourage, develop and provide resources for church revitalization efforts of presbyteries and churches.” (*Rules for Assembly*, 10-1C)

Since 2009 CPR (known then as the National Outreach Committee) fulfilled these duties primarily by supporting and resourcing the church development ministry of our presbyteries. This ministry is led by the chairs of our presbytery church development committees. The National Outreach Committee hosted the presbytery church development chairs twice a year in the General Assembly Office. At these meetings successes and struggles in church planting and church revitalization were shared as well as best practices and other lessons learned. The role of the National Outreach Committee in these meetings was to listen, encourage and explore how NOC help, given the limited funds at its disposal.

Responding to a request by those chairs for help with church planting in 2012, the National Outreach Committee was instrumental in launching the Church Planting Team, led by Tom Ricks. Responding to a request for help with church revitalization in 2013, the CP&R launched the Church Revitalization Team (now known as the GO Center), led by Ken Priddy.

The National Outreach Committee served the church development efforts of our presbyteries by launching these teams, it was also the platform from which the Church Planting Team and Church Revitalization Team (GO Center) grew in its impact in their respective areas in the EPC. One result of this “Team approach” has been the creation of networks that have improved the effectiveness of our presbyteries in their church planting and church revitalization work. With seven percent of our churches church plants, we are a church planting movement. Over 200 churches have been exposed to church revitalization seminars, with more than 70 pursuing church revitalization.

The 37<sup>th</sup> General Assembly (2017) signaled its support for the ongoing work of this team approach to church planting and church revitalization by inserting these ministries into its annual budget. With the success of these Teams and their tie to the Office of the General Assembly through the EPC budget, the Church Planting and Revitalization Committee believes a permanent committee to oversee these network ministries is superfluous and no longer necessary.

If our recommendation is approved, we would propose that at our annual General Assembly, separate Church Planting and Church Revitalization standing committees would receive the reports of these Teams.

**Committee Members:**

TE Jeff Moore (Chair), Presbytery of the Rivers and Lakes  
RE Franklin Carter, Presbytery of the Mid-Atlantic  
RE Sean Garland, Presbytery of the Central South

**Committee Meeting Dates:**

July 25, 2017 via teleconference  
October 11 and 12, 2017 EPC offices, Orlando, FL  
February 8, 2018 via teleconference  
February 23, 2018 via teleconference  
March 14, 2018 via email vote

Respectfully submitted,



Jeff Moore  
Chairman

June 2018

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**GA38-10**  
**COMMUNICATION**

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June 2018

Dr. Jeffrey Jeremiah, Stated Clerk  
Evangelical Presbyterian Church  
5850 T.G. Lee Blvd., Suite 510  
Orlando, FL 32822

Dear Jeff,

The *Rules for Assembly* state that the Moderator is to appoint a Chair for the Nominating Committee, and to nominate persons to fill vacancies on the Nominating Committee. The Moderator is also to nominate the Chair for the Board of Benefits for the forthcoming Assembly. The Moderator also nominates a Chaplain Endorser.

I am pleased to offer the following names

1. Appointment: 2018-2019 Chair, Nominating Committee  
RE Jan Bole (West)
  
2. Nominations: Nominating Committee
 

| <u>Name</u>        | <u>Presbytery</u> | <u>Class</u> |
|--------------------|-------------------|--------------|
| RE Marion Bradshaw | Rivers and Lakes  | 2020         |
| TE Larry Carlson   | Pacific Northwest | 2021         |
| RE Susan Humphreys | Mid-America       | 2021         |
| RE Joe McCoy       | Mid-Atlantic      | 2021         |
| TE David Ricketts  | Pacific Southwest | 2021         |
| TE Wayne Hardy     | Great Plains      | 2020         |
  
3. Nomination: 2018-2019 Chair, BRI Board of Directors  
RE Ron Horgan (Mid-Atlantic)

It is my blessing and privilege to place these names before the Assembly and in so doing, to commend these fine people for service to our denomination and to our Lord.

In Christ,



Dean Weaver  
Moderator  
37th General Assembly



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**GA38-11**  
**COMMUNICATION**

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April 5, 2018

Jeffrey Jeremiah, Stated Clerk  
Evangelical Presbyterian Church  
17197 N. Laurel Park Dr., Suite 567  
Livonia, MI 48152

Dear Jeff,

Please consider this letter as a formal invitation for the General Assembly of the Evangelical Presbyterian Church to be our guests at Cherry Hills Community Church in Highlands Ranch, Colorado in June of 2019, as approved by our Board of Elders on April 2, 2018.

We feel honored that God has given us a facility to be able to accommodate the commissioners and guests, and a staff that is excited to serve them. May God continue to bless the EPC!

Sincerely,



Shane Farmer  
Senior Pastor

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**GA38-06**  
**OVERTURE**

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**OVERTURE**  
**TO THE 38<sup>TH</sup> GENERAL ASSEMBLY**  
**Adopted by the**  
**Presbytery of the Mid-Atlantic**  
**87<sup>th</sup> Stated Meeting**  
**April 30, 2017**

The Presbytery of the Mid-Atlantic respectfully overtures the 38<sup>th</sup> General Assembly of the Evangelical Presbyterian Church to amend **G.18.1, *Book of Government***, second sentence, from its present reading to the reading of the sentence, as follow:

| <b>Current G.18.1</b>                                                                                        | <b>Proposed G.18-1</b><br>Additions in <i>bold italics</i>                                                                                                                                                   |
|--------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| “The Session is composed of the Pastor and Associate Pastor(s) and all the Ruling Elders on active service.” | “The Session is composed of <i>at least</i> the Pastor and <del>Associate Pastor(s) and all the</del> <i>at least two</i> Ruling Elders <del>on active service.</del> <i>for each Associate Pastor(s).</i> ” |

Rationale:

The proposed reading removes any ambiguity regarding 2:1 Ruling Elders for every Teaching Elder on Session. It reinforces EPC's position on the parity of two Ruling Elders for each Teaching Elder (cf. G.19-24.4(a)).

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**GA38-08**  
**OVERTURE**

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**GA-38-07**  
**OVERTURE**  
**TO THE 38<sup>TH</sup> GENERAL ASSEMBLY**  
**Adopted by the**  
**Presbytery of the Mid-Atlantic**  
**8<sup>th</sup> Stated Meeting**  
**April 30, 2017**

The Presbytery of the Mid-Atlantic respectfully overtures the 38<sup>th</sup> General Assembly of the Evangelical Presbyterian Church to amend **G.9-SA.2, *Book of Government***, last sentence, as follow:

| <b>Current G.9-5A.2</b>                                                                        | <b>Proposed G.9-5A.2</b><br>Additions in <i>bold italics</i>                                                                                                                                                                         |
|------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| "Teaching Elders shall be diligent to serve actively in the courts of which they are members," | "Teaching Elders shall be diligent to serve actively in the courts of which they are members <i>and shall make an annual report to the Presbytery of faithfulness to preaching the Word and to the proclamation of the Gospel.</i> " |

Rationale:

The foundational principle to which the EPC is committed is obedience to the Great Commission and by seeking to be missional in every work and ministry. It is important that commitment should be affirmed and reflected in the annual report of all active Teaching Elders made to their presbytery of membership. This amendment calls attention to the primary calling of every active Teaching Elder and to the importance of reporting his/her activity in fulfilling this calling.

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**GA38-09**  
**OVERTURE**

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**OVERTURE**  
**TO THE 38<sup>TH</sup> GENERAL ASSEMBLY**  
**Adopted by the**  
**Presbytery of the Central South**  
**103<sup>rd</sup> Stated Meeting**  
**January 27, 2018**

Whereas the present boundaries of the Central South Presbytery in the state of Arkansas include the counties of Benton, Washington, Crawford, and Sebastian, and

Whereas the congregation of First Presbyterian Church, Siloam Springs, Arkansas, is within the boundaries of Benton County, and

Whereas the counties of Benton, Washington, Crawford, and Sebastian are all along the growing area of the I-540 corridor in western Arkansas, and

Whereas the members of First Presbyterian Siloam Springs presently, and other church transfers and church plants in these counties in the future, align themselves geographically and culturally with churches within the Presbytery of the Great Plains, and

Whereas greater distances are required for travel and participation with the churches in the Presbytery of the Central South than would be required for those in the Presbytery of the Great Plains;

THEREFORE, the Presbytery of the Central South overtures the 38<sup>th</sup> General Assembly to amend the boundaries of its Presbytery by excluding from it Benton, Washington, Crawford, and Sebastian counties and assigning that designated area to the Presbytery of the Great Plains.

**EPC Foundation Board**  
Report to the 38th General Assembly



Theodore Hailes  
*Chair*

**Summary of Work, 2017-2018:**

1. Completed creation of the Legacy Planning Seminars
2. Financial support provided to Foundation Field Representative
3. Partnering with GO Center to assist their fund-raising efforts.

**Recommendations to the 2018 General Assembly:**

1. **RECOMMENDATION 38-15:**  
Supplement the Foundation Board with at least one volunteer representative from within the Presbyteries representing the Foundation, be knowledgeable on all the financial programs the Foundation provided and make face to face contact with churches and individuals within their presbytery.
2. **RECOMMENDATION 38-16:**  
Request GA annually budget the Foundation \$5,000 for field operations and approve \$10,000 GA Special Asking that will provide a direct way for individuals and churches to donate to Foundation operations.

### **Work of the Committee in 2017-2018:**

In 2018 the EPC Foundation refined its business plan and expanded its focus to assist the local churches in Transformational Generosity and further support the Denomination in funding its Four Strategic Visions. Critical issues completed and in place include an established partnership with the National Christian Foundation that provides numerous financial services that can work with cash, non-cash assets, annuities and trusts; multiple training programs for individuals and churches to enhance transformational generous giving; and a start on funding to cover the costs of the Foundation (with plans to increase this funding).

Our plan is to provide Legacy Planning Seminars exploring God's Word and help the individual church member take action on their stewardship calling. This is a demanding task and requires a level of support and trust from the local church. Our theme in 2018 is Biblical Stewardship and the Changing Tax Laws. During these seminars we will examine how to set up a Giving Fund with our partner the National Christian Foundation, and how to use such vehicles as Charitable Gift Annuities and other tax advantaged approaches. Another important avenue for giving is through the EPC Denomination and its four Strategic Visions (Church Planting, Church Revitalization, Global Movement, and Effective Biblical Leadership). These four initiatives were recently added to the budget and that budget is limited in its ability to generate new funds for these worthy causes. The Foundation has accounts set up to receive funding for each of these initiatives and encourages gifting to the initiatives at our Legacy Planning Seminars.

The primary challenge for the Foundation in 2018 is a publicity issue. The Foundation needs to dramatically increase its name recognition, reach into the denomination, introduce its services to the Presbyteries, churches and individuals and establish itself as a trusted vehicle for the best practices of tithes, offerings and gifts. Many of the recommendations to the GA revolve around this effort.

One of the key requirements is funding the field operations in order to help churches achieve their goals of increasing generosity and funding the strategic initiatives. Obviously, funding for this operation is a challenge and like many Christian organizations, we must turn to people and organizations for that support. The GA has been able to provide limited support and we have also received gifts from individuals and churches. For example, the Foundation recently received \$15,000 to fund the Field Representative activities. Future fund raising will also be a major emphasis for this next calendar year.

### **Recommendations to the 2018 General Assembly:**

#### **RECOMMENDATION 38-15 and RECOMMENDATION 38-16:**

Most of the critical infrastructure for the proper operation of the EPC Foundation is in place. We have the capability to handle a wide range of gifts, from cash through non-cash to buildings or businesses. Several educational programs are completed to cover

individual needs, church wide funding drives all the way through methods to fund the EPC four Strategic Initiatives. Two open issues are now critically at the forefront of our attention. The first is name recognition with its attended recognition as a trusted source for gifting. This can only be achieved if the recipients perceive that we are strongly attached to and supported by the denomination, that we have trusted vehicles to receive and direct their generous giving and that we provide value through our educational programs that can help the individual and the church in their fiscal needs. We can only accomplish this through face to face contact down to the church and the individual congregant. Therefore, we need representatives in each Presbytery that can reach each church to provide education, direction and capability to use the funds offered. The second issue is adequate funding so that the representatives can travel to the churches to present the programs and support both fund raising efforts and be a tax advantaged vehicle to accelerate generous giving. We see this as a shared responsibility so those churches that are financially sound can help cover those costs. But many of the smaller churches do not have that capacity and the Foundation must find a way to reach those churches as well. Hence the need for EPC support, donations from churches and individuals directly focused on providing Foundation information to all who are in need.

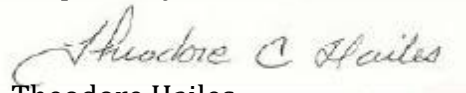
**Committee Members:**

RE Theodore Hailes (Chair), Presbytery of the Central South  
RE Greg Baggenstos, Presbytery of the Pacific Northwest  
RE Bobby Cobbs, Presbytery of the Pacific Southwest  
RE Elizabeth Hickman, Presbytery of the Gulf South  
Bob Welsh, Field Representative working with Churches and Presbyteries  
Chief Operating Officer Phil VanValkenburg and Stated Clerk Jeff Jeremiah  
provide staff support

**Committee Meeting Dates:**

February 17-18, 2017 Meeting, Entire Board at EPC OGA  
Multiple video meetings creating Legacy Planning Seminars  
March 19, 2018 Video conference – Entire Board

Respectfully submitted,



Theodore Hailes  
Chairman

June 2018

## **Fraternal Relations Committee**

Report to the 38th General Assembly



Gerrit Dawson  
*Chair*

### **Summary of Work, 2017-2018:**

1. Explored a fraternal relationship with the Evangelical Covenant Order of Presbyterians (ECO) and invited ECO to send a representative to the 38<sup>th</sup> General Assembly.
2. Addressed the status of planting Hispanic churches in the US and the need for improving communications between EPC churches and the presbytery leadership of the National Presbyterian Church of Mexico (INPM)
3. Notified the Evangelical and Reformed Presbyterian Church of Peru (ERPCP) of our intent to enter into a relationship with them.
4. Sent requested information to the National Union of French Protestant Reformed Evangelical Churches (UNEPREF) and encouraged them to join the World Reformed Fellowship (WRF).
5. Received, discussed, and responded to several requests for fraternal relations.



## **Recommendations to the 2018 General Assembly:**

### **1. RECOMMENDATION 38-17:**

The Fraternal Relations Committee recommends that the 38<sup>th</sup> General Assembly give the Committee authority to appoint EPC representatives to engage with groups where participation of the Stated Clerk is not necessary.

### **Work of the Committee in 2017-2018:**

**Evangelical Covenant Order of Presbyterians (ECO)** – The 37<sup>th</sup> General Assembly (2017) took the following action: “The permanent Fraternal Relations Committee is directed to explore a fraternal relationship with the Evangelical Covenant Order of Presbyterians (ECO).” At its September meeting the Committee discussed this directive as well as a report from Assistant Stated Clerk Jerry Iamurri. Iamurri had been in conversation with his ECO counterpart since July. ECO invited and Stated Clerk Jeff Jeremiah attended and addressed the annual gathering of ECO on January 23. The next day he met with ECO leadership for breakfast. That conversation focused on potential partnerships in such areas as church planting, church revitalization and transitional pastor training. At its April meeting the Committee received this report as well as the report of EPC TE Ron Horgan. Horgan, serving as a transitional pastor in an ECO church, had attended the whole of the January 22-25 ECO meeting. The Committee decided to invite ECO to send a representative to our 38<sup>th</sup> General Assembly (2018). Rev. Jennifer Holz, Executive Pastor of First-Colorado Springs, CO will represent ECO in Memphis.

**National Presbyterian Church of Mexico (INPM)** – The Committee acknowledged that after a “strong start” our relationship with the INPM has “gone cold.” One problem has been the difficulty getting INPM pastors through the US immigration process so that they can lead EPC church plants in Hispanic communities. The other is the breakdown in communication between EPC churches wanting to send short term mission teams and INPM presbyteries who would receive them. In the meantime, after a series of earthquakes in Mexico in late 2017, the INPM requested financial help as they recovered from these disasters. In spite of the three hurricanes the EPC confronted, a solicitation for Mexico Earthquake Disaster Relief to EPC churches received \$21,000, which was sent to the INPM. In 2018 there are now two church plants led by INPM-ordained pastors; Rev. Victor Leal of the Lake Forest Hispanic church plant – Huntersville, NC and Rev. Abiud Lope of the Great Plains Hispanic church plant – Avery, NE. Stated Clerk Jeff Jeremiah has been invited to the 2018 INPM General Assembly in July. At that meeting he plans to discuss with INPM leadership 1) status of the planting of Hispanic churches in the US using INPM-ordained pastors, 2) improving communications between EPC churches and INPM presbytery leadership.

**Evangelical and Reformed Presbyterian Church of Peru (ERPCP)** - The Committee is grateful that the 37<sup>th</sup> General Assembly (2017) approved its recommendation to

enter into a fraternal relationship with the Evangelical and Reformed Presbyterian Church of Peru (ERPCP) for the purpose of developing equipping materials (theological and practical) and church revitalization materials for leaders in the Peruvian Church. We notified ERPCP leadership of this action and look forward to their response. The translation of EPC materials into Spanish is one matter that will need to be resolved.

**National Union of French Protestant Reformed Evangelical Churches (UNEPREF)**

At its September meeting, the Committee gratefully received an excellent report from WO global worker Jeff Kim. Kim had represented the EPC at the May 2017 Synod meeting of UNEPREF. UNEPREF leadership expressed an interest in a fraternal relationship with the EPC. The Committee agreed that it would encourage UNEPREF to join the World Reformed Fellowship (WRF), through which the EPC could link with them. UNEPREF is currently a member of the World Communion of Reformed Churches (WCRC). In addition, EPC confessional documents and position papers that UNEPREF requested were sent.

**Response to Requests** – in the past year the Committee has received and discussed requests for fraternal relations from the Presbyterian Church of Ghana, the United Presbyterian Church of Pakistan, the Independent Presbyterian Church of Brazil, the Presbyterian Church of Ireland and the Church of Christ in Thailand. Given the limited resources the EPC possesses to fund and staff these relationships the Committee’s normal response has been to encourage these bodies to join the World Reformed Fellowship (WRF). Through the WRF the EPC could be in relationship with them. In terms of serving our current fraternal partnerships, the Committee agreed to ask the National Leadership Team to appoint a “Chief Ecumenical Officer” in the event the Stated Clerk, Assistant Stated Clerk or Moderator was not available to represent the EPC at a meeting. In addition, the Committee agreed to ask the 38<sup>th</sup> General Assembly for the authority to appoint EPC TEs or REs to represent the EPC to some of our fraternal partners.

**Recommendations to the 2018 General Assembly:**

**RECOMMENDATION 38-17:**

The Fraternal Relations Committee recommends that the 38th General Assembly give the Committee authority to appoint EPC representatives (TEs or REs) to engage with groups in situations where the participation of the Stated Clerk is not necessary, but where an EPC representative in the relationship would be helpful.

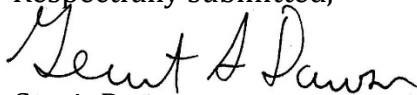
**Committee Members:**

TE Gerrit Dawson (Chair), Presbytery of the Gulf South  
RE Gwynn Blair, Presbytery of Florida and the Caribbean  
RE Jerry Harmon, Presbytery of the Central South  
TE Gary McGhee, Presbytery of the Mid-Atlantic  
RE Tod Paulson, Presbytery of the River and Lakes  
RE Peter Pugliese, Presbytery of the Alleghenies

**Committee Meeting Dates:**

September 18, 2017  
April 4, 2018

Respectfully submitted,



Gerrit Dawson

Chairman

June 2018



**EPC**

*A Global Movement of Evangelical Presbyterian Churches*

**COMMITTEE REPORT**

**Ad Interim Committee  
on Ministerial Education**  
Report to the 38th General Assembly



Fred Lian  
*Chair*

**Summary of Work, 2017-2018:**

1. The Interim Committee on Ministerial Education (ICME) recommended that TE Kent Mathews (Great Plains) be designated Director of the Mentored Apprenticeship Program (MAP) and that he report directly to the Ministerial Vocation Committee (MVC).
2. ICME continued its study and evaluation of the current Commissioned Pastor (CP) description in the Book of Order in preparation for a recommendation to General Assembly.
3. ICME presented MAP and CP updates to Ministerial and Care of Candidates Chairs.
4. ICME proposed CP ministry description changes.
5. ICME proposed that Presbyteries and churches of the Evangelical Presbyterian Church become funding partners to provide support for the MAP Director/program.

**Summary of Recommendation to the 2018 General Assembly:**

**1. RECOMMENDATION 38-04**

The Interim Committee on Ministerial Education (ICME) is recommending to the 2018 General Assembly a change in the ministry description for the Commissioned Pastor (CP). The role and function of the CP has been clarified, including an extension of ministry opportunity in the local church.

### **Work of the Committee in 2017-2018:**

The Interim Committee on Ministerial Education (ICME) met by videoconferencing in September 2017 to hear updates from TE Kent Matthews (Great Plains) about the Mentored Apprenticeship Program (MAP) and to begin dialogue regarding the role of Commissioned Pastor (CP).

The Chair of ICME met with the Ministerial Vocation Committee and the Chairs of the Ministerial and Care of Candidates Committees in October 2017 to reinforce the role of the Director of MAP and to make an initial presentation of the possible changes to the position of Commissioned Pastor, as well as to receive suggestions, insights, and feedback from these committees.

ICME met in Orlando in January 2018 for two specific tasks: (1) to debrief the Mentored Apprenticeship Program. The Committee also made a unanimous recommendation to encourage each Presbytery to consider contributing \$5000 per year for the next two years to ensure the program is fully and properly launched. The benefits to the future Candidates for Ordination, as well as to the Presbyteries, include: decreased costs for seminary classes that need to be taken to fulfill the EPC's academic requirements for the MDiv degree, each course is ATS approved and transferable to any seminary a student is attending, the cost is half the normal cost of tuition, the commitment of a mentor who regularly meets with the student throughout the semester, and an EPC Teaching Elder to ensure the MAP meets denominational standards.

(2) to evaluate the Commissioned Pastor (CP) call and propose changes that will clarify the role of the CP, and present that as a recommendation to the 2018 General Assembly.

**Recommendations to the 2018 General Assembly:**

**RECOMMENDATION 38-04:**

| Current <i>Book of Government</i> 9-11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Proposed <i>Book of Government</i> 9-11 amendment<br>Additions in <b><i>bold italics</i></b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
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| <p><b>9-11 The Ruling Elder as a Commissioned Pastor</b></p> <p>A Ruling Elder may be temporarily authorized by Presbytery as a Commissioned Pastor for a congregation without a Pastor to preach the Word, evangelize, moderate a Session, administer the sacraments, perform marriages (if civil law allows), preside at funerals and provide pastoral care. Presbyteries may also approve and give appropriate powers to a Ruling Elder to serve as a Commissioned Pastor in mission churches, church planting and church revitalization works, or in chaplaincy positions in hospitals, hospices, prisons or other institutions.</p> | <p><b>9-11 The Ruling Elder as a Commissioned Pastor</b></p> <p><b>A.</b> A Ruling Elder may be temporarily authorized <b><i>by the presbytery and given the authority of a Teaching Elder in the followingsituations:</i></b></p> <ol style="list-style-type: none"> <li>1. For a congregation <b><i>when there is no Pastor<sup>1</sup></i></b>, to preach the Word, evangelize, moderate a Session, administer the sacraments, perform marriages (if civil law allows), preside at funerals and provide pastoral care;</li> <li>2. <b><i>In ministries such as mission groups,</i></b> mission churches, and church plants;</li> <li>3. In chaplaincy positions in hospitals, hospices, prisons or other institutions;</li> <li>4. <b><i>To serve in a church where there is a Pastor:</i></b> <ol style="list-style-type: none"> <li>a. <b><i>Where the church needs additional pastoral leadership but not the full services of another Teaching Elder, or</i></b></li> <li>b. <b><i>Where the church identifies a Ruling Elder with demonstrated spiritual gifts for pastoral ministry and church leadership who desires to serve but lacks the full educational and vocational training required of Teaching Elders.</i></b></li> </ol> </li> </ol> |

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<sup>1</sup> Note G.10-7A, which requires approval by the Presbytery or the Ministerial Committee acting as a Commission, and G.18-3M, which does not require such approval. G.18-3M is applicable to an occasion when a church has an installed Pastor, but he is absent on a particular Lord's Day to call the people for worship. On this occasion, a Ruling Elder may oversee the church service to allow it to take place.

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| <p><b>A.</b> Authorization shall be for a term up to three years and may be renewed. Such authorization shall specify those powers granted and shall stipulate in which church(es) or ministry contexts those powers are authorized. Such powers shall be exercised only in those contexts.</p> <p><b>B.</b> Potential Commissioned Pastors shall be examined by Presbytery and found to have sufficient knowledge in the areas in which they will be serving.</p> <p><b>C.</b> A Ruling Elder previously commissioned as a lay pastor by another Reformed body may become a Commissioned Pastor as deemed appropriate by the Presbytery and subject to the same requirements of the EPC Commissioned Pastor.</p> <p><b>D.</b> Presbytery shall assign a Teaching Elder to each Commissioned Pastor as supervisor to act as mentor and to assist the Commissioned Pastor in writing an annual report to Presbytery.</p> <p><b>E.</b> Presbytery may terminate the authorization to serve as a Commissioned Pastor at any time prior to the expiration of the commission.</p> <p><b>F.</b> Upon authorization of a Commissioned Pastor, Presbytery shall administer the vows of commissioning below either immediately or through an administrative commission at a designated time.</p> <ol style="list-style-type: none"> <li>1. Do you now reaffirm the vows you took upon your ordination as a Ruling Elder and do you recommit yourself to them in the discharge of your obligations as a Commissioned Pastor?</li> </ol> | <p><del>A.</del> <b>B.</b> Authorization shall be for a term up to three years and may be renewed. Such authorization shall specify those powers granted and shall stipulate in which church(es) or ministry contexts those powers are authorized. Such powers shall be exercised only in those contexts.</p> <p><del>B.</del> <b>C.</b> Potential Commissioned Pastors shall be examined by Presbytery and found to have sufficient knowledge in the areas in which they will be serving.</p> <p><del>C.</del> <b>D.</b> A Ruling Elder previously commissioned as a lay pastor by another Reformed body may become a Commissioned Pastor as deemed appropriate by the Presbytery and subject to the same requirements of the EPC Commissioned Pastor.<sup>2</sup> <i>(note include fn.1 in final version)</i></p> <p><del>D.</del> <b>E.</b> Presbytery shall assign a Teaching Elder to each Commissioned Pastor as supervisor to act as mentor and to assist the Commissioned Pastor in writing an annual report to Presbytery.</p> <p><del>E.</del> <b>F.</b> Presbytery may terminate the authorization to serve as a Commissioned Pastor at any time prior to the expiration of the commission.</p> <p><del>F.</del> <b>G.</b> Upon authorization of a Commissioned Pastor, Presbytery shall administer the vows of commissioning below either immediately or through an administrative commission at a designated time.</p> <ol style="list-style-type: none"> <li>1. Do you now reaffirm the vows you took upon your ordination as a Ruling Elder and do you recommit yourself to them in the discharge of your obligations as a Commissioned Pastor?</li> </ol> |
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<sup>2</sup> G.9-11C ratified by the 33<sup>rd</sup> General Assembly (2013). [*renumbered from current 9-1 fn. 1*]

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| <p>2. Do you promise to be zealous and faithful in promoting the truths of the gospel and the purity and peace of the Church, whatever persecution or opposition may arise to you on that account?</p> <p>3. Will you seek to be faithful and diligent in the exercise of all your duties as Commissioned Pastor whether personal or relative, private or public; and to endeavor by the grace of God to adorn the profession of the gospel in your manner of life, and to walk with exemplary piety before this congregation of which God will make you an officer?</p> <p>4. Are you now willing to take responsibility in the life of this congregation/in this ministry as a Commissioned Pastor, and will you seek to discharge your duties relying upon the grace of God, in such a way that the entire Church of Jesus Christ will be blessed?</p> | <p>2. Do you promise to be zealous and faithful in promoting the truths of the gospel and the purity and peace of the Church, whatever persecution or opposition may arise to you on that account?</p> <p>3. Will you seek to be faithful and diligent in the exercise of all your duties as Commissioned Pastor whether personal or relative, private or public; and to endeavor by the grace of God to adorn the profession of the gospel in your manner of life, and to walk with exemplary piety before this congregation of which God will make you an officer?</p> <p>4. Are you now willing to take responsibility in the life of this congregation/in this ministry as a Commissioned Pastor, and will you seek to discharge your duties relying upon the grace of God, in such a way that the entire Church of Jesus Christ will be blessed?</p> |
| <p><b>ADDITIONAL PROVISIONS AFFECTED BY PROPOSED AMENDMENT TO 9-11</b></p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | <p><b>ADDITIONAL PROVISIONS</b></p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <p>G 10-7 Temporary Pastoral Relationships</p> <p>A. When there is no Pastor, a Session may invite a lawfully ordained Minister in good standing or a Commissioned Pastor to enter a temporary pastoral relationship. Although this invitation is not a call as defined in G.9-5, <i>fn 78</i> the invitation and authority to preach the Word, to administer sacraments, and to moderate Session must be approved by the Presbytery or by the Ministerial Committee acting as a Commission. <i>Fn 79</i></p>                                                                                                                                                                                                                                                                                                                                             | <p><b>See footnote 1 added to 9-11</b></p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |



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| <p><i>Fn.78 When an Associate Member serves in a temporary pastoral relationship, the TE is placed on the active roll (G.19-2B.1c). If retired, the TE remains retired but as an active member has both voice and vote in Presbytery and General Assembly.</i></p> <p><i>Fn.79 G.21-1C; G.21-2D.2f</i></p>                                                                                                                                                                                                                                                                                                                                                                                                                         |                                            |
| <p><b>BOG 18-3 Authority and Responsibilities of the Session</b></p> <p>In maintaining the spiritual supervision of the local church, the Session has the following authority and responsibilities: <i>fn135</i></p> <p>...M. When there is no Pastor, to convene the people for worship on the Lord's Day, offering prayers, praise, reading the Scriptures and teaching thereof. It is also appropriate for a Ruling Elder to preach or to read a sermon by some Minister of the Word of the Church.</p> <p><i>Fn.135 In addition to the responsibilities listed here, note also the Session responsibilities for instructing, examining, and ordaining/installing Ruling Elders and Deacons (G.11-3B; G.12-6; G.13-1B).</i></p> | <p><b>See footnote 1 added to 9-11</b></p> |

**Committee Members:**

TE Fred Lian (Chair) Presbytery of the West  
TE Nate Atwood, Presbytery of the Mid-Atlantic  
TE Bill Dudley, Presbytery of the Southeast  
RE Robert Howard, Presbytery of the Great Plains  
TE Mark Toone, Presbytery of the Pacific  
RE Ed Wedin, Presbytery of the Gulf South  
TE Luder Whitlock, Presbytery of Florida and the Caribbean

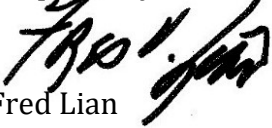
**Ex Officio members:**

Stated Clerk Jeff Jeremiah, Presbytery of the Pacific Northwest  
Assistant Stated Clerk Jerry Iamurri, Presbytery of Florida and the Caribbean

**Committee Meeting Dates:**

September 19, 2017 — videoconference  
January 11-12, 2018 in Orlando, FL

Respectfully submitted,



Fred Lian  
Chairman

June 2018



**EPC**

*A Global Movement of Evangelical Presbyterian Churches*

**COMMITTEE REPORT**

**Ad Interim Committee  
on Pastoral Letter**  
Report to the 38th General Assembly



Sandy Willson  
Chair

**Summary of Work, 2017-2018:**

1. The proposed Pastoral Letter on Human Sexuality

**Recommendations to the 2018 General Assembly:**

1. **RECOMMENDATION 38-03:**  
That the proposed Pastoral Letter on Human Sexuality be adopted.

## Work of the Committee in 2017-2018:

### History and Members

The 36<sup>th</sup> General Assembly (2016) instructed the Moderator to appoint the ICPL to draft a Pastoral Letter on “Ministering to the Church and the World on Issues Pertaining to Human Sexuality” and report to the 38<sup>th</sup> General Assembly (2018).<sup>1</sup> This committee follows the work of the ad interim Committee on Position Paper Revision through which the 37<sup>th</sup> General Adopted the Position Paper on Human Sexuality and included several of the members of the former committee as indicated by an asterisk (\*) below.

By way of reminder,

A Pastoral Letter is intended to shine the light of God’s Word broadly on a general area of concern to the Church. Requiring the approval of only one General Assembly, it is not as definitive as a Position Paper that requires the approval of two General Assemblies including a minimum of one-year circulation among the presbyteries. The primary purpose of a Pastoral Letter is to guide churches within the EPC rather than to identify our positions to the world.<sup>2</sup>

TE Adam Barr is Pastor at Peace Church near Grand Rapids, Michigan. In addition to his work in the local church, Adam speaks and writes frequently on the intersection of Christianity and culture, and his published works include *Compassion without Compromise*, co-authored with Ron Citlau, and is a contributing author to the Teaching the Text Commentary volumes on Exodus, Leviticus-Numbers, Matthew, and Revelation. Adam and his wife Jennifer have four sons.

TE Sharon Beekmann\* conducted a private counseling practice for over thirty years in individual, marriage, and family therapy before becoming a Teaching Elder. She is the author of *Rescued and Redeemed: How to Discern Demons from the Divine, Enticed by the Light*, and, with Peter G. Bolt, co-author of *Silencing Satan: Handbook for Biblical Demonology*. Sharon is an Associated Faculty at Denver Seminary, Director of Discovery Workshops for Presbytery of the West, and Chair of the EPC’s Women’s Resource Council.

<sup>1</sup> Draft *Minutes of the 37<sup>th</sup> General Assembly*, 53.

<sup>2</sup> *Minutes of the 17<sup>th</sup> General Assembly*, 30.

TE Mike Glodo\* is Associate Professor Practical Theology and Dean of the Chapel, Reformed Theological Seminary Orlando. Mike just completed his twenty-first year at RTS Orlando where he has taught Old Testament, New Testament, preaching, and pastoral theology. Ordained in the EPC in 1987, Mike's ministry experience includes youth, college, singles, men's ministry, lay renewal, outreach, and assimilation in large suburban and small semi-urban church contexts. From 2000-2006 he served as the Stated Clerk of the EPC General Assembly. He has been married thirty-four years and is the father of two adult children.

RE John Graham\* is an attorney. Raised in Rome, Georgia, John is a graduate of Washington & Lee University and University of Virginia School of Law. He just completed his fifty-sixth year of legal practice and of marriage to his childhood sweetheart Frances Ann. A ruling elder over forty years at First Presbyterian Church, John served at Moderator of the 20<sup>th</sup> General Assembly.

RE Scott Griffin served as Moderator of the 36<sup>th</sup> General Assembly and is the current Chair of the National Leadership Team (NLT) on which he has served for the past six years. A retired Technology executive of the Boeing Company, Scott holds an MBA from the University of Puget Sound and a Masters of Non-Profit Leadership from Seattle University. Scott has been an elder beginning in 1987. Since his retirement from Boeing, Scott gives the majority of his time to pro bono work with non-profit and non-governmental organizations in the U.S. and abroad. He and his wife of 42 years have three married adult children and live on Fox Island in Washington state.

TE Jeff Jeremiah is Stated Clerk of the General Assembly since 2006. He previously served as Associate Pastor of Fourth Presbyterian Church, Bethesda, Maryland, and Pastor of First Evangelical Presbyterian Church, Kent, Washington.

TE Annie Rose is Discipleship Pastor at Saddlerock EPC in Wenatchee, Washington. Annie is a newer TE in the EPC, having served as a ruling elder for nearly ten years at Immanuel Presbyterian Church in Warrenville, IL. Before joining Saddlerock, she served for two years as the Moderator of the Presbytery of Rivers and Lakes. Annie has been involved in ministry to young adults since 2003 and has walked with them through a variety of sexual and identity issues, ranging from unplanned pregnancy to LGB struggles. She has worked in crisis pregnancy and jail ministry and loves to see the gospel of Christ accompanied by works of mercy and compassion. Annie has been grateful to witness the amazing work of the Holy Spirit in transforming people's lives. She and her husband Joel have been married for ten years and have two young daughters.

RE Rick Schatz\* serves as President of the Prayer Covenant and is Executive Director of the Religious Alliance against Pornography. A longtime elder at Evangelical Community Church in Cincinnati, Rick served for twenty-six years with pure HOPE, fourteen as President, and was a member of the International Council on Biblical Inerrancy. Rick has been married to his high school sweetheart Sharon for 50 years and they have three grown sons.

TE Sandy Willson\* is the former senior pastor of Second Presbyterian Church, Memphis, and Council member emeritus of The Gospel Coalition. Currently he serves as interim senior pastor of Covenant Presbyterian Church (PCA) in Birmingham, Alabama. He and his wife Allison have five adult children. Sandy teaches DMin and MDiv courses on theology of ministry, particularly in the area of leadership.

## **Process**

The Committee met in person in September 2016 to outline the letter, discuss the issues and positions to be taken in each section, agree on the tone of the letter, to assign the major sections to primary authors and secondary readers, and to appoint an editorial team to receive, edit, and integrate the sections. It met next via telephone conference in March 2017 to review the work to date and again in June review the first full working draft. The Committee held two listening sessions during the 37<sup>th</sup> General Assembly in which it solicited input on the range of issues to be addressed. The committee met in August to finalize the content and review a proposed first draft compiled by a three-person editorial team.

During the fall the editorial team produced what became the preliminary draft issued for comment. During that time the draft was shared with select outsiders who have particular expertise, training, and personal experiences that would qualify them to provide feedback. The men and women consulted included persons with personal and professional experiences with same sex attraction, physical and sexual abuse, terminal degrees in counseling, and experience in theological education.

By the first week of January the committee delivered the preliminary draft to the Office of the General Assembly to be distributed to church sessions and teaching elders for comment. On January 18 that draft was distributed with a request for input by the end of February. That deadline was subsequently extended to March 31 in order allow a generous amount of time for input.

The committee received feedback from church sessions, teaching elders, ruling elders, and church staff members. The input includes typographical corrections, stylistic suggestions, substantive suggestions, and generous encouragement. All of the input was given serious and receptive consideration. As to the substantive suggestions, in some cases input came asking for opposite changes. Even in these cases, possibilities were considered which could satisfy the concerns of each. Based on our broader knowledge of what is in the letter, we decided that some suggestions were already addressed elsewhere while we gladly accepted the greater wisdom of the input and made numerous changes to the draft. The editorial team went through the input in detail, formulated proposed changes to the draft, then shared those proposed changes with the committee as a whole. The recommended draft is the product of this process.

### **Product**

The proposed pastoral letter, as the committee understood from the beginning and strove to bear in mind throughout, belongs to the Assembly, not to the committee. While we are ready to explain why we have said what we have said and why we have addressed some issues and not others or not taken positions on some matters while doing so on others, this is your pastoral letter. We are grateful to have been entrusted with this responsibility and hopeful that it will help our churches and each of us who are “bruised and broken by the fall” with the confidence that “Jesus ready stands to save us, full of pity, joined with power.”

### **Recommendations to the 2018 General Assembly:**

#### **RECOMMENDATION 38-03:**

That the proposed “Pastoral Letter on Human Sexuality” be adopted.

Human Sexuality Paper can be found on pp. 39-97

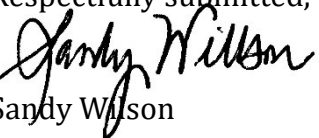
**Committee Members:**

TE Sandy Wilson (Chair), Presbytery of the Central South  
TA Adam Barr, Presbytery of the Midwest  
TE Sharon Beekmann, Presbytery of the West  
TE Mike Glodo, Presbytery of Florida and the Caribbean  
RE John Graham, Presbytery of the Southeast  
RE Scott Griffin, Presbytery of the Pacific Northwest  
RE Annie Rose, Presbytery of the Pacific Northwest  
RE Rick Schatz, Presbytery of the Midwest

**Committee Meeting Dates:**

September 12, 2016, Memphis, TN  
April 7, 2017, Web Meeting  
June 19, 2017, Fair Oaks, CA  
November 30, 2017, Denver, CO

Respectfully submitted,



Sandy Wilson  
Chairman

June 2018



**Ministerial Vocation  
Committee**  
Report to the 38th General Assembly



Michael Flake  
*Chair*

**Summary of Work, 2017-2018:**

1. Revamped Teaching Elder Annual Report to include components of clergy wellbeing (e.g. use of 4 vacation weeks, 2 study leave weeks, participation in wellness program).
2. Twice gathered the Chairs of the Presbyteries' Ministerial and Candidates Committees for mutual encouragement and sharing of best practices
3. Revised the Polity Exam, in addition to providing careful oversight of the new Original Language Exam
4. Interviewed Candidates John Wilcox, Doug Hull, and Luke Potter as part of CEEP (Candidates Education Equivalency Program) and made appropriate recommendations to their respective Presbyteries
5. Oversaw the distribution of funds to assist with pastor coaching (through PastorServe) and wellbeing (through Quiet Waters), with particular focus on helping smaller churches access these resources

**Recommendations to the 2018 General Assembly:**

1. **RECOMMENDATION 38-04**  
That the Assembly adopt the proposal by ICME (Interim Committee on Ministerial Education) to expand the allowable uses of the Commissioned Pastor designation. In our estimation, this proposal is a targeted way to affirm the calling of specific individuals in a way that could serve a variety of EPC churches and potentially certain populations currently underserved by the EPC.

## **Work of the Committee in 2017-2018:**

The Ministerial Vocation Committee (MVC) undertook important work on several fronts since the 37<sup>th</sup> General Assembly:

**Clergy Wellbeing:** We want healthy and vibrant churches, which typically start with healthy and vibrant ministers. I continue to encourage Sessions to ask your pastor(s) “Did you take all of your annual vacation and study leave allowance?” (Teaching Elders get 4 weeks of the first and 2 weeks of the second each year.)

Our committee worked with Presbyteries’ Ministerial Committees to revamp the Teaching Elder Annual Report Form to ask for honest reflection on self-care questions. We are not trying to be “Big Brother,” but we do want our Teaching Elders to know that their long-term wellbeing in ministry matters to the EPC.

We have also partnered with pastors and churches to share the costs associated with coaching and soul care and strengthening pastors’ marriages. We are finding this cost sharing to be especially beneficial for smaller churches, for whom cost is the main hurdle. (Typically, the MVC pays 1/3, the pastor pays 1/3, and the church pays the final 1/3.) We work closely with partner agencies including Quiet Waters, Pastors in Residence, and PastorServe to help our pastors grow professionally and personally. (The full list of partners is available on the MVC resource page of the EPC’s website).

**Presbytery Collaboration:** In the past 12 months, we have twice gathered the Chairs of the Presbyteries’ Ministerial and Candidates Committees. These two-day gathers are a time of great camaraderie, mutual encouragement, and sharing of best practices. Our most recent gathering was described by one Chairman as “the most productive one yet.” At that same gathering, we also heard multiple Presbyteries share that they have perhaps the best group of candidates they have ever had. This is a very encouraging report, especially with all of the changes we see in our culture generally and seminary education specifically. It appears that the sky is not falling after all.

Based on feedback from these gatherings, the MVC closed a loophole that was allowing some churches to post Teaching Elder vacancies on the Ministry Staff Opportunities page without first notifying their Presbyteries of the opening. Now, Teaching Elder opportunities can only be posted to that page with the approval of the church’s Presbytery.

**CEEP:** Over the past 12 months, we have interviewed 3 candidates (John Wilcox, Doug Hull, and Luke Potter) as part of CEEP (Candidates Education Equivalency Program), wherein the MVC recommends a course of study for those candidates who do not have an M.Div. These recommendations are given to the Presbytery which, as the ordaining body, is free to amend them and oversees their completion. All 3 candidates demonstrated great promise for ordained ministry, and the MVC made appropriate recommendations to their respective Presbyteries.

**Important Changes:** Over the past five years, the General Assembly has approved a number of important ministerial-related changes. Many of them are in response to the changing landscape of seminary education (ATS changing the required hours for an M.Div., concerns about student debt, etc.). The MVC takes seriously its responsibility to oversee the proper implementation of these changes and to guard against any previously-unforeseen negative consequences.

We are very pleased at the response to the new Original Language Exam as being rigorous, fair, and obvious in how it relates to the pastoral office. Our candidates are demonstrating a robust ability to use Greek and Hebrew effectively. We have also recently revised the Polity Exam to align it with the current Book of Order and to add questions which require candidates to relate polity to pastoral situations.

We are providing encouragement and accountability to Kent Matthews as he leads our Mentored Apprenticeship Program (MAP), as the professor of record for these part-classroom, part-apprenticeship seminary courses. There has been a great response to these classes, both in terms of signups and in post-course evaluation.

The MVC is also working to compile different resources by which people could receive training as a Transitional Pastor. Many Presbyteries are devising their own methods of such training, and we couldn't be happier about this development. We are also excited to see the GO Center offering this training during the Monday and Tuesday of General Assembly.

Perhaps the most exciting change for the MVC is that I will be passing leadership of the committee to someone else. I have enjoyed serving in this role for the past few years and will stay on the committee for one more year to complete my second term. TE Brad Strait will do a great job in leading the MVC forward, in part because he will be compared to his predecessor.

I am grateful to each member of our committee and to the staff members who serve our committee (Zenaida Bermudez and Jerry Iamurri) for their hard work and friendship.

### **Recommendations to the 2018 General Assembly:**

#### **RECOMMENDATION 38-04**

That the Assembly adopt the proposal by ICME to expand the allowable uses of the Commissioned Pastor designation.

#### **ICME:**

*Book of Government* 9-11 – The Ruling Elder as a Commissioned Pastor

Additional Provisions Affected by Proposed Amendment to 9-11:

G 10-7 Temporary Pastoral Relationships

BOG 18-3 Authority and Responsibilities of the Session

**Committee Members:**

TE Michael Flake (Chair), Presbytery of the Mid-Atlantic  
RE Neal McAtee, Presbytery of the Central South  
RE Frank Rotella, Presbytery of the East  
TE Brad Strait, Presbytery of the West  
RE Phil Stump, Presbytery of the Mid-Atlantic  
RE Caroline Tromble, Presbytery of the Rivers and Lakes

**Committee Meeting Dates:**

October 16-18, 2017 – Orlando, FL  
(including a gathering of the Chairs of Presbytery Ministerial and Candidates Committees)

November 6 and 11 and 18, 2017 – Electronically

March 14, 2018 – Orlando, FL  
(preceded by a gathering of the  
Chairs of Presbytery Ministerial and Candidates Committees)

Respectfully submitted,



Michael Flake

Chair

June 2018

## Moderator

Report to the 38th General Assembly



Dean Weaver,  
Moderator  
*37th General Assembly*

Welcome to Memphis and the 38<sup>th</sup> General Assembly of the Evangelical Presbyterian Church!

The General Assembly staff and Hope EPC family have been working tirelessly in preparation for this moment, and I believe that the Lord Himself has called us together for a “Kairos” time such as this.

It has been the honor of my life to serve you as Moderator of our 37<sup>th</sup> General Assembly! From helping to facilitate our gathering last summer in Sacramento to all my travels throughout the EPC this past year, I can gratefully say that *to the glory of God, the EPC family aspires to embody and proclaim Jesus’ love as a global movement of congregations engaged together in God’s mission through transformation, multiplication, and effective biblical leadership.*

From visiting presbyteries and preaching for congregations, to visiting leaders on the front line of hurricane relief in Texas and Puerto Rico, to leading pastor’s retreats, to attending meetings of presbytery moderators and EPC World Outreach Mission Mobilizers, it has been a rich blessing to experience the health of the EPC in so many ways.

One of the things that encourages and challenges me the most is the future of the EPC through our next generation of leadership. We have many amazing young leaders ready to rise up and serve the Kingdom of God in significant ways. The challenge before us, appears

to me, will be to create real pathways and opportunities for these gifted young women and men to ascend into positions of influence and impact. Perhaps the greatest challenge before us, however, will be how the EPC family can truly embody the kind of global representation we see in Revelation 7:9.

As we gather in Memphis this year, here is my dream: that as we are called to move *Forward....* we would faithfully *Engage, Empower, and Embrace* a revelation of the church that represents every tribe, nation, people group, and language! May it be so. Come, Lord Jesus Come!

Coram Deo!

A handwritten signature in black ink, appearing to read 'Dean Weaver', written in a cursive style.

Respectfully submitted,

Dean Weaver

Moderator

37<sup>th</sup> General Assembly

June 2018



**National Leadership Team**  
Report to the 38th General Assembly



*Scott Griffin*  
Chair

**Summary of Work, 2017-2018:**

1. Focus on the Business of the EPC.
2. Oversight responsibility of the Strategic Initiatives.

**Recommendations to the 2018 General Assembly:**

1. That an interim committee be appointed by the Moderator to study how the EPC can better become a denomination that faithfully embraces and serves our neighbors from every nation, tribe, people, and language. (Revelation 7:9).
2. That the 38<sup>th</sup> General Assembly (2018) approve the proposed EPC Corporate Bylaws.
3. That, pursuant to the EPC Foundation Board’s request, the Church Loan Fund applications be administered by the Finance Committee of the NLT.
4. That *Rules of Assembly* X.10-1A be amended to further define and clarify the role of the NLT.
5. That the 38th General Assembly approve an amendment to *Rules for Assembly* 2-3 to delete “nominating speeches” for Moderator-elect nominees.
6. That the 38<sup>th</sup> General Assembly sets aside the three-term limitation upon the Stated Clerk (*Book of Government* 20-3A.2 – The Assembly must approve this by a 2/3 vote).
7. That the 38<sup>th</sup> General Assembly re-elect the Stated Clerk to a new three-year term.

**Work of the Committee in 2017-2018:**

The thirteen members of the National Leadership Team are committed to knowing and promoting the mind of Christ for the over 600 churches that make up the EPC in the United States, the Bahamas, and Puerto Rico. After the devotional and opening prayer, at each face-to-face meeting of the NLT we immediately review and confirm our mission and vision statements:

Mission: We exist to carry out the Great Commission of Jesus as Presbyterian, Reformed, Evangelical, and Missional congregations.

Vision: To the glory of God, the EPC aspires to be a global movement of congregations embodying Jesus' love to our neighbors near and far, engaged together in God's mission through transformation, multiplication, and effective biblical leadership.

At our October and April meetings we focus on the business of the EPC that the NLT needs to address. The August and January meetings are more strategic. The NLT evaluates the four elements of the EPC mission statement and the four strategic initiatives of the EPC vision statement.

**Strategic Initiatives** – the statement of vision includes our four strategic initiatives: 1) **transformation** (church revitalization), **multiplication** (church planting), **effective biblical leadership**, and **global movement** (World Outreach and fraternal relations).

As part of its oversight responsibility, in the past year the NLT invited the leaders of each initiative to address and take questions from the NLT: Tom Ricks (church planting), Ken Priddy (church revitalization), Phil Linton (global movement - World Outreach).

In addition, a Metrics Team led by Moderator-elect Tom Werner developed metrics by which progress for the church planting and church revitalization efforts can be measured. With the proposed disbanding of the permanent Church Planting and Revitalization Committee, the NLT is considering asking the 2019 Assembly to create a permanent committee that would focus on evaluating the progress of these important initiatives.

In July 2017, staff oversight of these initiatives was re-arranged. Assistant Stated Clerk Jerry Iamurri oversees effective biblical leadership and the World Outreach element of global movement. Stated Clerk Jeff Jeremiah works with church planting, church revitalization, and the fraternal relations aspect of global movement.

**Financial Development** - The 2018 fiscal year budget (FY 2018 budget, beginning July 1, 2017, and ending June 30, 2018) was augmented with additional funds from undesignated reserve (\$129,000) in order to ensure the full funding of the strategic initiatives in the year ahead. Approving this budget at Fair Oaks, the 37th General Assembly was notified that if increased giving to Per Member Asking (PMA) did not cover this \$129,000, the FY 2019 budget would need to be reduced accordingly. In the first six months of our fiscal year (July-December) there was little evidence of a substantial increase in PMA giving. At its January 2018 meeting, the NLT took actions in anticipation of cutting the FY 2019 budget it would recommend to the 38th General Assembly (2018). However, beginning in January giving to PMA surged by 12% (or \$160k) over the last fiscal year. This has continued through April. The NLT praises God and thanks you for the remarkable outpouring of support for the EPC as a mission- and vision-driven denomination of churches. Chief Operating Officer Phil Van Valkenburg produced an excellent presentation of the proposed FY 2019 budget. It can be viewed at [www.epc.org/files/ga2018document-fy2019ministryreport](http://www.epc.org/files/ga2018document-fy2019ministryreport).

Relief Funds – The hurricane season of 2017 was an unprecedented one for the EPC. EPC churches in the greater Houston area were hit by Hurricane Harvey. Our churches in Florida were struck by Hurricane Irma. And Hurricane Maria brought devastation to Puerto Rico and our churches there that is still being felt. EPC churches and individuals contributed more than \$1.2 million to these three relief funds in the last four months of 2017. When a series of earthquakes hit southern Mexico last fall, our fraternal partners



the National Presbyterian Church of Mexico (INPM) asked for our assistance. We established a Mexico Earthquake Disaster Relief fund and were very pleased to receive and send on to the INPM \$21,000.

Other funds - Gratitude Gift: the giving of EPC churches to the Gratitude Gift helps retired ministers and missionaries and their spouses with out-of-pocket medical expenses. Each year the Stated Clerk emails or writes to all members of this special group of servants. Remarkably, although the number of retirees has more than doubled since 2007, the number needing assistance has remained between five and eight per year. Moderator's Scholarship: funds given to this scholarship are used to help leaders of our smallest churches attend our annual General Assembly meeting. Last year's giving of \$4600 has enabled us to award 15 \$300 scholarships for the 2018 Assembly.

**Interim Committee Recommendation** – At its January 2018 meeting, the NLT spent considerable time discussing where God is calling the EPC in the next decade. One result of that discussion is the recommendation to the 38th General Assembly (2018) that an interim committee be appointed by the Moderator to study how the EPC can better become a denomination that faithfully embraces and serves our neighbors from every nation, tribe, people, and language (Revelation 7:9).

**Corporate Restructure** – After a corporate liability evaluation was undertaken in 2014, in 2015 the National Leadership Team began a restructure of the General Assembly level of the EPC. This involved separating EPC World Outreach, the Board of Benefits, and the EPC (ecclesiastical body) while keeping each of these under the oversight of the General Assembly. This restructure would protect each entity and limit the liability that the others would confront if one was facing a civil action. The 36th General Assembly (2016) approved the creation of a separate legal entity for World Outreach. The 37th General Assembly (2017) approved the creation of “Benefit Resources Incorporated”-the new legal name for EPC Benefits. To complete this project, the NLT recommends the approval of the EPC Corporate Bylaws to the 38th General Assembly (2018).

**Church Loan Fund** – since 2008, applications to the Church Loan Fund (CLF) have been handled by the EPC Foundation. As the ministry of the Foundation has evolved, the review of these applications is no longer a focal area for their efforts. The Foundation asked and the NLT accepted the request that review of CLF applications be handled by the Finance Committee of the NLT. The 38<sup>th</sup> General Assembly (2018) is being asked to approve this recommendation.

**Rules for Assembly** – acted upon by the annual meeting of the General Assembly, Rules define the structure of the EPC (permanent committees and commissions) and how we conduct our annual meeting. The NLT proposes an amendment to **Rules** that further defines and clarifies the role of the NLT. Other amendments are proposed to update and streamline how our meetings are conducted.

**Clergy Housing Allowance** – The EPC is a member of the National Association of Evangelicals (NAE) and the Church Alliance, a consortium of denominations that offers benefits for its clergy. In two previous legal challenges to the constitutionality of the clergy housing allowance by the Foundation for Freedom from Religion (FFFR, an atheist group), the Church Alliance asked the EPC to join their amicus curiae. For some reason the EPC did not receive an invitation to join the amicus Church Alliance filed in

the Seventh Court of Appeals earlier this spring. The Stated Clerk has contacted Church Alliance about this matter. It is anticipated that regardless of how the Seventh rules, this case will be appealed to the Supreme Court (SCOTUS). The NLT will ensure it joins an amicus when it comes to SCOTUS. Many EPC pastors were invited by the Alliance for Defending Freedom (ADF) to join the amicus it filed with the Seventh. EPC TEs are certainly encouraged to participate individually in this way. Note that several other amici in support of constitutionality were filed, including by the Foundation for Moral Law; seventeen States (attorneys general); the Evangelical Council for Financial Accountability; sixteen Members of Congress; three Tax Law Professors; the Pacific Justice Institute; and the National Jewish Commission on Law and Public Affairs.

**Re-election of Stated Clerk** – Following **Acts of Assembly 90-07** (which calls for an enlarged group to evaluate the performance of the Stated Clerk when his three-year term concludes), the Personnel Committee of the NLT conducted a thorough performance evaluation of the Stated Clerk from October – January. The NLT recommends that: 1) The 38th General Assembly sets aside the three-term limitation upon the Stated Clerk (**Book of Government 20-3A.2** - The Assembly must approve this by a 2/3 vote), and 2) The 38th General Assembly re-elect the Stated Clerk to a new three-year term.

**Succession Planning** – In the next 3-5 years, the NLT anticipates the retirement of Stated Clerk Jeff Jeremiah, Chief Operating Officer Phil VanValkenburg and Director of World Outreach Phil Linton. At its August 2018 meeting it will begin discussions in earnest about succession planning for each of these important positions of the Office of the General Assembly.

## **Recommendations to the 2018 General Assembly:**

### **Recommendation 38-18:**

That the General Assembly approve an interim committee be appointed by the Moderator to study how the EPC can better become a denomination that faithfully embraces and serves our neighbors from every nation, tribe, people and language (Revelation 7:9)

#### Rationale:

At its January 2018 meeting the NLT spent considerable time discussing where God is calling the EPC in the next decade. One of the areas in which the NLT believes we can improve as a denomination is in our efforts to minister to the diverse racial, ethnic and cultural communities that surround many of our churches and that the Lord calls us to serve.

### **Recommendation 38-19:**

That the General Assembly approve the proposed EPC Corporate Bylaws.

[www.epc.org/files/ga2018document-epcbylaws](http://www.epc.org/files/ga2018document-epcbylaws)

#### Rationale:

After a corporate liability evaluation was undertaken in 2014, in 2015 the NLT began a restructure of the General Assembly level of the EPC. This involved separating EPC World Outreach, the Board of Benefits and the EPC (ecclesiastical body) while keeping each of these under the oversight of the General Assembly. This restructure would protect each entity and limit the liability that the others would confront if one was facing a civil action. The 36th General Assembly (2016) approved the creation of the entity "Essential Services Group," the legal name of EPC World Outreach. The 37th General Assembly (2017) approved the creation of "Benefit Resources Incorporated" the new legal name for EPC Benefits.

### **Recommendation 38-20:**

That, pursuant to the EPC Foundation Board's request, the Church Loan Fund (CLF) applications be administered by the Finance Committee of the NLT.

#### Rationale:

Since 2008 applications to the Church Loan Fund (CLF) have been handled by the EPC Foundation. As the ministry of the Foundation has evolved the review of these applications is no longer a focal area for their efforts. The EPC Foundation Board has asked the NLT Finance Committee to assume responsibility for the administration of these applications.

**Recommendation 38-21:**

That *Rules of Assembly X.10-1A* be amended to further define and clarify the role of the NLT.

| <b>Current Rules for Assembly X.10-1A</b>                                                                                                                                                                                                                                                                                                                                                                                                                     | <b>Proposed Rules for Assembly X.10-1A</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
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| <p>10-1 The ministries of the Assembly shall be conducted primarily through permanent committees and the Permanent Judicial Commission, to wit:</p> <p>A. National Leadership Team</p> <ol style="list-style-type: none"><li>1. Chaired by the immediate past Moderator.</li><li>2. Committee Membership: Moderator, Moderator-elect, Stated Clerk, immediate past Moderator, and nine elected members.</li><li>3. Functions in the following ways:</li></ol> | <p>10-1 The ministries of the Assembly shall be conducted primarily through permanent committees and the Permanent Judicial Commission, to wit:</p> <p>A. National Leadership Team</p> <ol style="list-style-type: none"><li>1. Chaired by the immediate past Moderator.</li><li>2. Committee Membership: Moderator, Moderator-elect, Stated Clerk, immediate past Moderator, and nine elected members.</li><li>3. Functions in the following ways <b><i>subject to General Assembly review, approval and the Book of Order:</i></b><ol style="list-style-type: none"><li>a. <b><i>Mission, Vision and Strategy</i></b><ol style="list-style-type: none"><li>1. <b><i>Primary responsibility to seek the mind of Christ for our denomination and to express this in a mission statement that states who God has called the EPC to be.</i></b></li><li>2. <b><i>Development of vision and strategies that express what God is calling the EPC to do to carry out the mission statement.</i></b></li><li>3. <b><i>Assess the execution of the mission, vision and strategies on behalf of the General Assembly.</i></b></li></ol></li></ol></li></ol> |

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| <p>a. Administrative oversight</p> <ol style="list-style-type: none"> <li>1) Oversight and coordination of Administration Committee with World Outreach, Christian Education and Communications, Ministerial Vocation, Church Planting &amp; Revitalization, Women’s Ministries, and Student &amp; College Ministries Committees.</li> <li>2) Responds to emergency and disaster situations</li> <li>3) Serve as Directors of the corporation</li> </ol> <p>b. Denominational Development</p> <ol style="list-style-type: none"> <li>1) General Assembly planning</li> <li>2) Promotion/public relations</li> <li>3) Personnel administration (staff hiring, staff accountability)</li> <li>4) Budget development: receive projections from all committees and submit to</li> </ol> | <p><b>4. Encourage EPC Presbyteries and local churches to participate in implementing the mission, vision and strategies.</b></p> <p><b>b.</b> Administrative oversight</p> <ol style="list-style-type: none"> <li>1) Oversight and coordination of <del>Administration Committee</del> National Leadership Team with World Outreach, <del>Christian Education and Communications</del>, Ministerial Vocation, Church Planting &amp; Revitalization, Women’s <b>Resource Council</b>, and <del>Student &amp; College Ministries</del> <b>Next Generation Ministries Council</b>.</li> <li>2) Responds to emergency and disaster situations</li> <li><b>3) Serve as Directors of the corporation <i>for the purposes of compliance with the laws of the state in which the EPC is incorporated and in accord with EPC by-laws.</i></b></li> </ol> <p><b>c.</b> Denominational Development</p> <ol style="list-style-type: none"> <li>1) General Assembly planning</li> <li>2) Promotion/public relations</li> <li>3) Personnel administration (staff hiring, staff accountability)</li> <li>4) Budget development: receive projections from all committees and submit to</li> </ol> |
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| <p>General Assembly a proposed budget</p> <p>5) All legal and corporate matters</p> <p>6) Property and liability insurance</p> <p>c. All other business of ecclesiastical matters not specifically assigned to any other committees.</p> | <p>General Assembly a proposed budget</p> <p>5) All legal and corporate matters</p> <p>6) Property and liability insurance</p> <p><b>d.</b> All other business of ecclesiastical matters not specifically assigned to any other committees.</p> <p><b>4. Explanatory Statement</b></p> <p><b><i>The National Leadership Team is not a court of the denomination, nor a commission of the General Assembly, but a committee of the denomination, with authority derived from the Book of Order. The NLT is therefore responsible to the General Assembly, and carries out its work under the authority of the General Assembly by proactively making recommendations to the General Assembly and exercising authority to carry out those recommendations as approved by the General Assembly.</i></b></p> |
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Rationale:

Rules define the structure of the EPC (permanent committees and commissions) and how we conduct our annual meeting.

**Recommendation 38-22:**

That the 38th General Assembly approve an amendment to *Rules for Assembly* 2-3 to delete “nominating speeches” for Moderator-elect nominees.

| <b>Current Rules for Assembly 2-3</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | <b>Proposed Rules for Assembly 2-3</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>2-3 The first order business shall be the election of a Moderator. Though the Moderator-elect will normally be the presumptive nominee, the Committee on Nominations must make such nomination. The floor shall be opened for additional nominations. There shall be only one nominating speech per nominee not to exceed five minutes for each nominee. No seconding speeches shall be permitted.</p> <p>2-4 A Moderator-elect shall be elected according to the same procedure as the election of the Moderator.</p> | <p>2-3 The first order business shall be the election of a Moderator. Though the Moderator-elect will normally be the presumptive nominee, the Committee on Nominations must make such nomination. The floor shall be opened for additional nominations. There shall be only one nominating speech per nominee not to exceed five minutes for each nominee. No seconding speeches shall be permitted.</p> <p><b>2-4 A Moderator-elect shall be elected according to the same procedure as the election of the Moderator, <i>except that there will be no nominating speech.</i></b></p> |

Rationale:

Although nominating speeches have been an occasion for levity at the beginning of the Assembly, they are ultimately superfluous. The report of the Nominating Committee and the biographical background of the nominee which appears in the Commissioner’s Handbook should be sufficient for commissioners to act on the nominee. Also, as we’re reducing the length of the Assembly, the elimination of this item will save some time.

**Recommendation 38-23:**

That General Assembly approve setting aside the three-term limitation upon the Stated Clerk (*Book of Government 20-3A.2* – The Assembly must approve this by a 2/3 vote).

Rationale:

See below recommendation regarding the re-elected of the Stated Clerk.

**Recommendation 38-24:**

That the General Assembly re-elect the Stated Clerk to a new three-year term.

Rationale: Following the *Acts of Assembly* 90-07 (which calls for an enlarged group to evaluate the performance of the Stated Clerk when his three-year term concludes), the Personnel Committee of the NLT conducted a thorough evaluation of the Stated Clerk from October -January. This evaluation included comments and feedback from across the denomination and included Ruling Elders, Teaching Elders, and staff members. The results of this evaluation were very positive and the NLT recommends the re-election of the Stated Clerk.

**Recommendation 38-25**

That the 38<sup>th</sup> General Assembly approve an Administration Budget for FY 2018-2019.

[www.epc.org/files/ga2018document-fy20182019budget](http://www.epc.org/files/ga2018document-fy20182019budget)

**Recommendation 38-26**

That the 38<sup>th</sup> General Assembly approve a Special Projects Budget for the FY 2018-2019.

[www.epc.org/files/ga2018document-fy20182019specialprojects](http://www.epc.org/files/ga2018document-fy20182019specialprojects)



**Committee Members:**

RE Scott Griffin (Chair), Presbytery of the Pacific Northwest  
RE Sabra Carmen, Presbytery of the Midwest  
RE Chris Danusiar, Presbytery of the Rivers and Lakes  
TE Nancy Duff, Presbytery of the Pacific Southwest  
RE Phil Fanara, Presbytery of the East  
RE Mike Gibson, Presbytery of the Great Plains  
RE Rob Liddon, Presbytery of the Central South  
RE Glenn Meyers, Presbytery of the Alleghenies  
RE Leigh Swanson, Presbytery of Florida and Caribbean  
TE Luder Whitlock, Presbytery of Florida and the Caribbean

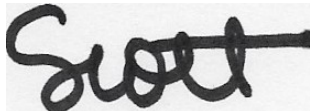
As past-Moderator I chaired the meetings of the NLT.  
Leigh Swanson served as the chair of the NLT Personnel Committee  
Mike Gibson chaired the NLT Finance Committee  
Joining us regularly were Assistant Stated Clerk Jerry Iamurri  
and Chief Operating Officer Phil VanValkenburg

**Committee Meeting Dates:**

August 28-29, 2017, Orlando, FL  
September 7, 2017, via Email  
September 12, 2017, via Email  
September 22, 2017, via Email  
October 24-25, 2017, Orlando, FL  
January 16-17, 2018, Orlando, FL  
April 21-22, 2018, Orlando, FL  
March 15, 2018, Conference Call  
March 29, 2018, Conference Call

The minutes of conference call and email meetings were reviewed and approved  
at subsequent face-to-face NLT meetings.

Respectfully submitted,



Scott Griffin  
Chair

June 2018



David DeBruler  
*Chair*

**Next Generation Ministries  
Council**  
Report to the 38th General Assembly



Carolyn Hiller  
*Vice Chair*

**Summary of Work, 2017-2018:**

1. Continued expansion of partner churches with CCO (our strategic partner for campus ministries).
2. Continued expansion of Reformed Youth Ministries' training and network support of our churches' student ministries.
3. Continued progress of developing a Children's Ministry support strategy.
4. Completion of our transition to the Next Generation Ministries Council.

**Recommendations to the 2018 General Assembly:**

1. No recommendations from the Committee.

**Work of the Committee in 2017-2018:**

The following describes the passion of our Committee:

1. Our Vision Statement:

***Every congregation will fulfill God's call\* to disciple the Next Generation into passionate Christ-followers who pursue God's kingdom in every sphere of life.***

\*Psalm 78, Deuteronomy 6, Matthew 23, 2 Timothy 2, 1 Thessalonians 2, Ephesians 5

2. Our Mission Statement:

***The EPC Next Generation Ministries Committee is to equip, encourage, and shepherd church leadership to evangelize and disciple the Next Generation from birth through young adulthood.***

### 3. Key Definitions:

- a) This Committee defines “Next Generation Ministries” as all of the ministries in a local church used to partner with parents to equip their children. This term is intended to describe a seamless and consistent approach to training children from birth to young adulthood, and seeks to instill an “end-in-mind” view that guides the planning and processes of all equipping stages.
- b) “Equipping stages” are aligned with the typical four age ranges churches use for Children’s Ministry, Student Ministry, College-Age Ministry, and Young Adult Ministry.

### 4. Key Element in our Philosophy:

As best as the local church can operate as a covenant community, we encourage all church leadership to emphasize that the ministry of the church is to equip all of the saints into the fullness of maturity in Christ and for ministry. This includes instilling a vision that God has given parents the primary responsibility to equip their children to know Christ and to follow Him as a well-equipped, passionate disciple. We encourage all Next Generation ministries of a church to operate as a secondary, supplemental training support to the parents and not as an alternative substitute in the equipping of the Next Generation.

In this final year of transition, the Committee has reduced its membership from the original eighteen (18) to the transitional twelve (12) to the final nine (9). Beginning in July 2018, the Committee will have 3 classes of 3 members per class, and Jen Burkholder has become the new Chair. All transitional issues have been identified, assigned, and either completed or have become ongoing projects in their assigned area.

The Committee continued to provide scholarship support to EPC college students to attend the 2018 CCO Jubilee conference and to EPC youth leaders to attend the 2018 Reformed Youth Ministries’ Youth Leadership Training conference. These scholarships are used by the Committee as part of its strategy to connect and support current and future EPC leaders involved with Next Generation ministries. During our April meeting, we heard many wonderful stories from the college students and the youth leaders about how their respective conference impacted them. Many of them commented on how encouraged they were by the commitment of their denomination to help them. Annual scholarship funding needed is between \$10,000 to \$15,000.

Going forward into the next year, the Committee will be focusing on Children’s Ministries and the Committee’s web and social media outreach. Providing a connectional, supportive network to the leaders of our churches’ children ministries (CM) is a critical need. One idea in development is a local-area conference for EPC CM leaders in the Pittsburgh area that could become a series of conferences around the country. We are hoping we can get our web and social media outreach re-established in 2018 in order to broadcast such ideas AND to receive other ideas from our churches.

**Committee Members:**

RE David DeBruler (Chair), Presbytery of the Gulf South  
RE Carolyn Hiller (Vice-Chair), Presbytery of the Pacific Southwest  
Jen Burkholder, Presbytery of the Alleghenies  
Martha Daniel, Presbytery of the Alleghenies  
RE Enid Flores, Presbytery of Florida and the Caribbean  
TE Dustin Jernigan, Presbytery of Florida and the Caribbean  
TE Andy Koesters, Presbytery of the Mid-Atlantic  
Ivan Strong Moore, Presbytery of the West

**Committee Meeting Dates:**

October 27 and 28, 2017 – Orlando, FL  
November 16, 2017 – Video Conference  
April 20 and 21, 2018 – Orlando, FL

Respectfully submitted,



David DeBruler

Chair



Carolyn Hiller

Vice-Chair

June 2018

**Nominating Committee**  
Report to the 38th General Assembly



*Cathy Burkholder*  
*Chair*

**Summary of Work, 2017-2018:**

1. Nominating Committee members met on March 16, 2018 in Orlando, FL. Action items were as follows:
  - Nomination of the Moderator and Moderator-elect for 2018
  - Review of committee vacancies and needs of various committees
  - Nominations for various permanent committees conducted with vast majority of positions filled by the close of our meeting
  - Continued work on finalizing the slate of nominees to present to General Assembly, 2018.

**Recommendations to the 2018 General Assembly:**

1. **RECOMMENDATION 38-27:**  
To revise language for Rules for Assembly XI.11-3

## Work of the Committee in 2017-2018:

The Nominating Committee began its work in the fall of 2017 as its members spoke to their respective presbyteries about opportunities to serve at the General Assembly, level, and explained the nomination process. The Nominating Committee then met at General Assembly headquarters in Orlando on March 16, 2018 to review committee vacancies and work on filling the slate to be presented to the 38<sup>th</sup> General Assembly.

The Nominating Committee annually nominates the Moderator, Moderator-elect, and permanent committee members for election by the General Assembly. The committee receives endorsements of qualified individuals from presbyteries and church Sessions.

The meeting went very efficiently, with the vast majority of positions being filled by the time we left that afternoon. The Nominating Committee continued to work on finalizing the slate in the weeks that followed, with further committee communications taking place via email.

We continue to have more people endorsed to serve on permanent committees than we have vacancies. Thank you so much to those who are willing to give their time and efforts to serve the EPC and the Kingdom.

The Nominating Committee would also like to express our appreciation to the following: RE Tom Reesor for chairing the Nominating Committee this last year; Marti Brenner and Zenaida Bermudez for their administrative support; Assistant Stated Clerk Rev. Jerry Iamurri for his guidance, wisdom, institutional knowledge and procedural expertise; and Stated Clerk, Rev. Dr. Jeff Jeremiah for his insight and wise advice to the committee. Above all though, we give thanks to our Lord and Savior for answering our prayers and guiding us through the process of our work. To Him alone be the glory.

## Recommendations to the 2018 General Assembly:

### RECOMMENDATION 38-27:

The Nominating Committee asks for the following revision:

| <b>Current</b> <i>Rules for Assembly XI.11-3</i>                                                                    | <b>Proposed</b> <i>Rules for Assembly XI.11-3</i><br>Additions in <b><i>bold italics</i></b>                        |
|---------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|
| <b>XI. Committee on Nominations</b><br><b>11-3</b> Each year at the Assembly, the outgoing Moderator shall nominate | <b>XI. Committee on Nominations</b><br><b>11-3</b> Each year at the Assembly, the outgoing Moderator shall nominate |

|                                                                                                                             |                                                                                                                                                                                        |
|-----------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>four to the Assembly for membership on this committee. At that time, the floor will be opened for other nominations.</p> | <p><del>four</del> <b><i>the appropriate number of persons</i></b> to the Assembly for membership on this committee. At that time, the floor will be opened for other nominations.</p> |
|-----------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

**Rationale:** The current language in Rule 11-1 is unclear and the nominating committee finds it necessary to revise the language in order to provide sufficient guidance for the committee in the fulfillment of its responsibilities to the EPC. Rule 11-3 currently requires the Moderator of the Assembly to name four (4) nominees each year in order to create three balanced classes that represent each presbytery. With the growth of the EPC to 14 presbyteries, it may be that the Moderator would need to add more than four (4) in a class in order to ensure adequate representation to all presbyteries. The Nominating Committee asks for the following revision:

**Committee Members:**

- RE Cathy Burkholder (Chair), Presbytery of the Pacific Southwest
- RE John Adamson, Presbytery of the Central South
- RE Brian Altmyer, Presbytery of the Alleghenies
- TE Ron Bengelink, Presbytery of Pacific Northwest
- RE George Blackburn, Presbytery of the Gulf South
- RE Janet Bole, Presbytery of the West
- TE James Carr, Presbytery of the Mid-Atlantic
- TE Alan Conrow, Presbytery of the Midwest
- RE Susan Humphreys, Presbytery of Mid-America
- RE Kelli Marks, Presbytery of the Rivers and Lakes
- TE Johnson Woody, Presbytery of Florida and the Caribbean
- TE Bill Dudley, Presbytery of the Southeast
- RE Tom Reesor, Presbytery of the Southeast
- RE Alan Smith, Presbytery of the East

**Committee Meeting Dates:**

March 16, 2018, Orlando, FL

Respectfully submitted,



Catherine Burkholder  
Interim Chair

June 2018



## RECOMMENDATION 38-01

### Moderator Nominee – RE Thomas Werner



**Tom Werner** has degrees from DePauw University, St. Louis University Law School, and a Masters in Taxation from Washington University Law School. He worked in law firms in St. Louis, then served a St. Louis technology company as General Counsel and in various business capacities. Along the way he was granted a Master of Arts in Theological Studies (M.A.T.S.) from Covenant Seminary. Tom has been retired for three years.

Tom has had the privilege of serving on the EPC Theology Committee, chairing the Committee for a year, and contributing to the EPC Leadership Training Guide. He has also served on the Ministerial Committee and Moderator for the Presbytery of Mid-America, and has served on missions' teams to Romania, Russia, Ukraine, Honduras, and Albania.

Tom is married to Susan, and they celebrated 40 years of marriage last summer. They have two grown children and three wonderful grandchildren. Tom and Susan have attended Greentree Community Church in Kirkwood, Missouri, for about seventeen years and previously attended Central Presbyterian Church in St. Louis. Tom teaches at Greentree on a fairly regular basis, and preaches on occasion.

Tom is a Cardinal baseball fan, a runner and reader, and he and Susan are avid travelers.

## RECOMMENDATION 38-01 (cont.)

### Moderator-Elect Nominee TE Case Thorp



*Rev. Dr. Case Thorp  
Nominee for Moderator-  
Elect*

The Rev. Dr. Case Thorp is the Senior Associate Pastor for Evangelism at First Presbyterian Church of Orlando where he founded and leads *The Collaborative for Cultural and Economic Renewal*, a faith, work, economics outreach to the city. In similar fashion, Case serves as a city network leader for the *Made to Flourish Network*, a faith & work network for pastors.

Case's teaching ministry includes The Gotham Fellowship, the entire Biblical narrative, and The Orlando Fellows Initiative, which he brought to Orlando. He serves as adjunct faculty for Palm Beach Atlantic University and Reformed Theological Seminary. His writings have been published in the Wall Street Journal, and is a regular contributor to *The Green Room Blog* and Orlando Sentinel. Read more at [www.casethorp.com](http://www.casethorp.com).

Dr. Thorp has preached internationally from Madagascar to Tajikistan to Brazil drawing upon his upbringing in the American Camp Meeting tradition. He is a trustee and “tent” owner at Salem Camp Ground, just east of Atlanta. Additionally, he assisted with the founding of IDignity, a social enterprise that assists the poor with obtaining essential government identification.

Originally from Atlanta, educational stops along the way have included Oxford College (AA), Emory University (BA), Princeton Theological Seminary (MDIV), and Fuller Theological Seminary (DMin in Missional Ecclesiology). He began in pastoral ministry at First Presbyterian Church of Baton Rouge (EPC).

Case is married to Jodi, a deacon, and they have three beautiful children, Alexandra (13), Charles (11), and Brooks (6).

## SLATE OF NOMINATIONS – PERMANENT COMMITTEES AND BOARDS

### RECOMMENDATION 02:

*(Note: ^means second term; \*means pending Session or Presbytery endorsement)*

#### Benefit Resources, Inc., Board of Directors

|          |      |    |                    |                           |
|----------|------|----|--------------------|---------------------------|
| Class of | 2021 | RE | Draughon, Robert^  | Central South             |
| Class of | 2021 |    | Moore, Michael     | Central South             |
| Class of | 2021 | TE | Reisenweaver, Bill | Florida and the Caribbean |

#### Committee on Chaplains Work and Care

|          |      |    |                    |                           |
|----------|------|----|--------------------|---------------------------|
| Class of | 2019 | TE | Holman, Greg       | Mid-Atlantic              |
| Class of | 2021 | TE | Prechter, Jennifer | Florida and the Caribbean |
| Class of | 2021 | TE | Snyder, David^     | Mid-Atlantic              |
| Class of | 2021 | RE | Swedberg, Richard^ | West                      |
| Class of | 2020 | TE | Yorton, Brad       | Pacific Northwest         |

#### Committee on Church Planting and Revitalization

|          |      |    |                   |              |
|----------|------|----|-------------------|--------------|
| Class of | 2021 | RE | Carter, Franklin^ | Mid-Atlantic |
|----------|------|----|-------------------|--------------|

#### EPC Foundation Board

|          |      |    |               |                   |
|----------|------|----|---------------|-------------------|
| Class of | 2021 | TE | Borsay, Ben   | Midwest           |
| Class of | 2021 | RE | Eibel, Mark   | Pacific Northwest |
| Class of | 2019 | RE | Graham, John* | Southeast         |

#### Committee on Fraternal Relations

|          |      |    |                   |              |
|----------|------|----|-------------------|--------------|
| Class of | 2021 | RE | Culbertson, Carol | West         |
| Class of | 2021 | TE | Fortson, Don      | Mid-Atlantic |

#### Committee on Ministerial Vocation

|          |      |    |                    |                  |
|----------|------|----|--------------------|------------------|
| Class of | 2021 | RE | McAtee, Neal^      | Central South    |
| Class of | 2021 | RE | Tromble, Caroline^ | Rivers and Lakes |

#### National Leadership Team

|          |      |    |                  |                   |
|----------|------|----|------------------|-------------------|
| Class of | 2021 | RE | Fanara, Phil^    | East              |
| Class of | 2021 | RE | Gibson, Michael^ | Great Plains      |
| Class of | 2021 | RE | Liddon, Robert^  | Central South     |
| Class of | 2020 | RE | Lukens, Rosemary | Pacific Northwest |

#### Next Generation Ministries Council

|          |      |    |               |                   |
|----------|------|----|---------------|-------------------|
| Class of | 2021 |    | Aydt, Greg    | West              |
| Class of | 2021 |    | DeHaven, Meg  | East              |
| Class of | 2021 | TE | Mills, Andrew | Gulf South        |
| Class of | 2020 | RE | Shultz, Becky | West              |
| Class of | 2019 |    | Suzuki, Ryan  | Pacific Southwest |

#### Nominating Committee

|          |      |    |                  |                   |
|----------|------|----|------------------|-------------------|
| Class of | 2020 | RE | Bradshaw, Marion | Rivers and Lakes  |
| Class of | 2021 | TE | Carlson, Larry   | Pacific Northwest |
| Class of | 2021 | RE | Humphreys, Susan | Mid-America       |
| Class of | 2021 | RE | McCoy, Joe       | Mid-Atlantic      |
| Class of | 2021 | TE | Ricketts, David  | Pacific Southwest |
| Class of | 2020 | TE | Hardy, Wayne     | Great Plains      |

#### Permanent Judicial Commission

|          |      |    |                          |                           |
|----------|------|----|--------------------------|---------------------------|
| Class of | 2021 | RE | Cowan, Amanda            | Florida and the Caribbean |
| Class of | 2021 | RE | Flater, Don <sup>^</sup> | Rivers and Lakes          |
| Class of | 2021 | TE | Opp, Dana <sup>^</sup>   | Alleghenies               |

#### Presbytery Review Committee

|          |      |    |                              |      |
|----------|------|----|------------------------------|------|
| Class of | 2021 | RE | Matthews, Cecil <sup>^</sup> | West |
|----------|------|----|------------------------------|------|

#### Committee on Theology

|          |      |    |               |             |
|----------|------|----|---------------|-------------|
| Class of | 2021 | TE | DiNunzio, Ron | East        |
| Class of | 2021 | TE | Mowen, Ryan   | Alleghenies |

#### Women's Resource Council

|          |      |    |                               |               |
|----------|------|----|-------------------------------|---------------|
| Class of | 2021 | TE | Beekmann, Sharon <sup>^</sup> | West          |
| Class of | 2021 | TE | Brown, Mary <sup>^</sup>      | Great Plains  |
| Class of | 2020 | RE | Burdge, Lynn                  | Central South |
| Class of | 2020 |    | Campbell, Anita               | Alleghenies   |

#### World Outreach Committee

|          |      |    |                              |                   |
|----------|------|----|------------------------------|-------------------|
| Class of | 2021 | TE | Bear, Chris                  | East              |
| Class of | 2021 | TE | Dietzman, Rick               | Pacific Northwest |
| Class of | 2021 | RE | Tucker, Patrick <sup>^</sup> | Central South     |

## STANDING COMMITTEE ASSIGNMENTS

Standing Committee assignments are made by the Nominating Committee from those Commissioners who have completed the registration process (program registration for the General Assembly and certification of Ruling Elder Commissioners by their Clerk of Session) by May 31. **These pages will be posted on [www.epc.org/ga2018documents](http://www.epc.org/ga2018documents) following the Nominating Committee's June meeting.**

## STANDING COMMITTEE ASSIGNMENTS

### *Rules for Assembly IX.9-2*

*The Stated Clerk, in consultation with the Moderator, will appoint chairmen and recording clerks of each Standing Committee.*

*Representation on each committee shall be Presbyterian. The Nominating Committee will elect Standing Committee personnel from Commissioners registrations and Ruling Elder certifications received no later than May 31. The committee membership ratio should be as close as possible to the ratio of Ruling and Teaching Elders registered and certified as Commissioners.*

Names and Standing Committee assignments are listed alphabetically by last name. Please be sure to read all material related to your Committee, including the recommendations being referred to your Committee, prior to the Standing Committee meeting Thursday afternoon at 3:15 pm.

If you wish to speak to an issue referred to a committee to which you have not been assigned, you may approach the Chair of that Standing Committee and request the privilege of the floor to address that issue.

If your name is not listed, it is likely that your registration, meaning both commissioner certification (for Ruling Elders) and online registration was not completed by May 31 as required by Rules for Assembly IX.9-2. Permanent Committee on Administration members will receive resource assignments from the Stated Clerk, if not already noted below. Commissioners not assigned to a Standing Committee may attend a Committee if room is available, but without vote. Privilege of the floor is at the discretion of the Chair.

|    |                    |                           |                           |
|----|--------------------|---------------------------|---------------------------|
| TE | Abdo, David        | Pacific Southwest         | Ministerial Vocation      |
| TE | Adamson, Samuel    | Pacific Southwest         | Administration            |
| TE | Addison, Brandon   | West                      | Administration            |
| TE | Adkisson, Kirk     | Central South             | Administration            |
| RE | Alexander, Bruce   | East                      | Administration            |
| TE | Alexander, Whitney | Gulf South                | Overtures & Resolutions   |
| TE | Allen, Mike        | Gulf South                | Overtures & Resolutions   |
| TE | Allen, Tommy       | Pacific Northwest         | Chrch Plnt/Revitalization |
| TE | Alonso, Anthony    | Florida and the Caribbean | Administration            |
| TE | Anderson, Bruce    | Mid-Atlantic              | World Outreach            |
| RE | Antonucci, Robert  | East                      | Chrch Plnt/Revitalization |
| RE | Arp, James         | Southeast                 | Overtures & Resolutions   |

|    |                     |                           |                           |
|----|---------------------|---------------------------|---------------------------|
| RE | Auman, Kevin        | Mid-Atlantic              | Administration            |
| TE | Austen, Greg        | Pacific Northwest         | Administration            |
| TE | Austin, Stu         | Florida and the Caribbean | Theology                  |
| RE | Badgley, Connie     | Pacific Southwest         | Chrch Plnt/Revitalization |
| TE | Baily, Graham       | West                      | Overtures & Resolutions   |
| RE | Ball, Robby         | Southeast                 | Administration            |
| TE | Bammel, Paul        | Great Plains              | Administration            |
| RE | Barnhart, Mike      | Midwest                   | Next Gen                  |
| TE | Barr, Adam          | Midwest                   | Overtures & Resolutions   |
| TE | Bartel, Eric        | Mid-Atlantic              | Fraternal Relations       |
| TE | Bates, Brandon      | Central South             | Administration            |
| RE | Battenfield, Joshua | Pacific Southwest         | Administration            |
| RE | Baughman, James     | Midwest                   | Administration            |
| RE | Beck, Henry         | Gulf South                | Chrch Plnt/Revitalization |

|    |                      |                           |                             |
|----|----------------------|---------------------------|-----------------------------|
| RE | Becker, Amanda       | Alleghenies               | Next Gen                    |
| TE | Becker, Paul         | Alleghenies               | Overtures & Resolutions     |
| TE | Beekmann, Sharon     | East                      | Women's Resource - Resource |
| RE | Belanger, Sydney     | Pacific Southwest         | Women's Resource            |
| RE | Bell, Robert         | Alleghenies               | World Outreach              |
| RE | Bender, Denny        | Great Plains              | Administration              |
| RE | Bengelink, Ronald    | Pacific Northwest         | Overtures & Resolutions     |
| RE | Bennett, Edward      | Mid-Atlantic              | Memorials/Appreciation      |
| RE | Bevington, Patricia  | Midwest                   | Memorials/Appreciation      |
| RE | Biondi, Ronda        | Pacific Southwest         | Administration              |
| RE | Blair, Gwynn         | Florida and the Caribbean | Administration              |
| RE | Bloss, George (Pete) | Gulf South                | Theology                    |
| RE | Bodden, Jane         | Florida and the Caribbean | Chrch Plnt/Revitalization   |
| TE | Bolte, Karen         | Pacific Southwest         | Overtures & Resolutions     |
| TE | Borgelt, Dan         | Midwest                   | Overtures & Resolutions     |
| TE | Bowen, Scott         | Southeast                 | Memorials/Appreciation      |
| RE | Bowyer, Mitchell     | Mid-Atlantic              | Ministerial Vocation        |
| RE | Boyd, Marcia         | West                      | Womens Resource - Chair     |
| RE | Bozeman, Darrell     | Midwest                   | Administration              |
| TE | Brady, Harper        | Alleghenies               | World Outreach              |
| TE | Brophy, Curtis       | West                      | Theology                    |
| RE | Broughton, Thomas    | Midwest                   | World Outreach              |
| TE | Brouwer, Edward      | Southeast                 | World Outreach              |
| RE | Brown, Bob           | East                      | World Outreach              |
| TE | Brown, David         | Midwest                   | Administration              |
| RE | Brown, Lee           | East                      | Fraternal Relations         |
| TE | Brown, Mary          | Great Plains              | Next Gen                    |
| TE | Brown, Matthew       | East                      | Administration              |
| TE | Brown, Steve         | Midwest                   | Overtures & Resolutions     |
| TE | Brown, Timothy       | East                      | Next Gen                    |
| TE | Brundin, Rick        | Mid-Atlantic              | Next Gen                    |

|    |                    |                           |                             |
|----|--------------------|---------------------------|-----------------------------|
| RE | Brundin, Sandie    | Mid-Atlantic              | Women's Resource            |
| TE | Buchanan, Robert   | Mid-Atlantic              | Administration              |
| RE | Bucknell, Douglas  | Southeast                 | Chrch Plnt/Revitalization   |
| RE | Bucknell, Nancy    | Great Plains              | Next Gen                    |
| RE | Buehler, Phil      | Gulf South                | Overtures & Resolutions     |
| RE | Bueno, John        | Great Plains              | World Outreach              |
| TE | Buescher, Brad     | Great Plains              | World Outreach              |
| TE | Buisch, Jonathan   | Central South             | Administration              |
| RE | Burdge, Lynn       | Central South             | Administration              |
| RE | Burdsall, Scott    | Rivers and Lakes          | Administration              |
| TE | Burke, David       | Pacific Southwest         | Overtures & Resolutions     |
| TE | Bushong, Bryan     | Alleghenies               | Administration              |
| TE | Bushong, Bryan     | Alleghenies               | Overtures & Resolutions     |
| RE | Butcher, Greg      | Pacific Northwest         | Next Gen                    |
| RE | Byma, Kevin        | East                      | Fraternal Relations         |
| TE | Cable, Ritchey     | Mid-America               | Fraternal Relations         |
| RE | Cain, Mike         | West                      | Administration              |
| TE | Campbell, Donovan  | Mid-Atlantic              | Next Gen                    |
| RE | Canfield, Patricia | Gulf South                | Chrch Plnt/Revitalization   |
| TE | Carey, George      | Pacific Southwest         | World Outreach              |
| TE | Carlson, Jeffrey   | Midwest                   | Overtures & Resolutions     |
| RE | Carman, Bill       | Midwest                   | Chrch Plnt/Revitalization   |
| RE | Carman, Sabra      | Midwest                   | Women's Resource - Resource |
| RE | Carpenter, Darrell | Florida and the Caribbean | Administration              |
| RE | Carpenter, Marty   | Pacific Southwest         | Next Gen                    |
| TE | Carr, Aaron        | Midwest                   | Chrch Plnt/Revitalization   |
| TE | Carstens, Randy    | Central South             | Chrch Plnt/Revitalization   |
| RE | Carter, Frank      | Mid-Atlantic              | Chrch Plnt/Revitalization   |
| TE | Carver, Mark       | Mid-Atlantic              | Ministerial Vocation        |
| TE | Castleman, Scott   | Gulf South                | Next Gen                    |
| TE | Chadwick, Jeff     | Southeast                 | World Outreach              |
| TE | Chambers, Rob      | Mid-Atlantic              | Next Gen                    |
| TE | Chandler, Jeff     | Pacific Southwest         | Chrch Plnt/Revitalization   |

|    |                      |                           |                                    |
|----|----------------------|---------------------------|------------------------------------|
| TE | Chivers, Ken         | Mid-Atlantic              | Chrch Plnt/Revitalization          |
| RE | Clark, Kathy         | Midwest                   | Theology                           |
| RE | Clark, Marshall      | Central South             | Administration                     |
| TE | Claus, J Robert      | West                      | Theology                           |
| TE | Clymer, Tom          | Mid-Atlantic              | Chrch Plnt/Revitalization          |
| TE | Cobb, Patrick        | Gulf South                | Administration                     |
| RE | Cobbs, Bobby         | Pacific Southwest         | Administration                     |
| TE | Cole, Josh           | Gulf South                | Fraternal Relations                |
| RE | Collins, Earl        | Mid-Atlantic              | Administration                     |
| TE | Collins, Jeremy      | Alleghenies               | Next Gen                           |
| RE | Conley, Lauren       | Alleghenies               | Women's Resource                   |
| RE | Conley, Patrick      | Alleghenies               | Overtures & Resolutions            |
| RE | Conrad, Bob          | Central South             | Administration                     |
| TE | Cook, Ryan           | West                      | Next Gen                           |
| RE | Cooper, Jane         | Gulf South                | World Outreach                     |
| RE | Corliss, Richard     | Alleghenies               | Administration                     |
| TE | Cornett, Andy        | Southeast                 | World Outreach                     |
| RE | Cover, Gene          | Gulf South                | Chrch Plnt/Revitalization          |
| RE | Cover, Linda         | Gulf South                | Women's Resource                   |
| RE | Cowan, Amanda        | Florida and the Caribbean | Overtures & Resolutions - Resource |
| RE | Crane, Becky         | Southeast                 | Administration                     |
| TE | Crawford, William    | Gulf South                | World Outreach                     |
| RE | Cummings, Doug       | Southeast                 | Administration                     |
| TE | Cummings, Edward     | Pacific Northwest         | Overtures & Resolutions            |
| RE | Cummings, Karen      | Pacific Northwest         | Ministerial Vocation               |
| TE | Cummings, Robert     | Alleghenies               | Administration                     |
| TE | Cunningham, Benjamin | Gulf South                | Chrch Plnt/Revitalization          |
| TE | Cupschalk, James     | East                      | Chrch Plnt/Revitalization          |
| TE | Curtis, Chris        | Alleghenies               | Administration                     |
| RE | Curtis, Steve        | Mid-Atlantic              | Theology - RC                      |
| RE | Daley, Sean          | Rivers and Lakes          | Chrch Plnt/Revitalization          |
| RE | Daniels, Greg        | West                      | Theology                           |
| TE | Daniels, James       | Central South             | Administration                     |

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|----|-------------------|---------------------------|-----------------------------|
| RE | Daniels, Thomas   | East                      | Administration              |
| TE | Darden, Greg      | Central South             | Ministerial Vocation        |
| RE | Davis, Lynne      | Gulf South                | Overtures & Resolutions     |
| TE | Davis, Michael    | Central South             | Overtures & Resolutions     |
| RE | Dawson, Rob       | Central South             | Administration              |
| TE | Dayoub, Jordan    | Mid-America               | Theology - Chair            |
| TE | De Jeu, Marc      | Alleghenies               | Chrch Plnt/Revitalization   |
| TE | Deatherage, Dane  | Mid-Atlantic              | Overtures & Resolutions     |
| TE | Dembroski, Peter  | Alleghenies               | Administration              |
| RE | Dempsey, Douglas  | Florida and the Caribbean | Administration              |
| TE | Dickinson, Mark   | Mid-Atlantic              | Administration              |
| TE | Dietzman, Rick    | Pacific Northwest         | Next Gen                    |
| TE | Din, Asaph        | Mid-Atlantic              | Administration              |
| RE | Doak, Larry       | Florida and the Caribbean | Fraternal Relations         |
| TE | Dorr, John        | East                      | World Outreach              |
| RE | Draughon, Robert  | Central South             | Administration              |
| RE | Dreydoppel, David | Pacific Northwest         | Overtures & Resolutions     |
| RE | Dreyer, Eric      | Alleghenies               | Theology                    |
| TE | Dudley, William   | Southeast                 | Overtures & Resolutions     |
| TE | Duff, Nancy       | Pacific Southwest         | Women's Resource - Resource |
| TE | Duffell, Marty    | Mid-Atlantic              | World Outreach              |
| TE | Duncan, Kory      | Gulf South                | Administration              |
| RE | Dunlap, Shanon    | Central South             | Next Gen - RC               |
| RE | Duvall, Rebecca   | Pacific Southwest         | Administration              |
| RE | Eads, Velma       | Mid-Atlantic              | Chrch Plnt/Revitalization   |
| TE | Ealey, Gregory    | Great Plains              | Next Gen                    |
| TE | Edwards, Nathan   | Gulf South                | Overtures & Resolutions     |
| TE | Eikenberry, David | Rivers and Lakes          | Next Gen                    |
| TE | Elmore, Aaron     | Great Plains              | Chrch Plnt/Revitalization   |
| RE | Ely, Gretchen     | Midwest                   | World Outreach              |
| RE | Ely, Joe          | Midwest                   | Chrch Plnt/Revitalization   |
| RE | Enslin, William   | Florida and the Caribbean | Overtures & Resolutions     |



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|----|----------------------|---------------------------|---------------------------------|
| RE | Ernsberger, Thomas   | Pacific Northwest         | Administration                  |
| RE | Eshoff, Mark         | Pacific Southwest         | Ministerial Vocation            |
| TE | Estes, Chuck         | Central South             | Administration                  |
| TE | Eubank, Brett        | Mid-Atlantic              | Administration                  |
| RE | Evans, Brian         | Midwest                   | Overtures & Resolutions         |
| TE | Evans, Richard       | Pacific Northwest         | World Outreach                  |
| TE | Everest, Bob         | West                      | Administration                  |
| TE | Everhard, Matthew    | Florida and the Caribbean | World Outreach                  |
| TE | Fain, John           | Mid-Atlantic              | World Outreach                  |
| RE | Fanara, Philip       | East                      | Church Planting - Resource      |
| TE | Farley, Mike         | Mid-America               | Administration                  |
| TE | Farmer, Scott        | Pacific Southwest         | Ministerial Vocation            |
| TE | Farmer, Shane        | West                      | Women's Resource                |
| TE | Farrell, Jim         | East                      | Memorials/Appreciation          |
| TE | Farver, Sean         | Great Plains              | Ministerial Vocation            |
| RE | Faulkner, Frank      | Midwest                   | World Outreach                  |
| RE | Faulkner, Peggy      | Midwest                   | Memorials/Appreciation          |
| TE | Feiser, David        | East                      | Theology                        |
| TE | Fenska, David        | Pacific Southwest         | Women's Resource                |
| TE | Ferguson, Ian        | Midwest                   | Memorials/Appreciation          |
| TE | Ferguson, Matt       | Rivers and Lakes          | Ministerial Vocation            |
| RE | Fesmire, Michael     | Alleghenies               | Chrch Plnt/Revitalization       |
| TE | Fields, Marty        | Gulf South                | Theology                        |
| TE | Filston, Timothy     | Southeast                 | Administration                  |
| TE | Finrock, Bruce       | West                      | Ministerial Vocation            |
| TE | Finnegan, Denny      | East                      | Chrch Plnt/Revitalization       |
| TE | Fischler, David      | Central South             | Administration                  |
| TE | Fitzgerald, Bryan    | East                      | Chrch Plnt/Revitalization       |
| TE | Flake, Michael       | Mid-Atlantic              | Ministerial Vocation - Resource |
| RE | Flinn, Fred          | Central South             | Memorials/Appreciation          |
| RE | Flores, Enid Damaris | Florida and the Caribbean | Next Gen - Resource             |
| TE | Flynt, Alec          | Gulf South                | Church Planting - Chair         |

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|----|-------------------|---------------------------|---------------------------|
| RE | Fogle, Harry      | Central South             | Administration            |
| TE | Foley, Jack       | Southeast                 | Memorials/Appreciation    |
| RE | Followell, Cheryl | Southeast                 | Overtures & Resolutions   |
| TE | Fortson, Don      | Mid-Atlantic              | Fraternal Relations       |
| RE | Foster, Eddie     | Central South             | Memorials/Appreciation    |
| TE | Foster, Tim       | Central South             | Fraternal Relations       |
| TE | Fox, Tanner       | Florida and the Caribbean | Next Gen                  |
| TE | Francis, Glen     | Midwest                   | Overtures & Resolutions   |
| TE | Franssell, Helen  | East                      | Fraternal Relations       |
| RE | Freeland, Walt    | Central South             | Overtures & Resolutions   |
| TE | Frison, Michael   | Midwest                   | Chrch Plnt/Revitalization |
| TE | Galbraith, David  | Midwest                   | Administration            |
| TE | Gallagher, Keith  | Southeast                 | Administration            |
| TE | Gallup, Michael   | Central South             | Memorials/Appreciation    |
| RE | Garland, Sean     | Central South             | Overtures & Resolutions   |
| TE | Garment, Robert   | Florida and the Caribbean | Memorials/Appreciation    |
| TE | Garretson, Brett  | West                      | Memorials/Appreciation    |
| TE | Garrison, David   | Mid-Atlantic              | Theology                  |
| RE | Gartrell, Jo      | Central south             | Next Gen                  |
| TE | Gatchell, Bonnie  | East                      | Church Planting - RC      |
| TE | Geil, Eric        | Southeast                 | Overtures & Resolutions   |
| RE | George, Ernie     | Central South             | Chrch Plnt/Revitalization |
| RE | Gerhard, Michael  | Rivers and Lakes          | Chrch Plnt/Revitalization |
| TE | Gernhardt, Rick   | Florida & the Caribbean   | Next Gen                  |
| TE | Gibson, Aron      | Mid-Atlantic              | Memorials/Appreciation    |
| RE | Gibson, Chris     | Midwest                   | Fraternal Relations       |
| TE | Gibson, Jonathan  | Mid-Atlantic              | Next Gen                  |
| RE | Gibson, Linda     | Great Plains              | Memorials/Appreciation    |
| RE | Gibson, Michael   | Great Plains              | Administration - Resource |
| TE | Gibson, Mike      | Central South             | Women's Resource          |
| RE | Gillaugh, Becky   | Midwest                   | Next Gen                  |
| RE | Gillett, Mike     | Florida and the Caribbean | Next Gen                  |

|    |                   |                           |                           |
|----|-------------------|---------------------------|---------------------------|
| RE | Gladhart, Donald  | Mid-America               | Overtures & Resolutions   |
| TE | Glasier, Ken      | East                      | Ministerial Vocation      |
| RE | Glessner, Troy    | Pacific Northwest         | Chrch Plnt/Revitalization |
| TE | Glodo, Mike       | Florida and the Caribbean | Overtures & Resolutions   |
| RE | Goode, Thomas     | Southeast                 | Next Gen                  |
| TE | Goolsby, Michael  | Great Plains              | Ministerial Vocation      |
| RE | Gordon, Andrew    | East                      | Next Gen                  |
| RE | Gordon, Margaret  | East                      | Women's Resource          |
| TE | Gorham, Richard   | Great Plains              | Overtures & Resolutions   |
| TE | Gould, Isaac      | Rivers and Lakes          | Administration            |
| RE | Graham, John      | Southeast                 | Administration            |
| TE | Graham, Scott     | Alleghenies               | Overtures & Resolutions   |
| TE | Grapengater, Mark | Southeast                 | Women's Resource          |
| RE | Gravelly, Keen    | Mid-Atlantic              | Overtures & Resolutions   |
| TE | Gray, S. Hunter   | Gulf South                | Memorials/Appreciation    |
| TE | Graybill, Greg    | Rivers and Lakes          | Administration            |
| RE | Greene, Gary      | Alleghenies               | Overtures & Resolutions   |
| RE | Greene, Matt      | Gulf South                | Next Gen                  |
| TE | Gregory, Bryan    | Mid-America               | Fraternal Relations       |
| TE | Gregory, Mark     | Southeast                 | Chrch Plnt/Revitalization |
| RE | Grice, Judith     | Alleghenies               | Memorials/Appreciation    |
| TE | Griffin, Mike     | Pacific Southwest         | Chrch Plnt/Revitalization |
| RE | Griffin, Scott    | Pacific Northwest         | Administration - Resource |
| RE | Grimes, Patricia  | Midwest                   | World Outreach            |
| TE | Groff, Tyler      | Midwest                   | Women's Resource          |
| RE | Gross, Mark       | Rivers and Lakes          | Next Gen                  |
| TE | Guertin, Matthew  | Alleghenies               | Chrch Plnt/Revitalization |
| TE | Hackman, Larry    | Pacific Northwest         | Overtures & Resolutions   |
| TE | Hackman, Megan    | Pacific Northwest         | Women's Resource          |
| RE | Hague, Katrina    | Midwest                   | Ministerial Vocation      |
| RE | Hailes, Ted       | Central South             | Administration            |
| RE | Hale, Angela      | East                      | Women's Resource          |
| TE | Hall, Joshua      | Pacific Southwest         | Next Gen                  |

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|----|---------------------|---------------------------|--------------------------------|
| TE | Hanson, Joshua      | Midwest                   | World Outreach                 |
| TE | Hardman, Don        | Mid-Atlantic              | Women's Resource               |
| RE | Harmon, Jerry       | Central South             | Theology                       |
| RE | Harnden, Mack       | Great Plains              | Overtures & Resolutions        |
| TE | Harris, James       | Mid-Atlantic              | Next Gen                       |
| TE | Harris, Joyce       | Midwest                   | Next Gen                       |
| TE | Harris, Richard     | Gulf South                | Administration                 |
| RE | Hart, Lesa          | Central South             | Chrch Plnt/Revitalization      |
| TE | Hartley, Kevin      | West                      | Administration                 |
| RE | Hayes, Peg          | Alleghenies               | Theology                       |
| RE | Haynes, Louis       | Mid-Atlantic              | Theology                       |
| TE | Hays, Bill          | Gulf South                | Women's Resource               |
| TE | Henderson, David    | Midwest                   | Women's Resource               |
| TE | Hendley, Dan        | Alleghenies               | Administration                 |
| TE | Herbster, Rich      | Alleghenies               | Ministerial Vocation           |
| RE | Hermes, Ed          | Midwest                   | Theology                       |
| TE | Herrin, Michael     | Gulf South                | Chrch Plnt/Revitalization      |
| TE | Hess, Stephen       | Rivers and Lakes          | Administration                 |
| RE | Hicks, Jacquelyn    | Gulf South                | World Outreach                 |
| TE | Hicks, Zac          | Central South             | Administration                 |
| TE | Hildebrand, Chris   | East                      | Administration                 |
| RE | Hilliard, Ernie     | West                      | Overtures & Resolutions        |
| TE | Hock, Robert        | Midwest                   | Administration                 |
| TE | Hoffelmeyer, David  | Rivers and Lakes          | Ministerial Vocation - RC      |
| TE | Holderman, JT       | East                      | Ministerial Vocation           |
| TE | Holland, James      | Central South             | Chrch Plnt/Revitalization      |
| TE | Holloway, Dempsey   | Southeast                 | Administration                 |
| TE | Hopkins, Zachary    | Rivers and Lakes          | Administration                 |
| TE | Horgan, Ronald      | Mid-Atlantic              | Administration                 |
| RE | Houck, Doris        | Florida and the Caribbean | Overtures and Resolutions - RC |
| RE | Housholder, Charles | Central South             | Administration                 |
| RE | Howard, Joanne      | Great Plains              | Administration                 |

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|----|-----------------------|---------------------------|---------------------------------------|
| RE | Howard, Robert        | Great Plains              | Administration                        |
| TE | Hoyt, Jared           | Alleghenies               | Overtures & Resolutions               |
| RE | Hudkins, Terry        | Gulf South                | Overtures & Resolutions               |
| TE | Huebl, Marc           | West                      | Administration                        |
| TE | Hull, James           | Pacific Southwest         | Ministerial Vocation                  |
| RE | Hunkins, Arthur (Art) | Florida and the Caribbean | World Outreach                        |
| TE | Hunsicker, David      | Mid-Atlantic              | Theology                              |
| TE | Iamurri, Jerry        | Florida and the Caribbean | Ministerial Vocation - Staff Resource |
| TE | Iamurri, Jerry        | Florida and the Caribbean | Next Gen - Staff Resource             |
| TE | Irwin, Paul           | East                      | Chrch Plnt/Revitalization             |
| TE | James, Bob            | Central South             | World Outreach                        |
| TE | Janiszewski, Tim      | Great Plains              | Next Gen                              |
| RE | Jardy, Gordon V       | Alleghenies               | Chrch Plnt/Revitalization             |
| TE | Jenkins, Randy        | Central South             | Chrch Plnt/Revitalization             |
| TE | Jeremiah, Jeffrey     | Pacific Northwest         | Fraternal Relations - Staff Resource  |
| TE | Jeremiah, Jeffrey     | Pacific Northwest         | Theology - Staff Resource             |
| TE | Jernigan, Dustin      | Florida and the Caribbean | Next Gen - Chair                      |
| RE | Johns, Joan           | Pacific Southwest         | Administration                        |
| RE | Johnson, Alan         | West                      | World Outreach                        |
| RE | Johnson, Timothy      | Central South             | Administration                        |
| TE | Jolley, Brandon       | Midwest                   | Administration                        |
| RE | Jones, Harry          | Southeast                 | Administration                        |
| TE | Jones, Jeff           | Alleghenies               | World Outreach                        |
| RE | Jones, Jr., Victor    | Gulf South                | Overtures & Resolutions               |
| RE | Jones, Micajah        | Southeast                 | Chrch Plnt/Revitalization             |
| TE | Jordan, Brently       | Midwest                   | Administration                        |
| TE | Jordan, Tommy         | Southeast                 | Overtures & Resolutions               |
| TE | Jung, Lawrence        | Pacific Northwest         | Fraternal Relations                   |
| RE | Kahl, Robert          | Pacific Northwest         | Administration                        |

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|----|----------------------|-------------------|---------------------------|
| RE | Kalemkarian, George  | Rivers and Lakes  | Overtures & Resolutions   |
| RE | Karney, Jerry        | Pacific Northwest | Theology                  |
| TE | Karst, Doug          | Great Plains      | World Outreach            |
| TE | Keasling, Andrew     | Southeast         | Administration            |
| RE | Keebler, Patricia    | Alleghenies       | Administration            |
| TE | Keller, Steve        | Mid-Atlantic      | World Outreach            |
| TE | Kelley, Stephen      | Midwest           | World Outreach            |
| TE | Kelly, William       | East              | Administration            |
| TE | Kempton, Jeff        | Central South     | Next Gen                  |
| TE | Kendall, Pat         | West              | Women's Resource          |
| TE | Kerns, Donald        | West              | Overtures & Resolutions   |
| RE | Khalaji, Marilyn     | Pacific Southwest | Women's Resource          |
| RE | Kinat, Marilyn       | Alleghenies       | Administration            |
| RE | Kinat, Ray           | Alleghenies       | Administration            |
| TE | Kiser, Noah          | Central South     | Chrch Plnt/Revitalization |
| RE | Kjellman, Carol      | Alleghenies       | Administration            |
| RE | Kjellman, Kirk       | Alleghenies       | Administration            |
| TE | Klein, Doug          | West              | Administration            |
| TE | Knedgen, Bryan       | Midwest           | Next Gen                  |
| TE | Knight, Sam          | West              | Overtures & Resolutions   |
| TE | Koenigsaecker, Scott | Pacific Northwest | Theology                  |
| TE | Koesters, Andy       | Mid-Atlantic      | Next Gen                  |
| RE | Kopan, Greg          | Alleghenies       | World Outreach            |
| TE | Korsten, Roger       | Alleghenies       | Overtures & Resolutions   |
| TE | Krafft, Donald       | West              | Administration            |
| RE | Kuehn, Dick          | Pacific Northwest | Administration            |
| RE | Kuehn, Judy          | Pacific Northwest | Administration            |
| RE | Kuhlman, Dexter      | Mid-America       | Chrch Plnt/Revitalization |
| TE | Kurth, Brian         | Midwest           | Ministerial Vocation      |
| RE | Landholm, Harvey     | Midwest           | World Outreach            |
| TE | Larson, Peter        | Midwest           | World Outreach            |
| TE | Larson, Scott        | Midwest           | Overtures & Resolutions   |
| TE | Leach, Kevin         | Pacific Northwest | Women's Resource          |
| RE | Lear, Don            | Great Plains      | Overtures & Resolutions   |

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|----|-----------------------|---------------------------|---------------------------------|
| RE | Lear, Susan           | Great Plains              | World Outreach                  |
| TE | Lehleitner, Bob       | Great Plains              | Next Gen                        |
| TE | Leimgruber, Dustin    | Midwest                   | Administration                  |
| RE | Leonard, Randall      | Great Plains              | Next Gen                        |
| RE | Leslie, Glenn         | Alleghenies               | Overtures & Resolutions         |
| TE | Leslie, Ian           | Midwest                   | Overtures & Resolutions         |
| RE | Lesperance, Erika     | Rivers and Lakes          | Next Gen                        |
| TE | Lian, Fred            | West                      | Ministerial Vocation            |
| RE | Liddon, Robert        | Central South             | Next Gen - Resource             |
| TE | Lifer, Martin         | Central South             | World Outreach                  |
| TE | Lindner, William      | Gulf South                | Chrch Plnt/Revitalization       |
| TE | Lingle, Scott         | Great Plains              | Ministerial Vocation            |
| RE | Linton, Phil          | Florida and the Caribbean | World Outreach - Staff Resource |
| RE | Lipscomb, Betsy       | Gulf South                | Women's Resource                |
| RE | Lithgow, Ted          | Mid-Atlantic              | Administration - Chair          |
| TE | Livingstone, Greg     | Southeast                 | World Outreach                  |
| RE | Lloyd, Becky          | West                      | Chrch Plnt/Revitalization       |
| TE | Lloyd, Larry          | West                      | Administration                  |
| RE | Long, James           | Central South             | Administration                  |
| RE | Long, Johnny          | West                      | Overtures & Resolutions         |
| TE | Long, Randy           | Central South             | Administration                  |
| TE | Longabaugh, Ed        | Pacific Northwest         | Theology                        |
| TE | Lundgren, Tamara      | Mid-America               | Women's Resource                |
| RE | Luster, Anthony       | Mid-America               | Chrch Plnt/Revitalization       |
| TE | Mabray, John          | Gulf South                | Administration                  |
| TE | MacGillivray, Sheldon | Great Plains              | Overtures & Resolutions         |
| TE | Macgowan, Charles     | Gulf South                | Memorials/Appreciation          |
| TE | MacGowan, Tim         | East                      | Chrch Plnt/Revitalization       |
| RE | Marion, Charles       | Mid-Atlantic              | Memorials/Appreciation          |
| TE | Markley, Nathan       | Mid-America               | Chrch Plnt/Revitalization       |
| RE | Marks, Kelli          | Rivers and Lakes          | Memorials/Appreciation - Chair  |
| TE | Marten, Bruce         | Pacific Northwest         | Ministerial Vocation            |

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|----|-------------------|---------------------------|--------------------------------|
| RE | Martin, Shirley   | Gulf South                | Chrch Plnt/Revitalization      |
| RE | Martin, William   | Central South             | Memorials/Appreciation         |
| TE | Massey, Glen      | Midwest                   | Ministerial Vocation           |
| RE | Mathews, Bob      | Mid-Atlantic              | Ministerial Vocation           |
| TE | Mathews, Kent     | Great Plains              | Ministerial Vocation           |
| RE | McAtee, Neal      | Central South             | Theology                       |
| TE | McCallum, Ed      | West                      | Fraternal Relations            |
| TE | McCaskill, Austin | Mid-America               | Memorials/Appreciation         |
| RE | McCleary, Rob     | Central South             | Overtures & Resolutions        |
| TE | McCusker, Gary    | West                      | Ministerial Vocation           |
| RE | McDonald, Beth    | Mid-Atlantic              | Chrch Plnt/Revitalization      |
| RE | McDonald, Jesse   | Mid-Atlantic              | Chrch Plnt/Revitalization      |
| TE | McDonald, Kevin   | Great Plains              | Theology                       |
| RE | McFall, Geri      | Great Plains              | World Outreach - RC            |
| TE | McGhee, Gary      | Mid-Atlantic              | Fraternal Relations - Resource |
| TE | McGinnis, Kevin   | Rivers and Lakes          | World Outreach                 |
| RE | McIntosh, Marilyn | Pacific Northwest         | Women's Resource               |
| TE | McKee, Scott      | Midwest                   | Chrch Plnt/Revitalization      |
| TE | McClean, David    | Mid-Atlantic              | Ministerial Vocation           |
| TE | McLean, Stephen   | East                      | Chrch Plnt/Revitalization      |
| TE | McMillan, Aaron   | Midwest                   | Chrch Plnt/Revitalization      |
| TE | McNeill, Jeremy   | Midwest                   | Overtures & Resolutions        |
| RE | McQuilkin, Linda  | Alleghenies               | Theology                       |
| TE | Mellinger, Lanny  | Alleghenies               | World Outreach                 |
| RE | Mellinger, Mary   | Alleghenies               | Women's Resource               |
| TE | Meyer, Bill       | Florida and the Caribbean | Administration                 |
| TE | Meyer, Ron        | East                      | Next Gen                       |
| RE | Meyers, Glenn     | Alleghenies               | Fraternal Relations - Resource |
| RE | Miller, David     | Rivers and Lakes          | Overtures & Resolutions        |
| RE | Miller, Gordon    | Mid-Atlantic              | Women's Resource               |
| TE | Miller, Matt      | Southeast                 | Next Gen                       |
| RE | Miller, Pat       | Rivers and Lakes          | Overtures & Resolutions        |
| TE | Miller, Stacey    | Mid-Atlantic              | Administration                 |

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|----|--------------------|---------------------------|-----------------------------------|
| RE | Millhouse, Jerome  | Midwest                   | Overtures & Resolutions           |
| TE | Milligan, Thomas   | East                      | Chrch Plnt/Revitalization         |
| TE | Mills, Andrew      | Gulf South                | Overtures & Resolutions           |
| TE | Mills, Dave        | Midwest                   | Chrch Plnt/Revitalization         |
| TE | Mitchell, Matthew  | Gulf South                | World Outreach                    |
| RE | Mitchell, Ralph    | Mid-Atlantic              | Chrch Plnt/Revitalization         |
| RE | Mitchell, Ralph    | Mid-Atlantic              | Overtures & Resolutions           |
| RE | Mitchison, Nancy   | West                      | Ministerial Vocation              |
| RE | Mizell, Diane      | Southeast                 | Chrch Plnt/Revitalization         |
| TE | Moger, Brad        | East                      | Next Gen                          |
| RE | Montes, Abraham    | Florida and the Caribbean | Fraternal Relations               |
| TE | Moody, Dave        | Pacific Northwest         | Memorials/Appreciation - RC       |
| RE | Moody, John        | Great Plains              | Chrch Plnt/Revitalization         |
| RE | Moody, Suzanne     | Great Plains              | Theology                          |
| RE | Moore, Norma L.    | Pacific Southwest         | World Outreach                    |
| RE | Morales, William   | Florida and the Caribbean | Fraternal Relations               |
| TE | Morefield, Michael | Mid-America               | Overtures & Resolutions           |
| TE | Morefield, Stephen | West                      | Overtures and Resolutions - Chair |
| TE | Morris, David      | West                      | Overtures & Resolutions           |
| TE | Morris, Jessica    | West                      | World Outreach                    |
| RE | Morris, Stephen    | Pacific Southwest         | Chrch Plnt/Revitalization         |
| TE | Moser, Nathan      | Pacific Northwest         | Overtures & Resolutions           |
| TE | Mowen, Ryan        | Alleghenies               | Theology                          |
| RE | Mullen, Craig      | West                      | Ministerial Vocation              |
| RE | Mullen, Craig      | West                      | Overtures & Resolutions           |
| RE | Naro, Peggy        | Great Plains              | Chrch Plnt/Revitalization         |
| RE | Natrop, Richard    | Rivers and Lakes          | Overtures & Resolutions           |
| RE | Neal, Carl         | Southeast                 | Overtures & Resolutions           |
| RE | Neighbors, Stan    | Mid-Atlantic              | Chrch Plnt/Revitalization         |
| RE | Neighbors, Stan    | Mid-Atlantic              | Ministerial Vocation              |
| TE | Neighbours, Don    | Mid-Atlantic              | World Outreach                    |
| TE | Nelson, Tom        | Midwest                   | Overtures & Resolutions           |

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|----|---------------------|---------------------------|------------------------------|
| TE | Newman, BJ          | Midwest                   | Theology                     |
| TE | Noble, James        | West                      | Chrch Plnt/Revitalization    |
| TE | Norris, Robert      | East                      | Overtures & Resolutions      |
| RE | Norwood, Hazel      | Mid-America               | Ministerial Vocation         |
| RE | Oberholtzer, Denise | Midwest                   | Overtures & Resolutions      |
| TE | O'Dell, Ross        | Midwest                   | Overtures & Resolutions      |
| TE | Ohman, Erik         | Midwest                   | Administration               |
| RE | O'Keefe, Gary       | Midwest                   | World Outreach - Chair       |
| TE | Ortega, Marcos      | East                      | Chrch Plnt/Revitalization    |
| RE | Oyler, LouAnn       | Alleghenies               | World Outreach               |
| TE | Pack, David         | Pacific Southwest         | Chrch Plnt/Revitalization    |
| RE | Panos, Thomas       | Mid-Atlantic              | Chrch Plnt/Revitalization    |
| RE | Paulson, Linda      | Rivers and Lakes          | Next Gen                     |
| TE | Payne, Rhett        | Gulf South                | Chrch Plnt/Revitalization    |
| TE | Perkins, Robert     | Pacific Southwest         | Overtures & Resolutions      |
| RE | Peters, Cheryl      | Rivers and Lakes          | Overtures & Resolutions      |
| RE | Petersen, Richard   | Rivers and Lakes          | Next Gen                     |
| RE | Peterson, Jeremy    | East                      | Next Gen                     |
| TE | Phipps, Kevin       | Gulf South                | Administration               |
| TE | Piehl, Chris        | West                      | Next Gen                     |
| TE | Pierce, Ronald      | Gulf South                | Next Gen                     |
| RE | Pillow, Phillip     | Central South             | Overtures & Resolutions      |
| TE | Pitman, Thomas      | Mid-Atlantic              | Overtures & Resolutions      |
| TE | Pleuss, David       | Rivers and Lakes          | Chrch Plnt/Revitalization    |
| TE | Popadich, Chris     | Pacific NW                | Next Gen                     |
| TE | Porter, Waring      | Central South             | Administration               |
| TE | Post, Brian         | West                      | Overtures & Resolutions      |
| TE | Poteet, Carolyn     | Alleghenies               | Ministerial Vocation - Chair |
| TE | Prechter, Jennifer  | Florida and the Caribbean | Ministerial Vocation         |
| RE | Preston, Shaune     | Florida and the Caribbean | Overtures & Resolutions      |
| TE | Priddy, Kenneth     | Mid-Atlantic              | Church Planting - Resource   |
| RE | Queen, Brandon      | Gulf South                | Fraternal Relations          |

|    |                     |                           |                            |
|----|---------------------|---------------------------|----------------------------|
| TE | Quigley, John       | Midwest                   | Chrch Plnt/Revitalization  |
| TE | Rash, Scott         | Great Plains              | Overtures & Resolutions    |
| TE | Rasmussen, Ryan     | Mid-Atlantic              | World Outreach             |
| RE | Ray, J. Stevenson   | Gulf South                | Administration             |
| RE | Ray, Timothy        | Mid-Atlantic              | Ministerial Vocation       |
| RE | Ray, Timothy        | Mid-Atlantic              | Overtures & Resolutions    |
| TE | Reasner, Adam       | Midwest                   | Chrch Plnt/Revitalization  |
| TE | Redd, Scott         | East                      | Overtures & Resolutions    |
| TE | Reis, Valdir        | East                      | Administration             |
| TE | Reis, Valdir        | East                      | Memorials/Appreciation     |
| TE | Resler, Doug        | West                      | Administration             |
| TE | Reynoso, Hector     | Gulf South                | Theology                   |
| RE | Rezer, Harry        | East                      | Memorials/Appreciation     |
| TE | Rhodes, Bryan       | Gulf South                | Administration             |
| TE | Rhodes, John        | Central South             | Overtures & Resolutions    |
| TE | Rice, Sid           | Great Plains              | World Outreach             |
| TE | Richard, Jamie      | Pacific Northwest         | Memorials/Appreciation     |
| TE | Richards, John      | Central South             | Chrch Plnt/Revitalization  |
| TE | Ricks, Tom          | Mid-America               | Church Planting - Resource |
| TE | Riggs, Jason        | Florida and the Caribbean | Memorials/Appreciation     |
| RE | Ritter, Diana       | Rivers and Lakes          | Administration             |
| TE | Rivera, Juan Ramon  | Florida and the Caribbean | Fraternal Relations        |
| TE | Rizer, James        | Midwest                   | Overtures & Resolutions    |
| TE | Roberts, Lana       | Pacific Southwest         | Women's Resource           |
| TE | Robertson, George   | Central South             | Overtures & Resolutions    |
| TE | Robinson, Tom       | Midwest                   | Ministerial Vocation       |
| TE | Robinson, Tommy     | Gulf South                | Overtures & Resolutions    |
| TE | Rockness, Jonathan  | Mid-Atlantic              | Ministerial Vocation       |
| TE | Rodriguez, Anthony  | Mid-Atlantic              | Chrch Plnt/Revitalization  |
| RE | Roman, Sonia Dalila | Florida and the Caribbean | Fraternal Relations        |
| TE | Rose, Annie         | Pacific Northwest         | Theology                   |

|    |                     |                   |                           |
|----|---------------------|-------------------|---------------------------|
| RE | Rose, Phyllis       | Midwest           | Fraternal Relations       |
| RE | Rosenkrans, Richard | East              | Ministerial Vocation      |
| TE | Roskin, Brian       | Mid-America       | Women's Resource          |
| RE | Rotella, Frank      | East              | Ministerial Vocation      |
| RE | Roth, Gary          | Mid-Atlantic      | Chrch Plnt/Revitalization |
| TE | Roth, Gregory       | Pacific Southwest | World Outreach            |
| RE | Rowalt, Jim         | Gulf South        | Memorials/Appreciation    |
| RE | Rowe, Mary          | Midwest           | Women's Resource          |
| RE | Rudolph, Bruce      | West              | Overtures & Resolutions   |
| TE | Ruff, Dave          | West              | Overtures & Resolutions   |
| TE | Rumer, Betsy        | Alleghenies       | World Outreach - Resource |
| RE | Rumer, Roger        | Alleghenies       | Overtures & Resolutions   |
| TE | Runyan, Douglas     | Alleghenies       | Administration            |
| TE | Russell, Timothy    | Central South     | Administration            |
| TE | Rux, Bruce          | Gulf South        | Fraternal Relations       |
| TE | Ruyack, Ben         | Rivers and Lakes  | World Outreach            |
| RE | Sadler, Michael     | West              | Ministerial Vocation      |
| TE | Salnave, George     | Rivers and Lakes  | Overtures & Resolutions   |
| TE | Sawyer, Thomas      | Alleghenies       | Fraternal Relations       |
| RE | Schatz, Rick        | Midwest           | World Outreach            |
| TE | Schatzle, Joshua    | Central South     | Women's Resource          |
| RE | ScheerDhein, Susan  | Rivers and Lakes  | Women's Resource          |
| RE | Schermerhorn, Rob   | Mid-Atlantic      | Next Gen                  |
| TE | Schwab, George      | Mid-Atlantic      | Theology                  |
| TE | Schwartz, Jonathan  | Southeast         | Chrch Plnt/Revitalization |
| TE | Scott, Bobby        | Central South     | Administration            |
| TE | Scott, John         | Alleghenies       | Ministerial Vocation      |
| TE | Scribner, Pete      | Midwest           | Overtures & Resolutions   |
| TE | Scruggs, Chris      | Alleghenies       | Overtures & Resolutions   |
| TE | Sealy, Scott        | Central South     | Administration            |
| RE | Seifert, Jack       | Pacific Northwest | Theology                  |
| TE | Semler, Justin      | Central South     | Overtures & Resolutions   |

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|----|-----------------------|---------------------------|---------------------------|
| TE | Senyard, Bill         | West                      | Overtures & Resolutions   |
| TE | Shaffer, Cameron      | Midwest                   | Overtures & Resolutions   |
| TE | Sharpe, Jonathan      | West                      | Chrch Plnt/Revitalization |
| RE | Shaw, H.              | Central South             | Overtures & Resolutions   |
| TE | Shefelton, Marc       | Rivers and Lakes          | Overtures & Resolutions   |
| TE | Sherrard, Joey        | Southeast                 | Overtures & Resolutions   |
| RE | Shumaker, Michael     | Pacific Southwest         | Fraternal Relations       |
| TE | Shurley, William      | Gulf South                | Administration            |
| RE | Silsley, Donald       | Alleghenies               | Administration            |
| RE | Skibbie, Shiela       | Pacific Southwest         | Overtures & Resolutions   |
| RE | Skibbie, Steve        | Pacific Southwest         | Overtures & Resolutions   |
| TE | Skillen, Joe          | West                      | Administration            |
| RE | Slesinski III, Joseph | East                      | Ministerial Vocation      |
| RE | Slingerland, Carolyn  | Alleghenies               | Theology                  |
| TE | Smith, Andrew         | East                      | Next Gen                  |
| TE | Smith, Cameron        | Mid-Atlantic              | Administration            |
| TE | Smith, Clay           | Mid-America               | Fraternal Relations       |
| RE | Smith, Gary           | Mid-America               | Women's Resource          |
| TE | Smith, Joshua         | Central South             | Overtures & Resolutions   |
| TE | Smith, Neil           | East                      | Administration            |
| TE | Smith, Robert         | Mid-Atlantic              | Theology                  |
| TE | Smith, Rufus          | West                      | Overtures & Resolutions   |
| TE | Solomon, Jim          | Gulf South                | Memorials/Appreciation    |
| TE | Spencer, Eddie        | Florida and the Caribbean | Overtures & Resolutions   |
| TE | Spencer, Jeffrey      | Great Plains              | Administration - RC       |
| RE | Spencer, Kim          | Great Plains              | Overtures & Resolutions   |
| RE | Speroni, Sabrina      | Pacific Southwest         | Next Gen                  |
| TE | Spilman, Ramona       | West                      | Ministerial Vocation      |
| RE | Spowls, Curtis        | Alleghenies               | Chrch Plnt/Revitalization |
| RE | Staff, Andrew         | Central South             | Overtures & Resolutions   |
| TE | Stauffer, Bob         | Alleghenies               | Overtures & Resolutions   |
| TE | Stauffer, Rick        | Alleghenies               | Ministerial Vocation      |

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|----|-------------------|---------------------------|---------------------------------|
| TE | Steele, Jason     | Midwest                   | Next Gen                        |
| RE | Steiner, David    | Midwest                   | Overtures & Resolutions         |
| TE | Stewart, Joshua   | East                      | Chrch Plnt/Revitalization       |
| RE | Stewart, Suzanne  | Alleghenies               | Overtures & Resolutions         |
| TE | Stiller, Eric     | Mid-America               | Chrch Plnt/Revitalization       |
| TE | Stith, D. Matthew | Alleghenies               | Theology                        |
| RE | Stone, Jr., Byard | Mid-Atlantic              | Administration                  |
| RE | Stout, Albert     | Southeast                 | World Outreach                  |
| TE | Strait, Brad      | West                      | Ministerial Vocation            |
| RE | Strawn, Kenny     | Central South             | Memorials/Appreciation          |
| TE | Strickland, Craig | West                      | Administration                  |
| TE | Strickler, Steven | Mid-Atlantic              | World Outreach                  |
| TE | Strong, Reginald  | Southeast                 | Memorials/Appreciation          |
| TE | Stropich, Nadia   | Mid-Atlantic              | Chrch Plnt/Revitalization       |
| TE | Strunk, David     | Southeast                 | Fraternal Relations             |
| TE | Subracko, Michael | East                      | Memorials/Appreciation          |
| TE | Sunn, Shane       | West                      | Memorials/Appreciation          |
| TE | Swanson, David    | Florida and the Caribbean | Administration                  |
| RE | Swanson, Leigh    | Florida and the Caribbean | Next Gen                        |
| RE | Swanson, Naomi    | Southeast                 | Chrch Plnt/Revitalization       |
| RE | Swanson, Naomi    | Southeast                 | Ministerial Vocation            |
| RE | Swedberg, Richard | West                      | Ministerial Vocation - Resource |
| TE | Sykes, Powell     | Mid-Atlantic              | Chrch Plnt/Revitalization       |
| RE | Sywulak, Michael  | East                      | Memorials/Appreciation          |
| RE | Tanyel, Murat     | Alleghenies               | Fraternal Relations - Chair     |
| TE | Tarr, Dennis      | Pacific Southwest         | Overtures & Resolutions         |
| RE | Taylor, Chris     | Mid-America               | World Outreach                  |
| TE | Taylor, David     | Mid-Atlantic              | Next Gen                        |
| TE | Taylor, Walter    | Mid-Atlantic              | Fraternal Relations             |
| RE | Thacker, Jesse    | Mid-Atlantic              | Administration                  |
| RE | Thomas, Eric      | Mid-Atlantic              | Overtures & Resolutions         |
| TE | Thomas, Kenneth   | Mid-Atlantic              | Overtures & Resolutions         |

|    |                       |                           |                                 |
|----|-----------------------|---------------------------|---------------------------------|
| TE | Thompson, Bill        | Central South             | Administration                  |
| TE | Thompson, Doug        | Midwest                   | World Outreach                  |
| TE | Thrash, Phil          | Mid-Atlantic              | Womens Resource - RC            |
| TE | Thyne, Jim            | Mid-Atlantic              | Administration                  |
| RE | Tidwell, Dan          | Gulf South                | Chrch Plnt/Revitalization       |
| TE | Tippin, Mark          | West                      | Administration                  |
| TE | Titus, Robert         | Alleghenies               | Overtures & Resolutions         |
| RE | Tobey, Daphna         | Midwest                   | Administration                  |
| TE | Tonjes, Eric          | Rivers and Lakes          | Chrch Plnt/Revitalization       |
| TE | Tony, Jonathan        | Gulf South                | Ministerial Vocation            |
| TE | Toohey, Eric          | Alleghenies               | Ministerial Vocation            |
| TE | Torres, John          | East                      | Chrch Plnt/Revitalization       |
| TE | Trafford, Alan        | Gulf South                | Fraternal Relations             |
| RE | Tromble, Caroline     | Rivers and Lakes          | Ministerial Vocation            |
| TE | Tromble, Ted          | Rivers and Lakes          | Women's Resource                |
| RE | Troyer, Dan           | Midwest                   | Chrch Plnt/Revitalization       |
| TE | Tucker, Pat           | Central South             | World Outreach                  |
| TE | Tyler, Nicholas       | Mid-Atlantic              | Overtures & Resolutions         |
| RE | Tyra, David           | Pacific Southwest         | Ministerial Vocation - Resource |
| TE | Van Auken, Jerry      | Midwest                   | Next Gen                        |
| TE | Van Den Berg, Stan    | Great Plains              | Ministerial Vocation            |
| TE | Van Kampen, Kenneth   | Central South             | Memorials/Appreciation          |
| RE | Van Valkenburg, David | West                      | Administration - Resource       |
| TE | Vanbiber, Craig       | Gulf South                | Fraternal Relations             |
| RE | Vanderput, Mark       | Midwest                   | World Outreach                  |
| RE | VanValkenburg, Phil   | Florida and the Caribbean | Administration - Staff Resource |
| TE | Vilches, Evelio       | Florida and the Caribbean | Chrch Plnt/Revitalization       |
| TE | Vincent, Robert       | Gulf South                | Overtures & Resolutions         |
| TE | Vogler, Bill          | Great Plains              | Administration                  |
| TE | Vogler, Bill          | Great Plains              | Overtures & Resolutions         |
| TE | Wagner, Jonathan      | Gulf South                | Overtures & Resolutions         |

|    |                    |                   |                                    |
|----|--------------------|-------------------|------------------------------------|
| TE | Walton, Matt       | Mid-Atlantic      | Ministerial Vocation               |
| RE | Warner, Andrew     | Midwest           | Ministerial Vocation               |
| RE | Warren, Frank      | Central South     | Fraternal Relations                |
| TE | Washburn, Zach     | Pacific Northwest | Chrch Plnt/Revitalization          |
| TE | Weaver, Dean       | Alleghenies       | Overtures & Resolutions - Resource |
| TE | Weber, David       | Mid-Atlantic      | Overtures & Resolutions            |
| TE | Webster, Doug      | Central South     | Administration                     |
| RE | Wedin, Edward      | Gulf South        | Ministerial Vocation               |
| RE | Weese, Aaron       | Alleghenies       | Overtures & Resolutions            |
| TE | Weiland, Todd      | Great Plains      | Overtures & Resolutions            |
| TE | Werth, John        | Great Plains      | Administration                     |
| TE | West, Jim          | Great Plains      | Overtures & Resolutions            |
| TE | Westlund, Rob      | Mid-Atlantic      | Chrch Plnt/Revitalization          |
| RE | Wettach, Alan      | Alleghenies       | Chrch Plnt/Revitalization          |
| RE | Wheelock, Robert   | Midwest           | Administration                     |
| RE | Whitaker, Darian   | Mid-Atlantic      | Next Gen                           |
| TE | White, Aaron       | Rivers and Lakes  | Chrch Plnt/Revitalization          |
| TE | White, Ellis       | Pacific Northwest | Overtures & Resolutions            |
| TE | White, Mitch       | Mid-Atlantic      | Chrch Plnt/Revitalization          |
| TE | White, Richard     | Mid-Atlantic      | Next Gen                           |
| TE | White, Sean        | Southeast         | Ministerial Vocation               |
| RE | Whitney, Charity   | Pacific Southwest | World Outreach                     |
| RE | Wiele, Benjamin    | Pacific Southwest | Ministerial Vocation               |
| RE | Wiele, Benjamin    | Pacific Southwest | Overtures & Resolutions            |
| TE | Wiest, Scott       | Alleghenies       | Overtures & Resolutions            |
| TE | Wild, Andrew       | Mid-Atlantic      | Overtures & Resolutions            |
| TE | Willems, Mark      | Pacific Northwest | Theology                           |
| RE | Willhoft, Robert   | Alleghenies       | Ministerial Vocation               |
| RE | Willhoft, Robert   | Alleghenies       | Overtures & Resolutions            |
| TE | Williams, Benjamin | Mid-Atlantic      | Chrch Plnt/Revitalization          |
| RE | Williams, Fred     | Central South     | Administration                     |
| RE | Williams, Todd     | Central South     | Chrch Plnt/Revitalization          |
| RE | Williams, William  | Mid-Atlantic      | Fraternal Relations                |
| TE | Williamson, Lance  | Pacific Northwest | Chrch Plnt/Revitalization          |



|    |                    |                           |                           |
|----|--------------------|---------------------------|---------------------------|
| TE | Williamson, Nolan  | Gulf South                | Overtures & Resolutions   |
| TE | Willson, Sanders   | Central South             | Theology                  |
| TE | Wilson, Troy       | Pacific Southwest         | Overtures & Resolutions   |
| RE | Winter, James      | Florida and the Caribbean | Overtures & Resolutions   |
| TE | Winter, SJ         | Midwest                   | Women's Resource          |
| RE | Winters, Ted       | Mid-America               | Chrch Plnt/Revitalization |
| TE | Wood, Jason D      | Gulf South                | Fraternal Relations - RC  |
| RE | Wood, John         | Midwest                   | Next Gen                  |
| RE | Woodard, Elizabeth | Mid-Atlantic              | Chrch Plnt/Revitalization |
| TE | Woodworth, Stephen | Southeast                 | Fraternal Relations       |
| RE | Wright, Amy        | Alleghenies               | Administration            |
| RE | Wright, Carter     | Gulf South                | Overtures & Resolutions   |
| RE | Wright, John       | East                      | World Outreach            |
| TE | Wright, Michael    | West                      | Administration            |
| TE | Wright, Michael    | West                      | Overtures & Resolutions   |
| RE | Wynne, Kenneth     | Gulf South                | Ministerial Vocation      |
| RE | Wynne, Kenneth     | Gulf South                | Overtures & Resolutions   |
| TE | Yeo, Bryan         | Pacific Southwest         | Next Gen                  |
| TE | Yorton, M. Brad    | Pacific Northwest         | Ministerial Vocation      |
| RE | Young, Kathy       | Southeast                 | Memorials/Appreciation    |
| RE | Youther, Charles   | Midwest                   | Overtures & Resolutions   |
| RE | Youther, Patricia  | Midwest                   | Ministerial Vocation      |
| TE | Yum, Jason         | Pacific SW                | Overtures & Resolutions   |
| RE | Zampella, Neil     | Alleghenies               | Administration            |
| TE | Zampella, Suzanne  | Alleghenies               | Chrch Plnt/Revitalization |
| RE | Zinser, Barbara    | West                      | Administration            |

**Permanent Judicial Commission**  
Report to the 38th General Assembly



*David W. Tyra*  
*Moderator*

**Summary of Work, 2017-2018**

1. Reviewed proposal from Interim Committee on Ministerial Education (ICME) to amend Book of Government section 9-11 relating to Ruling Elders as Commissioned Pastors for “clarity and consistency of language and for compatibility with other provisions of the Constitution of the Evangelical Presbyterian Church.” (See G.21-3D.2(a).)
2. Reviewed Overture 18-B from the Presbytery of the Mid-Atlantic to amend Book of Government section G.18-1 relating to the Sessions of local churches for “clarity and consistency of language and for compatibility with other provisions of the Constitution of the Evangelical Presbyterian Church.” (See G.21-3D.2(a).)
3. Reviewed Overture 18-C from the Presbytery of the Mid-Atlantic to amend Book of Government section G.9-5A.2 relating to the authority and responsibilities of the office of Teaching Elder for “clarity and consistency of language and for compatibility with other provisions of the Constitution of the Evangelical Presbyterian Church.” (See G.21-3D.2(a).)

**Recommendations to the 2018 General Assembly:**

1. **RECOMMENDATION 38-04:**  
The Permanent Judicial Commission finds ICME’s proposed amendments to Book of Government section 9-11 relating to Ruling Elders as Commissioned Pastors are clear and consistent as to language, and are compatible with other provisions of the

Constitution of the Evangelical Presbyterian Church, and therefore, recommends that the 38<sup>th</sup> General Assembly **adopt** the ICME proposal to amend **G.9-11**.

**2. RECOMMENDATION 38-05:**

The Permanent Judicial Commission finds the amendment to Book of Government Book of Government section G.18-1 relating to the Sessions of local churches, as proposed by the Presbytery of the Mid-Atlantic in Overture 18-B, lacks clarity and consistency of language, and is incompatible with other provisions of the Constitution of the Evangelical Presbyterian Church, and therefore, recommends that the 38<sup>th</sup> General Assembly **NOT ADOPT**.

**3. Recommendation 38-07:**

The Permanent Judicial Commission finds the amendment to Book of Government Book of Government section G.9-5A.2 relating to the authority and responsibilities of the office of Teaching Elder, as proposed by the Presbytery of the Mid-Atlantic in Overture 18-C, lacks clarity and consistency of language, and is incompatible with other provisions of the Constitution of the Evangelical Presbyterian Church, and therefore, recommends that the 38<sup>th</sup> General Assembly **NOT ADOPT**.

**Work of the Committee in 2017-2018:**

The Permanent Judicial Commission (PJC) received a proposal from ICME to amend Book of Government section 9-11 relating to Ruling Elders as Commissioned Pastors. Members of the PJC exchanged emails, in which they shared their thoughts regarding ICME's initial proposal. RE Yvonne Chapman volunteered to revise ICME's proposal to address comments raised by members of the PJC regarding the clarity, consistency, and compatibility of its language. Upon the completion of her work, Ms. Chapman circulated her draft, which was considered by the PJC during a video conference call that took place on March 9, 2018. During this video conference call, further revisions to Ms. Chapman's draft were proposed, some of which were adopted by the PJC. Based on these further revisions, the PJC approved ICME's proposal consistent with the PJC's responsibility under G.21-3D.2(a). Following this approval, ICME proposed additional minor changes, which were considered, and approved, during the PJC's video conference call of April 25, 2018.

During this same April 25, 2018 video conference call, the PJC considered Overtures 18-B and 18-C from the Presbytery of the Mid-Atlantic. For the reasons stated below, the PJC found these proposals did not meet the criteria in G.21-3D.2(a).

**Recommendations to the 2018 General Assembly:**

**RECOMMENDATION 38-04:**

The PJC found the final language of ICME's proposal to amend Book of Government section 9-11 to be clear, consistent, and compatible with other provisions of the Constitution of the EPC. On that basis only, the PJC recommends adoption of the proposed amendment by the General Assembly. The PJC takes no position regarding the merits of the proposed constitutional amendment.

**RECOMMENDATION 38-05:**

Overture 18-B from the Presbytery of the Mid-Atlantic seeks to amend Book of Government section G.18-1 regarding local church Sessions. That section currently reads, “The Session is composed of the Pastor and Associate Pastor(s) and all the Ruling Elders on active service.” The proposed amendment would revise the section to read, “The Session is composed of at least the Pastor and at least two Ruling elders on active service, with at least two Ruling Elders for each Associate Pastor(s).” The PJC found this proposed amendment failed to meet the clarity, consistency, and compatibility standards of G.21-3D.2(a). Among other things, the proposed amendment conflicts with the constitutional authority of local churches to determine the number of its officers. (See BOG § G.6-3.) Furthermore, the constitutional 2:1 standard for Ruling Elders to Teaching Elders applies only to the election of Presbytery Commissioners and does not apply to local church Sessions. (See BOG § G.19-2A.4(a).) Accordingly, the PJC recommends that the 38<sup>TH</sup> General Assembly **NOT ADOPT** this overture.

**RECOMMENDATION 38-07:**

Finally, Overture 18-C from the Presbytery of the Mid-Atlantic seeks to amend Book of Government section G.9-5A.2. That section currently reads, “Teaching Elders shall be diligent to serve actively in the courts of which they are members.” The proposed amendment would revise the section to read, “Teaching Elders shall be diligent to serve in the courts of which they are members, *and shall make an annual report to the Presbytery of faithfulness in preaching the Word and the proclamation of the Gospel.*” The PJC finds the language of the proposed amendment to be unclear. The proposed amendment fails to include an express standard for determining what constitutes “faithfulness in preaching the Word and the proclamation of the Gospel.” Furthermore, beyond this somewhat vague and ambiguous phrase, no guidance is provided to Teaching Elders regarding the content of the report contemplated in the proposed amendment. Finally, the amendment conflicts with the authority of the Presbyteries over Teaching Elders (BOG § 19-4.B), the authority of Ministerial Committees to oversee pastoral relations in local churches (BOG § 21-2), and the responsibility of the Pastor and Session to “protect the pulpit in the local church.” (BOW § 2-6.D.) Accordingly, the PJC recommends that the 38<sup>TH</sup> General Assembly **NOT ADOPT** this overture.

**Committee Members:**

RE David W. Tyra (Moderator), Presbytery of the Pacific Southwest

RE Yvonne Chapman, Presbytery of the Central South

TE George Dakin, Presbytery of the Pacific Northwest

TE Neil Ellison, Presbytery of the Mid-Atlantic

RE Don Flater, Presbytery of the Rivers and Lakes

RE Anson Keller, Presbytery of the East

TE Dana Opp, Presbytery of the Alleghenies

RE Ken Roberts, Presbytery of the West

RE Ken Wynne, Presbytery of Gulf South

TE Jeff Jeremiah, ex officio

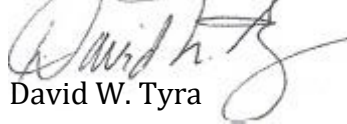
TE Jerry Iamurri, ex officio

**Committee Meeting Dates:**

March 9, 2018 (Video Conference)

April 25, 2018 (Video Conference)

Respectfully submitted,



David W. Tyra

Moderator

June 2018

**Presbyterian Review  
Committee**  
Report to the 38th General Assembly



*Helen Franssell*  
*Chair*

**Summary of Work, 2017-2018:**

1. Provided structure, order, and continuity in reviewing the minutes of the Presbyteries.

**Recommendations to the 2018 General Assembly:**

**1. RECOMMENDATION 38-28**

The Presbytery Review Committee is recommending to the 2018 General Assembly a change in the *Rules for Assembly* X 10-1K.1, increasing the committee members from four to six.

**2. RECOMMENDATION 38-29**

That the Assembly approve the Minutes of the Presbyteries with exceptions requiring responses by December 31, 2018.

**3. RECOMMENDATION 38-30**

That the Assembly approve the responses of the Presbyteries to exceptions issued by the 37<sup>th</sup> General Assembly.

## **Work of the Committee in 2017-2018:**

I continue to be thankful for the particular ability that each of our teammates demonstrates in seeing particular items that the others may overlook – there is much value in having as many pairs of eyes on the minutes of each Presbytery as possible. That is why we are so excited (and relieved, to be honest) that our committee will be growing! The traditional snack mix that we have gotten used to receiving in the olden days of in-person meetings in Livonia give us the energy and stamina we need to complete the task!

Reading and evaluating the hundreds of pages of minutes that our Presbytery Clerks put together is a time-consuming and onerous task, but it comes with much blessing – we get to witness (albeit second-hand) the work of our Lord in and through our brothers and sisters all over the world – your means of community outreach, your ministry to individuals in challenging times, your calling to ministry Candidates and transferees, and your welcoming of new churches to the EPC community. We are mutually accountable to each other, submitting to one another in love, as we are called. Minutes are records of rejoicing, not only in the good and wonderful things, but also in the things that are difficult and painful, in which we especially strive to serve with grace, love, and respect.

We continue to encourage all Presbyteries to use a template in your documentation; it spares you a lot of time and work, and it saves you (and us) from having to deal with the Exceptions and Notations Requiring a Response that no one wants to see. We also encourage you to maintain the unofficial EPC standards for meeting records:

In essentials, clarity; in non-essentials, scarcity; in all things, brevity.

All that we have been reading gives testimony to the work of the Holy Spirit in and through the activities and ministries of the 13 Presbyteries of the EPC, and we were blessed to have been witnesses to the power of God's grace as recorded in the minutes. Thank you for entrusting this privilege to us.

## Recommendations to the 2018 General Assembly:

### Recommendation 38-28:

That the Assembly approve the following amendment to *Rules for Assembly X 10-1K.1* to add 2 members to the PRC.

| <b>Current</b> <i>Rules for Assembly X 10-1K.1</i>                                               | <b>Proposed</b> <i>Rules for Assembly X 10-1K.1</i><br>Additions in <b><i>bold italics</i></b>                                |
|--------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------|
| 1. Membership: Committee to consist of four members, including at least one former stated clerk. | 1. Membership: Committee to consist of <del>four</del> <b><i>six</i></b> members, including at least one former stated clerk. |

### Recommendation 38-29:

That the Assembly approve the Minutes of the EPC Presbyteries with the following exceptions requiring responses by December 31, 2018, general advice and commendations.

#### a. Alleghenies:

##### Exception(s):

There is no record of Session minutes having been reviewed in the 22<sup>nd</sup>, 23<sup>rd</sup>, 24<sup>th</sup>, or 25<sup>th</sup> stated meetings according to BOG 18-4 C.

##### General Advice:

EPC “Essentials Tenets” are generally referred to as the EPC “Essentials”

##### Commendations:

Alleghenies Presbytery is to be commended for: Chairman of the Church Development Committee TE Runyan’s encouragement to get to know the church plants and pray for them. Beautiful expression of how the Church is a supportive family.

#### b. Pacific:

##### Exception(s):

- a. The call of assistant pastors, is to stipulate the primary responsibilities to be exercised by the Assistant. BOG 10-6. **Christopher Popadich**, 17-15, **Ellis White**, 17-19, **Rev. Quinn Vaugh**, 19-30, **Christopher Eatough**, 19-43, do not have their primary responsibilities mentioned in the minutes.
- b. The Candidates **Tommy Branah**, **Keith Sandell**, and **Meagan Bergem**, 18-26, who were approved to coming under care of the Presbytery, did not share their Christian experience and growth, the motive for seeking ordination, and a



statement regarding the person's call to the Ministry as per BOG, 11-2 C, along with missing the charge.

- c. Need to state that each Candidate for ordination preached their Candidate Sermon. Noted in the context of worship service, but this needs to be affirmed by Presbytery vote.

### Commendations

The Values shared during the session with the National Leadership Team are good and encouraged to be shared often at both the Presbyteries of the Pacific Northwest and Southwest.

Minutes are easy to follow.

### **Recommendation 38-30:**

That the Assembly approve the responses of the Presbyteries (Attachments PRC-A through PRC-L) to exceptions issued by the 37<sup>th</sup> General Assembly.

- A. Alleghenies (see Attachment PRC- A).
- B. Central South (see Attachment PRC-B).
- C. East (see Attachment PRC-C)
- D. Florida (see Attachment PRC-D).
- E. Great Plains (see Attachment PRC-E)
- F. Gulf South (see Attachment PRC-F)
- G. Mid-America (see Attachment PRC-G)
- H. Midwest (see Attachment PRC-H)
- I. Pacific (see Attachment PRC-I)
- J. Rivers and Lakes (see Attachment PRC-J)
- K. Southeast (see Attachment PRC-K)
- L. West (see Attachment PRC-L)
- M. Mid-Atlantic: The Mid-Atlantic Presbytery did not submit its response to exceptions from the 37<sup>th</sup> General Assembly by May 24, 2018 when the Presbytery Review Committee concluded its meeting.

[www.epc.org/files/ga2018document-prcpresbyteryresponsestoexceptions](http://www.epc.org/files/ga2018document-prcpresbyteryresponsestoexceptions)

[www.epc.org/files/ga2018document-prcreportofpresbyteryminutes](http://www.epc.org/files/ga2018document-prcreportofpresbyteryminutes)

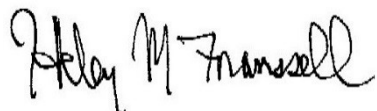
**Committee Members:**

TE Helen Franssell (Chair), Presbytery of the East  
RE Diane Manon, Presbytery of the Midwest  
RE Cecil Matthews, Presbytery of the West  
RE Max Riddle, Presbytery of the Southeast

**Committee Meeting Dates:**

The PRC met on a series of web meetings from April 5 – May 24, 2018 to review the minutes of the Presbyteries for the past reporting year (2017).

Respectfully submitted,



Helen Franssell  
Chair

June 2018



September 1, 2017

Ray Kinat, Stated Clerk  
Presbytery of the Alleghenies  
c/o Bay Presbyterian Church  
25415 Lake Road  
Bay Village, OH 44140

Dear Ray,

The 37th General Assembly, meeting in Fair Oaks, California, took the following actions related to the Minutes of the Alleghenies Presbytery:

1. Approved responses to exceptions by the 36<sup>th</sup> General Assembly with comments:
  - A. While the Presbytery acknowledged insufficient information in the minutes, there was no motion to correct the Minutes. A template for recording corrections to approved minutes is in the Guidelines for Minutes per Act of Assembly 00-11.
  - B. Composition and actions of Administrative Commissions must be shown in the Minutes after the actions are taken by the Commission. It is not sufficient to only note that Commission Minutes are on file (G.21-1A.2).
2. Approved the Minutes of the Presbytery of the Alleghenies with the following *exceptions*:
  - A. 20<sup>th</sup> Meeting, 20-17C (p. 424) - Actions of Administrative Commissions are required to be recorded in the Minutes (G.21-1A.2). Administrative Commissions for Ordination/Installation were appointed to act between presbytery meetings, but there is no report of their actions in the Minutes.

**From the Minutes of the 22nd Stated Meeting – changes in italics**

22-09D As the commission of presbytery to ordain and install pastors, the Ministerial Committee ordained and installed the following pastors who were received at the 20<sup>th</sup> Stated Meeting:

- TE Anthony Bianchini as Pastor at Lighthouse EPC on October 9, 2016
- TE Ben Burkholder as Assistant Pastor at North Park EPC on October 9, 2016
- TE Carl Moore as Pastor at Starkdale Presbyterian on November 13, 2016
- TE Joshua Brown as Pastor at Bellefield Presbyterian on November 13, 2016

Minutes of these commissions are on file with the Stated Clerk

*We acknowledge that Administrative Commission Minutes should be a part of the regular Stated Meeting Minutes. We have taken steps to correct this effective with the 25<sup>th</sup> Stated Meeting of the Presbytery of the Alleghenies.*

OFFICE OF THE GENERAL ASSEMBLY

5850 T.G. Lee Blvd., Suite 510  
Orlando, FL 32822

407.930.4239  
407.930.4247 fax

www.epc.org

- B. 20<sup>th</sup> Meeting, 20-12A (p. 425, 3rd bullet) - An Administrative Commission was formed with three Teaching Elders and two Ruling Elders, contrary to G.21-1C.2.
- “Administrative Commissions of Presbytery and General Assembly shall be composed of Teaching and Ruling Elders in proportion as near to two Ruling Elders to one Teaching Elder as possible. The minimum numbers and distribution of members shall be: A. For the General Assembly, not fewer than three Presbyteries. B. For the Presbytery, not fewer than five members, with Ruling Elders representing not fewer than two member churches.”
- We realize that the Administrative Commission was formed contrary to G.21-1C.2. We also note that the G.21-1C.2 states “Administrative Commissions of Presbytery and General Assembly shall be composed of Teaching and Ruling Elders in proportion as near to two Ruling Elders to one Teaching Elder as possible. Therefore, we do not feel this was formed in contrary to G.21-1C.2. In the future we will make every effort to populate Administrative Commissions with the proper distribution of Ruling Elders to Teaching Elders.”*
3. The Presbytery Review Committee reported the following ***notations requiring responses*** to the Stated Clerk of the General Assembly regarding the minutes of the Alleghenies Presbytery. Rules of Assembly define such notations as having “insufficient information in the minutes to determine if an action is constitutional. Such notations are not read to the General Assembly but require a response to the Presbytery Review Committee” (Rules 9-11C.2). The responses may need to include action of the Presbytery to correct their minutes to show that constitutional requirements were followed.
- A. 20<sup>th</sup> Meeting, 20-12A (p. 425 3rd bullet) - Minutes do not list the churches represented by the Ruling Elders, so it is not possible to determine whether constitutional requirements of G.21-1C.2b (Ruling Elders representing not fewer than two member churches) were met.
- From the Minutes of the 20<sup>th</sup> Stated Meeting – changes in italics**
- 20-12A RE Allison then indicated that there were several actions that needed presbytery approval and presented these in an omnibus motion.
- Appoint the members of Executive Council to serve another year as an Administrative Commission to receive churches into transitional membership
  - Appoint the Ministerial Committee to serve another year as Administrative Commission to:
    - ordain and install pastors
    - approve terms of call for Teaching Elders

- Appoint RE Jason Dunn, Center Presbyterian; TE Chris Curtis, New Covenant EPC; TE Doug Runyan, New Bedford EPC; TE Bill Woodman, Center Presbyterian Church and RE Linda Braymer, Covenant EPC – Sharon to serve another year as Administrative Commission and temporary session for mission church Redeemer
- Approve the minutes of the 19<sup>th</sup> Stated Meeting (posted on the POA website for at least 30 days prior to the 20<sup>th</sup> Stated Meeting) Motion carried.

- B. 20<sup>th</sup> Meeting, 20-11B (p. 423) - Possible misstatement. Presbytery has no need to approve a congregational meeting to dissolve a pastoral relationship. While the congregation must consult with the Ministerial Committee prior to calling a meeting to grant the honorary title of Pastor Emeritus, there is no need for Presbytery to approve the call for that congregational meeting. Presbytery is required to approve such action once it is taken. (G.7-1; 15-3)

**From the Minutes of the 20<sup>th</sup> Stated Meeting – changes in italics**

20-11B RE Peterson then indicated that there were several actions that needed presbytery approval. The first was a motion to approve the action taken during a Congregational Meeting of the Westminster Community Church to hold a Congregational Meeting to elect TE William Pawson, Pastor Emeritus. Motion carried.

4. The Presbytery Review Committee reported the following *notations* to Stated Clerk of the General Assembly regarding the Minutes of the Alleghenies Presbytery.
- A. 20<sup>th</sup> Stated Meeting. There is no evidence in the Minutes that a worship service happened. There should be an explicit reference in the record that the presbytery met for worship and who preached the Word of God.

**From the Minutes of the 20<sup>th</sup> Stated Meeting – changes in italics**

Adjourn (for dinner and worship) Moderator RE Jim Bandstra

(at worship, 1<sup>st</sup> candidate will preach)

In accordance with Book of Order G. 12-2D Candidate Anthony Biachini preached at Evening Worship. The Presbytery acted to approve the preaching as adequately expounding the Word of God effectively.

**Saturday, September 24<sup>th</sup> Morning Worship (2<sup>nd</sup> candidate will preach)**

In accordance with Book of Order G. 12-2D Candidate Ben Burkholder preached at Morning Worship. The Presbytery acted to approve the preaching as adequately expounding the Word of God effectively.

5. General advice to the presbytery

- A. There should be an explicit reference in the Minutes to a candidate preaching to fulfill the requirement of G.12-2D and that the Presbytery acted to approve the preaching as adequately expounding the Word of God effectively.

6. General Advice to Presbyteries:

A. The 37th General Assembly sent the following advice to all presbyteries:

1. Presbyteries are providing opportunities for candidates to preach as part of the examination process. However, the act of approving of that part of the exam is often neglected.
2. G.10-4G requires that a congregation appoint representatives to advocate its call to a Pastor or Associate Pastor on the floor of presbytery. Minutes indicate an inconsistency in presbytery practice on this matter. Presbyteries should examine their practice of acknowledging the presence of congregational representatives and providing opportunities for them to speak on behalf of the call their congregation has extended.
3. When responding to exceptions or notations requiring responses, it is also necessary to move to correct minutes when that is needed.

B. Stated Clerk's Workshop

1. Practices of acknowledging and allowing congregational representatives to advocate for a call.
2. How to deal with notations requiring responses. When are corrections to minutes necessary and how is it done? Review Guidelines for Minutes regarding how to correct already approved Minutes.
3. Reviewing terms of call for pastors transferring to EPC with their churches.
4. Review forming Administrative Commissions and what must be recorded in Minutes
5. Minutes often do not have a record of seconds to motions from the floor, which is required by Robert's Rules of Order.
6. Use of templates for recording ministerial/candidate "transactions" in the Minutes.

C. Ministerial Committee Chairs

1. Review terms of call for pastors transferring to EPC with their churches
2. Moving TE's to associate or inactive rolls after 2 years without call,

D. Other recommendations to the General Assembly:

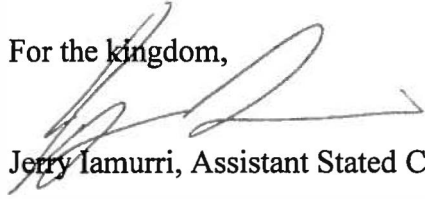
1. None

E. Referrals to the Stated Clerk

1. None

I appreciate the work that you and all our presbytery clerks do in the name of our Lord for the sake of His church. I have been encouraged to see the renewed energy and progress in many of our presbyteries to move in missional directions.

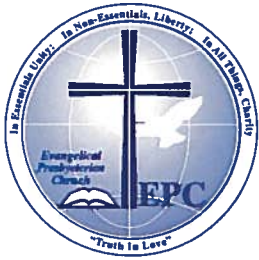
For the kingdom,



Jerry Iamurri, Assistant Stated Clerk

cc. Presbytery Review Committee  
Jeff Jeremiah

May 2018



# Presbytery Of The Central South

Office of the Stated Clerk  
337 Claire Drive • Atoka, TN 38004

(901) 837-3500

atokapres@xipline.com  
rlettermail.com

January 29, 2018

Dr. Jeffrey Jeremiah, Stated Clerk  
Evangelical Presbyterian Church  
Office of the General Assembly  
5850 TG Lee Blvd.(Citadel I Building)  
Orlando, FL 32822

Dear Jeff:

In response to your letter dated September 1, 2017, on behalf of the Presbytery Review Committee and 37<sup>th</sup> General Assembly, please find attached the responses of the Central South Presbytery regarding the three notations requiring response that were issued. This was approved by the Central South Presbytery at its 103<sup>rd</sup> stated meeting held January 26-27 at First Presbyterian Church, Opelika, Alabama.

We greatly appreciate your work and the work of the Presbytery Review Committee. If I may be of any further service please don't hesitate to contact me.

Sincerely,

Ken Van Kampen  
Stated Clerk



September 1, 2017

Ken Van Kampen, Stated Clerk  
PO Box 68  
Atoka, Tennessee 38004

Dear Ken,

The 37th General Assembly, meeting in Fair Oaks, California, took the following actions related to the Minutes of the Presbytery of the Central South:

Approved responses to exceptions issued by the 36th General Assembly.

Approved the Minutes of the Presbytery of the Central South.

The Presbytery Review Committee reported the following *notations requiring responses* to the Stated Clerk of the General Assembly regarding the minutes of the Central South Presbytery. Rules of Assembly define such notations as having “insufficient information in the minutes to determine if an action is constitutional. Such notations are not read to the General Assembly but require a response to the Presbytery Review Committee” (Rules 9-11C.2). The responses may need to include action of the Presbytery to correct their minutes to show that constitutional requirements were followed.

- A. 97.07 (p. 667); 99.05; 99.07 – Misstatement: A “Standing Committee” of 1 member (Leaves and Absences, Reflections and Thanks) is not a committee. It is someone appointed by the Court for a task.

**Robert’s Rules of Order states, “A committee, as understood in parliamentary law, is a body of one or more persons, elected or appointed by (or by direction of) an assembly or society, to consider, investigate, or take action on certain matters or subjects, or to do all of these things” (RONR [10<sup>th</sup> ed.], p. 471, l. 32-35). The Stated Clerk holds the practice of the Presbytery of the Central South conforms with the definition set forth in Robert’s Rules of Order.**

- B. 98th Meeting, 98.22 (p. 682 – 683); 99th Meeting, 99.22 – Motions from the floor were not seconded, in violation of *Robert’s Rules of Order*. Examples include examinations and related actions regarding Davis Sweatt, Chris Brown, Tezar Putra and Doug Webster.

**Robert’s Rules of Order states, “A motion made by direction of a board or duly appointed committee of the assembly requires no second from the floor (provide the subordinate group is composed of more than one person), since the motion’s introduction has been directed by a majority vote within the board or committee and is therefore desired by at least two assembly members or elected or appointed persons to whose opinion the assembly is presumed to give weight regarding the board’s or committee’s concerns” (RONR [10<sup>th</sup> ed.], p. 35, l. 1-10). In each case cited, the motion was made on behalf of the Ministerial Committee, which had**

**previously examined and approved in committee each person and then presented each person for examination to Presbytery. The Stated Clerk holds that the practice of not needing to have or record a “second” to each motion conforms with Robert’s Rules of Order.**

- C. “Unanimous Consent Motion” for each Presbytery meeting is unclear because it contains reports, announcements and items of information for which no approval or motion is needed. (97.13, 98.08, 99.07). Announcements and items of information should be separate from items requiring action. Further, the proper term is either “Consent Agenda” (Robert’s Rules of Order) or “Omnibus Consent Motion” (Rules for Assembly). Although these motions are normally passed unanimously, it is not required.

**In the future, the Stated Clerk will properly label motion in accordance with Robert’s Rules of Order and include within the motion only those motions which require approval. Other items of information will be handled separately.**



**PRESBYTERY OF THE EAST  
OFFICE OF THE STATED CLERK**

**Rev. Ronald Meyer**  
Stated Clerk

**RE Lanah Hamrick**  
Assistant Stated Clerk

March 12, 2018

Rev. Dr. Jeffrey Jeremiah  
Stated Clerk  
Evangelical Presbyterian Church  
Orlando, Florida

Dear Dr. Jeremiah,

This letter is in response to the notification of September 1, 2017 regarding actions taken by the 35<sup>th</sup> General Assembly related to the Minutes of the Presbytery of the East. We assume these actions are related to the 105<sup>th</sup> (February 2016), 106<sup>th</sup> (April 2016, and 107<sup>th</sup> (September 2016) Stated Meetings of the Presbytery of the East (POTE).

Set forth below are the Exceptions requiring response reported by the Presbytery Review Committee and the POTE's responses. Based on the nature of the exceptions, no motions were required at the 111<sup>th</sup> Stated Meeting to amend the minutes of these meetings of the POTE.

**Exceptions:**

The Presbytery Review Committee approved the Minutes of the Presbytery of the East with the following exceptions:

A. No advocates were recorded for the calls for David Reiser (105-18G), Bryan Fitzgerald (105-35B), Keith Fink (105-33A), Tommy Myrick (105-18C), Bonnie Gatchell (107-17B), and Ronald Wilson Jr (107-17D). Book of Government 10-4.G, "The congregation shall appoint representatives to advocate the call at the Presbytery meeting."

**POTE Response:**

- The POTE acknowledges that advocates for pastors were not provided prior to its 104<sup>th</sup> Stated Meeting. The POTE will ensure that this is corrected. However, BOG 10-4G discusses calls by a church's congregation and not calls by a Session. Therefore, the call of a Session for an Assistant Pastor does not appear to be included in BOG 10-4G. We would appreciate clarification for Tommy Myrick and Ron Wilson, both of whom were called by their Sessions as Assistant Pastors. Reference Item 2 of the PRC's own "General Advice to Presbyteries", which includes pastors and associate pastors, but not Assistant Pastors.
- Further, TE Bonnie Gatchell is a pastor laboring out of bounds for which an advocate does not appear to be required by 10-4.G, which is titled "The call

of a pastor by a local church", and pastors laboring out of bounds are not called by a local EPC church.

- The POTE will rectify the exception by having advocates for pastors and associate pastors called at this and future meetings, and would appreciate a clarification from the PRC regarding advocates for assistant pastors and pastors laboring out of bounds.
- The pastor mentioned in Paragraph 105-18G is TE David Feiser, not Reiser.

B. 106-18D, 107-2J (p.1020), 107-29J - Administrative Commissions for installation were composed improperly, not meeting the composition of "Teaching and Ruling Elders in proportion as near to two Ruling Elders to one Teaching Elder as possible" as required by G.21-1C.2b.

POTE Response: Regarding 106-18D, the composition of the Administrative Commission was 3 TE's and 3 RE's. Regarding 107-2J (p.1020) and 107-29J, these appear to be the same paragraph reference and show a composition of 3 TEs and 2 RE's. It is correct that the composition of both of these Commissions did not meet the 2 to 1 ratio; however, the Commission is in proportion to this ratio "as near as possible" at the time the Commissions were constituted. The Presbytery will endeavor to ensure that the 2 to 1 ratio of RE's to TE's is in place for future Commissions.

**Notations, requiring response:**

The Presbytery Review Committee reported the following notations requiring response to the Stated Clerk of the General Assembly regarding the minutes of the Presbytery of the East.

A. 107th Meeting, 107-16A (p. 1011) - Budget for 2017 was approved with a statement that it is in an addendum. However, the addendum was not part of the Minutes received by the Presbytery Review Committee.

POTE Response: Acknowledged. The addendum is provided to the PRC as an attachment to this letter to the PRC. The minutes do not need to be amended because they already reflect there was an addendum.

B. Motions from the floor were not seconded, in violation of *Robert's Rules of Order*. Examples include for motions to sustain the examinations of Ryan Van Horn (106-18B) and for his administrative commission (106-18D), Bonnie Gatchell (107-17B), Ronald Wilson (107-17D), Oldson Duclos (107-21), Michael Rojas (107-29C), and William Davis (107-29D). The requirement of a second is for the chair's guidance to prevent time being consumed by having only one person in favor of a motion.

POTE Response: The motions referenced were not made from the floor. They were made by the Chairman of the Ministerial Committee which, it is our understanding, does not require a second. If the PRC requires a second for such motions, please advise. The minutes of the 110<sup>th</sup> Stated Meeting and future meetings will indicate by asterisk the motions made by committee and team chairmen.

**General Advice to Presbyteries:** The 37th General Assembly sent the following advice to all presbyteries

1. Presbyteries are providing opportunities for candidates to preach as part of the examination process. However, the act of approving of that part of the exam is often neglected.

POTE Response: The POTE will ensure that sermons delivered by candidates are part of the examination process for approval for ordination.

2. G.10-4G requires that a congregation appoint representatives to advocate its call to a Pastor or Associate Pastor on the floor of presbytery. Minutes indicate an inconsistency in presbytery practice on this matter. Presbyteries should examine their practice of acknowledging the presence of congregational representatives and providing opportunities for them to speak on behalf of the call their congregation has extended.

POTE Response. See response herein under Paragraph a of "Exceptions".

3. When responding to exceptions or notations requiring responses, it is also necessary to move to correct minutes when that is needed.

POTE Response. None of the actions noted required correction of the minutes of the reviewed meetings.

The Presbytery thanks the Presbytery Review Committee for its commendations.

Sincerely,

Rev. Ron Meyer  
Stated Clerk  
Presbytery of the East

Attachment: Addendum to the minutes of the 107th Stated Meeting,

**2017 POTE BUDGET**Presbytery Review Committee Minutes p. 30  
May 2018**Revenues***Unrestricted Income*

Per Member Giving  
Other Private Contributions  
Interest

**Total Unrestricted Income***Restricted Income*

Seminarian Fund  
Church Development Fund  
Medical Benefits Fund  
DePuy Fund  
Manifold Fund  
Engage 2025 & Related

**Total Restricted Income****Total Revenue****7000 Programmatic Expenditures****7100 Church Development Team**

7110 Church Planting  
7111 Grace  
7112 North Point  
7113 Twin Tiers  
7114 Sheepshead Bay NY  
via Resurrection Brooklyn  
7115 Brooklyn Heights NY  
via Resurrection Brooklyn  
7116 York PA via Guinston  
7117 New Haven CT via North Point  
7118 Other church plants TBD/  
Contingency  
7119 Transitional Church Development  
7150 Church Revitalization

**Subtotal Church Development Team****7200 Resource Team**

World Outreach (GA)  
National Outreach (GA)  
Route One  
Missions speakers  
5210 Engage 2025 excluding travel  
5220 Engage 2025 travel  
Engage 2025 (R)  
5230 Specific World Outreach Projects  
5240 International Theological Educational  
Network

**Subtotal: Resource Team****5300 Training Team**

Leadership Development Resources  
Additional equipitry expenses  
Baseline equipitry expenses

**Subtotal: Training Team****5400 Stewardship Team****5500 Ministerial Committee**

**2017 POTE BUDGET**

Funding &lt;= 3 CoC psych exams

Subtotal: Ministerial Committee**5600 Individual Support**

Seminarians

Extraordinary benevolence

Subtotal: Individual Support**Total Programmatic Expenditures****5000 Administrative****5200 Office of the Treasurer**

5201 Assistant Treasurer Stipend

5202 Directors &amp; Officers Liability Insurance

5203 General Liability insurance

5204 Audit

5205 Bank service charges

5206 Software

**5100 Office of the Stated Clerk**

5101 Stated Clerk Stipend

5102 Asst Stated Clerk Stipend

Postage &amp; Supplies

Meetings Office Reproductions

General Administration

Web Hosting Service

Conference Calling

Miscellaneous

**Training Team**

Training Team Publications

**Resource Team**

Equipitrists' travel and honoraria

Subtotal: Administrative Expenses**6000 Travel**

Commissions

Meetings Travel Funds

**6100 Officers/Teams/Committees**

6101 Ministerial Committee

6109 Nominating

6102 Church Development Team

6103 Stated Clerk &amp; Asst Stated Clerk

6104 Moderator

6105 Chaplain

6106 Contingency

6107 Training Team

**6200 Women's Ministries**

6201 General Assembly

6202 POTE

**6300 General Assembly**

6301 GA General

6302 GA Committee

6400 Stated/Called Meeting Expenses

Subtotal TravelTotal ExpensesNet Operating Income (Loss)



**Presbytery of Florida  
& The Caribbean**  
Evangelical Presbyterian Church  
2221 Old Bainbridge Road  
Tallahassee, FL 32303

**37<sup>th</sup> General Assembly  
Response to PRC Exceptions & Notations**

October 25, 2017

Exceptions to minutes from 36<sup>th</sup> General Assembly:

- A. 77th Meeting, 77.14 (p. 740) – Administration Commission to install TE Jernigan does not have a 2:1 ratio of RE to TE. If one of the TE’s had been designated as a “corresponding member” of the Commission, the TE could be part of the installation service and the ratio would have been met.

**Response:** The Presbytery of Florida and The Caribbean has noted the error and has taken steps to ensure the proper ratio of Ruling to Teaching Elders for future commissions

- B. 78th Meeting, 78-11 (p. 752) - Presbytery improperly authorized the Moderator of Presbytery to establish Administrative Commissions for Ordination/Installation. This action was cited by the 36th General Assembly as an exception to Act of Assembly 91-05 and G.21-1A.2, which was deemed to be inadequate.

**Response:** The Presbytery of Florida and The Caribbean had previously understood that the full Presbytery could approve the formation of a Commission with the Moderator authorized to select the membership. PRC corrected that misunderstanding in it’s June 2017 report. The action cited in exception B took place prior to that PRC report. Presbytery has noted that clarification and will correct its procedures for future Commissions.

- C. 78th Meeting, 78-18 (p. 755-756) - Rev. Staton’s call as Assistant Pastor does not state duration of call and area(s) of primary responsibility. Rules for Assembly IX 9-12 G.8; G.10-6A

- D. 78th Meeting, 78-18 (pp. 754-755) - Prechter’s approved out of bounds call does not state a definite duration for the call (G.10-8B.2a).

**Response:** The Presbytery of Florida and The Caribbean has previously considered the duration of our of bounds calls to be one year unless otherwise noted. We will be sure to include the duration of such calls in future minutes. Rev. Staton’s primary responsibilities are in the area of pastoral care and working with the Heart of the City Foundation.



May 2018

- E. 78th Meeting (p. 745) – RE Montes should be listed in the RE column, not the TE Column. Commissioned Pastors are not ongoing members of Presbytery and need to be elected as a Ruling Elder Commissioners by their Sessions. Commissioned Pastors should not be counted as Teaching Elders for parity.

Response: RE Montes was listed in the TE column only by virtue of his pastoral role. He is clearly marked as a Ruling Elder and was elected by his Session as a Commissioner. We have changed the formatting to make that clearer.

- F. 77.12 p. 738; 78-11 (p. 752); 78-18 (p. 755); 79.07-08 (pp. 763-764) - Churches represented by Ruling Elders on Administrative Commissions are not listed in the Minutes, so it is not possible to determine if those Commissions were properly constituted. Churches represented by Ruling Elders should be part of the Minutes.

Response: Future minutes will include the name of each Ruling Elder's congregation.


Notations requiring response:

- A. 78-08, p. 750 – Minutes do not indicate that Candidate Villanueva was a member of Westminster Presbyterian for 6 months or had Session endorsement.

Response: Candidate Villanueva met both criteria. Insertion of this response will serve as a correction to the previous omissions.

The above responses were approved by Florida Presbytery at its 82<sup>nd</sup> Stated meeting, October 21, 2017 and are spread upon the minutes under 82.09.

In His service,

  
Robert J. Garment  
Stated Clerk

## Errata

The 37th General Assembly, meeting in Fair Oaks, California, took the following actions related to the Minutes of the Great Plains Presbytery:

1. Approved responses to exceptions issued by the 36<sup>th</sup> General Assembly
2. Approved the Minutes of the Great Plains Presbytery with the following *exceptions*:

A. 7th Meeting, 07:14 (p. 314/07) - The Executive Council, appointed as an Administrative Commission, does not meet membership requirements for a Commission (G.21-1C.2) *The membership requirements were met in that the requirement that there be "...not fewer than five members, with Ruling Elders representing not fewer than two member churches" was fulfilled. The members of the Executive Council appointed as an AC were: TE Wayne Hardy, TE Kent Mathews, TE Kermit Oppriecht, RE Michael Gibson – Lighthouse Presbyterian Church and RE Randall Leonard – Colonial Presbyterian church.*

- B. 9th Meeting, 09:11E-9 (p. 349) – Administrative Commission for the Installation of TE Spencer does not meet the minimum number of members. Five members is the minimum. (G.2-1C.2).

*There were five members elected to serve on the Administrative Commission to install TE Spencer but the minutes inadvertently omitted the name of the fifth member. Ruling Elder Bob Smithback was the fifth member who served on that Administrative Commission. The minutes have been corrected.*

3. The Presbytery Review Committee reported the following *notations requiring response* to the Stated Clerk of the General Assembly regarding the minutes of the Great Plains Presbytery. Rules of Assembly define such notations as having "insufficient information in the minutes to determine if an action is constitutional. Such notations are not read to the General Assembly but require a response to the Presbytery Review Committee" (Rules 9-11C.2). The responses may need to include action of the Presbytery to correct their minutes to show that constitutional requirements were followed.

A. 7<sup>th</sup> Meeting, 7:18 (p. 315) - Regarding Candidate Sparks, Minutes do not record that he received the required 2/3 majority vote for extraordinary status. *The vote was unanimous and the minutes have been amended to note that the 2/3 majority vote for extraordinary status was fulfilled.*

B. 8<sup>th</sup> Meeting, 08:05C.9; 08:13D.7. No record of Administrative Commissions for the installation of TE Rose and Ordination/Installation for Candidate Wichman. The record should be in 9th Stated Meeting minutes. *Administrative Commissions were created for both at the 8<sup>th</sup> meeting (see pages 333 and 336 of the Great Plains minutes) Greater care will be taken to be sure the dismissal of Administrative Commissions is noted in the minutes when they have completed their function which is what is understood to be the intent of this notation.*

- C. 8<sup>th</sup> Meeting, 8.05C (p. 332) – Omission: TE Timothy Rose was called as an

Assistant Pastor, but no primary responsibilities were listed (G.10-6A). *The primary responsibilities were presented to the Ministerial Committee and recorded in their minutes. Greater care will be taken to note primary responsibilities for all called TE's in the Presbytery minutes in addition to the Ministerial Committee minutes.*

D. 8<sup>th</sup> Meeting, 08:13D (pp. 335-336) - Omission: Duration of Out of Bounds call for Rev. Livingston not recorded.

*The minutes have been corrected to note the call was approved for three years subject to annual review and renewal per BoG 10-8 B 2a.*

E. There is no mention in 2016 of annual reports from Ministers of the Word being submitted (G.21-2D.1e.) c. *"The Ministerial Committee approved all annual pastor "Terms of Call" reports submitted, and acknowledged all Ethical Affirmation and Ministerial Obligation forms received." Their report was included in the Ministerial Committee minutes presented to the Fall 2016 meeting as having been completed at the April 29, 2016 MinCom meeting. Those minutes were included in the Docket for all Commissioners but not referenced in the Presbytery minutes as having been reviewed.*

*Future Presbytery minutes will record when this has been accomplished and reported to the Presbytery.*

F. There are general notes about review of Session minutes, but no listing of churches whose minutes have been reviewed and whether those minutes were approved with or without exceptions. Presbytery Minutes need to be more specific to demonstrate that the responsibilities of review and control are being done. (G.2-4B; Act of Assembly 07-08.1) *The Session Records Review Committee has been apprised of the need for more specificity in their review report. Compliance will be noted in future reports.*

4. The Presbytery Review Committee reported the following **notations** to Stated Clerk of the General Assembly regarding the Minutes of the Great Plains Presbytery. Rules of Assembly define such notations as having "insufficient information in the minutes to determine if an action is constitutional. Such notations are not read to the General Assembly but require a response to the Presbytery Review Committee" (Rules 9-11C.2). The responses may need to include action of the Presbytery to correct their minutes to show that constitutional requirements were followed.

A. 7th/314/07:17. The motion that the Executive Council be appointed the oversight body for Three Timbers (mission church) whether stated or not is the establishment of an Admin. Commission. (Not a properly worded motion) The 9th Stated Meeting does say Admin. Commission. "EC appointed as an administrative commission to be the temporary governing body..." *Care will be taken to*

*properly word such motions in future minutes when it is clear that an  
Administrative Commission is being established.*

## Presbytery of the Gulf South

Evangelical Presbyterian Church



January 29, 2018

Rev. Dr. Jerry Iamurri, Assistant Stated Clerk  
Evangelical Presbyterian Church  
Office of the General Assembly  
5850 T.G. Lee Blvd., Suite 510  
Orlando, FL 32822

Dear Dr. Iamurri,

We have received your letter of September 1 concerning the actions the 37<sup>th</sup> General Assembly took concerning the minutes of our 5<sup>th</sup>, 6<sup>th</sup>, and 7<sup>th</sup> Stated Meetings. Attached please find our responses to the exceptions and notations requiring response, approved at our 11<sup>th</sup> Stated Meeting on January 27, 2018. I remain, as always,

Yours in Christ,

Rev. Michael Herrin, Stated Clerk  
Gulf South Presbytery  
Evangelical Presbyterian Church

Exceptions to the Minutes of Gulf South Presbytery:

- A. “5<sup>th</sup> Meeting, 5.25.4 (p. 13) – Composition of the Administrative Commission to install Christ Presbyterian Church [Daphne, Alabama] has three Ruling elders and three Teaching elders. Administrative Commissions are to be composed of Teaching Elders and Ruling Elders in proportion as near to two Ruling Elders to one Teaching Elder as possible (G 21-1C.2). Also, no mention is made of which churches the Administrative Commission members represent.”

Response: The Presbytery regrets the error and will seek to preserve the proper ratio of commissions in the future. The membership of the Ruling Elder commissioners is found in the report of the commission, recorded in the minutes of the 6<sup>th</sup> meeting, 6.07 (p. 20).

- B. “6<sup>th</sup> Meeting, 6.26 (p. 28) – Date and time for the installation is not mentioned. Membership of Administrative Commission to install TE Josh Cole does not meet constitutional requirement (G.13-1A.1; G.21-1C.2).”

Response: The Presbytery regrets the omission and will seek to preserve the proper ratio of commissions in the future.

- C. “7<sup>th</sup> Meeting, 10.5 (pp. 22-25) – Minutes record a slate of nominees, but do not record the action taken by the Presbytery to elect or not elect those on the slate (*Rules for Assembly* 9-12G.3; G.19-5C).”

Response: On page 22, the first two sentences under the heading “7.10: Report of the Coordinating Council” record the action taken on all the Council’s motions, of which election of the slate of nominees was item number 5: “RE Victor Jones reported for the Coordinating Council, opening his report with prayer. He moved the following action items, all of which were approved without objection.”

- D. “7<sup>th</sup> Meeting, 7.10 (p. 25) – The action adopted by Presbytery to invite RE Commissioned Pastors to attend Presbytery as voting members is out of order. Commissioned Pastors are Ruling Elders and, as such, are elected as commissioners to Presbytery by their Local Church Sessions (G.19-2A.4).”

Response: The Stated Clerk made the following report to Presbytery at its 10<sup>th</sup> Stated meeting (item number 2 under 10.24): “Upon recommendation of the Presbytery Review Committee, the 37<sup>th</sup> General Assembly ruled the following action of Gulf South Presbytery, taken at its 7<sup>th</sup> stated meeting, to be out of order: ‘The Presbytery will invite all ruling elders commissioned to serve as pastors of congregations to attend presbytery as voting members.’ This invitation can therefore not be extended for the year 2018.”

- E. “7<sup>th</sup> Meeting, 7.21.1 (second #1 on the page). The call to TE Bryan Rhodes to serve as Associate Pastor does not state the primary area(s) of responsibility (G.10-5).

Response: The Presbytery notes the exception and corrects the minutes of the 7<sup>th</sup> Stated meeting as follows, with the addition indicated in bold italics:

January 29, 2018

### Erratum

7.21 Action item #1: “That Presbytery approve the call from Grace Presbyterian Church of Alexandria, Louisiana to TE Bryan Rhodes to serve as Associate Pastor, ***with the primary area of responsibility as Adult and Youth Christian Education***, and approve his installation....”

Presbytery Review Committee’s notations requiring response:

- A. “6<sup>th</sup> Meeting, 6.26 (p. 28) – Cole, Cunningham and Taylor did not have advocates to speak on their behalf (G10-4G).”

Response: The Presbytery regrets the omission and will seek to provide opportunities for congregational representatives to advocate calls in the future.

- B. “7<sup>th</sup> Meeting, 7.21.1, 2, 3. Minutes have no evidence that the congregations and pastors agreed with the dissolution of calls (G.14-1A).”

Response: The Presbytery’s Standing Rule 9.6 states: “The Ministerial Committee may dissolve pastoral relationships and dismiss Ministers in accordance with the Book of Government [ref G21-2-D-2-e] when both the congregation and the Minister concur in the dissolution.” Since the Committee dissolves such relationships while acting as a commission, it is sufficient simply to report its action, not the deliberations and findings of fact preliminary to it.

- C. “The percentage of vacant pulpits is unusually high compared with other Presbyteries. Has the Presbytery addressed this issue?”

Response: The Presbytery thanks the Committee for its concern. By God’s grace, the Presbytery has been able to reduce the number of vacant pulpits from twelve in January of 2017 to seven at the end of our January 2018 meeting.



## THE EVANGELICAL PRESBYTERIAN CHURCH PRESBYTERY OF MID-AMERICA

Dexter Kuhlman - Stated Clerk

51 Village View Drive Apt. 3209 Chesterfield, MO 63017

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djkuhlman@mac.com CELL 314-974-2993

November 9, 2017

Rev. Dr. Jeff Jeremiah  
Evangelical Presbyterian Church  
5850 T. G. Lee Blvd.  
Orlando, FL 32822

Dear Jeff,

In your letter dated September 1, 2017, please find the following notations requiring a response that was issued by the Presbytery Review Committee at the 37<sup>th</sup> General Assembly. These responses were approved by the Presbytery of Mid-America at its 79<sup>th</sup> Stated Meeting held October 27-28, 2017 at Riverside Church, Webster Groves, Missouri

The Presbytery Review Committee reported the following notations requiring a response to the stated Clerk of the General Assembly regarding the minutes of the Mid-America Presbytery. Rules of the Assembly define such notations as having insufficient information in the minutes to determine if an action is constitutional.

1. 75.11 (p.1092); 76.05 (p.1066) (Richter, Smith Heimburger, Madi). No seconds to motions coming from individuals are recorded in the minutes in violation of Robert's Rules of Order (Chapter 4): "after a motion is made, a second to the motion is needed for the moderator's guidance as to prevent time being consumed by the Presbytery and to dispose of a motion that only one person wants."

***Response:***

*Recommend to the Presbytery that the minutes of Meeting 75-11 (p. 1092); 76.05 (pp. 1104-1105) Richter, Heimburger, Smith, 76.09 (p. 1107) Markley not Madi) be corrected by inserting the word seconded after each motion, so that it reads, on motion and seconded in each of the three paragraphs of each template for the examination of the pastors listed.*

Presbyteries have used these templates for some fifteen years to insure that the various actions are covered in the examination of new ministers of a previous ordained minister. It would be advisable to update the template(s) to reflect any suggested wording.



2. 76.02 Minutes record that the Omnibus Consent Motion was moved by the Stated Clerk, as an individual. As such, it requires a second, which is not recorded in the Minutes.

**Response:**

*The Omnibus Consent Motion consists of recommendations, stated as such, from the various standing committees and the Coordinating Council of the Presbytery. The Omnibus Consent Motion is one that is made by the Coordinating Council after committee recommendations have been received by the Council. These Collective recommendations are presented by the Clerk and not as any one individual. These actions are routine matters. It is the Presbytery understanding that recommendations do not need a second coming from a committee.*

Thank you for all that you do.

Sincerely,



Dexter A. Kuhlman  
Stated Clerk



**PRESBYTERY OF THE MIDWEST, E.P.C.**

P.O. BOX 6047 • AUBURN, INDIANA 46706-6047

(260) 925-2317

February, 19, 2018

The Reverend Dr. Jeff Jeremiah, Stated Clerk  
Office of the General Assembly  
5850 T.G. Lee Blvd, Suite 510  
Orlando, FL 32822

Subject: Responses to the 37<sup>th</sup> General Assembly

Dear Dr. Jeremiah,

At its 163rd Stated Meeting held on February 16 & 17, 2018, the Presbytery of the Midwest approved the following response to the exception to its minutes from the 37<sup>th</sup> General Assembly:

The 37th General Assembly, meeting at Fair Oaks EPC, Sacramento, CA took the following actions related to the Minutes of the Presbytery of the Midwest:

Approved the Minutes of the Presbytery of the Midwest with the following exception:

Minutes of the Presbytery of the Midwest for 2016 have no record of report of the work of the Ministers of the Word (G21-2D.1.e)

*RESPONSE: The Annual review of Terms of Call included a second page (report of work of Ministers of the Word). Our motion should have read "Approve the annual review of Terms of Call and The Work of the Ministers of the Word."*

We shall include this correction to the motion in our minutes.

Regarding notations not requiring response, they are so noted for future minutes.

In His Service,

  
John Calvin Manon  
Stated Clerk



**EPC**

*A Global Movement of Evangelical Presbyterian Churches*

OFFICE OF THE PRESBYTERY OF THE PACIFIC NORTHWEST

*Ron Bengelink, Stated Clerk*

February 1, 2018

Rev Dr. Jeffery Jeremiah  
EPC Stated Clerk  
EPC Office of the General Assembly  
5850 T.G. Lee Blvd. Suite 510  
Orlando, FL 32822

Dear Jeff,

At its First Stated Meeting on January 26- 27, 2018, the newly formed Presbytery of the Pacific Northwest approved the attached response to the Presbytery Review Committee Report regarding the 2016 Minutes of the Presbytery of the Pacific. The Presbytery of the Pacific Northwest took this action based on the authority that was granted to it by the Presbytery of the Pacific at its Nineteenth, and last, meeting on October 13-14, 2017 [Item 19-48.8].

Respectfully submitted,

  
Ron Bengelink

cc. Rev. Jerry lamurri

**The Approved Response to the 2016 Presbytery Minutes Review Committee by the Presbytery of the Pacific Northwest**

The 37th General Assembly, meeting in Fair Oaks, California, took the following actions related to the Minutes of the Pacific Presbytery:

*The Clerk's response follows each of these in italics.*

Approved the Minutes of the Pacific Presbytery with the following *exceptions*:

- A. No names or the churches represented on Administrative Commissions to Ordain/Install listed for the following: Ron Musch, (14-17), Rev Steven Seng (14- 24), Rev. Jose Figueroa (14-25), David Pack. (15-14), Dennis Tarr (15-30), Nathan Moser, (16-22), and Administrative Commissions to examine/install officers/receive congregations for Community Presbyterian Church of Onalaska, WA (16-41), Woodland Presbyterian Church (16-43), Covenant Community Church (15-18), Alder Presbyterian Church (16-39), New Hope Presbyterian Church (15-27). The Commission for the installation of Tyler Scott has the names of the members of the Commission, but not of the churches they represent. (15-16). Omitting of names of Commission members and churches represented makes it impossible to verify from the official record that constitutional requirements for the composition of Administrative Commissions have been met (G.21-1C.2).

*Corrections to all of these cited Minutes plus those in the 17<sup>th</sup> Stated Meeting are included in the Minutes of the 19<sup>th</sup> Stated Meeting (Oct 13&14, 2017), Item 19-48.5.*

- B. 14<sup>th</sup> Stated Meeting, 14-17 (p.403) - Minutes record a call to TE Musch as "Executive Pastor." There is no such office in EPC. The call should be as Associate Pastor with specific responsibilities (G.10-5, 6).

*This error is corrected in the Minutes of the 19<sup>th</sup> Stated Meeting, Item 19-48.7.*

- C. 14<sup>th</sup> Stated Meeting, 14-17 (p. 403) and 14-25 (p. 407); 15<sup>th</sup> Stated meeting, 15-14 (p. 434), 15-27 (p. 437), 15-30 (p. 439); 16<sup>th</sup> Stated Meeting, 16-19 (p. 457), 16-22 - Presbytery did not address exceptions to the Westminster Confession and Catechisms for Musch or Figueroa, Pack, Huusko, Tarr, Masciola, and Moser (G.12-4).

*Since the Clerk has consistently documented any time an examinee did take an exception and recorded the vote on such exceptions, and since the negative position did not require any action on the part of the Presbytery, the need for no action was not documented. The fact of no action is now documented in the Minutes of the 19<sup>th</sup> Stated Meeting, Item 19-48.6.*

- D.14<sup>th</sup> Stated Meeting, 14-17 (p. 403) - TE Musch did not sign the Ministerial Obligation Form, which is a requirement to be received into membership (G.19- 4B.4)

*The Clerk attests to the fact that a signed copy of the Ministerial Obligation form is in TE Musch's official file.*

The Presbytery Review Committee reported the following *notations requiring response* to the Stated Clerk of the General Assembly regarding the minutes of the Pacific Presbytery. Rules of Assembly define such notations as having “insufficient information in the minutes to determine if an action is constitutional. Such notations are not read to the General Assembly but require a response to the Presbytery Review Committee” (Rules 9-11C.2). The responses may need to include action of the Presbytery to correct their minutes to show that constitutional requirements were followed.

- A. On all Ministerial Committee actions, there are “motions to sustain” but no seconds or discussions are recorded.

*Since this requirement is not stated in either the general guidelines for presbytery minutes found in the Rules of the Assembly or the more detailed guidelines that the Committee uses, nor is it followed in the official Minutes of the General Assembly, the Clerk contends it is not a valid requirement for these Minutes.*

- B.14<sup>th</sup> Meeting, 14-16 (p.404) (one of numerous occurrences) - Minutes are written in such a way in which it could be inferred that no floor examinations were conducted. There could be a simple statement such as, “The Presbytery conducted an examination per *Book of Government* chapter 12 prior to a motion to arrest the exam”, which would clarify the matter.

*Assuming that this notation actually refers to Item 14-17, the Clerk points out that he consistently documents the fact that in every meeting that involves floor examinations it is first explained to the body the process by which those examinations will be conducted - and specifically that the members are to “refrain from moving to suspend examination until all categories of questions are covered”, e.g., 14<sup>th</sup> Stated Meeting 14-6, 15<sup>th</sup> Stated Meeting 15-13, and 16<sup>th</sup> Stated Meeting 16-12. Therefore he contends that it is not reasonable to infer that no floor exams were conducted.*

The Presbytery Review Committee reported the following *notations* to the Stated Clerk of the General Assembly regarding the Minutes of the Pacific Presbytery.

- A. Minutes commonly use the term “Installation Commission. Minutes should consistently utilize constitutional terminology, which, in these cases, is “Administrative Commission for Installation” (G.21-C-1).

*Assuming that this reference is actually (G.21-1C.1.a), the recommended term will be used in the future.*

- B. No mention of “Stated Meeting” is written anywhere as required (Guidelines for Presbytery Minutes, A.1)

*The Clerk has followed the consistent practice of the General Assembly when not including the term ‘Stated’ in the title of its Minutes, while always identifying Called Meetings as such in the title. He also notes that this requirement is not included in the Guidelines for Presbytery Minutes included in the recently revised Rules for Assembly [RfA 9-12G].*

- C. Minutes consistently use the term “suspend” when ending examinations. “Suspend” implies that the examination will continue in the future. The correct term is “arrest” or “end.”

*It is so noted. This nomenclature has been changed from the 18<sup>th</sup> Stated Meeting onward.*

- D. Minutes consistently omit the important action to “sustain” or “approve” examinations. Such an important action and prerequisite for presbytery membership should be specifically recorded rather than left for inference by the reader.

*The reason this “important action” is omitted from the Minutes is because the Minutes only report what actually happens in the meeting. This Presbytery has never in its history taken a separate motion to approve the examination. The Clerk finds it difficult to believe that after an examination as detailed as that required at each meeting (cf: 14<sup>th</sup> Stated Meeting 14-16) the Presbytery would pass a motion to receive the examinee into its body unconditionally without an acceptable floor exam. Therefore he contends that this Notation is asking for unreasonable redundancy.*

- E. 14<sup>th</sup> Stated Meeting, p. 406 (14-25). Minutes should use the constitutional term “allow” rather than “approve” exceptions. (G.12-4)

*The recommended term will be followed in the future.*

EVANGELICAL PRESBYTERIAN CHURCH  
**RIVERS & LAKES PRESBYTERY**

September 22, 2017

Jerry lamurri  
Assistant Stated Clerk  
Office of General Assembly  
5850 T. G. Lee Blvd., Suite 510  
Orlando, FL 32822

Dear Jerry,

This is our response to your letter of September 1, 2017, including the actions taken at the 21<sup>st</sup> Stated Meeting of Rivers & Lakes Presbytery (RLP) on September 8-9, 2017.

In terms of the "notations requiring a response" (3. A and B in your letter), RLP approved adding the information that we failed to report in our earlier Minutes. This information was provided at the time of the actions taken, but I failed to include them in the Minutes. Accompanying this letter is a copy of our Minutes (provisional at this point) of the 21<sup>st</sup> Stated Meeting (see pages 6-7).

In terms of the one exception (Point 1 in your letter) and the seven notations (4. A-G), all have been noted in our Minutes where the mistakes were made.

In terms of the General Advice to Presbyteries (Point 7 in your letter), I have communicated these to the chairman of our Ministerial Committee and will take note of them at the time of our next floor examination.

Please convey my thanks to the Presbytery Review Committee for their good work on our behalf.

Sincerely in Christ,

Paul Heidebrecht, Stated Clerk



**March 5, 2018**

**Presbytery Review Committee  
General Assembly  
Evangelical Presbyterian Church**

**RE: 2016 Minutes of Presbytery of the Southeast  
Notations Requiring Response to the Stated Clerk/GA**

**At our last Presbytery meeting (February 2-3, 2018) the court considered the notations specified by the Presbytery Review Committee in two communications (September 26, 2016 and September 1, 2017). Hard copies of these communications were distributed to the commissioners of the court. Time was afforded for these documents to be read.**

**The following responses by the court are expressed herewith:**

**GENERAL RESPONSE**

*These notations are made of the previous Presbytery Stated Clerk, who has retired, and of persons who are no longer the chairmen of the related committees. However, the minutes of the court belong to the presbytery, and the court accepts responsibility for making corrections in both minutes and process.*

**ITEM 1 – (listed as 2-A in the September 1, 2017 communication)**

**A. Neither approvals of the Dockets for each Presbytery meeting...nor the Budget presented (97.09) received a second....**

*The Court was humored by this appropriate correction because we are a presbytery of 'seconds'. Multiple voices provide the second on every item presented. We acknowledge these items require a second. The Moderator presents the docket for approval but the Council has reviewed and approved the docket for each meeting.*

*We believe the omission of these 'seconds' was a clerical error. The 'seconds' were made but the Clerk failed to record them.*



- B. Rev. Mark Gregory...Rev. Kevin Wilson...Rev. Sean White...Rev. Joey Sherrard... Rev. Tully Hunter...David Strunk...and Rev. Jason Minter...did not receive seconds for the approval of their examinations nor seconds for the approval of their Administrative Commissions...**

*We often affirming seconds to all our TEs examined and believe what was said above about 'seconds' is applied the same in this situation.*

**None had advocates speak on their behalf.**

*Advocates did speak for each one, and we were able to consult with them and with others in leadership at these meetings who named the advocates for each of these TEs.*

- C. ...Minutes do not state that an examination of Candidate Briere by the Presbytery occurred regarding his experience and growth and sense of call, only that the Committee conducted an examination.**

*Candidate Beiere did share his experience and sense of call before the Presbytery. Again, our minutes neglected to record.*

- D. ...Regarding approval of Out of Bounds calls, minutes reflect that calls were 'approved' but do not reflect an actual motion.**

*We recognize this as another clerical error to our minutes.*

- E. ...The following language made in difficult to determine what action was taken by whom, and when: 'the MCC...will deal with these two matters during their meeting prior to Presbytery.'**

*We agree this language is confusing. We have no explanation for the way this has been recorded and will correct with clarity this section of these minutes.*

**ITEM 2 – (listed as 1. in the September 26, 2016 communication)**

- 1. ...TE DeBerry and TE Wallace were improperly placed on the Associate Member Roll. 'Serious health concerns' is not one of the constitutional qualifications for Associate Members...Presbytery should not have proceeded with their next motion to approve her new all. Her new Out of Bounds call might have been a proper reason for Associate Member status, but not 'serious health concerns.'**

*Presbytery acknowledges the confusion and incorrectness of this statement. TE DeBerry did have health issues prior to her Out of Bounds consideration, but she had recovered from those health issues when she requested the Out of Bounds call.*

**MOVE TO CORRECT**

The Presbytery of the Southeast acknowledges these notations and corrections and approved amending the minutes to reflect these corrections.

Recommendation was made that the communications from Presbytery Review Committee and the corrections approved by Presbytery be placed with the minutes referred to in the two communications.

**MOTION** made, seconded, and approved.

**INTENT GOING FORWARD**

The Stated Clerk and Presbytery Council are taking steps to educate leadership on matters of MCC in examining, receiving, and approving TEs and Candidates, as well as matters related to Out of Bounds calls.

A summit of former MCC chairmen and leaders will be held March 14, 2018 to discuss in detail the training and education of MCC members on an annual basis.

Council is considering the recommendation of the Stated Clerk to separate Candidates Committee from MCC.

The Stated Clerk has compiled a check-list of motions, procedures, and required document submissions for each category considered by MCC.

I pray these corrections and acknowledges may serve to strengthen the Lord's Church and to bring Him glory.

**William Dudley, Stated Clerk  
Presbytery of the Southeast**

[billdudley912@gmail.com](mailto:billdudley912@gmail.com)  
cell: 423-667-6060

## Presbytery of the West

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Dr. Jerry Iamurri  
Assistant Stated Clerk  
Evangelical Presbyterian Church  
Office of the General Assembly  
5850 T.G. Boulevard Suite 510  
Orlando, FL 32822-4407

Dear Jerry,

Please find my responses to the Presbytery Review Committee's letter below.

*Approved the Minutes of the Presbytery of the West with the following exceptions:*

*A. 108th Meeting, 108:12A.1 (p. 12-034) – No length of term specified for TE Hoag's out of bounds call.*

Oversight in the recording of this as it is known that all out of bounds calls are for one year at a time and if continued for subsequent years, the minister and the calling agency must resubmit their call annually. I will make more of a concerted effort to restate this in the recording of future Minutes.

*B. 107:12A (p 12-008); 107:19B (p. 12-012); 108:12A.2 (p. 12-034) – Calls as Assistant Pastor for Buckwalter, Meserve's, and Gallup do not stipulate the primary responsibilities as required in G 10-5. Piehl's change of status from Assistant Pastor to Associate Pastor does not stipulate the primary responsibilities (G.10-4).*

Oversight in neglecting to include this information. I will make more of a concerted effort to include responsibilities of Assistant Pastors in the recording of future Minutes.

*3. The Presbytery Review Committee reported the following notations requiring response to the Stated Clerk of the General Assembly regarding the minutes of the West Presbytery. Rules of Assembly define such notations as having "insufficient information in the minutes to determine if an action is constitutional. Such notations are not read to the General Assembly but require a response to the Presbytery Review Committee" (Rules 9-11C.2). The responses may need to include action of the Presbytery to correct their minutes to show that constitutional requirements were followed.*

*A. 109th Meeting, 109:11-2 (p. 12-076) - The nature of the examination of transferee Addison is not defined, so that it cannot be determine whether he was properly examined per G.12-3B.1.*

I am uncertain of what the Review Committee is stating here. Rev. Addison was being received from the Presbyterian Church of America to take a call from a Presbytery of the West's local church to serve as their Pastor. Oversight in not recording that Rev. Addison was indeed examined by the Presbytery of the West under the provisions of the Book of Government 12-3 B 1.

Thank you for all you do for the rest of us, blessings!



Stated Clerk  
Presbytery of the West, EPC

## Stated Clerk

Report to the 38th General Assembly



*Jeff Jeremiah*  
*Stated Clerk*

Occasionally I'm able to stand back and reflect on all the changes that have occurred in the EPC and in my ministry across the last twelve years. It's been an amazing ride! In addition to the dramatic changes in the size and scope of the EPC, we minister the gospel of Jesus Christ today in a culture very different from 2006. It's "the best of times and the worst of times" but we know our risen Savior reigns as King of kings and Lord of lords. He has a plan and He is working His plan for our ultimate good and His ultimate glory!

Finishing my fourth term as Stated Clerk, I'm still grateful for the opportunity to serve our Lord Jesus and you in this distinctive and challenging role. Please know how much I appreciate your encouragement, support, and prayers, especially as we continue to pray, work, and hope for the release of our brother in Christ, Andrew Brunson.

### **Praying and Advocating for One of our Own**

The churches of the EPC held Days of Prayer and Fasting for Andrew Brunson on October 7- 8, 2017 (marking the one-year anniversary of his imprisonment), April 15, 2018 (the day before Andrew's first trial date), and May 6, 2018 (the day before Andrew's second trial date). Across the months, Brian Smith, our Director of Communications, has done an outstanding job keeping the EPC informed about Andrew's plight. EPC social media has been among those media he's fully utilized to provide updates on Andrew's status and encouragements to pray.

An increasing amount of my time has been invested in Andrew's situation since January 2018, as the number of our "Friends of the EPC" has grown substantially. This group now includes leaders and/or staff connected to the offices of the President, Vice President, Secretary of State, Ambassador at Large for International Religious Freedom, National Security Advisor, two additional US Senators, three Commissioners of the US Commission on International Religious Freedom (USCIRF) and NGO staff working full time on religious freedom issues. I'm very grateful for the efforts of more than 20 EPC leaders and church members who have helped connect my office with many of the fore-mentioned government leaders.

My initial fourteen years of pastoral ministry were spent in the nation's capital. Little did I know at the time that those years in DC would prepare me for the current advocacy work we're doing for Andrew. The NLT has instructed me to invest the time I believe is necessary to work effectively for Andrew's release. They regularly receive reports on our work in this area.

In those weeks when Andrew's situation takes up more time than usual, Marti Brenner, my Executive Assistant; Jerry Iamurri, Assistant Stated Clerk; and Phil VanValkenburg, Chief Operating Officer; have regularly "gone the extra mile" in covering for and taking over tasks I otherwise would have addressed.

A major focus of the Office of the General Assembly (OGA) is to resource, support, and encourage our presbyteries. This has especially been the case as we've grown from eight presbyteries serving 180 churches in 2007 to fourteen presbyteries serving more than 600 churches in 2018. This past year we celebrated the division of the Presbytery of the Pacific into the Presbytery of the Pacific Northwest and the Presbytery of the Pacific Southwest. As the OGA is closely engaged in helping in the formation of new presbyteries, we've also been available to help existing presbyteries do strategic planning and evaluate their organizational structure.

As part of our ongoing support for our presbyteries, Jerry Iamurri and I host the following meetings of presbytery leadership groups: Stated Clerks in November, Ministerial and Candidates Committee chairs in April and September, and Moderators in August. Church Development Committee chairs meet with either the Church Planting Team at the annual church planters retreat or with the GO Center. The feedback we've received from these meetings have been very positive. It's been affirmed that it's worth the time for participants to travel to the OGA for these meetings. It's very beneficial to get peer leaders together to share best practices, responses to common problems and opportunities, and to network.

### **EPC in Transition**

As the retirement of our Boomer pastors continues, the Assistant Stated Clerk and I are available to provide informal counsel to search committees. Search committees are strongly encouraged to engage the Ministerial Committee of their presbytery early in their process.

### **Protection Matters**

The EPC Constitution is one of our best protections should we ever find ourselves facing civil litigation. However, if we claim in court that we abide by our Constitution but it can be shown that we don't adhere to our constitutional commitments, our defense could be severely undermined or even dismissed. There are two items of concern: 1) Constitutionally, local church sessions are required to give their minutes to the presbytery session review committee annually. We need 100% participation in this important matter. 2) Constitutionally, all Teaching Elders are required to file an annual report with the ministerial committee of the presbytery in which they hold their membership. We need 100% compliance with this important matter.

### **Annual Church Report (ACR)**

Under Chief Operating Officer Phil VanValkenburg's leadership, the 2017 Annual Church Report (ACR) has been revised and simplified. Phil did a great job soliciting input from the leadership of EPC churches as he launched into this project. Whereas the typical reporting to the ACR by EPC churches in the past was 60-65%, the ACR for 2017 enjoys 90% participation.

Some helpful information to glean from the 2017 ACR [www.epc.org/files/ga2018document-2017annualchurchreport](http://www.epc.org/files/ga2018document-2017annualchurchreport): Total giving in EPC churches was \$341 million. Giving to EPC Per Member Asking (PMA) was \$2.294 million; giving to Presbytery PMA was \$4.344 million. EPC giving to outreach and world missions was about \$44 million, with EPC World Outreach receiving \$3 million. EPC giving to church planting was approximately \$2.7 million, of which 48% went to EPC church plants.

The good news about the 2017 ACR is that we have much more reliable data than in previous years. This ACR will provide a good baseline for assessing the health and vitality of the EPC in coming years. The not-good news is that compared to the 2016 ACR, church membership declined by almost 9% and worship attendance was off by 4%. While it may be that incomplete reports were supplemented with estimates that inflated our 2016 numbers, these declines must be noted and acknowledged. They confirm that we have work to do in proclaiming effectively the good news of salvation in Jesus Christ.

[www.epc.org/files/ga2018document-churchesreceiveddismisseddissolved](http://www.epc.org/files/ga2018document-churchesreceiveddismisseddissolved)

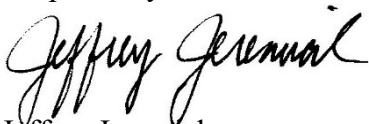
### **Commissioner's Handbook (CH)**

We received a lot of feedback from commissioners to last year's General Assembly about the size and complexity of the Commissioner's Handbook (CH). Of special concern was the multiple ways the same recommendation was named. Assistant Stated Clerk Jerry Iamurri and his staff have done a great job of simplifying and streamlining the CH. Please give us your feedback about the CH for this Assembly. We are always looking to improve our service to you, the church leaders of the EPC.

### **A Personal Note**

In July 2012, Cindy suffered a stroke from which she enjoyed a full recovery. For the incredibly generous outpouring of love, care, and support for us, since that time when I'm asked, "What is your church home?" my response has been "The churches of the EPC." You came through for us again as "our church" on and after October 9, 2017. On that day our grandson Walker was born and died. Not only were we overwhelmed by your care for us, the cards, letters, and expressions of love and comfort to my grieving son and daughter-in-law filled a basket. Michael said, "Dad, we don't even know these people." I replied, "Michael, that's the EPC." Thank you for being there for Cindy and me, and for Michael and Emily.

Respectfully submitted,



Jeffrey Jeremiah

Stated Clerk

June 2018

**Theology Committee**  
Report to the 38th General Assembly



*Adel Thalos*  
*Chair*

**Summary of Work, 2017-2018:**

1. The Committee was not given a task by the 37<sup>th</sup> General Assembly.

**Recommendations to the 2018 General Assembly:**

None

**Committee Members:**

TE Adel Thalos (Chair), Presbytery of the Southeast  
RE Fred Flinn, Presbytery of the Central South  
TE Zach Hopkins, Presbytery of the Rivers and Lakes  
RE John Moody, Presbytery of the Great Plains  
TE Ramona Spillman, Presbytery of the West

Respectfully submitted,



Adel Thalos  
Chair

June 2018

**Women's Resource Council**  
Report to the 38th General Assembly



Sharon Beekmann  
*Chair*

**Summary of Work, 2017-2018:**

1. The WRC has been reorganized to include a chair that serves three years and leaders in specific areas.
2. The WRC blog and Facebook are operational and functioning well.
3. WRC emphasizes the development of mentors and making disciples through a WRC video and additional resources on the EPC website.
4. The WRC has recruited writers and speakers.
5. The WRC has facilitated the development of networks in some Presbyteries.

**Work of the Committee in 2017-2018:**

The Women's Resource Council (WRC) continues to support women in local churches to fulfill the mission and vision of the Evangelical Presbyterian Church. The ministry encourages connections across the denomination and provides resources that inspire and facilitate the development of a vibrant ministries wherein women are nurtured, encouraged, and inspired and equipped to bring Christ to those near and far.



The WRC helps women connect across the denomination. It uses:

- Facebook <https://www.facebook.com/groups/TheWellePC/>
- Blog <https://www.epctheWell.org.wordpress.com/>
- Website <https://epc.org/thewell/>
- Print communications
- Person-to-person contact

WRC offers resources on the website that include materials for individual, small and large group studies on the Bible and topics such as discipleship, evangelization, spiritual formation, soul care, leadership development. This year our vision has been to empower women in every local church to proclaim the gospel and to mentor believers to become disciples of Jesus Christ. We encourage women to **Pray** and ask God for direction. **Identify** women who would be good mentors. **Invite** them to study one of the resources noted under “Starting a Mentoring Ministry.”

We further categorize resources by the following:

- Believe (growing in faith)
- Belong (developing Christ-centered relationships)
- Be Bold (reaching out through evangelism and missions)
- Be Free (finding freedom and healing).

#### Organization and Administration

The WRC permanent committee (Executive Committee) consists of six women and general membership of eight women, for a total of fourteen members. Each presbytery is represented. The Council was originally organized around committees and a rotating chair. The organization needs more stability. We reorganized to address this need, and the changes do not affect the EPC Rules of Assembly. The WRC now has:

- The WRC Chair that serves for three years.
- WRC Executive Committee that provides leadership in specific areas: leadership, discipleship, administration, treasurer, and spiritual formation.
- The primary work and decisions of the WRC occur during WRC meetings, whether face to face or conference call. Ad hoc committees address specific topics and report back to the WRC, e.g., GA planning.
- Individuals research and propose actions for the WRC.

The ministry has stabilized and grown with this organizational change.

#### **Recommendations to the 2018 General Assembly:**

WRC has no recommendations at this time.

**Committee Members**

TE Sharon Beekmann (Chair), Presbytery of the West  
TE Mary Brown (Discipleship), Presbytery of the Great Plains  
Kathleen Marcy (Treasurer), Presbytery of the Rivers and Lakes  
Elizabeth Parker (Leadership), Presbytery of the Gulf South  
TE Lana Roberts (Spiritual Formation), Presbytery of the Pacific Southwest  
Kimberly Ann Sinclair (Administrative Assistant), Presbytery of the Midwest  
Heidi Bethel, Presbytery of the Southeast  
Anita Cambell, Presbytery of the Alleghenies  
Rebekah Coffman, Presbytery of Florida and the Caribbean  
Jeanne Kuhlman, Presbytery of Mid-America  
Drema Morris, Presbytery of the Mid-Atlantic  
Clare Purington, Presbytery of the Central South  
Joe Ann Stenstrom, Presbytery of the East  
Vacant: Presbytery of the Pacific Northwest

**Committee Meeting Dates:**

August 15 - 16, 2017 OGA Orlando  
January 23 - 24, 2018 OGA Orlando  
June 17 - 18, 2018 Memphis, TN

Respectfully submitted,



Sharon Beekmann

Chair

June 2018



Phil Linton  
*Director*

**World Outreach Committee**  
Report to the 38th General Assembly



Betsy Rumer  
*Chair*

**Summary of Work, 2017-2018:**

1. World Outreach's missionary candidate assessment and approval process was completely revised.
2. A thorough mid-term evaluation of Engage 2025 was completed, and Engage 2025 Team Leaders (and their families) were brought together and given new tools, resources, and training to carry out their task.
3. A manual for business as mission in WO was developed and approved.
4. Multi-year Ministry Plans were developed to deliver specific goods and services to our International Theological Education partners.

**Recommendations to the 2018 General Assembly:**

**RECOMMENDATION 38-31:**

1. That Operation Mobilization be approved as a Cooperative Mission Agency (details to follow).
2. That Timothy Two International be approved as an Approved Mission Agency (details to follow).
3. That Equip International be approved as an Approved Mission Agency (details to follow).

## **Work of the Committee in 2017-2018:**

Perhaps the committee's most important task (and certainly its most enjoyable one) is communicating with our global workers. This still takes place through face-to-face meetings in Orlando with workers on home assignment, but more and more through video conference calls while they're still on the field. In many cases, the results of their labors are exciting and inspiring. Work among refugees continues to bear amazing fruit. We heard from one of our teams who had seen many Muslim women come to faith in Christ, but were stymied in their efforts to reach men. That changed when they hit on the idea of inviting the men to join their team in a local soccer league. Doors for witness opened, and now whole families are following Christ!

Another of our workers started church services in their location less than two years ago. Already the church has more than 50 very active members, and have begun to pay their pastor's salary. And still another of our workers (a Business-as-Mission practitioner) held a company training event on the governing ethos of the business. He had his employees (most of them non-Christians) break up into 8 different groups, study a key Bible story in the history of redemption, and then act the story out for the whole group. Now those stories have entered the lexicon of his business, and employees often refer to them when discussing business decisions.

Another level of communication with workers takes place during our annual evaluation process. The individual workers and their supervisors complete detailed reports on progress toward personal and ministry goals, and their own personal as well as their team's health. They note successes, failures, and challenges for the future. The reports are shared with EPC churches who are financial supporters of the worker. Last year WOC's Personnel Subcommittee devoted four full days last year to pray, review and discuss each worker's reports via video conference. Those discussions resulted in specific recommendations communicated to WO leaders, our co-op agency partners, and the individual workers themselves.

But the most intense and concentrated interaction happens when prospective applicants for missionary service come and live with Committee members in Orlando for 4 days. Eating meals with the candidates, observing them in multiple scenarios, and interviewing them numerous times, (along with seeing the results of bible knowledge and psychological assessments) give the Committee a much stronger foundation to make appointment decisions. Seven families and one single candidate were appointed by WOC last year.

This year the ITEN leadership team reaped the benefits of all their hard work in developing tools, clarifying objectives, and building their team. They have found a new gear as they focus on partnerships in: Albania, Ethiopia, India, Liberia, Myanmar, Pakistan, Siberia, Sierra Leone, Spain, the Caucasus, and (tentatively) Vietnam.

WOC called for and completed a major mid-course evaluation of Engage 2025, which resulted in a strategy clarification that Engage 2025 church-planting teams in the field should be composed of whoever can best accomplish the task, and that membership and leadership are not reserved for WO workers. WO also took steps to improve tools and resources for E25 Field Team Leaders to match the very heavy responsibilities they

carry. And WO for the first time brought all Engage 2025 Team Leaders (and their families) together for a one-week training “huddle.”

We are being drawn to prayer. The church in Malaysia (largely ethnic-Chinese and Indian) made its own call to prayer which was independent of, but strikingly similar to, our own call to prayer for spiritual breakthrough. Many of our co-op partners joined us in a gathering in Asia which adopted a call for prayer that for 10% of Muslims across the world would put their faith in Christ within the next 10 years. And a growing number of WO colleagues now pause at noon every Friday to pray for the needs of the Muslim World.

### **Recommendations to the 2018 General Assembly:**

#### **RECOMMENDATION 38-31:**

After reviewing histories, statements of faith, mission statements and financial audits, the WOC recommends that Timothy Two International and Equip International be approved as Approved Mission Agencies. And after reviewing all of the above information, and receiving assurance that EPC World Outreach workers would have freedom to express convictions of reformed theology, the WOC recommends that Operation Mobilization be approved as a Cooperative Mission Agency.

Link to Supporting documents:

- [Operation Mobilization](http://www.epc.org/files/ga2018document-worldoutreachominternational)  
[www.epc.org/files/ga2018document-worldoutreachominternational](http://www.epc.org/files/ga2018document-worldoutreachominternational)
- [Timothy Two International](http://www.epc.org/files/ga2018document-worldoutreach-timothytwointernational)  
[www.epc.org/files/ga2018document-worldoutreach-timothytwointernational](http://www.epc.org/files/ga2018document-worldoutreach-timothytwointernational)
- [Equip International](http://www.epc.org/files/ga2018document-worldoutreachequipinternational)  
[www.epc.org/files/ga2018document-worldoutreachequipinternational](http://www.epc.org/files/ga2018document-worldoutreachequipinternational)


**Committee Members:**

TE Betsy Rumer (Chair), Presbytery of the Alleghenies  
TE Phil Linton, WO Director, Presbytery of Florida and the Caribbean  
TE Brad Buescher, Presbytery of the Great Plains  
RE Phil Castor, Presbytery of the East  
TE Kevin Cauley, Presbytery of the Mid-Atlantic  
RE Phyllis Ellsworth, Presbytery of the Midwest  
RE Al Johnson, Presbytery of the West  
RE David Miller, Presbyter of the Rivers and Lakes  
Sheryl Smith, Presbytery of the West  
RE Pat Tucker, Presbytery of the Central South

**Committee Meeting Dates:**

October 18, 19; Orlando  
January 10, 11; Orlando  
April 11, 12; Orlando

Respectfully submitted,

  
Betsy Rumer  
Chair

  
Phil Linton  
WO Director

June 2018

**PART III**  
**DOCUMENTS**

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***ACTS OF THE 38<sup>TH</sup> GENERAL ASSEMBLY (2018)***

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- 18-01** The General Assembly *Book of Government* 9-6A and 10-8B.2z to specify the term of service for an out of bounds call to be for a renewable term of up to three years, bringing consistency to the two sections. **(Minutes 38-49)**
- 18-02** The General Assembly amends *Book of Government* 21-2D.2e and f, expanding areas of ongoing authority that may be given to the Ministerial Committee at the discretion of the Presbytery. **(Minutes 38-49)**
- 18-03** The General Assembly amends *Book of Government* 10-7, creating and defining the called position of Transitional Pastor. **(Minutes 38-49)**
- 18-04** The General Assembly amends *Book of Government* 9-5A.1 for consistency within the *Book of Government* 10-7 and to clarify that all calls to Teaching Elders must be approved by the Presbytery. **(Minutes 38-49)**



Bylaws of  
Evangelical Presbyterian Church,  
a Michigan Ecclesiastical Corporation

**PREFATORY STATEMENT**

The Evangelical Presbyterian Church (“**Corporation**”) is a nonprofit, ecclesiastical corporation organized and existing under the laws of the State of Michigan. The Corporation is organized, governed and operated in accordance with its Articles of Incorporation (“**Articles**”) and these Bylaws. These Bylaws govern the Corporation’s corporate governance and civil matters and establish the legal framework by which the Corporation’s members have created an ecclesiastical body to operate and oversee the Corporation’s religious and charitable purposes. All ecclesiastical matters of the Corporation are governed by its Constitution that consists of the **Book of Order** (comprised of *The Book of Government*, *The Book of Discipline* and *The Book of Worship* including *Rules for Assembly*, *Acts of Assembly* and *Forms for Discipline* and *Service Forms*), the **Westminster Confession of Faith** (including the **Larger and Shorter Catechisms**), and the document *Essentials of Our Faith* and other policies and rules adopted for such purposes (collectively, “**Ecclesiastical Documents**”). These Bylaws shall not be construed or interpreted to conflict with any provision of the Ecclesiastical Documents and these Bylaws shall not be amended to include procedures for conducting the Corporation’s ecclesiastical business and affairs.

**ARTICLE I – NAME, PURPOSE AND OFFICES**

- 1-1 Corporation’s legal name is Evangelical Presbyterian Church.
- 1-2 Corporation is a nonprofit, ecclesiastical corporation organized and operated exclusively for religious and charitable purposes within the meaning of Section 501(c)(3) of the United States Internal Revenue Code of 1986, as amended (or the corresponding provision of any future United States internal revenue law) (the “**Code**”) and to establish a church organization for the purposes of teaching and spreading the Corporation’s religious beliefs and principles within the meaning of Section 450.178 of Michigan Compiled Laws of the Michigan General Corporation Statute.
- 1-3 Corporation’s business address is:
  - Evangelical Presbyterian Church
  - Office of the General Assembly
  - 5850 T.G. Lee Blvd., Suite 510
  - Orlando, Florida 32822
- 1-4 Other offices for transaction of business shall be located at such places as Corporation or its Board of Directors shall designate.

## **ARTICLE II – ECCLESIASTICAL GOVERNMENT AND CORPORATE POWERS**

- 2-1 The Corporation serves as the civil corporate entity of the religious denomination known as the “Evangelical Presbyterian Church” (the “**Denomination**”) that consists of local member churches, which are grouped into regional Presbyteries that operate under a common name, tradition and identity. The Denomination is the sole ecclesiastical body of the Corporation and shall govern the Corporation’s ecclesiastical business, affairs and supervision in accordance with the Ecclesiastical Documents.
- 2-2 The Denomination is organized in a Presbyterian form which means the Teaching Elders and Ruling Elders meet in representative assemblies called “Church Courts” and these Church Courts, in the ascending order of the Session, the Presbytery and General Assembly conduct the business and affairs of the Denomination. All capitalized terms that are not specifically defined herein shall have the meanings set forth in the Ecclesiastical Documents.
- 2-3 The General Assembly, composed of all the Church Courts and local churches of the Denomination, is responsible for maintaining the spiritual supervision of the total Church and has the authority to direct the Corporation to take those actions as set forth in the Ecclesiastical Documents.
- 2-4 In addition to the powers granted to the Corporation under the Articles, these Bylaws or under applicable laws, the Corporation, in serving in its capacity as the civil corporate entity of the Denomination, shall have the authority to do the following:
- 2-4.1 Accept, hold in trust for the Denomination, administer, and, if deemed advisable, dispose of donations, financial resources and properties contributed, devised or bequeathed to the Denomination for current and future use.
  - 2-4.2 Adopt, implement and enforce prudent rules of investment of current resources on behalf of the Denomination.
  - 2-4.3 Serve as the legal entity for the Denomination.
  - 2-4.4 Hold fee simple title or other legal title to any real or personal property or other assets that serve the Denomination, excluding properties of local churches, congregations and Presbyteries of the Denomination.
  - 2-4.5 Purchase, lease, license and/or sell any property or assets on behalf of or for the benefit of the Denomination.
  - 2-4.6 Be the employer of all staff of the General Assembly.
  - 2-4.7 Carry out all other corporate matters as directed by the Denomination.

### ARTICLE III – CORPORATE MEMBERSHIP AND MEETINGS

- 3-1 The Corporation's members shall consist of all congregations that have been approved and received by the Presbytery as a local church or mission church of the Denomination in accordance with the Ecclesiastical Documents.
- 3-2 The Corporation's members shall be represented by their respective Session, Presbytery and General Assembly in accordance with Chapters 18, 19 and 20 of *The Book of Government*, with the General Assembly having the responsibility of overseeing the total work of the Corporation and Denomination.
- 3-3 For purposes of conducting the civil matters and affairs of the Corporation, the General Assembly shall meet annually, during the same time or immediately before or after, and at the same place as the General Assembly holds its annual meeting as required in *The Book of Government* (Chapter 20, §20-5) and *Rules for Assembly* (Chapter I). At the annual meeting, the General Assembly shall duly appoint and authorize the Corporation's Board of Directors in accordance with and subject to the provisions of Section 4-2 of these Bylaws and *Rules for Assembly*.
- 3-4 Special meetings of the Corporation's members may be called by the General Assembly following the requirements and notices set forth in *The Book of Government* (Chapter 20, §20-5 B.) as if the General Assembly called a meeting of the members of the General Assembly.
- 3-5 A quorum for the transaction of business at any meeting of the Corporation's members shall be the same as prescribed for the General Assembly in *The Book of Government* (Chapter 20, §20-5 C.).
- 3-6 The voting rights and powers of the Corporation's members shall be vested in their respective Session, Presbytery and the General Assembly as set forth in *The Book of Government* and *Rules for Assembly* and any action to be taken by a vote of such Session, Presbytery or General Assembly shall be authorized by the requisite percentage or number of votes and in accordance with the voting processes set forth in *The Book of Government* and *Rules for Assembly* for such Session, Presbytery and the General Assembly.
- 3-7 The Moderator of the General Assembly shall preside over meetings of Corporation's members in accordance with the provisions of *The Book of Government* (Chapter 20, §20-3 A.1.) and *Rules for Assembly* (Chapters II and III). If the Moderator is unwilling or unable to act, the Chair of the Board of Directors (as defined in Section 4-2.3 below) shall preside.
- 3-8 Members shall not be allowed to vote by proxy at meetings of Corporation's members.

#### **ARTICLE IV – BOARD OF DIRECTORS OF CORPORATION**

- 41 The Corporation’s corporate affairs, as distinguished from the Denomination’s ecclesiastical affairs, shall be overseen by the members of the board of directors to be appointed and authorized as set forth in Section 4-2 below (each member a “**Director**” and collectively the “**Board of Directors**”), which Board of Directors shall have such powers and duties as set forth in the Articles and these Bylaws.
- 42 The members of the Board of Directors shall be:
- 4-2.1 Elected members of the National Leadership Team as specified in *Rules for Assembly* (Chapter X, §10-1A).
  - 4-2.2 *Ex-officio* members (with vote) of the National Leadership Team specified in *Rules for Assembly* (Chapter X, §10-1A.2)
  - 4-2.3 Those staff members of the Corporation which are designated as officers of Corporation as provided in Section 4-3 below.
  - 4-2.4 Chair of the National Leadership Team (*Rules for Assembly* Chapter X, §10-1A.1) shall preside over the meeting of the Board of Directors.
- 43 The Board of Directors may establish such subcommittees as may be deemed necessary or desirable and vest such subcommittees with such authority as may be deemed proper.
- 44 The Board of Directors shall meet at least annually. Meetings may be held without notice at any stated or special meeting of the National Leadership Team.
- 45 A majority of the Board of Directors shall constitute a quorum.
- 46 If all members of the Board of Directors or a committee (as the case requires) consent and each has adequate access to the information for which a vote on action is taken, then they may participate in a meeting of the Board of Directors or committee by means of a telephone conference, video conference or other communication facilities as permit all persons participating in the meeting to hear each other, and a person participating in such a meeting by such means is deemed to be present at the meeting.
- 47 Members of the Board of Directors shall not be allowed to vote by proxy at any meeting of the Board of Directors.
- 48 A Director may be an agent of the Corporation for the purpose of the Corporation’s business, and the acts of an authorized Director, including the execution in the Corporation’s name of any instrument, shall bind the Corporation provided that an individual Director shall not engage in any activity on behalf of the Corporation or

authorize or effect any matter that is not within the power or responsibility granted to such Director by the Board of Directors.

- 4-9 Each Director shall discharge the Director's duties in good faith, with the care an ordinarily prudent person in a like position would exercise under similar circumstances, and in a manner the Director reasonably believes to be in the best interests of the Corporation.
- 4-10 The Directors may rely in good faith upon the records of the Corporation and upon such information, opinions, reports and statements presented to the Corporation by any of its Directors, Corporate Officers, employees or committees of the Corporation or any other person as to matters the Board of Directors reasonably believe are within such other person's professional or expert competence and who have been selected with reasonable due diligence and care, including information, opinions, reports or statements as to the value and amount of the assets, liabilities, profits or losses of the Corporation or any other facts pertinent to the existence and amount of assets of the Corporation.
- 4-11 Each Director shall devote such time to management of the Corporation as such Director deems to be necessary to conduct the Corporation's business. No Director, who is not also a member of the General Assembly staff, is entitled to compensation for services rendered to the Corporation. Each Director shall, in accordance with the travel and expense policy of the Board of Directors, be entitled to be reimbursed for the actual, reasonable, and necessary expenses incurred by him or her on behalf of the Corporation, upon submitting an itemized account of the expenses.
- 4-12 A Director may resign by written notification to the President of Corporation. Ceasing to be a member of a church in Denomination or suspension per procedures specified in *The Book of Discipline*, is a *de facto* resignation. Vacancies on the Board of Directors shall be filled in accordance with the *Rules of Assembly* (§X.10-4).

## ARTICLE V – OFFICERS OF CORPORATION

- 5-1 The Board of Directors on an annual basis shall duly appoint and authorize the following officer positions: (i) President who shall be the Stated Clerk of the General Assembly; (ii) Vice-President who shall be the Chief Operating Officer of the Corporation; (iii) Secretary who shall be the Assistant Stated Clerk of the General Assembly; and (iv) Treasurer who shall be the Chair of the Finance Committee of the National Leadership Team (collectively, the “**Corporate Officers**”). These Corporate Officers are distinguished from officers of the Denomination.
- 5-2 The Board of Directors may from time to time appoint one or more Vice Presidents or other officers to perform duties and exercise authority that the President assigns or the Board of Directors. The Board of Directors need not appoint or elect a Corporate Officer to an office that is already filled and whose term has not expired. The same person may hold two or more offices, but a Corporate Officer may not execute, acknowledge, or verify an

instrument in more than one capacity if the instrument is required by law, the Articles, or these Bylaws to be executed, acknowledged, or verified by two or more Corporate Officers.

- 5-3 A Corporate Officer shall hold office for the term specified for their corresponding elected or designated positions of Stated Clerk, Chief Operating Officer, Assistant Stated Clerk or Chair of the Finance Committee of the National Leadership Team; or if no such term is stated, such term as the Board of Directors specifies upon appointment of the Corporate Officer, or until the Corporate Officer's death, resignation, or removal.
- 5-4 The Board of Directors may remove a Corporate Officer only in accordance with the procedures set forth in *The Book of Government* and *Rules for Assembly* as it relates to such Corporate Officer's corresponding position of Stated Clerk, Chief Operating Officer, Assistant Stated Clerk or Chair of the Finance Committee of the National Leadership Team. The Board of Directors may remove any Vice President or and other corporate officer or agent that it appoints under Section 5-2 above with or without cause upon a majority vote of the Board of Directors. An officer may resign by written notice to the Corporation's Secretary. The resignation is effective upon its receipt by the Corporation or at a later date specified in the notice. The Board of Directors shall appoint an individual to fill a vacancy in the Office of President, Vice President, Secretary, or Treasurer and may appoint an individual to fill a vacancy in any other office, provided however, the positions of President, Secretary and Treasurer shall be appointed as set forth in Section 5-1 above.
- 5-5 A chairperson of the Board of Directors, if one is elected, shall preside when present at all meetings of Board of Directors. The chairperson may have such other duties and have such powers as the Board of Directors specify.
- 5-6 The President is the chief executive officer and, unless there is a chairperson of the Board of Directors and he or she is present, presides at all Board of Director meetings. The President shall sign bonds, mortgages, and other contracts and agreements on the Corporation's behalf, except when the Board of Directors specify the same to be done by some other officer or agent. The President shall see that all orders and resolutions of the Board of Directors are carried into effect and may perform all other duties necessary or appropriate to the office of President.
- 5-7 The Board of Directors may designate one or more Vice Presidents to perform the duties and exercise the authority of the President during the President's absence or disability. Each Vice President may perform other duties that the President assigns or the Board of Directors prescribes.
- 5-8 The Secretary shall cause to be recorded and maintained minutes of all meetings of the Board of Directors and board committees. The Secretary shall cause to be given all notices required by law, these Bylaws, or resolution of the Board of Directors and may perform other duties that the President assigns or the Board of Directors prescribe.

- 5-9 Except as otherwise prescribed by the Board of Directors, the Treasurer shall oversee the custody of the corporate funds and securities; causes to be kept in books belonging to the Corporation a full and accurate account of all receipts, disbursements, and other financial transactions of the Corporation; and deposits all funds to the credit of the Corporation in such depositories as the Board of Directors designate. The Treasurer may perform other duties that the President assigns or the Board of Directors prescribe.

#### **ARTICLE VI – SUBSIDIARY OR AFFILIATE CORPORATIONS**

- 6-1 Except as provided in the Ecclesiastical Documents, the Board of Directors shall oversee the actions and operations of all of the Corporation’s subsidiaries and affiliates. The Board of Directors shall exercise this oversight authority in accordance with these Bylaws, the Ecclesiastical Documents or other governing documents of its subsidiaries and affiliates.
- 6-2 The Denomination may establish formal relationships with ecclesiastical bodies outside the United States (*Rules for Assembly* Chapter X, §10-1I). The Board of Directors shall oversee the Corporation’s relations with all such affiliated entities outside the United States.

#### **ARTICLE VII – FISCAL MATTERS**

- 7-1 The Corporation’s fiscal year shall be from July 1 through June 30 of each year, commencing July 1, 2017.
- 7-2 The Board of Directors shall annually designate the Corporation’s auditors. Audits shall be conducted in a timely manner following the close of each year, approved by the Board of Directors and reported to Corporation’s members at its annual meeting.

#### **ARTICLE VIII – LIABILITY PROTECTION; INDEMNIFICATION**

- 8-1 Corporation shall indemnify its Directors and Officers against expenses (including attorneys’ fees), judgments, fines, and amounts paid in settlement actually and reasonably incurred by them in connection with any actions or suits brought or threatened against them, including actions by or in the right of Corporation, by reason of the fact that such person was serving as a Director or Officer, employee, nondirector volunteer, or agent of Corporation, to the fullest extent permitted by applicable law. Corporation may indemnify persons who are not Directors or Officers to the extent authorized by resolution of the Board of Directors or by contractual agreement authorized by the Board of Directors. A change in applicable law, the Articles, or these Bylaws that reduces the scope of indemnification shall not apply to any action or omission that occurs before the change.
- 8-2 Unless ordered by a court or otherwise provided by law, Corporation shall indemnify a person only upon determination that the person acted in good faith and in a manner the person reasonably believed to be in or not opposed to Corporation’s best interests. Such determination shall be made (1) by majority vote of a quorum of the Board of Directors

consisting of the Directors who were not parties to the action or suit, (2) if a quorum of disinterested Directors is not obtainable, by a majority vote of a committee of Board of Directors who were not parties to the action and consisting of not less than two disinterested Directors, or (3) by independent legal counsel in a written opinion.

- 8-3 The Corporation may purchase and maintain insurance on behalf of any person who is or was a Director, Officer, employee, nondirector volunteer, or agent of Corporation or is or was serving at Corporation's request in any other enterprise against any liability incurred in such capacity.

#### **ARTICLE IX – AMENDMENTS**

- 9-1 These Bylaws may be amended by a majority vote of the members of the General Assembly at any annual or special meeting of the General Assembly in which prior notice thereof is given in accordance with the provisions of the Ecclesiastical Documents.
- 9-2 The Board of Directors, by a majority vote, may amend or modify these Bylaws only if such amendments or modifications are for the purpose of bringing Bylaws into conformity with any duly authorized actions of the Corporation taken subsequent to the adoption of these Bylaws and provided such actions are in conformity with all applicable laws.
- 9-3 All references to specific articles, sections or paragraphs to the Corporation's Ecclesiastical Documents in these Bylaws are included for convenience purposes and in the event any such articles, sections or paragraphs are amended or modified subsequent to the adoption of these Bylaws, such amended or modified provisions shall govern and control.

#### **ARTICLE X – SEVERABILITY**

- 10-1 If any provision of these Bylaws is adjudicated by a court of competent jurisdiction to be invalid or unenforceable, the remainder of the Bylaws which can be given full force and effect without the invalid provision shall continue in full force and effect and shall in no way be impaired or invalidated.

#### **CERTIFICATE**

I, Dr. Jeffrey Jeremiah, Stated Clerk of the Evangelical Presbyterian Church certify that these Bylaws were adopted as the Bylaws of this Corporation by a majority vote of the General Assembly on June 22, 2018.

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Dr. Jeffrey Jeremiah, Stated Clerk

Dated: \_\_\_\_\_, 2018



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## Additional Documents

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The following documents are available in print or electronic format from either the EPC website ([www.epc.org](http://www.epc.org)) or the Stated Clerk's Office. Request should include the following:

- Requester's Name
- EPC church affiliation
- Position at church (Teaching Elder, Ruling Elder, member).

Send requests to:

Office of the Stated Clerk  
Evangelical Presbyterian Church  
5850 T.G. Lee Blvd., Suite 510  
Orlando, FL 32822  
407-930-4239  
Email: [info@epc.org](mailto:info@epc.org)  
[www.epc.org](http://www.epc.org)

- Articles of Agreement between the EPC and St. Andrews Presbytery
- Church Load Fund Criteria
- Endorsement Policy
- Fraternal Agreement between the Evangelical Presbyterian Church (EPC) and the Evangelical Reformed Church of Kazakhstan (ERCK)
- Geneva Statement (EPC/ARP)
- Medical Benevolence Fund
- Missional Church/Denomination Definition
- Position Statement on Presbytery Development
- Response of the Permanent Theology Committee to the 17<sup>th</sup> General Assembly Instructions regarding "The Essentials" and the Westminster Confession
- Response of the Permanent Theology Committee to the 33<sup>rd</sup> General Assembly Instructions Regarding the contradiction between Westminster Confession of Faith 29-3 and Book of Worship 3-3G
- Response of the Permanent Theology Committee to the 33<sup>rd</sup> General Assembly Instructions regarding the New City Catechism
- *Rules for Assembly*
- What it Means to "Receive and Adopt" the Westminster Standards

**PART IV**

**DIRECTORY OF THE PERMANENT  
COMMITTEES OF THE  
GENERAL ASSEMBLY**

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**GENERAL ASSEMBLY PERMANENT COMMITTEES**  
**(THROUGH THE 38TH GENERAL ASSEMBLY)**

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**BENEFIT RESOURCES, INC., BOARD OF DIRECTORS**

Class of 2017:

RE David Van Valkenburg (West), **Chair**,

Class of 2018:

TE Ronald Cox (Mid-Atlantic), RE Kent Talbert (East), RE Robert Draughon  
(Central South)

Class of 2019:

RE Will Barnes (Rivers and Lakes), RE Michael Busch (Alleghenies), RE  
Kim Ray (Pacific Southwest)

Class of 2020:

TE Ronald Horgan (Mid-Atlantic), TE Erik Ohman (Midwest), Randy Shaneyfelt  
(Mid-Atlantic)

**CHAPLAINS WORK AND CARE COMMITTEE**

Class of 2018:

TE David Snyder (Mid-Atlantic), RE Richard Swedberg (West)

Class of 2019:

RE Bruce Alexander (East), TE Timothy Foster (Central South), TE Mark Ingles  
(West)

Class of 2020:

TE Karen Bolte (Pacific Southwest), TE Ted Tromble (Rivers and Lakes), **Chair**

**CHURCH PLANTING AND REVITALIZATION COMMITTEE**

Class of 2018:

RE Franklin Carter (Mid-Atlantic)

Class of 2019:

RE Sean Garland (Central South)

Class of 2020:

TE Jeffrey Moore (Rivers and Lakes)

**FOUNDATION BOARD**

Class of 2018:

RE Greg Baggenstos (Pacific Northwest)

Class of 2019:

Elizabeth Hickman (Gulf South)

Class of 2020:

RE Bobby Cobbs (Pacific Southwest), RE Theodore Hailes (Central South), **Chair**

### FRATERNAL RELATIONS COMMITTEE

Class of 2018:

TE Gerrit Dawson (Gulf South), **Chair**, TE Gary McGhee (Mid-Atlantic)

Class of 2019:

RE Jerry Harmon (Central South), RE Tod Paulson (Rivers and Lakes)

Class of 2020:

RE Gwynn Blair (Florida and the Caribbean), RE Peter Pugliese (Alleghenies)

Ex-Officio: RE Scott Griffin, Moderator, (Pacific Northwest), Jeffrey Jeremiah, Stated Clerk, (Pacific Northwest)

### MINISTERIAL VOCATION COMMITTEE

Class of 2018:

RE Neal McAtee (Central South), RE Caroline Tromble (Rivers and Lakes)

Class of 2019:

TE Michael Flake (Mid-Atlantic), **Chair**, RE Frank Rotella (East)

Class of 2020:

TE Bradley Strait (West), RE Philip Stump (Mid-Atlantic)

### NATIONAL LEADERSHIP TEAM

Class of 2018:

RE Phil Fanara (East), RE Michael Gibson (Great Plains), RE Robert Liddon (Central South), RE Scott Griffin, **Chair**, (Pacific Northwest), TE Dean Weaver, Ex-Officio, (Alleghenies), RE Thomas Werner, Ex-Officio, (Mid-America)

Class of 2019:

RE Carman Sabra (Midwest), RE Chris Danusiar (Rivers and Lakes),  
TE Luder Whitlock (Florida and the Caribbean)

Class of 2020:

TE Nancy Duff (Pacific Northwest), RE Glen Meyers (Alleghenies), RE Leigh Swanson (Florida and the Caribbean)

### NOMINATING COMMITTEE

Class of 2018:

TE Catherine Burkholder (Pacific), TE James Carr (Mid-Atlantic), RE Susan Humphreys (Mid-America), RE Thomas Reesor (Southeast), **Chair**

Class of 2019:

RE John Adamson (Central South), RE Brian Altmyer (Alleghenies), RE George Blackburn (Gulf South), RE Janet Bole (West), RE Alan Smith (East)

Class of 2020:

TE Alan Conrow (Midwest), TE Woody Johnson (Florida and the Caribbean)

### PERMANENT JUDICIAL COMMISSION

Class of 2018:

RE Donald Flater (Rivers and Lakes), TE Dana Opp (Alleghenies), RE Kenneth Wynne (Gulf South)

Class of 2019:

TE George Dakin (Pacific Northwest), TE Neil Ellison (Mid-Atlantic), RE Anson Keller (East)

Class of 2020:

RE Yvonne Chapman (Central South), RE Ken Roberts (West), RE David Tyra (Pacific Northwest), **Chair**

### PRESBYTERY REVIEW COMMITTEE

Class of 2018:

RE Cecil Matthews (West)

Class of 2019:

RE Max Riddle (Southeast)

Class of 2020:

TE Helen Franssell (East), **Chair**, RE Diane Manon (Midwest)

### NEXT GENERATION MINISTRIES COUNCIL

Class of 2018:

RE David DeBruler, **Chair** (Gulf South), RE Carolyn Hiller (Pacific Southwest), **Chair**, TE Dustin Jernigan (Florida and the Caribbean), Ivan Moore (Alleghenies)

Class of 2019:

RE David Bishop (Pacific Northwest), Jen Burkholder (Alleghenies), Martha Daniel (Alleghenies), RE Enid Flores (Florida and the Caribbean), TE Andrew Koesters (Mid-Atlantic)

### THEOLOGY COMMITTEE

Class of 2018:

TE Adel Thalos (Southeast)

Class of 2019:

RE John Moody (Great Plains), TE Ramona Spilman (West)

Class of 2020:

RE Fred Flinn (Central South), TE Zach Hopkins (Rivers and Lakes),

### WORLD OUTREACH COMMITTEE

Class of 2018:

RE Phillip Castor (East), TE Betsy Rumer (Alleghenies), **Chair**, RE Patrick Tucker (Central South)

Class of 2019:

RE Phyllis Ellsworth (Midwest), RE Alan Johnson (West), Sheryl Smith (West)

Ex-Officio: RE Scott Griffin, Moderator (Pacific Northwest), TE Jeff Jeremiah, Stated Clerk (Pacific Northwest)

Class of 2020:

TE Brad Buescher (Great Plains), TE Kevin Cauley (Mid-Atlantic), RE David Miller (Rivers and Lakes)

## **OTHER COMMITTEES THROUGH THE 38<sup>TH</sup> GENERAL ASSEMBLY**

### **Ad Interim Committee on Ministerial Education**

TE Nate Atwood (Mid-Atlantic), Bill Dudley (Southeast), RE Bob Howard (Great Plains), TE Fred Lian, **Chair** (West), TE Kent Mathews (Great Plains), TE Mark Toone (Pacific Northwest), RE Ed Wedin (Gulf South), TE Luder Whitlock (Florida and the Caribbean)

**APPOINTED BY THE MODERATOR FOLLOWING THE ADJOURNMENT OF THE 33<sup>RD</sup> GA.**

### **Ad Interim Committee on Pastoral Letter**

TE Adam Barr (Midwest), TE Sharon Beekmann (West), TE Mike Glodo (Florida and the Caribbean), RE John Graham (Southeast), RE Scott Griffin (Pacific Northwest), RE Annie Rose (Rivers and Lakes), RE Rick Schatz (Midwest), TE Sandy Willson (Central South) .

**APPOINTED BY THE MODERATOR FOLLOWING THE ADJOURNMENT OF THE 36<sup>TH</sup> GA.**

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**PRESBYTERY STATED CLERKS**

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**ALLEGHENIES**  
RE Ray Kinat

**EAST**  
TE Ronald Meyer

**FLORIDA AND THE CARIBBEAN**  
TE Bob Garment

**GULF SOUTH**  
TE Mike Herrin

**MID-ATLANTIC**  
TE Howard Shockley

**MIDWEST**  
RE John Calvin Manon

**PACIFIC SOUTHWEST**  
RE Mark Eshoff

**SOUTHEAST**  
TE Bill Dudley

**WEST**  
TE Marc Huebl

**CENTRAL SOUTH**  
TE Ken Van Kampen

**EAST (ASST. STATED CLERK)**  
RE Lanah Hamrick

**GREAT PLAINS**  
TE Kermit Oppriecht

**MID-AMERICA**  
RE Dexter Kuhlman

**MID-ATLANTIC (ASST. STATED CLERK)**  
TE Rob Buchanan

**PACIFIC NORTHWEST**  
RE Ronald Bengelink

**RIVERS AND LAKES**  
RE Terese Block

**SOUTHEAST (ASST. STATED CLERK)**  
RE Diane Mizell

**PART V**  
**ANNUAL CHURCH REPORT**



2017 ANNUAL FINANCIAL REPORT SUMMARY

|    | Presbytery                | Tithes and Offerings | Local Program and Operating Expenses | PMA 2017    | Presbytery Giving | WO Giving 2017 | Non-EPC Missions and Outreach Giving | Church Plants            |               |                   |        |         |        |
|----|---------------------------|----------------------|--------------------------------------|-------------|-------------------|----------------|--------------------------------------|--------------------------|---------------|-------------------|--------|---------|--------|
|    |                           |                      |                                      |             |                   |                |                                      | Presbytery Church Plants | Direct to EPC | Direct to Non-EPC | Parent | Partner | Patron |
| 1  | Alleghenies               | \$22,276,142         | \$24,182,396                         | \$262,734   | \$341,627         | \$134,550      | \$3,002,797                          | \$24,093                 | \$50,500      | \$136,930         | 2      | 6       | 7      |
| 2  | Central South             | \$24,605,479         | \$19,581,901                         | \$154,486   | \$320,431         | \$253,032      | \$8,439,159                          | \$8,572                  | \$39,004      | \$21,321          | 3      | 4       | 6      |
| 3  | East                      | \$21,397,541         | \$19,122,628                         | \$94,945    | \$294,044         | \$228,343      | \$2,461,345                          | \$14,900                 | \$30,560      | \$9,950           | 2      | 1       | 10     |
| 4  | Florida and the Caribbean | \$13,686,424         | \$15,805,954                         | \$80,833    | \$120,181         | \$75,565       | \$763,423                            | \$6,000                  | \$0           | \$78,000          | 0      | 1       | 1      |
| 5  | Great Plains              | \$18,564,667         | \$15,663,230                         | \$111,269   | \$440,085         | \$48,447       | \$2,747,072                          | \$24,826                 | \$3,750       | \$2,400           | 1      | 1       | 5      |
| 6  | Gulf South                | \$22,259,419         | \$19,602,818                         | \$171,074   | \$423,501         | \$391,347      | \$1,996,706                          | \$25,835                 | \$182,083     | \$21,167          | 4      | 8       | 11     |
| 7  | Mid-America               | \$9,778,348          | \$7,977,883                          | \$66,882    | \$96,463          | \$54,775       | \$1,150,341                          | \$3,100                  | \$170,779     | \$0               | 2      | 1       | 2      |
| 8  | Mid-Atlantic              | \$36,916,199         | \$31,974,358                         | \$288,083   | \$523,611         | \$388,798      | \$4,204,962                          | \$4,970                  | \$34,976      | \$19,600          | 1      | 0       | 12     |
| 9  | Midwest                   | \$36,257,103         | \$34,396,734                         | \$296,309   | \$633,428         | \$571,950      | \$3,811,598                          | \$24,024                 | \$189,981     | \$102,750         | 3      | 4       | 7      |
| 10 | Pacific Northwest         | \$17,084,892         | \$16,329,617                         | \$135,740   | \$191,867         | \$77,017       | \$1,356,903                          | \$0                      | \$12,700      | \$7,500           | 0      | 3       | 3      |
| 11 | Pacific Southwest         | \$30,540,026         | \$30,174,725                         | \$164,982   | \$250,984         | \$89,781       | \$2,799,696                          | \$13,600                 | \$67,110      | \$46,319          | 0      | 0       | 7      |
| 12 | Rivers and Lakes          | \$6,132,742          | \$5,376,652                          | \$79,703    | \$87,699          | \$73,340       | \$530,175                            | \$1,000                  | \$9,000       | \$0               | 0      | 3       | 2      |
| 13 | Southeast                 | \$34,381,408         | \$21,509,786                         | \$166,887   | \$251,707         | \$333,101      | \$4,278,447                          | \$468                    | \$268,450     | \$800,000         | 4      | 6       | 5      |
| 14 | West                      | \$49,240,857         | \$42,851,055                         | \$218,948   | \$399,636         | \$399,636      | \$3,441,793                          | \$44,600                 | \$151,196     | \$23,681          | 3      | 4       | 9      |
|    | TOTAL                     | \$343,121,246        | \$304,549,737                        | \$2,292,874 | \$4,375,264       | \$3,119,682    | \$40,984,418                         | \$195,988                | \$1,210,089   | \$1,269,618       | 23     | 36      | 80     |

PMA=Per Member Asking (\$23 per member) WO=World Outreach

**2017 ANNUAL STATISTICAL REPORT SUMMARY**

|    | Presbytery                | Membership |         | Average Worship |         | Professions of Faith |          | Infant/Child<br>Baptism |
|----|---------------------------|------------|---------|-----------------|---------|----------------------|----------|-------------------------|
|    |                           | 2016       | 2017    | 2016            | 2017    | Age 18+              | Under 18 |                         |
| 1  | Alleghenies               | 16,337     | 16,125  | 13,223          | 12,916  | 147                  | 153      | 144                     |
| 2  | Central South             | 7,762      | 8,024   | 4,806           | 5,053   | 173                  | 99       | 114                     |
| 3  | East                      | 8,795      | 8,124   | 8,734           | 8,107   | 210                  | 68       | 94                      |
| 4  | Florida and the Caribbean | 7,740      | 7,803   | 6,784           | 6,951   | 170                  | 108      | 80                      |
| 5  | Great Plains              | 8,089      | 8,429   | 5,882           | 6,293   | 73                   | 109      | 76                      |
| 6  | Gulf South                | 8,787      | 8,512   | 6,016           | 5,959   | 146                  | 100      | 110                     |
| 7  | Mid-America               | 5,496      | 5,579   | 5,537           | 5,721   | 44                   | 34       | 55                      |
| 8  | Mid-Atlantic              | 18,191     | 18,223  | 16,156          | 17,026  | 137                  | 100      | 223                     |
| 9  | Midwest                   | 14,581     | 14,229  | 12,930          | 12,953  | 202                  | 138      | 167                     |
| 10 | Pacific Northwest         | 7,485      | 8,680   | 6,356           | 6,063   | 145                  | 63       | 68                      |
| 11 | Pacific Southwest         | 10,640     | 10,158  | 7,329           | 7,307   | 407                  | 105      | 131                     |
| 12 | Rivers and Lakes          | 4,252      | 3,856   | 2,775           | 2,614   | 90                   | 25       | 49                      |
| 13 | Southeast                 | 10,760     | 9,839   | 6,548           | 6,156   | 88                   | 124      | 110                     |
| 14 | West                      | 22,948     | 20,337  | 20,944          | 20,387  | 558                  | 417      | 219                     |
|    |                           |            |         |                 |         |                      |          |                         |
|    | TOTAL                     | 151,863    | 147,918 | 124,020         | 123,506 | 2,590                | 1,643    | 1,640                   |

PMA=Per Member Asking (\$23 per member) WO=World Outreach

2017 ANNUAL FINANCIAL REPORT - PRESBYTERY OF THE ALLEGHENIES

|                                                       |                  |    |                      |                                      |          |                   |                |                                      |                          |               | Church Plants     |        |         |        |  |  |
|-------------------------------------------------------|------------------|----|----------------------|--------------------------------------|----------|-------------------|----------------|--------------------------------------|--------------------------|---------------|-------------------|--------|---------|--------|--|--|
| Church                                                | City             | ST | Tithes and Offerings | Local Program and Operating Expenses | PMA 2017 | Presbytery Giving | WO Giving 2017 | Non-EPC Missions and Outreach Giving | Presbytery Church Plants | Direct to EPC | Direct to Non-EPC | Parent | Partner | Patron |  |  |
| 1 Amazing Grace Evangelical Presbyterian Church       | Highland Heights | OH | \$224,415            | \$232,625                            | \$1,702  | \$4,158           |                | \$38,184                             | \$0                      | \$0           | \$0               |        |         |        |  |  |
| 2 Ardara Evangelical Presbyterian Church              | Ardara           | PA | \$87,196             | \$78,963                             |          | \$455             |                | \$15,505                             | \$0                      | \$0           | \$0               |        |         |        |  |  |
| 3 Bay Presbyterian Church                             | Bay Village      | OH | \$3,369,983          | \$3,313,080                          | \$32,000 | \$16,250          | \$17,865       | \$324,378                            |                          |               |                   |        |         |        |  |  |
| 4 Bellefield Presbyterian Church                      | Pittsburgh       | PA | \$571,295            | \$473,000                            |          | \$2,500           |                | \$179,300                            |                          |               |                   |        |         |        |  |  |
| 5 Bergen Evangelical Presbyterian Church              | Bergen           | NY | \$178,701            | \$184,228                            | \$2,415  | \$1,313           |                | \$24,889                             | \$0                      | \$0           | \$0               |        |         |        |  |  |
| 6 Berlin Presbyterian Church*                         | Lewis Center     | OH |                      |                                      | \$1,610  |                   |                |                                      |                          |               |                   |        |         |        |  |  |
| 7 Bethany Presbyterian Church                         | Mercer           | PA | \$398,498            | \$442,757                            | \$6,900  | \$12,043          | \$3,063        | \$57,993                             |                          |               |                   |        |         |        |  |  |
| 8 Bethel Evangelical Presbyterian Church              | Enon Valley      | PA | \$240,752            | \$2,110,082                          | \$4,244  | \$9,075           |                | \$53,373                             | \$6,000                  | \$0           | \$8,000           |        | Y       | Y      |  |  |
| 9 Bethel Presbyterian Church                          | Prosperity       | PA | \$153,682            | \$1,362,005                          | \$3,164  | \$5,213           |                | \$10,025                             | \$0                      | \$1,500       | \$0               |        |         | Y      |  |  |
| 10 Beverly Heights Presbyterian Church                | Pittsburgh       | PA | \$941,178            | \$798,030                            | \$7,383  | \$4,013           | \$11,870       | \$109,240                            | \$0                      | \$0           | \$0               |        |         |        |  |  |
| 11 Center Presbyterian Church                         | Grove City       | PA | \$187,636            | \$174,386                            |          | \$2,100           |                | \$20,500                             | \$1,000                  | \$2,500       |                   |        | Y       | Y      |  |  |
| 12 Colonial Village Presbyterian Church               | Niagara Falls    | NY | \$101,572            | \$81,703                             | \$1,725  | \$1,425           |                | \$1,749                              | \$0                      | \$0           | \$0               |        |         |        |  |  |
| 13 Connellsville Presbyterian Church                  | Connellsville    | PA | \$62,405             | \$124,823                            | \$3,415  | \$788             |                | \$12,935                             |                          |               |                   |        |         |        |  |  |
| 14 Covenant Presbyterian Church                       | Ligonier         | PA | \$569,299            | \$589,396                            | \$10,419 | \$15,419          |                | \$51,430                             |                          |               |                   |        |         |        |  |  |
| 15 Covenant Presbyterian Church                       | Sharon           | PA | \$386,789            | \$404,849                            | \$8,257  | \$7,120           | \$500          | \$46,320                             |                          |               |                   |        |         |        |  |  |
| 16 CUP Evangelical Presbyterian Church                | Beaver Falls     | PA | \$250,753            | \$249,596                            |          |                   |                | \$23,552                             | \$2,500                  |               | \$1,000           |        | Y       | Y      |  |  |
| 17 Evangelical Presbyterian Stone Church*             | Caledonia        | NY |                      |                                      |          |                   |                |                                      |                          |               |                   |        |         |        |  |  |
| 18 Fairview United Presbyterian Church                | Petrolia         | PA | \$39,684             | \$43,114                             |          | \$948             |                | \$1,611                              |                          |               |                   |        |         |        |  |  |
| 19 Faith Fellowship Church*                           | Johnstown        | OH |                      |                                      | \$500    |                   |                |                                      |                          |               |                   |        |         |        |  |  |
| 20 First Presbyterian Church                          | Beaver           | PA |                      |                                      |          |                   | \$2,500        |                                      |                          |               |                   | Y      |         |        |  |  |
| 21 First Presbyterian Church of Bakerstown            | Bakerstown       | PA | \$961,632            | \$848,129                            | \$13,928 |                   |                | \$186,659                            |                          |               |                   |        |         |        |  |  |
| 22 First Presbyterian Church of Barton                | Barton           | MD | \$47,235             | \$54,366                             |          | \$414             |                | \$6,359                              | \$0                      | \$0           | \$0               |        |         |        |  |  |
| 23 First Presbyterian Church of Bentleyville          | Bentleyville     | PA | \$141,481            | \$154,014                            | \$3,381  | \$8,455           | \$1,554        | \$14,983                             | \$0                      | \$0           | \$0               |        |         |        |  |  |
| 24 First Presbyterian Church of Lonaconing            | Lonaconing       | MD | \$74,335             | \$88,700                             | \$671    | \$2,183           |                | \$4,146                              |                          |               |                   |        |         |        |  |  |
| 25 Fourth Presbyterian Church of Pittsburgh*          | Pittsburgh       | PA |                      |                                      |          |                   |                |                                      |                          |               |                   |        |         |        |  |  |
| 26 Gateway Church*                                    | Slippery Rock    | PA |                      |                                      |          |                   |                |                                      |                          |               |                   |        |         |        |  |  |
| 27 Graystone Presbyterian Church                      | Indiana          | PA | \$761,566            | \$1,087,416                          | \$3,500  | \$25,075          | \$3,250        | \$252,314                            |                          |               |                   |        |         |        |  |  |
| 28 Hanover Presbyterian Church                        | Clinton          | PA | \$127,571            | \$121,893                            | \$1,656  | \$3,056           |                | \$5,994                              | \$0                      | \$0           | \$0               |        |         |        |  |  |
| 29 Harmony Evangelical Presbyterian Church            | Harrisville      | PA | \$156,605            | \$116,813                            | \$2,323  |                   |                | \$22,578                             |                          | \$1,000       |                   |        |         | Y      |  |  |
| 30 Hickory United Evangelical Presbyterian Church     | Hickory          | PA | \$532,595            | \$521,741                            | \$7,820  | \$25,065          |                | \$138,554                            | \$1,000                  |               |                   |        |         |        |  |  |
| 31 Hudson Presbyterian Church                         | Hudson           | OH | \$514,000            | \$495,000                            |          |                   | \$8,000        |                                      |                          |               |                   |        |         |        |  |  |
| 32 Knox Evangelical Presbyterian Church*              | Kenmore          | NY |                      |                                      | \$1,556  |                   |                |                                      |                          |               |                   |        |         |        |  |  |
| 33 Lancaster Presbyterian Church                      | Lancaster        | NY | \$490,297            | \$425,673                            | \$4,310  | \$7,948           | \$7,500        | \$44,976                             |                          |               |                   |        |         |        |  |  |
| 34 Lebanon Presbyterian Church                        | West Mifflin     | PA | \$370,190            | \$335,675                            | \$5,939  | \$2,733           |                | \$17,746                             |                          |               |                   |        |         |        |  |  |
| 35 Leicester Evangelical Presbyterian Church          | Leicester        | NY | \$39,530             | \$51,519                             | \$759    | \$0               |                | \$3,393                              | \$0                      | \$0           | \$0               |        |         |        |  |  |
| 36 Lighthouse Evangelical Presbyterian Church         | Richmond         | OH | \$101,886            | \$92,084                             | \$1,721  | \$2,648           |                | \$3,911                              | \$0                      | \$0           | \$0               |        |         |        |  |  |
| 37 Manor Presbyterian Church                          | Manor            | PA | \$58,069             | \$64,396                             |          |                   |                |                                      |                          |               |                   |        |         |        |  |  |
| 38 Mansfield First Presbyterian Church                | Mansfield        | OH | \$142,392            | \$229,925                            | \$4,825  | \$4,925           |                | \$18,020                             |                          |               |                   |        |         |        |  |  |
| 39 Memorial Park Presbyterian Church                  | Allison Park     | PA | \$2,369,856          | \$2,042,942                          | \$28,148 | \$16,213          |                | \$461,139                            | \$10,493                 | \$38,500      | \$127,930         | Y      |         | Y      |  |  |
| 40 Middle Sandy Presbyterian Church                   | Homeworth        | OH | \$138,243            | \$133,039                            |          | \$4,200           | \$500          | \$17,542                             |                          |               |                   |        |         |        |  |  |
| 41 Mill Creek United Presbyterian Church of Hookstown | Hookstown        | PA | \$174,368            | \$161,650                            |          |                   | \$3,067        | \$16,320                             |                          |               |                   |        |         |        |  |  |
| 42 Mount Perry Presbyterian Church                    | Mount Perry      | OH | \$51,957             | \$79,372                             |          | \$400             |                | \$130                                | \$0                      | \$0           | \$0               |        |         |        |  |  |
| 43 Mountville Presbyterian Church                     | Portersville     | PA | \$130,168            | \$89,513                             | \$2,461  | \$8,441           | \$500          | \$10,560                             | \$600                    |               |                   |        |         |        |  |  |
| 44 Mt Olivet Presbyterian Church                      | Aliquippa        | PA | \$209,047            | \$175,487                            | \$6,785  | \$3,687           | \$1,000        | \$13,634                             | \$0                      | \$0           | \$0               |        | Y       |        |  |  |
| 45 Mt. Carmel Presbyterian Church*                    | Aliquippa        | PA |                      |                                      |          |                   |                |                                      |                          |               |                   |        |         |        |  |  |
| 46 Mt. Lebanon Evangelical Presbyterian Church        | Pittsburgh       | PA | \$934,998            | \$1,124,489                          | \$10,373 | \$0               |                | \$70,382                             |                          | \$2,500       |                   |        |         |        |  |  |
| 47 Mt. Pleasant Church                                | Aliquippa        | PA | \$398,103            | \$334,130                            | \$5,911  | \$9,123           |                | \$38,625                             |                          | \$2,000       |                   |        |         |        |  |  |
| 48 Muddy Creek Presbyterian Church                    | Butler           | PA | \$88,497             | \$100,494                            | \$2,346  | \$3,621           |                | \$7,319                              | \$0                      | \$0           | \$0               |        |         |        |  |  |
| 49 Natrona Heights Presbyterian Church^^              | Natrona Heights  | PA |                      |                                      |          |                   |                |                                      |                          |               |                   |        |         |        |  |  |
| 50 New Bedford Evangelical Presbyterian Church        | Pulaski          | PA | \$320,870            | \$222,345                            | \$3,705  | \$11,410          |                | \$51,932                             | \$2,500                  |               |                   |        | Y       |        |  |  |
| 51 New Covenant Evangelical Presbyterian Church       | New Castle       | PA | \$270,270            | \$235,015                            | \$3,280  | \$2,500           | \$6,300        | \$24,675                             |                          |               |                   |        |         |        |  |  |
| 52 New Hope Church*                                   | Pittsburgh       | PA |                      |                                      |          |                   |                |                                      |                          |               |                   |        |         |        |  |  |
| 53 North Park EPC                                     | Wexford          | PA | \$959,369            | \$845,686                            | \$7,076  | \$4,625           | \$21,170       | \$127,174                            | \$0                      | \$0           | \$0               |        |         |        |  |  |
| 54 Peters Creek Evangelical Presbyterian Church       | Venetia          | PA | \$374,419            | \$297,437                            | \$5,233  | \$7,490           |                | \$27,196                             |                          |               |                   |        |         |        |  |  |
| 55 Petrolia Presbyterian Church*                      | Petrolia         | PA | \$61,472             | \$118,109                            | \$1,311  | \$4,211           |                | \$300                                | \$0                      | \$0           | \$0               |        |         |        |  |  |
| 56 Pierpont Presbyterian Church                       | Pierpont         | OH | \$114,939            | \$97,951                             | \$2,047  | \$3,300           | \$1,340        | \$16,386                             |                          |               |                   |        |         |        |  |  |
| 57 Pine Run Presbyterian Church                       | Apollo           | PA | \$150,412            | \$135,465                            | \$2,875  | \$6,733           |                | \$2,350                              | \$0                      | \$0           | \$0               |        |         |        |  |  |
| 58 Redeemer Presbyterian Church                       | Erie             | PA | \$70,692             | \$26,919                             | \$920    | \$3,158           |                | \$5,016                              | \$0                      | \$500         | \$0               |        |         | Y      |  |  |
| 59 Round Hill Presbyterian Church                     | Elizabeth        | PA | \$135,336            | \$150,057                            | \$2,001  |                   | \$2,800        | \$15,182                             | \$0                      | \$0           | \$0               |        |         |        |  |  |
| 60 Shiloh Presbyterian Church                         | St. Marys        | PA | \$396,510            | \$355,678                            | \$4,100  | \$4,100           | \$5,250        | \$34,960                             |                          |               |                   |        |         |        |  |  |
| 61 Slickville Presbyterian Church                     | Slickville       | PA | \$70,499             | \$91,718                             | \$1,725  | \$10,938          |                | \$3,000                              |                          |               |                   |        |         |        |  |  |
| 62 St. Paul's Presbyterian Church                     | Somerset         | PA | \$739,690            | \$481,497                            | \$11,776 | \$35,432          | \$17,256       | \$192,744                            | \$0                      | \$0           | \$0               |        |         |        |  |  |

2017 ANNUAL FINANCIAL REPORT - PRESBYTERY OF THE ALLEGHENIES

|    | Church                                     | City         | ST | Tithes and Offerings | Local Program and Operating Expenses | PMA 2017  | Presbytery Giving | WO Giving 2017 | Non-EPC Missions and Outreach Giving | Church Plants            |               |                   |        |         |        |
|----|--------------------------------------------|--------------|----|----------------------|--------------------------------------|-----------|-------------------|----------------|--------------------------------------|--------------------------|---------------|-------------------|--------|---------|--------|
|    |                                            |              |    |                      |                                      |           |                   |                |                                      | Presbytery Church Plants | Direct to EPC | Direct to Non-EPC | Parent | Partner | Patron |
| 63 | Starkdale Presbyterian Church*             | Wintersville | OH |                      |                                      | \$4,485   |                   | \$2,400        |                                      |                          |               |                   |        |         |        |
| 64 | Summit Presbyterian Church                 | Butler       | PA | \$239,816            | \$252,333                            | \$946     | \$1,456           | \$116          | \$17,003                             |                          |               |                   |        |         |        |
| 65 | Tabernacle Evangelical Presbyterian Church | Austintown   | OH | \$678,046            | \$532,713                            | \$6,693   | \$21,085          | \$15,750       | \$61,501                             |                          |               |                   |        |         |        |
| 66 | The Presbyterian Church of Portersville    | Portersville | PA | \$223,285            | \$182,529                            | \$4,113   | \$4,038           |                | \$24,450                             | \$0                      | \$0           | \$0               |        |         |        |
| 67 | The SOMA Gathering*                        | Beaver Falls | PA | \$66,000             |                                      |           |                   |                |                                      |                          | \$2,000       |                   |        | Y       |        |
| 68 | Unionville Presbyterian Church             | Butler       | PA | \$88,069             | \$77,239                             | \$2,829   |                   | \$1,000        | \$8,027                              |                          |               |                   |        |         |        |
| 69 | Venice Presbyterian Church                 | McDonald     | PA | \$337,139            | \$293,082                            | \$3,703   | \$9,892           |                | \$34,165                             | \$0                      | \$0           | \$0               |        |         |        |
| 70 | Westminster Community Church               | Canton       | OH | \$98,679             | \$102,978                            |           | \$253             |                | \$9,665                              | \$0                      | \$0           | \$0               |        |         |        |
| 71 | Windy Gap Presbyterian Church              | West Finley  | PA | \$102,171            | \$92,547                             | \$1,771   | \$0               |                | \$20,802                             | \$0                      | \$0           | \$0               |        |         |        |
|    |                                            |              |    |                      |                                      |           |                   |                |                                      |                          |               |                   |        |         |        |
|    |                                            | TOTAL        |    | \$22,276,142         | \$24,182,396                         | \$262,734 | \$341,627         | \$134,550      | \$3,002,797                          | \$24,093                 | \$50,500      | \$136,930         | 2      | 6       | 7      |

\*2017 Report Not Submitted ^Received or Constituted 2017 ^^Transitional +Mission Church Gray areas represent estimated numbers due to non-reporting  
PMA=Per Member Asking (\$23 per member) WO=World Outreach

**2017 ANNUAL STATISTICAL REPORT - PRESBYTERY OF THE ALLEGHENIES**

|    | Church                                             | City             | ST | Membership |       | Average Worship |       | Professions of Faith |          | Infant/Child Baptism |
|----|----------------------------------------------------|------------------|----|------------|-------|-----------------|-------|----------------------|----------|----------------------|
|    |                                                    |                  |    | 2016       | 2017  | 2016            | 2017  | Age 18+              | Under 18 |                      |
| 1  | Amazing Grace Evangelical Presbyterian Church      | Highland Heights | OH | 158        | 144   | 94              | 80    | 0                    | 0        | 0                    |
| 2  | Ardara Evangelical Presbyterian Church             | Ardara           | PA | 151        | 115   | 54              | 74    | 3                    | 0        | 1                    |
| 3  | Bay Presbyterian Church                            | Bay Village      | OH | 1,862      | 1,846 | 1,455           | 1,196 | 6                    | 54       | 22                   |
| 4  | Bellefield Presbyterian Church                     | Pittsburgh       | PA | 217        | 228   | 330             | 325   | 9                    | 0        | 3                    |
| 5  | Bergen Evangelical Presbyterian Church             | Bergen           | NY | 103        | 100   | 100             | 88    | 6                    | 0        | 0                    |
| 6  | Berlin Presbyterian Church*                        | Lewis Center     | OH | 68         | 68    | 75              | 75    |                      |          |                      |
| 7  | Bethany Presbyterian Church                        | Mercer           | PA | 314        | 291   | 195             | 169   | 3                    | 0        | 0                    |
| 8  | Bethel Evangelical Presbyterian Church             | Enon Valley      | PA | 246        | 249   | 128             | 132   | 1                    | 0        | 1                    |
| 9  | Bethel Presbyterian Church                         | Prosperity       | PA | 138        | 142   | 99              | 92    | 0                    | 0        | 5                    |
| 10 | Beverly Heights Presbyterian Church                | Pittsburgh       | PA | 307        | 341   | 286             | 289   | 3                    | 4        | 8                    |
| 11 | Center Presbyterian Church                         | Grove City       | PA | 152        | 155   | 90              | 95    | 5                    | 10       | 0                    |
| 12 | Colonial Village Presbyterian Church               | Niagara Falls    | NY | 73         | 72    | 40              | 36    | 0                    | 0        | 0                    |
| 13 | Connellsville Presbyterian Church                  | Connellsville    | PA | 63         | 63    | 51              | 38    | 0                    | 0        | 0                    |
| 14 | Covenant Presbyterian Church                       | Ligonier         | PA | 458        | 467   | 150             | 150   | 7                    | 2        | 3                    |
| 15 | Covenant Presbyterian Church                       | Sharon           | PA | 355        | 351   | 195             | 168   | 0                    | 2        | 2                    |
| 16 | CUP Evangelical Presbyterian Church                | Beaver Falls     | PA | 159        | 159   | 99              | 95    | 3                    | 0        | 0                    |
| 17 | Evangelical Presbyterian Stone Church*             | Caledonia        | NY | 70         | 70    | 55              | 55    |                      |          |                      |
| 18 | Fairview United Presbyterian Church                | Petrolia         | PA | 30         | 27    | 22              | 22    | 0                    | 0        | 0                    |
| 19 | Faith Fellowship Church*                           | Johnstown        | OH | 127        | 127   | 127             | 127   |                      |          |                      |
| 20 | First Presbyterian Church                          | Beaver           | PA | 878        | 878   | 636             | 630   |                      |          |                      |
| 21 | First Presbyterian Church of Bakerstown            | Bakerstown       | PA | 632        | 595   | 254             | 351   | 6                    | 9        | 7                    |
| 22 | First Presbyterian Church of Barton                | Barton           | MD | 50         | 48    | 47              | 43    | 0                    | 0        | 0                    |
| 23 | First Presbyterian Church of Bentleyville          | Bentleyville     | PA | 147        | 151   | 69              | 71    | 8                    | 0        | 2                    |
| 24 | First Presbyterian Church of Lonaconing            | Lonaconing       | MD | 85         | 71    | 54              | 52    | 1                    | 0        | 1                    |
| 25 | Fourth Presbyterian Church of Pittsburgh*          | Pittsburgh       | PA | 41         | 41    | 40              | 40    |                      |          |                      |
| 26 | Gateway Church*                                    | Slippery Rock    | PA | 59         | 59    | 215             | 215   |                      |          |                      |
| 27 | Graystone Presbyterian Church                      | Indiana          | PA | 730        | 538   | 316             | 319   | 9                    | 0        | 5                    |
| 28 | Hanover Presbyterian Church                        | Clinton          | PA | 92         | 72    | 62              | 60    | 0                    | 0        | 0                    |
| 29 | Harmony Evangelical Presbyterian Church            | Harrisville      | PA | 97         | 99    | 55              | 51    | 3                    | 0        | 1                    |
| 30 | Hickory United Evangelical Presbyterian Church     | Hickory          | PA | 331        | 326   | 198             | 200   | 0                    | 0        | 4                    |
| 31 | Hudson Presbyterian Church                         | Hudson           | OH | 232        | 175   | 170             | 170   |                      |          |                      |
| 32 | Knox Evangelical Presbyterian Church*              | Kenmore          | NY | 237        | 237   | 130             | 130   |                      |          |                      |
| 33 | Lancaster Presbyterian Church                      | Lancaster        | NY | 532        | 525   | 192             | 195   |                      |          | 4                    |
| 34 | Lebanon Presbyterian Church                        | West Mifflin     | PA | 259        | 246   | 105             | 98    | 1                    | 0        | 1                    |
| 35 | Leicester Evangelical Presbyterian Church          | Leicester        | NY | 33         | 31    | 18              | 17    | 0                    | 0        | 0                    |
| 36 | Lighthouse Evangelical Presbyterian Church         | Richmond         | OH | 30         | 30    | 40              | 32    | 0                    | 0        | 0                    |
| 37 | Manor Presbyterian Church                          | Manor            | PA | 1          | 75    | 1               | 35    |                      |          |                      |
| 38 | Mansfield First Presbyterian Church                | Mansfield        | OH | 118        | 77    | 93              | 73    | 0                    | 0        | 0                    |
| 39 | Memorial Park Presbyterian Church                  | Allison Park     | PA | 1,492      | 1,497 | 759             | 720   | 0                    | 21       | 13                   |
| 40 | Middle Sandy Presbyterian Church                   | Homeworth        | OH | 122        | 110   | 64              | 65    |                      |          |                      |
| 41 | Mill Creek United Presbyterian Church of Hookstown | Hookstown        | PA | 103        | 102   | 80              | 80    | 4                    | 0        | 0                    |
| 42 | Mount Perry Presbyterian Church                    | Mount Perry      | OH | 67         | 72    | 60              | 55    | 5                    | 2        | 7                    |
| 43 | Mountville Presbyterian Church                     | Portersville     | PA | 107        | 103   | 68              | 60    |                      |          | 1                    |
| 44 | Mt Olivet Presbyterian Church                      | Aliquippa        | PA | 295        | 296   | 200             | 200   | 2                    | 7        | 7                    |
| 45 | Mt. Carmel Presbyterian Church*                    | Aliquippa        | PA | 283        | 283   | 160             | 260   |                      |          |                      |



2017 ANNUAL FINANCIAL REPORT - PRESBYTERY OF THE CENTRAL SOUTH

| Church                                          | City           | ST    | Tithes and Offerings | Local Program and Operating Expenses | PMA 2017  | Presbytery Giving | WO Giving 2017 | Non-EPC Missions and Outreach Giving | Church Plants            |               |                   |        |         |        |   |   |
|-------------------------------------------------|----------------|-------|----------------------|--------------------------------------|-----------|-------------------|----------------|--------------------------------------|--------------------------|---------------|-------------------|--------|---------|--------|---|---|
|                                                 |                |       |                      |                                      |           |                   |                |                                      | Presbytery Church Plants | Direct to EPC | Direct to Non-EPC | Parent | Partner | Patron |   |   |
| 1 All Saints Presbyterian Church*               | Memphis        | TN    |                      |                                      |           |                   |                |                                      |                          |               |                   |        |         |        |   |   |
| 2 Atoka Presbyterian Church                     | Atoka          | TN    | \$123,613            | \$107,300                            | \$1,288   | \$784             | \$11,300       | \$3,600                              | \$0                      | \$0           | \$0               |        |         |        |   |   |
| 3 Central Presbyterian Church                   | Huntsville     | AL    | \$843,469            | \$1,113,774                          | \$5,800   | \$2,900           | \$11,040       | \$194,760                            | \$10,600                 | \$4,800       |                   | Y      | Y       | Y      |   |   |
| 4 Chelsea Presbyterian Church*+                 | Birmingham     | AL    |                      |                                      |           |                   |                |                                      |                          |               |                   |        |         |        |   |   |
| 5 Cornerstone Presbyterian Church               | Selma          | AL    | \$435,179            | \$421,205                            | \$4,525   |                   |                | \$43,549                             | \$7,327                  |               |                   |        |         |        |   |   |
| 6 Covenant Presbyterian Church                  | Columbus       | MS    | \$109,752            | \$87,420                             | \$1,038   | \$1,038           | \$1,950        | \$4,860                              |                          |               |                   |        |         |        |   |   |
| 7 Downtown Church                               | Memphis        | TN    | \$786,813            | \$733,465                            | \$4,704   | \$11,904          | \$6,600        | \$40,972                             |                          |               |                   |        | Y       | Y      |   |   |
| 8 Faith Presbyterian Church                     | Germantown     | TN    | \$863,389            | \$821,781                            | \$5,000   | \$4,000           | \$7,200        | \$54,000                             | \$1,200                  |               |                   |        | Y       |        |   |   |
| 9 First Evangelical Presbyterian Church         | Anna           | IL    | \$253,522            | \$206,314                            | \$3,749   | \$2,282           | \$7,500        | \$15,100                             |                          |               |                   |        |         |        |   |   |
| 10 First Evangelical Presbyterian Church        | Humboldt       | TN    | \$205,965            | \$214,836                            | \$1,541   | \$2,577           |                | \$7,952                              |                          |               |                   |        |         |        |   |   |
| 11 First Presbyterian Church*                   | Blytheville    | AR    |                      |                                      |           |                   |                |                                      |                          |               |                   |        |         |        |   |   |
| 12 First Presbyterian Church                    | Corinth        | MS    | \$1,007,491          | \$854,425                            | \$8,746   |                   | \$51,433       | \$74,602                             |                          |               |                   |        |         |        |   |   |
| 13 First Presbyterian Church                    | Covington      | TN    | \$381,204            | \$334,209                            |           | \$3,710           | \$2,800        | \$2,500                              | \$3,600                  |               |                   |        |         |        |   | Y |
| 14 First Presbyterian Church                    | Greenfield     | TN    | \$202,108            | \$168,363                            |           |                   | \$500          |                                      |                          |               |                   |        |         |        |   |   |
| 15 First Presbyterian Church                    | New Madrid     | MO    | \$6,805              | \$10,671                             |           | \$0               |                | \$0                                  | \$0                      | \$0           | \$0               |        |         |        |   |   |
| 16 First Presbyterian Church                    | Opelika        | AL    | \$677,669            | \$539,518                            | \$8,052   | \$20,803          | \$1,800        | \$83,550                             |                          |               |                   |        |         |        |   |   |
| 17 First Presbyterian Church                    | Ripley         | TN    | \$9,331              | \$15,223                             |           | \$0               | \$100          | \$0                                  | \$0                      | \$0           | \$0               |        |         |        |   |   |
| 18 First Presbyterian Church^^                  | Siloam Springs | AR    | \$249,734            | \$171,940                            |           | \$1,736           |                | \$23,676                             | \$800                    |               |                   |        |         |        |   |   |
| 19 First Presbyterian Church                    | Tallassee      | AL    | \$45,653             | \$28,090                             | \$504     | \$1,920           | \$550          | \$6,970                              | \$0                      | \$0           | \$0               |        |         |        |   |   |
| 20 First Presbyterian Church                    | Trenton        | TN    | \$404,104            | \$426,200                            | \$4,715   | \$7,420           |                | \$7,510                              | \$0                      | \$0           | \$0               |        |         |        |   |   |
| 21 First Presbyterian Church                    | West Memphis   | AR    | \$216,636            | \$232,134                            | \$3,105   | \$1,890           |                | \$7,400                              | \$0                      | \$0           | \$0               |        |         |        |   |   |
| 22 First Presbyterian Church, EPC of West Point | West Point     | MS    | \$277,590            | \$255,244                            | \$2,830   | \$1,722           | \$1,200        | \$54,095                             | \$0                      | \$1,200       | \$3,500           |        |         |        |   | Y |
| 23 Grace Presbyterian Church                    | Montgomery     | AL    | \$262,662            | \$309,767                            | \$1,208   | \$2,048           | \$6,098        | \$25,686                             |                          | \$1,227       |                   |        |         |        |   | Y |
| 24 Heartsong Church                             | Ripley         | MS    | \$63,841             | \$71,409                             |           | \$868             |                | \$130                                | \$0                      | \$0           | \$0               |        |         |        |   |   |
| 25 Highland Heights Presbyterian Church         | Cordova        | TN    | \$553,312            | \$448,434                            | \$5,545   | \$4,509           |                | \$30,571                             | \$6,000                  | \$0           | \$0               |        |         |        |   |   |
| 26 Hope Church of Carbondale                    | Carbondale     | IL    | \$440,312            | \$326,579                            | \$2,047   | \$2,186           | \$50           | \$6,098                              | \$1,372                  | \$0           | \$0               |        |         |        |   | Y |
| 27 Mason Presbyterian Church                    | Mason          | TN    | \$10,266             | \$15,199                             |           | \$0               |                | \$0                                  | \$0                      | \$0           | \$0               |        |         |        |   |   |
| 28 Mt. Sharon Presbyterian Church               | Adamsville     | TN    | \$49,507             | \$32,241                             |           | \$2,432           |                | \$11,708                             | \$1,200                  |               |                   |        |         |        |   |   |
| 29 Ramsay Memorial Church*                      | Tuskegee       | AL    |                      |                                      |           |                   |                |                                      |                          |               |                   |        |         |        |   |   |
| 30 Restoration Church                           | Munford        | TN    | \$357,199            | \$262,506                            | \$3,623   | \$1,890           |                | \$3,421                              |                          |               | \$3,421           |        |         |        |   |   |
| 31 Second Presbyterian Church                   | Memphis        | TN    | \$14,262,514         | \$10,278,424                         | \$75,762  | \$224,922         | \$140,671      | \$7,601,515                          |                          |               |                   | Y      |         |        |   |   |
| 32 St. Patrick Presbyterian Church              | Collierville   | TN    | \$1,037,305          | \$779,895                            | \$6,900   | \$6,900           |                | \$46,156                             | \$10,050                 | \$9,600       |                   | Y      | Y       |        |   |   |
| 33 Sylvania Presbyterian Church                 | Ward           | AR    | \$71,736             | \$60,698                             | \$805     | \$490             | \$740          |                                      |                          |               |                   |        |         |        |   |   |
| 34 Tunica Presbyterian Church                   | Tunica         | MS    | \$396,798            | \$254,638                            | \$3,000   | \$9,500           | \$1,500        | \$88,778                             | \$0                      | \$3,000       | \$0               |        |         |        |   |   |
|                                                 |                |       |                      |                                      |           |                   |                |                                      |                          |               |                   |        |         |        |   |   |
|                                                 |                | TOTAL | \$24,605,479         | \$19,581,901                         | \$154,486 | \$320,431         | \$253,032      | \$8,439,159                          | \$8,572                  | \$39,004      | \$21,321          | 3      | 4       |        | 6 |   |

\*2017 Report Not Submitted ^Received or Constituted 2017 ^^Transitional +Mission Church Gray areas represent estimated numbers due to non-reporting PMA=Per Member Asking (\$23 per member) WO=World Outreach











**2017 ANNUAL STATISTICAL REPORT - PRESBYTERY OF FLORIDA AND THE CARIBBEAN**

|    | Church                                      | City                  | ST            | Membership |       | Average Worship |       | Professions of Faith |          | Infant/Child Baptism |
|----|---------------------------------------------|-----------------------|---------------|------------|-------|-----------------|-------|----------------------|----------|----------------------|
|    |                                             |                       |               | 2016       | 2017  | 2016            | 2017  | Age 18+              | Under 18 |                      |
| 1  | City Church of Homestead*                   | Homestead             | FL            | 98         | 98    | 150             | 150   |                      |          |                      |
| 2  | Community Presbyterian Church               | Clewiston             | FL            | 40         | 37    | 33              | 35    | 37                   | 0        | 0                    |
| 3  | Cornerstone Bible Church                    | St. Petersburg        | FL            | 75         | 60    | 101             | 101   | 8                    | 3        | 0                    |
| 4  | Covenant Presbyterian Church of Tallahassee | Tallahassee           | FL            | 57         | 51    | 82              | 56    | 0                    | 0        | 0                    |
| 5  | Faith Community Church                      | Seminole              | FL            | 681        | 547   | 350             | 314   | 1                    | 10       | 1                    |
| 6  | Faith Evangelical Presbyterian Church       | Brooksville           | FL            | 383        | 360   | 394             | 370   | 25                   | 4        | 11                   |
| 7  | Faith Presbyterian Church                   | Pembroke Pines        | FL            | 120        | 73    | 83              | 71    | 0                    | 0        | 0                    |
| 8  | First Presbyterian Church                   | Ft. Myers             | FL            | 207        | 214   | 220             | 226   | 0                    | 0        | 0                    |
| 9  | First Presbyterian Church of Orlando        | Orlando               | FL            | 3,595      | 3,702 | 1,435           | 1,366 | 4                    | 56       | 39                   |
| 10 | Glendale Presbyterian Church                | DeFuniak Springs      | FL            | 77         | 68    | 45              | 56    | 4                    | 3        | 1                    |
| 11 | Grace Evangelical Presbyterian Church       | Leesburg              | FL            | 54         | 109   | 60              | 97    | 63                   | 0        | 0                    |
| 12 | GracePoint Plant City                       | Plant City            | FL            | 205        | 185   | 173             | 149   |                      | 0        | 3                    |
| 13 | Iglesia Presbiteriana Evangelica en Anasco  | Anasco                | PR            |            | 88    |                 | 80    | 6                    | 1        | 0                    |
| 14 | Iglesia Presbiteriana Evangelica Mayaguez   | Mayaguez              | PR            | 173        | 159   | 130             | 113   | 0                    | 0        | 0                    |
| 15 | Iglesia Presbiteriana Westminster Church    | BayamA <sup>3</sup> n | PR            | 422        | 302   | 279             | 256   | 0                    | 0        | 0                    |
| 16 | Kirk of the Pines*                          | Marsh Harbour         | Bahamas       | 1          | 1     | 30              | 30    |                      |          |                      |
| 17 | Lucaya Presbyterian Church*                 | Freeport              | Grand Bahamas | 83         | 83    | 100             | 100   |                      |          |                      |
| 18 | New Covenant EPC                            | Pompano Beach         | FL            | 102        | 183   | 73              | 75    | 0                    | 2        | 1                    |
| 19 | New Hope Presbyterian Church                | Fort Myers            | FL            | 1,060      | 1,027 | 688             | 735   | 2                    | 19       | 8                    |
| 20 | Providence Church                           | Brooksville           | FL            | 1          | 88    | 1               | 185   | 16                   | 7        | 5                    |
| 21 | River City Church                           | DeBary                | FL            | 129        | 143   | 116             | 129   | 2                    | 1        | 7                    |
| 22 | St. Andrew's Presbyterian Kirk              | Nassau                | Bahamas       | 177        | 225   | 225             | 240   | 2                    | 2        | 4                    |
|    |                                             |                       |               |            |       |                 |       |                      |          |                      |
|    |                                             |                       | TOTAL         | 7,740      | 7,803 | 6,784           | 6,951 | 170                  | 108      | 80                   |

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2017 ANNUAL FINANCIAL REPORT - PRESBYTERY OF THE GREAT PLAINS

|    |                                               |             |       |                      |                                      |           |                   |                |                                      | Church Plants |               |                   |        |         |        |
|----|-----------------------------------------------|-------------|-------|----------------------|--------------------------------------|-----------|-------------------|----------------|--------------------------------------|---------------|---------------|-------------------|--------|---------|--------|
|    | Church                                        | City        | ST    | Tithes and Offerings | Local Program and Operating Expenses | PMA 2017  | Presbytery Giving | WO Giving 2017 | Non-EPC Missions and Outreach Giving | Presbytery    | Direct to EPC | Direct to Non-EPC | Parent | Partner | Patron |
| 1  | Avery Presbyterian Church                     | Bellevue    | NE    | \$343,250            | \$445,029                            | \$5,428   | \$8,968           |                | \$24,788                             | 6,000         |               |                   | Y      |         |        |
| 2  | Bathgate Presbyterian Church                  | Neche       | ND    | \$137,119            | \$97,257                             | \$1,679   | \$3,774           |                | \$21,484                             |               |               |                   |        |         | Y      |
| 3  | Colonial Presbyterian Church                  | Kansas City | MO    | \$4,326,192          | \$4,054,398                          | \$31,264  | \$25,110          | \$4,500        | \$865,779                            | 0             | \$0           | \$0               |        |         |        |
| 4  | Cornerstone Presbyterian Church               | Leawood     | KS    | \$897,317            | \$768,039                            |           |                   |                | \$20,309                             |               |               |                   |        |         |        |
| 5  | Covenant Presbyterian Church                  | Omaha       | NE    | \$1,267,647          | \$1,049,242                          |           | \$10,000          |                | \$84,725                             |               |               |                   |        |         |        |
| 6  | Eastminster Presbyterian Church               | Wichita     | KS    | \$3,698,809          | \$2,789,083                          | \$39,549  | \$21,885          | \$36,283       | \$876,599                            | 8,000         |               |                   |        |         | Y      |
| 7  | Faith United Presbyterian Church^^            | Brandon     | SD    | \$289,693            | \$281,382                            |           | \$2,325           |                | \$29,271                             | 5,500         |               |                   |        |         | Y      |
| 8  | First Presbyterian Church                     | Clay Center | KS    | \$219,043            | \$208,394                            | \$4,807   | \$7,942           |                | \$2,650                              | 0             | \$0           | \$0               |        |         |        |
| 9  | First Presbyterian Church of Cushing*         | Cushing     | OK    |                      |                                      |           |                   |                |                                      |               |               |                   |        |         |        |
| 10 | First Presbyterian Church of Skiatook*        | Skiatook    | OK    |                      |                                      |           |                   |                |                                      |               |               |                   |        |         |        |
| 11 | Freeman Presbyterian Church                   | Freeman     | MO    | \$42,343             | \$45,320                             | \$395     | \$1,402           |                | \$850                                | 0             | \$0           | \$0               |        |         |        |
| 12 | Grace Community Fellowship                    | Ottawa      | KS    | \$175,835            | \$160,154                            | \$1,500   | \$2,500           |                | \$14,210                             | 1,000         |               |                   |        | Y       |        |
| 13 | Grace Evangelical Presbyterian Church         | Lawrence    | KS    | \$1,522,315          | \$1,371,674                          | \$9,683   | \$6,315           | \$3,000        | \$145,821                            | 0             | \$0           | \$2,400           |        |         |        |
| 14 | Hillsdale Presbyterian Church                 | Hillsdale   | KS    | \$168,280            | \$142,979                            | \$5,237   | \$4,000           |                | \$3,260                              | 2,650         | \$750         | \$0               |        |         | Y      |
| 15 | Idana Presbyterian Church                     | Clay Center | KS    | \$102,378            | \$61,867                             | \$1,474   | \$945             |                | \$14,000                             |               |               |                   |        |         |        |
| 16 | Kirk of the Hills                             | Tulsa       | OK    | \$4,170,583          | \$3,053,999                          |           | \$20,900          |                | \$558,518                            |               |               |                   |        |         |        |
| 17 | Lighthouse Presbyterian Church^^              | Paola       | KS    |                      |                                      | \$3,250   |                   | \$3,200        |                                      |               |               |                   |        |         |        |
| 18 | Mt. Pleasant Presbyterian Church*             | Carlton     | KS    |                      |                                      |           |                   |                |                                      |               |               |                   |        |         |        |
| 19 | New Hope Evangelical Presbyterian Church      | Blue Rapids | KS    | \$124,566            | \$132,916                            | \$1,081   | \$728             |                | \$31,012                             | 0             | \$3,000       | \$0               |        |         |        |
| 20 | St. Luke Evangelical Church^^                 | Newton      | KS    | \$70,497             | \$69,855                             | \$1,000   | \$2,725           |                | \$10,750                             |               |               |                   |        |         |        |
| 21 | St. Luke Joy Church                           | Kansas City | MO    | \$257,439            | \$375,638                            | \$3,220   | \$296,064         |                | \$6,392                              | 0             | \$0           | \$0               |        |         |        |
| 22 | Three Timbers Church                          | Bennington  | NE    | \$419,951            | \$258,062                            |           |                   |                | \$16,869                             |               |               |                   |        |         |        |
| 23 | Turner County Evangelical Presbyterian Church | Davis       | SD    | \$82,593             | \$88,242                             | \$1,702   | \$1,698           |                | \$2,728                              | 1,676         |               |                   |        |         | Y      |
| 24 | Westminster Presbyterian Church               | Enid        | OK    | \$248,817            | \$209,699                            |           | \$22,804          | \$1,465        | \$17,057                             | 0             | \$0           | \$0               |        |         |        |
|    |                                               |             |       |                      |                                      |           |                   |                |                                      |               |               |                   |        |         |        |
|    |                                               |             | TOTAL | \$18,564,667         | \$15,663,230                         | \$111,269 | \$440,085         | \$48,447       | \$2,747,072                          | 24,826        | \$3,750       | \$2,400           | 1      | 1       | 5      |

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PMA=Per Member Asking (\$23 per member) WO=World Outreach

**2017 ANNUAL STATISTICAL REPORT - PRESBYTERY OF THE GREAT PLAINS**

|    | Church                                        | City        | ST | Membership |       | Average Worship |       | Professions of Faith |          | Infant/Child<br>Baptism |
|----|-----------------------------------------------|-------------|----|------------|-------|-----------------|-------|----------------------|----------|-------------------------|
|    |                                               |             |    | 2016       | 2017  | 2016            | 2017  | Age 18+              | Under 18 |                         |
| 1  | Avery Presbyterian Church                     | Bellevue    | NE | 236        | 266   | 141             | 154   | 8                    | 9        | 4                       |
| 2  | Bathgate Presbyterian Church                  | Neche       | ND | 73         | 76    | 37              | 45    | 0                    | 0        | 3                       |
| 3  | Colonial Presbyterian Church                  | Kansas City | MO | 1,676      | 1,682 | 1,320           | 1,281 | 4                    | 31       | 8                       |
| 4  | Cornerstone Presbyterian Church               | Leawood     | KS |            | 480   |                 | 255   |                      | 1        |                         |
| 5  | Covenant Presbyterian Church                  | Omaha       | NE | 574        | 453   | 322             | 395   | 4                    | 6        | 6                       |
| 6  | Eastminster Presbyterian Church               | Wichita     | KS | 1,536      | 1,496 | 850             | 821   | 2                    | 28       | 15                      |
| 7  | Faith United Presbyterian Church^^            | Brandon     | SD | 266        | 271   | 163             | 160   | 3                    | 5        | 1                       |
| 8  | First Presbyterian Church                     | Clay Center | KS | 211        | 205   | 127             | 120   | 1                    | 0        | 2                       |
| 9  | First Presbyterian Church of Cushing*         | Cushing     | OK |            |       |                 |       |                      |          |                         |
| 10 | First Presbyterian Church of Skiatook*        | Skiatook    | OK | 67         |       | 45              |       |                      |          |                         |
| 11 | Freeman Presbyterian Church                   | Freeman     | MO | 29         | 29    | 30              | 35    | 0                    | 0        | 0                       |
| 12 | Grace Community Fellowship                    | Ottawa      | KS | 150        | 145   | 162             | 160   | 0                    | 0        | 1                       |
| 13 | Grace Evangelical Presbyterian Church         | Lawrence    | KS | 434        | 472   | 777             | 775   | 34                   | 4        | 16                      |
| 14 | Hillsdale Presbyterian Church                 | Hillsdale   | KS | 205        | 196   | 132             | 137   | 10                   | 2        | 6                       |
| 15 | Idana Presbyterian Church                     | Clay Center | KS | 63         | 65    | 65              | 68    | 3                    | 0        | 2                       |
| 16 | Kirk of the Hills                             | Tulsa       | OK | 1,604      | 1,639 | 941             | 1,179 | 1                    | 20       | 11                      |
| 17 | Lighthouse Presbyterian Church^^              | Paola       | KS | 420        | 420   | 257             | 257   |                      |          |                         |
| 18 | Mt. Pleasant Presbyterian Church*             | Carlton     | KS | 51         | 51    | 63              | 63    |                      |          |                         |
| 19 | New Hope Evangelical Presbyterian Church      | Blue Rapids | KS | 47         | 49    | 40              | 40    | 0                    | 3        | 0                       |
| 20 | St. Luke Evangelical Church^^                 | Newton      | KS | 59         | 36    | 49              | 30    | 0                    | 0        | 0                       |
| 21 | St. Luke Joy Church                           | Kansas City | MO | 128        | 140   | 115             | 94    | 0                    | 0        | 0                       |
| 22 | Three Timbers Church*                         | Bennington  | NE | 83         | 83    | 125             | 125   |                      |          |                         |
| 23 | Turner County Evangelical Presbyterian Church | Davis       | SD | 72         | 72    | 43              | 43    | 0                    | 0        | 1                       |
| 24 | Westminster Presbyterian Church               | Enid        | OK | 105        | 103   | 78              | 56    | 3                    | 0        | 0                       |
|    |                                               |             |    |            |       |                 |       |                      |          |                         |
|    |                                               | TOTAL       |    | 8,089      | 8,429 | 5,882           | 6,293 | 73                   | 109      | 76                      |

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2017 ANNUAL FINANCIAL REPORT - PRESBYTERY OF MID-AMERICA

|                                                   |                   |    |                      |                                      |             |                   |                |                                      |                          |               | Church Plants     |        |         |        |   |
|---------------------------------------------------|-------------------|----|----------------------|--------------------------------------|-------------|-------------------|----------------|--------------------------------------|--------------------------|---------------|-------------------|--------|---------|--------|---|
| Church                                            | City              | ST | Tithes and Offerings | Local Program and Operating Expenses | PMA 2017    | Presbytery Giving | WO Giving 2017 | Non-EPC Missions and Outreach Giving | Presbytery Church Plants | Direct to EPC | Direct to Non-EPC | Parent | Partner | Patron |   |
| 1 Barbee Memorial Presbyterian Church             | Excelsior Springs | MO | \$174,880            | \$163,717                            | \$2,277     | \$11,659          | \$7,250        | \$5,500                              | \$0                      | \$0           | \$0               |        |         |        |   |
| 2 Big Creek Presbyterian Church                   | Hannibal          | MO | \$141,313            | \$103,140                            | \$1,265     | \$3,101           |                | \$22,204                             | \$300                    |               |                   |        |         |        |   |
| 3 Brazeau Presbyterian Church                     | Brazeau           | MO | \$41,491             | \$47,543                             | \$782       |                   |                |                                      |                          |               |                   |        |         |        |   |
| 4 Brookdale Presbyterian Church                   | St. Joseph        | MO | \$585,575            | \$424,880                            | \$10,183    | \$3,514           | \$2,200        | \$66,650                             |                          |               |                   |        |         |        |   |
| 5 Central Presbyterian Church                     | St. Louis         | MO | \$4,774,902          | \$4,125,096                          | \$16,814    | \$26,025          | \$36,575       | \$694,822                            |                          | \$129,179     |                   | Y      |         |        |   |
| 6 City Church                                     | St. Louis         | MO | \$378,095            | \$304,770                            | \$1,932     | \$1,260           |                | \$75                                 | \$0                      | \$0           | \$0               |        |         | Y      |   |
| 7 EPIC Evangelical Presbyterians in Christ Church | Troy              | MO | \$55,264             | \$49,284                             |             |                   |                | \$8,632                              |                          |               |                   |        |         |        |   |
| 8 Faith Presbyterian Church                       | Perryville        | MO | \$114,983            |                                      | \$1,300     | \$850             |                | \$647                                | \$2,500                  | \$0           | \$0               |        |         |        |   |
| 9 Gashland Evangelical Presbyterian Church        | Kansas City       | MO | \$781,613            | \$780,737                            | \$11,500    | \$15,500          |                | \$92,400                             | \$0                      | \$0           | \$0               |        |         |        |   |
| 10 Greentree Community Church                     | Kirkwood          | MO | \$2,575,179          | \$1,804,597                          | \$12,639    | \$31,514          | \$8,750        | \$192,388                            | \$0                      | \$41,600      | \$0               | Y      | Y       | Y      |   |
| 11 Providence Presbyterian Church                 | Bowling Green     | MO | \$13,390             | \$14,967                             | \$350       |                   |                | \$6,251                              | \$300                    |               |                   |        |         |        |   |
| 12 Riverside Church*                              | Webster Groves    | MO |                      |                                      |             |                   |                |                                      |                          |               |                   |        |         |        |   |
| 13 Sutter Presbyterian Church                     | Bridgeton         | MO | \$141,663            | \$159,152                            | \$1,840     | \$3,040           |                | \$60,772                             | \$0                      | \$0           | \$0               |        |         |        |   |
| 14 The Crossing Church                            | Columbia          | MO |                      |                                      | \$6,000     |                   |                |                                      |                          |               |                   |        |         |        |   |
| 15 Trinity EPC*                                   | Chillicothe       | MO |                      |                                      |             |                   |                |                                      |                          |               |                   |        |         |        |   |
| 16 West County Presbyterian Church*               | Chesterfield      | MO |                      |                                      |             |                   |                |                                      |                          |               |                   |        |         |        |   |
|                                                   |                   |    | TOTAL                | \$9,778,348                          | \$7,977,883 | \$66,882          | \$96,463       | \$54,775                             | \$1,150,341              | \$3,100       | \$170,779         | \$0    | 2       | 1      | 2 |

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2017 ANNUAL FINANCIAL REPORT - PRESBYTERY OF THE MID-ATLANTIC

|    |                                                 |                |    |                      |                                      |          |                   |                |                                      |                          |               |                   |        | Church Plants |        |  |
|----|-------------------------------------------------|----------------|----|----------------------|--------------------------------------|----------|-------------------|----------------|--------------------------------------|--------------------------|---------------|-------------------|--------|---------------|--------|--|
|    | Church                                          | City           | ST | Tithes and Offerings | Local Program and Operating Expenses | PMA 2017 | Presbytery Giving | WO Giving 2017 | Non-EPC Missions and Outreach Giving | Presbytery Church Plants | Direct to EPC | Direct to Non-EPC | Parent | Partner       | Patron |  |
| 1  | Altan Presbyterian Church                       | Monroe         | NC | \$99,511             | \$64,614                             | \$1,020  | \$2,124           |                | \$12,800                             | \$0                      | \$0           | \$0               |        |               |        |  |
| 2  | Asbury Evangelical Presbyterian Church          | Westfield      | NC | \$32,400             | \$29,500                             |          | \$1,200           |                | \$282                                | \$0                      | \$0           | \$0               |        |               |        |  |
| 3  | Banks Presbyterian Church                       | Marvin         | NC | \$149,894            | \$112,769                            | \$1,449  | \$7,683           | \$4,000        | \$43,214                             | \$0                      | \$0           | \$0               |        |               |        |  |
| 4  | Bensalem Presbyterian Church                    | Eagle Springs  | NC | \$101,004            | \$132,455                            |          | \$2,505           |                | \$8,055                              |                          |               |                   |        |               |        |  |
| 5  | Benton Heights Presbyterian Church              | Monroe         | NC | \$435,050            | \$396,665                            | \$3,000  | \$10,800          | \$1,850        | \$31,674                             | \$0                      | \$0           | \$0               |        |               |        |  |
| 6  | Bethel Evangelical Presbyterian Church*         | Claudville     | VA |                      |                                      |          |                   |                |                                      |                          |               |                   |        |               |        |  |
| 7  | Bethel Presbyterian Church                      | Raeford        | NC | \$60,905             | \$55,073                             | \$537    | \$537             | \$500          | \$637                                |                          |               |                   |        |               | Y      |  |
| 8  | Bethlehem Presbyterian Church*                  | Monroe         | NC |                      |                                      | \$2,928  |                   | \$560          |                                      |                          |               |                   |        |               |        |  |
| 9  | Bishopville Presbyterian Church                 | Bishopville    | SC | \$178,409            | \$198,348                            | \$3,703  | \$7,592           | \$1,533        | \$18,221                             |                          |               |                   |        |               |        |  |
| 10 | Bouldin Memorial Presbyterian Church            | Stuart         | VA | \$57,263             | \$35,179                             | \$667    | \$1,392           |                | \$13,221                             | \$0                      | \$0           | \$0               |        |               |        |  |
| 11 | Buffalo Presbyterian Church                     | Greensboro     | NC | \$277,488            | \$310,040                            | \$2,657  | \$5,544           | \$1,496        | \$8,238                              |                          |               |                   |        |               |        |  |
| 12 | Cameronian Presbyterian Church^^                | Rockingham     | NC | \$91,360             | \$55,786                             |          |                   |                | \$2,895                              |                          |               |                   |        |               |        |  |
| 13 | Castanea Presbyterian Church*                   | Stanley        | NC |                      |                                      |          |                   |                |                                      |                          |               |                   |        |               |        |  |
| 14 | Centre Presbyterian Church*                     | Mooreville     | NC |                      |                                      | \$4,324  |                   | \$12,060       |                                      |                          |               |                   |        |               |        |  |
| 15 | Christ Church EPC                               | Anderson       | SC | \$245,095            | \$263,135                            | \$2,175  |                   | \$3,600        | \$11,210                             |                          |               |                   |        |               |        |  |
| 16 | Christ Community Church - Montreat              | Montreat       | NC | \$2,011,749          | \$1,006,525                          | \$11,615 | \$41,455          | \$18,800       | \$808,991                            | \$0                      | \$0           | \$0               |        |               |        |  |
| 17 | Christ Fellowship Church                        | Southern Pines | NC | \$127,940            | \$124,119                            | \$1,050  | \$1,050           | \$6,136        | \$582                                |                          |               |                   |        |               |        |  |
| 18 | Cleveland Presbyterian Church*                  | Abingdon       | VA |                      |                                      | \$1,380  |                   |                |                                      |                          |               |                   |        |               |        |  |
| 19 | Concord Presbyterian Church                     | Sumter         | SC | \$173,062            | \$72,790                             | \$2,760  | \$6,680           | \$3,300        | \$10,200                             | \$0                      | \$0           | \$0               |        |               |        |  |
| 20 | Cornerstone Church                              | Goldsboro      | NC | \$249,508            | \$227,061                            | \$1,840  | \$3,840           | \$925          | \$42,101                             |                          |               |                   |        |               |        |  |
| 21 | Crossroads Community Church*                    | Burgaw         | NC |                      |                                      |          |                   |                |                                      |                          |               |                   |        |               |        |  |
| 22 | Darlington Presbyterian Church                  | Darlington     | SC | \$651,677            | \$532,053                            | \$9,300  | \$24,448          | \$7,500        | \$55,422                             |                          |               |                   |        |               |        |  |
| 23 | Englewood Presbyterian Church                   | Rocky Mount    | NC | \$326,278            | \$308,545                            | \$4,118  | \$10,200          | \$1,650        | \$25,780                             | \$0                      | \$0           | \$0               |        |               |        |  |
| 24 | Evangelical Presbyterian Church of Elkton       | Elkton         | VA | \$370,239            | \$314,935                            | \$4,000  | \$4,875           | \$5,500        | \$13,873                             | \$0                      | \$0           | \$0               |        |               |        |  |
| 25 | Faith Liberation Christian Community Church     | Charlotte      | NC | \$31,208             | \$38,291                             |          | \$644             |                | \$0                                  |                          |               |                   |        |               |        |  |
| 26 | Falling Spring Presbyterian Church*^^           | Hot Springs    | VA |                      |                                      |          |                   |                |                                      |                          |               |                   |        |               |        |  |
| 27 | Fellowship of Christ                            | Cary           | NC | \$656,115            | \$561,161                            | \$3,611  | \$7,636           | \$11,700       | \$19,745                             | \$0                      | \$0           | \$0               |        |               |        |  |
| 28 | First Evangelical Presbyterian Church           | Roanoke        | VA | \$626,862            | \$592,984                            |          | \$3,746           | \$2,825        | \$16,132                             |                          |               |                   |        |               |        |  |
| 29 | First Presbyterian Church of Eden               | Eden           | NC | \$298,393            | \$306,572                            |          |                   |                |                                      |                          |               |                   |        |               |        |  |
| 30 | Forest Hills Presbyterian Church*               | Wilson         | NC |                      |                                      | \$1,755  |                   | \$2,600        |                                      |                          |               |                   |        |               |        |  |
| 31 | Galatia Presbyterian Church                     | Eagle Rock     | VA | \$88,629             | \$69,577                             | \$1,242  | \$3,978           | \$1,420        | \$8,980                              | \$0                      | \$0           | \$0               |        |               |        |  |
| 32 | Galatia Presbyterian Church^^                   | Fayetteville   | NC | \$198,200            | \$194,341                            |          | \$0               |                | \$10,300                             |                          |               |                   |        |               |        |  |
| 33 | Garden Memorial Presbyterian Church             | Charlotte      | NC | \$97,140             | \$129,261                            | \$1,075  | \$2,150           | \$1,300        | \$7,000                              | \$0                      | \$0           | \$0               |        |               |        |  |
| 34 | Grace Brevard Evangelical Presbyterian Church*+ | Brevard        | NC |                      |                                      |          |                   |                |                                      |                          |               |                   |        |               |        |  |
| 35 | Grace EPC*                                      | Hampstead      | NC |                      |                                      |          |                   |                |                                      |                          |               |                   |        |               |        |  |
| 36 | Grace Haven Presbyterian Church+                | Irmo           | SC | \$44,732             | \$39,435                             |          |                   | \$1,100        | \$1,802                              |                          |               |                   |        |               |        |  |
| 37 | Greenville Presbyterian Church                  | Donalds        | SC | \$138,758            | \$124,611                            |          | \$2,125           | \$800          | \$0                                  | \$0                      | \$0           | \$0               |        |               |        |  |
| 38 | Greenwood Evangelical Presbyterian Church       | Covington      | VA | \$75,746             | \$65,197                             | \$1,318  | \$1,400           | \$1,200        | \$3,500                              | \$0                      | \$0           | \$0               |        |               |        |  |
| 39 | Hendersonville Presbyterian Church              | Hendersonville | NC | \$752,418            | \$622,747                            |          | \$1,550           |                | \$129,171                            | \$0                      | \$0           | \$0               |        |               |        |  |
| 40 | Hollywood Presbyterian Church                   | Greenville     | NC | \$191,220            | \$195,558                            |          | \$1,500           |                | \$900                                | \$0                      | \$0           | \$0               |        |               |        |  |
| 41 | Hope Church*                                    | Hanahan        | SC |                      |                                      |          |                   |                |                                      |                          |               |                   |        |               |        |  |
| 42 | Hope Church                                     | Richmond       | VA | \$4,261,452          | \$3,858,902                          | \$25,900 | \$70,300          | \$22,700       | \$347,826                            | \$0                      | \$0           | \$0               |        |               |        |  |
| 43 | Hope Church Raleigh                             | Raleigh        | NC | \$248,249            | \$239,572                            | \$720    | \$1,440           | \$6,000        | \$14,259                             | \$0                      | \$0           | \$0               |        |               |        |  |
| 44 | Hope Community Church                           | Waynesboro     | VA | \$156,171            | \$151,229                            | \$1,360  | \$2,600           | \$2,600        | \$21,400                             |                          |               |                   |        |               |        |  |
| 45 | Hope Presbyterian Church                        | Fredericksburg | VA | \$766,606            | \$599,343                            | \$6,750  | \$6,750           | \$8,000        | \$72,747                             |                          |               |                   |        |               |        |  |
| 46 | Hurley Presbyterian Church^^                    | Hurley         | VA | \$16,082             | \$11,850                             |          |                   |                |                                      |                          |               |                   |        |               |        |  |
| 47 | Indian Hill Presbyterian Church                 | Stanfield      | NC |                      |                                      | \$1,633  | \$3,388           |                | \$2,246                              |                          |               |                   |        |               |        |  |
| 48 | Kempsville Presbyterian Church                  | Virginia Beach | VA | \$1,611,890          | \$1,653,684                          | \$10,500 |                   | \$37,790       |                                      |                          |               |                   |        |               |        |  |
| 49 | Kershaw Evangelical Presbyterian Church*        | Kershaw        | SC |                      |                                      | \$1,400  |                   |                |                                      |                          |               |                   |        |               |        |  |
| 50 | Lake Forest Church                              | Huntersville   | NC | \$3,475,591          | \$2,895,706                          | \$31,232 | \$67,864          | \$3,400        | \$446,427                            |                          |               |                   |        |               |        |  |
| 51 | Lebanon EPC                                     | Greenwood      | VA | \$176,195            | \$114,682                            | \$2,054  | \$1,975           | \$6,800        | \$35,159                             |                          |               |                   |        |               |        |  |
| 52 | Lighthouse Evangelical Presbyterian Church      | Mooreville     | NC | \$242,186            | \$230,987                            | \$1,221  | \$1,224           |                | \$17,251                             | \$500                    | \$0           | \$0               |        |               | Y      |  |
| 53 | Marion and GreenvillePres710 Household          | Donalds        | SC | \$138,758            | \$124,611                            |          | \$2,125           | \$800          | \$0                                  | \$0                      | \$0           | \$0               |        |               |        |  |
| 54 | Mary's Presbyterian Church*                     | Tazewell       | VA |                      |                                      |          |                   |                |                                      |                          |               |                   |        |               |        |  |

2017 ANNUAL FINANCIAL REPORT - PRESBYTERY OF THE MID-ATLANTIC

|     |                                                |                 |       |                      |                                      |           |                   |                |                                      |                          | Church Plants |                   |        |         |        |  |
|-----|------------------------------------------------|-----------------|-------|----------------------|--------------------------------------|-----------|-------------------|----------------|--------------------------------------|--------------------------|---------------|-------------------|--------|---------|--------|--|
|     | Church                                         | City            | ST    | Tithes and Offerings | Local Program and Operating Expenses | PMA 2017  | Presbytery Giving | WO Giving 2017 | Non-EPC Missions and Outreach Giving | Presbytery Church Plants | Direct to EPC | Direct to Non-EPC | Parent | Partner | Patron |  |
| 55  | McBee Presbyterian Church                      | McBee           | SC    | \$169,979            | \$132,558                            | \$2,000   | \$2,000           | \$5,800        | \$24,051                             | \$300                    |               |                   |        |         |        |  |
| 56  | McLean Presbyterian Church*                    | Candor          | NC    |                      |                                      |           |                   | \$1,000        |                                      |                          |               |                   |        |         |        |  |
| 57  | Mebane Presbyterian Church                     | Mebane          | NC    | \$257,936            | \$251,230                            | \$3,600   | \$4,800           |                | \$6,628                              |                          |               |                   |        |         |        |  |
| 58  | Memorial Presbyterian Church                   | Greensboro      | NC    | \$192,037            | \$157,109                            | \$1,288   | \$3,543           | \$1,200        | \$21,450                             |                          |               |                   |        |         |        |  |
| 59  | Midway Presbyterian Church                     | New Zion        | SC    | \$142,204            | \$107,757                            | \$2,760   | \$3,845           | \$1,200        | \$5,227                              | \$0                      | \$0           | \$0               |        |         |        |  |
| 60  | Myrtle Grove Presbyterian Church               | Wilmington      | NC    | \$898,328            | \$870,374                            | \$6,107   | \$16,759          | \$4,000        | \$115,500                            | \$0                      | \$0           | \$0               |        |         |        |  |
| 61  | Nell Townsend Presbyterian Church              | Anderson        | SC    | \$71,916             | \$67,707                             | \$500     | \$0               |                | \$5,285                              |                          |               |                   |        |         |        |  |
| 62  | New Cut Presbyterian Church                    | Lancaster       | SC    | \$130,056            | \$112,073                            | \$1,357   | \$5,932           | \$1,600        | \$9,915                              |                          |               |                   |        |         |        |  |
| 63  | New Life Presbyterian Church                   | Salem           | VA    | \$204,062            | \$203,593                            | \$1,545   | \$7,383           | \$1,000        | \$10,209                             | \$0                      | \$0           | \$0               |        |         |        |  |
| 64  | Northampton Presbyterian Church                | Hampton         | VA    | \$175,254            | \$155,242                            | \$1,196   | \$1,300           | \$7,702        | \$3,676                              | \$0                      | \$0           | \$0               |        |         | Y      |  |
| 65  | Northminster Evangelical Presbyterian Church   | Madison Heights | VA    | \$156,573            | \$114,870                            |           | \$1,850           | \$1,175        | \$10,249                             | \$0                      | \$0           | \$0               |        |         |        |  |
| 66  | Norton Evangelical Presbyterian Church*        | Norton          | VA    |                      |                                      |           |                   |                |                                      |                          |               |                   |        |         |        |  |
| 67  | Oak Island Evangelical Presbyterian Church     | Oak Island      | NC    | \$303,937            | \$292,964                            |           | \$5,000           |                | \$67,868                             |                          | \$803         |                   |        |         | Y      |  |
| 68  | Overbrook Presbyterian Church                  | Gaffney         | SC    | \$150,765            |                                      | \$1,200   | \$2,000           | \$1,600        | \$12,000                             | \$0                      | \$0           | \$0               |        |         |        |  |
| 69  | Park Avenue Presbyterian Church                | Rockingham      | NC    | \$18,992             | \$20,849                             |           | \$0               |                | \$300                                | \$0                      | \$0           | \$0               |        |         |        |  |
| 70  | Peace Church                                   | Durham          | NC    | \$120,987            | \$105,211                            | \$1,631   | \$948             | \$1,875        | \$3,600                              |                          | \$1,173       |                   |        |         | Y      |  |
| 71  | Perraw Presbyterian Church                     | Cross Lanes     | WV    | \$352,806            | \$253,381                            | \$1,705   | \$10,830          | \$5,800        | \$38,321                             |                          | \$3,600       | \$3,600           |        |         | Y      |  |
| 72  | Piedmont Presbyterian Church                   | Callaway        | VA    | \$91,297             | \$93,560                             | \$1,000   | \$2,000           |                | \$2,400                              | \$0                      | \$0           | \$0               |        |         |        |  |
| 73  | Pineland Presbyterian Church                   | Jacksonville    | NC    | \$170,408            | \$152,251                            |           | \$0               |                | \$5,700                              |                          | \$0           |                   |        |         |        |  |
| 74  | Princeton Presbyterian Church                  | Princeton       | WV    | \$217,555            | \$201,282                            | \$7,450   | \$9,450           | \$2,000        | \$4,099                              | \$0                      | \$0           | \$0               |        |         |        |  |
| 75  | Restoration Church                             | Ashland         | VA    | \$699,088            | \$634,555                            |           |                   | \$4,800        | \$165,580                            | \$4,000                  | \$6,000       |                   |        |         | Y      |  |
| 76  | Reynolda Church, EPC                           | Winston-Salem   | NC    | \$1,796,854          | \$2,363,076                          | \$15,571  | \$16,925          | \$875          | \$234,178                            |                          |               |                   |        |         |        |  |
| 77  | Riceville Valley Community Church              | Asheville       | NC    | \$121,531            | \$100,459                            | \$1,000   | \$3,250           |                | \$8,421                              | \$0                      | \$0           | \$0               |        |         |        |  |
| 78  | Ridgecrest Presbyterian Church                 | Locust          | NC    | \$30,890             | \$29,557                             | \$550     | \$1,744           | \$822          | \$84                                 |                          |               |                   |        |         | Y      |  |
| 79  | River Oaks Community Church                    | Clemmons        | NC    | \$2,543,009          | \$1,946,740                          | \$19,200  | \$20,875          | \$47,550       | \$236,006                            |                          | \$21,500      |                   | Y      |         |        |  |
| 80  | Rivermont Evangelical Presbyterian Church      | Lynchburg       | VA    | \$1,715,594          | \$1,263,513                          | \$17,000  | \$16,995          | \$18,824       | \$297,278                            |                          |               | \$4,000           |        |         | Y      |  |
| 81  | Rockville Presbyterian Church                  | Wadmalaw Island | SC    | \$181,520            | \$193,862                            | \$1,750   | \$1,750           | \$1,800        | \$5,610                              | \$0                      | \$0           | \$0               |        |         |        |  |
| 82  | Rocky River Presbyterian Church*               | Calhoun Falls   | SC    |                      |                                      |           |                   |                |                                      |                          |               |                   |        |         |        |  |
| 83  | Roseann Evangelical Presbyterian Church^^      | Hurley          | VA    | \$58,472             | \$56,803                             | \$1,000   | \$1,000           | \$1,150        | \$13,148                             |                          |               |                   |        |         |        |  |
| 84  | Rourk Presbyterian Church                      | Rockingham      | NC    | \$125,754            | \$82,480                             | \$1,357   | \$3,832           | \$1,000        | \$14,916                             |                          |               |                   |        |         |        |  |
| 85  | Siler Presbyterian Church                      | Wesley Chapel   | NC    | \$519,577            | \$517,133                            | \$12,500  | \$12,500          | \$2,600        | \$78,573                             | \$0                      | \$0           | \$0               |        |         |        |  |
| 86  | Slate Mountain Evangelical Presbyterian Church | Meadows of Dan  | VA    | \$89,058             | \$61,638                             |           | \$1,375           |                | \$12,239                             |                          |               |                   |        |         |        |  |
| 87  | St. Giles Evangelical Presbyterian Church      | Charlotte       | NC    | \$937,865            | \$786,727                            | \$6,839   | \$7,483           | \$1,760        | \$78,995                             | \$0                      | \$0           | \$0               |        |         |        |  |
| 88  | St. Matthews Presbyterian Church*              | St. Matthews    | SC    |                      |                                      |           |                   |                |                                      |                          |               |                   |        |         |        |  |
| 89  | Stuart Presbyterian Church                     | Stuart          | VA    | \$240,566            | \$192,958                            | \$3,634   | \$7,584           | \$3,000        | \$14,777                             |                          |               |                   |        |         |        |  |
| 90  | The Village Church                             | Charlotte       | NC    | \$165,837            | \$122,551                            |           |                   | \$800          | \$24,836                             |                          |               |                   |        |         |        |  |
| 91  | The Well*+                                     | Virginia Beach  | VA    |                      |                                      |           |                   |                |                                      |                          |               |                   |        |         |        |  |
| 92  | Thompson Valley Presbyterian Church            | Tazewell        | VA    | \$35,694             | \$25,855                             | \$966     | \$2,016           |                | \$2,475                              |                          |               |                   |        |         |        |  |
| 93  | Threshold Church                               | Matthews        | NC    | \$742,853            | \$508,605                            | \$2,000   |                   |                | \$72,390                             |                          |               |                   |        |         |        |  |
| 94  | Trinity Evangelical Presbyterian Church        | Florence        | SC    | \$922,063            | \$699,809                            | \$8,142   | \$8,142           | \$49,995       | \$132,771                            | \$0                      | \$0           | \$12,000          |        |         | Y      |  |
| 95  | Troy Presbyterian Church                       | Troy            | NC    | \$81,274             | \$102,109                            | \$690     | \$2,380           | \$1,500        |                                      |                          |               |                   |        |         |        |  |
| 96  | Valley Hope Church                             | Black Mountain  | NC    | \$175,637            | \$130,817                            | \$1,489   | \$1,500           | \$8,400        | \$9,900                              |                          | \$1,200       |                   |        |         | Y      |  |
| 97  | Victoria Presbyterian Church+                  | Victoria        | VA    | \$21,852             | \$24,216                             | \$400     | \$300             |                | \$464                                | \$170                    |               |                   |        |         | Y      |  |
| 98  | Walkers Creek Presbyterian Church              | Marion          | VA    | \$19,052             | \$13,815                             |           | \$672             |                | \$575                                | \$0                      | \$0           | \$0               |        |         |        |  |
| 99  | Walkers Evangelical Presbyterian Church*       | Pamplin         | VA    |                      |                                      |           |                   |                |                                      |                          |               |                   |        |         |        |  |
| 100 | Walkersville Presbyterian Church               | Waxhaw          | NC    | \$150,600            | \$152,888                            |           | \$3,459           |                | \$58,423                             |                          |               |                   |        |         |        |  |
| 101 | Warehouse 242                                  | Charlotte       | NC    | \$1,000,194          | \$801,822                            | \$5,863   | \$11,792          |                | \$88,722                             |                          | \$700         |                   |        |         |        |  |
| 102 | Warrenton Presbyterian Church                  | Abbeville       | SC    | \$69,072             | \$50,219                             |           | \$2,907           |                | \$8,694                              | \$0                      | \$0           | \$0               |        |         |        |  |
| 103 | Westminster Presbyterian Church                | Bluefield       | WV    | \$499,922            | \$521,429                            | \$3,300   | \$3,300           | \$26,750       | \$30,091                             | \$0                      | \$0           | \$0               |        |         |        |  |
| 104 | Westminster Presbyterian Church                | Florence        | SC    | \$66,354             | \$65,546                             |           | \$313             |                | \$1,361                              |                          |               |                   |        |         |        |  |
| 105 | Westminster Presbyterian Church                | Burlington      | NC    | \$111,454            | \$112,272                            | \$1,200   | \$1,800           | \$775          | \$4,300                              | \$0                      | \$0           | \$0               |        |         |        |  |
| 106 | Woodside Presbyterian Church*                  | Roanoke         | VA    |                      |                                      |           |                   |                |                                      |                          |               |                   |        |         |        |  |
| 107 | Wylliesburg Evangelical Presbyterian Church^^  | Wylliesburg     | VA    | \$38,037             | \$61,000                             |           | \$358             |                | \$1,435                              |                          |               |                   |        |         |        |  |
|     |                                                |                 | TOTAL | \$36,916,199         | \$31,974,358                         | \$288,083 | \$523,611         | \$388,798      | \$4,204,962                          | \$4,970                  | \$34,976      | \$19,600          | 1      | 0       | 12     |  |

2017 ANNUAL FINANCIAL REPORT - PRESBYTERY OF THE MID-ATLANTIC

|                                                                                                                                                                                                                                                                     |      |    |                      |                                      |          |                   |                |                                      |                          |               | Church Plants     |        |         |        |  |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|----|----------------------|--------------------------------------|----------|-------------------|----------------|--------------------------------------|--------------------------|---------------|-------------------|--------|---------|--------|--|
| Church                                                                                                                                                                                                                                                              | City | ST | Tithes and Offerings | Local Program and Operating Expenses | PMA 2017 | Presbytery Giving | WO Giving 2017 | Non-EPC Missions and Outreach Giving | Presbytery Church Plants | Direct to EPC | Direct to Non-EPC | Parent | Partner | Patron |  |
| <p>*2017 Report Not Submitted    ^Received or Constituted 2017    ^^Transitional    +Mission Church    <i>Gray areas represent estimated numbers due to non-reporting</i><br/>                     PMA=Per Member Asking (\$23 per member)    WO=World Outreach</p> |      |    |                      |                                      |          |                   |                |                                      |                          |               |                   |        |         |        |  |

2017 ANNUAL STATISTICAL REPORT - PRESBYTERY OF THE MID-ATLANTIC

|    | Church                                          | City            | ST | Membership |       | Average Worship |       | Professions of Faith |          | Infant/Child<br>Baptism |
|----|-------------------------------------------------|-----------------|----|------------|-------|-----------------|-------|----------------------|----------|-------------------------|
|    |                                                 |                 |    | 2016       | 2017  | 2016            | 2017  | Age 18+              | Under 18 |                         |
| 1  | Altan Presbyterian Church                       | Monroe          | NC | 65         | 65    | 48              | 40    | 0                    | 0        | 0                       |
| 2  | Asbury Evangelical Presbyterian Church          | Westfield       | NC | 64         | 69    | 43              | 40    | 0                    | 5        | 5                       |
| 3  | Banks Presbyterian Church                       | Marvin          | NC | 67         | 68    | 68              | 68    | 1                    | 0        | 0                       |
| 4  | Bensalem Presbyterian Church                    | Eagle Springs   | NC | 112        | 115   | 70              | 75    | 3                    |          | 5                       |
| 5  | Benton Heights Presbyterian Church              | Monroe          | NC | 443        | 319   | 245             | 245   | 0                    | 0        | 5                       |
| 6  | Bethel Evangelical Presbyterian Church          | Claudville      | VA |            | 24    |                 | 18    | 0                    | 0        | 0                       |
| 7  | Bethel Presbyterian Church                      | Raeford         | NC |            | 40    |                 | 43    |                      |          |                         |
| 8  | Bethlehem Presbyterian Church*                  | Monroe          | NC | 132        | 132   | 136             | 136   |                      |          |                         |
| 9  | Bishopville Presbyterian Church                 | Bishopville     | SC | 128        | 126   | 78              | 69    | 2                    | 3        | 3                       |
| 10 | Bouldin Memorial Presbyterian Church            | Stuart          | VA | 44         | 30    | 27              | 36    | 0                    | 0        | 0                       |
| 11 | Buffalo Presbyterian Church                     | Greensboro      | NC | 122        | 119   | 76              | 80    |                      |          |                         |
| 12 | Cameronian Presbyterian Church^^                | Rockingham      | NC | 50         | 52    | 49              | 46    | 1                    | 0        | 0                       |
| 13 | Castanea Presbyterian Church*                   | Stanley         | NC | 54         | 54    | 63              | 63    |                      |          |                         |
| 14 | Centre Presbyterian Church                      | Mooreville      | NC | 230        | 230   | 115             | 115   |                      |          |                         |
| 15 | Christ Church EPC                               | Anderson        | SC | 129        | 83    | 135             | 82    | 0                    | 0        | 1                       |
| 16 | Christ Community Church - Montreat              | Montreat        | NC | 505        | 548   | 467             | 455   | 9                    | 4        | 4                       |
| 17 | Christ Fellowship Church                        | Southern Pines  | NC | 52         | 39    | 46              | 42    | 4                    | 0        | 0                       |
| 18 | Cleveland Presbyterian Church*                  | Abingdon        | VA | 60         | 60    | 48              | 48    |                      |          |                         |
| 19 | Concord Presbyterian Church                     | Sumter          | SC | 114        | 119   | 83              | 81    | 0                    | 5        | 3                       |
| 20 | Cornerstone Church                              | Goldsboro       | NC | 83         | 87    | 86              | 72    | 0                    | 0        | 0                       |
| 21 | Crossroads Community Church*+                   | Burgaw          | NC | 30         | 30    | 25              | 25    |                      |          |                         |
| 22 | Darlington Presbyterian Church                  | Darlington      | SC | 407        | 407   | 150             | 138   | 2                    | 2        | 7                       |
| 23 | Elon Presbyterian Church*^^                     | Madison Heights | VA |            | 163   |                 |       |                      |          |                         |
| 24 | Englewood Presbyterian Church                   | Rocky Mount     | NC | 169        | 157   | 113             | 110   | 2                    | 0        | 0                       |
| 25 | Evangelical Presbyterian Church of Elkton       | Elkton          | VA | 130        | 129   | 157             | 169   | 2                    | 0        | 0                       |
| 26 | Faith Liberation Christian Community Church     | Charlotte       | NC | 29         | 37    | 28              | 24    | 0                    | 2        | 2                       |
| 27 | Falling Spring Presbyterian Church*^^           | Hot Springs     | VA |            |       |                 |       |                      |          |                         |
| 28 | Fellowship of Christ                            | Cary            | NC | 164        | 132   | 300             | 250   | 7                    | 0        | 0                       |
| 29 | First Evangelical Presbyterian Church           | Roanoke         | VA | 298        | 215   | 145             | 127   | 5                    | 2        | 0                       |
| 30 | First Presbyterian Church of Eden               | Eden            | NC | 215        | 230   | 140             | 135   |                      |          |                         |
| 31 | Forest Hills Presbyterian Church*               | Wilson          | NC | 69         | 69    | 60              | 60    |                      |          |                         |
| 32 | Galatia Presbyterian Church                     | Eagle Rock      | VA | 58         | 53    | 40              | 37    | 0                    | 0        | 1                       |
| 33 | Galatia Presbyterian Church^^                   | Fayetteville    | NC | 143        | 145   | 70              | 80    | 2                    | 3        | 2                       |
| 34 | Garden Memorial Presbyterian Church             | Charlotte       | NC | 43         | 42    | 32              | 34    | 0                    | 0        | 0                       |
| 35 | Grace Brevard Evangelical Presbyterian Church*+ | Brevard         | NC |            |       |                 |       |                      |          |                         |
| 36 | Grace EPC*                                      | Hampstead       | NC | 89         | 89    | 120             | 120   |                      |          |                         |
| 37 | Grace Haven Presbyterian Church+                | Irmo            | SC | 62         | 38    | 35              | 25    |                      | 1        | 2                       |
| 38 | Greenville Presbyterian Church^^                | Donalds         | SC | 102        | 102   | 83              | 83    | 0                    | 11       | 0                       |
| 39 | Greenwood Evangelical Presbyterian Church       | Covington       | VA | 56         | 47    | 50              | 35    | 0                    | 0        | 0                       |
| 40 | Hendersonville Presbyterian Church              | Hendersonville  | NC | 404        | 416   | 260             | 229   | 0                    | 0        | 0                       |
| 41 | Hollywood Presbyterian Church                   | Greenville      | NC | 91         | 87    | 72              | 75    | 1                    | 0        | 4                       |
| 42 | Hope Church*+                                   | Hanahan         | SC | 16         | 16    | 20              | 20    |                      |          |                         |
| 43 | Hope Church                                     | Richmond        | VA | 1,250      | 1,363 | 2,416           | 2,356 | 11                   | 0        | 26                      |
| 44 | Hope Church Raleigh                             | Raleigh         | NC | 62         | 44    | 71              | 75    | 7                    | 0        | 0                       |
| 45 | Hope Community Church                           | Waynesboro      | VA | 77         | 61    | 71              | 67    |                      | 2        | 4                       |
| 46 | Hope Presbyterian Church                        | Fredericksburg  | VA | 425        | 462   | 343             | 338   | 3                    | 5        | 13                      |
| 47 | Hurley Presbyterian Church^^                    | Hurley          | VA | 13         | 13    | 8               | 8     | 0                    | 0        | 0                       |
| 48 | Indian Hill Presbyterian Church                 | Stanfield       | NC | 65         | 73    | 40              | 40    | 1                    | 2        | 0                       |
| 49 | Kempsville Presbyterian Church                  | Virginia Beach  | VA | 941        | 941   | 426             | 400   |                      |          |                         |
| 50 | Kershaw Evangelical Presbyterian Church*        | Kershaw         | SC | 51         | 51    | 38              | 38    |                      |          |                         |
| 51 | Lake Forest Church                              | Huntersville    | NC | 1,800      | 1,778 | 2,200           | 2,350 | 1                    | 17       | 32                      |
| 52 | Lebanon EPC                                     | Greenwood       | VA | 74         | 74    | 65              | 68    |                      |          |                         |
| 53 | Lighthouse Evangelical Presbyterian Church      | Mooreville      | NC | 52         | 54    | 58              | 60    | 0                    | 0        | 0                       |
| 54 | Mary's Presbyterian Church*                     | Tazewell        | VA | 28         | 28    | 15              | 15    |                      |          |                         |
| 55 | McBee Presbyterian Church                       | McBee           | SC | 66         | 65    | 48              | 51    | 0                    | 0        | 1                       |

2017 ANNUAL STATISTICAL REPORT - PRESBYTERY OF THE MID-ATLANTIC

|     | Church                                         | City            | ST | Membership |        | Average Worship |        | Professions of Faith |          | Infant/Child |
|-----|------------------------------------------------|-----------------|----|------------|--------|-----------------|--------|----------------------|----------|--------------|
|     |                                                |                 |    | 2016       | 2017   | 2016            | 2017   | Age 18+              | Under 18 | Baptism      |
| 56  | McLean Presbyterian Church*                    | Candor          | NC | 63         | 63     | 46              | 46     |                      |          |              |
| 57  | Mebane Presbyterian Church                     | Mebane          | NC | 214        | 205    | 117             | 118    | 0                    | 3        | 0            |
| 58  | Memorial Presbyterian Church                   | Greensboro      | NC | 47         | 42     | 44              | 50     | 5                    | 0        | 1            |
| 59  | Midway Presbyterian Church                     | New Zion        | SC | 120        | 115    | 74              | 65     | 1                    | 0        | 0            |
| 60  | Myrtle Grove Presbyterian Church               | Wilmington      | NC | 517        | 460    | 293             | 300    | 0                    | 0        | 1            |
| 61  | Nell Townsend Presbyterian Church              | Anderson        | SC | 30         | 25     | 56              | 50     | 1                    | 0        | 0            |
| 62  | New Cut Presbyterian Church                    | Lancaster       | SC | 59         | 69     | 39              | 38     | 2                    | 0        | 0            |
| 63  | New Life Presbyterian Church                   | Salem           | VA | 90         | 92     | 80              | 70     | 0                    | 0        | 0            |
| 64  | Northampton Presbyterian Church                | Hampton         | VA | 52         | 52     | 34              | 34     | 0                    | 0        | 0            |
| 65  | Northminster Evangelical Presbyterian Church   | Madison Heights | VA | 74         | 63     | 48              | 49     | 2                    | 0        | 0            |
| 66  | Norton Evangelical Presbyterian Church*        | Norton          | VA | 57         | 57     | 45              | 45     |                      |          |              |
| 67  | Oak Island Evangelical Presbyterian Church     | Oak Island      | NC | 191        | 191    | 136             | 145    | 0                    | 0        | 1            |
| 68  | Overbrook Presbyterian Church                  | Gaffney         | SC | 53         | 45     | 40              | 35     | 0                    | 0        | 0            |
| 69  | Park Avenue Presbyterian Church                | Rockingham      | NC | 10         | 8      | 12              | 8      | 0                    | 0        | 0            |
| 70  | Peace Church                                   | Durham          | NC | 35         | 33     | 39              | 43     | 4                    |          |              |
| 71  | Perrow Presbyterian Church                     | Cross Lanes     | WV | 113        | 85     | 103             | 103    | 0                    | 0        | 0            |
| 72  | Piedmont Presbyterian Church                   | Callaway        | VA | 70         | 63     | 49              | 45     | 0                    | 0        | 0            |
| 73  | Pineland Presbyterian Church                   | Jacksonville    | NC | 50         | 83     | 50              | 90     | 8                    | 2        | 0            |
| 74  | Princeton Presbyterian Church                  | Princeton       | WV | 114        | 118    | 60              | 61     | 6                    | 0        | 0            |
| 75  | Restoration Church                             | Ashland         | VA | 442        | 402    | 326             | 289    | 18                   | 1        | 3            |
| 76  | Reynolda Church, EPC                           | Winston-Salem   | NC | 1,004      | 1,202  | 638             | 906    | 4                    | 0        | 18           |
| 77  | Riceville Valley Community Church              | Asheville       | NC | 42         | 54     | 36              | 42     | 0                    | 4        | 3            |
| 78  | Ridgecrest Presbyterian Church                 | Locust          | NC | 20         | 20     | 20              | 15     |                      | 1        |              |
| 79  | River Oaks Community Church                    | Clemmons        | NC | 1,032      | 1,026  | 976             | 1,222  |                      | 15       | 3            |
| 80  | Rivermont Evangelical Presbyterian Church      | Lynchburg       | VA | 1,026      | 888    | 695             | 688    | 6                    | 1        | 13           |
| 81  | Rockville Presbyterian Church                  | Wadmalaw Island | SC | 130        | 65     | 90              | 55     | 0                    | 0        | 0            |
| 82  | Rocky River Presbyterian Church*               | Calhoun Falls   | SC | 27         | 27     | 27              | 27     |                      |          |              |
| 83  | Roseann Evangelical Presbyterian Church^^      | Hurley          | VA | 42         | 41     | 35              | 435    |                      |          |              |
| 84  | Rourk Presbyterian Church                      | Rockingham      | NC | 59         | 58     | 50              | 56     | 3                    | 0        | 0            |
| 85  | Siler Presbyterian Church                      | Wesley Chapel   | NC | 507        | 468    | 286             | 270    | 0                    | 0        | 4            |
| 86  | Slate Mountain Evangelical Presbyterian Church | Meadows of Dan  | VA | 55         | 57     | 75              | 80     | 2                    | 1        | 3            |
| 87  | St. Giles Evangelical Presbyterian Church      | Charlotte       | NC | 307        | 344    | 287             | 290    | 0                    | 0        | 10           |
| 88  | St. Matthews Presbyterian Church*              | St. Matthews    | SC | 28         | 28     | 25              | 25     |                      |          |              |
| 89  | Stuart Presbyterian Church                     | Stuart          | VA | 154        | 160    | 100             | 100    | 6                    | 1        | 1            |
| 90  | The Well*+                                     | Virginia Beach  | VA |            |        |                 |        |                      |          |              |
| 91  | The Village Church                             | Charlotte       | NC | 30         | 28     | 28              | 35     |                      |          |              |
| 92  | Thompson Valley Presbyterian Church            | Tazewell        | VA | 42         | 42     | 50              | 50     |                      |          | 1            |
| 93  | Threshold Church                               | Matthews        | NC | 194        | 215    | 225             | 250    |                      |          | 12           |
| 94  | Trinity Evangelical Presbyterian Church        | Florence        | SC | 360        | 348    | 273             | 357    | 0                    | 0        | 12           |
| 95  | Troy Presbyterian Church                       | Troy            | NC | 30         | 30     | 30              | 30     |                      |          |              |
| 96  | Valley Hope Church                             | Black Mountain  | NC | 48         | 81     | 136             | 170    | 0                    | 3        | 7            |
| 97  | Victoria Presbyterian Church+                  | Victoria        | VA | 20         | 20     | 10              | 10     | 0                    | 0        | 0            |
| 98  | Walkers Creek Presbyterian Church              | Marion          | VA | 12         | 12     | 14              | 10     | 0                    | 0        | 0            |
| 99  | Walkers Evangelical Presbyterian Church*       | Pamplin         | VA | 1          |        | 1               |        |                      |          |              |
| 100 | Walkersville Presbyterian Church               | Waxhaw          | NC |            | 74     |                 | 60     | 0                    | 0        | 0            |
| 101 | Warehouse 242                                  | Charlotte       | NC | 243        | 234    | 450             | 350    | 1                    | 4        | 7            |
| 102 | Warrenton Presbyterian Church                  | Abbeville       | SC | 55         | 56     | 25              | 30     | 0                    | 0        | 0            |
| 103 | Westminster Presbyterian Church                | Bluefield       | WV | 245        | 238    | 178             | 173    | 4                    | 0        | 2            |
| 104 | Westminster Presbyterian Church                | Florence        | SC | 24         | 24     | 21              | 18     | 0                    | 0        | 0            |
| 105 | Westminster Presbyterian Church                | Burlington      | NC | 74         | 76     | 63              | 55     | 0                    | 0        | 0            |
| 106 | Woodside Presbyterian Church*                  | Roanoke         | VA | 17         | 17     | 17              | 17     |                      |          |              |
| 107 | Wylliesburg Evangelical Presbyterian Church^^  | Wylliesburg     | VA | 29         | 29     | 22              | 20     | 0                    | 0        | 1            |
|     |                                                | TOTAL           |    | 18,191     | 18,223 | 16,156          | 17,026 | 137                  | 100      | 223          |

2017 ANNUAL STATISTICAL REPORT - PRESBYTERY OF THE MID-ATLANTIC

|  | Church | City | ST | Membership |      | Average Worship |      | Professions of Faith |          | Infant/Child |
|--|--------|------|----|------------|------|-----------------|------|----------------------|----------|--------------|
|  |        |      |    | 2016       | 2017 | 2016            | 2017 | Age 18+              | Under 18 | Baptism      |

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PMA=Per Member Asking (\$23 per member) WO=World Outreach























**2017 ANNUAL STATISTICAL REPORT - PRESBYTERY OF THE SOUTHEAST**

|    | Church                                        | City            | ST | Membership |       | Average Worship |       | Professions of Faith |          | Infant/Child Baptism |
|----|-----------------------------------------------|-----------------|----|------------|-------|-----------------|-------|----------------------|----------|----------------------|
|    |                                               |                 |    | 2016       | 2017  | 2016            | 2017  | Age 18+              | Under 18 |                      |
| 1  | All Souls Fellowship Church                   | Decatur         | GA | 351        | 295   | 343             | 430   | 0                    | 16       | 8                    |
| 2  | Bethany Presbyterian Church                   | Kingsport       | TN | 89         | 82    | 60              | 51    | 1                    | 0        | 0                    |
| 3  | Brainerd Presbyterian Church                  | Chattanooga     | TN | 250        | 193   | 150             | 130   | 0                    | 0        | 2                    |
| 4  | Buck Hill Presbyterian Church                 | Newland         | NC | 35         | 37    | 34              | 32    |                      |          |                      |
| 5  | Cedar Springs Presbyterian Church             | Knoxville       | TN | 3,624      | 3,194 | 2,020           | 1,935 | 48                   | 31       | 41                   |
| 6  | Central Presbyterian Church*                  | Hyden           | KY | 50         | 50    | 28              | 28    |                      |          |                      |
| 7  | Christ Church Presbyterian                    | Dalton          | GA | 432        | 439   | 252             | 224   | 4                    | 1        | 9                    |
| 8  | Community Evangelistic Church                 | Knoxville       | TN | 229        | 217   | 182             | 152   | 7                    | 1        | 2                    |
| 9  | Community United Wooton Evangelical Church    | Wooton          | KY | 59         | 59    | 46              | 45    | 0                    | 0        | 0                    |
| 10 | Cornerstone Evangelical Presbyterian Church   | Franklin        | NC | 37         | 37    | 36              | 37    |                      | 1        | 2                    |
| 11 | Covenant Presbyterian Church                  | Rome            | GA | 42         | 40    | 32              | 30    | 0                    | 0        | 0                    |
| 12 | CrossWalk Community Church                    | Knoxville       | TN | 399        | 72    | 325             | 72    | 9                    | 3        | 1                    |
| 13 | Eastminster Presbyterian Church               | Knoxville       | TN | 125        | 124   | 100             | 90    |                      |          |                      |
| 14 | Faith Presbyterian Church                     | McDonough       | GA | 121        | 150   | 88              | 110   |                      |          |                      |
| 15 | Farner Presbyterian Church                    | Farner          | TN | 59         | 49    | 50              | 41    | 0                    | 0        | 0                    |
| 16 | First Presbyterian Church of Rome             | Rome            | GA | 809        | 862   | 452             | 446   | 1                    | 27       | 6                    |
| 17 | First Presbyterian Church of Thomasville      | Thomasville     | GA | 485        | 572   | 178             | 243   | 2                    | 0        | 4                    |
| 18 | Grace Presbyterian Church                     | Franklin        | NC | 80         | 80    | 67              | 55    | 0                    | 0        | 0                    |
| 19 | Greenbriar Presbyterian Church                | Manchester      | KY | 90         | 90    | 60              | 60    | 0                    | 0        | 0                    |
| 20 | Hope Fellowship EPC                           | Chickamauga     | GA | 21         | 50    | 55              | 50    | 0                    | 2        | 1                    |
| 21 | Lookout Valley Presbyterian Church            | Chattanooga     | TN | 74         | 74    | 56              | 45    | 0                    | 0        | 0                    |
| 22 | Mars Hill Presbyterian Church                 | Acworth         | GA | 350        | 289   | 201             | 190   | 0                    | 0        | 3                    |
| 23 | Murphy Presbyterian Church*                   | Murphy          | NC | 66         | 66    | 52              | 52    |                      |          |                      |
| 24 | New Beginning Church                          | Spring City     | TN | 26         | 26    | 25              | 24    | 0                    | 0        | 0                    |
| 25 | New Hope EPC                                  | Kingsport       | TN | 63         | 65    | 65              | 45    | 2                    | 2        | 0                    |
| 26 | New Life Gathering                            | Knoxville       | TN | 150        | 118   | 175             | 180   | 7                    | 1        | 0                    |
| 27 | Parkway Presbyterian Church                   | Cumming         | GA | 262        | 210   | 264             | 227   |                      |          |                      |
| 28 | Plumtree Presbyterian Church                  | Plumtree        | NC | 40         | 40    | 55              | 60    | 4                    | 7        | 7                    |
| 29 | Providence Church                             | Clyde           | NC | 57         | 49    | 60              | 45    | 0                    | 0        | 0                    |
| 30 | Resurrection Chattanooga*+                    | Chattanooga     | TN |            |       |                 |       |                      |          |                      |
| 31 | Signal Mountain Presbyterian Church           | Signal Mountain | TN | 1,779      | 1,804 | 747             | 739   | 3                    | 26       | 19                   |
| 32 | Trinity Grace Evangelical Presbyterian Church | Loganville      | GA | 44         | 41    | 35              | 35    |                      |          | 2                    |
| 33 | Trion Evangelical Presbyterian Church         | Trion           | GA | 31         | 26    | 26              | 24    | 0                    | 0        | 0                    |
| 34 | Valleybrook Presbyterian Church               | Hixson          | TN | 54         | 44    | 48              | 45    | 0                    | 0        | 0                    |
| 35 | Wilson Station Presbyterian Church            | Englewood       | TN | 28         | 32    | 42              | 43    | 0                    | 0        | 0                    |
| 36 | Woodland Presbyterian Church                  | Memphis         | TN | 349        | 263   | 139             | 141   | 0                    | 6        | 3                    |
|    |                                               |                 |    |            |       |                 |       |                      |          |                      |
|    |                                               | TOTAL           |    | 10,760     | 9,839 | 6,548           | 6,156 | 88                   | 124      | 110                  |

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