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MINUTES OF GENERAL SYNOD

MINUTES

OF THE
GENERAL SYNOD
OF THE
ASSOCIATE REFORMED
PRESBYTERIAN CHURCH
(arpchurch.org)

TWO HUNDRED EIGHTEENTH
STATED MEETING



JUNE 7-9, 2022
BONCLARKEN CONFERENCE CENTER
FLAT ROCK, NC

PROCEEDINGS

The 218th Annual Meeting of the General Synod of the Associate Reformed Presbyterian Church (ARPC) was held at Bonclarken Conference Center, Flat Rock, NC on June 7-9, 2022.

A Pre-Synod Conference was held on Monday evening. Additional events and gatherings were sponsored by different groups during the week.

TUESDAY, JUNE 7, 2022

Registration and sign-in for the General Synod 2022 was held in the Patrick Room of The Lodge from 8 A.M. until 12 Noon.

The Moderator's Committee on Memorials met at 10 A.M. Several presbyteries met during the morning hours.

The Opening Worship began at 1:15 P.M. in the Youth Activity Building.

OPENING WORSHIP
218th Annual Meeting
General Synod
of the
Associate Reformed Presbyterian Church

Prelude Music	Rob Roy McGregor III, Organist
Call to Worship	
Song: <i>Let Them Praise His Name</i>	
The Constituting of the General Synod	Patrick Malphrus
Welcome	Chip Sherer
Memorial Service	Patrick Malphrus
Listing of Deceased Ministers, Synod Moderators and Ruling Elders	
Sermon: <i>Look to the Lord</i>	Patrick Malphrus
<i>Scripture reference: II Chronicles 20:1-12</i>	
Song: <i>I Love the Lord</i>	
Administration of the Lord's Supper	
Song: <i>I Love the Lord</i>	
Benediction	

(See *Appendix* for the tributes and the list of deceased Elders.)

Opening Worship Sermon

Father's and Brothers, it is such a profound honor to stand before you right now in order to preach the Word of God, in this, the opening worship service of our 2022 General Synod meeting. That's right, 2022. It's almost unthinkable, isn't it? 2022. Do you ever find yourself wondering "where has the time gone?" I think we tend to organize life in terms of milestones and calendar events. Most people use things like birthdays and anniversaries to signify time passing, but I think once you become an ARP, the General Synod meeting becomes one of those calendar events that marks the passing of another year. And time is flying, or at least it seems that way.

It seems like only yesterday that I was meeting with Second Presbytery, up in the old gym, in order to offer my testimony and be taken under care as a Student of Theology. It seems like yesterday but it was actually in 2004. 18 years ago. 15 years ago I was ordained. And the fact that I stand before you as Moderator? I cannot tell you how much of a surprise this still is to me. Maybe not as surprising as it is to some of you, but nevertheless, I remain surprised.

This is not the Retiring Moderator's Address, but I can tell you that as your Moderator, this year has been an interesting one. Interesting and challenging. I wonder what kind of year you've had. Covid has broken! But it is still sort of breaking, right? Covid is not here, but still here at the same time. What an odd time to be alive. I think we will look back over these last few years and place an asterisk beside them, mentally speaking.

I also recognize that you might've had the kind of year and faced the kind of challenges that made Covid pale in comparison. You might not have had the time to focus on worldwide pandemics, and instead, had problems of your own to focus on. The same is true for your individual congregations. Nevertheless, no matter what kind of year you've had since we last met, here we are. General Synod 2022. We have the business of Synod before us and then another year ahead of us, Lord willing.

How shall we proceed? Both this week, as we face the business of the General Synod, and beyond, as we move forward together? There was a time when answering that sort of question was easier, perhaps. We might have even had a canned answer, ready to fire off. Yet, hasn't Covid shown us the uncertainty of things?

I want to be careful here. I'm not questioning God's sovereignty or anything like that, but hasn't Covid exposed the fact that maybe the world isn't what we think it is, or at least doesn't function like we think it should, or could, or would? As a result, while moving into the future has always contained the elements of the unknown, the nature of the world around us only increases that reality as we ponder the future.

Some of you know this, and I greatly appreciate your prayers for it, but let me tell you, as my daughter and I stood in an airport in Iceland, just trying to get back into the United States, and as I rifled through my papers to produce our, "Letter of Recovery" so they'd let us on the plane after coming down with COVID in Europe on our trip with World Witness, it occurred to me that we went from "10 days to flatten the curve" to "show us your papers" pretty quick. After the fact, I realized that the world I thought I knew in the past just isn't there anymore.

So again, in light of General Synod this week and beyond, how shall we proceed? How do we move forward? Of course, God's Word is not silent on these things. There are wonderful teachings and reminders throughout Scripture concerning everything from remembering what the Lord has done for you, praising God for his provision and grace, trusting that the Lord

will provide for the future, to relying on the Holy Spirit to guide you as you proceed forward, and so forth.

But for the sake of today, recognizing the task of the General Synod that lies before us, there is one passage that I believe is quite appropriate for our focus and attention because in it a principle is laid forth. A standard, even, if you will, is presented in this passage that we would do well to follow in light of our meeting this week and the year that stretches ahead. That passage is found in the Old Testament, II Chronicles 20. So please take your Bibles and turn there with me, to II Chronicles Chapter 20.

While you're turning there the only real introduction I'll offer is about Chronicles as a whole. In order to understand the book of Chronicles, because realize that originally it wasn't first and second Chronicles, just like it wasn't first and second Samuel. It was just Chronicles. But in order to understand Chronicles, you need to understand a bit about the audience that received it.

While the Chronicler, as he is called by some, is anonymous, there is considerable evidence that Chronicles was written by Ezra, the scribe. Certainly, that has long been the understanding and tradition of Judaism. But Ezra being the Chronicler or not, there is even more evidence to support that Chronicles was written to God's people, post exile. To the group of Jews that returned to a destroyed Jerusalem after exile in Babylon.

Remember your bible history. In 586 BC Nebuchadnezzar and Babylon destroyed Judah and Jerusalem, its capital. This marked the beginning of the Babylonian captivity where God's people were scattered, and many of which were taken back to Babylon. Among them were people like Daniel, Shadrach, Meshach, and Abednego. Sound familiar? They're the fiery furnace folk, right? That's for another time and another sermon, though.

Well, as time progressed, Babylon would eventually be defeated by Persia and King Cyrus would finance the return of the Jews to Jerusalem. The problem was that they didn't return to much at all. Jerusalem had been absolutely decimated in 586 BC and they returned to a city without walls, and to a temple that had been destroyed. There were serious problems, indeed.

Just like you and I face an uncertain future, they too faced the same. They knew God had taken them to the point that they found themselves, but what were they to do next? Well, it was this audience that originally received the book of Chronicles. And Chronicles was written in such a way as to point to the fact that God wasn't done with his people. And it was also written to point to God's justice, yes, but also His grace and power. They faced insurmountable odds, returning to Jerusalem. And much of the history of their people was forgotten. So, in steps the Chronicler, and through God's Word, he offered words of hope and encouragement, but also a way forward that we, at the 2022 General Synod, would do well to follow. And we will see this way forward through Jehoshaphat's story in II Chronicles 20.

We will begin reading in verse 1 of II Chronicles 20, but before we read anything let's go to the Lord in prayer because we need help.

II Chronicles 20, beginning in verse 1, hear now the Word of the Lord...

¹After this the Moabites and Ammonites, and with them some of the Meunites, came against Jehoshaphat for battle.

And stop reading right there. Yes, I'm serious. Stop reading right there, just for a few moments. Why? Because just like it should be anytime you start reading the Bible, you ought to pay attention to the first words you read. Like, for instance, if a passage starts with "therefore," what should you do? You should stop and ask what the "therefore" is there for, right? So, we ought to do the same with "after this" at the beginning of our reading. After what? Well, the answer, obviously, is in chapter 19.

We won't read it, but chapter 19 details how Jehoshaphat, King of Judah, began to really clean the place up. Namely, he appointed righteous judges to oversee the affairs of Judah, and to judge righteously, and he went around reminding everyone to seek God in all they did. And the reason that is so important is because you need to know, right here at the start of the story, that Jehoshaphat was doing what he was supposed to do be doing. He isn't a wayward King, he desires to serve God, he's doing the right thing. And with that in mind, back to verse 1, it says:

¹After this the Moabites and Ammonites, and with them some of the Meunites, came against Jehoshaphat for battle. ²Some men came and told Jehoshaphat, "A great multitude is coming against you from Edom, from beyond the sea; and, behold, they are in Hazazon-tamar" (that is, Engedi). ³Then Jehoshaphat was afraid and set his face to seek the LORD, and proclaimed a fast throughout all Judah. ⁴And Judah assembled to seek help from the LORD; from all the cities of Judah they came to seek the LORD. ⁵And Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the LORD, before the new court, ⁶and said, "O LORD, God of our fathers, are you not God in heaven? You rule over all the kingdoms of the nations. In your hand are power and might, so that none is able to withstand you. ⁷Did you not, our God, drive out the inhabitants of this land before your people Israel, and give it forever to the descendants of Abraham your friend? ⁸And they have lived in it and have built for you in it a sanctuary for your name, saying, ⁹'If disaster comes upon us, the sword, judgment, or pestilence, or famine, we will stand before this house and before you—for your name is in this house—and cry out to you in our affliction, and you will hear and save.' ¹⁰And now behold, the men of Ammon and Moab and Mount Seir, whom you would not let Israel invade when they came from the land of Egypt, and whom they avoided and did not destroy— ¹¹behold, they reward us by coming to drive us out of your possession, which you have given us to inherit. ¹²O our God, will you not execute judgment on them? For we are powerless against this great horde that is coming against us. We do not know what to do, but our eyes are on you."

And we'll stop reading there. May God bless the reading of His holy, inerrant, and infallible Word. Amen and amen.

As I remarked before reading, even though Jehoshaphat was doing what he was supposed to be doing. Even though he desired to serve God and was acting in faithfulness. Even though he wasn't looking for trouble, trouble found him. You ever been there? Just minding your own business and then BOOM. Life happens. Well, trouble came looking for Jehoshaphat in the form of not just an army, but as was reported in verse 2, a VAST army from numerous regions. They are coming and they are coming for blood, Judah's destruction, and Jehoshaphat's head.

Well, what was Jehoshaphat to do? As we just read in verse 3, first and foremost, Jehoshaphat resolved to inquire of the Lord. And what wonderful language that is in verse 3, that Jehoshaphat was afraid, yet he set his face to inquire of the LORD. And "LORD" is in all caps, you'll notice, and that indicates the personal name of God. Jehoshaphat set his face to inquire of Jehovah. And then he proclaimed a fast throughout all of Judah. And as we consider this week and the future ahead, therein we find the first principle we would do well to follow. How should we proceed into our meetings? How should we proceed into the future? Or, let's get real, what are you to do when life blows up on you?

Or, on the other side, when everything in life is just hunky dory and you seemingly face no problems whatsoever, what are you to do? It doesn't matter how good or bad life is going. It doesn't matter how clear or unclear the path before you is, we ought to do what Jehoshaphat did, and that is, you and I should make up our minds to inquire of the Lord. At all times. In all seasons.

It comes down to this—do you trust God or not? Is Jesus Lord of your life or not? If you do trust God, and if Jesus is Lord of your life, you should be resolved to inquire, to ask of the Lord, what he would have you do. Because that's how this whole Christianity thing works, you know.

You and I? We don't belong to ourselves. We were bought at the highest price ever paid and, according to Ephesians 2:10, we were saved in Christ Jesus in order to do the good works that God prepared in advance for us to do. So, in light of that, let me ask you something. When's the last time you inquired of the Lord? Not just asked Him to do something, but when is the last time you really inquired of the Lord, asking Him to show you what He would have you do? How He would have you proceed. To convict your heart about His desire for your life.

Want to know where to start in that process of inquiring of the Lord? His Word, that's where. You want to hear the voice of God? Pick up a Bible and read it and ask God to show you what he wants you to do. Inquire of the Lord through His Word and through prayer. And I'm talking about dedicated, old time prayer. Prayer designed to earnestly seek the Lord's Will.

As Jehoshaphat faced his realities, he was so intent on inquiring of the Lord that he even proclaimed a fast. This might be where I have gone to meddling, I realize, but ya'll fasting isn't some magical, mystical thing. It's not magical, it's just that the situation was so serious, and Jehoshaphat desired God's will so much, that he declared that instead of eating and carrying on normally, everyone should stop what they were doing and inquire of the Lord.

And what happened as a result? As we read in verse 4, the people listened to Jehoshaphat. From all the cities in Judah the people came to seek the Lord. And as a side note, pastors and elders, another principle is revealed here that is for another sermon, but it points to what real leadership does. Real leadership inspires others. So much so that it wasn't just Jehoshaphat seeking the Lord, all of Judah was seeking the Lord with him. And all means all, as we read in our text. They took this seriously.

And, so, what happened? Well, again, as we read, it's at that point, with all of Judah assembled, waiting on the Lord, that Jehoshaphat spoke. And just what did he say? Though disaster loomed. Though they seemingly had no chance of victory as this vast army made its way toward them. When Jehoshaphat spoke, he started with praise. In the darkest of times, he remembered how good God had been to His people, and he took the time to praise God for His faithfulness.

This poses a challenge for you and me, doesn't it? Do you remember God's goodness? Do you take the time to think back on God's blessings? On what he's done for you? On all the ways God has provided for you? On all the ways He protected you, in ways you don't even know? On all the forgiveness He's granted you in Jesus Christ?

Or what about us, the ARP Church, as a denomination? I talked about how we, as an international community went from "10 days to flatten the curve" to "show us your papers" pretty quickly. Well just think about what has happened to the visible church in America. And I'm not even talking about the mainline liberal denominations. Though they did go from "open hearts, open minds, open doors" to brains falling out of open minds. and those open doors leading to elevator shafts. But I'm not talking about them.

Think about how sister denominations that used to be faithful followers of God's Word have begun to turn and embrace the theology of hell. There's no other name for it. I'm not saying we don't face issues in the ARP, that we don't have challenges, but the exegetical, theological acrobatics performed by those in other denominations that used to be faithful, that lead them to glorify things like "Side B" homosexuality and embrace the ideals of the world? It's the theology of Hell that they've embraced. And just think, the Lord has kept us from these things by His grace and

mercy alone, so we don't get the credit. Think about how the Lord has protected and preserved the ARP church.

And so, another principle laid forth in our passage that we would do well to follow is to not only to inquire of the Lord, but also to praise the Lord, remembering His faithfulness.

Getting back to our text, though, Jehoshaphat not only praised God, he reminded God of His promises to His people. As we read, he called on God to keep His word to His people. This wasn't some name it and claim it trash of the same ilk that is preached today. No, Jehoshaphat called on the Lord to keep His Word.

But, that's not all Jehoshaphat did. Look at verse 12 with me again, because herein we find the core of Jehoshaphat's faith, and what should be the core of our faith. Herein we find the answer to the question of how we should proceed into this General Synod meeting, yes, but into the future beyond.

Jehoshaphat prayed in verse 12: "12 O our God, will you not execute judgment on them? For we are powerless against this great horde that is coming against us. We do not know what to do, but our eyes are on you."

When it comes right down to it, no matter what you're facing, whether good or bad, do you realize that the power belongs to the Lord? Jehoshaphat just told it like it was. They had no power of their own. They didn't know what to do. But they knew where to look. He prayed "our eyes are on you."

Where are your eyes? What are your eyes set upon? Where are you looking for hope? For direction? For strength? Really and truly, where do you look for hope?

We need to be very careful here, though. Very careful indeed. Fathers, brothers, and sisters, I don't know where you are today. I don't know what kind of year you've had. With some of you I do know a bit. In my travels as moderator and in my conversations, I know that some of you have had a very rough go of it. Some of you are facing situations with your own health, your own family, your own congregation, and the situations you face are so dire that you may be tempted to say "Well what do you know, II Chronicles 20, Jehoshaphat said 'we don't know what to do', why, that's exactly where I am. I don't know what to do either."

But, we need to be careful because while there are many parallels that can be drawn between us, today, and God's people from of old, we don't need to allegorize this passage and we don't need to superimpose it entirely over our situation because the reason Jehoshaphat said what he did about not knowing what to do was because of this specific set of circumstances. Namely, this vast army coming to destroy him.

You and I are tempted, you see, to draw the same conclusion as Jehoshaphat and even throw up our hands and say "we don't know what to do!" But is that really true? Before we say "we don't know what to do", let me ask you something. Do we not have the entirety of God's Word wherein he has revealed what is pleasing to Him and how we are to proceed into the future? Is God's Word not useful for teaching, rebuking, and so forth, as Paul wrote to Timothy? Do we not have the Holy Spirit to illuminate the Word of God and convict our hearts? Do we not have the vows that we have taken that should inform how we are to proceed? Do we not have the instructions of our Lord, commanding us to preach the gospel?

Elders, do you not have the instruction of God's word to guide you in how you should serve as under shepherds within the church? Pastors, do you not know that you have the greatest privilege of all in being a herald of the King of Kings and the Lord of Lords, King Jesus? Do you not have the calling to proclaim the Gospel of Jesus Christ and will you not do so with boldness, and dare I

say it, some excitement? As Iain Paisley preached, with some fire in your belly as you proclaim the light of Christ up against the darkness of hell?

Oh yes, we need to be careful because while we are tempted to say “we don’t know what to do,” a lot of times I think we do know what to do. The reality is this. And hear me well, here and now—There’s a big difference between not knowing what to do, and not wanting to do what you know. Let me say that again, there’s a big difference between not knowing what to do, and not wanting to do what you know. But whether you know what to do and how to proceed or not, the principles of turning to the Lord, keeping your eyes on Him through knowing and following His Word, through dedicating yourself to prayer, these principles are shown forth in our passage and if we have any hope of moving forward into the future well, as the ARP Church, or as individuals, we must do as God’s word says, we must honor God.

That’s what Jehoshaphat did, and in so doing, he ended his prayer there in verse 12.

So, what happened? Well, this is one of the best parts of the story and we’ve just got to read it. After praying these things, after setting his face toward the Lord, after praising God and turning their eyes upon Him, look at verse 13. It says: ¹³ Meanwhile all Judah stood before the LORD, with their little ones, their wives, and their children.

Oh you can almost hear the anticipation, the silence. Though their king admits they are powerless, they are trusting in God, and all of Judah, even down to the little ones, were there, before Jehovah, waiting. What will God do? Well, praise be to God that they weren’t left in silence, look at verse 14.

With all of Judah gathered there, an entire nation waiting on the Lord, verse 14:

¹⁴ And the Spirit of the LORD came upon Jahaziel the son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah, a Levite of the sons of Asaph, in the midst of the assembly.

Pause right there. Do you ever wonder about all the weird names in the Bible? These lineages and so forth. Why is the lineage for Jahaziel given? Why, in the midst of a great story, do we have to get his family tree? Well this list of names may not mean much to you or to me, but to God’s people standing there, waiting on the Lord, this man’s family tree meant a whole lot. And it meant even more to those who first received the book of Chronicles.

The spirit of the Lord didn’t just fall on any man, it fell on a descendent of Asaph himself, the one King David appointed to sing songs in the temple. Yes, the one who spoke out of the silence was the great, great, great, great grandson of the choirmaster himself, Asaph. Again, this may not mean much to you and me, but it sure would have to them. It was a hint of the old glory of Jerusalem, you see. It was a smattering of the glory of God present in the days of old, during David and Solomon, when the whole world showed up to Jerusalem to pay homage, not vast armies intent on destruction.

And what did the choirmaster’s great grandson 4 times over say? Well, it was actually a prophesy. Look at verse 15, he said: ¹⁵ And he said, “Listen, all Judah and inhabitants of Jerusalem and King Jehoshaphat: Thus says the LORD to you, ‘Do not be afraid and do not be dismayed at this great horde, for the battle is not yours but God’s. ¹⁶ Tomorrow go down against them. Behold, they will come up by the ascent of Ziz. You will find them at the end of the valley, east of the wilderness of Jeruel. ¹⁷ You will not need to fight in this battle. Stand firm, hold your position, and see the salvation of the LORD on your behalf, O Judah and Jerusalem.’ Do not be afraid and do not be dismayed. Tomorrow go out against them, and the LORD will be with you.”

No. God did not remain silent as they waited, seeking His face. Not at all. God revealed that He did, indeed, hear their prayers and that He was coming to fight their battle for them. Despite

the gloom, despite the uncertainty, despite the disaster looming on the horizon, God did not remain silent. Just like God is not silent today, no matter what you're facing. No matter what we face.

But my friends, realize this. As I said before, instead of receiving a word from the Lord, you have THE word of the Lord in all of its glorious fullness. If you would seek the Lord you must pray, yes, but you must also seek Him in His Word for this is the Word of the Lord.

And after the Judeans of old received the Word from the Lord that we've just read, what did they do? Well, look at verse 18, it says: ¹⁸Then Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the LORD, worshiping the LORD. ¹⁹And the Levites, of the Kohathites and the Korahites, stood up to praise the LORD, the God of Israel, with a very loud voice. ²⁰And they rose early in the morning and went out into the wilderness of Tekoa. And when they went out, Jehoshaphat stood and said, "Hear me, Judah and inhabitants of Jerusalem! Believe in the LORD your God, and you will be established; believe his prophets, and you will succeed."

What did they do with this Word from the Lord? They believed it, and praised God for it. What should you do with the Word of the Lord? Believe it, and praise God for it. This is the principle that I alluded to before, you see. This principle should be your and my standard as we go into this week's meetings. Yes. As we face an uncertain future. Absolutely. No matter what your circumstances, all of us have the same calling. Seek the Lord, through prayer and action, believe His Word, Praise him.

If you will do this, no matter what you face, I promise you, and forget about me, the Lord promises in His word that He will hear you and rescue you in accordance with His will. Understand this—rescue comes in many forms, one of which is the ultimate rescue in that the Lord takes you home to be with Him, but if you will seek the Lord, believe His Word, and praise Him, it really will change your life.

This, of course, assumes that you know Jesus. Well, the beauty of the gospel is that if you are here today and you don't know Jesus, if he isn't Lord of your life, all of these promises can be yours, but only in Jesus Christ. Turn to Him and receive the free offer of the gospel. Ask him to be Lord of your life and He will. Take the time to confess your sins and ask God to forgive you in Jesus and He will.

You're in a room full of preachers, but come and talk to me, if you like, after the benediction, and I'll tell you more of the wonders of belonging to Christ. But if you already do belong to Christ, again, trust in Him. Love him by seeking His face and following the commands of His Word.

So, what happened with the rest of the story? Read the rest of the chapter some time later today, but spoiler alert, God wins. God always wins. He fought for His people and prevailed, bringing their enemies to ruin and ultimately bringing peace to His people. God always wins, you know, and the table set before you points to both Christ's victory over death and hell and our victory in him. Make sure you are trusting in Him alone.

Let's pray as we prepare our hearts for the Lord's Supper.

Patrick Malphrus

Following Opening Worship, Synod's Business Meeting began.

Principal Clerk Kyle Sims presented the proposed program for the 2022 Meeting of the General Synod. The program was approved as amended.

Principal Clerk Kyle Sims constituted the Roll. All overtures were approved and Sims called for the official reports of Synod's boards to be on the table. (*See Appendix for the Official Roll of Synod*).

The requests for virtual participation from delegates who met the criteria were announced.

A MOTION CARRIED

That the requests for virtual participation be approved.

Principal Clerk Sims introduced official correspondence received.

A Complaint/Appeal from Eric Ruschky and Henry Foster related to the Jeffrey Prato/First Columbia case was presented.

A MOTION CARRIED

That the matters and materials related to the Prato case be referred to a special committee appointed by the Moderator for report to the General Synod.

Synod voted not to take up the memorial from Tennessee-Alabama Presbytery which was received after the Synod materials were distributed.

David Lauten, Chairman of the Board of Stewardship, presented the Allocation of Synod Funds. **SYNOD APPROVED.**

Retiring Moderator Patrick Malphrus addressed the Synod.

Fathers and Brothers,

It has been a profound honor to serve and, while challenging, my time as Moderator really has been rewarding. I should start by saying please don't worry. I've already preached one sermon today and don't intend to preach another. As a result, my remarks will be brief and mainly revolve around saying "Thank You."

I entered the ministry with a desire to be used by the Lord for His glory and the furtherance of His Kingdom. I have watched great men function in the role of Moderator, including my own father, Phillip Malphrus, with grace and precision, leading in times of both ease and volatility. For many years I sat through presbytery and General Synod meetings, saying nothing, just watching, listening and learning. And the end result is that you all have taught me so much. Both you who have served as moderators and vice moderators, and all of you presbyters. So much so that when I address you as "Fathers and Brothers", I really do mean it.

So again, Thank you.

It is my great hope that in my time as Moderator I, too, have offered effective leadership and that my time has been productive. I believe it has been. I have spoken with many of you about this experience and some of the things I've done, and as I reflect on my time as Moderator, I recognize that in some ways my time was not typical. When I took the chair, so to speak, we were still coming out of COVID. I was not able to visit presbyteries as I had hoped. I missed some of the more public side of the Moderator's roll.

Even so, I believe I was able to do a great deal of work in multiple areas such as fundraising for our retirement plan, meeting with various boards and agencies, individual church sessions, and even some church plants. I was also honored to work with Erskine as they have brought in a new president, who you will hear from soon and who is great cause for celebration. And, by God's grace, I believe I was able to help the denomination in other ways, especially through my work on special committees. I believe I was able to help bring some matters to conclusion, and get other matters off on the right foot.

We have a lot of things going on in the ARP right now. One of my first tasks was to appoint special committees that are looking at very serious issues like women deacons, presbytery restructuring, judicial cases, and so forth. I greatly appreciate those who took my calls when I was working on appointing those special committees, and I appreciate even more the fact that you will still take my calls.

Being Moderator is hard work. Really it is. It requires much time and travel, and even more time these days behind computer monitors in zoom meetings. As I have learned, the greatest advantage of virtual meetings is that you can have them any time at all. Also, the greatest disadvantage of virtual meetings is that you can have them any time at all. So, for these reasons and many more, I am grateful and want to say "thank you" to Old Providence ARP Church, the church that actually pays me and gives me the honor to be their pastor. Their patience and support have been invaluable.

As my time as Moderator comes to a close, I'd like to share a few reflections:

We are in the midst of denominational restructuring. We have faced a retirement plan crisis, which is heading toward resolution, but has been quite painful. We face some theological issues, though not anywhere near the magnitude of what other denominations are facing, but even so, if

you put all of these things together you could see how any number of these really could tear us apart.

But that's not happening. Instead of fracturing, the Lord is using these issues to bring us closer together with better understanding for one another and with, what I believe, is a renewed commitment to the gospel of Jesus Christ. And that makes the ARP special. The Lord has preserved us and continues to do so.

I've also seen the best of the ARP in my interactions with various presbyteries, individual congregations, with church planters and with our boards and agencies and their directors. Let me just go ahead and take the time right now to admit how ignorant I was when I became moderator. I knew that our boards and agencies existed, but I didn't really know what they do. But this past year, after attending board and committee meetings, and after spending time with these folks who dedicate so much of their time and effort to their respective ministries, it has just been so humbling to see these things. It's been so wonderful to see your love for Jesus Christ and your desire to do what is best for your agency and for the ARP Church, and it has been a such a great blessing to me. To that end, let me encourage you to pick up the phone and talk to one another. If you are wondering about the work of a board or agency, pick up the phone and talk to one another, not just about one another.

I've seen the best of the ARP in what was perhaps the most valuable experience I had during my time as Moderator, when my family and I traveled to Europe to be with World Witness missionaries.

Again, I was so ignorant as to what they do, but you all gave me the opportunity to see the glory of the Gospel at work. You gave me the opportunity to see our missionaries and their love for the gospel of Jesus Christ, their efforts for growing the Kingdom of God, their priorities on display, and the circumstances under which they work, and all of this was sobering and humbling.

In my time as Moderator I saw the best of the ARP, both here and abroad. And it's for this reason that I have much hope for the future of the ARP.

But, over the last year I have also seen that we have some work to do. Fathers and Brothers, we have many churches that are struggling. We have presbyteries that are struggling. There are some who hold far too much responsibilities in their presbyteries and who struggle because they don't have brothers who will share the burden with them. What a shameful thing it is that we are concerned over things like quorums and being able to find men willing to serve. Did we not all take the same vows? Are we not Presbyterians? Are we not a connectional church?

Some of my perspective comes from the fact that I'm the chairman of our Nominations Committee in Virginia presbytery, and the chairman of Nominations on the General Synod's committee, but we have to snap out of our apathy over the work of the presbytery and the General Synod. And beyond that, we have to get real about the world we're living in. We have to get real about sharing the gospel of Jesus Christ and the fact that our children are threatened to be swallowed up by the world around them. We have to get real about the target that is on our back. In a world where more and more denominations and churches slide into liberalism and apostasy, don't think for one moment that Satan desires any better for us. We must be on guard as the evil one attacks, and therefore we must come together.

We have to get excited about our salvation in Jesus Christ and share our excitement with the next generation. There is only one way to move forward as a denomination, only one way to be built up and it is on the Word of God, with a desire to see the lost come to know Jesus Christ. I

know that you know this, and I am excited to see how the Lord will implement these things through us because I believe the Lord is working in the ARP.

Thank you for this wonderful opportunity to serve. To God alone be the glory.

Patrick Malphrus

Retiring Moderator Malphrus presented Moderator-Elect, Bill McKay, to the Synod and transferred the Moderator's Shield to Mr. McKay. Mr. McKay gave a charge to Patrick Malphrus and then presented the Retiring Moderator's Bible to Patrick Malphrus.

Moderator McKay presented his Moderator's Challenge to the Synod.

Fathers and brothers of the ARP General Synod,

I would like to begin by giving thanks to God for His gracious providence in all things in every part of our lives. It is by His grace and His promises alone that we are enabled to gather and work together in conducting the business of the church. He has delivered us and we have safely arrived where we should be for this week's meetings. I want to thank the ARP General Synod for the opportunity and trust you have placed in me to serve this calling from God as your Moderator for the next year.

It is with great joy that we, as a synod, are able to once again fully meet in person and grace the facilities of Bonclarken for our annual General Synod Meeting. It has been far too long and I know that Chip Sherer and his staff are very pleased to have us back and it is good to be back. For those of us from Canada, it is even better to be able to travel across the border again. We praise God for His tender mercies and providences.

I would also like to add my personal thanks to Past Moderator Patrick Malphrus and the Principal Clerk, Kyle Sims. They have been a tremendous resource and aid in my preparations for this year's synod meeting. They have proven themselves to be true friends and brothers in Christ in every sense of the word. After Dr. McGregor had to deal with the pension plan matter, Patrick had to deal with the continuing aftermath of that issue as well as the beginning of restructuring changes to the Synod committees, boards and agencies. Patrick has put in countless long hours in his service to the synod and I would like to take this time to recognize the immense value of that work. On behalf of the General Synod, I would like to give thanks to his wife Amanda and daughter, Isabella, for their sacrifice of his time.

I want to thank all of the staff of Central Services for their faithful and yeoman work as they have prepared for these meetings, especially Cindy Scott and her associates in the office. I would be lost without their guidance. Every year, I hear the moderator thank these people for their tireless work, but over this past year, I have travelled to the land of OZ (so to speak) and have been given a glimpse behind the curtain to see how hard they have worked to make sure these meetings are organized and run well. For those of us (like myself) who may be a little obsessive and compulsive in our lives, it is a breath of relief.

I would like to thank my church family (Grace Presbyterian Church, Woodstock, ON) and the Canadian Presbytery for their support in my years serving as a local church elder, the Clerk of Session of Grace and as the Stated Clerk of the Canadian Presbytery these past 20 plus years. Without the support of these friends, my brothers and sisters in Christ, I would not be able to be here today.

Finally (but not least), I want to give thanks to almighty God for His providence for my family's support in my work in the church. There have been many, many hours of meetings at the church, visiting families as well as preparing for and attending other meetings upon meetings (especially in the past 6 months). Without their love and support, it would be a thankless job. They are my love and my encouragement to continue on to work to share the love of Christ around the world. I want to take this opportunity and recognize all of them who are able to be here with us today - my wonderful and loving wife, Janet, without whom I would be lost; my daughters, Jaclyn and Stephanie, Jaclyn's husband, Gary, and all of their children, Josiah, Eliyah, Micaiah, Abby, as well as 2 of Stephanie's children, Alasdair and Brynn. Stephanie's husband, Shaun, and their oldest daughter, Maire, were unable to be here because of school responsibilities at home. They are all precious to me and without their love and support, I would not be able to do what I do. I thank God for his gracious provision for my loving family and my friends.

ADVANCE THE GOSPEL! Moderator's Theme and Challenge (2022-23)

As I began preparations for this year's theme for the General Synod, I was reminded of the past moderator's themes and challenges of years past. (Cindy even sent me the list!!). As a quick reminder for everyone, the emphasis for the decade of 2020-29 is "One God, One Mediator". In 2020, Dr. McGregor challenged us with his theme of "Preparing the Church for the Return of Jesus Christ". Last year in 2021, our brother Patrick Malphrus challenged us with "No one who puts his hand to the plow and looks back is fit for the Kingdom of God."

In light of the previous themes for synod, a logical question for us to consider is "What exactly is the work ahead for the church?" To answer that question, I want to consider the text from Philippians 1:12, where the Apostle Paul writes to the church in Philippi from his Roman prison:

"I want you to know, brothers, that what has happened to me has really served to advance the gospel, so that it has become known throughout the whole imperial guard and to all the rest that my imprisonment is for Christ."

*Let us consider this verse and in particular the three-word phrase, "**advance the gospel**". Hear those words used here to describe the result of what has happened because of Paul's imprisonment. His witness for Christ, in now known throughout the Imperial Guard as well as with other people. The gospel is spreading in spite of Paul's being in prison. But I want to look more closely at that three-word phrase "**advance the gospel**", especially in the context of the Great Commission of Christ. With the Great Commission, Jesus directed the disciples to go out and share the gospel with the whole world. Throughout the Book of Acts, Paul is fulfilling this commission and is constantly working to advance the gospel in whichever locale and situation he felt God was leading*

him to. In that context, *“Advance the Gospel”* now becomes an imperative and serves as the “marching order” (so to speak) of the church. This is the theme for the next year and my challenge to the ARP General Synod. **“ADVANCE THE GOSPEL!”**

History has a distinct propensity to repeat itself and throughout the past years, the world (as always) has continually moved from one crisis to another. In other words, in today’s world it is always **“situation normal”** as we see more and new crises rise every day in our 24-hour news cycles. The exact specifics of each crisis of any age may differ, but in the end, the basic essence driving these crises are the same - we live in a world that is corrupted by sin. We have seen the world occupied with the ravage of disease, as we are now into the third year of Covid. We have seen nations perpetrate war on other sovereign nations, with the unprovoked attack and invasion of Ukraine by Russia and the resulting refugee crisis. We see great confusion created by a godless world lost in fruitless discussions about sexual identity and transgenderism – discussions that seek to change the definitions of our language and the historical concepts of the society by which we live our lives. We live in a world which quickly embraces “Cancel Culture”, as opposed to using critical and analytical thinking, as we attempt to engage in intelligent and legitimate discourse and discussions. We observe the world embracing a condition which involves a long-term breakdown in the relationship between thought, emotion, and behaviour. This breakdown further leads to a faulty perception, inappropriate actions and feelings, along with a withdrawal from reality and personal relationships. It moves into a realm of fantasy and delusion, and assumes a sense of mental fragmentation. The Oxford English Dictionary describes this behaviour as “schizophrenia”. We know it more accurately as sin. We live in a sin filled schizophrenic world that refuses to accept a true biblical understanding of sin and salvation.

Activists and false teachers cry out that “Black Lives Matter” or “Every Life Matters”, and then challenge for the “right” to legitimize the murder of unborn children. The world at large condemns the rise of suicide rates (especially among young people), but then demands medically assisted death for themselves or elderly or ill people in their desire to take their own lives or others, when they feel life has become inconvenient or untenable through life situations and illness. Historical and biblical positions on social issues which were widely accepted in the past, have now become fodder for division, attack and recrimination by the world. Each of those issues will eventually affect some part of our lives, either directly or indirectly. None of us in the world are immune to this. Neither is the church safe from these same sins as confusion, division and anger have also manifested themselves there. Our proximity to any issue or sin is not a measure as to how any of us will be affected. It is our acceptance of sin, our attitude towards sin, with no repentance of sin - that is the crux of the manifestation of the worldly turmoil we see. We embrace our sin and are reluctant to repent of our sin - **“To be sorry for our sin and to hate and forsake it because it is displeasing to God”** (Q&A #56 - Children’s Catechism). As a society today (and sadly in the church many times too often), our primary focus has become about “me, the individual”. We have forgotten Q&A #1 of the Westminster Shorter Catechism, **“What is the chief end of man? To glorify God and enjoy Him forever.”** The world has lost the Christian perspective that all things are done for God’s great glory and our enjoyment of that forever - not the self-glorification, self-aggrandizement or self-sanctification we see occurring around us every day. We do not consider our actions in light of the benefit to the collective group of God’s people to share with others for the greater benefit of the church, so that God is glorified.

Our experiences of the past few years are not unique to us as a group nor as individuals, nor to the overall life of the world or the church. Ecclesiastes 1:9 tells us **“What has been is what will**

be, and what has been done is what will be done, and there is nothing new under the sun." There is nothing new. But, regardless of how we are affected, the everyday events and issues of the world have the capability to distract our thoughts and lives so we focus on the wrong object. The world's longing for "truth" has become totally subjective, supplanting the objective and absolute truth of God's Word. Satan's lie "Did God really say?", reverberates throughout history and is a constant refrain in our lives, even today. Its intent is to sow controversy and confusion in the world and to a certain end, it has been successful. But the church needs to respond as Christ did, by relying solely on the truth of God's Word to guide us each day through the lie - the resulting confusion and controversy in our lives.

To those of you who know me well, you know that I enjoy reading military history (mostly 20th Century). As I approached the development of this year's theme and challenge, I was reminded of a particular military engagement that occurred 105 years ago in 1917.

In north-eastern France, not far from the Belgian border, there is a long geological feature that dominates the landscape. This prominence is just over 4 miles long and stands about 200 ft. in height at its highest point above the surrounding Douai Plains. This tremendous height advantage gives anyone on the crest of that ridge, a very commanding and strategic viewpoint as it overlooks the nexus of roads and villages that immediately surround it. This elevation is known as Vimy Ridge. From 1914-17, Vimy Ridge was firmly in the control of the German army. With their command of the ridge, the ground war on the plains below had shifted from a war of rapid troop movement and cavalry charges, into a war of bitter stagnation. Trench warfare became the status quo for battle. The battle lines were firmly drawn into place and those lines of battle rarely changed for three years. The old military adage held true – **"He who controls the high ground, controls the battle field"**.

For three years, the French and British armies fought to retake Vimy Ridge from the German army and they failed at a human cost of more than 150,000 casualties. In desperation, the allied commanders then handed the mission of taking the ridge to the Canadian Corps of the British Army. (As an aside, this was the first time in history, Canadian soldiers were allowed to fight as an independent fighting force under Canadian commanders. Prior to this time, they served exclusively under British command.)

In a snow storm, on Monday, April 9, 1917 (the day after Easter Sunday), the Canadian Corps launched their plan to take control of the ridge. Using a "creeping barrage" of artillery bombardment as a shield, the Canadian soldiers were able to rapidly advance across "No Man's Land" and into the German trenches. Within 8 hours, the Canadian troops were able to control the majority of the ridge and on Thursday, April 12, (three days as opposed to three years) the troops of the Canadian Corps were victorious as they successfully achieved total control of Vimy Ridge and defeated an enemy that had been well entrenched on that ridge.

As they approached the day of battle, the Canadian Corps responded to the challenge placed before them with three basic steps.

They planned; They prepared; They implemented the plan.

The Canadian commanders meticulously planned for every possible contingency they believed they may find in this battle. They diligently prepared their troops for the upcoming battle through the acquisition of the needed ammunition, supplies, men and materials. They underwent many weeks of drills, training and rehearsals so the men would be properly trained and prepared to fight. They sent out regular patrols who gathered vital information of the enemies' movements and weaknesses. The plan was then implemented with precision timing. All of this was done to

give a greater assurance of victory. But, at the end of the day, they still had no real guarantee of success.

As they prepared their plan, the allied commanders most probably considered their probabilities of success against their “acceptable” losses. It is possible the generals may have even considered the military axiom from the 19th century German military tactician, Field Marshall Helmuth von Moltke, (which when translated to its basic interpretation) stated, **“No plan survives first contact with the enemy”**. This basically means there is never a 100% assurance of victory in any plan of battle as you contact the enemy, as any number of unanticipated situations could then arise to derail any well-designed plans.

In the sinful world in which we live, the only guarantee we have, is that there is no absolute guarantee to the eventual outcome of any plan or activity which man undertakes. In spite of all of the preparation and training that the world undergoes in any avenue of life, there is always the distinct possibility that our plans may fail. The human response to any given situation is, **“Prepare for the worst and hope for the best.”** But scripture tells us in Isaiah 46:9-10 and 11 (b), **“...for I am God and there is no other; I am God and there is none like me, declaring the end from the beginning and from ancient times things not yet done, saying, ‘My counsel shall stand, and I will accomplish all my purpose,’...I have spoken, and I will bring it to pass; I have purposed, and I will do it.”**

All things work through God’s perfect and sovereign being and plan. And in God’s perfect sovereignty, the probability of His success is always perfectly 100% guaranteed - nevertheless. When our plans falter and fail, God continues faithfully in His glorious plan. And, when situations in our daily lives go awry, it is most often from our resistance to God’s plan and purpose for our lives. Man is impatient and we try to force our plans, which are based on our lack of wisdom and an incomplete understanding of any particular situation. God knows the big picture and we don’t. At best, our ideas and plans are second best, and they will often lead to sin as we try to use worldly principles and methods to deal with the problems and issues we see before us.

The church needs to examine itself in how we respond to the adversity the church has historically faced, is now facing and will face in the future. Here is a question for us to ponder. Throughout this adversity, where has the church been putting its focus? Are we united, or instead, are we distracted and not focused in our worship and proclamation of the Gospel of God?

We must remember we are in the midst of a spiritual war against the forces of darkness. But also remembering that every single part of this spiritual war has been part of God’s sovereign plan from the very beginning. This is a war that has existed from the beginnings of creation to the present day. But it is a war where the enemy has already been defeated. Christ is victorious even from before the very beginning of time according to God’s perfect and sovereign plan. In the book **“Let’s Study John”** (Banner of Truth Publications), Dr. Mark Johnston writes:

“At the very heart of John’s account of the crucifixion, Jesus is described as ‘knowing that all was now finished....’ (John 19:28). This ties in with a sequence of statements throughout the section signalling the fulfillment of scriptural expectations. In other words, the experience of Jesus on the cross was following a course that had been mapped

out beforehand in the Old Testament. Everything that God had revealed concerning His plan of salvation was reaching its culmination in these dark hours on the cross.

Indeed, Jesus Himself was profoundly aware of every development even as He hung on the cross in mortal agony. He, more than any other, was conscious that everything He was enduring was 'according to plan'. This truth hits us from the very beginning of the account. As Jesus makes that final trek towards His death, no detail is accidental, everything is pervaded by the predictions of the Old Testament Scriptures."

God's Word clearly teaches that we are part of a great and united Church, whose battle against the gates of Hell will be successful. Throughout the past years, I have often been reminded of how the church is called daily in battle against the forces of Satan in this world. But thanks be to God, this spiritual war is not a war with an inconclusive end. It is not a war devised by men. It is not a war that has stagnated into "trench warfare" where neither side is able to advance. It is a spiritual war following God's perfect battle plan and it has already been won by Jesus Christ. Through His death, His resurrection and His ascension to sit at the right hand of God the Father, the war is finished. Jesus Christ is already victorious.

Christ's victory on the cross at Calvary was accomplished in three basic steps:

God perfectly planned (**Romans 8:28**) – In His sovereignty before time began, God counselled with Himself in His plan for creation and all that would flow from that.

God perfectly prepared (**John 1:1-10**) - God prepared and provided the means by which His plan would be put into action.

God perfectly put His plan into action (**Romans 5:1-6**) – "Therefore, since we have been justified by faith, we have peace with God through our Lord, Jesus Christ. Through Him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us. For while we were still weak, at the right time Christ died for the ungodly." (The phrase "at the right time" denotes the schedule and plan God has put into place.)

It is the Lord's battle and not ours, but we do have a part to play and we are actively involved. Even though we are finite and limited in our resources, we must be faithful. God will take what we inadequately bring and He will make it more than adequate to fulfill His Plan.

"For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe". (1 Corinthians 1:21)

In the book "Let's Study Mark" (Banner of Truth Publications), Dr. Sinclair Ferguson describes "four principles by which every Christian should live."

"Submit the whole of your life to Scripture. It is the rock on which all spiritual stability will be built."

"Focus on what God is doing in your circumstances. Do not become obsessed about what either man or nature may be doing."

"Trust your fellow Christians. However, do not forget they are saints, not angels. We ourselves fail; others fail us; Christ alone is unfailing."

"Remember that all of the enigmas of life will never be resolved until the final resurrection." There are many things in life that will be a mystery to us.

Through the power of His Holy Word by His Holy Spirit, God speaks for the salvation of sinners by the spoken word to His glory. God has won the war, but the daily trials which we endure in this life are still ongoing. That is for our sanctification. But what exactly is our role to advance the gospel in this war that God has already won? What is the plan for our involvement.

We are to come in worship and praise of God alone;

We are to make use of God's "Means of Grace" which He has given the church. This is through our reading and study of His Holy Word, our making proper use of the sacraments and through prayer;

We are to share the message of God's grace in the fellowship of believers and to the communities around us.

At His temptation in the wilderness, Jesus responded to Satan by quoting God's Word from Deuteronomy 6:13 when He said, **"You shall worship the Lord your God and Him only shall you serve."** We are to bow before our sovereign God in our worship and service to Him alone. And, we are to make use of God's means of grace in order that we may be prepared to share the gospel of Jesus Christ with an unbelieving world.

As we close, I want reflect back to Vimy Ridge in 1917. What drove the Canadian soldiers as they waited to begin the fight of their lives in the cold and wet snow in their trenches? It was fear and desperation that drove them forward. Desperate men took desperate measures because they wanted to survive the battle. In order to survive they had to follow their training for the plan to succeed. They were trained to be quick and precise in their movements in battle. They were trained to not be distracted by any events that happened around them. It was drilled into them to never stop moving, listen to their leaders, follow the plan and keep advancing until the goal of taking the ridge was achieved.

As it was with the leaders of the Canadian soldiers, or any army, to train their men, it is through the leadership of the church that the church is prepared and trained in order to advance the gospel. Without faithful church leadership being involved, congregations will never progress in their ability to join the battle and be part of the great work of the church to advance the gospel.

The Book of The Acts of the Apostles is the story of the early church working to advance the gospel. The apostles went out following the commission given to them directly by Jesus. They were engaged in the Lord's work in order to advance the gospel throughout an unbelieving and sinful world – much like the world we live in today. Our work is no different from the saints in the past – share the gospel of Jesus Christ with an unbelieving and sinful world. We must boldly and faithfully proclaim to the world the precious name of Jesus Christ as the Most High Son of God who came to save sinners – the only name by which we can be saved. Praise God for His grace and mercy as we prepare for battle, so on that day where we will all stand before His glorious throne, we will stand united in triumph with the King of Kings and Lord of Lords, praising His name for all eternity in unity and peace for the war that He has already won for us.

Charles Simeon once said in a warning to the church, "Well be it known to you, that if you, who call yourselves Christians, will not value the gospel as you ought, it shall be taken away from you, and will be given to others who will bring forth the fruits thereof with gladness." Revelation 2 also describes a similar warning to the church of Ephesus.

We have a blessed responsibility given to us. Scripture tells us in 1 Peter 4:16 that "as each of us has received a gift, use it to serve one another as good stewards of God's grace." We are to be good stewards of the gifts God has given us for the glory of Jesus Christ - not to serve ourselves but instead to serve one another and the church as the gospel is advanced in the world. Our calling and the task of the church is to "Advance the Gospel!" Are we desperate to follow God's plan to see the gospel advanced? We must rely on God's perfect plan of salvation that He created, implemented and then provided the glorious means of grace for us to use in our work to advance the gospel. We need to be active and deliberate in our witness instead of being reactive. We must be desperate to share the gospel. We are to be witnesses like Paul, so that all will know that what happens to us, is for the world to see and hear of the infinite grace and glory of Jesus Christ. As we confess, believe, teach, preach and share the gospel as individuals and as the church united in Jesus Christ, the gospel is advanced, to the glory of our Almighty God. "For from him and through him and to him are all things. To him be the glory forever. Amen."

Bill McKay

A MOTION CARRIED

That the Retiring Moderator's Address and the Moderator's Challenge be included in the Minutes.

Principal Clerk Kyle Sims, and Central Services Executive Director, Roger Wiles, presented Synod's certificates in recognition of Retired Ministers, Non-Ordained Synod Employees and Missionaries.

Mr. Sims recognized the following for their years of service:

Ron Beard (Synod's Principal Clerk – 49 years)
 Chip Smith (Synod's Treasurer – 28 years)
 Brent Turner (Executive Director of CEM - 16 years)
 Roger Wiles (Executive Director of Central Services - 6 years).

Special acknowledgements were made for Bonclarken hosting Synod 2022, Rob Roy McGregor III as musician for Synod 2022, and Synod Pages (Ryan Gladden, Joel Haan, Noah Jordan and Josh Starnes).

David Lauten closed the business session with a closing prayer and dinner blessing.

TUESDAY EVENING

The evening session began with a season of prayer led by Clint Davis and a sermon by Mark Witte. A special presentation was made by Keith Ackerman. (See Appendix for sermons and presentation).

A MOTION CARRIED

that Keith Ackerman's address, as much as possible, be included in the minutes. (See Appendix)

The following were called forward to introduce themselves:

Ministers who have been received and/or ordained since the 2021 General Synod Meeting.

New Missions/Congregations which have joined the Associate Reformed Presbyterian Church since the 2021 General Synod Meeting.

Seminary and special students under care of presbytery since Synod 2021.

Moderator McKay introduced Steven Adamson, President of Erskine College and Seminary, for greetings. Clint Davis prayed for President Adamson and Erskine.

An address from Katey Powell, President of ARP Women's Ministries was read by Reading Clerk, Mark Miller.

I want to thank you for this time to speak and be heard. So far this has been a fruitful year for Women's Ministry. I speak for the Executive committee when I say we feel that God is leading us on a path to getting back to our roots and what's important for the Women of the ARP faith. There are times in our organizations when we question what we are doing and why we are doing it. We ask; does it still have purpose? Does this Glorify God? Does this build up the body of

Christ? Some tasks fail in having purpose because the need has changed or no longer exists. Some tasks fail because they do not glorify God or build up the body of Christ. And some disappear without a sound, and we wonder how that happened. So far, it's been a year of questioning what we've done in the past, what we have not done during COVID, and what we need to get back to. And I thank God that He has given us clarity on our focus.

Our vision is still purposeful and steers us in the right direction - ARP Women's Ministries is an organization which encourages, equips, and connects the community of ARP women to minister together for God's glory and purpose.

Our challenges are still very relevant. And our desires will always be important:

Know God intimately,

Love God faithfully,

Serve God fruitfully

I just want to share a couple of examples of how God is shining HIS light on Women's Ministry path.

Our first full committee meeting in March brought about a lot of great discussion. We took time at the beginning of the meeting to pray for one another. I believe that being "prayed up" and listening for God's guidance was key as HE graciously paved our way. First was a question asked by a young lady about how she could get training as an officer in the ARPWM. This question brought about much conversation, a history lesson, decisions, action items, and joy! What a blessing that a young mother desires to use her gifts in Women's Ministry and to glorify God. We are now in the midst of making it happen. The fruit of our training is yet to come but, I know that God will bless our attempt as we pray for HIS Holy spirit leading. Officer training was an event that we used to do every year without fail! How did we lapse in not conducting it the last couple of years? COVID? Weariness? What I do know is that God gave our committee "like minds and like spirits" (Philippians 2:2) and we are all involved in preparing for the training. It will be held at Family Bible Conference, Tuesday morning 7/26 at Synodical Hall.

We will also hold a training at our quarterly meeting in July to "pass the torch" per say – our pink notebooks – to the new ARPWM officers which God has supplied. We are encouraging all WM levels; Presbyterials and churches, to have officer training. Officer training should be open to all women young and old, new, and seasoned. It should be encouraging and open to questions so that women can get a glimpse into using their gifts by holding an office in the Women's Ministry.

Another piece of wisdom came from a source outside our committee and the wisdom spoke to all of us on how we need to remember our purpose and objective to support agencies like FBC, Jubilee Birthday women, retired missionaries, and ARP Magazine. And to collaborate with other partner agencies and committees and be a benefit and resource as we work together.

Ephesians 4:1-3 says "I, therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, 2 with all humility and gentleness, with patience, bearing with one another in love, 3 eager to maintain the unity of the Spirit in the bond of peace."

Ecclesiastes 4:9-10 says, "9 Two are better than one, because they have a good return for their labor: 10 If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them up."

We grow stronger as a denomination when we love one another, support each other, collaborate with each other, and lift each other up in prayer. I have already felt that support from all of you gentlemen when I attended the Executive Committee of the General Synod in Greenville and

in different conversations with partnering agencies. We will continue supporting you and lifting you up in the work of the denomination and know that you will do the same for us.

A prayer warrior once told me there is no better time to pray than now...so let me pray for you.

Lord Jesus, I pray that God would provide the men of Synod wisdom and courage and strength to guide us as a denomination. I pray that you would give each man at Synod the wisdom to seek you and hear your leading for the ARP denomination, I pray that you would give each man courage to stand firm in their faith during these times of confusion and negativity in this world – let them not bend to the status quo. I pray that you give each man the strength to be men of prayer and praise to you Lord Jesus our creator and God. Lord Jesus, bless our work as we strive together to glorify you. We ask for unity of mind, sympathy, brotherly love, a tender heart, and a humble mind (1 Peter 3:8) and bless our working together side by side as a family of brothers and sisters in Christ. Let us be lights that shine in the darkness and reveal your glory and saving grace. In Jesus name.

Thank you again gentlemen for your support – we need your guidance and prayer. We look forward to working with you and assisting you in the work of the denomination.

Katey Powell

Lee Shelnutt offered prayer for ARP Women's Ministries.

A MOTION CARRIED

That Katey Powell's comments be included in the Minutes.

The report of the **Special Committee on Net Assets Reallocation** was presented.

Special Committee on Net Assets Reallocation

The Special Committee on Net Assets Reallocation ("**SCONAR**" or the "**Committee**") was created and charged by a motion adopted by the General Synod at its October 2020 meeting. The motion resulted from Recommendation #5 from the report of the Special Committee on the ARP Retirement Plan, more commonly known as the Moderator's Blue Ribbon Committee ("**MBRC**"), at the same meeting. More specifically, the motion approved was:

That a reallocation of at least \$3,000,000 from the net assets of Synod boards and agencies to the ARP Retirement Plan Trust Fund be approved, with the sources of the reallocation to be identified and determined by a committee chosen by the Moderator.

The amount to be raised was subsequently determined to be \$8.5 million, a figure established by the Board of Benefits with assistance from the Retirement Plan actuaries. At the June 2021 meeting of General Synod, SCONAR reported that it

had identified approximately \$5.2 million. Some of the funds identified required court filings, which have now been completed and those funds are now available. Also at that meeting, SCONAR's mandate was extended another year.

Appeal: A motion approved at the June 2021 meeting of General Synod instructed SCONAR to coordinate a capital campaign and appeal to churches and members to close the gap in funds needed. In November of 2021, SCONAR (with the assistance of Central Services) sent such an appeal to all Ministers and Clerks of Session. At the time that letter was sent, the estimated shortfall remaining was approximately \$1.6 million. The Committee was pleased to participate in telephone and in-person consultations with a number of churches as they considered gifts to offset the Retirement Plan unfunded liability.

An accounting of monies received during SCONAR's tenure---which includes monies received as a result of the appeal---is as follows.

ARP Retirement Funding		
	Actual as of 4/27/22	
ONA-RLF (includes interest earned)	2,099,534	
ONA-operations	600,000	
Foundation (includes interest earned)	2,003,834	
World Witness	549,471	
CEM-no DM in '21, 12 mos in '22	379,511	
Bonclarken	50,000	
Agencies #400710-010		5,682,351
Misc #400720-010		
Catawba Presb	200,000	
First Presb	300,000	
Second Presb	200,000	
Mississippi Valley Presb	50,000	
Abbeville ARP Church	500	
Boyce Memorial ARP Church	20000	
Brookside Presbyterian Church	200	
Camden ARP Church	2500	
Centennial ARP Church	15000	
Christ Church ARP	32000	
Christ Presbyterian Church	10000	
Ellisville Presbyterian Church	25	
First Presbyterian Church	500000	
Faith Presbyterian Church	5000	
Greenville ARP Church	50000	
Hickory Grove ARP Church	2500	
Johnson Creek ARP Church	500	
Korean Bethel Presbyterian Church	5000	
Lake Wales First Presbyterian Church	20000	
Lancaster First ARP Church	5000	
Midlane Park ARP Church	200	
Mint Hill Presbyterian Church	1000	
Reformation Presbyterian Church	1500	
Salem Presbyterian Church	7970	
Sharon ARP Church	11000	
Thomson Presbyterian Church	4000	
Timber Ridge ARP Church	1000	
Troy ARP Church	1000	
Village Presbyterian Church	5000	
Westview Presbyterian Church	1000	
White Oak ARP Church	11802.4	
Individuals	58,302	
Gastonia Foundation	50,000	
Ola B Hunter (Trust)	1,306	
Retmt Adjmts from Churches	(428)	
		1,572,878
Retirement DM Allocation-Actual-2021		529,320
Retirement DM Allocation-Actual-2022		130,070
Outstanding 2021 Expenses paid		(111,701)
Grand Total-Funds Available		7,802,917
Goal		8,500,000
Shortfall		697,083

In response to the need, the Session of First Presbyterian Church of Columbia approved a large leadership gift as a sign of its commitment to the ARPC and its ministers, and to encourage others to give as the Lord allows. While highlighting this gift, SCONAR is mindful that our Lord called out the importance of the gift of the "widow's mite."

SCOR: As the Committee met prior to last General Synod, it was anticipated that additional funds might be freed up as a result of restructuring. Obviously, any determination would have been dependent on specific recommendations from the Special Committee on Restructuring ("SCOR"). It is our understanding that SCOR has yet to complete its work, so we have not considered any funds which might result from recommendations SCOR may make and which would subsequently be approved by General Synod.

Appreciation: SCONAR expresses its appreciation to each individual, congregation, presbytery, and board or agency for its contributions. In many cases, these have been sacrificial gifts and we are thankful to the Lord for them.

Recommendation:

1. That Synod renew and/or amend the Committee's mandate to extend its work for another year. Upon an updated accounting from the Board of Benefits of the remaining need to fully fund the defined benefit plan (plus a prudent reserve in excess), SCONAR will make an updated appeal to churches and individuals to raise the remaining funds needed. **SYNOD APPROVED.**

Respectfully submitted,

Harry Jeffcoat, Chairman
Rex L. Casterline, Clerk/Secretary
Patrick Malphrus
Kyle Sims
Jay Younts

Advisory Members: Rob Roy McGregor, III, Roger Wiles, Chip Smith.

Moderator McKay passed the gavel to Vice-Moderator David Lauten.

The report of the **Special Committee on Presbytery Composition** was presented.

Special Committee on Presbytery Composition

At the 217th Annual Meeting of the General Synod of the ARPC, held on June 8-10, 2021, a memorial from Catawba Presbytery was approved "to instruct the Moderator to appoint a special committee to examine the size, boundaries and composition of all the presbyteries and, if necessary, make recommendations to the next stated meeting of Synod." Moderator Patrick Malphrus appointed and assigned the following to this special committee: Reverends G.J. Gerard (Northeast Presbytery), James Hakim (Tennessee-Alabama Presbytery), Ike Hughes (Virginia Presbytery), Tim Phillips (Mississippi Valley

Presbytery), Lee Shelnuitt (First Presbytery), Kyle Sims (Catawba Presbytery); and, elders Neil Houser (Florida Presbytery), Steve Kerns (Second Presbytery), Bill McKay (Canadian Presbytery), and Phil Williams (Grace Presbytery). Due to the death of Mr. Kerns, Rev. Chuck Wilson (Second Presbytery) was added to the committee membership. The Committee offers thanks to the Lord for the services Mr. Kerns rendered to our work and for all he did in the life of the Church.

The impetus for the memorial from Catawba which gave rise to the appointment of this committee was the question regarding the best care and long-term home for its congregations in Texas and Louisiana. In addition to considering that concern, the committee prayerfully reflected upon concerns about the strength of all our various presbyteries and how the work of the Lord Jesus Christ in the United States and Canada might be strengthened and strategically advanced by reconsidering and potentially redrawing their present boundaries. If presbyteries with works bordering one another will have direct, frank, and official discussions, then the committee believes that the best and most strategic ideas on redrawing boundaries will be produced. The *Form of Government* limits the authority of the General Synod in this matter as follows:

The General Synod shall advise Presbyteries in its processes, but not the outcome, of the actions of the Presbyteries, in order to: A. Organize, receive, divide, unite, transfer, dismiss, and dissolve Presbyteries in keeping with the advancement of the Church...(12.22.A)

There was a unified sense among the committee members that, with some of our presbyteries, the status quo is long past being a viable option and that discussions and realignment must take place or some presbyteries will shortly no longer be able to function and would need to be dissolved. And we believe neighboring presbyteries have strengths that would benefit those that are struggling. In all this, the Committee believes it is time for action and not for kicking the proverbial can down the road. Therefore, we would want to offer our advice below as strongly as we can.

With those thoughts in mind, the committee presents the following recommendations to the General Synod:

Recommendations:

1. That the Catawba Presbytery be advised to transfer, and the Mississippi Valley Presbytery be advised to receive, the churches of Catawba Presbytery located in Texas and Louisiana, if deemed appropriate by all presbyteries concerned. **SYNOD APPROVED.**
2. That the Catawba, Second, and Tennessee-Alabama Presbyteries be advised and requested to have formal discussions to consider merging the three presbyteries into two, if deemed appropriate by all presbyteries concerned. **SYNOD APPROVED.**
3. That the Florida and Mississippi Valley Presbyteries be ~~advised and~~ requested to have ~~formal discussions to plan on~~ and to prayerfully consider merging the Oklahoma and Minnesota congregations into Mississippi Valley Presbytery at some point in the future, if deemed appropriate by all presbyteries concerned. **SYNOD APPROVED AS AMENDED.**
4. That the Virginia, First, and Grace Presbyteries be advised and requested to have formal discussions to consider merging three presbyteries into two, if deemed appropriate by all presbyteries concerned. **SYNOD APPROVED.**

5. That the General Synod recognize the need to strengthen existing presbyteries and the Synod request the presbyteries to present joint memorials to accomplish this, based on their ~~formal~~ discussions, and it is ~~highly~~ desirable that memorials be forwarded to Synod by April 15, 2023, if deemed appropriate by all presbyteries concerned.

SYNOD APPROVED AS AMENDED.

6. That the Committee be dissolved. **SYNOD APPROVED.**

Respectfully submitted,

Lee Shelnutt, Chairman

A closing season of prayer was led by Scott Smith.

WEDNESDAY MORNING

The morning session began with a season of prayer led by Norman Kent, sermon by Henry Bartsch and a special presentation by Kevin Carter. (See Appendix for sermons and presentations).

A MOTION CARRIED

that a change be made in the schedule of the day for lunch to end at 1:45 pm.

A MOTION CARRIED

that the states of Washington, Idaho, Montana and Wyoming be placed in the bounds of Mississippi Valley Presbytery.

The report of the **Special Committee on Restructuring** was presented.

Special Committee on Restructuring

Synod's **Special Committee on Restructuring** has met numerous times via videoconference since Synod's last meeting. The committee has focused on accomplishing four tasks. They are:

1. To work with Synod's Principal Clerk to ensure that the Synod approved recommendations of the committee's report to the 217th meeting of General Synod are implemented (*Minutes*, 2021, 24-26). The committee is pleased to report all recommendations will be completed within their allotted time.

2. To “study the feasibility of returning the agencies of Synod, excluding Bonclarken and Erskine, to an historic Presbyterian committee structure” (*Minutes*, 2021, 84). Though this work is ongoing, the committee believes that the Dunlap Board should also remain as a board because of the legal and financial nature of its work.
3. To write a paper that outlines the committee’s convictions regarding the biblical foundations of the Church as well as the principles that govern the committee’s work. After much discussion, the committee decided to govern itself by the mission statement and ministry priorities that Synod adopted in 2012 as a part of its strategic planning process. The committee’s rationale is explained in the paper titled, “The Committee’s Philosophy on Restructuring,” which is appended to this report.
4. To develop a “unifying organizational approach” for Synod regarding “global ministry, evangelism, and church planting as it confronts the ever-changing challenges of the twenty-first century” (*Minutes*, 2021, 26). The committee met with representatives from Outreach North America and World Witness throughout the past year to begin this immense task. Both Executive Directors of these respective agencies and the representatives from their boards have helped the committee understand better the strategic alignment and differences of these two agencies as well as the operational distinctions that are unique to each of them. The committee looks forward to continuing its work on this task over the next year.

Recommendations:

1. That Synod receive the report and its appendix as information. **SYNOD APPROVED.**
2. That Synod give the committee another year to complete its work. **SYNOD APPROVED.**

Respectfully submitted,

Andy Putnam, Chairman

APPENDIX

The Committee’s Philosophy on Restructuring

In response to numerous requests from members of Synod, Synod’s Special Committee on Restructuring submits the following paper as the rationale for making our decisions and recommendations. In it, we outline our philosophy for the restructuring process under four headings. First, we briefly explain the biblical foundations of the Church’s ministry. Second, we discuss our denomination’s biblical and historical fulfillment of our Lord’s mandate to his church through the preaching and teaching of God’s Word as well as through acts of Christian service. Third, we delineate the present challenges we perceive our denomination facing from within as we attempt to fulfill our mandate. Finally, we define the five ministry priorities that govern our work. Ultimately, we are convinced that any restructuring plan for the General Synod must emphasize *the primacy of worship, the development of Christ-honoring disciples, and the advancement of Christ’s kingdom through witness and evangelism, Christian service, and church planting.*

Biblical Foundation of the Church's Ministry

What is the purpose of the Church? Why did our Lord Jesus Christ institute her? What does the Word of God reveal regarding this all-important matter? The Bible says that before the Lord Jesus Christ ascended to heaven to assume His exalted state at the right hand of God the Father, He made the following declaration about the Church to his apostles:

“All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (Matthew 28:18-20).

This declaration, known as the Great Commission, tells us that the Lord commissioned the apostles to make disciples of all nations. As such, there is no commission that is greater.

We can agree, then, that the Great Commission is supreme, but what exactly does it entail? What is Christ commissioning his apostles to do? Two things stand out. First, He instructs them to baptize and, next, to teach (verses 19 and 20a). So, we can say with certainty that the Great Commission includes teaching (or training) those who have been baptized into the fellowship of the Church.

Indeed, this pattern - first baptizing, then teaching - appears with astonishing repetition in the structure and content of the Book of Acts and the Epistles of Paul.

God sends a Preacher/Teacher (Peter, Paul, Apollos, Epaphras, Timothy or whomever) to a new region without a local church.

The Preacher/Teacher declares the good news of Jesus Christ to all who will listen. Those who are dead-in-sin are brought to new life as the Holy Spirit draws them into union with Christ.

As the number of born-again believers increases, a new congregation is planted where none existed before.

After this, the local church elders begin the grand enterprise of teaching the saints all that the Scriptures reveal about the new life in union with Christ. One example will illustrate the point. In Colossians 2:6-7, Paul encourages the saints in the city of Colossae with these words:

“Therefore, as you received Christ Jesus the Lord, so walk in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.”

Notice the order of events. Paul reminds the Colossian saints that, in the recent past, they received the Lord Jesus Christ (another way of saying they received new life or were born again) and were taught the faith (that is, the doctrines of faith), and now, they are commanded to walk in Him (or follow Him). When the Bible says that someone was “walking in Him” or “in the Lord” it usually means he was following the Lord’s way - His teaching and principles. The disciples walked with the Lord for three years; that is, they were taught and trained by Him during that period.

Now, to return to the Colossians text. Why is walking in the Lord Jesus Christ so important? Paul provides the answer in the very next section of his letter to the Colossians. He warns the church, in Colossians 1:8-15, about the dangers of living in a fallen world:

“See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ.”

The point is obvious: worldly philosophies act as traps that can ensnare Christians with false beliefs; the saints must guard against these perils. But how are Christians to know which ideas are false which are true? Here we have one of the fundamental purposes of Christian education: *to train the saints to discern false doctrine and reject it*.

Of course, Christian education is far more than merely training the saints to avoid heresy. The primary purpose of Christian education, as Paul makes clear (verse 7), is to “build up” and “establish” the saints in the Lord Jesus Christ. This purpose depends on teaching believers, young and old, the doctrines set forth in the Bible. This is what our Lord had in mind in the Great Commission when he charged His disciples, (teach) “them to observe all that I have commanded you.”

In summary, the Church has no greater task than to make disciples of all nations, which includes teaching believers the doctrines of Christ. Teaching is a primary mandate of the Church; every church, both large and small, has been charged by the Lord to carry out this commission.

The Great Commission Now

How are We Doing?

When we ponder the Great Commission, it is vitally important to keep this one fact uppermost in our mind: *it is a standing order, which has not been cancelled*. From the moment it was issued until the moment it shall be completed at the return of Christ, the Great Commission remains in effect. With each new generation, the charge of Christ summons a fresh legion of saints to go and make disciples of men and women, boys and girls whom He is pleased to save by grace. Thus, the same command that marshalled the apostles long ago, must now marshal the current generation:

“Go and make disciples of all nations, baptizing them ... and teaching them to observe all that I have commanded you” (Matthew 28:18).

This is the divine call to all Christians, both individually and collectively. How is the church responding to Christ’s Great Commission?

Making Disciples

There are many ways in which disciples are made. In the case of baptizing, we do so not only when one of our member-families is blessed with a newborn baby, but also when an adult convert requires the sacrament. In the case of teaching, the answer is more complex and requires further explanation.

The Mandate of the Church

The Centrality of Teaching the Revealed Word of God

In the Associate Reformed Presbyterian Church, a heavy emphasis is placed on teaching the revealed Word of God to the people of God. It is taught to the congregations from the pulpits every Lord's Day. It is also taught during weekly prayer meetings, youth activities and bible studies. In all these instances, the Lord has graciously blessed the teaching ministry.

To summarize, we have seen that God has ordained the Church to make disciples, in part, by teaching them the doctrines of Christ, so that Christians can avoid the dangers of false belief and know the truth about Christ. But the blessings that come with the ministry of teaching are far greater than even this summary conveys. Let us consider the blessings and riches God bestows on the ministry of teaching.

The Blessing of Teaching the Word

The Gospel of Jesus Christ can be stated as simply as in the apostle Paul's words "Christ Jesus came into the world to save sinners" (1 Timothy 1:15). At the same time, we understand that the entirety of the Bible is given to us to reveal the depths of the glory of this profound statement. The truth of Christ's incarnation ought to affect our understanding of every aspect of life in the universe. As our faith grows in Jesus Christ and as we understand more and more of the magnitude of the Gospel, we come to understand with increasing clarity Paul's response:

"Oh, the depths of the riches and wisdom and knowledge of God!
How unsearchable are his judgements and how inscrutable his ways!
For who has known the mind of the Lord, or who has been his
counselor? Or who has given a gift to him that he might be repaid?
For from him and through him and to him are all things. To him be
glory forever, Amen" (Romans 11:33-36).

The Bible is sufficient to provide the basis for the simplest of professions of faith in Jesus and at the same time the deepest and most mature. It is for this reason that the Bible says about itself:

"All Scripture is breathed out by God and is profitable for teaching,
for reproof, for correction, and for training in righteousness"
(2 Timothy 3:16).

Faith in Jesus is not only established by the Word of God (1 Peter 1:23), but also strengthened and matured in the Word of God (John 17:17). It is for this reason that God's people are to be diligent students of the Bible learning to take every thought captive to obey Christ (2 Corinthians 10:5).

The Office of the Preacher/Teacher and the Ministry of Preaching/Teaching

Not only has the Lord given the Bible as the tool by which the Church is to grow in grace, He has also provided the Church with the means to exercise this tool. In the Great Commission, as we have seen, Jesus gives us these marching orders:

“All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, even to the end of the age” (Matthew 28:18-20).

This mandate of preaching and teaching the things of Christ to the nations is the primary and official duty of the Church. When Paul was instructing young Timothy in how to structure the Church and minister to God’s people faithfully, he said:

“You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also” (2 Timothy 2:2).

Not surprisingly, then, one of the qualifications of leadership in the Church is to be “apt to teach” (Titus 1:9). There is no question that one of the primary duties given by God to the Church is to teach God’s people how to apply Christ crucified to every area of life via the Bible.

The official duty of preaching and teaching the Bible must never be divorced from the intended benefit for the people of God. The Church is to be faithful in both officially preaching and officially teaching so that her individual members can, in turn, be faithful to the Lord in all areas of life. Peter tells us as individuals that we are to “be prepared to make a defense to anyone who asks you for a reason for the hope that is in you” (1 Peter 3:15).

Likewise, parents are to be faithful in passing down the whole counsel of God to their children (Deut. 6:7; Eph. 6:4). We are to be “blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world, holding fast to the word of life” (Philippians 2:15,16). If these things are to be true of us as individuals, then we need, first, to be well-versed in seeing and applying Jesus Christ in and to all things. Our Lord has given to the Church the Bible and the mandate to teach its truths so that the true child of God can grow in the grace and knowledge of Jesus Christ (2 Peter 3:18).

The Ministry of Christian Witness and Service

Not only does the Bible mandate the Church to speak and teach but also to minister by witness and service. We are called both to teach and act. If we focus exclusively on one mandate, then we miss the mark with the other mandate. The ministry of Christian witness and service is to be shared with the world around us.

While the primary mandate of the Christian Church is the preaching and teaching of the Word of God to a lost world, Christians also bear a very large responsibility to our neighbors by our witness and service to that same world. The aspects of Christian witness and service are clearly seen through the concepts of mercy, compassion and counselling to a world that does not easily understand the concept of service out of love. Galatians 5:22-23 explains the Fruit of the Spirit:

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.”

Galatians 6:1-10 continues with a call to bear one another’s burdens as we apply the Fruits of the Spirit:

“Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. Bear one another’s burdens, and so fulfill the law of Christ. For if anyone thinks he is something, when he is nothing, he deceives himself. But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. For each will have to bear his own load. Let the one who is taught the word share all good things with the one who teaches. Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. For, the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. And let us not grow weary of doing good, for in due season we will reap, if we do not give up. So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.”

The primacy of Christian witness and service involves using the spiritual gifts God has given each Christian (e.g., Romans 12:3-8; 1 Corinthians 12:1-31) in fulfillment of the Great Commission. Every Christian is eligible to participate in this ministry of witness and service. In fact, it is every Christian’s duty as God’s representatives in the world. Primarily, we are to make disciples for Jesus through evangelism and discipleship. But through the witness of our service and good works, we are God’s fellow workers in taking the Gospel to the world (1 Corinthians 3:5-9; cf. Colossians 1:28, 29).

1 Peter 3:1 gives us the example of a wife’s witness and actions with an unbelieving husband.

“Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives.”

Witness and service in Christ refers to many things. All witness and service should be grounded in the Great Commission (Matthew 28:18-20) and centered in Jesus Christ, but that Christian witness and service can take many forms. Some examples of where Christian witness and service are very evident and important in the Christian Church (and the ARP) are:

- Medical (e.g., Christian Hospital Sahiwal, Physicians, Nurses, Dental, etc.)
- Chaplains (e.g., Military, Civilian First Responders, Prison, etc.)
- Providing education facilities (e.g., ARP Schools in Pakistan)
- Aiding and caring for the poor and needy

Challenges to Fulfilling the Mandate

While the Associate Reformed Presbyterian Church has historically emphasized the teaching of the revealed Word of God to the people in its pews, the denomination has struggled, in her recent past, to effectively “equip the saints for the work of ministry” (Ephesians 4:12). The 2007 Vision Committee identified four consequences of this struggle that have negatively affected the vitality of the denomination. These factors are as follows.

First, there is a lack of theological unity and the emergence of recognizable factions within the ARP Church. Some desire to maintain a mid-20th century synthesis of Christianity and the middle-class culture of the American south. Others promote a broad evangelicalism to make the denomination more relevant to the contemporary culture and more suitable for ecumenical partnerships. Still others pursue a Reformed identity that is rooted in the 16th and 17th centuries while rejecting all contemporary expressions of ministry even though they may be within the historic parameters of Reformed theology. And then, there are “those who attempt to follow a path that is both authentically and meaningfully Reformed and also responsive” to their contemporary ministry contexts.

Second, the ARP Church tolerates mediocrity. Though remaining theologically and intellectually committed to the teaching and preaching of the Bible, the denomination is not currently known for producing great preaching on a broad scale. Additionally, presbyteries do not have uniformed standards for the examination of new ministers, which creates a potential lack of consistency of ministry emphases across presbytery lines. Moreover, church membership in many ARP congregations has become “easier” over the years as the practice of church discipline has declined. This means that the average ARP congregant does not value membership in the same way our forefathers did.

Third, many ARP congregations suffer from a crisis of biblical instruction. Catechetical instruction is no longer a vital part of the life of most congregations. This means that generations of ARPs have grown up without systematic, clear, and detailed instruction in basic Christian beliefs, making them more susceptible to being taken captive by worldly and human philosophies and empty deceit (Colossians 2:8).

Fourth, a spirit of moralism is present in the ARP Church. Numerous congregants labor under the assumption that Christianity is ultimately a matter of being a good person. Therefore, they rely upon a combination of “works righteousness” and faith for their salvation. This combination of works and faith is eternally harmful as it points them away from the biblical doctrine of justification by faith alone. It also leads to a sense of complacency and self-satisfaction that poisons the vitality and health of a denomination that is historically rooted in the Reformation doctrines of God’s sovereign grace.

These sobering realities give us reason for pause, but they do not cause us to lose heart because our great God is capable of reviving and renewing his Church. We must, however, reclaim our commitment to fulfill our biblical mandate of developing disciples of the Lord Jesus for the advancement of His kingdom to the glory of His name.

Refocusing Our Mission

In response to the challenges identified by the Vision Committee in 2007, Synod appointed a strategic planning committee to develop a plan for the revitalization of the

Synod, her agencies, and her congregations. After five years of work, this committee submitted to Synod a new mission statement for the denomination and five ministry priorities that would govern the work and decisions of Synod and her agencies moving forward. Synod adopted the committee's recommendations. Our Restructuring Committee has followed Synod's lead by adopting the same mission statement and priorities to govern our work.

Synod's Mission Statement

"As sinners being saved by the mercy of God in Christ Jesus, Associate Reformed Presbyterians are compelled by His grace to give glory to God in worship, life and witness. By the power of the Holy Spirit, we aspire to be people gathered into churches, who are living obediently to the Word of God; growing in the grace and knowledge of our Lord and Savior, Jesus Christ; loving one another as Christ has loved us; proclaiming joyfully the gospel of grace freely to all; making disciples among all nations; and working in unity with all who call upon the name of the Lord Jesus Christ."

Our Five Ministry Priorities that Govern Our Recommendations

The first priority is **Powerful Gospel-Centered Preaching**. Our Reformed heritage highlighted the centrality of preaching for the Church. Moreover, this is a genuinely biblical emphasis (Romans 10:14-15; 1 Corinthians 1:21-25). Indeed, the great periods of revival and reform in the Church have invariably been accompanied by the powerful preaching of the Word of God.

The second priority is **Church Planting**. The New Testament Church expanded through the planting of churches throughout the Mediterranean world as the Apostles were obedient to the Great Commission. Today the General Synod has a preponderance of small, rural churches. Some of these congregations are unlikely to survive the ongoing shifts in population patterns. That said, our impetus for church planting must come, not from a desire to perpetuate the denomination for its own sake, but rather from the recognition that the ARP Church has something of great value to offer the world, from the fact that the gospel involves the extension of the Church, and from the New Testament model where this extension entails the planting of new churches.

The third priority is **Christian Education**. We live in an age when many Christians are woefully ignorant of the Bible and of the Christian tradition. As the 2007 Vision Committee report noted, "A major focus of the church must be the training of people in biblical knowledge and Christian doctrine. All Boards, Agencies, and Committees of the Church on the General Synod, Presbytery, and Congregational levels should make it their focus to communicate and exemplify a biblical and Reformed worldview in their respective work." Accordingly, this biblical and theological training will focus on equipping Associate Reformed Presbyterians to discern and properly engage the ever-present threats to Christian belief and practice in our secular age, enabling them to communicate the truth of the Gospel in both the context of the church and the world. Well-equipped disciples are natural evangelists.

The fourth priority is **Multi-Generational Ministry**. Membership trends and patterns of the ARP Church in recent decades suggest that a significant problem we face is the loss of the younger generations. Some of these younger people have gone on to become

vital members of other Evangelical churches. Sadly, others have not. As the 2007 Vision Committee report observed, “A Reformed ecclesiology embraces every generation. The church is perhaps the one place where multiple generations gather on a regular basis. Yet we are in danger of losing a significant portion of the younger generation. The ministry of the ARP Church must be intentionally multi-generational as it seeks to equip mature adults, younger adults, adolescents, and even young children with instruction in God’s Word and in Christian truth that is appropriate to each age group. Conferences and educational materials should emphasize the relevance of the Gospel for all generations.”

The fifth priority is **Biblical Stewardship**. Synod’s committee on Denomination Ministry Fund Spending reported in 2020 that the denomination has limited resources due to a decline in members and financial support over the last 10-15 years. At present, the ARP Church has less than 25,000 members and an annual budget of roughly 2.6 million dollars. These financial and human resources must be stewarded in a biblically responsible way to maximize them for the fulfillment of our Lord’s mandate upon his Church.

Three Broad Categories for the Priorities

In developing an effective restructuring plan for General Synod, the committee organized the five ministry priorities into three broad categories: *worship, discipleship, and witness*. Along with the global Church, the Associate Reformed Presbyterian Church exists to glorify God by fulfilling the mandate Christ gave to us. Therefore, we believe General Synod’s structure should emphasize *the primacy of worship, the development of Christ-honoring disciples, and the advancement of Christ’s kingdom through witness and evangelism, Christian service, and church planting*.

Conclusion

With the Lord’s help, our committee will provide a plan for restructuring the ARP Synod and her ministries that will enable her to more faithfully fulfill Christ’s mandate to make disciples of all nations by baptizing them, by teaching them to obey all of Christ’s commands, and by equipping them to be witnesses for Christ in word and deed. This plan will be governed by the mission statement and ministry priorities as already approved by Synod.

The report of the **Special Committee on Retirement Fund Crisis Study** was presented.

Special Committee on Retirement Fund Crisis Study

Based on a motion at Synod 2020, Moderator McGregor constituted the Special Committee on Retirement Fund Crisis Study, so purposed for the investigation of all matters which contributed to and triggered the Retirement Fund Crisis. Because this committee first convened on March 2, 2021, it sought the will of Synod 2021 to allow additional time to complete its work.

While the work of the committee has progressed, the committee last met on August 3, 2021, and there is still more work to be done. The chairman needed to resign from the committee, and a new chairman is now in place. The committee seeks to finish its work and therefore requests its term be extended until Synod 2023.

Recommendation:

1. That Synod grant an extension of time for the committee to continue and complete its work by Synod 2023. **SYNOD APPROVED.**

Respectfully submitted,
Randy Foster, Chairman

The **Special Commission on Statistical Report Revision** was presented.

Special Commission on Statistical Report Revision

A motion carried at Synod 2021:

That a commission be appointed by the General Synod which shall be comprised of the current stated clerk of each presbytery along with the Principal Clerk of the General Synod, and that this commission be tasked to examine both the content and the processes of annual statistical information so as to improve the process. The commission shall put a revised process in place in time for the gathering of information in January of 2022.

The commission met in November 2021. Three sub-committees were formed to distribute the work. Changes to help streamline the forms were made prior to the forms being distributed in December 2021. Those changes included:

- Added Average Weekly Attendance
- Removed Active Family Units
- Removed wording for Associate church members but left in the reference
- Removed all of the church organization numbers.
- Removed Other Presbytery Benevolence
- Removed Other Income and Local Operating Expenses
- Combined Non-Capital and Capital for Designated Receipts
- Added Total International Ministry

The commission has additional research to do in order to further streamline the reports.

Officers: Kyle Sims, Chairman
Ray Cameron, Vice-Chairman
Mark James, Secretary

Recommendation:

1. That the commission continue their report for another year and report to Synod 2023. **SYNOD APPROVED.**

Respectfully submitted,

Kyle Sims, Chairman

The **Special Committee on Women Deacons Study** was presented.

Special Committee on Women Deacons Study

The formation of the Committee by Moderator Patrick Malphrus was occasioned by the referral of a Memorial from First Presbytery “to a special committee appointed by the Moderator” (2021 MOS, 101). Committee membership consists of Robert Cara, William Evans, Mark Ross, and David Smith (ministers); and Trent Gazzaway, Chris Tibbetts, Ken Wingate, and Jay Younts (elders). The Committee met in Greenville, SC on January 13, 2022. William Evans was elected Chairman and Mark Ross was elected Secretary.

Given the exegetical, theological, and historical complexities attending the issue, the Committee quickly recognized that it was not in a position to generate a comprehensive and substantive report in time for the 2022 Meeting of the General Synod. Instead, it decided to submit a preliminary report in anticipation of a final report to be submitted to the 2023 Meeting of the General Synod. This preliminary report includes a brief summary of the history of the issue in the ARPC, and it identifies certain areas where differences in exegesis, theological method, and historical interpretation have led to differing conclusions with regard to the propriety of women serving in the diaconate.

The Committee recognizes that people with equally high views of the authority of Scripture as God’s Word can come to different conclusions on this matter. Thus, it is not entirely surprising that three distinct positions seem to be evident within the ARP context at this time. First, there are those who believe that Scripture clearly forbids women serving as ordained deacons in the church (the view reflected in the First Presbytery Memorial). Second, there are those who believe that Scripture does not forbid women serving as ordained deacons, that it includes the example of at least one female deacon (Phoebe in Romans 16:1), and that the ministry of women in the office should be encouraged. Finally, there are those who hold that Holy Scripture is not entirely clear on the matter, and that it is appropriate to allow sessions the liberty to decide whether women may stand for election to the diaconate. This last position is, in effect, the current official position of the ARPC.

Historical Summary

For much of its history, only males served as deacons in the ARPC. This policy was changed in 1972 in the wake of some controversial proposals to revise the *Form of Government*. In 1969, a committee recommended that all offices of the Church be opened to women, a proposal that was decisively defeated. Another revision to the *Form of Government* retaining the exclusion of women from the Diaconate was presented in 1971, and this was amended on the floor (the motion to amend was made by Henry Lewis Smith, who later had a long and fruitful ministerial career in the Presbyterian Church in America) to allow sessions to determine eligibility for the Diaconate by adding the following:

“*Circumstances of the local congregation shall require each session to determine the meaning of the word persons.” Chapter 7 (“Concerning Deacons”) was then narrowly approved by a presbytery vote of 154-73 (1972 MOS, 4; note that a two-thirds vote in the Presbyteries is required for constitutional changes).

In retrospect, it appears that this local-option policy regarding women in the diaconate has not served as a “Trojan horse” for opening all offices to women in the ARPC. This seems to be because a clear distinction between the offices of elder and deacon has long been maintained in the *Form of Government*. For example, recent iterations of the FOG have defined the office of deacon as “one of sympathy and service after the example of Christ” (FOG 1972, VII.A.1; FOG 2016, 5.1), while the office of elder is defined as involving the exercise of “government and discipline” (FOG 1972, VII.B.1); the current FOG declares, “God ordained elders to govern and discipline his people” (FOG 2016, 6.1). Furthermore, the elders and deacons usually meet separately to do their business (this stands in some contrast to the Christian Reformed Church, which opened the office of deacon to women in 1984, and in which the minister, elders, and deacons had traditionally met together jointly as a “Consistory”).

Most recently, in 2019, the General Synod asked the Committee on Theological and Social Affairs to offer revised language for the congregational vows for the office of deacon. The Committee responded, “we have concluded that it is best to simply strike the word ‘obedience’ from the congregational vows regarding the office of deacon. We believe that this simple edit removes the potential misunderstanding that deacons have the same type of authority as the elders do in the local church” (2020 MOS, 441). This change was then approved by the General Synod and the presbyteries.

Issues Requiring Clarification—A number of sentiments and assumptions, sometimes unspoken, can affect decisions regarding matters such as women in the diaconate. In the interests of fulfilling the Committee’s responsibility to advise the Synod appropriately, such matters must be brought to light and examined carefully.

- A. The Role of Culture—It is sometimes suggested that the 1972 decision to allow women to serve as deacons represents a capitulation to the broader culture. That is a possibility to be considered. But, we must note, such arguments can cut both ways. For example, there is present in some portions of the conservative Reformed subculture an often-palpable opposition to contemporary cultural trends, an attitude that we must not “give an inch” to the feminists. In other words, our thinking can be swayed by culture, both in capitulation and in opposition. Thus, we must be careful to listen to the voice of God in Scripture, and not make decisions on the basis of culture-war considerations.
- B. The Nature of Authority—In 1 Timothy 2:12, the Apostle Paul famously declares: “I do not permit a woman to teach or to exercise authority over a man” (ESV). Some take this to refer to any sort of authority over men, and such will often contend that the nature of church office entails authority conferred by the act of ordination, that Paul forbids any such authority to women, and therefore that church offices in general must be restricted to males. This is a complicated matter that requires careful examination.

For example, there are enough instances in the New Testament where women rather clearly seem to have *some sort of authority* (e.g., Chloe in 1 Corinthians 1:11; Phoebe in Romans 16:2; Priscilla in Acts 18:26) to raise questions about

this interpretation. Rather, the deeper issue may be *what sort of authority* Paul says that women are not to exercise. At very least, this is a question to be addressed.

Furthermore, the General Synod needs to be aware of the possible entailments of certain assumptions regarding authority. For example, would the assumption that Paul forbids any and all authority over men to women ultimately prohibit women from serving on the boards and committees of the Church (such as the Boards of World Witness or Erskine College and Seminary)?

- C. Theological Method—The organization and application of Scriptural teaching to the needs of the church is what we call theology, and theology must be done responsibly. A host of questions emerge here. For example, where does the burden of proof lie? Is a position sustained by simply showing that texts that might militate in the other direction *can* be interpreted otherwise? With regard to the interpretation of Scripture, how are narrative as opposed to didactic passages to be weighted in this discussion? What role should the history of the church play in the discussion? All these and more require careful consideration.

The Committee believes that the issue before us is important, and that it is important to get it right. Our prayer is that God will give us the wisdom that is required to make prudent recommendations that will promote the peace, purity, and prosperity of the Church.

Select Bibliography—Resources for Further Reading

- A. Sources Directly Addressing the Topic:
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 Benjamin L. Merkle, "The Authority of Deacons in Pauline Churches," *JETS* 64 (2021): 309–25. (https://www.etsjets.org/files/JETS-PDFs/64/64-2/JETS_64.2_309-325_Merkle.pdf)
 Frederika Pronk, "Women Deacons: Church Polity a Hermeneutic," in *The Outlook* (1986). (<https://www.christianstudylibrary.org/article/women-deacons>)
 Cornelis Van Dam, *The Deacon: Biblical Foundations for Today's Ministry of Mercy* (Grand Rapids: Reformation Heritage, 2016).
 John Wijngaards, *Women Deacons in the Early Church: Historical Texts and Contemporary Debates* (New York: Herder & Herder / Crossroad, 2002).
 Lowry Ware and James W. Gettys, *The Second Century: A History of the Associated Reformed Presbyterians: 1882–1982* (Charlotte: Washburn, 1981), 322–28, 380–88.
- B. General Sources on Biblical Interpretation:
 D. A. Carson, *Exegetical Fallacies*, second edition (Grand Rapids: Baker, 1996).
 Graeme Goldsworthy, *Gospel-Centered Hermeneutics: Foundations and Principles*

of Evangelical Biblical Interpretation (Downers Grove: InterVarsity Press, 2006).

Gerhard Maier, *Biblical Hermeneutics*, trans. Robert W. Yarbrough. (Wheaton: Crossway, 1994).

Moisés Silva, gen. ed., *Foundations of Contemporary Interpretation: Six Volumes in One*. (Grand Rapids: Zondervan, 1996).

Anthony C. Thiselton, *Hermeneutics: An Introduction* (Grand Rapids: Eerdmans, 2009).

Recommendations:

1. That this Report be received as information. **SYNOD APPROVED.**
2. That the work of the Committee be continued for another year. **SYNOD APPROVED.**
3. That the members of the General Synod be in prayer for the Committee as it continues its work. **SYNOD APPROVED.**

Respectfully submitted,

William B. Evans, Chairman

Moderator McKay resumed presiding over the meeting.

The report of the **Special Committee on Judicial Review** was presented.

Special Committee on Judicial Review

Officers:

Rev. Scott Cook, Chairman

Rev. David Vance, Vice Chairman

Ruling Elder Jay Younts, Secretary

The 2021 General Synod tasked the Moderator to appoint a special committee to review all matters surrounding the David Harding discipline case that originated in Northeast Presbytery. In December of 2021, the committee received over seventeen sets of documents that constitute the record of the case. The committee has reviewed the disciplinary process against Mr. Harding at both the Session and Presbytery level. The committee sees no significant procedural irregularities nor any evidence of a grave miscarriage of justice. Moreover, the committee believes any recommendations it might offer would be moot given that Mr. Harding passed away March 31st, 2022. The committee recommends that this brief report be received as information and the General Synod dismiss the committee.

Recommendations:

1. That the report of the Special Committee on Judicial Review be received as information. **SYNOD APPROVED.**

2. That the Special Committee on Judicial Review be dismissed. **SYNOD APPROVED**

Respectfully submitted,

Scott Cook, Chairman

The report of the **Committee on Minister and His Work** was presented.

Committee on Minister and His Work

Synod's Committee on Minister and His Work (M&HW) most recent meeting was convened on April 1, 2022 via Zoom. This was the culmination of meetings throughout the year seeking to fill stated duties of the committee in the Manual of Authorities and Duties (MAD) as well as previous Synod-approved mandates.

First, and in accordance with MAD duty 2, *To recommend to Synod representatives to the PRJC [sic]. (2011 Synod)*, Buzzy Elder, Mark Levine, and Lane Thomas are recommended to be the representatives to the Presbyterian and Reformed Council on Chaplains (PRCC).

Regarding the pattern and will of Synod in budget reduction, the M&HW would remind presbyteries of the need to pay chaplain fees for PRCC membership in 2024 (Note: the committee notified Synod of its intention in last year's approved report but still felt it necessary to provide one more year of proposed funding at the current rate to allow presbyteries the time to adequately prepare).

Second, and in accordance with MAD duty 5, *to prepare, on a periodic basis, a uniform, written examination for all candidates for ordination, to be administered by the Presbyteries as they think appropriate*, M&HW created an examination meant to give the denomination a baseline written exam (MAD 5.a). Likewise, this was carried out in fulfillment of the meeting of General Synod approved motion in 2021, *that the written examination process be allowed to proceed*.

This set of examinations is not designed to replace or usurp exams that are now in place (MAD 5.b). They are designed to be used as a resource for all presbyteries that need a more reliable method for testing. Likewise, the intention is to give the denomination a more complete test designed to allow any presbytery a better understanding of the knowledge of the prospective pastor should he move to another church in another presbytery. It would not take the place of current testing practices (transfer or otherwise) in any presbytery (MAD 5.c).

Regarding the exam itself, the process of creation began with procuring the current denominational presbytery exams. With all exams in hand, the mean total of the five section questions were then used to create this uniform baseline model. In other words, if presbytery A has 10 history questions, presbytery B has 5, and presbytery C had 15, the committee went with the average, which would be 10 history questions.

Likewise, the exam questions themselves were chosen from current written exams of the presbyteries. For example, if all 10 presbyteries asked for an explanation of what is meant by the term *atonement*, this question would then be represented herein. In other

words, this proposed baseline exam carries the current emphases of the denomination (MAD 5).

Find this exam attached in Appendix A.

Third, in the 2021 meeting of General Synod, the court approved *that a sum of money be worked into the overall Synod wide budget toward helping retired pastors/widowers and their wives/widows with additional finances, if the need arise.*

In light of this approval, a sub-committee of Synod's Minister and His Works Committee began the process of fulfilling this motion. As the work began, several different aspects of the process became complicated. The desire of the M&HW Committee is to confirm the General Synod's desire on two parts.

1) That the timing of this fund would happen *after* the adequate funding of the retirement deficit.

2) That the approved motion terminology "Synod wide budget" is referring to the Denominational Ministry Fund.

If these are in line with the will of the court, the M&HW committee is well underway in researching and developing different avenues, request applications, etc. that will be necessary to begin a fund like this.

Respectfully,

William J. Elder, Jr.
Chairman

Recommendations:

1. That the representatives to PRCC for 2023 be Buzzy Elder, Mark Levine, and Lane Thomas. **SYNOD APPROVED.**
2. That Synod study the proposed examination in 2022, encourage presbyters to speak with their M&HW representatives about it (share critiques, etc.), and prayerfully consider a vote in 2023. **SYNOD APPROVED.**
3. That Synod approve the two listed "items of clarity" regarding the 2021 Synod approved motion to begin a fund for ministers and their widows in need. **SYNOD APPROVED.**
4. That Synod approve the M&HW budget for 2023 as listed elsewhere in the report. **SYNOD APPROVED.**

Appendix A
Proposed Denominational Examination
Part 1: English Bible
Part 2: Theology
Part 3: Church History
Part 4: Church Polity
Part 5: Practical/Pastoral

ARP Licensure/Ordination English Bible Exam

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Introductory

1. Have you read the entire English Bible? Approximately how many times have you read through the Bible in its entirety? Do you make it a point to do so regularly?
2. How many books are there in the Protestant English Bible? In the Old Testament? In the New Testament? Name, in order the books of the English Bible.
3. What do we mean by the verbal plenary inspiration of Scripture? What is your position on the inspiration of Scripture.
4. What books of the Bible were available to Abraham?
 To Moses?
 To David?
 To Daniel?
 To Jesus?
5. In what way(s) does God reveal himself to the world? How do these ways differ?

Old Testament

1. Give a basic summary and outline (major divisions) of 3 of the following OT Books:
 Genesis
 Exodus
 Isaiah
 Select a Minor prophet
 Numbers
 1 Samuel
2. Trace the history of redemption from the Garden to Malachi. Show us Jesus from Moses and the Psalms and the Prophets. Is there an overarching principle to how God shows forth the promised redemption?
3. How do you interpret Genesis 1-3? Are Adam and Eve historical persons? Did either Adam or Eve have pre-hominid ancestry? What is the significance to your answer?
4. Identify the OT book and chapter in which you would find the following:
 The Fall of Man

"They all like Adam have transgressed the covenant..."

God's Covenant with Abraham

The Day of Atonement

David Covenant

Elijah and the prophets at Mt. Carmel

"A virgin will be with child and bear a son..."

Proto Euangelion

The Ten Commandments (both places)

Conquest of Jericho

"You shall love the Lord your God with all your heart..."

"A time to be born, a time to die..."

David and Goliath

"For unto us a child is born, to us a son is given..."

A prophet killed by a lion

"The heart is deceitful above all things . . . who can understand it?"

The burning bush

Moses strikes the rock

"The righteous shall live by faith..."

Jacob wrestles an angel

5. Who wrote the Pentateuch? Include your understanding of the documentary hypothesis.

6. Name the twelve sons of Jacob:

Name the ten plagues of Egypt:

7. Is there a covenant of works made with Adam? Demonstrate it scripturally.

8. What is your understanding of the relationship between the Covenant of Works and the Mosaic Covenant?

9. What are the three uses of the law?

10. Name three of the Messianic Psalms

11. When and by whom were the people of the Northern Kingdom carried into captivity? What eventually happened to them?

12. What prophets spoke of the coming fall of the Northern Kingdom? What tribes were in the Northern Kingdom?

13. When and by whom were the people of the Southern Kingdom carried into captivity? What eventually happened to them?

14. What prophets spoke of the coming fall of the Southern Kingdom? What tribes were in the Southern Kingdom?

15. Give at least five OT prophecies that are explicitly fulfilled by Jesus.

16. Give the circumstances under which the Kingdom was divided.

17. What elements of the tabernacle/temple pointed to Christ? How so?

18. What was the primary role of an OT prophet? To whom did they normally address their prophetic office (generally speaking)?

19. What is the theme of Jeremiah? To whom does it apply and how?

20. Discuss briefly the life and significance of the following OT people:

Adam

Noah

Abraham

Moses

David

21. Where is the New Covenant discussed in the OT, and what is its significance?

New Testament

1. What is the significance of Matthew and Luke opening with genealogies? Reconcile the differences between them.
2. Approximately how long was the period of time between the last word of the OT and the revelation of the NT?
3. What is Jesus doing in the Sermon on the Mount? What is the main thrust of the Sermon on the Mount?
4. Trace the missionary journeys of Paul.
5. Compare the Old and New Covenants in light of Hebrews.
6. Give a basic outline (major divisions) for three of the following NT books:

Matthew

John

Acts

Romans

1 Timothy

1 Corinthians

Jude

7. What does the NT teach about the change and perpetuity of the Sabbath?
8. Name and locate one of Jesus' parables and briefly discuss it. What are the purposes of parables?
9. Name and locate one of Jesus' miracles and briefly discuss it.
10. Compare the teachings of James and Paul on 'justification by faith.' Are they at odds?
11. Give Scripture references (as many as apply) for the following topics:

The deity of Christ

The Second Coming

The role of Women in the Church

The duties and qualifications for elders and deacons

The deity of the Holy Spirit

The Christian Sabbath

The Return of Jesus

Spiritual Gifts

Presbyterian polity/ecclesiology

Total Depravity

Unconditional Election

Limited Atonement

Irresistible Grace

Perseverance of the Saints

12. Interpret three of the "I Am" statements of Jesus.

13. Name the 12 Disciples

Name the Apostles

14. Identify the NT book(s) and chapter(s) in which you would find the following:

Paul and Barnabas part ways

Birth of Jesus

The Prodigal son

The Good Shepherd

The Millennium

Resurrection of Believers

"I have fought the good fight..."

The Great Commission

"You have not lied to men, but to God..."

"Everyone the Father gives to Me will come..."

"The Spirit of the Lord is on me...to heal the brokenhearted..."

Jesus overturns the tables

Simon of Cyrene is compelled to carry the cross

Jesus remains in Jerusalem at the temple

Jesus turns water into wine

"I Am the bread of life..."

The conversion of Saul of Tarsus

Phoebe

Household baptism of Lydia; the Philippian Jailer

Lazarus raised from the dead

15. Discuss the synoptic problem. What is your belief concerning the writing of these books?

16. Compare the synoptic Gospels to John.

17. Explain your understanding of justification from Scripture. What is the classic Reformed stance? What is your opinion of the views of E.P. Sanders, James Dunn, N.T. Wright, Norman Shepherd, and Peter Leithart regarding the Pauline doctrine of justification?

18. What is your view of the role of Christ's obedience (active and passive) in a believer's justification? If it is Christ's shed blood (passive obedience) that saves us, do we need his active obedience? Why/why not?

19. What is the place of God's law in the New Covenant? Do you embrace the view of God's law known as "theonomy"? If so, define your view briefly. What is meant by general equity of the law in the New Covenant?

20. What was Jesus' main point of difference with the Pharisees?

21. Where would you turn to aid someone lacking assurance of salvation and in the necessarily to persevere in the faith?

22. You have a small amount of time with a person who is an unbeliever, and you do not have access to your Bible. What is the gospel? Give a concise presentation to an unbeliever using the Scripture knowledge you have.

23. What is your understanding of worship as spelled out in the NT? What are the elements? What is circumstantial?

24. What is the point of the book of Hebrews?

ARP Licensure/Ordination Theology Exam

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Theology

1. Define the terms "inerrancy" and "infallibility." Provide Scriptural support to defend these terms.
2. What does the Confession mean when it asserts that God's former ways of revelation have ceased? Include your view of "tongues", "prophecy", and other charismatic gifts in the Church today.
3. Name and define four "communicable" and four "incommunicable" attributes of God. Provide Scripture references for each.
4. Describe what the Bible teaches concerning the Trinity. Provide Scripture support.
5. What is meant by "the eternal generation of the Son?"
6. Does God's decree extend to the salvation and damnation of every individual? If so, do prayer, evangelism, faithful parenting, and other such things really matter?
7. What is God's providence? How does this differ from the deist and pantheist understanding?
8. Define general and special revelation. What is the purpose of each?
9. The Confession asserts that God created, "of nothing, the world, and all things therein whether visible or invisible, in the space of six days; and all very good." Explain and defend your position on the days of creation from the Scriptures. Include whether or not any form of evolution can be consistent with the biblical account of creation.
10. What is your view concerning the events described in Genesis 1-11?
11. Do you affirm a historical Adam? Why is this important for the Christian faith?
12. What is sin? Why did God allow the sin of our first parents?
13. Describe the state of mankind before and after the Fall. Was the Imago Dei lost after the Fall?
14. What are the four states of man, as set forth in the Confession?
15. What is the difference between the Calvinist doctrine of common grace and the Arminian doctrine of prevenient grace?
16. Define and defend from Scripture the so-called 5 points of Calvinism.
17. How does the Calvinistic view of free will taught in the Confession differ from an Arminian view?
18. Explain the basis for covenant theology.
19. What is the Covenant of Works? What is the Covenant of Grace? Where does the Mosaic Covenant fit into this scheme?
20. How many natures did Christ have? How many wills? How many persons was he?
21. Why was it necessary that Jesus Christ as Mediator be both God and man?
22. How would you defend the immutability of God in light of the incarnation?
23. Define and defend from Scripture the doctrine of the "penal substitutionary atone-

ment." Contrast it to at least two other views of the nature of the atonement.

24. Does the doctrine of the limited atonement prevent us from sincerely offering the gospel to sinners? Explain.

25. Distinguish between Supralapsarianism, Infralapsarianism, and Amyraldianism. Which do you believe is the teaching of the Confession?

26. Was Christ's Resurrection a bodily Resurrection? What is the importance of your answer?

27. List the Reformed understanding of the *ordo salutis*. How does it differ from the Arminian understanding?

28. Can people from other faiths be saved who are, "diligent to frame their lives according to the light of nature, and the law of that religion they do profess"?

29. Define justification. How does this differ from the Catholic and Federal Vision understandings?

30. What is adoption?

31. What is sanctification?

32. Whose work is saving faith and how is it ordinarily brought about? How is it increased and strengthened?

33. What is repentance unto life, and what is its effect upon a believer?

34. Respond to the statement, "Repentance is a onetime general turning from sin and self-trust to God."

35. According to the Confession, why does God sometimes leave His own people to face temptations and inner corruptions?

36. Are the good works of Christians pleasing to God and does he reward them?

37. Can unbelievers do truly good works? Why or Why not? If none of their works are truly good does it matter what they do?

38. What is the basis of the perseverance of the saints?

39. What are the three classes of biblical law, according to the Confession? Of what use are they? Which are still in force? (Please reference your view on theonomy in your answer.)

40. What is the difference between "Christian liberty" and "licence"?

41. What is marriage and its benefits? Is marriage to be pursued by all believers?

42. What are the biblical ground of divorce?

43. What are the marks of the Church?

44. What do we mean by "invisible" and "visible" Church? What happens if this distinction is not maintained?

45. What is the purpose of Church censures (discipline) and why is it important?

46. According to the Confession, what is the relationship between the Church and State?

47. Define the major views on the millennium. What is your view? Defend your view from Scripture.

48. Discuss what you believe concerning heaven, hell and the intermediate state.

49. Is annihilationism compatible with Scripture? Explain.

Worship & Sacraments

1. What is the regulative principle of worship? What are the ordinary elements of worship?

2. In what way is the Sabbath ordinance binding on Christians? How is the Christian Sabbath to be observed? Explain your answer in light of Christ's disputes with the Pharisees over Sabbath observance.
3. What is a sacrament? How many are there?
4. Contrast the Protestant and Roman Catholic views of the sacraments.
5. Who is eligible for partaking of the Lord's Supper?
6. In what way, if any, is Christ present in the Lord's Supper? How do we feed upon him?
7. How is the Lord's Table to be "fenced" (guarded)? Would you, and if so, how would you prevent an unbeliever from partaking of the Lord's Supper?
8. What is your view of paedocommunion? Defend your position from Scripture.
9. What is baptism and who may receive baptism? Under what circumstances, if any, may the sacrament of baptism be administered more than once to any person?
10. What mode of baptism do you believe Scripture directs us to use? Give Biblical support.

ARP Licensure/Ordination Church History Exam

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1. What is the value of studying church history?

Early Church History

(Answer w/ names, movements, events, appropriate dates, & so on)

2. How was the Canon of Scripture established, and what is Montanism?
3. What was the primary theological issue taken up by the Council of Nicaea, and who were the key figures?
4. What was the primary theological issue taken up by the Council of Constantinople, and who were the key figures?
5. What was the primary theological issue taken up by the Council of Ephesus, and who were the key figures?
6. What was the primary theological issue taken up by the Council of Chalcedon, and who were the key figures?
7. What was the primary theological issue taken up by the Council of Carthage (418), and who were the key figures?

Medieval Church History

(Answer w/ names, movements, events, appropriate dates, & so on)

8. Describe the birth of what is now called Roman Catholicism. Include the Papacy and how it diverged from the Apostolic era of the church.
9. What is the Monastic movement? What were the positive and negative influences of this movement on the church?

10. What is Scholasticism? What were the positive and negative influences of this movement on the church?
11. Who is John Wycliff, and why is considered and important figure in the transition from the Medieval Church into the Reformation?

Reformation History

12. ESSAY. Trace the Reformation in as much detail as possible (including names, dates, and places) from the “95 Theses” through John Knox’s contributions in Scotland.

ARP Church History

13. ESSAY. Discuss in as much detail as possible (including names, dates, and places) the history of each of these terms: a) Associate, b) Reformed, and c) Presbyterian, up to and including the Associate Reformed Presbyterian Church as it is now found in the USA and Canada.
14. What significant position on Scripture did the General Synod of the ARP adopt in 2008? Briefly trace the denomination’s stance on Scripture from 1960-2008.

Modern Church History

15. What were the differences between the First and Second Great awakening? Include names, dates, places, biblical concepts, and so on in the answer.
16. What is the significance of the Adopting Act of 1729?
17. ESSAY. Discuss in as much detail as possible (including names, dates, and places) the history of Presbyterianism in the USA through the 19th and 20th centuries.
18. Discuss the 20th century movements of Fundamentalism and Modernism.
19. Discuss the late 20th and 21st century movement of Post-modernism and its effect on the church.
20. What modern issues are currently being taken up in the Reformed church fellowships? How can church history apply to these issues?

Application

21. Which historical figure has had the greatest impact upon your Christian discipleship and growth? Did the impact center around the figure’s life, work, both, etc.? Explain in detail.

ARP Licensure/Ordination Church Polity Exam

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1. What is the church?
2. What are the marks of a true church?
3. What are the three types of church government and their main distinctions? Support our form of government from Scripture.

4. What is distinctive about the office of elder? Where do you find the Biblical qualifications for that office?
5. What is distinctive about the office of deacon? Where do you find the Biblical qualifications for that office?
6. What is ordination? Who ordains ministers? Elders? Deacons?
7. What are the basis for and the purpose of church discipline?
8. What are the five different levels of church censure? Describe each one.
9. What are the responsibilities of the minister? Include appropriate Scripture references.
10. What are the responsibilities of the elder? Include appropriate Scripture references.
11. What are the responsibilities of the deacon? Include appropriate Scripture references.
12. What are the responsibilities of the Session?
13. What is the minister's role on the Session? May he vote on matters in the Session? If he is able to vote on matters in the Session, should he do so?
14. What constitutes a quorum for a Session meeting?
15. What is the relationship between the Session and the Diaconate?
16. What is the procedure for calling a congregational meeting?
17. What constitutes a quorum for a congregational meeting?
18. Who has primary responsibility for preparing the church budget?
19. Who owns the church property in the ARP Church?
20. What is the procedure for a congregation to withdraw from the ARP Church?
21. What is the difference between a committee and a commission?
22. Of what does a Presbytery consist? What is the function of a Presbytery?
23. Of what does the General Synod consist? What is the function of the General Synod?
24. What are the Standards of the ARP Church?

ARP Licensure/Ordination Pastoral Care Exam

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1. Why do you consider yourself a Christian?
2. Do you have any doubts at all at this point about your inward call to be a minister of the Gospel in the ARP Church?
3. Do you believe that you possess the gifts and qualities of an elder as taught in 1 Timothy 3:1-7 and Titus 1:6-9? Which of these gifts and qualities have you cultivated in the last month?
4. Are there any addictions or besetting sins in your life that seem to have mastery over you? Explain what they are and how you engage in the battle against them.
5. How specifically do you minister to your own family? How do you see this changing as your children grow and mature?
6. Describe your individual devotional life and your family devotional life.
7. How should a minister practice hospitality? How have you practiced hospitality?
8. Describe your philosophy of ministry.

9. Describe your pastoral style and the methods that you use in personal evangelism.
10. Describe your pastoral style and Scripture that you would use in dealing with someone seeking assurance of salvation.
11. Describe your pastoral style and Scripture that you would use in dealing with someone on the subject of divorce.
12. Describe your pastoral style and Scripture that you would use in dealing with someone on the subject of homosexuality.
13. What Scripture would you use to help someone understand sprinkling or pouring as proper modes of baptism and children of believers as proper subjects of baptism?
14. What are you expected to do if you should entertain doubts about your call to the ministry? What are you expected to do if you should develop scruples or reservations about any teaching of Scripture or the subordinate standards of the ARP Church?

Jim Carter PRCC addressed the Synod. Chaplains were asked to stand.

The report of the **Committee on Theological and Social Concerns** was presented.

Committee on Theological and Social Concerns

The Theological and Social Concerns Committee (TSCC) met twice during the past year, on August 24, 2021 and on April 13, 2022. There were several items of business for the committee to consider, and that work was divided among the committee members. While much of the work of the committee was accomplished, there are two items of business that will require more time to complete.

Officers for 2021 – 2022:

Tim Phillips	Chairman
Neil Stewart	Vice-Chairman
Thomas Fortney	Secretary

A report on a matter regarding the validity of marriages without a marriage license from the civil government is almost complete. It is the hope of the committee that the report can be finalized in the near future and be presented as a supplemental report at the 2022 meeting of Synod.

A great deal of work has gone into a report on the issue of Freemasonry. Part of the Synod requirement for the report, however, was “that Synod direct the Committee on Theological & Social Concerns to interview Freemasons, including, but not limited to, some who are members in the ARP church as a part of their task studying Freemasonry” (2019 *Minutes of Synod*, p. 129). While there has been some preliminary contact and discussion, formal interviews have not yet taken place. In order to satisfy this requirement, the committee desires to extend an invitation to both past and current Freemasons to meet with the committee during the 2022 meeting of General Synod to discuss the matter and set up future interviews. The committee plans to have its work completed by the 2023 meeting of General Synod and would request one additional year to work on the report.

The committee also discussed the possibility of recommending to Synod the dissolution of TSCC as a standing committee. Much of the work typically assigned to TSCC can be done, and often is done, by Synod Moderator-appointed ad hoc committees. There are both past and current matters that fall under the responsibilities of TSCC but have been given to ad hoc committees to address (and those committees have often done excellent work). Given both the enormous workload that sometimes falls on TSCC in a given year, it would be more productive to have such matters assigned to ad hoc committees to address as needed.

Recommendations:

1. That the paper on “Women in Worship” be ~~approved~~ *received as information* by Synod.
SYNOD APPROVED AS AMENDED.

A 15 minute break was taken.

Business resumed with recommendation 2 of the report of the Committee on Theological and Social Concerns.

2. That the paper “On the Cancellation of Public Worship” be approved by Synod.
SYNOD APPROVED.
3. That the paper “On the Question of Virtual Communion” be approved by Synod and received as a position paper by Synod. **SYNOD APPROVED.**

A MOTION CARRIED

That The Directory of Public Worship be amended to add 8.c.10 to read “virtual participation in communion is not permissible.”

4. That the committee be permitted another year to conduct interviews and complete the paper on Freemasonry. **SYNOD APPROVED.**
5. That the Theological and Social Concerns Committee be dissolved as a standing committee of Synod upon completion of its previously assigned tasks. **SYNOD APPROVED.**

Respectfully submitted,

Tim Phillips, Chairman

WOMEN IN WORSHIP

Original Motion: *That the Committee on Theological and Social Concerns be tasked with studying in what ways it is or is not appropriate for women to lead in worship and report back to the 2020 Synod with their study and whatever recommendations they deem appropriate based on their study.*

The 2019 General Synod requested that the Theological and Social Concerns Com-

mittee study the question “In what ways it is or is not appropriate for women to lead in worship” and report back to the Synod in 2020. Your committee was not able to submit a paper in time for the 2020 Synod, but we have studied the issue and we humbly submit the following paper to the Synod for its consideration.

Leading in Worship

The General Synod of the Associate Reformed Presbyterian Church (ARP) is grateful for the members, both men and women, who work together for the glory of God through Jesus Christ by the power of the Holy Spirit in our particular portion of the Universal Church. The General Synod affirms that attending and participating in worship is a duty for all members of our church, since both men and women are made in God’s image, redeemed by Christ, and sanctified by the Spirit for the purpose of bringing glory to God. Our governing documents affirm this in indicating that one requirement of church membership is to “share faithfully in the worship and service of the Church” (*Form of Government* 4.4.B). The Synod also affirms the teaching of the Bible that while men and women are created equally in the image of God, God in His wisdom has given different roles to men and women in the home and the church. As our churches gather for worship on the Lord’s Day and at other times, it is the responsibility of the session to order public worship in the manner prescribed by God in the Holy Scriptures.¹

Any discussion of “worship” must begin with a clear definition of terms. Both the Bible and the Reformed Tradition speak of worship in two different but related senses. Sometimes worship can be spoken of in an informal sense. The whole of life may be thought of the way Paul writes in Romans 12:1: “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual *worship*.” The Standards of our church also affirm that every sphere of human life should be conducted as an act of worship and devotion to God. The first question of the *Westminster Shorter Catechism* asks, “What is the chief end of Man?” The answer is that “Man’s chief end is to glorify God and to enjoy Him forever.” If the end goal and purpose of man’s life is to glorify and enjoy God, then surely all of life must be seen as our reasonable service to God and as an act of worship in this general sense.

But Reformed Christians also speak of “worship” in a more narrow, technical sense.² There are other specific activities, such as private worship and family worship, in which all believers, male and female, are to participate. However, we also use the word “worship” to denote *formal worship* or *corporate worship*, or what our Standards refer to as *public worship*. Worship in this sense does not apply to all of life in general, but to the special times of worship, regularly held on the Lord’s Day and at other times, when the body of Christ gathers together publicly under the authority of the elders to give formal acts of worship to God as regulated by His word.³ The Standards of our church acknowledge this special sense of worship. For example, Chapter 21 of the *Westminster Confession of Faith* expresses our theological commitment for “Religious Worship and the Sabbath Day.” Moreover, the ARP Church’s Standards acknowledge the difference between worship in the broad and narrow sense:

Worship may be viewed in the broader sense as a way of life devoted to serving and glorifying God so that whether we eat or drink or whatever

we do, we do all to the glory of God. In the narrower sense, worship may be viewed as particular occasions of worship, such as public or private worship, or as particular acts of worship, such as prayer, singing of praise, and the ministry of the Word and sacrament. ...Public worship is a holy convocation in which the Triune God meets with and ministers to His assembled covenant people through Word and sacrament, and His people respond with praise, thanksgiving, repentance, confession of sin, supplication, and confession of faith. (*Directory of Public Worship*, III.3, 6)

It is this later sense (i.e., public worship) that this report seeks to address.

One of the ways in which there is much confusion in this discussion is the imprecise way in which “worship” is sometimes employed by the broader Christian culture. For many Christians gathering for public worship, the “worship” is only the singing portion of the service. While there may be an acknowledgement that the sermon, prayers, etc., are also a part of the worship service, this is not the way the word “worship” is often utilized. For example, those who lead the music part of a service are sometimes referred to as “worship leaders,” a term which is not found in Scripture and is not a recognized office in the New Testament Church. Using this term creates confusion. It implies that other parts of worship (using “parts” here in the precise sense in which it is used the *Directory of Public Worship*; e.g., preaching, praying, or administering sacraments) are not ways in which we worship.⁴ This represents a serious distortion of how we understand the worship of God. Additionally, it creates confusion over who is to lead in public worship. While all the members participate in the worship, leadership in worship properly belongs to the minister and elders of the church.

What roles, then, may women fill in public worship? The Word of God precludes women from those roles involving teaching and authority in public worship (e.g., 1 Timothy 2:11-14; 1 Corinthians 14:34-35). There are also certain parts of worship that an unordained man would ordinarily be prohibited from doing, such as giving a call to worship or benediction, reading Scripture, or explaining and applying the Scriptures in public worship (see Westminster Larger Catechism, Q. 156). These acts imply an exercise of authority, public teaching, or both, and they should be reserved for ministers, ordained elders, or possibly those studying for the ministry (i.e., Students of Theology approved by the presbytery). As such, it would not be permissible for women to lead in these parts of public worship. However, there are other portions of public worship where it would be permissible, such as singing, participating in a unison prayer or confession of faith, a responsive reading, or playing a musical instrument. None of these would constitute an unscriptural exercise of such authority, and none would be mistaken for leading in worship.

Therefore, women should not be involved in leading public worship. The worship service should be conducted by ministers and elders who have the ability to call the people into worship and then lead in worship by virtue of their ordained office, always in accordance with the Holy Scriptures and the Standards of the ARP Church. Our governing documents recognize that local sessions are vested with this duty (*Form of Government* 6.8.L). Simply stated, “The service of worship shall be under the authority of the minister and the session” (*Directory of Public Worship* II.5). Only the ordained leadership may speak and give direction to the congregation in worship regarding the elements of the

service. Sessions, therefore, are called upon to exercise their duty in leading their congregations in public corporate worship. If certain elements or services of public worship take place in a different setting (such as a Synod or presbytery meeting, or a conference hosted by a committee, board, or agency of the ARP Church), then the appropriate leadership with authority and/or oversight over that event should likewise exercise its duty to ensure that the Standards of the ARP Church and the Holy Scriptures are faithfully maintained.

ON THE CANCELLATION OF PUBLIC WORSHIP

Original Motion: *That the Theological and Social Concerns Committee be tasked with studying two related issues: 1) Under what conditions may a church suspend public worship? 2) May the government tell the church not to worship in the context of a pandemic?*

The Priority of Public Worship

Worship is the verb of Christianity (Luke 4:8). We owe God worship as it is He who saved us (1 Peter 2:9). Worship is what the Christian does (Phil. 3:3). According to John 4:23 and the Associate Reformed Presbyterian Church's *Form of Government* (FOG) 3:1, being a true worshiper lies at the core of our identity as Christians. Organizing and participating in such worship lies at the heart of our role in fulfilling Christ's Great Commission (Matt. 28:18-19; FOG 1:7) and forms the dynamo of a congregation's life, ministry, and schedule (FOG 3:2). The willful, unwarranted, and continued neglect of public worship is a serious sin, threatening not only the spiritual health of a professing Christian but also the very reality of his claim to be a sinner saved by grace (Heb. 10:23-31).

The Organization of Public Worship

While attending public worship is the duty of every individual Christian, God more specially directs the charge for organizing this worship (Westminster Larger Catechism, 118) to those in authority in the church (Matt. 28:18-19), in the home (Gen. 18:19), and also in the state (1 Tim. 2:1-4).⁵

Reformed theologians distinguish between the elements and the circumstances of public worship.⁶ While Scripture tightly regulates the former, the latter permit some innovation and are more loosely controlled.⁷ Such circumstances (including the date, time, length, frequency of public worship) are the proper and primary jurisdiction of the local church session (in consultation with the higher courts of the church).

The Postponement and Cancellation of Public Worship

Judiciously weighing the principles of necessity, mercy, and piety, in times of emergency, the local church session may abbreviate, postpone, or even cancel a worship service altogether, for it is the session's responsibility to assemble the people of God for public worship (FOG 6.8.M., *Directory of Public Worship* II.5) The most common example of this kind of emergency might be the threat of severe weather. Due to the central importance of public worship in the life and ministry of the church, local church sessions (and higher church courts) should handle such decisions with special care and prudence.

Although the state has no authority to influence, impinge, or hinder the church or her members directly in their public and private expressions of religion, the state does have a duty to care for the general welfare of the citizens under its charge. In times of exceptional public emergency or imminent disaster, therefore, such welfare may include prohibiting or limiting the movement of her citizens. Such prohibition obviously impacts

the ability to gather for public worship and should normally be obeyed by the church. Without question, all civil, ecclesiastical, and familial authorities can and certainly do err (Heb. 12:10; 1 Peter 3:1ff.), but the Bible clearly suggests that an imperfect government is very much to be preferred to no government whatsoever (Rom. 13:1-6; 1 Peter 2:13-17). Apart from extreme cases, when obedience to the state would necessitate disobedience to God (Acts 4:19-20), the Scripture does not permit individuals' liberty of conscience to decide which civic laws they do and do not obey. Since the obvious, adverse consequences of unnecessarily prolonging such seasons of curfew, the civil magistrate should handle such decisions with special care and prudence, ensuring that such restrictions are only as rigorous as absolutely necessary, as brief and as limited as possible, and never unjustly prejudicial to the free and public exercise of religion.

The Principle of *Lex Rex* and the Duty To Resist Tyranny

In 1644, the Scottish Presbyterian Samuel Rutherford codified the biblical principle of *lex rex* (The law is king). Up to that time, the British monarchs falsely believed (and were allowed to believe) that they were the law of the land (*Rex Lex*). This principle laid the foundation of tyranny. Rutherford reminded the church that the monarch is himself a servant of the law of God, and were he to become a tyrant, it would be the duty (and not just the right) of lawfully ordained lower magistrates (not individuals acting by autonomous whim) to hold the king accountable. On the church's part, she must always obey God rather than man (Acts 5:29). Hence, when faced with a potentially tyrannical overreach, it is the church's duty to resist such tyranny in a spirit of respectful and lawful disobedience.

The corruption of man makes him apt to study reasons to cast aside the inconvenient strictures of an unwanted external authority, so the decision to take such a momentous step is best left in the hands of the gathered wisdom of lawfully ordained lower magistrates in both the church and the state. Therefore, individual church members should pay close attention to their local session, who in turn should consult closely with the higher courts at both a presbytery and synod level.

It is much easier to remove an imperfect government than it is to replace it with something better, and because the civil government does not bear the sword in vain, the church should exercise special care and prudence in determining when and if to invoke the principles of *lex rex* and cast off the shackles of a civil magistrate run amok.

Motion: *"That the Committee on Theological and Social Concerns study and recommend to the next General Synod under what conditions according to FOG 6.8.L. a Session may suspend corporate worship, for how long a Session may suspend corporate worship, and whether or not a Session may offer virtual communion."* (General Synod, 2020)

ON THE QUESTION OF THE CANCELLATION OF WORSHIP AND THE DUTY OF SESSIONS

Form of Government 6.8.L. states that church sessions shall "exercise, in accordance with the *Directory of Public Worship*, authority over the time and place of the preaching and teaching of the Word and the administration of the sacraments, and over all other religious services." Likewise, sessions are given the directive to assemble the people for worship, even in the absence of a pastor (FOG 6.8.M). Furthermore, the very definition and purpose of a congregation, according to the ARP Standards, includes being "associated together ... for worship" and "to glorify God by conducting public corporate

worship" (FOG 3.1-2). The *Directory of Public Worship* IV.4. states, "Other days of public worship may be provided besides the Lord's Day, but it is both the happy privilege and the solemn duty of all God's people to assemble for worship on the Lord's Day as they are able." The footnote to this paragraph of the DPW cites Hebrews 10:25 -- "not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near." It is therefore understood that the Lord's Day worship is an essential aspect of the life of the church, and therefore canceling a worship service for one day or for any longer period of time is something that the session should only do in extreme and extenuating circumstances. As soon as such circumstances that precipitated cancellation are resolved, the normal schedule of weekly Lord's Day worship should be restored as soon as possible.

It should be noted that both the history of our denomination and current events in other parts of the world can provide some insight into what circumstances might prove to be extreme and extenuating. The Covenanters in Scotland during the Killing Times of the 1680s would still gather for worship, even though the threat of death was a real possibility for such meetings. In other parts of the world today, where war, religious extremism, or the tyranny of oppressive governments loom large, many Christians still manage to meet together for worship. Sessions are therefore advised to make assembling for worship on the Lord's Day a priority. While there may be providential circumstances which may make it difficult or impossible for some church members (or even a majority of members) to attend, sessions still have a duty and responsibility to provide for the spiritual well-being of those under its care in gathering for public worship on the Lord's Day.

Since the details cannot be predicted in enough detail of any future crisis which might precipitate a church session suspending worship, we deem the current wording of FOG 6.8.L. to provide each session an appropriate amount of discretion for such instances. If a session is ever deemed to err in their decision, the avenues of appeal are already present in our Standards. Sessions are also encouraged to make such determinations not based upon fear of what may happen, but according to the directives given by the sure and certain word of God. "The fear of man lays a snare, but whoever trusts in the LORD is safe" (Proverbs 29:25).

ON THE QUESTION OF VIRTUAL COMMUNION

Communion (hereafter referred to as the Lord's Supper), by its very name, is a coming together of the people of God in fellowship around a covenant meal, instituted by the Lord Jesus Christ Himself, at the Lord's Table. During the pandemic of 2020, the use of live streaming and other media to broadcast worship services ("virtual worship") became more prevalent in many of our churches. While this served as a stopgap measure for churches which may not have been meeting together in person, and while this may serve as an aid for those who are not able to attend public worship because of infirmity or similar reasons, the church must not regard such use of media and technology as an acceptable substitute for meeting together. Watching a public service through a TV, computer, or phone screen is not the same as gathering with God's people for public worship on the Lord's day, and sessions should encourage the members under their spiritual care to be present for worship whenever possible.

When it comes to the Lord's Supper, this is especially true. The New Testament assumes that Christians will meet together, in person, to receive the sacrament. When Paul

gives instructions to the Corinthian church on how they should be observing the Lord's Supper, no fewer than four times he points to them meeting/gathering together, in person (1 Corinthians 11:18, 20, 33, 34). Furthermore, the Standards of the ARP Church require the sacrament to be administered by an ordained minister, an action that would be impossible through a video screen (WCF 27.4, 29.3; WLC Q. 169; FOG 9.6.A; DPW 8.c (3)). While extraordinary providential circumstances may prohibit the administration of the sacrament for a time, this should be a cause for lament and prayer by sessions, not a reason to seek out innovations. The public gathering of Christians for worship, including the Lord's Supper, must be a priority for the spiritual welfare of congregations.

¹*Directory of Public Worship* II.5 and *Form of Government* 1.2, 6.8.L and M, and 9.6.A.

²See DPW III.

³The DPW acknowledges that "other days of public worship may be provided besides the Lord's Day, but it is both the happy privilege and the solemn duty of all God's people to assemble for worship on the

Lord's Day as they are able" (see DPW IV.4). Such gatherings, however, should also be under the authority of the minister and session, per DPW II.5 (see also FOG 1.2, 9.6, 6.8.L.).

⁴See DPW III.

⁵Paul's argument here seems to be that one of the God-given duties of the civil magistrate is to create a safe, civil environment in which godliness can prosper without the fear or hindrance of man, and through which men may worship God according to the liberty of a conscience ruled by God through the light of Scripture.

⁶The elements denote the actual activities of public worship (reading the Word, preaching the Word, praying the Word, singing the Word, and watching the Word). By circumstances of worship, we mean those attendant details that make worship possible (time, place, environment, musical accompaniment, length of service, dress code, health and hygiene practices, etc.)

⁷So for example, the Westminster Confession teaches that "there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed" (WCF 1:6).

The report of the Committee on Inter-Church Relations was presented.

Committee on Inter-Church Relations

The Committee on Inter-Church Relations met as a whole via Zoom on February 22, 2022.

Ecumenical Organizations

The ARP Church currently holds membership in three (3) ecumenical organizations: The North American Presbyterian and Reformed Council (NAPARC), The World Reformed Fellowship (WRF), and the International Conference of Reformed Churches (ICRC).

After not meeting in 2020, NAPARC met on November 10-11, 2021, at the Shiloh Presbyterian Church in Raleigh, NC, hosted by the Orthodox Presbyterian Church. The ARP delegation consisted of Seth Yi, Patrick Malphrus, Kyle Sims, and Billy Barron. Patrick Malphrus serves on the Website Committee.

ICRC normally meets every four years but postponed its meeting in 2021 for one year. Therefore, the next meeting will be this year, 2022, in Namibia, Africa. The

2018 Synod passed a motion for us to send at least two delegates to the meetings of ICRC. We hope to be able to do this for the meeting. Due to the fact that the details of the meeting are not yet available, the delegation has not been set. One of the goals of the ICRC is to have at least one regional meeting during the years between the regular ICRC meetings. This is still in the planning stages for the North America region. Billy Barron serves on the planning committee for this meeting.

Churches in Fraternal Relations

The churches in fraternal fellowship with the ARPC are the Korean American Presbyterian Church (KAPC), the Orthodox Presbyterian Church (OPC), the Presbyterian Church in America (PCA), The Reformed Presbyterian Church of North America (RPCNA), the Evangelical Presbyterian Church (EPC), the Evangelical Presbyterian Church of England and Wales (EPCEW), and the Free Church of Scotland (FCoS). It has been our practice to exchange delegates annually with the OPC and RPCNA. Our practice is to alternate years of sending and receiving delegates with the EPC and PCA. We exchange delegates with the KAPC, EPCEW, and FCoS on an occasional basis.

The committee continues to review our relationship with the EPC. Much has changed since the organization of the EPC. For several years, we have been discussing and monitoring the development on a number of issues of concern within the EPC. We are seeking an opportunity to sit down with them and discuss these concerns. It is your committee's perspective that this should not be dealt with on a committee to committee level, but between our highest courts. Therefore, the committee has drafted a letter for this court to approve and then to be delivered to them. We realize that the meeting of their General Assembly is only two weeks away and our discussion may not be possible before that meeting.

We continue to encourage presbyteries and churches to invite local NAPARC churches to their meetings and events. We believe that this may foster a stronger sense of fellowship and connection in our shared labors in the Gospel.

Fraternal Delegates / Representatives

In 2022, we have approved the sending and receiving fraternal delegates to the meetings of the OPC and RPCNA General Assemblies. We also have invited the PCA to send a fraternal delegate to our General Synod. As has been our practice for several years now, we have invited the Canadian Reformed Churches (CanRC) and the Bible Presbyterian Church to send an observer. Along with our sending the delegates to the OPC and RPCNA, we will send delegates to the EPC and an observer to the CanRC. With our having missionaries in Wales and England, we have been able to send fraternal delegates to the meeting of EPCEW and the FCoS. However, due to some backlog reasons in the EPCEW meetings, they are not receiving delegates this year. Neither will we be sending a fraternal delegate to the FCoS due to their continued Covid cautions.

Bonclarken is working with us to be able to host our fraternal delegates for a dinner together on Tuesday evening. This will take place during the regular mealtime in the Music Room.

Other Relationships

In 2010, your committee was tasked to work with World Witness to investigate the establishment of relationships with at least one national church in all countries where we have missionaries serving (Minutes of Synod 2010, p.366). As opportunity avails itself, we are exploring the possibility of such relationships but have no recommendations for this meeting.

The committee also continues to evaluate present relationships with other churches as the need arises. Again, we have no recommendations at this meeting.

Officers for 2022 – 2023:

Benjamin Glaser, Chairman

Bill VanDooderwaard, Vice Chairman

David Smith, Secretary

Recommendations:

1. That Synod receive fraternal delegates at the 2022 meeting from the OPC, RPCNA, and PCA denominations. **SYNOD APPROVED.**
2. That Synod authorize the following as our fraternal delegates:

OPC – July 8-14 at Eastern University – Benjamin Glaser

RPCNA – June 21-24 at Indiana Wesleyan University in Marion, Indiana –

Kyle Sims and a Canadian minister to be named. David Smith is the alternate.

EPC – June 21-24 – at Northville, Michigan – (to be determined)

CanRC – May 10 - at Guelph, Ontario. Jeff Kingswood

URC meeting in October in Buffalo, NY – to be determined.

SYNOD APPROVED.

3. That Synod would approve the letter of brotherly concern to be sent to the EPC. **SYNOD APPROVED.**
4. That Synod would authorize the Committee on Inter-Church Relations to assign fraternal delegates for the meetings of NAPARC, the ICRC, and any other fraternal situations as needed. **SYNOD APPROVED.**
5. That Synod approve the following statement concerning our relationship with the RPCNA:

“In order to develop unity in the visible church, the ARPC and RPCNA have pursued a path of growing closer by reaching out to know each other better, and to seek to discover ways of mutual cooperation, service and study. We believe that, while we have differences, we may still learn from each other and that our ties will be strengthened as we explore and develop mutual relations. This path is not a proposal for organic union, nevertheless it presents significant goals worthy of our continued pursuit.”
SYNOD APPROVED.

6. That the Committee on Inter-Church Relations begin conversation with delegates from any of the churches we associate with through our ecumenical organizations to find ways we might better cooperate in the work of the Kingdom. **SYNOD APPROVED.**
7. That the attached budget be approved. **SYNOD APPROVED.**
8. That all other actions herein reported be sustained. **SYNOD APPROVED.**

Respectfully submitted,

William L. Barron, Sr.
Chairman

A MOTION CARRIED

that the Committee on Inter-Church Relations establish and maintain ecclesiastical relations with ARP Synod of Mexico and ARP Synod of Pakistan and report back to Synod 2023.

Bryan Chappell (PCA) brought greetings.

RUF greetings from Jonathan Cook.

Eric Hancox closed the session with prayer and a lunch blessing.

WEDNESDAY AFTERNOON

Alex Pettett opened with a season of prayer followed by a sermon by Drew Goodman and special presentation from Eric Meberg. (See Appendix for sermon).

A MOTION CARRIED

that in the absence of the Synod Parliamentarian, the Parliamentarian-Elect be allowed to serve in that capacity.

A MOTION CARRIED

that Synod recognize the revised format of our Synod packet, its updated presentation and those who helped in the design

The report of the **Committee on Investment** was presented.

Committee on Investment

The Investment Committee oversees various investments owned by General Synod, presbyteries, agencies, congregations, and individuals. The committee meets at least quarterly with its investment consultants to review portfolio performance and asset allocation and make any necessary changes in investment managers or investment strategies. Representatives of Synod agencies and boards with funds invested under the oversight of the committee are invited to participate in Investment Committee meetings in an advisory capacity.

Duties as prescribed in the *Manual of Authorities and Duties* are:

Developing guidelines for the work of the committee.

The Investment Committee reviews their Investment Policy Statement for the Associate Reformed Presbyterian Trust on an annual basis to revise as needed. The Cornerstone Management model asset allocations are reviewed periodically and adjusted as required.

b. Management of all investment funds under the oversight of the ARP Foundation/Stewardship (including the funds of the General Synod) and the Board of Benefits.

These funds represent three distinct types of investments: The Associate Reformed Presbyterian Retirement Plan Trust, Endowment & Endowment-type Funds, and Charitable Remainder Trusts & Gift Annuities.

- (1) Associate Reformed Presbyterian Retirement Plan Trust. The Investment Committee meets on a quarterly basis with financial advisor The Corpening Group (Alex Brown a subsidiary of Raymond James) to receive reports, evaluate the performance of the Trust Fund, and make recommendations as to the management of our portfolio.

The value of assets invested as of December 31, 2021, was approximately \$51.5 million. The value of assets invested as of December 31, 2020, was approximately \$64.4 million. The year-over-year decline is attributable to the lump-sum payouts from the Retirement Plan in 2021.

- (2) Endowments and Endowment-type Funds. The Investment Committee also meets on a regular basis with financial advisor Cornerstone Management to receive reports, evaluate the performance of these funds, and make recommendations as to the management of our portfolio. These individual accounts belong to churches, presbyteries, and agencies of the General Synod. Conservative, Moderate, Moderate Aggressive, and Aggressive investment options are available based upon the risk profile of each account holder. As of December 31, 2021, endowment and endow-

ment-type funds totaled approximately \$34.6 million. As of December 31, 2020, endowment and endowment-type funds totaled approximately \$34.0 million.

(3) Charitable Remainder Trusts and Gift Annuities. The Investment Committee provides investment oversight over the ARP Foundation's charitable remainder trusts and gift annuities on behalf of the ARP Foundation Board of Directors. Each charitable trust is a separately invested entity, with a combined total value on December 31, 2021 of approximately \$274,000 versus \$314,800 for the prior year end. The balance in the Gift Annuity Fund on December 31, 2021 was \$130,500 versus \$122,400 for the prior year end.

c. Reviewing all current investment relationships for funds currently invested under the oversight of the ARP Foundation/Stewardship and funds of the Board of Benefits.

As stated above, The Corpening Group serves as the investment consultant on the ARP Retirement Plan Trust, and Cornerstone Management, Inc. serves as consultant for the endowment and endowment-type funds as well as the charitable remainder trusts and gift annuities.

The Corpening Group reported on the performance of the Retirement Fund investments, indicating in the overall report, a 13.67% annual return for 2021. The performance exceeded the benchmark for all periods measured.

Cornerstone also reported that individual portfolio allocations combined for an average 10.53% annual return for 2021. The average is influenced by the models selected by the investing entities.

d. Discuss with other boards and agencies the possibility of including their funds in those under management.

The committee is available to assist any church, presbytery, or agency of the General Synod, both in an advisory capacity and to exercise responsibilities authorized by asset owners. Contact the Executive Director of Central Services with your questions regarding the financial services that may be available to your respective church, presbytery, or agency.

The Committee respectfully requests that representatives of Synod keep in mind the following important considerations when evaluating investment performance:

Performance for calendar year was in line relative to the benchmarks established in the Investment Policy Statement. The investment models utilized by financial advisors and money managers are not predicated upon the cyclical difficulties of financial markets, but rather upon a long-term strategy. Evaluations of negative returns or less than average performance in the financial markets must always remain tempered by the market's long-term track record, which often reverts back to the mean. Long-term financial

strategy as it pertains to prudent Biblical stewardship, and not market volatility, is the primary focus of the Committee's considerations.

Officers for 2021–2022:

Stewart Hurst	Chairman
Matt Wylie	Vice Chairman
Jamey Dagenhart	Treasurer
Roger Wiles	Secretary/Administrative Officer

Recommendations:

1. That this report be received as information. **SYNOD APPROVED.**
2. That the committee be granted \$5,500 for committee travel and expenses. **SYNOD APPROVED**

Respectfully submitted,

Stewart Hurst, Chairman
Roger N. Wiles, Secretary

The report of the **Committee on Revisions** was presented.

Committee on Revisions

The Committee on Revisions is being restructured using a representative from each of the presbyteries. Our first meeting was held on April 25, 2022. Billy Barron was asked to convene the meeting which met at 2:00 pm EST.

The following were elected to serve as officers:

Billy Barron	Chairman
Andy Webb	Vice-Chairman
Clinton Dix	Secretary

The committee reviewed multiple documents to determine which ones were relevant to the duties of the committee.

Recommendations:

1. For clarification purposes the committee recommends that Synod add the following sentence to the *Manual of Authorities and Duties (MAD)*, Committee on Revisions, page 98, after the first paragraph under Authority:

“The Committee on Revisions may receive and review proposals normally received by the deadline for inclusion in the Synod Packet, to amend the Standards and Rules of Procedure from Synod, Boards, Agencies, Committees, and Presbyteries prior to a meeting of General Synod”.
SYNOD APPROVED.

2. That the document concerning editorial changes to the *Book of Discipline* be referred to the Principal Clerk as it is not under our purview, as we understand it. **SYNOD APPROVED.**
3. That the proposal from the Executive Board to drop from the FOG 14.11 the phrase (10th edition) is a good change since it is no longer “the most current” edition. This change also needs to be made in the MAD. **RECOMMENDATION RULED OUT OF ORDER – IT WAS VOTED ON BY EXECUTIVE BOARD.**
4. Various items from the Minutes of 2018 -2021 were given to the committee. Since these items have already been dealt with by subsequent Synods, they are not relevant for our committee. **SYNOD RECEIVED AS INFORMATION.**
5. Concerning the Northeast Memorial - Licensure Memorial (Revised) - there are no conflicts with other portions of the constitutional documents. Noted that the negative should be used “nor” rather than the positive “or”. **SYNOD RECEIVED AS INFORMATION.**
6. Concerning the Northeast Memorial – Term Limits – there are no conflicts with other portions of the constitutional documents. We recommend for clarity, that 8.5b be changed to read:

Elders and deacons may serve up to six (6) years in consecutive full or partial terms, after which they shall not be eligible until a one (1) year sabbatical has been taken after the close of their terms of office.

SYNOD RECEIVED AS INFORMATION.

The committee will meet during the meeting of the General Synod to review and prepare a proposed revision to the MAD that will more clearly state the duties of this committee.

Respectfully submitted,

William L. Barron Sr., Chairman

The report of the **Board of Stewardship** was presented.

Board of Stewardship

General Synod has given the Board of Stewardship “responsibility for working cooperatively with the congregations and agencies of General Synod to develop and administer programs and ministries to secure financial resources to meet the operating needs of the General Synod; to present to the General Synod a recommended allocation of those resources; and to receive, maintain, and administer funds given to the General Synod and/or the Associate Reformed Presbyterian Foundation, Inc., and to expend income for the furtherance of the work of the Associate Reformed Presbyterian Church” (*Manual of Authorities and Duties*).

The members of the Board of Stewardship also serve as the board of directors of the ARP Foundation. The Boards of the Associate Reformed Presbyterian Church Foundation, Inc. and Stewardship have a united mission of promoting stewardship and increasing the assets of the ARP Church and ministries. Synod's Investment Committee serves as Investment Advisor to the Foundation board.

ARP Foundation

The Board of the ARP Foundation greatly appreciates the generous gifts of assets and bequests made by members to strengthen churches, agencies, ministries and special projects far above their regular giving commitments. The ARP Foundation regards it an honor as a Board to be entrusted with the management of gifts to help meet current financial needs and build resources for the future of local churches and ministries important to our denomination.

Since the ARP Foundation has some monies in reserve, the Board is not requesting monies from the Denominational Ministry Fund for 2023.

In seeking to be faithful stewards, the Board is allocating a portion of funds in the Cash Investment to other investment portfolios to earn a higher rate of return.

Roger Wiles, Executive Director of Central Services and the Administrative Officer of the ARP Foundation along with his capable team is assisting with Foundation inquiries, requests, and ongoing guidance for gift planning of the ARP Foundation.

Stewardship

General Synod created agencies, boards, and committees to serve the entire Church in the proclamation of the Gospel of God by every means possible. **Every agency, board, and committee is dependent upon the free-will giving of every member of every congregation to the Denominational Ministry Fund in the financial support of our ARP Ministries.**

The Board of Stewardship was asked in 2020 by the Moderator's Blue-Ribbon Committee to dedicate 20% of Denominational Ministry Fund allocations to contribute toward funding the retirement plan actuarial deficit until the recapitalization of the Pension plan is secured. In light of the current financial pension crisis and the lack of fund replenishment, the Board of Stewardship is recommending to Synod contribution of the Denominational Ministry Fund toward this honorable effort of ministers and their widows in retirement.

The Board of Stewardship takes its fiduciary responsibility to the ARP Church and to the Lord seriously. In seeking to be faithful stewards, the Board is allocating a portion of funds in the Cash Investment to other investment portfolios to earn a higher rate of return.

The Board of Stewardship discussed the potential impact on Denominational Ministry Fund giving from the current economic environment. To provide some relief to Synod Boards, Agencies and Committees, the Board of Stewardship supports allowing carry over of unused/unspent monies from the 2022 DMF.

<u>Easter Offering</u>	2021	2020	2019	2018	2017	2016
Stewardship/ Foundation	10,371	3,679	9,801	8,757	8,672	7,567
Bonclarken	13,938	5,237	14,735	13,225	13,411	10,693
CEM	12,191	4,114	11,500	9,880	9,966	8,180
Erskine College	12,495	4,685	14,971	13,017	12,926	11,399
World Witness	20,093	7,937	23,767	22,533	20,943	18,020
Subtotal	69,088	25,652	74,774	67,412	65,918	55,859
 <u>Thanksgiving</u>						
Erskine Seminary	5,694	5,283	7,132	6,085	4,959	6,187
American Bible Soc.	2,812	2,474	3,853	2,781	2,896	3,742
Outreach North Am.	7,590	5,942	9,574	6,570	6,086	7,458
Christmas Benev.	42,467	41,417	57,097	45,500	37,214	50,995
Subtotal	58,563	55,116	77,657	60,936	51,155	68,382

Under the oversight of the Executive Board of Synod, the Office of Central Services serves as an accounting and finance resource for all agencies of the denomination, particularly Synod's committees, Board of Benefits, William H. Dunlap Board of Directors, Board of Stewardship, *The ARP Magazine*, Christian Education Ministries, and Outreach North America. Procedures are in place to ensure compliance as a non-profit and 501(c)(3) religious organization.

The Board has engaged the independent auditing firm SuggsJohnson LLC, for the December 31, 2021 audit which includes the books of the Treasurer of Synod, the ARP Foundation's custodial funds, the ARP Foundation's gift annuity funds, and Outreach North America's revolving loan fund.

Administrative Information

Officers for July 1, 2022- June 30, 2023

David Lauten, Chairman

Marc Faulkenberry, Vice-Chairman

Libby Elder, Secretary

Jamey Dagenhart – Treasurer

Recommendation from the ARP Foundation:

1. That the General Synod commend the Director of the Central Services, Roger Wiles, and the entire ARP Central Services Staff for their able assistance to the ARP Foundation Board over the course of years. **SYNOD APPROVED.**

Recommendations to Synod from the Board of Stewardship:

1. That the proposed 2023 Board of Stewardship budget be adopted. **SYNOD APPROVED.**
2. That individuals, congregations and presbyteries across the ARPC contribute toward the replenishment of the ARPC Defined Benefit Recapitalization Plan. **SYNOD APPROVED.**

3. That congregations contribute to the DMF for the glory of God and the advance of the gospel and the building up of his church through the boards, agencies and committees of the ARP Church. **SYNOD APPROVED.**
4. That Synod encourage all churches to visit the arpchurch.org website for a fuller explanation of the Denominational Ministry Fund. **SYNOD APPROVED.**
5. That Synod boards, agencies and committees be allowed to carry over unused/unspent monies from the 2022 DMF. **SYNOD APPROVED.**
6. That the Thanksgiving and Easter offerings be continued for Fall 2022 and Spring 2023. **SYNOD APPROVED.**
7. In keeping with the suggestion of the Investment Committee, that Synod boards, agencies and committees with monies in the Cash Investment allocate a portion of these funds to other investment portfolios to earn a higher rate of return. **SYNOD APPROVED.**
8. That the General Synod commend the Executive Director of Central Services, Roger Wiles, and the entire ARP Central Services Staff for their able assistance to the General Synod and the Board of Stewardship. **SYNOD APPROVED.**
9. That General Synod pause for prayer, thanking God for His provision for our denomination, asking that all current and future ministry needs be met and seeking His wisdom to be faithful stewards of His provisions for the advancement of His Kingdom and glory. **SYNOD APPROVED.**

Respectfully submitted,
David Lauten, Chairman

Category	2021	2020	2019	2018	2017
Churches meeting goal of 20%	1	2	3	4	5
Churches giving 10% - 19%	26	31	30	27	31
*Giving percentage not determined	87	75	89	82	70
*Remaining at same percentage	92	89	72	100	132
*Increased percentage level	51	45	71	51	55
Increased by at least 1%	28	21	53	31	42
*Decreased percentage level	28	44	34	34	37
Decreased giving but at 10% or above	3	11	5	8	7
Submitted a report but did not pledge support	49	41	23	27	56
Churches who have not submitted reports as of Synod packet deadline.	84	70	85	104	53

The figures reported in the column "2021" are based on information recorded in Statistical Reports for calendar year 2021 from individual congregations. *Total churches = 258. (Does not include the Canadian Presbytery 9 churches.)

All budgets for Synod's agencies, boards and committees are consolidated in this section in the following order:

Committees:

- Conferences
- Inter-Church Relations
- Investment
- Minister & His Work
- Nominations
- Revisions
- Theological & Social Concerns

Boards:

- Benefits
- Bonclarken
- Dunlap
- Erskine
- Executive Board
 - Central Services
 - Center Facility
 - ARP Magazine
- Outreach North America
- Stewardship/Foundation
- World Witness

COMMITTEE ON CONFERENCES – 2023 BUDGET

Family Bible Conference

	2020	2021	2022	2022	2023
	Actual	Actual	Synod Budget	Forecast Budget	Synod Proposed
Revenues					
DM Allocation-Family Bible Conf	6,500	6,500	6,500	6,500	11,500
ARPWM Contribution		5,000	5,000	5,000	5,000
Family Bible Conf Contributions	1,020	3,617	2,500	2,500	-
Family Bible Conf Registration	10	14,425	15,000	15,000	15,000
Transfer From Conf Reserve-FBC	(4,130)	1,046	1,160	2,060	(400)
Less: Bank Fees		(181)	(300)	(200)	(200)
Revenue Available for Expenses	\$3,400	\$30,407	\$29,860	\$30,860	\$30,900
Expenses					
FBC-Admin Fee			5,000	-	-
Family Bible Conf Staff Room & Board		13,516	9,000	14,000	14,000
Family Bible Conf Honorariums/Fees	3,000	9,930	9,300	10,000	10,000
Family Bible Conf. Travel		1,602	700	1,500	1,500
Family Bible Conf Planning			200	100	100
Family Bible Conf Adm Supplies		1,275	1,000	1,000	1,000
Family Bible Conf Supplies		923	1,000	1,000	1,000
Family Bible Conf Promotional	400		500	100	100
Family Bible Conf Insurance		3,160	3,160	3,160	3,200
Total Expenses	\$3,400	\$30,407	\$29,860	\$30,860	\$30,900
Net Income	\$0	\$0	\$0	\$0	\$0
FBC Reserve-Beginning Balance	7,769	11,899	10,854	10,854	8,794
Profit to/(Loss) from Conference Reserve	4,130	(1,046)	(1,160)	(2,060)	400
Ending Balance	11,899	10,854	9,694	8,794	9,194

COMMITTEE ON CONFERENCES – 2023 BUDGET

Horizon and Quest

	Actual	Actual	Synod	Forecast	Synod
Horizons					
Revenues					
Registration	4,270	31,855	40,000	35,000	35,000
DM Allocation					6,750
Promotional Sales			3,400		
Contributions		3,370	1,800		0
Conference Reserve Transfer *	4,064	(4,985)	550	5,150	(1,500)
Less: 12.5% Admin Fee	0	0	(5,000)	0	0
Less: Bank Fees	0	(304)	(700)	(400)	(500)
Revenue Available for Expenses	\$8,449	\$29,936	\$40,050	\$39,750	\$39,750
Expenses					
Horizon Staff Room & Board	0	9,376	9,000	9,625	9,625
Horizon Director's Stipends	1,625	1,625	1,625	900	900
Horizon Honorariums/Fees	(1,325)	7,875	13,375	11,225	11,225
Staff Expenses			200		
Horizon Travel	0	0	400	750	750
Horizon Planning	111	81	100	1,000	1,000
Horizon Supplies	3,768	7,608	13,500	9,400	9,400
Horizon Promotional	4,270	1	50	0	0
Office-Admin				3,850	3,850
Insurance		3,370	1,800	3,000	3,000
Total Expenses	\$8,449	\$29,936	\$40,050	\$39,750	\$39,750
Net Income	\$0	\$0	\$0	\$0	\$0
Quest					
Revenues					
Registration	0	30,675	45,000	35,000	35,000
DM Allocation					6,750
Promotional Sales			3,900		
Contributions		2,633	1,800		0
Conference Reserve Transfer *	1,709	(7,394)	(3,525)	5,150	(1,500)
Less: 12.5% Admin Fee	0	0	(5,625)	0	0
Less: Bank Fees	0	(226)	(500)	(300)	(400)
Revenue Available for Expenses	\$1,709	\$25,688	\$41,050	\$39,850	\$39,850
Expenses					
Quest Staff Room & Board	0	7,708	10,000	9,625	9,625
Quest Director's Stipends	1,625	1,625	1,625	900	900
Quest Honorariums/Fees	(1,325)	7,725	13,375	11,225	11,225
Staff Expenses			200		
Quest Travel	0	0	400	750	750
Quest Planning	111	81	100	1,000	1,000
Quest Supplies	1,298	5,915	13,500	9,400	9,400
Quest Promotional	0	1	50	0	0
Office-Admin				3,950	3,950
Insurance		2,633	1,800	3,000	3,000
Total Expenses	\$1,709	\$25,688	\$41,050	\$39,850	\$39,850
Net Income	\$0	\$0	\$0	\$0	\$0
Conference Reserve Fund Balance Summary					
	2020	2021	2022	2022	2022
	Actual	Actual	Synod	Forecast	Synod
Beginning Balance	10,176	11,225	23,604	26,579	16,279
*Conference Reserve Transfer	(5,773)	12,379	2,975	(10,300)	3,000
Ending Balance (1)	\$4,403	\$23,604	\$26,579	\$16,279	\$19,279
(1) - Internal maximum of \$20,000 Fund Balance, excess funds above \$20k to be used for Conference expense reductions					

ARP Synod			
Inter-Church Relations Committee			
Summary of Financial Results and Budget Comparison			
	Actual 2021	Synod Approved 2022	Synod Proposed 2023
Denominational Ministry Allocation	\$ 10,861	\$ 10,710	\$ 11,910
Expenses:			
General Office Expense	\$ -	\$ 150	\$ 210
Committee Travel	773	50	0
Synod Planning	0	0	300
ARP Fraternal Delegates/Representatives	0	1,500	4,500
Hosting Fraternal Delegates	1,865	2,000	2,400
WRF Dues	0	500	500
NAPARC Dues & Meeting Travel	1,386	3,700	4,000
ICRC Dues & Meeting Travel	0	2,810	.
Total Expenses	\$ 4,025	\$ 10,710	\$ 11,910
Net Income (Loss)	\$ 6,836	\$ -	\$ -
Beginning Balance	0	\$ 6,836	\$ 6,836
Ending Balance	\$ 6,836	\$ 6,836	\$ 6,836

ARP Synod			
Investment Committee			
Summary of Financial Results and Budget Comparison			
	2021 Actual	2022 Synod Approved	2023 Synod Proposed
Revenues			
Denominational Ministry Allocat	\$ 3,651	\$ 5,500	\$ 3,500
Total Revenues	\$ 3,651	\$ 5,500	\$ 3,500
Expenses			
Committee Travel & Meeting	\$ 1,409	\$ 5,300	\$ 3,300
General Office-Copy, Etc	-	200	200
Total Expenses	\$ 1,409	\$ 5,500	\$ 3,500
Net Income (Loss)	\$ 2,242	\$ -	\$ -
Beginning Balance-Investment	\$ -	\$ 2,242	\$ 2,242
Ending Balance-Investment	\$ 2,242	\$ 2,242	\$ 2,242

MINUTES OF SYNOD

ARP Synod			
Committee on Minister and His Work			
Summary of Financial Results and Budget Comparison			
	2021 Actual	2022 Synod Approved	2023 Synod Proposed
Revenues			
Denominational Ministry Allocation	\$ 16,547	\$ 16,317	\$ 17,700
Presbyterian-PRCC \$1,000/minister	9,600	10,000	11,100
Total Revenues	\$ 26,147	\$ 26,317	\$ 28,800
Expenses			
Committee Travel & Meeting	\$ -	\$ 1,017	\$ 1,500
Presbyterian and Reformed Joint Commission	24,300	25,300	27,300
Total Expenses	\$ 24,300	\$ 26,317	\$ 28,800
Net Income (Loss)	\$ 1,847	\$ -	\$ -
Beginning Balance-MHWC Reserve	\$ -	\$ 1,847	\$ 1,847
Ending Balance-MHWC Reserve	\$ 1,847	\$ 1,847	\$ 1,847

ARP Synod			
Nominations Committee			
Summary of Financial Results and Budget Comparison			
	2021 Actual	2022 Synod Approved	2023 Synod Proposed
Revenues			
Denominational Ministry Allocation	\$ 1,825	\$ 1,800	\$ 4,000
Total Revenues	\$ 1,825	\$ 1,800	\$ 4,000
Expenses			
Committee Meeting	\$ -	\$ 1,700	\$ 3,900
General Office-Copy, Etc	-	100	100
Total Expenses	\$ -	\$ 1,800	\$ 4,000
Net Income (Loss)	\$ 1,825	\$ -	\$ -
Beginning Balance	0	\$ 1,825	\$ 1,825
Ending Balance	\$ 1,825	\$ 1,825	\$ 1,825

ARP Synod			
Revisions Committee			
Summary of Financial Results and Budget Comparison			
	<u>2021</u> <u>Actual</u>	<u>2022</u> <u>Synod</u> <u>Approved</u>	<u>2023</u> <u>Synod</u> <u>Proposed</u>
Revisions Committee-DM Alloc	1,825	1,800	1,800
Revisions Committee-Expenses		1,800	1,800
Net Income-Revisions	1,825	-	-
Beginning Balance-Revisions	-	1,825	1,825
Ending Balance-Revisions	1,825	1,825	1,825

Theological & Social Concern Committee			
	<u>2021</u> <u>Actual</u>	<u>2022</u> <u>Synod</u> <u>Approved</u>	<u>2023</u> <u>Synod</u> <u>Proposed</u>
T&SC Committee DM Alloc	-	-	-
T&SC Committee-Expenses	-	-	-
Net Income-T&SC	-	-	-
Beginning Balance-T&SC	-	-	-
Ending Balance-T&SC	-	-	-

MINUTES OF SYNOD

ARP Synod			
Board of Benefits			
Summary of Financial Results and Budget Comparison			
For the period ended December 31			
	Actual 2021	2022 Synod Approved	2023 Synod Proposed
Revenues			
Unrestricted for Operations			
*General Synod Allocation-Board	3,157	5,085	5,835
*General Synod Allocation-DC Plan	2,000	7,000	
General Synod Allocation-Retmt Debt	529,320	506,785	667,262
Total Unrestricted	534,477	518,870	673,097
Designated Estimates for Benevolence			
Benevolent Fund Special Offering	42,467	49,260	41,940
J. C. Lott Trust	4,532	6,720	5,370
Total Benevolent	47,000	55,980	47,350
Group Insurance Resources			
Group Insurance Premiums	5,451,533	5,529,300	5,743,360
Interest on Claim Reserve-ACI Fund	46,563	33,500	40,040
Gain/(Loss) A&R Claim Reserve-ACI Fund	222,488	-	-
Total Group Insurance	5,720,584	5,562,800	5,783,400
Retirement Plan Resources			
Ola B. Hunter Trust for Retirement	4,950	4,590	4,860
DCP Employee Contribution	11,898		
ARP Retirement Plan	5,134,388	1,890,400	-
Total Retirement Plan	5,151,236	1,894,990	4,860
Total Revenues	\$ 11,453,297	\$ 8,032,640	\$ 6,508,707
Expenses			
Board and General			
Board Travel & Meeting	2,738	4,435	4,435
Office and Miscellaneous	257	650	400
*Total Board and General	2,995	5,085	4,835
Benevolence			
Benevolence	49,060	55,980	47,350
Group Insurance			
Group Insurance Premiums, Claims, Reserve	5,341,512	5,361,000	5,619,000
Group Insurance Administrative Support	122,063	195,300	157,900
Bank Charges	50	-	-
Fees-A&R Claim Reserve-ACI Fund	9,302	6,500	6,500
Total Group Insurance	5,472,927	5,562,800	5,783,400
ARP Retirement Plan			
Audit	6,600	6,700	-
Actuarial Fees	165,995	50,000	-
Legal	73,394	5,000	-
Administrative Support	73,296	-	-
*Direct Contribution account fees	2,000	7,000	1,000
Miscellaneous Expenses	6,316	5,000	-
DCP Transfer to Participant's account	11,898		
Transfer to Trustee	5,341,710	2,335,075	672,122
Total ARP Retirement Plan	5,681,209	2,408,775	673,122
Total Expenses	\$ 11,206,190	\$ 8,032,640	\$ 6,508,707
Net Income (Loss)	\$ 247,107	\$ -	\$ -
Beginning Reserve-Operations	\$ -	\$ 162	\$ 162
Ending Reserve-Operations	\$ 162	\$ 162	\$ 162

MINUTES OF GENERAL SYNOD

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BONCLARKEN CONFERENCE CENTER			
	2021 Actual	2022 Approved	2023 Proposed
Revenue			
Operating Revenue:			
Rooms	\$ 660,696	\$ 1,206,951	\$ 1,394,336
Meeting Room rental	3,802	3,000	4,000
Food Service	341,065	610,295	701,839
Conference Fee	70,159	80,000	87,000
Programs	12,452	15,000	18,750
Camps	56,133	57,000	60,000
Gift Shop/Nibble Nook	34,459	40,000	45,000
Property Owners	40,226	40,000	40,000
Miscellaneous	21,638	8,500	9,500
Total Op. Revenue	\$ 1,240,630	\$ 2,060,746	\$ 2,360,426
Non-Operating Revenue:			
Synod's DMF	\$ 92,062	\$ 92,700	\$ 92,700
Mountain Club/Churches/ARP	262,389	425,000	450,000
Easter Offering	13,702	14,000	14,000
Other	43,172	-	-
Total Non-Op. Rev.	\$ 411,325	\$ 531,700	\$ 556,700
Total Revenue	\$ 1,651,955	\$ 2,592,446	\$ 2,917,126
Expenses			
Cost of Sales:			
Food - Revenue Meals	\$ 138,771	\$ 286,839	\$ 301,791
Food - Nonrevenue Meals	19,937	40,000	40,000
Gift Shop/Nibble Nook	11,313	14,000	14,000
Total Cost of Sales	\$ 170,021	\$ 340,839	\$ 355,791
Total Pyrl/Benefits	\$ 1,271,527	\$ 1,700,000	\$ 1,711,335
Other Expenses:			
Administration	\$ 115,120	\$ 134,000	\$ 135,000
Camps	17,317	56,000	57,000
Finance	21,192	32,000	33,000
Food Service	26,849	35,000	36,000
Guest Services	34,175	75,000	78,000
Maintenance	176,438	177,000	179,000
Marketing	16,609	50,000	50,000
Prop and Liab Insurance	70,844	70,000	71,000
Recreation	18,304	25,000	26,000
Utilities	136,636	175,000	185,000
Total Other Expenses	\$ 633,484	\$ 829,000	\$ 850,000
Total Op. Expenses	\$ 2,075,032	\$ 2,869,839	\$ 2,917,126
Net Surplus (Loss)	\$ (423,077)	\$ (277,393)	\$ (0)

MINUTES OF SYNOD

ARP Synod				
WILLIAM H. DUNLAP FUND				
Summary of Financial Results and Budget Comparison				
Description	Actual 2021	2022 Synod Approved	2022 Forecast	2023 Synod Proposed
Executive Summary				
Anticipated Revenue	\$ 161,365	\$ 162,080	\$ 189,339	\$ 194,207
Beginning Fund Balance	20,428	4,808	50,215	10,939
Total Available	\$ 181,793	\$ 166,888	\$ 239,554	\$ 205,146
Less:				
Reserve for Potential Revenue Shortfalls	(5,200)	(5,200)	(6,100)	(6,200)
Percentage of Revenue	3.2%	3.2%	3.2%	3.2%
Administration	(5,978)	(9,040)	(4,540)	(4,540)
Erskine	(24,000)	(24,000)	(24,000)	(24,000)
Remaining for Allocation	\$ 151,815	\$ 128,648	\$ 204,914	\$ 170,406
Summary of Dunlap Fund Balances				
Dunlap Ministry Operations	50,215	25,207	10,939	6,200
ARP Adoption	130,178	114,367	134,083	138,106
Dunlap Orphanage Ministry	1,171,403	1,102,980	1,206,545	1,242,742
James Barker Erskine Scholarship	19,736	17,553	20,328	20,938
McGregor Memorial Fund	171,588	137,790	176,735	182,037
Will Ministry	387,001	363,720	398,611	410,569
Total Fund Balances	\$1,930,121	\$1,761,618	\$1,947,243	\$ 2,000,593
Supporting Detail				
Anticipated Income				
Denominational Ministry				
Miscellaneous Gifts	8,490	4,000	4,000	4,000
B. J. Wade	76,273	76,273	96,137	96,137
Ola B. Hunter	4,950	4,697	4,712	4,950
McGregor Memorial	5,420	6,370	8,030	8,840
Orphanage Fund	49,818	53,200	57,480	60,340
Will Ministry Fund (min bal of \$255,022)	16,414	17,540	18,980	19,940
Total Anticipated Income	\$ 161,365	\$ 162,080	\$ 189,339	\$ 194,207
Ministry Expenditures				
Erskine-guaranteed	24,000	24,000	24,000	24,000
Ongoing Relationships (50% max of remaining unless unanimous)	60%	50%	41%	
Collins Home	16,450	3,400	21,400	
Palmer Home	16,450	3,400	21,400	
WW-Mabel Lowry Pressly home Girls' Hostel	11,850	2,450	11,450	
French Camp Academy	16,450	3,400	21,400	
Discretionary-these relationships are reviewed annually				
Calvary Home	3,000	-	12,056	
Boys Farm	10,750	2,500	13,750	
Miracle Hill	10,000	2,500	10,000	
Hope for the Fatherless	10,000	2,500	22,000	
RCRI (Reach Children of Rwanda Int'l)	11,250	2,750	11,750	
King's Kids	7,500	2,500	20,500	
James Barker Scholarship-Erskine Orphans			7,000	
Committed for 1st Qrt next year	(12,100)		27,369	
Remaining for allocation	-	128,648		170,406
Sub-Total Ministry Expenditures	\$ 125,600	\$ 178,048	\$ 224,075	\$ 194,406
Administration				
Central Services	\$ 4,500	\$ 4,500	\$ -	\$ -
Board	-	2,600	2,600	2,600
Promotional	485	1,000	1,000	1,000
General Office	282	150	150	150
Commercial Insurance	605	640	640	640
Bank Fees	107	150	150	150
Total Ministry Expenditures	\$ 131,578	\$ 187,088	\$ 228,615	\$ 198,946
Net Income over/(under) expenditures	\$ 29,787	\$ (25,008)	\$ (39,276)	\$ (4,739)
Beginning Fund Balance	\$ 20,428	\$ 50,215	\$ 50,215	\$ 10,939
Ending Fund Balance	\$ 50,215	\$ 25,207	\$ 10,939	\$ 6,200



ERSKINE
C O L L E G E



ERSKINE
THEOLOGICAL SEMINARY
For Christ and His Church

**Master Cash Operating Budgets
For the Fiscal Years Ending 2021 and 2022**

	APPROVED 2020-2021 BUDGET	PROPOSED 2021-2022 BUDGET - Revised		
		COLLEGE	SEMINARY	INSTITUTION
REVENUE AND OTHER ADDITIONS				
Tuition, fees, room, and board	\$ 39,125,705	\$ 36,525,106	\$ 1,117,876	\$ 37,642,982
Less: scholarships and financial aid	\$ 22,777,617	\$ 21,547,760	\$ 250,000	\$ 21,797,760
Net tuition, fees, room, and board	\$ 16,348,088	\$ 14,977,346	\$ 867,876	\$ 15,845,222
Endowment income (draw on endowment funds and unrestricted investments)	\$ 2,231,885	\$ 1,733,310	\$ 507,930	\$ 2,241,240
Annual fund	\$ 1,141,500	\$ 905,500	\$ 236,000	\$ 1,141,500
General Synod	\$ 408,500	\$ 228,401	\$ 152,267	\$ 380,668
Other cash support (Athletic fundraising, rental income, etc)	\$ 819,682	\$ 1,298,198	\$ 8,500	\$ 1,306,698
	\$ 20,949,655	\$ 19,142,755	\$ 1,772,573	\$ 20,915,328
EXPENSES AND OTHER DEDUCTIONS				
Salaries and benefits	\$ 10,152,156	\$ 8,876,930	\$ 1,311,260	\$ 10,188,190
Operating expenses - (instructional & institutional)	\$ 9,121,656	\$ 8,525,408	\$ 472,347	\$ 8,997,755
Debt service	\$ 1,629,198	\$ 1,727,383	\$ 2,000	\$ 1,729,383
	\$ 20,903,010	\$ 19,129,721	\$ 1,785,607	\$ 20,915,328
CHANGE IN NET ASSETS	\$ 46,645	\$ 13,034	\$ (13,034)	\$ -
ESTIMATED CASH SURPLUS/(DEFICIT)	\$ 46,645	\$ 13,034	\$ (13,034)	\$ -

MINUTES OF SYNOD

ARP Synod					
Central Services (MR Fund)					
Summary of Financial Results and Budget Comparison					
	Actual 2021	2022 Synod Approved	2022 Budget Forecast	2023 Synod Proposed	Comments
Revenues					
Current Funds		-1.4%	0.0%	-16.0%	
Denominational Ministry Funds	\$ 316,748	\$ 312,341	\$ 312,341	\$ 348,836	'23-\$86k from Communication, Dunlap & CJ
Miscellaneous Gifts	500	2,000	1,000	1,000	
Total Current Funds	\$ 317,248	\$ 314,341	\$ 313,341	\$ 349,836	
Agency Support					
Board of Benefits-33% of total Dist	\$ 195,300	\$ 195,300	\$ 195,300	\$ 157,900	Insurance pays 100%
ARP Foundation	5,000	5,000	5,000	5,000	
W. H. Dunlap Fund	4,500	4,500	0	0	added to DM Allocation in '23
Total Agency Support	\$ 204,800	\$ 204,800	\$ 200,300	\$ 162,900	
Total Revenues	\$ 522,048	\$ 519,141	\$ 513,641	\$ 512,736	
Expenses					
Total Salary & Benefits	\$ 478,912	\$ 480,339	\$ 449,378	\$ 486,022	
Staff & Program					
Worker's Compensation	\$ 1,589	\$ 1,697	\$ 1,260	\$ 1,359	
Director Travel & Expenses	2,262	1,500	1,500	1,500	
Staff Travel & Expenses	549	500	300	800	
Training	553	1,000	500	1,000	
Contract Employees	238	2,000	500	500	
Dues/Subscriptions	15	500	100	500	
Total Staff & Program	\$ 5,206	\$ 7,197	\$ 4,160	\$ 5,659	
Total Equipment	\$ -	\$ -	\$ 2,500	\$ 500	
General Office					
Software Maintenance	\$ 6,550	\$ 7,200	\$ 7,200	\$ 7,200	
Bank Fees-Net	10,896	8,000	10,000		To Ex Board in '23
Bank Fees Allocated	(10,896)	(8,000)	(10,000)		To Ex Board in '23
Communication	5,996	7,183	5,621	3,284	LogMeIn & Fax
ARP Synod Web Page design & n	2,124	2,568	2,568		To Ex Board in 2023
Office Supplies	7,446	9,000	8,000	9,500	
Commercial Insurance	190	195	195	571	
Total General Office	\$ 22,305	\$ 26,146	\$ 23,584	\$ 20,555	
Agency Support					
Copier & Postage Revenue	\$ (11,106)	\$ (12,500)	\$ (10,000)		To Ex Board in '23
Copier Lease	6,734	7,234	7,234		To Ex Board in '23
Postage Meter/Scales	1,996	1,992	1,992		To Ex Board in '23
Postage	6,234	11,920	7,000		Copier & Postage to Ex Board in '23
Net Agency Support	\$ 3,859	\$ 8,646	\$ 6,226		
Total Expenses	\$ 510,282	\$ 522,329	\$ 485,848	\$ 512,736	
Net Income (Loss)	\$ 11,766	\$ (3,188)	\$ 27,793	\$ -	Net Income in '22 due to Ex Dir change
Beginning Fund Balance	-	11,766	11,766	39,558	
Ending Fund Balance	\$ 11,766	\$ 8,578	\$ 39,558	\$ 39,558	

ARP General Synod				
Center Facility				
Summary of Financial Result and Budget Comparison				
	2021 Actual	2022 Budget	2022 Forecast	2023 Budget
RECEIPTS				
General Synod Allocation	\$ 22,342	\$ 84,812	\$ 84,812	\$ 87,360
Rent - ARP Entities	49,663	-	-	-
Rent - External Entities	32,041	30,216	62,153	58,874
Other Income	250	-	-	-
TOTAL RECEIPTS	\$ 104,296	\$ 115,028	\$ 146,965	\$ 146,234
Expenses				
Facility Repairs	7,637	19,750	22,000	24,000
Facility Maintenance	53,763	52,682	57,690	59,804
Utilities	24,431	27,800	26,450	36,300
Sinking Fund/Major Replacements	12,888	10,000	25,000	10,000
Contingency	-	-	3,265	4,239
Other Expenses	4,733	4,728	11,891	11,891
TOTAL Expenses	\$ 103,451	\$ 114,960	\$ 146,296	\$ 146,234
Net Income (Loss)	\$ 845	\$ 68	\$ 669	\$ 0
Beginning Facility Fund Balance	\$ 10,000	\$ 10,845	\$ 10,845	\$ 11,514
Ending Facility Fund Balance	\$ 10,845	\$ 10,912	\$ 11,514	\$ 11,514
	-	-	-	-
Plant Sinking Fund (a)				
Beginning Balance	\$ 105,078	\$ 69,324	\$ 69,324	\$ 41,324
Contributions	12,888	10,000	25,000	10,000
Expenses	(48,642)	(54,000)	(53,000)	(15,000)
Ending Plant Sinking Fund Balance	\$ 69,324	\$ 25,324	\$ 41,324	\$ 36,324
	-	-	-	-
PSF Shortfall vs Estimated Target	\$ (125,169)	\$ -	\$ (127,809)	\$ (140,351)

MINUTES OF SYNOD

ARP General Synod					
EXECUTIVE BOARD OF SYNOD					
Summary of Financial Results and Budget Comparison					
	2021 Actual	2022 Synod Approved	2022 Budget Forecast	2023 Synod Proposed	Comments
Revenues		0.0%	-1.4%	15.4%	
General Synod Allocation	\$ 63,848	\$ 62,960	\$ 62,960	\$ 72,680	Added communication and copier below
Executive Board Misc Income	803	-	-	-	
Total Revenues	\$ 64,651	\$ 62,960	\$ 62,960	\$ 72,680	
Expenses					
General Synod Officers					
Moderator	\$ 6,160	\$ 6,000	\$ 6,000	\$ 6,000	
Vice-Moderator	338	1,500	1,500	1,500	
Moderator-Elect	1,442	1,000	1,000	1,000	
Vice-Moderator Elect		500	500	500	
Principal Clerk	5,000	5,000	5,000	5,000	
Treasurer	3,600	3,675	3,675	3,675	
Total General Synod Officers	\$ 16,540	\$ 17,675	\$ 17,675	\$ 17,675	\$12.4k average for '20 & '21
General Synod Meeting					
General Synod Registration	(32,895)	(29,300)	(33,000)	(33,000)	
Program & Preparation	22,605	9,500	9,500	9,500	First Columbia meals-\$14k
Honorariums	400	3,000	3,000	3,000	
Staff Expenses	4,279	1,800	1,800	1,800	
Synod Planning	20,062	100	100	100	Bonclarken internet \$20k in '21
Synod Room & Board	152	5,500	5,500	5,000	
Bonclarken Daily Fee	509	13,000	13,000	13,000	
Net General Synod Meeting	\$ 15,111	\$ 3,600	\$ (100)	\$ (600)	
Executive Board Meeting & Office					
Board Travel & Meeting Expense	\$ 54	\$ 4,500	\$ 4,500	\$ 4,500	Zoom Meetings
General Office & Miscellaneous	569	400	400	400	
Executive Board-Legal		1,000	1,000	1,000	
Total Executive Board	\$ 624	\$ 5,900	\$ 5,900	\$ 5,900	
General Synod Contingency					
Unallocated		\$ 14,035	\$ 15,000	\$ 15,000	
Special Committee-Restructure	151				
Defined Contribution Plan-Legal fees	2,082				
Sp Committee on Net Asset Reallocat	342				
Total General Synod Contingency	\$ 2,575	\$ 14,035	\$ 15,000	\$ 15,000	\$21.8k average for '20 & '21

ARP General Synod					
EXECUTIVE BOARD OF SYNOD					
Summary of Financial Results and Budget Comparison					
	2021 Actual	2022 Synod Approved	2022 Budget Forecast	2023 Synod Proposed	Comments
Communication & Operations					
Magazine					
ARP Subscription Income				(12,000)	New to Exec Bd in 2023
ARP Advertisement Income				(1,500)	
Preparation & Printing				5,500	
Labels and Postage				1,400	
P2P Subscription Software				1,914	
Design Services				2,300	
Net Magazine	\$ -	\$ -	\$ -	\$ (2,386)	Profit is negative
Adult Quarterly					
Adult Quarterly Income			\$ (28,500)	\$ (57,000)	AQ now Committee on Admin from CEM 8/22
Adult Quarterly Advertising			(1,000)	(2,000)	
AQ Shipping			(3,500)	(7,000)	
AQ Preparation & Printing			23,500	47,000	
AQ Office Supplies & Misc			250	500	
AQ Shipping			2,500	5,000	
Adult Quarterly Editor			7,000	14,000	
AQ Bank Fees			10	20	
Net Adult Quarterly	\$ -	\$ -	\$ 260	\$ 520	Profit is negative
Total Minutes of Synod	\$ 15,288	\$ 8,500	\$ 10,000	\$ 10,000	'20 MOS printed in '21
Total Plan Book	\$ -	\$ -	\$ -	\$ -	
Standards Printing	\$ -	\$ -	\$ 750	\$ 1,000	
Total Website & Internet	-	-	-	4,518	
Net Copier & Postage	\$ -	\$ -	\$ -	\$ 6,663	
Banking					
Bank Fees-Net				11,000	New to Exec Bd in 2023
Bank Fees Allocated				(11,000)	
Net Banking	\$ -	\$ -	\$ -	\$ -	
Total Insurance	\$ 7,205	\$ 3,100	\$ 7,420	\$ 7,640	added \$2k fiduciary coverage for DB
Orientation Program	\$ 3,422	\$ 7,000	\$ 3,500	\$ 3,600	
Total Historical Concerns	\$ 3,000	\$ 3,150	\$ 2,650	\$ 2,650	
New Mission Subscriptions-The ARP				\$ 500	
Total Communication & Operations	\$ 28,916	\$ 21,750	\$ 24,580	\$ 34,705	
Total Expenses	\$ 63,766	\$ 62,960	\$ 63,055	\$ 72,680	
Net Income (Loss)	\$ 885	\$ 0	\$ (95)	\$ 0	
Beginning Reserve	-	\$ 885	\$ 885	\$ 790	
Ending Reserve	\$ 885	\$ 885	\$ 790	\$ 790	

OUTREACH NORTH AMERICA				
Operating Budget				
	2021 Actual	2022 Synod Approved Budget (4# paradigm)	2022 Forecast Budget	2023 Synod Proposed
Revenues				
Projected Increases		<u>-2%</u>	<u>-3%</u>	<u>0%</u>
Denominational Ministry Funds	\$ 408,416	\$ 396,279	\$ 396,279	\$ 397,447
Contributions for Ministry	41,832	69,494	42,750	42,750
Other Revenues	137,244	279,877	116,486	281,032
Total Revenues for Operations	\$ 587,492	\$ 745,650	\$ 555,515	\$ 721,229
	-			
Expenses				
<u>New Church Development (NCD)</u>				
Total Explorers Supplement Expenses	72,000	72,000	72,000	72,000
Total Church Plant Supplements	144,000	144,000	144,000	144,000
NCD Support Expenses				
Total Training	2,885	32,000	32,000	32,000
Total Other NCD Support Exp	14,867	15,000	61,500	34,500
Total NCD Support Expense	17,751	47,000	93,500	66,500
Total New Church Development (NCD)	233,751	263,000	309,500	282,500
Total Evangelism/Multi-Cultural Exp	24,050	38,650	33,550	35,650
Total Church Vitality	69,964	60,555	69,055	70,481
Total National Presence	12,771	25,425	35,195	35,591
<u>Administration Expenses</u>		<u>3%</u>	<u>3%</u>	<u>3.5%</u>
Total Payroll & Benefits	121,812	289,920	152,400	240,821
Total Adm. Support Exp (includes Board Exp)	38,791	68,100	47,600	48,400
Total Administration Expenses	160,602	358,020	200,000	289,221
Operating Reserve to ARP Retmt Plan	600,000	-	-	-
Total Expenses	\$ 1,101,139	\$ 745,650	\$ 647,299	\$ 713,443
Net Income (Loss)	(513,646)	-	(91,784)	7,786
Beginning Fund Balance	\$ 668,228	\$ 154,582	\$ 154,582	\$ 62,797
Ending Operating Fund Balance	\$ 154,582	\$ 154,582	\$ 62,797	\$ 70,584

ARP Synod			
BOARD OF STEWARDSHIP (SR)			
OPERATING FUNDS			
	2021 Actual	2022 Synod Approved	2023 Synod Proposed
Revenue			
General Synod Allocation-Stewardship	\$ 14,753	\$ 14,548	\$ 14,500
Miscellaneous Income	(668)		
Special Offering	10,371	8,000	8,000
Endowment Transfers	18,485	-	7,571
Total Revenue	\$ 42,941	\$ 22,548	\$ 30,071
Expenses			
Board Travel & Expenses	\$ 728	\$ -	\$ 500
Administrative Support	5,000	7,000	5,000
Promotional	213		
General Synod Audit & Legal	15,588	11,100	12,000
Ministry Contribution to DM Fund	11,715	-	-
General Office	1,778	2,000	2,000
Bank Fees	\$ 6,410	\$ 5,000	\$ 6,500
Commercial Insurance	\$ 1,510	\$ 719	\$ 800
Total Expenses	\$ 42,941	\$ 25,819	\$ 26,800
Net Income (Loss)	\$ -	\$ (3,271)	\$ 3,271
Beginning B of S Reserve	-	-	(3,271)
Ending B of S Reserve	\$ -	\$ (3,271)	\$ -
Verify Income	-	-	
General Synod (GS)-Denominational Ministry Reserve			
Beginning General Synod Reserve	522,774	401,202	\$ 496,769
Increase/(Decrease) in GS Reserve	22,418	(1,261)	(852)
Ending General Synod Reserve	545,191	399,941	495,917
General Synod Reserve Balance % (a)	21.17%	15.53%	19.28%
(a) Targeted Reserve Balance (Rules of Order, VIII.F) - 6.5% of Anticipated Funds for Allocation: modified 4/21/16, 7.5% in 2016, 8.0% in 2017, 8.33% in 2018			

ARP Synod			
ARP Foundation Board			
Summary of Financial Results and Budget Comparison			
Revenue	2021 Actual	2022 Synod Approved	2023 Synod Proposed
General Synod Allocation-Foundation	67,973	7,500	-
ARP Foundation	15,644		
Endowment Transfers	4,987		(7,571)
Budget Addition	953		
Total Revenue	89,557	7,500	(7,571)
Expenses			
Director of Gift Planning (GP)			
Salary	\$ 37,755	\$ -	\$ -
Social Security Taxes	2,341	-	-
Medicare Taxes	547	-	-
Insurance	2,062	-	-
Worker's Comp Insurance	351	-	-
Salary & Benefits	\$ 43,057	\$ -	\$ -
Travel/Meals	\$ 413	\$ 500	\$ 500
Dir of GP Dues/memberships	320	-	-
Cell Phone	128	-	-
Rent	858	-	-
Office Supplies/Promotional	771	1,000	1,000
Training/Adm Fee		6,000	6,000
Total Office Expenses	\$ 2,490	\$ 7,500	\$ 7,500
Total Expenses	\$ 45,547	\$ 7,500	\$ 7,500
Net Income (Loss)	44,011	-	(15,071)
Beginning Balance	-	44,011	44,011
Ending Balance	44,011	44,011	28,940

WORLD WITNESS			
	Actual 2021	2022 WW Board Approved Budget	2023 Proposed Budget
<u>SUPPORT & REVENUE:</u>			
<u>CONTRIBUTIONS:</u>			
Public Support	\$ 1,323,523	\$ 906,505	\$ 976,406
General Synod	441,950	485,105	\$ 485,105
	\$ 1,765,473	\$ 1,391,610	\$ 1,461,511
<u>DESIGNATED INCOME:</u>			
Missionary Direct Support	\$ 2,797,220	\$ 2,533,124	\$ 2,898,829
Field Ministries	787,421	311,880	308,580
ASHA Grant for Hospital	91,805	-	-
ST Trips and Other Ministries	78,042	-	-
	\$ 3,754,488	\$ 2,845,004	\$ 3,207,409
<u>OTHER:</u>			
Other Income	\$ -	\$ -	\$ -
Investment Income (loss)	145,637	81,260	81,260
	\$ 145,637	\$ 81,260	\$ 81,260
TOTAL SUPPORT & REVENUE:	\$ 5,665,598		
Less: Non Budgeted Income:	\$ (588,633)		
TOTAL CORE SUPPORT & REVENUE:	\$ 5,076,965	\$ 4,317,874	\$ 4,750,180
<u>EXPENSES:</u>			
<u>MINISTRY SERVICES:</u>			
Missionary Direct Support	\$ 2,872,459	\$ 2,523,124	\$ 2,868,829
Field Ministries	1,008,364	651,715	681,396
ASHA Grant for Hospital	91,805	-	-
ST Trips and Other Ministries	93,277	-	-
	\$ 4,065,905	\$ 3,174,839	\$ 3,550,225
Total Salary & Benefits (Office)	\$ 1,335,345	\$ 1,143,035	\$ 1,199,955
TOTAL EXPENSES:	\$ 5,401,250		
Less: Non Budgeted Expenses:	\$ (867,593)		
TOTAL CORE EXPENSES:	\$ 4,533,657	\$ 4,317,874	\$ 4,750,180
TOTAL NET INCOME OR (LOSS):	\$ 264,348	\$ -	\$ -

World Witness		
2023 Budget Summary		
	Income	Expenses
Unrestricted Income	\$ 582,358	\$ (157,500)
Investment Income	\$ 81,160	\$ -
Barnabas Ministry	\$ 247,096	\$ (247,096)
Bridge Europe	\$ 791,294	\$ (791,294)
Ethne Outfitters	\$ 325,608	\$ (325,608)
Germany	\$ 1,000	\$ (1,000)
Home Office		\$ (1,136,455)
Latin America Ministries	\$ -	\$ (5,000)
Lithuania	\$ 112,727	\$ (112,727)
MT3	\$ 234,015	\$ (234,015)
Pak7	\$ 92,218	\$ (92,218)
Pakistan Hospital	\$ 130,000	\$ (239,396)
Pakistan Mission	\$ 156,380	\$ (310,000)
Short Term Trips	\$ 83,919	\$ (83,919)
Spain	\$ 384,338	\$ (383,338)
Turkey	\$ 6,000	\$ (6,000)
United Kingdom	\$ 599,614	\$ (599,614)
US Ministry	\$ 13,200	\$ (25,000)
2023 Budget	\$ 4,750,180	\$ (4,750,180)

John Moerman offered prayer for God's provision.

Moderator McKay passed the gavel to Vice-Moderator Lauten.

The report of the **Board Benefits** was presented.

Board of Benefits

The Board of Benefits oversees the benefit programs of the ARPC. The Board works to provide financial support for eligible individuals and families in the areas of benevolence, insurance, and retirement benefits administered through the Office of Central Services.

Benevolence

The ARPC has a long history of benevolence to our retired ministers, their widows, families of ARPC ministers who died while serving a congregation, and retired ARPC

agency employees. These faithful servants of God are not to be forgotten by the church they loved and served.

The Christmas Benevolent Fund distribution is funded by the annual Thanksgiving Offering, the J. C. Lott Endowment, the Helen W. Carson Fund and by special gifts and offerings. A full 100% of the money collected is distributed annually to qualified recipients. The Christmas Benevolent Fund distribution for 2021 was as follows:

Need-Based Assistance	\$ 6,920.00
Christmas Gifts	\$42,140.00
Total Distribution	\$49,060.00

The Board of Benefits appreciates all who contributed to the Christmas Benevolent Fund last year to assist those who have faithfully served our denomination. Please continue your generous contributions.

Insurance

Medical Plan

The ARPC Medical Insurance Plan (Plan) is self-funded. Blue Cross Blue Shield of South Carolina serves as Third Party Administrator of the Plan.

Forum Benefits of Greenville, SC serves as benefit advisor to the Board of Benefits. Forum Benefits reviews and recommends design changes in the Plan, evaluates potential providers and competitive bids on an annual basis to control the cost of premiums, maintains the legal compliance of the Plan, provides "Open Enrollment" for members through their *myForum* portal and supports Central Services in the daily administration of the Plan.

In addition, Forum Benefits has developed cost savings and income producing programs with our new Medicare HRA Plan for members that continue to be employed past their Social Security retirement age and a new Prescription Benefit Manager Rebate Plan, respectively.

While the cost of health care nationally has continued to increase significantly, the cost of the Plan has held level for the last few years as a result of the work of Forum Benefits and administrative reforms within Central Services. Forum did market to several other carriers but there were no other competitive options in the marketplace. Administrative fees are in rate lock until the next renewal in 2022.

High Deductible Medical Plan (HDHP)

Forum implemented a HDHP medical plan along with the current Traditional Copay medical plan. Employees signing up for the HDHP plan instead of the copay plan will result in approximately 8% in savings in claim costs for the ARPC.

This new HDHP plan also saves the churches \$796 in annual premiums per employee and \$1791 per family. This results in both claims and premium savings.

Expected Claims and Risk Reduction

Claims were expected to increase 3% for the 2021-2022 plan year. However, this can be reduced with the offering of the new HDHP plan as well as the increased risk coming off the plan and onto Medicare HRA Plan.

Eligibility

Eligible employees include all employees of an ARP church or agency working at least 30 hours per week and any retiree meeting the requirements specified in the contract.

Dental Plan

Synod's dental program is also a self-insured plan. Dental claims were expected to increase for the 2021-2022 plan year. However, administrative fees remained the same for this self-funded plan. A decision was made to keep the employee premium the same.

Vision Plan

Synod's vision program is fully insured. Costs increased slightly this plan year.

Life, Accidental Death & Dismemberment, and Long-Term Disability

These three benefits are *fully insured* and *mandatory* for all full-time employees. The employing church or agency pays for the coverage. This premium is mandatory even in the event the employee declines the offer of medical and/or dental coverage. There are no exceptions.

HIPAA Privacy z

As a self-insured Plan, the primary privacy focus is on the protection of Personal Health Information. Plan participants are given a Privacy Notice and Plan Document. Security policies and procedures are in place, including Business Associate Agreements that conform to HIPAA requirements.

Enrollment

Medical and dental coverage is conditional on eligible employees enrolling within the first 31 days of eligibility. Late enrollment is not allowed under the Plan and will result in the denial of benefits. Eligible employees who desire to enroll after the annual "open enrollment" period may do so upon a "qualifying event". Contact Forum Benefits at care@forumbenefits.com or Central Services for specific eligibility and enrollment.

Post-Retirement Medical Coverage

General Synod's medical, dental and vision coverage terminates at retirement for those who qualify at the age of Medicare eligibility. Persons retiring prior to attaining Medicare eligibility may continue coverage pursuant to certain requirements outlined in the Plan.

Termination of Insurance Benefits

Pursuant to policy adopted by the Board of Benefits, when insurance premiums of an employee are 60 days in arrears, Central Services will write to the appropriate church or agency stating that the account is delinquent giving that church or agency 120 days from the date of the notice to bring the account current. If the account balance is not a zero (0) within the 120 days, insurance coverage for the employee of the church or agency will be terminated. The employee's insurance coverage may *only* be reinstated secondary to a qualifying event as stated in the Plan plus payments of all past due premiums.

Insurance Premiums, Fees, and Reserve Balance

	2018	2019	2020	2021
Total Insurance Premiums Collected —	\$5,211,437	\$5,279,754	\$5,460,634	\$5,451,533
Fees Paid to Third Party				
Administrators-	\$ 338,303	\$ 444,415	\$ 932,601	\$1,131,316
Paid Insurance Benefit Claims-	\$5,048,259	\$4,954,120	\$3,645,379	\$4,210,196
Administrative Costs -	\$ 88,919	\$ 92,200	\$ 95,200	\$ 122,063
Claims Reserve Investment				
Gain/(Loss) -	(\$ 67,280)	\$ 241,348	\$ 179,220	\$ 259,660
Balance of Claim Reserve -	\$2,004,033	\$2,034,401	\$3,001,075	\$3,197,317

Surplus 2020-2021

The 2020-2021 plan year ended with a \$330,886 surplus over all lines of coverage.

Additional Forum Services

Forum continues to offer the benefit portal to General Synod at no cost and maintains all eligibility data for ease of administration and compliance.

The 2021 calendar year Affordable Care Act tax forms were processed for each and every church/location and mailed to all employees.

Retirement**Retirement Plan Changes**

The changes to the retirement plans approved at the 2021 General Synod have been enacted. Some key notes regarding this transition are as follows:

Approximately 75% of Active participants rolled their lump sum payments to the new ARPC 403(b) Defined Contribution Plan. These rollovers were approximately \$10 million.

For those that were eligible to retire under the defined benefit plan, 23 remained in the plan and 18 chose to rollover the funds. Benefits under this plan were frozen as of July 31, 2021.

53 primarily former participants could not be located or did not respond. These individuals were rolled over to individual IRA's under Millennium.

152 Adoption Agreements have been received for the ARPC 403(b). Our records indicate 4 are still missing from churches. Approximately 15 churches have submitted Adoption Agreements but have not remitted contributions. These outstanding items have been sent to the applicable Presbytery Minister & His Work chairman and Presbytery Clerk for follow-up.

ARPC 403(b) Plan (Defined Contribution Plan)

The ARPC 403(b) is provided in partnership with Geneva Benefits (formerly PCA RBI). Geneva provides the administration and investment capabilities for the plan. The ARPC 403(b) is the ongoing retirement plan for ministers and eligible employees.

The *Form of Government* requires a Call to have provisions for the church to make contributions at a designated percentage of a participant's earnings to the minister's retirement plan. General Synod has set this as 12%. It is recommended that these contributions be made to the ARPC (403(b)) plan. However, if a church decides to secure their own retirement plan for a minister they need to sign and return the form from Central Services acknowledging the risks and responsibilities associated with an individual church plan.

Key statistics for the plan are below.

221 Individual Participants as of February 28, 2022

141 participating churches and organizations as of February 28, 2022

\$10.9 million in assets as of March 28, 2022

The plan offers additional flexibility to churches. Some of the additional areas in which the plan can be used by churches follows. Please contact Geneva Benefits for more information.

Can be used by churches for other staff to have voluntary withholding

Churches can make contributions to staff accounts

Part-time ministers such as bi-vocational or supply can participate, and churches can contribute if they so choose.

Associate Reformed Presbyterian Plan (Defined Benefit Plan)

The Associate Reformed Presbyterian Plan (Plan) is a qualified, noncontributory, defined benefit plan. As of July 31, 2021, benefits under this plan were frozen and active and vested terminated employees received lump sum payouts. Remaining participants in the plan are those receiving benefits or that were eligible to retire as of July 31, 2021 and elected to remain in the plan. For those electing to remain in the plan their benefit in this plan was frozen but they would receive contributions under the ARPC 403(b). The Synod remains responsible for the obligations related to retirees.

The Board of Benefits Retirement Committee serves as Administrator for the Plan. Copies of the Plan are available through the Office of Central Services. The Board of Benefits (Board) monitors the financial health of the Retirement Plan Trust on an ongoing basis by reviewing changes in the demographics of the Plan's participants, investment outlook, and refinement of actuarial methods used to determine the value of assets and costs. USI (formerly known as Findley) of Columbus Ohio serves as actuary to the Board.

Synod's Committee on Investment oversees the ARP Retirement Plan Trust portfolio. Alex.Brown Institutional Consulting manages the retirement plan assets. Truist Bank of Atlanta serves as Trustee and Custodian of the Plan assets. The Board works closely with the Committee on Investment concerning portfolio performance and setting target rates

of return on investments. The Chairman of the Board of Benefits Retirement Committee serves as an advisory member of the Committee on Investment.

Notes:

The decline in the actuarial liability and the assets reflects the lump sum payouts to Active and Vested Terminated employees. For the actuarial liability, the decrease was partially offset by assumption changes to reflect the remaining participants being in payout status with a shorter time horizon.

While the plan was overfunded as of January 1, 2022, the plan's funding status will move with the market. This was seen in the first quarter of 2022 as with the market decline the projection would have a slight underfunding at the end of the quarter. Ongoing fundraising and contributions from the Denominational Ministry Fund will add assets to the Plan.

Retirement and Disability Housing Allowance Resolution

The Board of Benefits updated the Retirement and Disability Housing Allowance Resolution to cover both the Associate Reformed Presbyterian Plan (Defined Benefit) and the ARPC 403(b) plan. This resolution can be found on the ARP church website under Resources\Ministers Benefits\Annual Housing Allowance.

Financial Review

Suggs Johnson, LLC of Columbia, South Carolina, an independent certified public accounting firm, conducted the formal review and agreed upon procedures of the Plan for 2021. The financial activities of the Board of Benefits are included in the audit of General Synod.

Ministers Opting Out of Social Security

General Synod has taken the position that there is nothing in the Standards of the Church that would support the “**religious principles test**” in the event a minister opts out of Social Security as provided for in Section 1402(e) of the Internal Revenue Code.

To opt out of Social Security a minister must file an exemption application (Form 4361) certifying that he is “conscientiously opposed to, or because of my religious principles I am opposed to, the acceptance (for services I performed as a minister...) of any public insurance that makes payments in the event of death, disability, old age, or retirement, or that makes payments toward the cost of, or provides services for, medical care.”

A minister must base his filing on religious conscientious objection alone, not on a desire to personally invest funds that would otherwise be paid to Social Security. The deadline for filing an exemption is the due date of the federal tax return for the second year in which a minister has net earnings as a minister of \$400 or more. A minister who plans to file for exemption must inform “the ordaining...body of the church...that he is opposed” prior to the time the exemption is filed. Ministers planning to opt out of Social Security must notify the ordaining presbytery.

Applicants for exemption should be aware that the exemption is not official until the IRS has confirmed it in a written response to the individual's application. Bi-vocational pastors should note that the exemption applies only to monies received in exchange for

ministerial services; monies earned through non-ministerial employment are subject to Social Security laws.

IRS rules regarding opting out of Social Security are stringent. Infractions can result in significant retroactive financial penalties to the pastor. Therefore, the Board strongly encourages that ministers exercise great care before making such an important decision.

Role of Central Services

Central Services is responsible for the administration of the benevolence, insurance, and retirement benefits for eligible employees. Central Services receives, records, and disburses gifts for benevolent purposes, insurance premiums, and retirement contributions. Central Services provides each church with a detailed invoice for insurance premiums monthly.

Officers for 2022-2023

Chairman: Jim Heppel

Vice-Chairman: Adam Bloom

Secretary: Tanner Cline

Treasurer: Treasurer of Synod

Administrative Officer: Roger N. Wiles, Executive Director of Central Services

Recommendations:

1. That Synod give thanks to God for his provision to fund the benevolence, insurance and retirement benefits referenced in this report. **SYNOD APPROVED.**
2. That the Christmas Benevolent Fund Offering continue to be taken during Thanksgiving and that the churches encourage the members of each congregation to support those in need who have served the Church so well. **SYNOD APPROVED.**
3. That presbyteries direct all their churches (except Canadian Presbytery) to **offer** General Synod medical, dental and vision insurance plan or plans to all eligible employees. **SYNOD APPROVED.**
4. That presbyteries direct their churches to **enroll** and **pay** premiums for all eligible employees to participate in the life, accidental death and dismemberment, and long-term disability plans. **SYNOD APPROVED.**
5. That presbyteries direct their churches (except Canadian Presbytery) to enroll and make contributions for the minister's retirement. **SYNOD APPROVED.**
6. That the proposed budget for 2023 be approved. **SYNOD APPROVED.**

Respectfully submitted,

Jim Heppel, Chairman

Roger Wiles, Administrative Officer

Mark Wright led in prayer.

A special presentation regarding Bonclarken's 100th Anniversary was presented along with a short video.

The report of the **Board of Bonclarken** was presented.

Board of Bonclarken

Dear Gentlemen:

Could those who gathered on the front lawn of the Hotel that **July 1922** afternoon have had any idea of what they were putting in motion? The Holy Spirit had directed a series of events, all cumulating on July 4, 1922, in the grand opening of a place being called Bonclarken. 100 years later we remember and we celebrate not just what He has done through the ministry of Bonclarken, but what He has in store for our next 100 years.

We appreciate the Moderator granting Bonclarken President Chip Sherer and other representatives 20 minutes during the business session to share Bonclarken's wonderful mission and history.

Several events are planned as part of our 100th Anniversary, with the main event being the July 2 luncheon and special worship service. We look forward to a great day celebrating Bonclarken's long history of service to the ARP Church.

The purpose of this report is to update Synod on the activities of the Bonclarken Board since our last annual report to Synod, as well as to share the ministry impact of Bonclarken and make recommendations for consideration by Synod.

We had prayed that guest attendance would bounce back in 2021 to a more normal level. In 2020, the pandemic led to our guest attendance being down by 80% from our normal level of 17,000 guests. We did not return to the levels we had hoped in 2021—we were down 53% from normal. Extremely generous donors (including many churches) have allowed our ministry to continue during these difficult financial times. Our 2022 budget is based on our guest attendance returning to 90% of normal.

We had ten full-time staff who were participants in the ARP Retirement Fund, none of whom were 62 or older. When Synod approved the reorganization of the Retirement Fund, these staff members were transferred out. At our February meeting, the Bonclarken Board approved a gift to the Retirement Fund.

The significant turbulence in the labor market has directly impacted our ability to maintain and recruit staff, including full-time, part-time, and summer staff. As sufficient staff to serve our guests is a paramount need of the conference center, the Board approved an aggressive plan to address this challenge. We pray the Holy Spirit will continue to guide qualified persons to work on our staff.

Synod directed our Board to perform a biennial competitive compensation analysis for our executive director. We have engaged a consultant who is very attune to Christian conference centers nationally to conduct this analysis. Her report is not complete at this time. We will make her analysis and our Board's review of her analysis part of our 2023 Report to Synod.

The Board of Bonclarken is responsible for oversight of the management and ministry of the Conference Center, which includes all properties and facilities. In the exercise of this responsibility, the Board implements the five duties as reflected in the *Manual of Authorities and Duties*.

These duties are:

Duty #1:

"To be responsible for carrying out the PURPOSE of Bonclarken: 'To serve God through the ministry of the Associate Reformed Presbyterian Synod by providing for the denomination opportunities for Christian worship, education, recreation, and fellowship; by assuring a wholesome atmosphere for Christian development; and by making facilities available to the agencies and institutions of Synod, its Presbyteries, and local congregations to fulfill their missions and goals.' In the interest of oneness with God, the facilities may be shared with other Christian and educational groups when scheduling permits."

Response to this duty:

Providing *opportunities for Christian worship, education, recreation, and fellowship* is the primary mission of Bonclarken. The Board and the Administration work together to keep this mission as the focus of our efforts.

Each Monday morning, Bonclarken President Chip Sherer sends an email to our Board (and nearly two hundred other friends of Bonclarken) listing the groups attending during the upcoming week and asking for prayer that these guests will be receptive to the call of the Holy Spirit and that the work of our staff will glorify Christ. *Christian development* is fostered when guests are open to the call of the Holy Spirit, and the Bonclarken staff works diligently to *assure a wholesome atmosphere* for this development.

Bonclarken is open year-round, thereby *making facilities available to the agencies and institutions of Synod, its Presbyteries, and local congregations to fulfill their missions and goals*

In the interest of oneness with God, the facilities may be shared with other Christian and educational groups when scheduling permits. Bonclarken has hosted many other Christian and educational groups in the past, and we pray these friends will continue to be interested in holding their events at our conference center.

Duty #2:

"To elect officers and employ and supervise the president of Bonclarken, who in turn will employ and supervise such persons as may be necessary for carrying on the work of Bonclarken in accordance with the policies established by the Board."

Response to this duty:

The following officers were elected to serve in 2021-22: Bill Patrick, Chairman; David Brunt, Vice Chairman; Elaine Reed, Secretary; Bill Cain, Treasurer.

The Board employs and supervises Chip Sherer as President of Bonclarken. The Board entrusts Mr. Sherer with the duty of carrying out the policies of the Board and managing the day-to-day operations of the Conference Center.

Duty #3:

"To make such rules and regulations for its own governance as may be consistent with the Constitution of Bonclarken Conference Center and the policies of Synod."

Response to this duty:

The Board regularly reviews its By-Laws and Board policies as to current applicability and makes revisions when deemed appropriate.

Duty #4:

“To manage, sell, lease or purchase real property as determined appropriate by the Board to carry out the mission of Bonclarken.”

Response to this duty:

The Board continues to ensure that all property owned by Bonclarken is appropriately managed and took the following significant actions from May 2021 through May 2022:

Action taken at the May 2021 Board meeting:

Reviewed the final report from the King Creek culvert project and approved the FEMA Letter of Map revision.

Actions taken at the October 2021 Board meeting:

Approved Carl Shaw, CPA, to conduct the 2021 financial review.

Actions taken at the Special Called meeting of the Board in December 2021:

Authorized the Administration to renovate Faith Apartments at a cost up to

\$300,000 and approved borrowing of these funds from First Citizens Bank, with monthly repayment coming from Endowment Income.

Approved the 2022 Operating Budget with increased funds for staff salaries.

Actions taken at the February 2022 Board meeting:

With Music Conference coming under the oversight of the Bonclarken Board beginning in 2022, approved Policies and Procedures for Music Conference.

Approved a gift to Synod's Retirement Fund.

Approved the 2022 Endowment Income Budget and Withdrawal schedule.

Duty #5:

“To make an annual report to the General Synod.”

Recommendations:

1. That the meeting of General Synod for 2024 be held at Bonclarken beginning Tuesday, June 11, 2024. (*The meeting of General Synod for 2023 was approved by the 2021 Synod to be held at Bonclarken beginning June 6, 2023.*) **SYNOD APPROVED.**
2. That General Synod continue to support Bonclarken through the allocation of funds from the Denominational Ministry Fund and through the annual Easter offering. **SYNOD APPROVED.**
3. That General Synod encourage all presbyteries, boards, and churches to encourage and assist their members in attending the various camps/conferences/retreats hosted by Bonclarken during the year. **SYNOD APPROVED.**

Respectfully submitted,

William B. Patrick, Chairman
Board of Bonclarken

The report of the Board of World Witness was presented.

**WORLD WITNESS REPORT
NOT AVAILABLE ONLINE.**

For more information, contact 864-233-5226

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NOT AVAILABLE ONLINE.**

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Philip Bunch prayed for World Witness.

A special PAK-7 presentation by Curt Young was made recognizing Alex Pettett. Mr. Pettett was presented with a medallion.

Alex Pettett gave an oral report from World Witness. He invited delegates to the PAK-7 breakfast Thursday morning and he announced World Focus 2023 to be held June 8-9 with featured speaker, Harry Reeder, author of *Embers to a Flame*. The theme of World Focus 2023 will be: *GROW & GO: What is Your Part?* Alex Pettett of World Witness and Alan Avera of ONA made a joint presentation about working together on the “Go2” mission.

The report of the **Board of Outreach North America** was presented.

Outreach North America

Outreach North America (ONA) is the agency of Synod charged with the responsibility for denominational strategies for evangelism, multi-ethnic ministries, church vitality, new church development, and ARP expansion in the US and Canada. ONA carries out that responsibility through 8 duties assigned to us by Synod.

1. To work with our presbyteries and other agencies to develop and implement strategies for evangelism, including strategies to help our presbyteries and churches reach the increasingly ethnically diverse population in the United States and Canada.

With Synod being back at Bonclarken this year, we have been able to bring back the Pre-Synod Conference on Evangelism. Our main speaker is Dr. Randy Newman, Senior Fellow for Apologetics and Evangelism for the C.S. Lewis Institute. Randy also serves as an evangelism coach with Christianity Explored. Randy is a prolific author. His most recent book is: *Mere Evangelism: 10 Insights from C.S. Lewis to Help You Share Your Faith*.

As a reminder, ONA has approved the following evangelism tools:

Evangelism Explosion
XEE
Christianity Explored

2. To work with our presbyteries and other agencies to develop and implement strategies to enhance church vitality.

Pastors across the United States and Canada have been hard hit by the impact of COVID. ONA, through Church Strengthening Coach Wayne Frazier (wayne@arpsynod.org), provides resources, relationships, and training to strengthen churches. ONA is transitioning terminology from “revitalization” to speak more broadly of “strengthening” churches. This terminology may be more readily embraced by our ARP churches, and we anticipate it being used by both ONA and World Witness.

Since 2017, twenty churches have participated in the FFCM (Framing the Future of Your Church and Ministry) completing a 12-month process and 3-year implementation. Many other churches have benefitted from services such as Secret Guest Surveys, SWOT Analysis Seminars, and Onsite and Zoom meetings with elders and pastors. Our recent three ONA Executive Directors, (Corbitt, Avera, and Jones), have used 3 different revitalization processes with each only getting 10% of ARP churches to participate in a year-long process. With each approach we tried, only about 20 ARP churches took advantage. Research of other denominations shows that 10% is the norm. The many ARP churches without a pastor is one of several factors limiting participation. While the Church Strengthening Coach will continue to work with the 20 FFCM participating churches (along with other churches who request assistance) in looking toward

future ministry priorities, we will change our focus slightly over the coming year.

In the coming year, the primary focus of the Church Strengthening Coach will be encouraging pastors coming out of the COVID era. Encouragement and training will be offered to pastors not choosing the FFCM process. Also, the Coach, working with presbytery clerks, will send email invitations to all pastors enabling them to participate in a monthly Zoom meeting led by the Coach in small groups of 5 or 6. This will hopefully lead to some in-person meetings of pastoral strengthening cohorts. The desire is to encourage pastors to talk about God's work in their life and church, gather helpful ideas from each other, share prayer requests, and pray for each other. The Church Strengthening Coach will provide resources and training for specific situations. For all pastors to thrive today, support is essential! Our goal is to help presbyteries and their churches develop strong pastoral relationships that benefit the strengthening of Associate Reformed Presbyterian churches.

3. To work with our presbyteries and other agencies to develop and implement strategies for new church development and for ARP expansion in the United States and Canada.

Perhaps the most significant action taken by ONA this year has been to work alongside Dr. Tom Hawkes to develop a new one-day Concise Assessment Process that can be administered by presbyteries, with the help of ONA, to assess potential church planters. This moves assessment to the level of church government that is primarily responsible for church planting – the presbyteries. It also positions ONA in a significant role of assisting our presbyteries. This one-day process is more flexible because it can be done whenever a presbytery needs to assess a candidate. It doesn't require assessing multiple candidates as did the Church Planting Assessment Center.

In 2018, ONA recommended and Synod approved a goal of 90 new churches by 2030 (this includes both mission congregations being organized as particular congregations and existing churches being received into the ARP). We are now 1/3 of the way through the time period covered by this goal. For much of that period, ONA has been without an Executive Director. We have 15 new churches, leaving 75 more to go over the next 8 years to reach the goal of 90 by 2030. That requires an average of 9.4 new churches per year, or an average of almost 1 per year per presbytery. The ONA board has decided to reevaluate this goal with greater input from our presbyteries. The board has asked each presbytery church extension chairman to work with his committee between now and the fall ONA board meeting to develop challenging, yet realistic, goals for new churches in the presbytery between now and 2030. ONA will then use this presbytery input to revise the 2030 goal and will report back to Synod next year. Here is a little more context from a recognized rule of thumb – a denomination the size of the ARP needs to add about 7.5 new churches per year to become a growing denomination.

A limiting factor in our church planting is our ability to recruit the needed personnel. That includes not just church planters, but also provisional session members and core group members. ONA encourages presbytery church planting committees to look within the denomination for church planters, in addition to looking outside the Synod. ONA will work with Erskine Seminary to raise up church planters through appropriate course offerings. Presbyteries can offer internships for prospective church planters to work with an experienced church planter, and presbyteries can encourage skilled pastors to consider church planting and then compensate them according to their experience. We can focus on recognizing provisional elders who do an outstanding job in overseeing new congregations.

With a longer view on expanding our church planting personnel pool, ONA seeks to work in conjunction with our presbyteries to get more all-hands-on-deck involvement from our local churches. Two specific means to that end:

Work alongside World Witness in the Go2 initiative. Go2 seeks to challenge each church to set its own mission goals. With ONA, this would include home mission/church planting goals. Go2 home mission goals should:

INFORM congregants of the need and opportunity for new churches;
Help congregants ENGAGE in the work of church planting on some level, financial, prayer, hands-on involvement, etc.; and
MOBILIZE congregants to send and support church planters, provisional elders, and core group members.

Encourage more mother-daughter church planting. We will approach that in several ways, but one way is to repurpose the Church Mobilization Fund to be a fund for encouraging mother-daughter church planting in our presbyteries. The Church Mobilization Fund was created in 2011 to be a church revitalization revolving loan fund. It has gotten almost no use since its creation. The ONA Board sees a better use as helping encourage mother-daughter church planting. This will require an ONA Policy Book change that needs Synod approval. The proposed revised section on the Church Mobilization Fund in the ONA Policy Book is included after the recommendations in this report.

In addition to these measures, the ONA Board wants to encourage presbyteries and the Synod to celebrate enthusiastically church plants that have organized as particular congregations. Congregations that have organized since the last Synod meeting are:

Trinity Presbyterian, Norman, OK
Tampa Chinese, Tampa, FL
Covenant Presbyterian, Millers Creek, NC
New Beginnings Presbyterian, Pine Level, NC

Village Presbyterian, Greenville, SC
 Tri-State Community Church, Chester, WV
 Arsenal Hill ARP, Columbia, SC

ARP expansion includes receiving healthy churches and mission congregations that are seeking denominational affiliation and that are in alignment with our ARP Standards and ARP values. In response to requests from several presbytery church extension/ONA chairmen, ONA plans to work with presbyteries to develop a list of recommended steps for presbyteries to follow in working with congregations who are exploring affiliation with the ARP. ONA will also work with Synod's Director of Communications to develop materials that introduce the ARP Church.

4. Through the Evangelism and Multi-Ethnic Ministries committee of the board, to serve as liaison to the American Bible Society by assisting in the annual offering for the American Bible Society as approved by the General Synod, reviewing the annual report of the American Bible Society and reporting items of special interest to the General Synod.

ONA made sure that the American Bible Society (ABS) was included in the special fall offering in November. ARP members are encouraged to find out more about the ministry of the ABS at americanbible.org. The mission of the ABS is making the Bible available to every person in a language and format each can understand and afford, so all people may experience its life-changing message.

5. To communicate the importance of financial support for these purposes and to oversee the use of financial resources received from all sources for these purposes.

ONA financially supports new church development in our presbyteries through supplements, grants, and loans.

Explorer and New Church Supplements provide financial help over a total of four years as new churches get started. ONA supplements are only one source of funding for new churches getting started. Funding also comes from presbytery, from local sources, and from fundraising by the church planter. Church plants receiving ONA supplements since the last Synod meeting are:

First Presbytery

Living Hope, Belmont, NC – Rev Mark Forbes

Florida Presbytery

Christ Presbyterian, Fernandina Beach, FL – Rev Tom Hawkes

First Presbyterian, Sebring, FL (restart) – Rev Karl Davis

Faithful City Presbyterian, St. Cloud, MN – Rev Scott Smith

Iglesia En Movimiento, Lake Placid, FL – Rev Tim Sewell

Redbud Church, Claremore, OK – Rev Scott Mitchell

St Augustine Presbyterian, St Augustine, FL – Rev Mark Soud

Northeast Presbytery

Hope Reformed Church, Millbury, MA – Rev Josh Kitchen

Second Presbytery

Christ the King Presbyterian, Savannah, GA – Rev Soren Kornegay

Ministry Expansion Grants (MEG), formerly called Minimum Annual Distribution of Funds Grants (MADF), are given for a specific purpose that expands the ministry capacity of a church plant or a church going through the FFCM process. The purposes fall into three categories: personnel, community outreach, or building and equipment. Congregations receiving MEG grants since last Synod meeting are:

Catawba Presbytery

Arsenal Hill ARP

Florida Presbytery

Faithful City Church

Iglesia En Movimiento

Mississippi Valley

River City Reformed Church

Second Presbytery

Christ the King Presbyterian

Peachtree Corners ARP

Out of MEG grant funds, we also began a church planting internship for Rev Michael Hill to intern under the supervision of Rev Morrie Lawing and Christ Church Presbyterian, Denver, NC.

In the past, ONA has required church plants and churches getting funding from ONA to be giving 10% to the Denominational Ministry Fund (DMF). The ONA Board voted to change that requirement from a fixed 10% to “a demonstrated commitment to the denomination and to annual giving through the DMF.” The board believes this would be a better approach for building commitment to the denomination and to DMF giving. Our recommendations at the end of this report include ONA Policy Book changes needed to accomplish this.

In 2019, the ONA Board approved a policy change for the Revolving Loan Fund interest rate that was never approved by Synod through a change to the ONA Policy Book. We have a recommendation in this report to make this change. It sets a new floor for the interest at 1.5%, and a ceiling at 5%.

6. To prepare and recommend to Synod each year a budget with which to do the work of this Board.

ONA has submitted a budget with its report to Synod.

7. To appoint such administrators as are necessary for the work of the Board.

ONA thanks Synod for removing the hiring freeze for ONA at the last Synod meeting. The board decided that with the work of Synod’s Restructuring Com-

mittee still ongoing, now is not the time to call a full time Executive Director to lead ONA in the future. Instead, the board engaged a former Executive Director of ONA, Rev Alan Avera, to be the part-time Interim Executive Director. This has allowed ONA to move forward on several fronts, as reflected in this report.

Rev Wayne Frazier continues to add value as part time Church Vitality/ Church Strengthening coach.

Connor and Erin Hipps have moved on from ONA since the last Synod meeting. We thank them for their excellent work, especially during the time ONA was without an Executive Director.

Tessa Taylor continues her fine work as part time Communications Administrator.

8. To make an annual report to the General Synod.
Hereby submitted.

Officers for 2022 – 2023:

Seth Yi	Chairman
Jeremiah Thomas	Vice Chairman
Charles Mangum	Secretary

The ONA board has set the following board meeting dates:

November 15-16, 2022

March 28-29, 2023

Recommendations:

1. That Synod pause and pray in thanksgiving for the church plants and missions that have become organized congregations in the past year. **SYNOD APPROVED.**
2. That Synod approve the following change to the ONA Policy Book. Replace the existing paragraph VI.D. Church Mobilization Fund with the proposed new paragraph VI.D. Church Mobilization Fund (attached after these recommendations) that repurposes the Church Mobilization Fund to be a fund to encourage mother-daughter church planting. **SYNOD APPROVED.**
3. That Synod approve the following change to the ONA Policy Book. Strike the sentence in paragraph V.A.8.g of the ONA Policy Book that reads “The mission will begin giving at least 10% of its income (exclusive of the General Synod supplement) and will work progressively toward Synod’s guideline of 20%.” Replace with this sentence “The mission will demonstrate commitment to the denomination and to annual giving through the Denominational Ministry Fund.” **SYNOD APPROVED.**
- 4 That Synod approve the following change to the ONA Policy Book. Strike the sentence in paragraph VI.B.6 that reads “Grants will be approved only after verifying that the church or mission is contributing at least the recommended 10% to the Denominational Ministry Fund on an annual basis.” Replace with this sentence “Grants will be approved only after verifying that the church or mission is demonstrating

commitment to the denomination and to annual giving through the Denominational Ministry Fund." **SYNOD APPROVED.**

5. That Synod approve the following change to the ONA Policy Book. Strike the sentence in paragraph VI.C.3.a.(1.) that reads "Loans will be approved only after verifying that the congregation is contributing at least the recommended 10% to the Denominational Ministry Fund on an annual basis and will commit to continue contributions at that level." Replace with this sentence, "Loans will be approved only after verifying that the congregation is demonstrating commitment to the denomination and to annual giving through the Denominational Ministry Fund." **SYNOD APPROVED.**
6. Based on action by the ONA Board in 2019 that was never reflected in the ONA Policy Book, that Synod approve the following change to the ONA Policy book. Strike the sentence in paragraph VI.C.3.b.(3.) that reads, "The interest rate will be fixed at 2% below current commercial bank rates for a 15-year fixed rate home mortgage in the local community; however, the rate will not be below 3%." Replace with this sentence, "The interest rate will be fixed at 2% below current commercial bank rates for a 15-year fixed rate home mortgage in the local community; however, the rate will not be less than 1.5% nor greater than 5%." **SYNOD APPROVED.**

Respectfully Submitted,

Seth Yi, Chairman

Proposed new paragraph VI.D. Church Mobilization Fund in the ONA Policy Book.

D. Church Mobilization Fund

1. Purpose of the fund:

To encourage mother-daughter church planting in our presbyteries through investing strategically in churches that have both the potential and the desire to grow into multiplying churches actively planting new ARP churches.

2. Policies governing the fund:

a. To qualify:

i. The church must demonstrate:

1. A commitment to become a multiplying church, including overwhelming support by the session to commit time, resources, and personnel to plant one or more new ARP churches.
2. A commitment to the denomination and to annual giving through the Denominational Ministry Fund and to presbytery according to presbytery guidelines.
3. A demographic study of the community, including identifying all existing churches in the community, showing the need for a new church.
4. A viable plan that includes:
 - a. Identification of one or more potential target communities that are viable locations for a new church plant, and

- b. An initial strategy for developing a core group of people from that community, for example: starting evangelistic Bible studies, developing a remote worship location in the target community, or bringing on an associate pastor or an intern to engage in ministry in the target community.
 - ii. The church must submit:
 - 1. An application through the presbytery church extension committee to be approved by presbytery before being considered by ONA. In endorsing this application, presbytery is confirming that this church has a good potential for becoming a multiplying church.
 - 2. A financial statement for the previous two years, statement of Denominational Ministry Fund giving for the previous two years, and a detailed budget showing how the requested funds will be used.
- b. Terms of funding:
 - i. This is meant to be a replenishing fund. Each church receiving Church Mobilization funds is expected to reinvest in the Church Mobilization Fund. A suggested annual reinvestment contribution is 10% of the total amount received from the Church Mobilization Fund, beginning the third year after Church Mobilization funding is complete. If the funding results in a new, organized, ARP church, then that will be considered the mother church's reinvestment.
 - ii. The Church Mobilization Fund will invest in a church for a maximum of two years. Second year funding will be half of the first year funding. Mutually agreed upon milestones must be met every six months in order to receive continued funding.
 - iii. The maximum first year funding for any one church is \$30,000.
 - iv. Funding will be disbursed in monthly installments.
 - v. Funding can be used toward such things as: rent for an additional worship location, staffing, equipment, etc.
- c. Criteria for approval:
 - i. Viable plan for growing into a multiplying church that is able to support new church plants. This plan must be approved by the church session and the presbytery before being submitted to the ONA Board for approval.
 - ii. Evidence that the funds will be used in a strategic way toward planting a daughter ARP church that is Presbyterian in government, Reformed in theology, evangelistically engaged, and committed to making disciples through a passionate and winsome employment of the means of grace.
 - iii. Specific, measureable, trackable, and realistic milestones are identified.
 - iv. Support from the congregation as demonstrated by budgeting for a church plant and committing to reinvest in this fund. The church members indicate a willingness to invest their time, tithes, and talents toward becoming a church planting church.

Larry Littlejohn prayed for our church plants.

Bill McKay resumed as Moderator of the meeting.

The report of the **Board of Christian Education Ministries** was presented.

Christian Education Ministries

The Board and staff of Christian Education Ministries have been working hard on closing Christian Education Ministries as directed by Synod 2021. We are thankful for the sixty years we have been in existence and have worked hard during that time on being a vital arm in the life of the Associate Reformed Presbyterian Church. Our goal in the last months has been “to finish well.”

We would like to thank Synod for their years of support and ask for continual prayer for our staff as they transition.

A MOTION CARRIED

that the report be received as information.

Bob Whittet and Ike Hughes made a presentation and thanked Brent Turner for his years of leadership.

A MOTION CARRIED

that Bob Whittet’s comments be included in the Minutes of Synod.

Christian Education has been a foundational office in the ARP Synod for six decades. The name has changed through the years from the office of Christian Education to Covenant Discipleship to Christian Education Ministries, but the heart of the agency has remained the same, helping people grow in their knowledge of scripture and fall more deeply in love with Jesus. Among the executive directors through the years have been Elizabeth Nichols, Annie Ackerman, Henry Bigham, Bill Hendricks, David Vickery and today, Brent Turner. Following the vote of Synod last year to shutter the agency effective July 31, 2022, the long heritage of this office will end.

With the closing of the CEM office, the position of executive director will come to an end and the Rev. Dr. Brent Turner’s employment will end with it. This evening/morning, the board of Christian Education Ministries would like to acknowledge and say “Thank you” to Brent Turner for a job well done as Executive Director of Christian Education Ministries for the past sixteen years.

Brent’s passion is to see Christians grow from infancy to maturity as they seek to live as followers of Jesus. In pursuit of this passion, Dr. Turner has overseen and improved several ministries of the Associate Reformed Presbyterian Church. Camp Joy has grown from its small beginnings in North Carolina to include camps in South Carolina, Florida, Virginia, and (soon) Tennessee. Horizon, Quest, and Family Bible Conference have grown under his leadership as he has empowered and encouraged the leaders of those ministries to pursue those conferences to the glory of God. The ARP Bookstore became a source for biblical, reformed discipleship resources for all ages and maturity levels. The Quarterly has changed and grown in its reach through Dr. Turner’s guidance.

Rev. Turner's impact goes far beyond what we can see and measure in the office. Brent has sacrificed his time for the ministries as they have grown. When Synod brought Camp Joy under the umbrella of Christian Education Ministries, in order for the denomination to work more efficiently, Brent realized that he did not know enough about Camp Joy. He took time to work as a counselor, being teamed up with a camper, so that he could understand the work required and the impact made through Camp Joy. Brent has made himself available to answer calls requesting recommendations for resources or to handle issues that came up with the resources, events, camps, and conferences that CEM hosted. He was always available to greet the youth and family conferences and to be present if the need arose.

Brent has used his knowledge and expertise to help grow the agency to be a resource that churches could rely on to help with discipleship in the local church. Much of this knowledge and expertise came through being active in church ministry as a youth pastor prior to taking the position at Christian Education Ministries. When you called Dr. Turner asking for advice or a resource, you knew that he understood the need and could offer proven guidance. Brent's love for God and for the Church has motivated his willingness to sacrifice time, talents, and resources for the benefit of the Associate Reformed Presbyterian Church.

We, the Board of Christian Education Ministries, know that the ministries of CEM will continue, in some form, as long as God sees fit to use them for His glory and His honor. We are confident in the foundation that was laid in the past and that Brent has sought to build upon during his time at CEM. However, we also know that his presence, knowledge, and expertise will be sorely missed as the CEM office closes its door.

Brent, once again, we thank you for your service to God and to this denomination. We are grateful for you and your living example of selfless, servant leadership. We thank you for the endless phone calls and emails you answered as you worked with the most limited number of support staff. We are grateful for you and your willingness to put others first. We are grateful to have been blessed both by and with you. We fully trust that God has a ministry set apart for you as you move forward from your office at Christian Education Ministries. We, the CEM Board are grateful for you, Brent, and pray that the best is yet to come for you!

We will be celebrating Brent and CEM next month here at Bonclarken.

Please join us in thanking Brent Turner for a job well done!

Bob Whittet – CEM Chairman

Ike Hughes – CEM Vice-Chairman

Fraternal Delegate from RPCNA, Kent Butterfield, addressed the Synod.

Jeff Kingswood led in prayer.

Elliott Powell led the closing prayer and blessing for dinner.

WEDNESDAY EVENING

The evening session began with a season of prayer led by Rob Roy McGregor III, a sermon by Howard Wheeler and special presentation by Justin Westmoreland. (See Appendix for sermon).

A MOTION CARRIED

that Howard Wheeler's sermon be included in the Minutes.

The report of the **Board of Dunlap** was presented and received as information.

WILLIAM H. DUNLAP ORPHANAGE, INC.

William H. Dunlap Orphanage, Inc. Officers:

Rob Roy McGregor Jr. - Chairman

Erin Ulerich - Secretary

The William H. Dunlap Orphanage, a ministry of the ARP Church, has been providing care for children since 1905. It was founded in the west Tennessee town of Brighton in 1905 by Annie Belle Dunlap to honor the memory of her Father, William H. Dunlap, and her aunt, Elizabeth Dunlap Spain. The orphanage cared directly for children until 1978, when it was closed by the General Synod. Assets and proceeds of the property were turned over to Synod and invested as an endowment to provide funds to continue to care for orphans. Significant contributions made by other individuals over time have increased the endowment to provide funds for annual distribution.

The Board appreciates new contributions to the trust and the several endowments which allow us to increase our support for children. The social and spiritual ills of today's society cause children to be caught in untenable situations where there are dangerous living conditions and no care. The need is great to provide these children with a safe and loving Christian environment. Dunlap receives no assistance from General Synod's Denominational Ministry Fund. Resources for Dunlap's work are provided solely from gifts, endowment earnings, and trust funds which name Dunlap as the beneficiary. The Board encourages giving to the Dunlap ministry and using the services of the institutions that Dunlap supports for children in need.

Dunlap's purpose is stated in the bylaws, which state that the "object of the corporation is to provide care, support, maintenance, and education of orphaned, or fatherless, or helpless, or needy children, and to support projects related to such children." The corporation fulfills this duty through the Board of the William H. Dunlap Orphanage. Synod's Treasurer serves as treasurer of the corporation, and the Executive Director of Central Services serves as administrative officer for the Board. To promote new gifts for operations and growth of endowment funds, the ARP Foundation provides an administrative point of contact for organizations and adoptive families supported through the Dunlap ministry. The ARP Foundation facilitates site visits to these organizations for interested individuals and for church service projects.

The Dunlap Board meets two times each year. The March meeting is devoted both to receiving updates from our residential facilities that have ongoing relationships with Dunlap and to considering grant applications for discretionary grants from other ministries for the upcoming year. Grants are effective from April 1 through March 31 of the

following year. The Board meets again in November to receive updates from funded institutions and to consider any interim business.

Dunlap grants are provided in a three-tiered manner:

1. Erskine College receives a minimum of \$24,000 per year (\$12,000 per semester) to be given to eligible students.
2. The Dunlap Board has established with the following homes a relationship which guarantees yearly funding as moneys are available: Collins Children's Home - Seneca, South Carolina; Palmer Home for Children - Columbus, Mississippi; French Camp Academy - French Camp, Mississippi; and Mabel Lowry Pressly Hostel - Sahiwal, Pakistan. These homes, which have a member of the Board serving as a liaison on their board, make a report to the Dunlap Board at the March meeting. The reports of what these organizations are doing to impact the children's lives are inspiring and prove the worthiness of the denomination's endeavor.
3. Other ministries to orphans submit grant applications each year and are considered on a year-to-year basis. These are discretionary grants and are allotted as funds are available.

All supported ministries must agree with the Dunlap Statement of Biblical Christian Belief, and, for the coming year, they have the aid of the ARP members or ARP churches which are involved in their work.

For the year 2022-2023, the Dunlap Board is pleased to be able to provide \$218,075 for financial assistance to the following organizations:

Ongoing Grants:

Erskine College: \$24,000
 Collins Children's Home (Seneca, SC): \$24,000
 French Camp Academy (French Camp, MS): \$24,000
 Palmer Home for Children (Columbus, MS): \$24,000
 Mabel Lowry Pressly Hostel (Sahiwal, Pakistan): \$12,000

Discretionary Grants:

Calvary Home for Children (Anderson, SC): \$16,075
 Miracle Hill (Greenville, SC): \$10,000
 Hope for the Fatherless (Ethiopia): \$26,000
 Reach the Children of Rwanda International (Kigali - Rwanda): \$12,000
 Boys Farm (Newberry, SC): \$15,000
 Kings Kids (Nigeria): \$24,000
 James Barker Scholarship for Erskine Orphans: \$7,000

Dunlap has two other ministry funds which have been established to provide for eligible children:

1. The Dunlap Adoption Assistance Fund was established in 2011 to assist families of ARP pastors, elders, and members in good standing who are in the process of

adopting children, a process that is often long and expensive. With income from this fund, the Board has been able to provide 14 adoption assistance grants since 2017 for a total of \$50,000.

2. The Jim Barker Fund was established in memory of ARP Minister Jim Barker, who served on the Dunlap Board. It will provide a scholarship for an eligible Erskine College student who exhibits characteristics of Christian leadership. This fund, as of this March, has a balance of \$25,000 and now funds the James Barker Erskine Scholarship from year to year. Any and all contributions to this fund will be greatly appreciated.

While the Dunlap Board is making no specific recommendations to Synod, we do wish to call Synod's attention to the following:

1. Interest in the Adoption Assistance Fund of the ARP Church (formerly Dunlap Adoption Assistance Fund) continues to grow and give visibility to adoption and pro-life awareness via church-level events and board-developed materials made available to churches for the ARP Adoption Sunday in concert with Adoption and Orphan Awareness Month, which received with appreciation support from Christ Presbyterian Church (PCA) in New Braunfels, TX; Coddle Creek ARP Church, Clover ARP Church, Union ARP Church, and Unity ARP Church. **All ARP congregations are encouraged to participate in this program as a vital ministry and practical statement of the denomination's stance on the value of human life.**
2. The generosity of individual donors makes grants possible from the Dunlap Orphanage Funds and the Adoption Assistance Fund. Dunlap Orphanage was established by the ARP Foundation, which continues to facilitate gifts of assets and bequests. **Interested individuals are encouraged to consider making gifts of assets and assigning such funds as beneficiaries in their will or trust.**

We encourage the congregations of the Associate Reformed Presbyterian Church to continue to support prayerfully and financially the many needy and precious children whose lives are touched through the Dunlap ministry. We are indeed grateful for all ongoing and past support and give thanks to our heavenly Father for his provisions and guidance in this exciting, worthy, and compassionate ministry.

Sincerely,

Rob Roy McGregor Jr.
Chairman

The report of the **Board of Erskine** was presented.

Erskine College and Theological Seminary

Introduction

The Chair of the Board of Trustees of Erskine College (comprised of an undergraduate college and seminary) submits this report to the General Synod of the Associate Reformed Presbyterian Church, acknowledging the authority delegated to Erskine's Board of Trustees by the ARP Synod. The work accomplished by the Synod and the Board of Trustees on the Philosophy of Christian Higher Education continues to direct administrators in the operation of Erskine College. All new professors and administrators must endorse the ARP Church's definition of an evangelical Christian and adhere to the ARP Church's guidelines for Christian higher education.

With the addition of many new students, both at the undergraduate and graduate seminary levels, Erskine's growth brings excitement and gratitude. This growth affords us an increased opportunity in a gospel-oriented and mission-driven institution to prepare graduates to serve Jesus Christ in the Church and broader culture.

During the past twelve months, the Board of Trustees has served Erskine College with the utmost commitment and dedication. Foremost in their service has been the application of their time, treasure, and talents during the presidential transition, their collaborative spirit with the administration, and their efforts to reach out and connect to the entire Erskine family. The Board wishes to draw special attention to the efforts of the Erskine Presidential Search Committee, chaired by Dr. Alan Broyles, for their labors in identifying Dr. Steve Adamson to serve as the institution's 18th President. Dr. Adamson began his work as President on January 3, 2022, bringing his business and higher education background to Erskine.

Erskine College, under the leadership of its new President, is implementing a five-year rolling strategic plan based on four permanent pillars. The newly established strategic plan will ensure that Erskine maintains its kingdom-focused mission, focuses on financial stewardship, continually improves upon its excellent education (in and out of the classroom), and expands its reach for the greater glory of God. With the strategic plan in view, this report is structured around these four pillars, communicating succinctly the vision the administration and Trustees have for Erskine and organizing the accomplishments of the past year along these lines.

Pillar 1: Missional Fidelity - Steadfast adherence to the biblical principles encompassed in the college's vision, mission, and core values.

Erskine exists to "glorify God as a Christian academic community where students are equipped to flourish as whole persons for lives of service through the pursuit of undergraduate liberal arts and graduate theological education." Staying true to this mission is a top priority of the new President. As such, Erskine engaged the Alliance Defending Freedom (ADF) to conduct a legal review of all admissions documents, faculty/staff/student handbooks, employment agreements, codes of conduct, etc. to ensure consistency, accuracy, and linkage to the institution's mission, thereby providing protection from possible challenges to the religious exemptions afforded in the Constitution.

Since its founding, training students to serve the Church and ministries as pastors, teachers, missionaries, lay leaders, or professional ministry managers has been at the core of Erskine's mission. Since the last ARP Synod report, Erskine has continued train-

ing students who seek to serve the Church. This training is increasingly conducted using intensive courses on the Erskine campus, online, or at the key branch locations of First Presbyterian Church, Columbia, SC, and Mitchell Road Presbyterian Church, Greenville, SC.

A further example of missional fidelity is the development of mentorship/apprenticeship concepts within the seminary's M.Div. and MAPM programs to enable the extension of theological education beyond the Erskine campus. With an initial rollout in the fall of 2022, these developments are part of the goal of establishing Erskine Seminary as the preeminent pastor/shepherd training seminary in America.

An evident aspect of missional fidelity is the continued accreditation of the institution. The sacrificial work of retiring Provost Dr. Tom Hellams, Dr. Seth Nelson, Dean of the Seminary, Shane Bradley, Administrative Dean of the College, and dozens of institutional faculty and staff for the last twelve months was pivotal in preparing Erskine for reaffirmation. This April, Erskine hosted both the Association of Theological Schools (ATS) and the Southern Association of Colleges and Schools (SACS) for 10-year reaffirmation site visits. The final word from ATS and SACS regarding accreditation will not be received until later this calendar year.

Under the umbrella of missional fidelity is the spiritual growth of Erskine's undergraduate students. Under the direction of campus chaplain Joshua Chiles, Erskine's campus ministry theme for 2021-22 was "STAY CONNECTED." Rev. Chiles carried out the stay-connected theme with weekly devotions to keep the students, faculty, and staff connected to the Word of God.

Further spiritual growth happens under the auspices of Student Development, led by Dr. Wendi Santee, VP for Student Success, with support from ministries like RUF and FCA. While much of higher education was still dealing with COVID restrictions, Erskine embraced the necessity of conducting in-person chapel once a week. Dr. Santee and the staff of Student Development formed the backbone of this activity and are at the forefront of Erskine's efforts to be true to its mission and enable students to flourish as whole persons.

Under the experienced leadership of Dr. Adamson, Erskine has embraced, as reflected in this report, a new approach to strategic planning that embraces missional fidelity. The strategic plan will be updated annually, based on the previous year's analysis, becoming an integral part of the annual budgeting and faculty/staff goal-setting processes. With an emphasis on missional fidelity, the administration has improved institutional communication and commitment via faculty and staff all-hands meetings; involved cabinet and director-level positions in annual budgeting; developed mission-oriented training for recruiters and coaches; identified new kingdom-minded degree program options; intentionally engaged with alumni and donors; actively sought out student feedback; and is becoming a regular participant in corporate/community conversations.

Pillar 2: Financial Stewardship - Faithful pursuit of sustainability and stewardship of financial resources and assets.

Erskine's budget for the fiscal year 2020-21 called for \$20.9 million in revenue (encompassing tuition and fees, room and board, gifts and grants, endowment, and auxiliary revenue) and \$20.9 million in operating expenses (encompassing instructional and

academic support, student services, institutional support, auxiliary enterprises, and operational and facility maintenance expenditures). Actual revenue and expenses for 2020-21 were \$21.1 million and \$22.8 million, respectively. In the fall of 2020, the global pandemic was still on many people's minds, and while revenue (mainly from increases in the value of investments and government education grants) was higher than estimated, the impact on enrollment, retention, and expenses necessitated by the requirement to implement substantial safety precautions resulted in expenses exceeding estimates by 10%. While the 2021-22 fiscal year results will not be tabulated until after June 30, Erskine estimates a somewhat similar bottom-line result in that revenue will fall short of covering all operational expenses. Fall 2021 enrollment for the undergraduate school was 800 students, a historically strong number yet 3% lower than budgeted. However, due to wise planning, Erskine has access to significant lines of credit, enabling access to liquidity and ensuring the stability of operations.

As part of the financial stewardship pillar of Erskine's strategic plan, the new President has implemented organizational, staffing, process, procedural, operational, and data management changes designed to improve budget and cash management. One organizational change to note is renaming the Business Office the *Finance Division* and relocating all non-financial activities (i.e., IT, mailroom, bookstore, facilities, maintenance, groundskeeping, and safety) to a newly created Operations and Planning Division. This change will enable the Finance Division to focus all its efforts on faithful stewardship of Erskine's finances. Additionally, Erskine's new strategic plan sets a goal for non-student-based revenue (i.e., gifts, grants, contracts, investments, and auxiliary sources) to increase, within five to seven years, from 20% to 30% of annual revenue. Achieving this goal reduces the yearly impact of deviations in enrollment numbers, enabling the college to set and remain focused on plans.

A portion of Erskine's 2021-22 revenue comes from contributions raised through the Advancement Office and from resources accessed through the Endowment Fund, with its assets of approximately \$46.7 million as of December 31, 2021. As of January 2022, the funds for fiscal year 2021-22 that have come through the Advancement Office (\$2.1 million) and from the Endowment (\$1.3 million, a 6% endowment draw) reflect diligent fundraising and the exercise of care in financial stewardship. As part of the stewardship pillar of the plan, the institution expects to return to the industry standard of a 5% endowment draw by the fiscal year 2023-24, with the goal of reducing the draw even further in the future.

Finally, the new president has initiated a campus master plan effort to set a target for wise stewardship and development of Erskine's 90-acre campus in preparation for the 200th anniversary in 2039. Coming out of the campus master plan will be a number of projects for a capital campaign as we work to establish Erskine even more firmly as an institution of excellence.

Pillar 3: Educational Excellence - Continuously strive for excellence in curricular, co-curricular, and extracurricular education marked by attitudes of service and global influence.

Educational excellence has long been a goal of Erskine. And with the development of the new strategic plan and the administration's implementation of management by objectives, it will be necessary to implement measurable goals concerning the educational

excellence pillar. Some educational measures such as retention, completion, employment, and graduate school acceptance rates are well known; however, the new President wants to go deeper and incorporate concepts such as biblical worldview awareness, spiritual growth, and competitive excellence (for example) to gauge Erskine's success in developing the whole person.

Concerning other known measures, Erskine College has been listed in the *U.S. News Best Colleges* for 2022. Erskine ranked 11th among "Best Regional Colleges" in the South, placing second among South Carolina schools on that list. Among the "Best Regional Colleges" in the South, Erskine placed eighth in Undergraduate Teaching, the only South Carolina school recognized in that category.

At the Fall 2021 session of the South Carolina Student Legislature, Erskine won the inaugural Palmetto Award for Best Overall Delegation. The award will be given annually to the delegation best representing "the ideals of SCSL," chosen from among recipients of the Best Small, Medium, and Large Delegation Awards. Erskine won the Best Small Delegation award for the eighth time in 13 years.

Within the faculty ranks, seven excellent people joined the faculty of the undergraduate school during the 2021-22 academic year. They are:

Undergraduate School

Professor of Biology Dr. Noel Brownlee

Associate Professor of Education Lori Florence

Associate Professor of English Dr. Dennis Kinlaw

Instructor of Accounting Kara McAlister

Instructor of Psychology Dr. Cynthia Midcalf

Assistant Professor of Health Science Christianna Novakovic

Associate Professor of Bible and Religion Dr. Adrian Smith

Each new professor brings a deep commitment to our Lord and Savior Jesus Christ and has a passion for integrating faith and knowledge in the classroom.

Erskine's undergraduate and seminary faculty exemplify excellence in their fields, a few examples of which are:

Dr. Debora Caldwell toured with the King's Brass.

Dr. Art Gorka co-authored a mathematical paper entitled: *Tolerance-localized and control-localized solutions of interval linear equations system and their application to course assignment problem*.

Dr. John Harris's book *The Last Slave Ships* came out in paperback this January.

Dr. Mark Ross, Professor of Theology, published "Loving the World" in the September 2021 issue of *Tabletalk* magazine.

Dr. Seth J. Nelson, Dean of the Seminary and Associate Professor of Pastoral Theology and Educational Leadership, presented his current research on seminary educators at the Society of Professors of Christian Education (SPCE) annual conference in October 2021. In fall of 2021, he also published "Redemptive Transformational Learning for Ministry and Theological Education, Part 1" in the *Christian Education Journal*.

From the perspective of the strategic plan, educational excellence encompasses more than classroom training; it also includes co-curricular and extracurricular components seeking to equip students to flourish as whole persons committed to lives of service. Erskine's Athletic Department sponsored its first "FleetServe" this past spring, a program in which athletic teams are given a venue and project on the Erskine campus or in the Due West community to practice the biblical principle of service. Erskine coaches attended an FCA Huddle designed to equip them to pour more into their student-athletes, raising them in the Lord. Erskine continues to expand upon the formation of its students as whole persons in the area of co-curricular education. The Office of Student Development has focused on Erskine's residence life, building a quality program of students in leadership who exemplify a deep faith and passion for ministering to the student body.

Numerous seminary students achieved accolades during the last year for excellence. They are:

The Bruce Pierce Award for Christian Leadership: Mr. Rodney Johnson.

The D. James Kennedy Award for Missions: Rev. Neel Skelton.

Zondervan Greek Award: Mr. Jose Arturo Lam.

Zondervan Theology Award: Mr. James Denton Brown.

The Ray King Church History Award: Mr. Everard Taylor Reed.

Finally, six seminary students and recent graduates were ordained to the gospel ministry, including Rev. Grant Van Brimmer, Rev. Neel Skelton, Rev. Christopher Nance, and Rev. Russell Harless.

One aspect that cannot be overlooked is the retirement of Dr. Dale Johnson. After more than 35 years of service in Christian higher education, including 21 years teaching church history at the seminary, Dr. Dale Johnson announced his retirement as of summer 2022. Dr. Johnson will continue as Distinguished Professor of Church History, teaching a few classes next academic year. Dr. Johnson recently completed an essay, "Rev. Daniel Lindley, the Pioneer Presbyterian Missionary in South Africa," for the *Africa Textbook Project* (forthcoming).

Pillar 4: Expanding Reach - Achieve global reach and influence as an authentic Christian institution of higher education.

Enrollment at the undergraduate level was 798 for fall 2021, below fall 2020's enrollment of 820. As expected, the economic uncertainty and continuation of the pandemic played a part in this number. However, an analysis of the recruiting and enrollment approach/process revealed a need to adopt a holistic enrollment growth model. As part of the strategy of expanding the reach of Erskine, the administration recently redesigned the enrollment division to enable increased customer service, focused attention on student groups, and implemented the concept of recruiting "teams." Today's high school graduates expect to have chances to participate in extracurricular activities, a central part of today's young adult's identity. For the fall of 2022, Erskine will be launching speech and debate teams and chapel-focused music ensembles, to name just a few. These new "teams" offer the enrollment division additional connection points to grow undergraduate enrollment, putting 1,000 undergraduate students within reach in three to five years.

Enrollment at the seminary, which has remained steady with around 60 full-time equivalent students for the last three years, is now the beneficiary of a new lead recruiter, Dr. Michael Kelly. The new President, Dean of the Seminary, and the seminary staff are just beginning to implement aspects of a seminary enrollment growth model. Key components of the enrollment growth model are 1) highlighting the Columbia and Greenville campuses' access to larger population centers; 2) becoming known as America's preeminent pastor/shepherd training seminary; 3) relaunched the M.A. in Christian Counseling; 4) highlighting Erskine's 3+2 bachelor's through M.Div. option; 5) developing strategic partnerships with other entities; and 6) leveraging online, in-person, hybrid, and mentor/apprentice concepts to reach far beyond South Carolina. These six and many other elements of the enrollment model make the administration confident that seminary enrollment will appreciably grow and expand the reach of an indispensable part of the entire institution.

Finally, the expanding reach pillar of the strategic plan is not just concerned with increasing total enrollment but has in view expanding the reach of Erskine as a kingdom-minded institution committed to serving the global community for God's glory. The newly created Operations and Planning Division will be responsible for private, public, corporate, and government engagement. This new division will seek to make Erskine a destination for conferences and seminars and promote the institution throughout the county, state, nation, and world. The underpinning ethos for the expanding reach component of the strategic plan is to serve God and His kingdom, bringing the light of the gospel to dark places.

Requested Actions

The Erskine College Board of Trustees wishes to draw the ARP Synod's attention to the College's current Bylaws, Article II, Section 3, "Composition of the Board," which states:

The number of Members shall not exceed seventeen (17), at least three (3) of whom shall be Associate Reformed Presbyterian Church ministers, one appointed each year.

As the ARP Synod appoints Board members to serve for five years (Article II, Section 3 of the Bylaws), the practical application of the above statement is that the Board is comprised of five, not three ARP ministers. Erskine's Board was reduced several years ago from more than twenty to a maximum of seventeen, yet the stipulation for annually appointing an ARP minister was not changed. The net effect is that the percentage of ARP ministers serving on the Erskine Board has increased, reducing the opportunities to appoint exceptional Christians with banking, finance, business, legal, higher education, real estate, advancement, development, and political experience and connections. Additionally, higher education today is greatly dependent on donor support, and critical in that aspect is having a committed Board capable of giving significantly to the institution. For these reasons, the Erskine College Board of Trustees requests that the statement "one appointed each year" be removed from the bylaws, so that the sentence reads:

The number of Members shall not exceed seventeen (17), at least three (3) of whom shall be Associate Reformed Presbyterian Church ministers.

Recommendation:

1. That the statement “one appointed each year” be removed from the ~~bylaws~~ Manual of Authorities and Duties, so that the sentence reads:

The number of Members shall not exceed seventeen (17), at least three (3) of whom shall be Associate Reformed Presbyterian Church ministers.

SYNOD APPROVED.

Respectfully submitted,

Mike Whitehurst
Board Chairman

Mike Whitehurst, Chairman of the Board of Erskine addressed the Synod.
Jason Vander Horst, Fraternal Delegate of the URC spoke.
Matt Kuiken closed the meeting with a season of prayer.

THURSDAY MORNING

Bill Sutherland led in a season of prayer, followed by a sermon from Morrie Lawing and special presentation by Lee Shelnut. (See Appendix for sermons and presentations).

A nomination was made by Andy Putnam and seconded by Jeff Kingwood to elect Rob Patrick as Moderator-Elect of Synod. Mr. Patrick was elected by acclamation.

Mr. Patrick nominated David W. Smith III, as Vice Moderator-Elect who was elected by acclamation.

Vice-Moderator Lauten resumed presiding over the meeting.

The report of the **Executive Board** was presented.

Executive Board of Synod

The Executive Board of the General Synod is the agency empowered to carry out the work of the General Synod in the interim period between meetings of Synod. It provides oversight for the Associate Reformed Presbyterian Center Facility, Central Services, and the promotional work of the General Synod.

This report reflects its activities since Synod 2021 and presents the recommendations of the Executive Board to the General Synod for 2022. In its duty to implement directives of the General Synod, coordinate the work of the Synod and supervise Central Services and the Associate Reformed Presbyterian Center Facility, the Executive Board reports the following:

From the Executive Board meetings of October 28, 2021 and March 24, 2022, in addition to monthly meetings of the Committee on Administration (CoA):

Updates on the ARP Center Facility was given regarding new tenants and building

maintenance projects which are going well.

The Executive Board and CoA worked through the logistics of the CEM transition as it will directly impact Central Services in several areas (The Quarterly, ARP publications, camps and conferences, etc.)

Descriptions for the Manual of Authorities and Duties (MAD) for both Brice/Sanders Foundation (Camp Joy) and Committee on Conferences were approved by Executive Board. The CEM transition of The Quarterly and the ARP publications is taking place and the logistics plans for Central Services to handle both of these components of the CEM transition were approved by the Executive Board.

A summary of revisions to the MAD (as a direct result of the CEM transition, new committees, etc.) were presented.

Committee on Administration recommended, and Executive Board approved, Cindy Scott as Executive Director of Central Services effective July 1, 2022. The board also approved Susan Tanner, Editor of ARP Magazine to be brought under the auspices of Central Services as Director of Communications. Susan Tanner will take the lead role in overseeing The Quarterly and the ARP publications.

The Moderator-Elect presented his proposed theme and monthly emphases. (See Exhibit A).

A proposed change in wording on FOG 14:11 was discussed and is included in the recommendations of this report.

Executive Board had the opportunity to meet and welcome Dr. Adamson, President of Erskine, for the first time.

Reports were received from Agency Directors, Presbytery Representatives, ARPWM and Synod's Archivist (Archivist report attached).

Recommendations:

1. That Synod approve the budgets for the Executive Board, The ARP Center Facility, and Central Services. **SYNOD APPROVED.**
2. That Synod endorse the Moderator's proposed theme and monthly emphases (see below). **SYNOD APPROVED.**
3. That Synod approve the following change in wording for FOG 14:11 (which has been reviewed by the Committee on Revisions):

*14.11 All matters not addressed in the constitutional document of the ARPC shall be governed by **the most current** Roberts' Rules of Order (~~10th Edition~~).*

SYNOD APPROVED.

4. That the actions of the Executive Board reported herein be received as information. **SYNOD APPROVED.**

Respectfully submitted,

Kyle E. Sims, Principal Clerk

Moderator Bill McKay's Moderator's Theme and Monthly Emphases

Moderator's Theme: Advancing the Gospel

Philippians 1:12.

Monthly Emphases

- July - Called to Truth (Psalm 43: 3-4)
- August - Called to be Missionaries and Educators (Romans 5: 1-20)
- September - Called to Preach the Word (2 Timothy 3: 16-17)
- October - Called to be Prepared (2 Timothy 3: 10-15)
- November - Called to be a Witness (Genesis 19: 14)
- December - Called to be United (John 17: 1-26)
- January - Called to be Humble (Philippians 2: 1-5)
- February - Called to be Bold (Acts 4:31; 28:31)
- March - Called to be Encouraging (Acts 14: 21-28)
- April - Called to be Confident and Wise (1 Corinthians 2: 1-5)
- May - Called to Prayer (Hebrews 12:1-13)
- June - Called to be Faithful (Mark 9: 42-50)

Archivist Report to ARPC Executive Board

Actions taken by the Archivist:

- Visited archives in November 2020 where I was given an orientation by former Archivist Edith Brawley and introduced to the Director of the Presbyterian Heritage Center (PHC) where the archives are housed. I did not visit archives in 2021 because of disruptions caused by the pandemic.
- In June 2021 communicated to all ARPC Presbytery Clerks the new procedures for submitting Presbytery minutes to the archives. Clerks may send electronically or mail hardcopy. I can confirm that Catawba and Grace Presbyteries are submitting electronically on a regular basis. PHC Director confirms that Virginia Presbytery has submitted in hard copy once. No other Presbyteries have submitted.
- I occasionally receive phone calls from individuals seeking access to the archives and I provide them a PDF document outlining what is in the archives and how to contact the PHC Director if they desire him to look for something specific.

Information reported by the Archivist:

- There are 270 cubic feet of ARPC archival material according to the PHC Director.
- I have been unable to locate any written contract between the ARPC and the Presbyterian Heritage Center. The previous archivist only provided an email that confirmed there was an agreement for the PHC to host our archives. Because of this I am unclear on what specific services the PHC has promised to provide and can give no report on whether they are meeting their obligations to us.
- Previous archivist shared with me that prior to November 2020 our archives had been housed on a main floor of the PHC. When we visited in November 2020 they were located in a downstairs storage area.

- PHC Director reports that 55% of those seeking access are for genealogy research, 20% are representatives of individual ARPC congregations seeking information about their congregation and 25% are independent researchers who are writing a book, thesis or some other type of report.
- Congregations may deposit Session minutes, Diaconate minutes, congregational meeting minutes, membership rolls, lists of marriages, baptisms and member deaths with the archives. Presbyteries may deposit minutes of their meetings. Generally, the archives do not have room for three dimensional objects or financial records.

Respectfully submitted,
M.J.Denning

A MOTION CARRIED

That all the sermons given at Synod be entered into the Minutes of Synod. (See Appendix)

A MOTION CARRIED

That the Restructuring Committee consider in its duties an addition to the Manual of Authorities and Duties regarding a required minimum template for minutes of Synod boards, commissions and committees, to include special committees assigned by the moderator, to be housed by the Executive Board of Synod and managed by the Principal Clerk.

Moderator McKay passed the gavel to Vice-Moderator Lauten.
The report on **Memorials** was presented.

MEMORIALS

Two memorials were presented.

MEMORIAL #1 - NORTHEAST PRESBYTERY

Motion: That the proposed amendment to the FOG Chapter 8.5.B be approved as a memorial to the General Synod.

Chapter 8 section 5 from the ARP FOG	Proposed Changes:
<p>Any congregation in which the active term of office for the Session or for the Diaconate has been for life shall have the authority to elect elders, deacons, or both elders and deacons to actively serve a limited term in their respective offices. A change to the rotary system shall be adopted at a congregational meeting, provided the following points are observed:</p> <p style="padding-left: 40px;">The term of office as determined by the congregation for elder or deacon shall not be less than three (3) years.</p> <p style="padding-left: 40px;">Elders and deacons shall not be eligible to hold the same office until one (1) year has elapsed after the close of their terms of office.</p> <p style="padding-left: 40px;">Elders retired under the rotary system shall be eligible for election to the Diaconate.</p>	<p>Any congregation in which the active term of office for the Session or for the Diaconate has been for life shall have the authority to elect elders, deacons, or both elders and deacons to actively serve a limited term in their respective offices. A change to the rotary system shall be adopted at a congregational meeting, provided the following points are observed:</p> <p style="padding-left: 40px;">The term of office as determined by the congregation for elder or deacon shall not be less than three (3) years.</p> <p style="padding-left: 40px;">Elders and deacons may serve up to six (6) years in consecutive full or partial terms, after which they shall not be eligible until a one (1) year sabbatical has been taken after the close of their terms of office.</p> <p style="padding-left: 40px;">Elders retired under the rotary system shall be eligible for election to the Diaconate.</p>

Rationale: The current ARP *Form of Government* severely limits how congregations can structure their Session and Diaconate. As written, congregations may only choose between a life-time appointment and rotary system of single terms of service. In churches with a rotary system, congregations struggle to get commitments beyond 3 years. After 3 years of service, many leaders are just hitting stride in their ministry responsibilities. It is not uncommon for churches of all sizes to have difficulty finding eligible officers to fill vacancies. Transitions, tragedies, and the need for training all contribute to this challenge.

Furthermore, there are seasons in the life of a congregation when strong, consistent leadership is required for congregational health. Short terms of service contribute to a high volume of turnover, requiring constant training and retraining. In

the worst of scenarios, churches may feel tempted to admit less qualified candidates to their session and diaconate to fill vacancies.

Much of this could be avoided by expanding the flexibility of term limits described in the FOG. By adopting the proposed amendment, rotary system congregations would benefit from expanded eligibility of potential officers for service. This amendment provides flexibility to retain, renew, or replace seated officers, as the Lord leads. Congregations that choose term limits for their officers understand the value of leadership turnover and a sabbatical year. Therefore, the proposed amendment does include language to limit the consecutive years of service to six.

We believe that the proposed amendment will strengthen rotary system congregations by giving more flexibility to maintain a strong Session and Diaconate with qualified leadership.

The above Memorial was approved by Northeast Presbytery on March 4, 2022.

Attest: Rev. GJ Gerard, Acting Principal Clerk

MEMORIAL #2 - NORTHEAST PRESBYTERY

TO AMEND CHAPTER SECTIONS 9.22 – 9.24 CONCERNING LICENSURE.

The Northeast Presbytery of the Associate Reformed Presbyterian Church has approved forwarding a Memorial to the General Synod of the Associate Reformed Presbyterian Church to revise that portion of the *Form of Government (Chapter 9, Sections 22, 23 and 24)* pertaining to Licensure in order to provide greater clarity, consistency, understanding and purpose of Licensure; to replace somewhat archaic and legalistic languages with more pastoral care language; to remove ambiguities; and to promote the purpose and usefulness of Licensure.

Therefore, Northeast Presbytery hereby memorializes the General Synod to revise the *Form of Government, Chapter 9, Sections 22, 23 and 24* by replacing the current text, given below in regular font, with a revised text which is given below in *italic* font.

See also Rationale and Comments at the conclusion of the Memorial.

PROCEDURES FOR LICENSURE

Current Text

9.22 It is agreeable to the Scriptures, and for the best interests of the Church, that trial be made of those who are to be ordained to the gospel ministry in order that this office may not be committed to unworthy men and that churches may have an opportunity to judge the qualifications of those by whom they are to be instructed and governed. To this end, Presbyterians are to license candi-

dates for the ministry as probationers to preach the gospel, who after a competent trial of their gifts and a good report from the churches, are to be ordained to the office of the ministry.

Proposed Revision

9.22 It is agreeable to the Scriptures, and for the best interests of the Church, that assessment be made of candidates to be ordained for the gospel ministry in order that this office may not be committed to unworthy men, and that churches may have an opportunity to consider the qualifications of those by whom they are to be instructed and governed. To this end, Presbyteries are to license candidates for the ministry to preach the gospel and to secure ministerial experience. Licentiates who, after a competent assessment of their gifts and a good report from the churches, and having a Call to ministry are eligible to be ordained to the gospel ministry.

Current Text

9.23 (As anticipated to be amended in 2022)

As a rule, no one shall be licensed to preach the gospel without the following:

A. Master of Divinity degree (or its equivalent) and B. Biblical language studies (Hebrew and Greek)

This, however, shall not prohibit students of theology from preaching under the direction of Presbytery, during their theological course.

Proposed Revision

9.23 Presbyteries may license candidates for the gospel ministry when they have completed 2/3rds or more of their required credit hours for a Master of Divinity degree (or its equivalent) which shall include Biblical language studies (Hebrew and Greek), theology, homiletics and church history. Licentiates are encouraged to preach and secure ministerial experience under the direction of their Presbytery during the completion of their theological studies. Upon completion of their theological studies, licentiates shall continue to preach and secure ministerial experience under the direction of their Presbytery while they actively seek a Call to be ordained to the office of Minister.

Current Text

9.24 Every candidate for licensure, whether or not he has a diploma from a seminary, shall be examined by the Presbytery. The trials for licensure shall consist of:

A. A sermon to be delivered in public immediately before licensure.

B. After the trials, the Presbytery shall proceed to consider it and also to officer suggestions and criticisms.

C. If the Presbytery is not satisfied with his trials and refuses to sustain them, they shall be appointed to him again, "all or in part," or he shall be directed to

resume his studies, as the Presbytery may deem best.

D. If his trials give convincing evidence that he is lacking in the essential qualifications for the ministry, the Presbytery should kindly suggest to him to seek some other calling.

E. In open session, he shall be examined as to his soundness in the faith, and belief in, and adherence to the distinctive principles of the ARPC.

F. If his trials for licensure be sustained, he shall present himself before the Presbytery in public meeting and take the obligations in the prescribed formula of questions:

(1) Do you believe in one God – Father, Son and Holy Spirit – and do you confess anew the Lord Jesus Christ as your Savior and Lord, and acknowledge Him Head over all things to the Church, which is His Body?

(2) Do you affirm that the Bible alone, being God-breathed, is the Word of God Written, infallible in all that it teaches, and inerrant in the original manuscripts?

(3) Do you accept the doctrines of the Associate Reformed Presbyterian Church, contained in the Westminster Confession of Faith and Catechisms, as founded on the Word of God and as the expression of your own faith, and do you resolve to adhere thereto?

(4) Do you accept the government, discipline, and worship of the Associate Reformed Presbyterian Church as agreeable to and founded on the Word of God?

(5) Do you promise to submit to the spirit of love to the authority of the Presbytery in subordination to the General Synod, and to promote the unity, peace, purity and prosperity of the Church?

(6) Do you sincerely resolve to fulfill all your responsibilities in your home life and in all your relations with your fellowman, following after righteousness, faith and love?

(7) Do you accept and enter upon your ministry with a desire to glorify God and to be instrumental in strengthening His Church?

G. The moderator shall then declare him licensed by the Presbytery, in the name of the Lord Jesus Christ, to preach the gospel as a licentiate for the holy ministry; and shall in a few words, remind him of the importance, the difficulties and the excellence of that work on which he is about to enter, and exhort him to devote himself to it in faith and zeal. The licentiate's membership remains with the local congregation until he is ordained.

H. Licentiates shall be given certificates of licensure signed by the moderator and the stated clerk of the Presbytery.

I. Such license shall expire at the end of two (2) years unless the licentiate shall request in writing an extension and such extension be recommended by the

Committee/Commission on the Minister and His Work for approval by the Presbytery.

J. Licentiates as they are commonly called, shall labor under the direction of their respective Presbyteries. The Presbytery in assigning them fields of labor is to consult, as far as possible, their circumstances and inclinations, always bearing in mind, however, that the interests of the Church are more to be considered than the personal wishes of any laborer.

K. It is their duty to attend the meetings of their respective Presbyteries and of the Synod, in which they shall have the right to deliberate and advise, and shall always be consulted in matters pertaining to their particular work and appointments. L. Licentiates, not being ministers, shall not administer the sacraments, pronounce the benediction, officiate in marriage ceremonies, ordain officers, or act as moderator nor vote in any church court.

Proposed Revision

9.24 Every candidate for licensure, whether or not he has received his Master of Divinity degree, or equivalent, shall be examined by his Presbytery.

The formal assessment and procedures for licensure shall consist of the following:

A. A sermon delivered before his Presbytery in public session.

B. The Presbytery shall proceed to consider the sermon, offering suggestions and criticisms to the candidate, and determining it satisfactory or not .

C. An assessment report from the Committee/Commission of Presbytery providing oversight of candidates for the gospel ministry.

D. If the Presbytery is not satisfied with the sermon or the assessment, the candidate shall be instructed to resume his studies and preparation for the gospel ministry, as the Presbytery may deem best.

E. If the assessment gives convincing evidence that the candidate is lacking in the essential qualifications for the gospel ministry, the Presbytery shall recommend that the candidate seek some other calling.

F. Upon an approved sermon and assessment, in an open session of the Presbytery, the candidate shall be examined as to his soundness in the faith, and belief in, and adherence to the distinctive principles of the Associate Reformed Presbyterian Church.

G. If the examination for licensure is sustained by the Presbytery, the candidate shall present himself before the Presbytery in public session, and affirm the obligations in the prescribed formula of questions.

(1) Do you believe in one GOD - Father, Son and Holy Spirit – and do you confess anew the Lord Jesus Christ as your Savior and Lord, and acknowledge Him Head over all things to the Church, which is His Body?

(2) Do you affirm that the Bible alone, being GOD-breathed, is the Word of GOD written, infallible in all that it teaches, and inerrant in the original manuscripts?

(3) *Do you accept the doctrines of the Associate Reformed Presbyterian Church, contained in the Westminster Confession of Faith and Catechisms, as founded on the Word of GOD and as the expression of your own faith, and do you resolve to adhere thereto?*

(4) *Do you accept the government, discipline, and worship of the Associate Reformed Presbyterian Church as agreeable to and founded on the Word of GOD?*

(5) *Do you promise to submit in the spirit of love to the authority of the Presbytery in subordination to the General Synod, and to promote the unity, peace, purity, and prosperity of the Church?*

(6) *Do you sincerely resolve to fulfill all your responsibilities in your home life and in all your relations with your fellowman, following after righteousness, faith and love?*

(7) *Do you accept and enter upon your ministry with a desire to glorify GOD and to be instrumental in strengthening His Church.*

H. *Upon affirmation of the prescribed formula of questions, the moderator of the Presbytery shall then declare the candidate to be licensed by the Presbytery, and charge him in the Name of the Lord Jesus Christ, to preach the gospel and participate in ministerial work, as a licentiate for the ordained gospel ministry. The moderator shall remind the candidate of the importance, the difficulties and the excellence of the work he is about to enter, and exhort him to devote himself to it in faith and zeal.*

I. *The licentiate's membership will remain with his local congregation until he is ordained.*

J. *Licentiates shall be given certificates of licensure signed by the Moderator and the Clerk of the Presbytery.*

K. *Licensure shall expire at the end of three (3) years unless the licentiate requests in writing an extension and such extension is recommended by the Committee/Commission of Presbytery providing oversight, to be approved by the Presbytery*

L. *Licentiates, as they are commonly called, shall labor under the direction of their Presbytery. The Presbytery in assigning them fields of labor is to consult, as far as possible, their circumstances and inclinations, always bearing in mind, however, that the interest of the Church are more to be considered than the personal wishes of any laborer.*

M. *It is the duty of licentiates to attend the meetings of their Presbytery and of the General Synod, in which they shall have the right to deliberate and advise, and shall always be consulted in matters pertaining to their particular work and appointments.*

N. *Licentiates, not being ministers, shall not administer the sacraments, pronounce benedictions, officiate in marriage ceremonies, ordain officers, nor act as moderator of any church court. They shall not vote in any church court unless being an ordained and appointed elder from a congregation of the Associate Reformed Presbyterian Church.*

O. *While licensure is not a required prerequisite for ordination to the office of minister, it is to be considered a valuable means of preparing and assessing candidates for ordination to the gospel ministry.*

The above Memorial was approved by Northeast Presbytery on April 21, 2022.

Attest: Rev. GJ Gerard, Acting Stated Clerk

Rationale and Comments:

The recommended changes would update the portion of the FOG regarding licensure, to make it clearer, more consistent and comprehensive and would replace archaic language and ambiguities with more understandable terms.

It would enable the Presbyteries to have greater flexibility in preparing men for the Gospel ministry. To require a licentiate to have identical educational qualifications as an ordained minister would restrict ministerial candidates with opportunities to be engaged in preaching and gaining practical ministerial experience.

The two-thirds of the required credit hours proposed in the revision of 9.23 grants individual presbyteries the liberty to choose when they find it appropriate/acceptable for Students of Theology to become licensed.

In other words, the language of this Memorial does not mandate that any of the ARPC presbyteries automatically proceed to license a student of theology upon their reaching the 2/3 educational milestone. A presbytery may decide that it is prudent to wait until the student has completed 3/4th's or more of his required credits before proceeding to licensure. Another presbytery may wait until the student actually graduates with an M.Div. degree. The proposed revision simply permits a presbytery (should they see fit to do so) to begin the process of assessment and examination and observing a student's gifts and calling for pastoral ministry at an appropriate earlier stage of their preparation for the gospel ministry.

Unlike some NAPARC denominations, (i.e., PCA, OPC) the ARPC does not require an intern year before ordination. However, including "securing ministerial experience" as part of their licensure would be an encouragement for candidates to consider some form of internship.

Licentiates in other NAPARC denominations have 4 or 5 year terms. Increasing the term from two years to three years for the ARPC would allow for a year of licensure before receiving the M.Div. degree or allowing an additional year to receive a Call to ministry.

Changing "trial" or "trials" to "assessment," and "judge" to "consider," replaces language that is legalistic and somewhat archaic, with language which reflects more of a pastoral oversight responsibility.

Unlike the OPC, licensure in the ARPC would not be a mandatory prerequisite before a candidate is ordained, however ARPC Presbyteries should be encouraged to license candidates in order to better prepare and assess them before ordaining them to office of minister.

The proposed revision would clarify that licentiates who are ordained elders in a local ARPC congregation would be eligible to vote if so appointed to a church court.

With regard to Memorial #1 from Northeast Presbytery (proposed amendment to FOG Chapter 8.5.B, your **Moderator's Committee on Memorials** recommends that it not be approved. **SYNOD DID NOT APPROVE MEMORIAL #1.**

With regard to Memorial #2 from Northeast Presbytery (proposed amendment to FOG Chapter Sections 9.22 – 9.24 concerning licensure), your **Moderator's Committee on Memorials** recommends that it not be approved. **SYNOD DID NOT APPROVE MEMORIAL #2.**

Moderator McKay passed the gavel to Vice-Moderator Lauten.
The report of the **Committee on Nominations** was presented.

Committee on Nominations

Since the last meeting of Synod, the Committee on Nominations (CON) met by Zoom Video conferences on February 10, and March 30, 2022. During these meetings and over email, several items of business were addressed including filling open, unexpired terms and developing the nominations slate for consideration at the stated meeting of Synod 2022.

The following officers were elected for the Committee on Nominations 2022-2023:

Rev. Patrick Malphrus, Chairman
Rev. G.J. Gerard, Vice Chairman
Mrs. Brandy Glaser, Secretary

The 2023 stated meeting of the Committee on Nominations is scheduled for Thursday, February 9, 2023, at 9:00 am at the ARP Center, Greenville, SC or by video conference.

The deadline for submitting names to the Committee on Nominations (excluding Eskine) will be Friday, January 6, 2023.

The committee approved SCONE members for 2022-2023: (J. Donahue, P. Malphrus, C. Davis)

The Committee on Nominations, by consensus, presents to the Synod the persons listed in our report as nominees to serve on Synod's boards, committees, the Ecclesiastical Commission on Judiciary Affairs, and as officers or representatives of the General Synod. The terms of service will begin July 1, 2022, and will expire June 30 of the year indicated. All nominees have indicated a willingness to serve, if elected.

The committee expresses appreciation for those who submitted nominations, and for those who were nominated and are willing to serve.

Recommendations:

1. That those persons listed in this report be approved for service in the positions indicated. **SYNOD APPROVED.**
2. That each presbytery appoint an alternate representative to Synod's Committee on Nominations in the event that the chairman of a presbytery's committee on nominations is not able to attend Synod's committee meeting. **SYNOD APPROVED.**
3. That presbyteries consider making recommendations for service during their fall meetings. **SYNOD APPROVED.**
4. That sessions consider making recommendations for service during their November and December meetings. **SYNOD APPROVED.**
5. That recommendations for the Board of Erskine College and Seminary be made by October 31 each year. **SYNOD APPROVED.**
6. That those making Recommendations for Service to the Committee on Nominations (by mail or online) use the proper form and provide helpful information concerning qualifications for each person recommended. **SYNOD APPROVED.**
7. That various boards, committees and commissions of Synod provide a clear and concise Needs Analysis as well as Recommendation for Service forms to the CON following their Fall stated meetings and that they clearly communicate their ministry and needs to pastors, sessions and presbyteries through in-person presentations, video, *Minutes of Synod* or other social media in order to educate the larger connectional church regarding opportunities to serve. **SYNOD APPROVED.**
8. That all persons resigning from Synod boards and agencies be reminded to submit their resignation request to the Principal Clerk of General Synod and the chairman of the board or committee from which they are resigning. **SYNOD APPROVED.**
9. That the General Synod authorize \$4,000.00 for committee expenses for 2023. **SYNOD APPROVED.**
10. That the General Synod dissolve the standing Committees of Theological and Social Concerns and the Ecclesiastical Commission on Judiciary Affairs upon completion of any unfinished work. **SYNOD APPROVED.**
11. That the Nominations Committee be empowered to fill remaining, open, unexpired terms, beyond the 2022 stated meeting of the General Synod and up until the 2023 stated meeting. **SYNOD APPROVED.**

Respectfully submitted,

Patrick Malphrus, Chairman

NOMINATIONS 2022 WORKSHEET		FOR SERVICE BEGIN- NING JULY 1, 2022
<i>Board/Committee/Commission</i>	<i>Class</i>	<i>Nominee</i>
Benefits	2028	
Benefits	PR (A)	John Shearouse
Benefits	PR (C)	Buzzy Elder
Benefits	PR (F)	Joe Rolison
Benefits	PR (L)	Mike Avato
Benefits	PR (G)	Ross Durham
Benefits	PR (M)	Mike Chipman
Benefits	PR (N)	Nathan Beard
Benefits	PR (S)	Scott Cook
Benefits	PR (T)	Philip Bunch
Benefits	PR (V)	Patrick Malphrus
Bonclarken	2028	Dan Eller
Bonclarken	2028	Matt Joyner
Bonclarken	2028	Todd Warren
Bonclarken	2026	Blake Moore
Bonclarken	2025	Jane Shelton Dale
Dunlap	2028	
Dunlap	ARPWM	Erin Ulerich
Dunlap	PR (A)	
Dunlap	PR (C)	David McCain
Dunlap	PR (F)	Joe Rolison
Dunlap	PR (L)	Drew Severance
Dunlap	PR (G)	John Kimmons
Dunlap	PR (M)	Diane Clowers
Dunlap	PR (N)	Peter Lee
Dunlap	PR (S)	Robby Bell
Dunlap	PR (T)	
Dunlap	PR (V)	Doug Fravel
Erskine	2023	Brian Howard
Erskine	2027	Elijah Ray
Erskine	2027	Alan Runyan
Erskine	2027	Claude Walker

Executive Board		Katey Powell
Executive Board	PR (A)	Bill McKay
Executive Board	PR (C) 2026	Bob Elliott
Executive Board	PR (F)	Bob Cara/Ken McMullen
Executive Board	PR (L)	R. Anderson/G. Moore
Executive Board	PR (G)	Randy Foster
Executive Board	PR (M)	Larry Littlejohn
Executive Board	PR (N)	GJ Gerard
Executive Board	PR (S)	Eric Skaar
Executive Board	PR (T)	
Executive Board	PR (V)	Jerry Clemons/Max Bolin
Outreach North America	2025	Justin Westmoreland
Outreach North America	2028	Harry Jeffcoat
Outreach North America	2023	Eve Huffman
Outreach North America	PR (A)	Peter Lindsay
Outreach North America	PR (C)	Watson Gunderson
Outreach North America	PR (F)	Zack Keuthan
Outreach North America	PR (L)	Tanner Cline
Outreach North America	PR (G)	Spencer Clifford
Outreach North America	PR (M)	Chris Neiswonger
Outreach North America	PR (N)	Peter Kemeny
Outreach North America	PR (S)	Seth Yi
Outreach North America	PR (T)	Charlie Mangum
Outreach North America	PR (V)	Don Hampton
Stewardship	2028	
Stewardship		Libby Elder
Stewardship	PR (A)	Simon Oosterhof
Stewardship	PR (C)	David Lauten
Stewardship	PR (F)	Robert Hunter
Stewardship	PR (L)	
Stewardship	PR (G)	Bryan Crotts
Stewardship	PR (M)	Paul Walley
Stewardship	PR (N)	Paul Matthews
Stewardship	PR (S)	Chuck Wilson
Stewardship	PR (T)	Ron Derksen
Stewardship	PR (V)	Randy Brevard

World Witness	2028	Elly Keuthan
World Witness	2028	Scott Andes
World Witness		Julaine Harding
World Witness	PR (A)	Henry Bartsch/Bill McKay
World Witness	PR (C)	Jon Oliphant
World Witness	PR (F)	Anthony Puzzuti
World Witness	PR (L)	Randall Anderson
World Witness	PR (G)	Phil Williams
World Witness	PR (M)	Joey Donahue
World Witness	PR (N)	GJ Gerard
World Witness	PR (S)	David Griffin
World Witness	PR (T)	Charles Edgar
World Witness	PR (V)	Craig Woods
Ecclesiastical	2023	
Ecclesiastical	2023	
Ecclesiastical	2023	
Ecclesiastical	2023	
Ecclesiastical	2026	
Ecclesiastical	2026	
Ecclesiastical	2026	
Ecclesiastical	2026	
Inter-Church	2028	Richard Vander Vaart
Inter-Church		Susan Cavin
Investment	2027	John Windley
Investment	2026	Rob Roy McGregor, III
Minister & His Work	PR (A)	John Shearouse
Minister & His Work	PR (C)	Buzzy Elder/Jeremiah Thomas
Minister & His Work	PR (F)	Joe Rolison/Mark James
Minister & His Work	PR (L)	David Walkup
Minister & His Work	PR (G)	Ross Durham
Minister & His Work	PR (M)	Mike Chipman
Minister & His Work	PR (N)	Steven Badorf/Herschel Carlson
Minister & His Work	PR (S)	Scott Cook/Matt Miller
Minister & His Work	PR (T)	Philip Bunch
Minister & His Work	PR (V)	Patrick Malphrus

Nominations	PR (A)	Bill McKay
Nominations	PR (C)	Clint Davis
Nominations	PR (F)	Ken McMullen
Nominations	PR (L)	Justin Westmoreland
Nominations	PR (G)	Eric Hancox
Nominations	PR (M)	Joey Donahue
Nominations	PR (N)	G.J. Gerard
Nominations	PR (S)	Chuck Wilson
Nominations	PR (T)	
Nominations	PR (V)	Patrick Malphrus
Nominations		Brandy Glaser
Revisions	PR (A)	Kevin Carter
Revisions	PR (C)	Clinton Dix
Revisions	PR (F)	Dan Hazen
Revisions	PR (G)	Andy Webb
Revisions	PR (L)	Gilbert Moore
Revisions	PR (M)	David Dively
Revisions	PR (N)	GJ Gerard
Revisions	PR (S)	Billy Barron
Revisions	PR (T)	
Revisions	PR (V)	
Theological & Social	2026	
Theological & Social	2026	
Theological & Social		Elaine Devusser

Brice/Sanders (Camp Joy)		Ike Hughes
Brice/Sanders (Camp Joy)		David Munro
Brice/Sanders (Camp Joy)		Bob Elliott
Brice/Sanders (Camp Joy)		Jeanie Alexander
Brice/Sanders (Camp Joy)		Bob Whittet
Brice/Sanders (Camp Joy)		Laurel B. Patrick
Brice/Sanders (Camp Joy)		Neal Stroup
Brice/Sanders (Camp Joy)		Chip Smith
Committee on Conferences	2023	Mike Chipman
Committee on Conferences	2023	Garison Taylor
Committee on Conferences	2024	Andrew Di Iulio
Committee on Conferences	2024	John Meachum
Committee on Conferences	2025	Emily Woodard
Committee on Conferences	2025	Matt Lucas
Committee on Conferences	2026	Brad Anderson
Committee on Conferences	2026	Rhett Carson

Moderator McKay presided over the remainder of the meeting.

A MOTION CARRIED

That Synod consider the additional report of the Committee on Revisions distributed at the meeting of Synod.

The committee presented proposed revised text for the committee structure.

Committee on Revision
Proposed Revised Text
(approved by the Committee on June 7, 2022)

Purpose

The *Form of Government* (FOG) requires that a committee be established by the General Synod to review all revisions related to constitutional matters of the Associate Reformed Presbyterian Church (ARPC) that are brought before the General Synod. Constitutional matters include the Standards: the Westminster Confession of Faith with its Larger and Shorter Catechisms, the Form of Government, the Directory of Public Worship, the Book of Discipline, and the Directory of Private and Family Worship; and operating rules: the Manual of Authorities and Duties, the Rules of Order, and the Bylaws of General Synod.

The name of this committee is dictated in the FOG as the "Committee on Revisions." The Committee on Revisions of the ARPC, as an agency of the ARPC General Synod, shall fulfill this duty. The Committee on Revisions of the ARPC (called the Committee throughout this document) is a standing committee of the ARPC General Synod.

Membership

Membership requirements to serve on the Committee shall conform to the Standards of the ARPC. Membership on the Committee on Revisions shall be as follows:

At Large: One member being appointed from each presbytery.

Advisory: Moderator of Synod, Synod's

Principal Clerk, Synod's Parliamentarian, Executive Director of Central Services.

Terms of Service – Based on presbytery appointment

Stated Meetings

The Committee shall meet at least annually. Committee meetings may be called by the General Synod, Moderator of Synod, Synod's Principal Clerk, Chairman of the Committee, by a majority of the Committee, or convene at stated times by the Committee. Stated meetings shall be given at least fourteen (14) days notice.

Organization

The Committee shall annually elect a Chairman, Vice-Chairman, and Secretary as officers of the Committee upon its first meeting following the General Synod.

A quorum shall consist of a majority of the Committee members (see note above on the initial Committee appointments). Alternates may be used to satisfy quorum requirements. Advisory members are not counted when determining quorum requirements.

The Chairman of the Committee shall be an advisory member to the Executive Board. The Chairman is authorized to designate an alternate should he be unable to attend an Executive Board meeting.

Authority

The Committee, as an agency of the ARPC, shall have authority to assemble and study matters committed to it from the General Synod and report back with the Committee findings as they relate to revising the ARPC constitutional documents. All amendments to the constitutional documents of the ARPC shall be referred to the Committee on Revisions before they are discussed and voted on by the General Synod.

The Committee Chairman has authority to create sub-committees that shall report to the Committee on specific issues related to constitutional matters.

The Committee shall report directly to the General Synod.

The General Synod shall fund the Committee's activities. The Committee shall present an annual budget reflecting funds necessary for operations.

Editorial changes for purposes of clarity not affecting the substance or intention of constitutional documents may be made by Synod's Principal Clerk or the General Synod or the Committee on Revisions. Editorial changes such as grammatical, syntactical, and spelling do not require a General Synod vote. All boards and agencies of the General Synod have authority to make non-substantive changes (changes that do not require General Synod approval) to their documents as needed.

The Committee may suggest to the General Synod editorial improvements to a proposed revision for the purpose of aligning it to the ARPC Standards, presbyterian polity and form, and to reflect the current edition of Robert's Rules of Order's constitutional format for parliamentary rules (latest edition).

The Committee shall not give opinions on proposed revisions, nor make recommendations on the merits of any constitutional matter sent to it by the General Synod, nor initiate changes to the ARPC Standards or operating rules unless specifically directed to do so by the General Synod or the Executive Board of the General Synod.

The Committee shall not make evaluative comments on a proposed revision unless the revision contradicts the current Confession of Faith or Catechisms.

Individual members of the Committee, as members of the General Synod, have the right to express personal views as individuals on a proposed revision on the floor of the General Synod, provided they are not representing the Committee.

The Committee recognizes that the General Synod has authority to act upon a constitutional revision without referring it to the Committee by suspending its rules.

Duties

The Committee's purpose is to review all amendments, memorials, motions to add to, or subtract from, changes or requests to modify or remove, or any other type of revision to any statements found in the ARPC constitutional documents (The Standards and rules of operation), before they are presented for discussion on the floor of the General Synod. The Committee is to report back in writing to the General Synod at its next meeting the Committee's findings regarding the impact of proposed revisions upon the constitutional document under review and the other constitutional documents.

The Committee on Revisions may receive and review proposals normally received by the deadline for inclusion in the Synod Packet, to amend the Standards and Rules of Procedure from Synod, Boards, Agencies, Committees, and Presbyteries prior to a meeting of the General Synod.

The Committee shall not provide recommendations, directions on how to vote, or evaluate the merits of a revision unless the General Synod specifically requests such recommendations, directions, or evaluation.

To record, maintain, and keep current minutes of the Committee according to Robert's Rules of Order (RRO). Minutes shall include all Committee members' reports and research related to the revisions brought to its attention.

To recommend its report be received and its annual budget be approved by the General Synod.

A MOTION CARRIED

that the new Committee on Revisions proposed revised text be entered into the *Manual of Authorities and Duties*.

A MOTION CARRIED

Whereas; on February 6, 1952, Her Royal Majesty, Queen Elizabeth II acceded to the Throne upon the passing of her father, King George VI. Her Coronation took place on June 2, 1953.

Therefore; this week marks Her Majesty the Queen's 70th Anniversary of faithful services rendered to the Throne and to the nations of the British Commonwealth. Her Majesty is the first British monarch to celebrate the Platinum Jubilee.

Be it resolved: That with thanks to God and for her witness and for His preserving grace in her life we, the 218th meeting of the General Synod of the Associate Reformed Presbyterian Church, communicate our heartfelt congratulations to Her Majesty and assurance of our prayers according to I Timothy 2:1-3 which says,

"First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. This is good, and it is pleasing in the sight of God our Savior. (1 Timothy 2:1-3) ESV

A MOTION CARRIED

That the final reading of the Minutes and the final roll call be waived.

Rob Roy McGregor Jr. made a motion to adjourn.
The Synod sang the Song of Christian Unity.

Respectfully submitted,

Bill McKay, Moderator
David Lauten, Vice Moderator
Kyle Sims, Principal Clerk
Mark Miller, Reading Clerk
Ben Glaser, Bill Clerk
John Cook, Assistant Clerk
Andrew Putnam, Parliamentarian

