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MINUTES OF GENERAL SYNOD

MINUTES

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

TWO HUNDRED SEVENTEENTH
STATED MEETING



JUNE 8-10, 2021
FIRST PRESBYTERIAN CHURCH
COLUMBIA, SC

PROCEEDINGS

The 217th Annual Meeting of the General Synod of the Associate Reformed Presbyterian Church (ARPC) was held at First Presbyterian Church in Columbia, SC on June 8-10, 2021.

Due to the Covid-19 pandemic, the Synod 2021 meeting originally scheduled to be held at Bonclarken Conference Center was moved to First Presbyterian Church, Columbia, SC.

TUESDAY, JUNE 8, 2021

Registration and sign-in for the General Synod 2021 was held in the Family Life Center from 8 A.M until 12 Noon.

The Moderator's Committee on Memorials met at 9 A.M. Second Presbytery met at 10 A.M.

The Opening Worship began at 1:30 P.M. in the Sanctuary.

**OPENING WORSHIP
217th Annual Meeting
General Synod of the
Associate Reformed Presbyterian Church**

Call to Worship	Thomas Russell, FPC Organist
*Song: <i>All People That on Earth Do Dwell</i>	
*Invocation/Lord's Prayer	Philip Bunch
*The Constituting of the General Synod	Rob Roy McGregor III
Welcome	Derek Thomas, FPC Pastor
Memorial Service	Rob Roy McGregor III
The Listing of Deceased Ministers	
The Listing of Deceased Ruling Elders	
Sermon:	Rob Patrick
<i>Preparing the Church for the Return of Christ Jesus</i>	
Scripture: Philippians 2:1-13	
Administration of the Lord's Supper	Matthew Carr Andrew Shoger
*Song: <i>Lo! He Comes with Clouds Descending</i>	
Benediction	Rob Patrick
<i>(See Appendix for the tributes and the list of deceased Elders.)</i>	

Following Opening Worship, Synod's Business Meeting began.

Vice-Moderator Jay Younts presented the proposed program for the 2021 Meeting of the General Synod. The ARP Women's Ministries report was moved to Wednesday evening. Some updates were made to Index 32 (see Board of Benefits report). The program as amended was adopted.

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

Regarding Complaints included in the packet of reports:

Catawba Complaint has been withdrawn.

Harding Complaint is out of order based on *Book of Discipline*, Ch.10.

Virginia Complaint is out of order since it comes from a mission church.

A motion **CARRIED:**

That the Moderator appoint a special committee to examine the judicial case regarding David Harding.

A motion **CARRIED:**

That the Allocation of Synod Funds be postponed until after the Board of Benefits report.

Retiring Moderator McGregor addressed the Synod.

It has been a distinct honor and privilege to serve our denomination for the last three years, first as Vice Moderator-Elect, then as Vice-Moderator and Moderator Elect, and finally as Moderator. I appreciate these opportunities for service that you have graciously granted me.

One of the privileges of being Moderator of Synod is the opportunity to attend meetings of boards, committees, commissions, and agencies of the General Synod and to observe the excellent qualifications and deep commitment of those who volunteer to contribute to the work of our denomination by serving on these bodies. I extend my sincerest thanks to all those who are currently serving the General Synod and make it work like a well-oiled machine. During my three years, I have seen many other ministers, elders, and members of our congregations who are qualified for such service. Synod is blessed with them. I encourage you to identify them and recommend them to Synod's Committee on Nominations as the need arises.

Let me next say a word of thanks to the Executive Director of Central Services, Roger Wiles, and to the entire staff of Central Services, especially to Cindy Scott, for their expertise, efficiency,

and tireless work on behalf of our denomination. I have gained a deep appreciation for just what is required for a meeting of the General Synod even to take place. I note that this is the third straight meeting that has been held at a location other than the familiar, well-loved grounds of Bonclarken, so I especially commend our men and women at Central Services for how they have met these repeated challenges. I also want to take this opportunity to thank First Presbyterian Church here in Columbia for very ably hosting Synod 2020 last October and Synod 2021 this June, in each case on notice of less than two months. Even with my appreciation for First Church's very able hosting, it is my hope and prayer that world and national events will be amenable to Synod's gathering at Bonclarken next year.

This has been an especially difficult year at an unusually challenging time for our denomination. In fact, the urgency of addressing a number of the issues we are facing was critical to the decision to hold a 2020 meeting of Synod if we judged that such a meeting could be held reasonably safely. At its meeting last October, the court heard reports from the Special Committee on the ARP Retirement Plan (also known as the Moderator's Blue Ribbon Committee) and the Special Committee on Denominational Ministry Fund Spending, and adopted recommendations made by those committees. The recommendations from the Special Committee on Denominational Ministry Fund Spending led to the appointment of the Special Committee on Restructuring, which was assigned the task of developing recommendations about how we might better organize our ministry structure and which will be offering a report at this meeting.

The recommendations from the Moderator's Blue Ribbon Committee were designed to initiate a multi-phase approach to addressing the underfunded status of the denomination's retirement plan. These recommendations were adopted by Synod at its October 2020 meeting and have since been implemented; however, as was noted at the time, the defined benefit plan remains an obligation of the denomination, and additional difficult decisions to address the unfunded actuarial liability will have to be made by Synod based on future recommendations from the Board of Benefits. In fact, following the direction of Synod, the Board of Benefits developed, approved, and submitted to the Executive Board an important set of recommendations about the retirement plan. These recommendations, which the Executive Board has reviewed, approved, and forwarded with its endorsement, will be considered at this meeting.

If the retirement plan recommendations from the Board of Benefits are adopted, then Synod will have to receive or redirect approximately \$8.5 million to the retirement trust fund from boards, agencies, presbyteries, churches, and individuals. The Special Committee on Net Assets Reallocation has been tasked with responsibility for determining assets available through boards and agencies and will be presenting its recommendations at this meeting. I appreciate the cooperation of our boards and agencies with the work of the Special Committee on Net Assets Reallocation. On behalf of the ARP Church, I thank them for the funds that they have contributed or pledged to the retirement trust fund.

At its October 2020 meeting, Synod also adopted a motion recommending that presbyteries examine their funds to determine if they have any monies that can be contributed to the retirement trust fund. A number of presbyteries have taken up this matter and made gifts and pledges. Moreover, there have been gifts and pledges from churches and from individuals. Again on behalf of the ARP Church, I thank all presbyteries, churches, and individuals who have made gifts or pledges to the retirement trust fund.

Decisions about the matters I have highlighted here and about other items of business that we will consider at this meeting of Synod will be difficult. We will not always agree with one another.

er, and there will be other challenges awaiting us when we implement the decisions that are made this year. As we go forward at this meeting and afterward, though, let us keep in mind the words of Paul to the Ephesians: "I therefore, a prisoner of the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace" (4:1-4). Paul shows us how to do this in Colossians 3:12-15: "Put on then, as God's chosen ones, holy and beloved, compassion, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful." As believers, then, our peace with God through Christ Jesus should be manifested in the quality of our relationships with one another, so let us seek that unity that is as much a part of our calling as believers as is holiness: "Strive for peace with everyone, and for the holiness without which no one will see the Lord" (Hebrews 12:14).

As we work in the churches and presbyteries of our denomination to meet the challenges that we face and to carry out our mission as Christians, let us be not just hearers of the word, but also doers of the word. May all that we do be done for the building up of the Church Universal as we continue to prepare for the glorious return of our Lord and Savior Jesus Christ!

Rob Roy McGregor III

Retiring Moderator Rob Roy McGregor III presented the Moderator-Elect, Patrick Malphrus, to the Synod and transferred the Moderator's Shield to Mr. Malphrus. Mr. Malphrus presented the Retiring Moderator's Bible to Rob Roy McGregor III.

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

Mr. Moderator, Fathers and Brothers, and sisters, of course.

First, before saying anything else, I'd like to begin by expressing gratitude for Dr. Rob Roy McGregor, for your service as Moderator during an unprecedented time.

What can be said of this season we have gone through as a worldwide community, as a nation, and certainly as the Associate Reformed Presbyterian church? In many ways we have been challenged as never before, requiring you, Rob Roy, as Moderator, to deal with all sorts of complications as it relates to how the General Synod functions, obstacles concerning meetings, often at the last minute, and you have had to make difficult decisions.

And again, I express my own gratitude, and I'm sure, that of the General Synod, because after having worked with you for the last few years at this point, first when you chaired the Blue Ribbon Committee on Retirement, and certainly this last year on various committees, I am convinced that as you have faced these challenges, and made these difficult decisions, you have done so through much prayer, seeking the Lord's Wisdom and the guidance of the Holy Spirit. You have handled these difficult times with grace and wisdom, and we praise God for you and your leadership.

Second, I'd like to express gratitude for the tremendous job done by Roger Wiles, Cindy Scott, Brian Such, and the rest of the team at Central Services. As I've already said, this past year has been unlike any other, and not just because of COVID. As we will hear when we get to the busi-

ness of our meeting, various special committees and regular standing committees, boards, and agencies have been doing serious work over the last year as it relates to finances, restructuring, and so forth. Central Services, both in that work, and in the logistical work of making our meetings happen, have just been excellent. So, thank you.

As it relates to this meeting, we are so grateful for everyone here at Columbia First, as well. You were excellent hosts in the fall and are now, as well. We appreciate your flexibility and willingness to accommodate us.

And third, I'd like to express my own gratitude for this opportunity to serve the General Synod as Moderator. I really am shocked as I stand before you. Maybe not as much as some of you, but really, joking aside, I am honored. To be here with you, in this capacity is so humbling, especially in light of the line of Moderators before me, after all these years. And this is punctuated by the fact that we're here, at Columbia First, and I'm standing in the same place as giants of the faith like Palmer and Thornwell, and others more recently, of course. God is so good. I was humbled by the kind words of my friends, Clint Davis and John Paul Marr, when they nominated me to serve, and I am so grateful that you all have given me this opportunity.

I said it when elected in the Fall, but I'll say it again now. God has been so merciful. I do not deserve this honor and opportunity, but by God's Grace, I shall do my best to serve in a manner that glorifies and honors Him. My wife, Amanda, and our daughter, Isabella, are with me today. As are my parents, Kathy and Phillip Malphrus. I'm also grateful for the fine example offered by my father, Phillip, when he served as Moderator just a few years ago. I am a blessed man, indeed.

Now, on to the Moderator's Challenge.

Last year's theme, chosen by Dr. McGregor, was "Preparing the Church for the Return of Christ Jesus", and what a fitting theme! Dr. McGregor, I believe, chose this theme before anybody knew what Covid was. Before we came to use terms like "social distancing" or "flatten the curve". Oh, what a time. Toilet paper roamed free on the plains. There were no gasoline shortages. Beaches and vacation destinations were open, and having lots of Corona, to some people, was a very good thing.

Alas, how all of that changed. And with it, Dr. McGregor's theme and challenge became even more fitting. Last year we, as a General Synod, were challenged to "focus our attention on faith as Christ-like deeds over against faith as mere confession." In other words, and I'll be much more terse than Rob Roy would ever be, talk is cheap. This faith we claim to possess is not manifest simply in theoretical ideas or lofty systems of theology, but rather, has real life implications.

Further, we were challenged to "engage our faith and explore the extended meanings of our confession." What an appropriate and fitting challenge this was when it was offered, and remains to this very day, especially in light of the business that lies before us, for we find ourselves in a predicament.

Let's be honest about it. We face several issues this year, don't we? Issues that require us to answer some really tough questions about our identity. About who we are, what we have been, and where we believe the Lord wants us to go. And the fact is that what we do or don't do as a court will, by default, answer these tough questions, whether we want to or not.

We face issues that Satan would love to use to sift us like wheat, to use Jesus' words to Peter, and leave us disjointed, focusing only on ourselves and our internal problems as a denomination, instead of uniting in the Spirit, to see the Gospel of Jesus Christ advanced.

And when you combine these things with the realities of COVID? Though we may be coming out of the time of COVID, and please, Lord, let it be so, I've come from the People's Republic of

Virginia, but now am breathing the free air of my home state, South Carolina. But even though we may be coming out of the time of COVID, we're still dealing with COVID's aftermath, with its angst and uncertainty.

And then throw in what's going on politically and socially in the world around us, the moral degradation of society, as we know it. The collapse of Western Civilization. How our culture mourns over that which should give it joy, and rejoices over that which should make it weep.

Why, just this past week our society mourned with, but lauded the supposed courage, of a high school valedictorian who used her opportunity to give a speech at her high school graduation to decry the oppressive abortion laws of Texas that take away women's access to easily murder their children. How hellish. And, at the same time, our society rejoices because it's June, and that means it is PRIDE month. And these are just two examples of just how far we've fallen. Examples of our society weeping over that which should give it joy, and rejoicing over that which should make it weep.

But wait, there's more. Forget about society at large. Throw in what's going on in the visible church! And no, I don't just mean the big, mainline denominations that have been forsaking Christ and God's Word for years. Admittedly, we in the ARP have to deal with some serious and difficult issues as a denomination. Things like denominational restructuring and finding a solution to our retirement crisis. But Fathers and Brothers, praise be to God that we aren't dealing with some of the fundamental theological issues that others are facing. Others who, in terms of conservative Presbyterianism, were previously considered to be of the same ilk as we!

We're living through what many have called "The Great AWOKEning", where so many compete to be the "wakest" in all the land, embracing social justice cause, after social justice cause, rewriting history, and in many cases, destroying it. How shameful. But worse than that, many churches and denominations are arguing over the clear meaning of God's Word, and telling lies so hellish they smell like smoke. And if you don't know what "woke" means, come see me and we'll talk.

Put all of these things together and what do you get? You get here, today, June 8th, 2021 and the reality that this is the world we're living in. But, this is also the field of labor the Lord has called us to. And it's with our field of labor in mind that I would point you to this year's theme, which is a Scripture passage, really.

If you have your Bibles, and I hope you do, turn to Luke chapter 9 with me. Don't worry, this isn't going to turn into a full sermon. Who am I kidding? I know what you elders are thinking. You're probably thinking "I'm in a room with a bunch of preachers. Give a preacher a microphone and a Bible and he's going to preach." And you're probably right.

But really that's not my intention. Instead, I want to give you the Biblical context of this year's theme. Luke chapter 9, beginning in verse 57 says:

"⁵⁷ As they were going along the road, someone said to him, "I will follow you wherever you go." ⁵⁸ And Jesus said to him, "Foxes have dens, and birds of the air have nests, but the Son of Man has not a place to lay his head." ⁵⁹ To another he said, "Follow me." But he said, "Lord, let me first go and bury my father." ⁶⁰ And Jesus^[J] said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God." ⁶¹ Yet another said, "I will follow you, Lord, but let me first say farewell to those at my home." (English Standard Version)

Stop reading right there for just a moment. Do you see what's going on here? This isn't a complicated text that we've come to. Jesus and His disciples are going along the road. Which road? Well, if you were to rewind and read verse 51 you'd find that pivotal moment in Jesus'

ministry where it says ⁵¹When the days drew near for him to be taken up, he set his face to go to Jerusalem." We're on that road. The road to Jesus' suffering and death, but also glory. And Jesus went along this road for you, Christian.

But nevertheless, Jesus and his disciples are making their way down the road and first someone comes to Jesus and says "I will follow you wherever you go." Did this man, who we do not know, know where Jesus was going? I think not. Or at least I doubt he knew why Jesus was going to Jerusalem.

Even so, Jesus replied as he did, saying that foxes have dens, birds have nests, but the Son of Man has not a place to lay his head. Fascinatingly enough, it's not by mistake that if you were to rewind even further in Luke 9, you'd find the disciples arguing over who would be greatest in the Kingdom. Well, needless to say, the man did not, after all, follow where Jesus went.

The passage continues by saying that as they went along, instead of someone coming to Jesus, Jesus went to someone and said "Follow me." This man used the excuse of having to bury his father, to which Jesus replied "Let the dead bury their own. You go and proclaim the Kingdom of God." Still another came, proclaiming a desire to follow Christ and said he, indeed, would follow Jesus. But that he had to first go and say goodbye to his family.

And Jesus' reply to that man in verse 62 is our theme for Synod. Verse 62 says ⁶²Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God." And, so, not for the first time, Jesus used agricultural imagery to convey a very important message. A message and a warning that we should all pay very close attention to.

I'm not exactly a stranger to agriculture, myself, you know. One of my grandfathers was a farmer, by trade. My other grandfather was a farmer, too, and then ran a country store. At one time almost everyone in the South was involved in farming in some way, and my family has been here a long time.

My dad went to Clemson University to study agriculture, but as my mother, a University of South Carolina grad says, he went to the University of South Carolina for his higher education and then went into School Administration.

So, I'm no stranger to agriculture. Why, though it has drastically changed, I grew up surrounded by peach orchards in Spartanburg County, South Carolina. I know my way around a tractor. I've tossed square bales of hay on the back of a trailer, and let me tell you, you don't know manual labor until you've done that.

But over the last 4 years, almost 4 years, at least, I've had the honor of serving as pastor at Old Providence up in Spottswood, Virginia. Founded in 1742, next year we celebrate 280 years. God has been faithful all these years and we continue to grow.

We're situated in the heart of the Shenandoah Valley, which was called the breadbox of the confederacy and had more mills per capita than anywhere in America during the war between the states. And to this day, farming is a major part of that community and its surrounding area.

And while I wasn't exactly a stranger to farming before going to Old Providence, I have come to understand farming much better. Of farmers, at least. Especially in relation to putting your hand to the plow, as it were. For you see, when it comes to crops, whether it's corn that needs to be planted or harvested, or hay that needs to be cut and baled. Or even chickens, turkey, cattle, or sheep, no matter what variety of farmer you are, when it's time to roll up your sleeves and get to work, you do it.

In times of planting or harvest, farming doesn't wait, you see. When you start something, you finish it. And if problems surface along the way. If a machine breaks down. If an animal wanders off. If a storm blows in. Or, if like the first winter we were there, everything freezes solid, and you end up having to haul water to the animals, with farming you have to make a way.

Farmers are different people because of this. Different in all the right ways. Those who are used to putting their hand to the plow don't wait around for someone else to address the problems they face. They don't turn their head to the side and hope their problems disappear. They don't go looking for someone else to blame and just lament their circumstances. They don't leave their field and go find someone else's because it's greener. They understand it's greener because that's where the manure is.

Interestingly enough, during my second summer at Old Providence, we had quite a dry spell and one farmer did say that in the past during droughts folks would say "we must not be paying the preacher." But in all seriousness, when trouble comes, farmers roll up their sleeves and get to work. They put their hand to the plow and don't look back.

One of the reasons they are like this is that they know what happens when you do look back. In short, things get sideways real quick. If you start one job and then start thinking about another, and leave the one for the other, you'll never get anything done. And soon enough, neglect takes its toll, and the harvest is bitter, indeed.

While the machinery has changed, and while yields have drastically increased, the principle remains the same as it did when Jesus first said these words in our passage, and the warning remains true that the one who puts his hand to the plow and looks back isn't fit for the kingdom of God. But in all these things we should be encouraged.

In spite of the difficulties we face as a denomination. In spite of the fact that we're tempted to conclude that the field to which we've been called is nothing but rocks and thistles, Jesus' statement in Matthew 9 also remains true—the harvest is plentiful, indeed. Will we be workers? Having put our hand to the plow, will we look back?

Let's be honest. We are tempted to look back. I don't know about all of my fellow pastors, but for me COVID really was a time like no other. We pastors had to reinvent the way we do ministry, become social media pros, computer scientists and sound technicians. We weren't allowed into hospitals. And that was harder than you know. We couldn't be in our peoples' homes. And because of all of that change, quarantine was no vacation for us.

And pastor, if quarantine was a vacation for you? Well, the current state of your congregation probably reflects it.

Yes, we're tempted to look back. And elders, you've been tempted, too. Are tempted, in fact. Tempted to be passive and just "let the preacher do it", and as a result, not fulfill your vows.

As it relates to denominational affairs we're tempted in all sorts of ways, too. We're tempted to protect interests. Tempted to be angry. Tempted to accuse and impugn motives. Tempted to see one another as opponents, as if we are on different sides. Tempted to despair.

But instead of despair, let our hearts be filled with delight at the challenges we face. Not because we must relish the necessary work, this is hard stuff, after all.

But even so, let us delight in the fact that God is good, and that by His hand we have the opportunity to be laborers. We have the assurance that God is sovereign and that his command to us is sure. That if we seek His Kingdom first, and His righteousness, that all other things will be added to us.

Let us also look upon each other as co-laborers in the field, not opponents. There's work to be done and the more we work together, the quicker our work is accomplished, and the better it is done.

Instead of fighting or accusing, let us love one another and realize that while we may be tempted to bicker and argue and draw lines of territory or whatever else may happen at Synod, the world outside doesn't know we have retirement plan problems. Our children don't care that we're considering restructuring.

The society around us that is wondering and wandering and groping in darkness needs to see the light of Jesus, and this must be our motivation for why we do what we do. Is it easy? No. As Dwight Eisenhower said "Farming looks mighty easy when your plow is a pencil and you're a thousand miles away from the corn field." If theology is just an idea or philosophy to you, then church seems easy, too.

Putting your hand to the plow is never easy. But I've learned from my people that loving the work makes all the difference. Fathers and brothers, let us love our work. And let us remember that whether you are a pastor who has taken vows, or an elder who has taken vows, it's all the same. In doing so you have put your hand to the plow.

Don't look back.

Patrick Malphrus

A motion **CARRIED:**

That both the Retiring Moderator's Address and the Moderator's Challenge be printed in the Minutes of Synod.

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

Moderator Malphrus recognized Bruce Martin who brought greetings from the RPCNA followed by greetings from Matt Holst, representative of OPC.

Various people, including Thomas Russell, Organist of First Presbyterian Church, Columbia, SC, were thanked for their help in hosting Synod this year. Synod Interns Troy Cash, Josh Fleming, Richard Mounce and Ronny Hull were thanked for their service.

The following were called forward to introduce themselves:

Ministers who have been received and/or ordained since the 2020 General Synod Meeting.

New Missions/Congregations which have joined the Associate Reformed Presbyterian Church since the 2020 General Synod Meeting.

Seminary and special students under care of presbytery since Synod 2020.

The report of the **Special Committee to Produce a Directory of Private and Family Worship** was presented.

SPECIAL COMMITTEE TO PRODUCE A DIRECTORY OF PRIVATE AND FAMILY WORSHIP

Herein, *The Directory of Private and Family Worship* is presented for the prayerful consideration of the court by the officers and members for 2020 – 2021:

Phillip Williams	Chairman
Philip Bunch	Vice Chairman
Jeremiah Thomas	Secretary/Administrative Officer
Tim Phillips	Member
Tom Stonecypher	Member

Comments and suggestions for changes in the Directory from our members, churches, and presbyteries were received over the last year. Your committee worked diligently to consider these recommended changes and presents the following edits to the first draft which was presented at the 216th Stated Meeting of the General Synod (Oct 2020):

1. All numbering changed to Arabic numerals, following *The Directory of Public Worship*
2. In paragraph 4, changing the sentence to read "...ministers and elders **to direct** and equip..." and "...they themselves are especially accountable to stir up **and encourage**..." [words in **bold** were added].
3. In paragraph 5., striking the words "and confirmed" from sentence two. The committee thought that this phrase might lead to confusion about the idea of "confirmation" held in other denominations.

The members of the Special Committee on Private & Family Worship express their sincere and abiding thanks to the General Synod for the opportunity we have enjoyed to study and consider the things which pertain to the worship of our great God. May the Spirit of truth, who leads us into all truth, so direct our hearts and minds that we all might "agree" and "be united in the same mind and the same judgement" (1 Cor. 1:10, ESV). To join with our brethren in the past by formally confessing the biblical reality of private and family worship is of great importance to a full understanding of God's revelation of how to praise his name. In light of these things, the committee makes the following recommendations:

Recommendations:

1. That the *Standards of the Associate Reformed Presbyterian Church* be amended by adding this final draft, called *The Directory of Private and Family Worship of the Associate Reformed Presbyterian Church* [See Appendix for the directory].
SYNOD APPROVED.

2. That the Special Committee on Private & Family Worship be dissolved, granted the way be clear and the Synod finds no more need for her work. **SYNOD APPROVED.**

Respectfully Submitted,
Phillip Williams, Chairman

THE DIRECTORY OF PRIVATE AND FAMILY WORSHIP
for the Associate Reformed Presbyterian Church
04.21.2020

The Directory of Private and Family Worship for the Associate Reformed Presbyterian Church is in the historical lineage of *The Directory for Family Worship* of 1647, produced by the General Assembly of the Church of Scotland.

This present document reflects our longstanding tradition of giving a directive or guide in worship, much as our *Directory of Public Worship* does. The *Westminster Confession of Faith* insists that “God is to be worshipped everywhere in spirit and in truth; as in private families daily, and in secret each one by himself; so more solemnly in the public assemblies, which are not carelessly or willfully to be neglected or forsaken, when God, by his providence calleth thereunto” (21.6). Therefore, it is incumbent that individuals, secretly, and families, privately, worship Him daily.

Such worship is a joy and blessing from God, and it is encouraged and commanded by the Holy Scriptures. Indeed, “the LORD takes pleasure in those who fear him, in those who hope in his steadfast love” (Psalm 147:11).

Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. Deuteronomy 6:4-7

Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on his law he meditates day and night. Psalm 1:1-2

But when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you. Matthew 6:5-6

Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. Hebrews 4:16

1. Believers in the Lord Jesus Christ always have unlimited access to the throne of grace; therefore, it is good for the Christian to devote specific times to the worship of God in private, both morning and evening, and at other times throughout the day. This is an important and special way the Christian communes with God and is properly prepared for the Christian life. Therefore, ministers, elders, and the heads of families should make diligent effort to encourage daily private worship. Reading the Bible and praying in private, being ordinary means of grace, are the principal ways to worship God as individuals.
2. The ordinary parts of individual or family worship include the following:
 - a. **Prayer**, which is a gift from God himself, is informed by the reading of Scripture and should carefully consider the needs of every member of the family, the church (both local and worldwide), and the nation(s). Every Christian should desire to pray daily, and this should be diligently encouraged by the head of the family.
 - b. **The reading of Scripture**, along with a plain explanation of the passage so that all in attendance (especially children) may understand and receive benefit from it. When appropriate, discussion and application of the passage should also take place, along with any necessary reproofs, admonishments, and corrections, to be given by the head of the family. Also, the use of the catechisms of the Associate Reformed Presbyterian Church (catechesis being instruction by method of question and answer on matters of the Christian faith), particularly when young children are present in family worship, is highly recommended.
 - c. **The singing of praises** to the glory of God. It is recommended that families make diligent use of the Psalms as a part of their praises unto God.
3. Scripture, being God's Word, is used by the Holy Spirit in shaping the hearts and minds of his people. Therefore, it is good for the minister and elders to instruct their congregations in the proper use of the Bible in family worship. Likewise, heads of families should seek the help of their church leadership when needed. Great care should be taken by the head of the family to uphold the Bible as the only perfect rule of faith and how to live, not assuming in any way the authority of a minister.
4. It is the responsibility and privilege of ministers and elders to direct and equip all families under their care to engage in family worship, and they themselves are especially accountable to stir up and encourage their families in this practice.
5. It is the duty of the head of the family to take care that all in the home are present during family worship. Only those who are mature in their faith should lead family worship; otherwise, subtle and deceitful errors may enter homes and cause division in the church.

6. Individual and family worship are the ordinary ways whereby Christians are disciplined daily toward Christian maturity. Great care must be taken so that these are not interrupted by the ordinary events of life, whether work, rest, recreation, or entertainment. Neither should extraordinary events of life separate believers from the daily benefit of worshipping God. It is incumbent upon heads of families to make sure that individual and family worship are priorities in the lives of those under their care. In addition, these should not be seen as a rival or substitute to the public worship of God on the Lord's Day.

7. Since there are immense spiritual and practical benefits in keeping the Christian Sabbath, heads of families should make every effort to lead those under their care in preparing for worship on the Lord's Day. Preparation for public worship on the Lord's Day starts before the service itself and should be included as part of both private and family worship. After the worship service, it is encouraged to review and discuss the content of the service, giving special attention to the sermon, along with the prayers, songs, and Scripture readings.

"Now therefore fear the Lord and serve him in sincerity and in faithfulness. Put away the gods that your fathers served beyond the River and in Egypt, and serve the Lord. And if it is evil in your eyes to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the Lord." Then the people answered, "Far be it from us that we should forsake the Lord to serve other gods, for it is the Lord our God who brought us and our fathers up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight and preserved us in all the way that we went, and among all the peoples through whom we passed. And the Lord drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the Lord, for he is our God." Joshua 24:14-18

The **Special Committee to Produce a Catechetical Instruction Manual on Human Sexuality** was presented.

SPECIAL COMMITTEE TO PRODUCE A CATECHETICAL INSTRUCTION MANUAL ON HUMAN SEXUALITY

At the October 22-23, 2020 Meeting of the General the Synod of ARPC, a special moderator's committee was assigned "to produce a catechetical instruction manual to instruct on how to deal with human sexuality and gender identity questions and to assist with interactions and inquiries."

The committee was composed of Reverends Mackay Smith and Benjamin Glaser, Ruling Elder Steve Kern, and Chairman, Reverend Nathan M. Frazier. The committee met April 8 and 15, 2021 via Zoom.

The committee has discerned that it is not yet in the best interests of the General Synod to produce instructional material beyond the existing statement from the Synod adopted in 2019. The committee reasoned as follows:

1. In 2019, the committee that drafted the General Synod's Statement on Human Sexuality sought to publicly clarify and highlight what we affirm biblically in a creedal-like statement. We believed, then and now, that every minister and elder can ably use it as an outline to teach all ages of communicant members.
2. There is a considerable amount of quality material extant among our fraternal delegations in the Reformed community. For example, the RPCNA has produced *The Gospel and Sexual Orientation*, and Rosaria Butterfield has produced several helpful pieces of literature. We believe ministers and elders need to shepherd out of an ever-deepening understanding of culture, sin, and grace in Christ as well as an ever-growing knowledge of and love for their congregations. We also believe that the cultural forces underlying these matters continue to rapidly change, and thus creedal formulations beyond the existing statement may be outdated as soon as they are produced. Other recent resources to help church leaders on this subject include *Love Thy Body* by Nancy Pearcey and *The Rise and Triumph of the Modern Self* by Carl Trueman. As we believe that any curriculum development on the subject to be the duty of the educational board of the denomination, Christian Education Ministries, we encourage CEM to acquire and review such resources and recommend them to ARP churches.
3. Radical socio-political agendas pressuring the Church have led to aggressive attitudes toward institutions that hold to Biblical standards of sexuality and gender. This does not mean that we are to shy away from our biblical and confessional positions on sin. Neither does it mean that we are not to be active in our churches in teaching on the subject of human sexuality. What it does mean is that given the socio-political climate, we ought to be prepared for the coming persecutions in a manner as commanded by our LORD Jesus Christ being "wise as serpents and innocent as doves" (Matt 10.16). This entails regular and consistent teaching within our congregations on how the Gospel transforms lives entangled in all sorts of sins. We believe our existing statement gives church leaders a solid foundation to do so.

Recommendations:

1. That General Synod encourage its churches to utilize the 2019 ARP Statement on Human Sexuality for educational purposes. **SYNOD APPROVED.**
2. That General Synod encourage its churches to utilize existing publications on the subject of human sexuality that are in line with our position statement. **SYNOD APPROVED.**
3. That the Special Moderator's Committee be dismissed, and that the Synod pause and pray for continued wisdom in ministering within our culture. **SYNOD APPROVED.**

Respectfully submitted,
Nathan M. Frazier, Chairman

Patrick Malphrus offered the Blessing and Closing Prayer before the evening meal.

TUESDAY, JUNE 8, 2021 – EVENING SESSION

The evening session began at 6:30 P.M. with a sermon by Clint Davis.

Principal Clerk Sims reported that both overtures (*Book of Discipline* and *FOG vow amendment*) passed.

The Special Committee on Net Assets Reallocation was presented. Immediate Past Moderator Rob Roy McGregor III took over the gavel as Moderator since Moderator Patrick Malphrus was a member of this committee.

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 Benefits, 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.

Other motions approved at the 2020 General Synod meeting had a direct impact upon SCONAR's mission and the Committee was mindful of each as it worked. Most notably, the Committee worked in light of the recommendation by the Board of Benefits to the Executive Board of the General Synod, and ultimately to the 2021 General Synod, that the ARPC retirement pension plan liability be addressed as follows: (1) A hard freeze be implemented on the accrual of pension benefits for those non-retired participants; (2) retiree benefits (those currently collecting pension benefits) remain unchanged. Those Active individuals eligible to retire under the plan (age 62 and older) but not yet retired will be permitted to remain in the pension plan; and (3) an involuntary termination of the pension plan will be commenced for those plan participants who are not yet retired and all Vested Terminated participants in which participants receive their present value of accrued benefit. The Committee is aware that the amount needed to accomplish the above is approximately \$8.5 Million and time is of the essence as the amount is directly impacted by market volatility and performance and the impacts of actuarial liability.

Strategy. The Committee first met on January 20, 2021 to formulate its strategy in light of the aforementioned motions, the shortened timeframe until the 2021 General Synod meeting, and a strong desire for the peace, unity and prosperity of the church, as well as for transparency. Recognizing that much of what SCONAR discussed and reviewed could have unintended consequences on the Associate Reformed Presbyterian Church ("ARPC"), the Committee decided its approach would be pastoral in nature. More specifically, although SCONAR is aware that

difficult decisions must be made about net assets that may be available, the Committee first sought cooperation from ARPC boards and agencies; and encouraged a joint effort in identifying assets to avoid any appearance of singling out a particular board/agency.

On February 10, 2021, a memorandum was sent to the chairmen and/or chief executive officers of the major ARPC boards and agencies, namely (1) Associate Reformed Presbyterian Foundation, a North Carolina non-profit corporation ("ARP Foundation"), (2) Bonclarken Conference Center, Inc., a North Carolina non-profit corporation ("Bonclarken"), (3) Christian Education Ministries of the ARP Church, a South Carolina non-profit corporation ("CEM"), (4) Erskine College (and Theological Seminary), a South Carolina non-profit corporation ("Erskine"), (5) Outreach North America of the ARP Church, a South Carolina non-profit corporation ("ONA"), (6) William H. Dunlap Orphanage, Inc., a Tennessee non-profit corporation ("Dunlap"), and (7) World Witness, the Board of Foreign Missions of the Associate Reformed Presbyterian Church, a South Carolina non-profit corporation ("World Witness"). In addition to explaining the Committee's objectives, the memorandum recommended a process in evaluating what each board/agency could reallocate to the ARPC Retirement Plan Trust Fund upon approval by the 2021 General Synod. The intention of SCONAR was to first focus on "low hanging fruit," i.e., those funds that could be reallocated sooner rather than later and without the necessity of a formal filing of any kind with a governmental agency or the court system. Notably, the Committee was well aware that there are limitations as to what boards and agencies can transfer and that the board of directors of each board/agency would have to approve any reallocation. With guidance from legal counsel for the ARPC, the Committee suggested each board/agency evaluate first its (i) governing documents, (ii) operating reserves, (iii) board-designated endowments or other similar funds, (iv) unused portions of DMF allocations, (v) special purpose funds if the purpose was satisfied yet funds remain, (vi) funds that have grown to exceed the current need, and (vii) funds that do not contain specific donor-imposed restrictions. It is believed that these funds would require the least amount of effort for approval to reallocate for the ARPC pension plan. Funds with donor designations were not included other than situations such as items (v) and (vi).

Considerations. In an effort to identify other potential "low hanging fruit" and to prepare itself for the possibility of garnering additional assets in the future, SCONAR discussed with mixed results (1) the possibility of selling the ARPC Center and what that would entail or net for the Retirement Trust Fund, (2) budget and asset records maintained by the ARPC Treasurer and Central Services, including balances of reserves, endowments, earmarked or restricted funds, (3) historical data on ONA's revolving loan fund, (4) market trends on invested funds, (5) past DMF allocations and the impact upon the ARPC if future DMF allocations were redirected, (6) the possible unintended consequences associated with boards/agencies foregoing future DMF allocations, (7) the impact of any recommendations by the Special Committee on Restructuring ("SCOR"), (8) likely gifts from the presbyteries, (9) borrowing funds and collateral pledged associated therewith, (10) the

impact of the COVID-19 pandemic on certain boards/agencies, (11) that several boards/agencies may not be able to reallocate assets given their specific charters or financial position, (12) a direct appeal for donations from within the ARPC, and (13) donations from individuals to the ARPC Retirement Plan Trust Fund. Although outside the purview of the Committee, SCONAR also considered the ramifications if the 2021 General Synod votes to reject the Committee's recommendations and those of the Board of Benefits.

The Committee acknowledges that there are hurdles that must be overcome in considering the sale of the ARPC Center, including the relocation of ministry offices, legal requirements associated with a gift associated with the building, the cost-benefit of such a transaction, etc., which will take time if this alternative is explored. We praise God for His provision, in part through the stock market in 2020, in reducing the unfunded liability and amount needed to accomplish the pension plan buyout. The Committee recognizes that the late 2020 General Synod meeting makes it difficult to accomplish what ordinarily might be done in between Synod meetings and looks forward to reviewing SCOR's recommendations (which are to be recommended to the 2021 General Synod) with an eye toward other assets that may be available over the applicable period of time. The Committee has concerns about the ARPC borrowing money and pledging any of its assets as collateral given the current banking regulatory scheme, i.e., the difficulty the ARPC may have in showing sufficient cash flow to repay a loan. The Committee is also concerned about boards/agencies offering to forego future DMF allocations beyond any amounts identified as possible for 2021 as that may unwittingly send a message to DMF donors that the board/agency no longer needs the funds in the future. Additionally, it would increase the cost if cash is not available at the time of the Retirement Plan change. After consideration of numerous factors and issues, the Committee remains focused on recommending what can be reallocated in the immediate future and then later determining what may be available after General Synod has been able to evaluate SCOR's work and recommendations and/or may require more effort than approval by the board of directors of the specific boards/agencies and General Synod.

Available funds. The Committee received responses from all seven boards/agencies and followed-up with several of them for additional information or clarification of data. Unless noted to the contrary, the amounts below were offered by the respective agency or board and represent immediately available funds for reallocation upon approval of General Synod. The Committee recommends that the 2021 General Synod approve the reallocation of the following to the degree that said approval is required:

(1) ARP Foundation	\$2,000,000	
(2) Christian Education Ministries	36,708	
(3) Outreach North America (operating reserves)	600,000	
plus Revolving Loan Funds	2,100,000	
(4) World Witness	<u>136,500</u>	
FROM BOARDS/AGENCIES		<u>\$ 4,873,208</u>
The following amounts have been pledged from presbyteries to date:		
(1) First Presbytery	<u>\$ 300,000</u>	
FROM PRESBYTERIES		<u>\$300,000</u>

SCONAR is aware of the following gifts to the ARPC Retirement Plan Trust Fund:

(1) Gaston Community Foundation	\$ 50,000	
(2) Various individual gifts	<u>17,500 *</u>	
GIFTS FROM OTHERS		<u>\$67,500</u>

Total Pledged to Date or Received \$5,240,708

*\$7,500 was presented at Synod, however the original report from the committee showed \$17,500 which, when added to the \$50,000, agrees with the total of \$675,00.

In addition to the above, the Committee has requested additional funds which may require approval by General Synod and which may additionally require administrative regulatory or judicial approval. SCONAR is awaiting final responses as to the following and will supplement its report, as necessary, to include:

- (1) From World Witness, a reallocation of the corpus of the World Witness Permanent Fund in the amount of approximately \$213,000; and
- (2) Gifts being discussed by at least two presbyteries.

If the additional amounts are approved for reallocation, and the presbytery gifts are what is hoped for, the total identified and requested for approval could possibly increase to \$5.9 Million. As an aside, CEM is also reevaluating the funds it may be able to reallocate so as not to include future DMF allotments. The Committee remains hopeful that a stewardship appeal, together with SCONAR's continued work--should General Synod so desire--to identify additional funds, could result in an additional \$2.5 Million to attain the needed \$8.5 Million total.

Recommendations. Subject to a supplemental report, and with a desire to act swiftly on the Board of Benefits' recommendation for a 100% involuntary buyout for those who will not remain participants in the pension plan, the Committee recommends that the 2021 General Synod approve the following:

1. The recommendations of the Board of Benefits with regard to the pension plan and its unfunded liability, essentially, to wit: (a) A hard freeze be implemented on the accrual of pension benefits for those non-retired participants; (b) retiree benefits (those currently collecting pension benefits) remain unchanged. Those Active individuals eligible to retire under the plan (age 62

and older) but not yet retired will be permitted to remain in the pension plan; and (c) an involuntary termination of the pension plan will be commenced for those plan participants who are not yet retired and all Vested Terminated participants. **Recommendation #1 was RULED OUT OF ORDER at this point based on recommendations that would come from the Board of Benefits later in the meeting.**

2. With gratitude to God, the reallocation of:
 - (a) \$2,000,000 from the ARP Foundation;
 - (b) \$36,708 from CEM; *
 - (c) \$600,000 from ONA;
 - (d) \$2.1 Million from the ONA Revolving Loan Fund;
 - (e) \$136,500 from World Witness; *
 - (f) \$300,000 from First Presbytery; and
 - (g) The amounts which may be identified by the Committee after submission of this report and made available to the delegates by way of supplemental report, including but not limited to \$213,000 representing the corpus of the World Witness Permanent Fund and gifts from additional presbyteries. Approval of this recommendation would necessitate authority to Central Services to consult with existing legal counsel, and the ARPC Treasurer and former Treasurer, to evaluate whether an administrative or judicial filing is required to effectuate the approved reallocations. **SYNOD APPROVED**

***Rex Casterline, SCONAR Secretary, gave a verbal update on monies received.**

3. Donations from individuals, churches, foundations, companies and the like which may want to see the ARPC Retirement Plan Trust Fund strengthened. **SYNOD APPROVED**
4. A preference by General Synod that ARPC boards and agencies identify assets that may be reallocated short of foregoing future DMF allocations by General Synod, and that SCONAR work diligently to avoid recommending the waiver of future DMF allocations beyond the 2021 DMF allocations. **SYNOD APPROVED**
5. General Synod embark sooner rather than later on other means to raise the needed funds that would not necessitate costly or elongated efforts with administrative or judicial bodies, such as a direct appeal. **SYNOD APPROVED**
6. Renew and/or amend the Committee's mandate to extend its work for another year in an effort to identify as much as possible and strategies required to raise the needed funds until such time as the goals stated herein can be satisfied, which at the present time is understood to be \$8.5 Million. This ongoing work would require SCONAR to evaluate approved recommendations of SCOR, if any, along with other efforts of the ARPC to accomplish the same goals. **SYNOD APPROVED**
7. In recognition of the need for immediate action, allow further recommendations from the Committee, after the meeting of the 2021 General Synod, to be submitted to the Executive Board of General Synod, which would be empowered to act upon the recommendations in a timely manner so as to minimize

the unintended consequences of waiting until the 2022 General Synod meeting to accomplish the aims outlined in this report and the recommendations of the Board of Benefits as to the pension plan. **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

ENDNOTES

Those motions include:

- (1) That the Board of Benefits be directed to provide a recommendation of an option(s) for transitioning from the Defined Benefit Plan to the Defined Contribution Plan for participants who are currently covered by the Defined Benefit Plan but are not receiving benefits. Subject to consultation with the Defined Benefit Plan's actuaries and legal counsel, the MBRC recommends that current pensioners continue to receive their pension payments from the Defined Benefit Plan. And that said option(s) will be submitted to the Executive Board of the ARP for approval by no later than March 15, 2021, with implementation to begin in the third quarter of 2021, assuming that time frame gives the plan's actuaries sufficient time to do the work they will need to do to prepare for the proposed transition. And that the Board of Benefits be guided by the MBRC's "... objectives of protecting current retirees and spouses, dealing fairly with vested participants, and establishing a sustainable and fair plan going forward. ..." as stated in the first paragraph of the second page of our report. (MRBC Report to 2020 General Synod, Recommendation #7).
- (2) That General Synod direct the Board of Benefits to develop and present to the next stated meeting of Synod a change in Synod's benefits plan whereby ministers have the option to participate in Synod's defined contribution plan or other defined contribution plan of their choosing.
- (3) That an annual allocation of 20% from the Denominational Ministries Fund ("**DMF**") to the ARP Retirement Plan Trust Fund, to be made for an indefinite period of time beginning in 2021, be approved, with "an indefinite period of time" understood to mean until such time as the unfunded liability is fully funded. (MRBC Report to 2020 General Synod, Recommendation #6).
- (4) That the reallocation committee seek input from agencies and boards as they identify and determine sources of funds to reallocate to the retirement fund.
- (5) That Synod recommends each presbytery appoint or select a committee to examine its funds to determine if any can be contributed towards the unfunded actuarial liability of the ARP Retirement Plan.
- (6) That the Moderator appoint a Restructuring Committee of 6 members, made up of 3 Pastors and 3 Elders, to examine our present structure and formulate a plan for denominational re-

structuring, and report back to the 2021 General Synod with its recommendations for the Synod's adoption. (Special Committee on DMF Spending Report to 2020 General Synod, Recommendation #1).

"Under a Defined Benefit Plan, individuals do not have an account but an accrued benefit payable at their normal retirement date (which is the same as Social Security normal retirement date) for their lifetimes. The Present Value of Accrued Benefits is the value in today's dollars of all expected future payments. It is calculated by discounting each expected monthly payment back to today using an interest rate and mortality table defined in the plan document. The present value assumes you will start your benefit at your normal retirement date paid as a single life annuity. The participant's value is based on the benefit defined in the plan." (Definition of "Present Value of Accrued Benefits," *ARP Retirement Plan - Board of Benefits Proposed Action*, published and disseminated on April 20, 2021.

The ARPC owns and has equity in an office building at 918. S. Pleasantburg Drive in Greenville, South Carolina.

As of the preparation of this report, SCONAR has not met with or received information from SCOR that would directly aid the Committee in its efforts.

ONA reevaluated its original commitment of \$600,000 from operating reserves and the entire 2021 allocation it might receive from DMF approximating \$403,000. After a request from SCONAR for an additional \$2.7 Million from the Revolving Loan Fund, ONA performed an analysis of its current and anticipated loan commitments and approved a \$2.1 Million reallocation. This amount will likely require court approval of the reallocation and is not immediately available.

A motion **CARRIED**:

That the Special Committee on Net Assets Reallocation (SCONAR) be instructed to prepare a capital funds campaign to meet the current financial crisis while continuing the mission to preach the gospel to the nations.

The gavel was given back to Moderator Malphrus.

The **Special Committee on Restructuring** was presented.

SPECIAL COMMITTEE ON RESTRUCTURING

At its 216th stated meeting, the General Synod of the Associate Reformed Presbyterian Church (Synod) unanimously approved a motion from its Special Committee on Denominational Ministry Fund (DMF) Spending to form a special committee devoted to the task of reorganizing the denomination's ministry structure. The motion read, "That the Moderator appoint a Restructuring Committee of 6 members, made up of 3 Pastors and 3 Elders, to examine our present structure and formulate a plan for denominational restructuring and report back to the 2021 General Synod with its recommendations for the Synod's adoption."

By the beginning of January 2021, the Moderator finished his appointment of the committee members, which allowed the committee to begin its work on January 12, 2021. Quickly, the committee settled on the question that will govern its work for the remainder of its life. That question is: How can the Associate Reformed Presbyterian Church

(ARPC) optimize the use of her spiritual, human, and financial resources to live up to her long-time billing as the denomination that does the most ministry with less resources than any other denomination her size?

Using the Zoom video conference platform, the committee met virtually every two weeks from mid-January through the end of April with few exceptions. The committee examined the current organizational structure of the Synod's agencies, heard historical perspectives regarding how the current structures came into being, and gained valuable insight from former and present officers of the court as well as the chairmen of several of Synod's standing committees. Additionally, the committee interviewed either the chief executives of Synod's agencies or representatives of agency boards in the cases where the director seats are vacant. Through the process, the committee developed a comprehensive understanding of how the ARPC is currently organized for gospel ministry.

Informed by its understanding of Synod's current ministry structures and its commitment to optimize the use of Synod's resources, the committee makes the six recommendations to Synod that are listed below. Certainly, there is more work to do and there will be more recommendations to come at future meetings of Synod. However, the committee is confident that these recommendations will put the Synod on course to more efficiently steward the resources that God has entrusted to the ARPC.

Recommendations:

1. That Synod dissolve its Committee on Campus Ministry Oversight by ~~December 31, 2021~~, July 1, 2022. **SYNOD APPROVED AS AMENDED.**
2. That the Committee on Revisions be comprised of ~~the officers of Synod~~, a **presbytery appointed member from every presbytery**. **SYNOD APPROVED AS AMENDED.**
3. That Synod dissolve its Committee on Worship by December 31, 2021, and that the Committee's Music Conference be moved under the jurisdiction of the Board of Bonclarken. **SYNOD APPROVED.**

Discussion began regarding Recommendation #4.

The closing prayer for the evening session was led by Clint Davis.

WEDNESDAY, JUNE 9 2021 – MORNING SESSION

The morning session began at 8:45 A.M. with a sermon by Ben Glaser.

Brandy Glaser, President of ARP Women's Ministries (ARPWM) brought greetings from ARPWM.

A motion **CARRIED:**

That the remarks of Brandy Glaser be recorded in the 2021 Minutes of Synod.

In 1 Corinthians 12:14-27, Paul tells us that the body has many parts and cannot function properly if all the parts do not work together.

Our denomination, like the body Paul speaks of, is made up of several parts. As a whole, we must work together in order to glorify God in the way the Bible tells us to.

Women's Ministries is not a glorified gossip circle or glorified women in the kitchen, but a way for the sisters in Christ to gather and get to know Jesus intimately, love Jesus faithfully, serve Jesus fruitfully through Bible studies, annual meetings, fellowship gatherings, supporting our Jubilee Birthday Ladies/other missionaries, denominational causes (Appalachia, Camp Joy), etc.

Being able to gather with ARP sisters for fellowship, sharing of concerns/struggles, praising the Lord shouldn't be frowned upon by church leadership, but encouraged with a joyful heart.

I was asked once, "What can we do to help Women's Ministries?" My response: encourage the ladies to attend any local/presbyterial/synodical level event, especially those who don't seem to think they have time. Men are welcome to attend the local Jubilee Birthday parties, the Silver Tea during Family Bible Conference, etc.

Without Women's Ministries, being a pastor's wife, an ARP woman, would be a much bigger struggle.

The 2022 ARPWM Calendars on sale for \$15. Proceeds go to Synodical Hall for her "spa" day. The calendars feature churches throughout the denomination as well as Bonclarken. Calendars will be on sale throughout the rest of year at various ARP events and through the ARP Center. Checks should be made payable to ARP Women's Ministries (on the memo line: Calendars).

Brandy Glaser, President
ARP Women's Ministries

A motion **CARRIED:**

That Synod spend some time in prayer before the business session begins.

Mark Ross closed the time of prayer.

Business continued on the report of the Special Committee on Restructuring.

4. That Synod dissolve Christian Education Ministries as a Board and Agency of the ARPC by ~~July 1, 2022~~ July 31, 2022 and that Horizon, Quest, and Family Bible Conference be moved under the authority of ~~the Board of Bonclarken~~ **a new committee on camps and conferences** and that Appalachia be moved under the authority of the Board of World Witness, and that Camp Joy be incorporated as a separate agency of the ARPC, and that the Adult Quarterly be moved under the authority of the Executive Board's Administrative Committee, and that the (Revisions) Committee bring any further necessary recommendations to complete this action to the 2022 General Synod. **SYNOD APPROVED AS AMENDED.**

The Blessing and Closing Prayer was led by Ben Glaser.

WEDNESDAY, JUNE 9 2021 – AFTERNOON SESSION

The afternoon session began at 1:30 P.M. with a sermon by Stephen Jordan.

A motion **CARRIED**:

That the Report of the Committee on Campus Ministry Oversight be moved to be taken up as the first item of business after this evening's sermon.

The afternoon session continued with recommendation #5 from the **Special Committee on Restructuring**.

5. That Synod amend the "At Large" portion of the board composition section for the Board of Bonclarken in the *Manual of Authorities and Duties* to include the following sentence: "At least two of the board members shall be ordained ministers in the ARP Church." **SYNOD APPROVED**
6. That Synod direct its Principal Clerk to make all necessary changes in the *Manual of Authorities and Duties* to reflect the actions taken in the above recommendations. **SYNOD APPROVED**
7. That Synod affirm the Restructuring Committee's conviction that the Synod needs a fresh start and a renewed vision towards global ministry, evangelism, and church planting as it confronts the ever-changing challenges of the twenty-first century. As a part of this affirmation, Synod will empower the committee to develop a unifying organizational-~~structure~~ **approach** and possible organizational structures to realize this approach, that will not only address the present work of Outreach North America and World Witness, but also give direction towards the presentation of the free offer of the gospel and the proclamation of the Lordship of Christ (Vision Committee Report, 2007). Any new organizational ~~structure~~ **approach** will be developed with the twin purposes of returning principal authority to Synod's presbyteries (FOG 10.1) and optimizing Synod's historical and biblical commitment to the ministry of the Word & Sacrament (FOG 1.7). The committee will bring its detailed recommendations to the 2022 stated meeting of the General Synod for approval. **SYNOD APPROVED AS AMENDED.**

A motion **CARRIED**:

That a commission be appointed by the General Synod which shall be composed 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 **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 for the purpose of investigating all matters which contributed to and triggered the Retirement Fund Crisis. This committee was instructed to report back to the 2021 General Synod with its findings and recommendations.

The committee met on March 2, 2021. The committee needs additional time to review the numerous documents in order for the committee to complete its work. Therefore, the committee is requesting that its term be extended to Synod 2022.

Recommendation:

1. That Synod grant an extension of time for the committee to continue to work.

SYNOD APPROVED.

Respectfully submitted,
Eric Ruschky, Chairman

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

COMMITTEE ON INVESTMENT

The Committee on Investment 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:

a. Developing guidelines for the work of the committee.

The Investment Committee reviews their Investment Policy Statement on an annual basis to revise as needed. The Committee revised their Investment Policy Statement in February 2018.

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, 2020, was approximately \$64.4 million. The value of assets invested as of December 31, 2019, was approximately \$58.8 million.

Due to the recommendations from the Board of Benefits for the Retirement Plan, the Investment Committee reduced market exposure by \$15 million in April in anticipation of payouts. The Investment Committee with the assistance of Alex.Brown is reviewing the asset allocation in light of the changing nature of the Retirement Plan liability.

- (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, 2020, endowment and endowment-type funds totaled approximately \$34.0 million. As of December 31, 2019, endowment and endowment-type funds totaled approximately \$30.7 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, 2020 of approximately \$314,760. The balance in the Gift Annuity Fund on the same date was \$91,075. The total sum of funds under the management of Cornerstone Management as of December 31, 2020, was \$405,835. The total sum of funds under the management of Cornerstone Management as of December 31, 2019, was \$435,978.

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 14.74% annual return for 2020. Cornerstone

also reported that individual portfolio allocations combined for an average 8.89% annual return for 2020.

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 2020–2021:

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

Note: Budget information on pages 62-80.

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 (MHWC) met on Wednesday, March 3, 2021 via Zoom. The meeting was opened with Scripture and prayer. By acclamation, Duncan Rankin was elected as Chairman, Buzzy Elder as Vice-Chairman, and Scott Cook as Secretary.

We agreed by acclamation to recommend the following to Synod as the ARP representatives to Presbyterian and Reformed Council on Chaplains (PRCC) for 2022: Buzzy Elder, Kent Moorlach, Mark Levine, and Rob Patrick (Alternate). A full PRCC report and PRCC budget concerns were scheduled for consideration at our next meeting on April 23, 2021.

We agreed to schedule consideration of Synod MHWC budget for our next meeting on April 23, 2021.

Several items of new business were brought forward. First, the procedures presbyteries commonly use for reviewing call changes were discussed. According to our knowledge, only substantial changes to calls are typically sent to the floor of presbyteries, such as a shift to a bi-vocational call, the addition of an extra job, or a cut in the terms of a call. Requests to opt out of ARP group health insurance are also brought forward as requested revisions of a minister's call.

Second, the need to collect and disseminate questions for the examination of potential ordinands and transferring ministers was discussed. An Examinations Subcommittee was formed to gather, consolidate, and disseminate such exam questions to all our presbyteries: Jeremiah Thomas (Chairman), Mark James, Jay Younts, and Nick Napier.

Finally, strong concern was expressed that the Synod's MHWC needed to speak directly to the theological seminaries who have in God's providence been preparing ARP men for the ministry in their MDiv programs. The Synod MHWC sees the need to press these schools for more practical ARP-styled training for our men and for stronger education in our *Standards* in general and in our *Form of Government* in particular.

Thus, representatives from the following institutions will be scheduled to Zoom with the Synod MHWC during our future meetings, both to make a presentation and to receive our input:

1. Reformed Theological Seminary—Charlotte, Washington, and New York [scheduled as 1st cohort for April 23, 2021]
2. Erskine Theological Seminary [to be scheduled with 2nd cohort for a future date]
3. Canadian Gillespie Divinity [to be scheduled with 2nd cohort for a future date]
4. Greenville Presbyterian Theological Seminary [to be scheduled with 2nd cohort for a future date]
5. Reformed Presbyterian Theological Seminary [to be scheduled with 3rd cohort for a future date]
6. Puritan and Reformed Theological Seminary [to be scheduled with 3rd cohort for a future date]
7. Westminster Theological Seminary [to be scheduled with 3rd cohort for a future date]
8. Covenant Theological Seminary [to be scheduled with 4th cohort for a future date]
9. Gordon-Conwell Theological Seminary [to be scheduled with 4th cohort for a future date]

10. Other [to be scheduled with 4th cohort for a future date]

Respectfully submitted,
Duncan Rankin, Chairman

Supplement:

It was discussed, that due to reduction in agency giving from DMF, there is a need to encourage each presbytery to pay for each chaplain's fees to be a part of the PRCC.

We heard from Dr. Ligon Duncan from RTS. Our goal is to meet with several of the pertinent seminaries that present the ARPC with pastoral candidates. The desire is to strengthen relationships between the ARPC and seminaries we are involved with.

Discussion was heard concerning a recommendation to Board of Stewardship looking into indigent ministers and their wives to consider their needs as we look at reorganizing spending in the ARPC.

A sub-committee has been established for the purpose of looking into creating uniform denomination-wide written examinations for licensure/ordination. This would follow directives given in *our Manual of Authorities and Duties*, section regarding Committee on Minister and His Work, Article 5. One noted volunteer for this process is our former moderator. These examinations will be available to any and all presbyteries for use.

Discussion was heard to encourage churches with interns to send them out to help smaller ARP churches who need assistance in preaching and teaching.

We are recommending to the Synod to consider the following possible programs for future use:

Recommendations:

1. That the representatives to PRCC for 2022 be Buzzy Elder, Kent Moorlach, and Mark Levine, with Rob Patrick as the alternate. **SYNOD APPROVED.**
2. That Synod encourage a rapport with reformed seminaries that supply us with new pastors. **SYNOD APPROVED.**
3. 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. **SYNOD APPROVED.**
4. That the written examination process be allowed to proceed. **SYNOD APPROVED.**

Sincerely,
William H. Elder, Jr. Vice Chair

Note: Budget information on pages 62-80.

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

COMMITTEE ON REVISIONS

The Committee met on April 12, 2021, and the undersigned was elected Chairman.

Recommendations:

1. On its own initiative, the Committee recommends changing the name of the Committee, as identified in *Form of Government* 14.8 and 14.9, from "Revision Committee" to "Committee on Revisions." This will make the name of the Committee consistent with the form of names of other Synod committees. The Committee further recommends that references in the *Manual of Authorities and Duties* to "Revision Committee" be changed to "Committee on Revisions." **SYNOD APPROVED**
2. In 2017, Second Presbytery submitted a Memorial concerning "Parity Challenge." That Memorial was referred to the Committee on Theological & Social Concerns. The Committee on Theological & Social Concerns recommended that the Memorial be referred to the Committee on Revisions. That recommendation was adopted by the General Synod in 2018. The Committee recommends that General Synod not adopt Second Presbytery's Memorial concerning parity between ministers and elders. The Committee submits that parity is not a matter of numerical equality but should refer to the equal status and voice that belong to each elder and minister as members of the court. Quorum requirements, including representation by ministers and elders, are already addressed in the *Form of Government* and presbytery Manuals of Procedure. **SYNOD APPROVED**
3. The 2019 General Synod requested a recommendation concerning *Form of Government* 9.54 L., which is duplicated in *Form of Government* 11.24. The Committee recommends a footnote in each section, referencing the other section, because sometimes duplication is a good thing. **SYNOD APPROVED**
4. In 2020, First Presbytery submitted a Memorial suggesting that *Form of Government* 9.23 be changed from "without a course of theological study embracing three years" to "without a Master of Divinity degree (or its equivalent)." The Committee recommends the adoption of the proposed change in language. **SYNOD APPROVED**
5. In 2020, First Presbytery submitted a Memorial suggesting that *Form of Government* 8.8 be amended by adding the following sentence at the end: "An elder emeritus can be appointed by the Session as a delegate for the congregation to a higher court of the ARPC." The Committee recommends adoption of the proposed amendment. **SYNOD APPROVED**
6. In 2020, the Moderator's Special Committee on the Retirement Plan ("Blue Ribbon Committee") made certain recommendations to the General Synod. The General Synod requested that the Committee on Revisions review the language of *Form of Government* 9.54 H. (3) and (6) in light of those recommendations, to determine if changes in the language of those subsections were necessary.
The Committee recommends that the language of 9.54 H. be changed as highlighted:
(3) Include provision for the church to make contributions to the General Synod in support of a **retirement/pension plan/fund**, approved by the presbytery [**delete (for churches located outside the United States)**], according to the guidelines

approved by the General Synod (except for calls to new fields or congregations which are unable to support a pastor).

- (6) Be presented to a pastor-elect by the Presbytery in which the congregation issuing the call is located.

[Where provisions of the call respecting contributions for the **approved retirement/pension fund/plan** have not been made for a period of one (1) year, due notice shall be given by the Board of Benefits to the Minister, Clerk of Session, Presbytery Clerk, and Chairman of the Presbytery's Committee/Commission on Minister and His Work that the terms of said minister's call have been breached. The failure to meet the terms of a call within a period of one year from date of notification shall constitute the termination of the call for Retirement Plan purposes.]

Recommendation #6 was **APPROVED**.

Prayerfully submitted,
Eric Wm. Ruschky, Chairman

A motion **CARRIED**:

That Synod grant the Committee on Theological and Social Concerns permission to publish drafts of papers for feedback and comments in preparation for its report to the 2022 General Synod.

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

COMMITTEE ON WORSHIP

But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth. – John 4:23-24 (ESV)

While the COVID-19 pandemic has continued to impact society at every level around the world, the work of the Kingdom and the worship of the gracious Triune God who reigns over His creation and our hearts has never ceased. The Committee on Worship held its regular Fall and Winter meetings on September 19, 2020, and February 9, 2021.

At the Fall meeting we heard encouraging reports from the Online Music Conference held last July in lieu of our annual event at Bonclarken. As a result of the excellent planning of the Co-Directors, Trip McGill and Lynn Grimsley, there was no charge for attendance. We greatly benefited from the willingness of all our clinicians to provide their workshops and resources at no cost as well.

After the General Synod approved our recommendation last October, a video summary of the workshop on selection of contemporary music in corporate worship and copyright compliance which Josh Hjemvick provided at the 2019 Music

Conference has been posted on Synod's website under the Resources / Governing Documents / Other Resources tabs at the top of the web page.

Having been informed of the “austerity Budget” for 2021 that was to be proposed by the Board of Stewardship at the October 2020 meeting of the General Synod, our committee made significant revisions to our proposed budget for 2021. With God's blessing as well as these reductions and a ongoing reliance on holding ZOOM meetings, we believe that the work of the committee and the 2021 Music Conference at Bonclarken will continue without an allocation from the Denominational Ministry Fund. Further adjustments in the proposed budget for 2022 were approved at our winter meeting last month. The committee made an appeal to the Board of Stewardship this spring for restoration of a minimal level of budget support going forward from 2022, but we do not know their decision at the time of writing this report.

With ardent prayer that the more severe restrictions brought by COVID-19 will have been lifted by this summer, Co-Directors Trip McGill and Lynn Grimsley have announced exciting plans for the *60th Anniversary Music Conference* to be held this July at Bonclarken with the theme: *Great is Thy Faithfulness: Bright Hope for Tomorrow*. The clinicians include the celebrated Dr. Anton Armstrong, Dr. Troy Robertson, David Mandt, Amanda Smith, Elizabeth Shepley, and the renowned organist, Dr. John Ferguson. A streamlined registration is planned where everything, including payments, will be done online. The Directors in conjunction with other ARP Conference leaders and Chip Sherer, President of Bonclarken have put together *Joint COVID-19 Guidelines for Summer Events at Bonclarken* so that all ARP Conferences this summer will follow basically the same guidelines for Bonclarken's expectations as well as the state of North Carolina. Knowing that things will probably change between now and July, this document is subject to change and each conference (including Music Conference) will update our conferees with all expectations for the week closer to July. An insert has been sent out to all our congregations to help explain these various changes and the process for the online registration.

The committee is grateful for the work of Susan Tanner, the ARP Director of Communications, who instituted posting *Worship Wednesdays* twice a month as part of *ARP News*. In collaboration with our committee she has provided *Psalm/Hymn of the Month* articles twice a month, often drawing from earlier articles written by the beloved ARP pastor and musician, the Rev. A.C. Bridges, as well as posting a variety of occasional devotional articles and even videos. As part of our ongoing discussions of ideas to promote deeper understanding of private, family, and corporate worship in our denomination, we hope that one or more of our ministers and theologians may soon be enlisted in writing a series of articles about the recently revised Directory of Public Worship to aid our members to better understand why we do what we do in corporate worship. In all of these efforts and in everything each of us does each day, to God alone be the glory!

Officers for 2020 – 2021:

Gregory C. Slater	Chairman
Phil Painter	Vice Chairman
Cheri Owensby	Secretary

Recommendations:

1. That Synod add **Hymns of Grace** (a project of John MacArthur's Grace Community Church and The Master's Seminary) to the *Recommended Psalters & Hymnals* list (See Appendix A). The publisher states: *This collection of approximately 355 titles features current standard hymns (some rearranged musically), old hymns that have fallen out of use, many wonderful new hymns, and more than 90 responsive Scripture readings (ESV).* This recommendation includes the caveat that **Hymns of Grace** be used in conjunction with a Psalter to include Psalm singing in accordance with ARP tradition. **SYNOD APPROVED.**
2. That Synod include with the official list of recommended hymnals and psalters, a list of those that are *Not Approved* with the explanation of why, as was our practice prior to 2004. (Please find the list included in the 2003 **Minutes of Synod** attached to this report is Appendix B as an **example**.) **SYNOD APPROVED.**
3. That the proposed budget for the Committee on Worship for 2022 be approved. **SYNOD APPROVED.**

Respectfully submitted,
Gregory C. Slater, Chairman

Note: Budget information on pages 62-80.

Appendix A: Recommended Psalters and Hymnals

The ARP Psalter — published in 2011 by Crown & Covenant Publications.

The ARP Psalter is a cooperative project of the Associate Reformed Presbyterian Church and the Reformed Presbyterian Church, the ARP Psalter includes selections that represent all verses of the 150 psalms from The Book of Psalms for Worship and 55 selections from Bible Songs.

Bible Songs – This book was published in 1930 by the General Synod of the Associate Reformed Presbyterian Church. Originally designed to be a supplement to the original Psalter, it contains a selection of metrical Psalms set largely to music in a gospel-hymn style.

This well-loved and Synod-endorsed Psalter is the only one still in print by the ARP Church, and it contains settings of all 150 Psalms, either in part or in entirety. There is also a section of responsive readings. The singing of the Psalms is a Biblically-warranted practice which has long been an integral part of our heritage and is strongly encouraged.

The Book of Psalms for Singing – This book was published in 1973 by Crown and Covenant Publishers and the Reformed Presbyterian Church of North America. It is a popular option for those seeking a traditional psalms-only collection. Four-part musical settings are provided for each psalm, with a second option provided for many entries. Some of the translations are older, some newer, and tend toward a close rendering of the original.

Trinity Psalter: Words-Only Edition – There are no musical settings in this words-only Psalter, taken from The Book of Psalms for Singing. Its purpose is to provide a complete Psalter that is smaller in size and less expensive than the full-sized Psalter from which it

is taken. Each psalm is included with only one setting, with the appropriate meter inscribed below. One appropriate tune is suggested, but the music is not included. One nice feature is the introductory information about how to sing metrical psalms.

Psalter Hymnal – This book was published in 1987 by CRC Publications in association with the Christian Reformed Church. The collection begins with a single setting for each Psalm, the texts of which are mostly new efforts. Then follow 86 Scriptural songs which are taken from the whole scope of the Bible, using both traditional and contemporary musical settings. There are then 384 traditional hymns, spirituals, and contemporary choruses. It is especially rich in traditional Psalter tunes. A Doctrinal Standards section contains the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort.

Trinity Hymnal – This book was published in 1961 by Great Commission Publications in association with the Orthodox Presbyterian Church. It contains 662 traditional hymn and Psalm settings, a collection of gospel-styled songs for “informal occasions,” a selection of musical responses, and the complete Westminster Shorter Catechism and Confession of Faith. There is a strong inclusion of hymns from the Reformation period.

Trinity Hymnal, Revised Edition – This book was published in 1990 by Great Commission Publications in association with the Orthodox Presbyterian Church and the Presbyterian Church of America. This is a reworking of the original Trinity Hymnal including the addition of a number of newer hymns and less formal songs. The structure, emphases and elements remain basically the same.

Rejoice in the Lord – This book was published in 1985 by Eerdmans Publishing Company in association with the Reformed Church in America. It was edited by Erik Routley, a well known Englishman and Professor of Church Music at Westminster Choir College, and contains many of his tunes and arrangements. It focuses primarily on material from the Reformation and the modern day. There are many new texts and tunes, and the book’s subtitle is “A Hymn Companion to the Scriptures.” It contains a Psalter selection with 63 entries and 561 other hymns organized thematically around the persons of the Trinity. It does not have a service music section.

The Hymnbook – This book was published in 1955 by five Presbyterian-Reformed denominations, including the Associate Reformed Presbyterian Church. There is a standard collection of traditional hymns with a strong emphasis on Psalter selections and Psalm paraphrases. It has a thorough selection of varied hymns and service music available up to its publication date, and good indexes.

Additional Hymnals (Approved during the 2019 Synod)

Book of Psalms for Worship – Crown & Covenant, 2009, published by the Reformed Presbyterian Church of North America (RPCNA). (Descriptive note to be provided.)

Trinity Psalter Hymnal – 2018, a joint venture of the Orthodox Presbyterian Church (OPC) and the United Reformed Church of North America (URCNA). (Descriptive note to be provided.)

Appendix B: Non-Approved Books (this document is included simply as an EXAMPLE.)

MINUTES 2003 (pg 43-44)

Non-Approved Books

The Celebration Hymnal: Songs and Hymns for Worship — Published in 1997 by Word Music/Integrity Music. The non-denominational hymnal is basically a compilation of praise and worship choruses, which have achieved “classic” status and old Pietistic revival hymns from the 1920’s through the 1950’s. A minimal collection of traditional hymnody is also included. Its primary strengths include a considerable emphasis on the holiness of God and numerous “Worship Sequences” which provide brief spoken liturgies couples with a pre-arranged medley of related hymns and choruses. Among its weaknesses are minimal emphasis on the sacraments and other rites of the church, the exclusion of most of the newer hymns which are elsewhere becoming standards, scant use of sung Psalmody, and only minor emphasis on such major attributes of God as His Sovereignty and Grace. In general, the collection focuses on hymns of personal feeling and human experience to the exclusion of hymns focusing on our inter-relatedness in Christ and our resulting responsibilities.

Hymns, Psalms, and Spiritual Songs — Published in 1990 by Westminster/John Knox Press in association with the Presbyterian Church, USA. This work contains 605 settings of Psalms and hymns representing a mix of traditional hymns, gospel songs, a sizable collection of newly written texts set to both new and familiar music, and a separate Psalter section of 98 highly varied Psalm settings. Included are many new hymns dealing with theological issues not usually addressed in a hymnal. Notable also is the variety of musical and textual styles available in one book.

The Hymnal for Worship and Celebration — Published in 1986 by Word Music independently of any denomination. This hymnal contains 600 hymns and gospel songs with a strong emphasis on revival hymns and modern praise choruses. Frequently a number of hymns are connected by accompanimental interludes so that they may be sung together as a medley, if desired. The hymnal is interspersed with 23 “Brief Services” providing short liturgies and scripture passages on varied themes. Missing from this collection is any specifically Reformed theological focus, the majority of our traditional Psalter tunes and texts, and Psalm paraphrases in general. Twenty-six Psalms are included in an index for unison (not responsive) readings.

The Worshipping Church: a Hymnal — Published by Hope Publishing Company in 1990 independently of any denomination. For congregations seeking a hymnal containing the best of the more recent scripture songs and praise choruses from the “Worship and Praise” movement, this is the best resource for Reformed churches. The 903 selections include over forty such choruses, a sizable representation of traditional hymnody, and a fine sampling of recently composed hymns rapidly gaining inter-denominational favor. Of special interest is the “Psalms and Canticles” section included in the main body of the hymnal, containing 36 entries and offering various styles of Psalm singing. Still other Psalm-based hymns are included elsewhere in the hymnal.

The Book of Psalms for Singing — Published in 1973 by Crown and Covenant Publishers and the Reformed Presbyterian Church of North America, this has been a popular option

for those seeking a traditional psalms-only collection. Four-part musical settings are provided for each psalm, with a second musical option provided for many entries. From Calvin's time on, the challenge in producing a metrical Psalter has always been to paraphrase the psalm in such a way that the poetry is of high quality poetry that is easily understood. The collection suffers from awkward word orders and antiquated language which may tend to confuse or alienate modern worshipers.

Trinity Psalter: Words Only Edition — The Words-Only Psalter (no musical settings are included) is taken from the popular Book of Psalms for Singing. (See above.) Its purpose is to provide a complete Psalter that is smaller in size and less expensive than the full-sized Psalter from which it is taken. Accordingly, each psalm is included with only one setting, with the appropriate meter inscribed below. One appropriate tune is suggested, but the music is not included. The chief value of this collection is in its reduced size, designed to fit in pew racks along with a traditional hymnal. Further, as a paperback book, it is considerably less expensive. Another nice feature is the introductory information about how to sing metrical psalms. See above for an evaluation of the psalm settings themselves.

Great Hymns of the Faith, Compiled and Edited by John W. Peterson, Singspiration Music Publishers, 1968— This hymnal, published in 1968, is at an age when most denominational hymnbooks would be scheduled for replacement. Considering all the new music which has been made available for congregational singing during the last thirty years, churches would be ill-advised to purchase a hymnal which includes none of these resources. Coming from an independent publisher which largely services churches which are outside the Reformed family, this hymnal is not particularly strong in reinforcing Reformed doctrines, the attributes of God, divine initiation and grace, or use of the Psalms. It focuses, rather, on the subjects of personal testimony, making it, perhaps, better suited for special times of revival. However, most up to date hymnals will also provide a fine selection of such hymns.

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 26, 2021. After a year of limited activity, it was good to get together to meet.

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).

Due to the Covid-19 restrictions, we met with none of our brothers during the year. The 2021 meetings will be hosted by the Orthodox Presbyterian Church and held at the Shiloh Presbyterian Church in Raleigh, NC on November 10-11, 2021. Rev. Patrick Malphrus serves on the Website Committee.

ICRC meets every four years and was to have its next meeting this year, 2021. That meeting has been postponed for a year. The next meeting will be in 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 next year.

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. Rev. 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 has been reviewing our relationship with the EPC. Much has changed since the organization of the EPC. We are seeking an opportunity to sit down with them and discuss our concerns.

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 2021, we have approved the sending and receiving fraternal delegates to the meetings of the OPC and RPCNA General Assemblies. We also plan on inviting the PCA to our meeting in June and hope to send delegates to the EPC meeting this summer. Of course, this is all subject to the meeting schedules and restrictions of these bodies.

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 2021 – 2022:

Billy Barron	Chairman
Alan Avera	Vice Chairman
Seth Yi	Secretary

Recommendations:

1. That Synod receive fraternal delegates at the 2021 meeting from the OPC, RPC NA, and EPC denominations. **SYNOD APPROVED**
2. That Synod authorize the following as our fraternal delegates:
 OPC – July 7-14 at Dordt University, in Sioux City, Iowa -- Alan Avera
 RPCNA – June 15-18 at Indiana Wesleyan University in Marion, Indiana -- Bill VanDoodewaard
 PCA – June 28 – delegates only by video
SYNOD APPROVED
3. That the Synod would authorize the Committee on Inter-Church Relations to assign fraternal delegates for the meetings of NAPARC and any other fraternal situations as needed. For NAPARC – Patrick Malphrus, Seth Yi, Billy Barron, Kyle Sims. **SYNOD APPROVED**
4. 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
5. That the attached budget be approved. **SYNOD APPROVED**
6. That all other actions herein reported be sustained. **SYNOD APPROVED**

Respectfully submitted,

William L. Barron, Sr., Chairman

Note: Budget information on pages 62-80.

A motion **CARRIED:**

That the Committee on Interchurch Relations study the ARPC's membership in the World Reformed Fellowship and the current trajectory of the WRF and report back to the 2022 General Synod.

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

EXECUTIVE BOARD

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.

The Executive Board had two regular meetings and three called meetings following the 2020 meeting of the General Synod. These meetings were all held via ZOOM. This report reflects its activities and presents the recommendations of the Executive Board to the General Synod. 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 meeting of December 3, 2020:

The Moderator updated the Executive Board about the four special committees he has to appoint and gave a time frame for those appointments. Committee to examine the methods of dissemination of information was appointed: Members are Rob Roy McGregor III, Philip Malphrus, Lee Shelnutt, Kyle E. Sims (Convener), and Robert E. Patrick. Advisory Members: Cindy Scott, Susan Tanner, and Roger Wiles.

There was a general discussion to review the 2020 meeting of Synod. The Executive Board approved the formation of a committee to study off-site virtual participation at Synod regarding both policy and criteria. Members of this committee were Alex Pettett, Andrew Putnam (Convener), GJ Gerard, Bill McKay, Tim Phillips.

Reports from Boards and Agencies were heard.

From the Executive Board meeting of January 28, 2021:

The Executive Board heard a report from the Sub-committee to Study Off-Site Virtual Participation. They approved a recommendation to Synod to address this issue. (See Recommendation 3)

The Executive Board heard a report of the Sub-Committee to Examine the Methods of Dissemination of Synod Material and approved their recommendations to Synod to address these issues. (See Recommendations 4-9)

President Chip Sherer gave an informational update on Synod 2021.

Reports from Boards and Agencies were heard.

From the Executive Board Meeting of March 18, 2021:

The Executive Board heard an informational report from the Board of Benefits in advance of the March 25, 2021 meeting.

From the Executive Board Meeting of March 25, 2021:

The Executive Board met to consider the recommendations from the Board of Benefits presented at the March 18, 2021 meeting. The Executive Board endorsed the Board of Benefits recommendations and recommended them to General Synod.

The Executive Board directed the Committee on Administration to coordinate with the Board of Benefits on a program of education and engagement regarding these recommended changes to the retirement plan for the Synod to be commenced as soon as possible.

The Executive Board approved a request of Bonclarken for \$20,000 to cover half the cost of internet upgrades for the Meeting of Synod.

Brian Such presented the budgets for the Executive Board, Center Facility, ARP Magazine/ Communications, and Central Services. The Budgets were discussed individually and approved.

Reports were received from various Boards, Agencies, and Presbyteries.

From the Executive Board Meeting of April 6, 2021:

A loan had been discussed to cover any deficit in funds needed for the retirement buyout in previous meetings. It was realized that no one had been authorized to look into how this could be done. The Executive Board assigned the investigation of securing a loan up to \$8.5M and all matters related to it to the General Synod of the Associate Reformed Presbyterian Church Corporate Board. This assignment was not to secure a loan but to have a mechanism ready if Synod so desired a loan be taken out if needed.

Recommendations:

1. That the proposed budgets for the Executive Board, Committee on Campus Ministry Oversight, The ARP Center Facility, The ARP Magazine/Communications, and Central Services be approved. **SYNOD APPROVED**
2. That the Moderator's proposed theme and monthly emphases be endorsed. **SYNOD APPROVED**
3. Those members of the court residing outside the continental U.S. or having emergency situations of illness, financial hardship or exceptional circumstances, shall be allowed, by agreement of the Principal Clerk and Moderator of Synod, to participate in any meeting of the General Synod **that is broadcast** electronically, with the approval of that meeting of the General Synod (as one of the first items of business). **SYNOD APPROVED AS AMENDED.**
4. That every congregation will automatically receive 1 copy of the minutes, and be allowed to request up to 3 copies at no charge by July 1 or date chosen by Principal Clerk. After that date, print and postage charges will apply. **SYNOD APPROVED**
5. That Ministers may request 1 copy by July 1 or date chosen by Principal Clerk. After that date, print and postage charges will apply. **SYNOD APPROVED**
6. That the official method of distribution of Synod reports for the Annual Meeting be electronic. Hard copies will be available for a fee during the registration process. **SYNOD APPROVED**
7. That the *Manual of Authorities and Duties* (MAD) not be commercially printed. A hard copy may be purchased from the ARP bookstore. **SYNOD APPROVED**
8. That the official hard copy of the *Manual of Authorities and Duties* (MAD) will be kept by the Principal Clerk. An electronic version of the official document will be published on the ARPChurch.org website. **SYNOD APPROVED**
9. That all agencies, boards and committees of General Synod are encouraged to consider electronic distribution of materials, where possible, to conserve Synod's resources. **SYNOD APPROVED**
10. That the actions of the Executive Board reported herein be received as information. **SYNOD APPROVED**

Respectfully submitted,

Kyle E. Sims, Principal Clerk

Note: Budget information on pages 62-80.

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

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.

This year has been a period of transition in the ARP Foundation. The Board of the Associate Reformed Presbyterian Church Foundation, Inc. acted to end the employment of Steve Nichols without prejudice, effective February 25, 2021. Steve Nichols served as the Director of Planned Giving for six years with the ARP Foundation.

Roger Wiles, Director of the ARP Center and the Administrative Officer of the ARP Foundation is assisting with Foundation inquiries, requests, and ongoing guidance for gift planning of the ARP Foundation.

To meet the recapitalization of the Defined Benefit ARP Ministers’ Pension Plan, the ARP Foundation voted unanimously to transfer \$2,000,000 of its funds to assist the noble effort of helping Ministers and their Widows in retirement.

The ARP Foundation also voted unanimously to enact Article VII of the ARP Foundation in the *Manual of Authorities and Duties*: “ARTICLE VII. Dissolution or Liquidation.

Upon the dissolution or liquidation of this corporation, all of its assets held at that time shall be transferred and paid over to the General Synod of the Associate Reformed Presbyterian Church for its unrestricted use. This article may never be amended except

as may be necessary to keep this corporation qualified and tax-exempt under the afore-said laws.”

The funds of the ARP Foundation will be dispensed in accordance with the desires of the donors, pursuant to the law. An offer of contribution to the ARP Retirement Fund and that funds could possibly be moved to Cornerstone may be suggested.

The Dissolution and Liquidation of the ARP Foundation will be completed by year's end 2021.

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 additionally recommending to Synod significant contribution of the Denominational Ministry Fund toward this honorable effort of Ministers and their Widows in retirement. The thinking behind this expressed in an article of the ARP Magazine written by a Board of stewardship Member, Duncan Rankin.

Job One for the ARP
W. Duncan Rankin
April 4, 2021

“Job One for the Associate Reformed Presbyterian Church (ARP) is the local pastoral ministry. Without pastors sound in doctrine, diligent in discipleship, and zealous in evangelism (Ephesians 4:1-16; Philippians 1:1; 2 Timothy; Titus), our beloved denomination will evaporate into the history books of failed churches. We must step up to protect them now!

We have a Retirement Pension Plan Crisis which threatens the whole ARP and poverty for future retiring ministers and their widows. We risk either losing good men or causing them and their wives to live in biting want in old age. It is right for those who have sown spiritual things among us to reap material things from us (1 Corinthians 9:11). Let us recommit to Job One and fix this Pension Plan Crisis!

The historic shortfall in the Board of Benefits' Defined Benefit Plan boggles the mind. Last count, we need somewhere between \$13.3 Million and \$8.5 Million more this year to unwind it. The deeper problem is that **we simply don't have the cash on hand.**

If we can find it, then we can reach a minimal bar, stabilizing for now the pension investment pool to the actuary's satisfaction for those currently retired, and supplying a modest lump-sum payment to those awaiting retirement. Our active ministers could then roll their checks into a new 403(b)s, where the market might help them catch up over the long haul. Supplemental benevolence aid will also be needed in some cases, where the market cannot heal past failures.

Where can we get the money? The current Boards, Agencies, and Committees all do good work. But the good must never be allowed to be the enemy of the best! **We must**

admit that we face an emergency, reduce the number of Boards and Agencies, eliminate bloated management, and even stop good secondary work for a season to protect the best primary work we do—Job One.

Every ARP family and member has their pet project, Board, or Agency. All of us need to look in the mirror and face the fact—we are broke and it's time to sell the family silver to keep from sending our local ministers and their future widows into the poor house. Holding back on cutting back is a form of naive blindness and cruelty. Let it go! God will replace those good things in due season.

Now is the time to break some jars and get out Board and Agency sums tucked away in the past for future hopes. When our future is seriously in doubt, hopes and dreams need to be cashed in for present survival. They can be restored one day, but not during a five-alarm fire! Let it go! And please don't listen to the pious nonsense that our Boards and Agencies have their own independent fiduciary duty to do as they please. Any man who believes that theological nonsense should resign, rather than rebel against our beloved Synod!

Presbyteries will need to help. My own Virginia Presbytery is the smallest of ARP presbyteries. We don't have much, but we can bring the widow's mite and put it in the collection plate quietly and humbly. Who knows? We might even need to be renamed "Philippi Presbytery" if the Lord moves us to empty our accounts. And other, larger presbyteries can do more, and should.

Churches and members can dig deep too. Perhaps the Lord has blessed you beyond what you ever dreamed for just a time like this. Is He calling you to care for retired servants of God and their widows? It would be a grave sin and godless indifference to uncaringly pass them over. Has God provided by blessing you abundantly?

Others will have to help too, giving not out of abundance but out of sheer sacrifice. I'm not talking about an ARP pep rally. I mean the spiritual work of service that hurts and costs us something. Do you really love the Lord? Don't be allergic to this Christ-like call to pinch the flesh (2 Corinthians 8:9; Philippians 2:5-13).

Denial is a form of insanity. This is where mistakes of the past have landed us. Yes, we are grieving together—in shock, denial, anger, bargaining, and depression. But we must pull together and push through to acceptance. Accept the fact that we are broke. Resolve to cooperate with fixing it.

Jesus never promised that our former rosy fiscal assumptions, previously engorged pension awards, and past underfunding would feed our ministers and their widows for the next fifty years. Our Lord demands that we must care for them, their widows, and their orphans (1 Timothy 5:8, 17-18). Will you? Or will you not?

Now is the time for action, not a retreat into the mythology that ARP "family feeling" will cure all that ails. Obedience to the Ten Commandments and Christlikeness call us to give generously and intentionally!

We are Reformed Presbyterians. We know that the sovereign God is in control of even the hard things we face. He keeps covenant with His people and is up to good in the midst of our hardships. Here and now we have a spiritual opportunity to better reflect the priorities of Scripture and the biblical patterns of doing His work. Biblical norms point the way to the Promised Land, not the clever inventions of men, which always sidetrack the church and hinder faithfulness.

We must never forget Job One: the local pastoral ministry. Lose sight of it, and we will lose the ARP. Commit to Job One, and God's blessing will amaze us in the end!

Love your pastor today!"

The Board of Stewardship takes its fiduciary responsibility to the ARP Church and to the Lord seriously. The foundational commitment to Job One for God's glory is reflected in the Allocation of Denominational Ministry Fund that is attached at the end of this report. After the replenishment of the Pension Plan, the Denominational Ministry Fund will return to its normal focus.

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 2021 DMF.

<u>Easter Offering</u>	2020	2019	2018	2017	2016
Stewardship/ Foundation	3,679	8,757	9,802	8,672	7,567
Bonclarken	5,237	13,225	14,735	13,411	10,693
CEM	4,114	9,880	11,500	9,966	8,179
Erskine College	4,685	13,017	14,971	12,926	11,399
World Witness	7,937	22,533	23,767	20,943	18,020
Subtotal	25,652	67,412	74,775	65,918	55,858

<u>Thanksgiving</u>					
Erskine Seminary	5,283	7,133	6,085	4,959	6,187
American Bible Soc.	2,474	3,853	2,781	2,896	3,742
Outreach North Am.	5,942	9,574	6,570	6,086	7,458
Christmas Benev.	41,417	57,097	45,500	37,214	50,995
Subtotal	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 Out-

reach 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, 2020 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, 2021- June 30, 2022

David Lauten, Chairman

Bryan Crotts, Vice-Chairman

Libby Elder, Secretary

Roger N. Wiles, Administrative Officer

Recommendations:

Recommendations to Synod from the Board of Stewardship

1. That the proposed 2022 Board of Stewardship budget be adopted. **SYNOD APPROVED.**
2. That individuals, congregations and presbyteries across the ARP contribute toward the replenishment of the ARP 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 2021 DMF. **SYNOD APPROVED.**
6. That the Thanksgiving and Easter offerings be continued for Fall 2021 and Spring 2022. **SYNOD APPROVED.**
7. That the Board of Benefits be urged to seriously reduce costs and wind down of the ARP Healthcare plan for better stewardship of church monies. **SYNOD DID NOT APPROVE**
8. That the Executive Board be urged to seriously reduce costs for better stewardship of church monies. **SYNOD DID NOT APPROVE**
9. That the Executive Board be urged to find a way to not spend so much on the Center Facility. **SYNOD DID NOT APPROVE**
10. That the CEM board be urged to wind down their ministries or transfer them to Bonclarken in the name of good stewardship. **RULED OUT OF ORDER BY THE MODERATOR (MOOT DUE TO PREVIOUS ACTION).**
11. That the Board of World Witness be urged to examine their expense policies and procedures to identify and eliminate wasteful spending. **SYNOD DID NOT APPROVE**

12. That the General Synod commend the Director of the ARP Center, Roger Wiles, and the entire ARP Central Services Staff for their able assistance to the General Synod and the Board of Stewardship. **SYNOD APPROVED.**
13. 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

Note: Budget information on pages 62-80.

A motion **CARRIED:**

That the General Synod commend Steve Nichols for his faithful service as the Director of Planned Giving for the ARP Foundation.

The ARP Foundation recommendations were presented.
Stephen Jordan led in the closing prayer.

WEDNESDAY, JUNE 9, 2021 – EVENING SESSION

The evening session began with a sermon by Brian Taylor.
The report of **Committee on Campus Ministry Oversight** was presented.
Morrie Lawing made a presentation to Paul Patrick for his time as Erskine Campus Minister.

CAMPUS MINISTRY OVERSIGHT

The Committee on Campus Ministry Oversight has met several times via Zoom with one in-person meeting on March 4, 2021 since the last meeting of Synod.

The *Manual of Authorities and Duties* states, "The Committee on Campus Ministry Oversight shall provide ecclesiastical oversight for the campus ministers and campus ministries within the ARP that are affiliated with Reformed University Fellowship. This oversight includes the effect of any institutional changes which impact or influence a campus minister or campus ministry."

The current oversight of the Committee includes three college campuses: the ministry of RUF at Queens University (Charlotte, NC), the ministry of RUF-International at University of South Carolina (Columbia, SC) and the ministry of RUF at Erskine College (Due West, SC). Currently, the committee oversees two

ministers: the Rev. Scott Andes and the Rev. Josh Grimm. The 2020/2021 school year has been extremely challenging for our ministers and the college campuses. Much of the campus ministry has sought to provide an online presence. A brief update for each ministry follows.

RUF Queens Update

Rev. Grimm continues to lead a growing ministry at Queens even during this Covid year. Some 35 students are regularly involved in at least one avenue of ministry such as large and small group meetings to one-one discipleship times. We are thankful that the ministry this year has had one of its strongest support raising years. Continue to pray for Josh and the ministry at Queens as well as pray for his growing family as the Grimm's are expecting their fourth child in September.

RUF-International USC

Rev. Andes has had a difficult year due to several reasons. First, a fear of catching the COVID virus continues to affect many international students' willingness to gather in large groups or attend ministry events. Second, Victoria, Scott's wife, was diagnosed with colon cancer. She had successful surgery in February. She has had several chemotherapy treatments and we are hopeful for a full recovery. Please pray for the Andes as they faithfully labor for our faithful King Jesus in Columbia.

RUF Erskine

As reported last year at Synod the Rev. Paul Patrick accepted a call to the local church, ending 17 years of ministry at Erskine Student Fellowship at the Barn/RUF Erskine. This past school year, Rev. Patrick served part-time to keep the ministry of RUF going. The Committee is very grateful to him for helping continue the RUF ministry this year. This past school year he did not serve as the Erskine Chaplain. During this transition year, the administration at Erskine hired Josh Childs to be the interim Chaplain. The institution has since named Mr. Childs as the Chaplain of the school.

The Committee desires to maintain a vibrant RUF ministry at Erskine College. As the Committee's oversight responsibilities "includes the effect of any institutional changes which impact or influence a campus minister or campus ministry", the committee decided to proceed in search for someone to serve only as the RUF minister with no Chaplain duties. Earlier this year, the Committee interviewed the Rev. Jonathan Cook for the position. After much prayerful consideration, the Committee has prepared a Call for Rev. Cook to come to Erskine College as the RUF Campus Minister. Unlike in previous years where this position was a hire of Synod, the financial aspects of Mr. Cook's Call involve him raising his support. In addition, we are hopeful that with Second Presbytery and Synod's approval, that Mr. Cook can begin ministry at Erskine in the Fall.

Miscellaneous

One matter of note, throughout this past year, the Committee has discussed a more efficient way to provide oversight of the three ministries. It is the belief of the Committee that these RUF ministries are best served by having oversight directly from the presbytery where the minister serves.

Recommendation:

1. That Synod approve the following terms of the Call to Rev. Jonathan Cook as the RUF Campus Minister at Erskine. **Amended to add: That Presbytery pay 100% of his (Rev. Jonathan Cook) participation in the Synod life, accidental death and dismemberment, and long term disability):**

RUF Erskine Call Proposal		
Salary	\$48,000	
Housing	\$30,000	
Health Insurance	\$12,000	
Retirement	\$8,880	
Worker's Comp	<u>\$283</u>	
Total Package	\$99,083	\$99,163

SYNOD APPROVED RECOMMENDATION #1 AS AMENDED.

2. That Synod approve transitioning the oversight of our current RUF ministries to their corresponding presbyteries by Synod 2022 and subsequently dissolve the Campus Ministry Oversight Committee effective that date. **SYNOD APPROVED**

Respectfully Submitted,

Morrie Lawing

Note: Budget information on pages 62-80.

Business continued with the recommendations from the ARP Foundation which were presented before the evening meal.

1. In light of ARP Foundation Board actions that the ARP Foundation be dispensed and the ARP Foundation funds be dispersed in accordance with Article VII of the *Manual of Authorities and Duties* to dissolve the ARP Foundation by year end 2021, that the General Synod remove any reference to the ARP Foundation in the *Manual of Authorities and Duties*.
SYNOD DID NOT APPROVE.
2. That the attached proposed ARP Foundation Budget for 2022 be approved by the General Synod. **SYNOD APPROVED**
3. That the following tribute to William A. (Bill) Deaton be approved and shared with his family: "The members of the ARP Foundation Board, the Board of Stew-

ardship, and the ARP General Synod thank God for the life of Mr. William A. (Bill) Deaton and for Bill's faithful, tireless, and long service to the Associate Reformed Presbyterian Church. Bill's vocation was banking, but his avocation and love were his church. He crusaded in the 1960s and 1970s for the welfare of the ministers and Synod's employees by championing both an insurance program and a retirement plan. Furthermore, he was ever ready to take the lead in and campaign for establishing benevolence programs and fundraising projects. Bill was a genuinely friendly and warm person whose faith was marked by Christian charity. We thank God for this good man whose good works continue to bless us."

SYNOD APPROVED.

4. That the General Synod commend the Director of the ARP Center, 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.**

DENOMINATIONAL MINISTRY FUND STATISTICS APRIL 2021

<u>Category</u>	2020	2019	2018	2017	2016	2015
Churches meeting goal of 20%	2	2	4	5	5	2
Churches giving 10% - 19%	24	29	25	31	31	28
Giving percentage not determined	61	95	111	70	72	57
Remaining at same percentage	104	138	99	132	130	113
Increased percentage level	39	65	50	55	64	79
Increased by at least 1%	13	56	30	42	43	57
Decreased percentage level	48	59	33	37	34	104
Decreased giving but at 10% or above	6	11	8	7	8	39
Submitted a report but did not pledge support	57	18	26	56	51	56
Churches who have not submitted reports as of April 24, 2020	83	70	107	53	168	57

The figures reported in the column "2020" are based on information recorded in Statistical Reports for calendar year 2019 from individual congregations. Total churches = 265.

The **Board of Benefits** report 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 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 2020 was as follows:

Need-Based Assistance	\$ 6,000.00	
Christmas Gifts	\$51,142.00	
Total Distribution		\$57,142.00

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.

InsuranceMedical 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. The benefits are comparable to "platinum" plans available through the federal insurance exchanges.

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.

Eligible employees include all full-time ministers working at least 30 hours per week serving under terms of a Call, employees of local churches, Synod agency employees, qualified retired employees, and enrolled ARPC seminary students under the care of a presbytery.

Dental Plan

Synod's dental program is also a self-insured plan.

Vision Plan

Synod's vision program is fully insured.

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

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 insurance plan plus payments of all past due premiums.

Insurance Premiums, Fees, and Reserve Balance

	2017	2018	2019	2020
Total Insurance Premiums				
Collected	\$4,839,156	\$5,211,437	\$5,279,754	\$5,460,634
Fees Paid to Third Party				
Administrators	\$ 894,465	\$ 338,303	\$ 444,415	\$ 932,601 ¹
Paid Insurance Benefit				
Claims	\$3,572,393	\$5,048,259	\$4,954,120	\$3,645,379
Administrative Costs -	\$ 89,992	\$ 88,919	\$ 92,200	\$ 95,200
Claims Reserve Investment				
Gain/(Loss)	\$ 194,377	(\$ 67,280)	\$ 241,348	\$ 179,220
Balance of Claim Reserve—	\$2,335,357	\$2,004,033	\$2,034,401	\$3,001,075 ²

Religious Based Organization Medical Plans

The Board of Benefits continues to work to find less expensive premiums and plan options in response to the Memorial from Tennessee-Alabama Presbytery. However, in our search for less expensive premiums and coverage we cannot breach our fiduciary duty to the integrity of our current insurance plan. Please consider Forum Benefits response to the Memorial from Tennessee-Alabama referenced below.

MEMORIAL #4 TENNESSEE-ALABAMA PRESBYTERY (2020 Synod Meeting)

We, the members of the Tennessee-Alabama Presbytery, appreciate the hard work the Benefits Committee of the ARP Synod has put into providing a comprehensive medical insurance policy for the individual members of Synod. However, due to the size of our churches and financial restrictions, they are not always able to fund the premiums required for this type of medical insurance policy. Therefore, it is requested that the Synod put out an email/letter and publicly state at the next Stated Synod Meeting that congregations that cannot afford the Synod's medical insurance policy look into getting medical coverage through other organizations such as: Samaritan Ministries, Medi-Share, Christian Healthcare and Liberty Health Share. The average monthly cost being \$600-\$700. A motion was made that this memorial be referred to the Board of Benefits.

FORUM BENEFITS RESPONSE:

Forum unequivocally recommends against this proposal. Pairing the option of a lesser plan and premium costs with a higher benefit plan and costs will always result in anti-selection. In simple terms, statistics tell us that the healthy risk will leave the plan for lower costs. This leaves fewer premium dollars to pay for the high-risk expenses of the remaining participants.

As premium rates must be increased to higher levels to fund the claims, the cycle of losing good risk accelerates. At some point the funds are unable to sustain the costs, and insolvency results.

The plan is technically a MEWA (multiple employer welfare association). We do not believe Blue Cross would renew the plan if we violated the original structure, and the safeguards it created.

In any group setting, the financial integrity of the plan must be maintained. Firm participatory guidelines are also included in our reinsurance contracts, and we run the risk on non-renewal.

Retirement

The Associate Reformed Presbyterian Plan (Plan) is a qualified, noncontributory, defined benefit plan. 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. 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. SunTrust 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 serves as an advisory member of the Committee on Investment.

	2017	2018	2019	2020
Actuarial Value of Assets	\$53,958,000	\$54,700,000	\$56,900,000	\$59,800,000
Actuarial Liability	\$62,078,000	\$67,900,000	\$70,000,000	\$70,200,000
Unfunded Actuarial Liability	(\$8,120,000)	(\$13,200,000)	(\$13,100,000)	(\$10,400,000)
Percentage Funded	86.9%	80.5%	81.3%	85.1%

Note: As a result of the proposed changes in the Retirement Plan, it is appropriate to look at the funding status in comparison to the *Market Value* of Assets instead of the *Actuarial Value* of Assets above. The Market Value of Assets at January 1, 2021 was \$65,038,000 resulting in an unfunded deficit of \$5,180,000 or a funding percentage of 92.6%.

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 General Synod in support of the ARP Retirement Plan. *Contributions to the Plan are not voluntary.*

Change in Actuarial Assumptions

While the proposed actions from the Board of Benefits reduce the ongoing liability of the denomination for the retirement plan, the Synod still remains responsible for the obligations related to retirees. The assumptions for the plan have been modified to reduce the risk of future costs from the plan.

The Board of Benefits continues to work to preserve enough money to support the hundreds of retired, terminated vested, and active participants in their retirement.

In order to determine how much money will be needed to meet what has been promised, certain assumptions are made – interest discount rates, mortality, salary increases, contributions etc. The Board of Benefits has a fiduciary duty to “charge what it costs” to maintain their duty of care on behalf of our participants and the solvency of the Plan.

ARPC Retirement Pension Plan Update

The Executive Board of Synod has recommended Synod approve the Board of Benefits recommendations which address the unfunded liability of the plan. The actions strengthen the financial health of the plan for our current retirees, provide clarity for those not yet retired, and greatly reduce future financial risk to the denomination.

The financial health of the pension has been a frequent topic of conversation since the June 2019 Synod, when a funding increase was recommended by the Board of Benefits to address the unfunded liability of the plan. The recommendations were set aside, but the subject garnered the attention of Synod and the Moderator's Blue-Ribbon Committee was established to take a broader examination of the situation and to offer solutions.

The October 2020 Synod Meeting proved pivotal as the recommendations of the Moderator's Blue-Ribbon Committee led Synod to task the Board of Benefits with the

objective of bringing options to the Executive Board of Synod by March 15, 2021, which could facilitate a buyout arrangement for the pension plan. The Board also sensed the Synod wanted a near term resolution to the overall issue. The recommendations of the Board of Benefits were approved for recommendation to Synod at the Executive Board's March 25, 2021 meeting.

The ARPC Retirement Pension Plan liability is to be addressed with the following steps:

1. A Hard Freeze is to be implemented on the accrual of pension benefits for those non-retired participants as of July 31, 2021.
2. Retiree benefits (those currently collecting pension benefits) will remain unchanged. Those Active individuals eligible to retire under the plan (age 62 and older) but not yet retired will be permitted to remain in the plan.
3. An involuntary termination of the plan will be commenced for those plan participants who are not yet retired and all Vested Terminated participants.

These steps were carefully crafted with the advice and counsel of the Board of Benefits' attorney and actuary.

A Hard Freeze is the first step in the process of facilitating a buyout whereby a freeze date is set and all benefits are calculated to that point in time. The practical implication is that plan participants will not accrue any additional pension benefits under the current Defined Benefit Plan beyond the freeze date. The church or agency contribution (12%) will go to the defined contribution plan after the Hard Freeze date.

No changes are planned for our current retirees or their widows receiving benefits.

The financial strength of the retirement trust fund for retirees has been at the forefront of all decisions regarding the pension plan.

An involuntary termination serves the Synod and the participants of the retirement plan well. In the recommendations referred to Synod, all participants not yet retired will receive 100% of their accrued actuarial benefit. This benefit is the net present value of the future payments that have been accrued by participants during their service to the denomination. As previously noted, those Active individuals eligible to retire (62 and older) that have not retired will remain in the plan but are expected to have a one-time option to take a lump sum after the plan separation.

A 100% benefit to non-retired participants requires Synod to receive or redirect approximately \$8.5 million to the retirement trust fund from boards and agencies, presbyteries, churches, and individuals. Although significant, the numbers are not beyond the generosity of our people or the resources of our Lord and Savior Jesus Christ. The Special Committee on Net Asset Reallocation has been tasked with the responsibility of determining assets available through boards and agencies.

The recommendations outlined above will be presented at the June 2021 Synod meeting for approval so that the process to commence the buyout may begin. Additional information will be forthcoming with the publishing of Frequently Asked Questions (FAQ's) and the hosting of a Town Hall meeting that will allow questions to be submitted in advance for explanation. Questions may be directed to:

arpretirement@arpsynod.org.

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.

Retirement and Disability Housing Allowance Resolution

The General Synod of the Associate Reformed Presbyterian Church replaced in its entirety the denomination’s Retirement and Disability Housing Allowance Resolution. The General Synod 2019 adopted the recommendation as follows:

*RESOLVED: Pursuant to Internal Revenue Code Section 107, the General Synod of the Associate Reformed Presbyterian Church, having control over the retirement and disability plans of the denomination, hereby declares that up to 100% of the retirement pension and/or disability payments received by retired or disabled **ordained** ministers each year, be designated as a rental housing allowance and to that extent may be excluded from federal taxable income.*

Benefit payments so designated are excludable from federal taxable income only to the extent that said amounts provide for a home, that may include, principal and related taxes, assessment, insurance, repairs, maintenance, furnishings and any similar expenses directly related to providing a home. The amount eligible for exclusion under Section 107 may not exceed the fair rental value of the retired or disabled minister’s home including furnishings, appurtenances, plus the cost of utilities. Effective the 1st day of July 2019.

Suspension of Retirement Benefits

Pursuant to policy adopted by the Board of Benefits, when retirement contributions on behalf 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, retirement accrual for the employee of the church or agency*

will be suspended. The employee may *only* be reinstated with the payment of all past due contributions plus interest based upon the discount rate that would have accrued during the suspension.

Financial Audit

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 2020. The financial activities of the Board of Benefits are included in the audit of General Synod.

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 and Plan contributions monthly.

Officers for 2021-2022

Chairman: Jim Heppel

Vice-Chairman: Adam Bloom

Secretary: Cindy Chitwood

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 **pay** contributions for the ARPC Retirement Plan to all eligible employees. **SYNOD APPROVED.**
6. That the proposed budget for 2022 be approved. **SYNOD APPROVED.**
7. That Synod adopt the Board of Benefits recommended action plan for the ARPC Retirement Plan including the following:
 - a. That the Plan implement a Hard Freeze effective July 31, 2021.
 - b. That there will be no change to retiree benefits (those currently collecting pension benefits).
 - c. That all Active and Vested Terminated employees will be involuntarily terminated from the plan and paid 100% of their Present Value of Accrued Benefits as of July 31, 2021.

- d. That Active employees eligible to retire under the plan will either be allowed to stay in the ARPC Retirement Plan or receive a one-time option to take a lump sum.
- e. That the Board of Benefits and its officers be authorized to take actions necessary to implement these changes.
- f. That effective August 1, 2021, church contributions for minister's retirement will remain at 12% and be directed to the ARPC Defined Contribution Plan(403(b)). The Board of Benefits recommends all churches participate in the ARPC Defined Contribution 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.
- g. That the General Synod provide approximately \$8,500,000 to fund the recommendations of the Board of Benefits as the proposed changes are contingent upon the receipt or commitment of these funds.

SYNOD APPROVED.

Respectfully submitted,

Jim Heppel, Chairman
Roger N. Wiles, Admin. Officer

Endnotes:

¹Most of the increase shown from 2019 to 2020 is the result of reimbursed medical claims from our STOP LOSS coverage.

²Most of the increase in reserves from 2019 to 2020 is the result of higher investment income and a reduction in estimated COVID claims.

A motion **CARRIED:**

That the Order of the Day be changed until 10 P.M. or until such time as we dispose of the Board of Benefits report and recommendations.

Note: Budget information on pages 62-80.

The evening closing prayer was led by Brian Taylor.

THURSDAY, JUNE 10, 2021 – MORNING SESSION

Synod reconvened at 8:45 A.M. with a sermon by David Walkup.
Gun Shik Yang from Northeast Presbytery sang The Lord's Prayer.
A time of prayer was closed by Rex Casterline.

A nomination was made by Lee Shelnutt and seconded by Jeff King-swood to elect Bill McKay as Moderator-Elect. Mr. McKay was elected by acclamation.

Bill McKay nominated David Lauten as Vice Moderator-Elect who was elected by acclamation.

The Allocation of Synod Funds was presented.

DMF Allocation Request Recommendation: ~~That the General Synod approve the Denominational Ministry Fund (DMF) allocation request of \$2,568,649 as submitted by the Board of Stewardship.~~ That the DMF Allocation for 2021 be approved for 2022. **SYNOD APPROVED**

INDEX 31A														
Stewardship Committee														
2022 Denominational Ministries Allocations														
Amounts shown in \$000 (thousands)														
AGENCY	Actual 2020	Approved 2021 (4)	DM %	Requested 2022	Proposed (2)	Facility DM & Other Adjts	Stewardship Adjts	Recommended 2022 (4)	DM % (3)	Recommended 2022 vs Approved 2021	Alternative 2022 Recommended based upon 200% to Retirement	Alternative DM %		
Retirement Plan-Board of Benefits	\$0	\$522	20.0%	\$522	\$	\$	\$ 1,108	\$ 1,630	63.4%	\$ 1,108	\$ 514	20.0% (0.009)		
Boards and Agencies														
Central Services	\$ 337	\$ 312	12.0%	\$ 312	\$	\$	-	\$ 312	12.2%	\$0	\$312	12.2%		
Benefits (covers board expenses)	0.5	5	0.2%	5	5	0	0	5	0.2%	0	5	0.2%		
ARP Center Facility	24	22	0.8%	34	22	63	0	85	3.3%	63	85	3.3%		
Executive Board & Contingency	31	63	2.4%	63	63	0	(21)	42	1.6%	(21)	63	2.5%		
The ARP	107	82	3.1%	86	82	5	(31)	55	2.1%	(27)	86	3.4%		
Stewardship/Foundation	21	15	0.6%	15	15	0	(2)	12	0.5%	(2)	15	0.6%		
Foundation	72	67	2.6%	8	67	(60)	(6)	0	0.0%	(67)	8	0.3%		
Commission & Committees														
Inter-Church Relations	0.1	11	0.4%	11	11	-	(6)	5	0.2%	(5)	11	0.4%		
Worship	2	0	0.0%	0	0	-	0	0	0.0%	0	0	0.0%		
Campus Ministry	107	0	0.0%	107	0	0	0	0	0.0%	0	0	0.0%		
Other Committees (1)	17	24	0.2%	25	24	2	(25)	0	0.0%	(24)	25	1.0%		
Sub-Total for Non-Program	\$ 718	\$ 1,122	23.0%	\$ 1,186	\$ 1,122	\$ 10	\$ 1,014	\$ 2,146	83.5%	\$ 1,024	\$ 1,124	43.7%		
Bondarken	\$ 108	\$ 93	3.6%	\$ 93	\$ 93	0	(\$ 93)	\$0	0.0%	(\$93)	\$ 93	3.6% -		
Christian Education Ministries	197	148	5.7%	148	148	(16)	(132)	0	0.0%	(148)	133	5.2% -		
Erskine	399	369	13.8%	359	359	0	(359)	0	0.0%	(360)	362	14.1% -		
ONA Operations	537	403	15.4%	403	403	(8)	(395)	0	0.0%	(403)	397	15.5% -		
World Witness	539	485	18.6%	485	485	(27)	(35)	423	16.5%	(62)	460	17.9% -		
Program Sub-Total	\$ 1,781	\$ 1,488	57.0%	\$ 1,488	\$ 1,488	(\$51)	(\$1,014)	\$423	16.5%	(\$1,065)	\$1,445	56.3% -		
TOTALS	\$ 2,499	\$ 2,610	100%	\$ 2,674	\$ 2,610	(\$41)	\$0	\$ 2,569	100%	(\$41)	\$ 2,569	100%		
(1)- Other Committees include: Revisions, Investment, Minister & His Work, Nominations, & Special/Exec. Board Committees														
(2)- Proposed equals to Final Recommended prior year														
(3)- 2022 Recommended DMs; mainly differs from the Approved 2022 DMs; due to the reallocation of DM Allocation to directly fund Facility & Stewardship Adjts														
(4)- The Approved 2022 DMs; mainly differs from the Approved 2022 DMs; due to the reallocation of DM Allocation to directly fund Facility & Stewardship Adjts														
(5)- The Approved 2022 DMs; mainly differs from the Approved 2022 DMs; due to the reallocation of DM Allocation to directly fund Facility & Stewardship Adjts														

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

Committee on Investment
Committee on Minister & His Work
Committee on Worship
Committee on Inter-Church Relations
Committee on Nominations

Executive Board (Central Services, Center Facility,
ARP Magazine, Campus Ministry Oversight)
Board of Stewardship/ARP Foundation
Board of Benefits
Board of Bonclarken
Board of World Witness
Board of Christian Education Ministries
Board of Outreach North America
Board of Dunlap
Board of Erskine College & Seminary

ARP Synod				
Investment Committee				
Summary of Financial Results and Budget Comparison				
	2020 Synod Approved	2020 Actual	2021 Synod Approved	2022 Proposed
Revenues				
Denominational Ministry Allocation	\$ 5,500	\$ 1,153	\$ 5,500	\$ 5,500
Total Revenues	\$ 5,500	\$ 1,153	\$ 5,500	\$ 5,500
Expenses				
Committee Travel & Meeting	\$ 5,300	\$ 1,040	\$ 5,300	\$ 5,300
General Office-Copy, Etc	200	113	200	200
Total Expenses	\$ 5,500	\$ 1,153	\$ 5,500	\$ 5,500
Net Income (Loss)	\$ -	\$ -	\$ -	\$ -

COMMITTEE ON MINISTER AND HIS WORK				
	<u>2019</u> <u>Actual</u>	<u>2020</u> <u>Actual</u>	<u>2021</u> <u>Synod</u> <u>Approved</u>	<u>2022</u> <u>Synod</u> <u>Proposed</u>
Revenues				
Denominational Ministry Allocation	\$ 17,252	\$ 14,314	\$ 16,317	\$ 16,317
Presbytery-PRCC above \$600/minister	8,000	10,000	9,600	10,000
Total Revenues	\$ 25,252	\$ 24,314	\$ 25,917	\$ 26,317
Expenses				
Committee Travel & Meeting	\$ 1,952	\$ 1,014	\$ 1,617	\$ 1,017
Presbyterian and Reformed Joint Commission	23,300	23,300	24,300	25,300
Total Expenses	\$ 25,252	\$ 24,314	\$ 25,917	\$ 26,317
Net Income (Loss)	\$ -	\$ -	\$ -	\$ -

MINUTES OF SYNOD

ARP Synod				
Worship Committee				
		<u>2021 Synod Approved Budget</u>	<u>2021 Revised Budget</u>	<u>2022 Synod Proposed Budget</u>
<u>Acct Description</u>	<u>2020 Actual</u>			
Worship Committee				
Revenues				
Worship Committee DM Allocation	\$ 391	\$ -	\$ -	\$ -
Total Revenues	\$ 391	\$ -	\$ -	\$ -
Expenses				
Worship Committee Meeting Exp	\$ 391	\$ -	\$ -	\$ -
Worship Comm Travel	0	0	0	0
Worship Comm Misc Expenses	0	0	0	0
Total Expenses	\$ 391	\$ -	\$ -	\$ -
Net income (Loss)	\$ -	\$ -	\$ -	\$ -
ARP Synod				
Music Conference				
GR - GS Operating Reserve				
		<u>2021 Synod Approved Budget</u>	<u>2021 Revised Budget</u>	<u>2022 Synod Proposed Budget</u>
<u>Acct Description</u>	<u>2020 Actual</u>			
Music Conference				
Revenues				
Worship Committee DM Allocation	\$ 2,061	\$ -	\$ -	\$ -
Music Conf Contributions			\$ 2,930	930
Music Conf Special Offering	0	1,200	1,200	1,200
Music Conf T-Shirt Sales	804	1,500	1,300	1,300
Music Conference Registration	(157)	75,450	76,520	76,520
Total Revenues	\$ 2,708	\$ 78,150	\$ 81,950	\$ 79,950
Expenses				
WC Program Material & Resource				
Music Conf Room & Board-see below	\$ -	\$ 19,000	\$ 22,000	\$ 23,000
Music Conf Honorariums/Fees-see below	275	19,000	23,350	21,150
Music Conference Travel	471	3,000	4,000	2,000
Music Conference Supplies-see below	1,962	17,950	13,400	14,600
Music Conference Fees	0	18,000	18,000	18,000
MC Special Offering Expense	0	1,200	1,200	1,200
Total Expenses	\$ 2,708	\$ 78,150	\$ 81,950	\$ 79,950
Net income (Loss)	\$ -	\$ -	\$ -	\$ -
Summary by Fund				
GS Operating Reserve	-	-	-	-
Special Offering Fund-Income (Loss)	-	-	-	-
Fund Balance	16,250	16,250	16,250	16,250
Music Conf Scholarship Income (Loss)	-	-	-	-
Fund Balance	557	557	557	557

ARP Synod			
Inter-Church Relations Committee			
Summary of Financial Results and Budget Comparison			
	<u>Actual</u> <u>2020</u>	<u>Synod</u> <u>Approved</u> <u>2021</u>	<u>Synod</u> <u>Proposed</u> <u>2022</u>
Denominational Ministry Allocation	\$ 133	\$ 10,710	\$ 10,710
<u>Expenses:</u>			
General Office Expense	\$ -	\$ 150	\$ 150
Committee Travel	133	50	50
Synod Planning	0	0	0
ARP Fraternal Delegates/Representatives	0	1,500	1,500
Hosting Fraternal Delegates	0	2,000	2,000
WRF Dues	0	500	500
NAPARC Dues & Meeting Travel	0	3,700	3,700
ICRC Dues & Meeting Travel	0	2,810	2,810
Total Expenses	\$ 133	\$ 10,710	\$ 10,710
Net Income (Loss)	\$ -	\$ -	\$ -

ARP General Synod					
EXECUTIVE BOARD OF SYNOD					
Summary of Financial Results and Budget Comparison					
	2020 Actual	2021 Synod Approved	2021 Budget Forecast	2022 Synod Proposed	Comments
Revenues		-21.8%	100.1%	0.0%	
General Synod Allocation	\$ 31,464	\$ 62,960	\$ 62,960	\$ 62,960	Synod approved 10% decrease
General Synod Registration	29,280	35,000	29,300	29,300	
Executive Board Misc Income	15,000	-	-	-	\$15k in '20 for Blue Ribbon Comm
Total Revenues	\$ 75,744	\$ 97,960	\$ 92,260	\$ 92,260	
Expenses					
General Synod Officers					
Moderator	\$ 1,126	\$ 6,000	\$ 6,000	\$ 6,000	
Vice-Moderator		1,500	1,500	1,500	
Moderator-Elect		1,000	1,000	1,000	
Vice-Moderator Elect		500	500	500	
Principal Clerk	5,000	5,000	5,000	5,000	
Treasurer	2,100	3,675	3,675	3,675	
Total General Synod Officers	\$ 8,226	\$ 17,675	\$ 17,675	\$ 17,675	\$12.4k average for '19 & '20
General Synod Meeting					
Program & Preparation	9,626	9,500	9,500	9,500	
Honorariums	400	3,000	3,000	3,000	
Staff Expenses	2,406	1,800	1,800	1,800	
Synod Planning	240	100	100	100	
Synod Room & Board	67	5,500	5,500	5,500	
Synod Service Fee	7,165	13,000	13,000	13,000	
Total General Synod Meeting	\$ 19,904	\$ 32,900	\$ 32,900	\$ 32,900	\$31.9k average for '19 & '20
Executive Board Meeting & Office					
Board Travel & Meeting Expense	\$ 475	\$ 4,500	\$ 4,500	\$ 4,500	\$2.7k average for '19 & '20
General Office & Miscellaneous	66	400	400	400	
Executive Board-Legal		1,000	1,000	1,000	
Total Executive Board	\$ 541	\$ 5,900	\$ 5,900	\$ 5,900	
General Synod Contingency					
Unallocated	\$ -	\$ 18,005	\$ 5,125	\$ 14,035	Reduced by \$12.9k due to DM retirement decrease
Special Committee-Blue Ribbon	40,125				\$15k offset in Misc Income in '20
Special Committee-DMF	904				
Sp Committee-on nominations Erskine	55				
Total General Synod Contingency	\$ 41,084	\$ 18,005	\$ 5,125	\$ 14,035	\$16.3k average for '19 & '20
Promotion & Services					
Total Insurance	\$ 2,922	\$ 4,330	\$ 3,010	\$ 3,100	
Orientation Program	\$ -	\$ 7,000	\$ 7,000	\$ 7,000	
Total Historical Concerns	\$ 3,000	\$ 3,150	\$ 3,150	\$ 3,150	
New Mission Subscriptions-THE ARP		\$ 500	\$ 500		Magazine proposed to go 100% online
Total Promotion & Services	\$ 5,922	\$ 14,980	\$ 13,660	\$ 13,250	
Total Minutes of Synod	\$ 67	\$ 8,500	\$ 17,000	\$ 8,500	'20 MOS to be printed in '21
Total Plan Book	\$ -	\$ -	\$ -	\$ -	
Standards Printing	\$ -				
Total Expenses	\$ 75,744	\$ 97,960	\$ 92,260	\$ 92,260	
Net Income (Loss)	\$ 0	\$ 0	\$ 0	\$ 0	

ARP Synod				
Central Services (MR Fund)				
Summary of Financial Results and Budget Comparison				
	<u>Actual</u> <u>2020</u>	<u>2021</u> <u>Synod</u> <u>Approved</u>	<u>2021</u> <u>Budget</u> <u>Forecast</u>	<u>2022</u> <u>Synod</u> <u>Proposed</u>
Revenues				
Current Funds		-8.2%	0.0%	-7.2%
Denominational Ministry Funds	\$ 336,581	\$ 312,341	\$ 312,341	\$ 312,341
Miscellaneous Gifts	1,859	2,000	2,000	2,000
Miscellaneous Sales & Services	0	0	0	0
Sale of Assets	250			
Total Current Funds	\$ 338,691	\$ 314,341	\$ 314,341	\$ 314,341
Agency Support				
Board of Benefits	\$ 190,400	\$ 195,300	\$ 195,300	\$ 195,300
ARP Foundation	5,000	5,000	5,000	5,000
W. H. Dunlap Fund	4,500	4,500	4,500	4,500
Total Agency Support	\$ 199,900	\$ 204,800	\$ 204,800	\$ 204,800
Total Revenues	\$ 538,591	\$ 519,141	\$ 519,141	\$ 519,141
verify		-		
Expenses				
Total Salary and Benefits	\$ 489,213	\$ 507,658	\$ 467,241	\$ 480,339
Staff & Program				
Worker's Compensation	\$ 980	\$ 1,937	\$ 1,656	\$ 1,697
Director Travel & Expenses	922	2,000	1,500	1,500
Staff Travel & Expenses	174	1,000	500	500
Training	-	2,000	1,000	1,000
Contract Employees	1,925	-	2,000	2,000
Former Admin Assist Consulting	10,400	10,400	-	-
Dues/Subscriptions	300	1,500	500	500
Total Staff & Program	\$ 14,702	\$ 18,837	\$ 7,156	\$ 7,197
Total Equipment	\$ -	\$ 3,200	\$ -	\$ -
Agency Support				
Agency Support Revenue	\$ (12,464)	\$ (22,000)	\$ (12,500)	\$ (12,500)
Copier Lease	6,734	6,151	7,234	7,234
Postage Meter/Scales	1,996	1,993	1,992	1,992
Postage	11,919	9,000	11,920	11,920
Net Agency Support Expense	\$ 8,185	\$ (4,856)	\$ 8,646	\$ 8,646
General Office				
Software Maintenance	\$ 7,675	\$ 8,800	\$ 7,200	\$ 7,200
Bank Fees-Net	7,965	9,000	8,000	8,000
Bank Fees Allocated	(7,965)	(9,000)	(8,000)	(8,000)
Communication	5,542	6,637	7,183	7,183
ARP Synod Web Page design & maint	2,268	2,340	2,568	2,568
Office Supplies	10,817	11,000	9,000	9,000
Commercial Insurance	190	230	195	195
Total General Office	\$ 26,491	\$ 29,007	\$ 26,146	\$ 26,146
Total Expenses	\$ 538,591	\$ 553,845	\$ 509,189	\$ 522,329
Net Income (Loss)	\$ -	\$ (34,704)	\$ 9,952	\$ (3,188)

ARP General Synod				
Center Facility				
Summary of Financial Result and Budget Comparison				
	<u>2020 Actual</u>	<u>2021 Budget</u>	<u>2021 Forecast</u>	<u>2022 Proposed Budget</u>
<u>RECEIPTS</u>				
General Synod Allocation	\$ 23,766	\$ 22,031	\$ 22,045	\$ 84,812
Rent - ARP Entities	68,263	56,898	51,661	-
Rent - External Entities	30,980	13,184	29,508	30,216
Other Income	900	-	-	-
TOTAL RECEIPTS	\$ 123,908	\$ 92,113	\$ 103,214	\$ 115,028
<u>Expenses</u>				
Facility Repairs	10,257	19,750	19,750	19,750
Facility Maintenance	45,130	47,675	51,524	52,682
Utilities	25,538	31,225	26,700	27,800
Sinking Fund/Major Replacements	44,150	10,000	10,000	10,000
Contingency	1,960	-	-	-
Other Expenses	1,578	-	4,728	4,728
TOTAL Expenses	\$ 128,613	\$ 108,650	\$ 112,702	\$ 114,960
Net Income (Loss)	\$ (4,704)	\$ (16,537)	\$ (9,488)	\$ 68

General Synod ARP Church					
Summary of Financial Results and Budget Comparison					
Communication/The ARP Magazine					
	2020 Actual	2021 Synod Approved	2021 Forecast	2022 Synod Proposed	Comments
REVENUES	22.7%	-21.9%	-5.9%	5.5%	
Denominational Ministries Alloc	\$ 106,692	\$ 81,827	\$ 81,827	\$ 86,327	Synod approved 25% decrease
Miscellaneous Gifts	294	500	600	-	
ARPWM Contributions	3,330	3,600	3,600	3,500	
ARP Subscription Income	18,826	20,300	18,000	-	Considering transition to online only
ARP Advertisement Income	4,019	4,000	4,000	2,000	online advertising
Misc Income	-	100	-	-	
TOTAL REVENUES	\$ 133,161	\$ 110,327	\$ 107,927	\$ 91,827	
EXPENSES					
Total Salary & Staff Benefits	\$ 104,963	\$ 107,068	\$ 86,350	\$ 89,116	
STAFF & BOARD EXPENSES					
Editor Expenses	942	1,000	500	611	Dir of Comm.-Presb meetings
Staff Expenses	76	300	-	-	
Dues & Membership Fees	49	400	-	-	Evangelical Press Association
Total Staff & Board Expenses	\$1,068	\$1,700	\$500	\$611	
PUBLICITY & PROMOTION					
Publicity & Promotion	285	700	300	300	
"The ARP" Web Page	1,001	740	1,000	1,000	\$540/yr web hosting
Total Publicity & Promotion	\$1,287	\$1,440	\$1,300	\$1,300	Web Site
Total Equipment	\$0	\$500	\$0	\$0	
Total Communications	\$2,205	\$2,320	\$0	\$0	Internet & Phone
Total Office Expenses	\$4,541	\$5,245	\$850	\$800	
PRODUCTION EXPENSES		-0.9%	-1.1%	-100.0%	
Preparation & Printing	9,380	10,010	9,190	0	Considering transition to online only
Labels and Postage	4,317	3,630	4,317	0	
P2P Subscription Software	1,951	1,690	1,970	0	
Materials and Supplies	0	300	0	0	
Photography Expenses	0	50	0	0	
Design Services	3,450	3,450	3,450	0	
Total Production Expenses	\$19,097	\$19,130	\$18,927	\$0	2% less/yr + 3% inflationary inc'r
TOTAL EXPENSES	\$133,161	\$137,403	\$107,927	\$91,827	
NET INCOME/(LOSS)	\$0	-\$27,076	\$0	\$0	
Beginning Fund Balance	\$0	\$0	\$0	\$0	
Ending Fund Balance	\$0	-\$27,076	\$0	\$0	
ARP Temp Restricted-App&7th ed	\$175				

CAMPUS MINISTRY OVERSIGHT				
	2020 Actual	2021 Synod Approved	2021 Forecast	2022 Synod Proposed
Erskine-Patrick				
ECM Revenues				
Prior Year Balance		\$ 94,890	\$ 94,890	\$ 46,427
ECM Contributions	\$ 9,154	56,823	10,360	62,141
ECM Denominational Ministry Alloc.	106,621	-	(55,592)	-
Total ECM Revenues	\$ 115,775	\$ 151,713	\$ 49,658	\$ 108,568
ECM Expenses				
ECM Salary & Benefits	\$ 42,542	\$ 107,183	\$ 53,592	\$ 110,465
Committee to Oversee Campus Ministry	60	2,000	2,000	2,000
Total ECM Other Expenses	\$ 19,493	\$ 42,530	\$ 42,530	\$ 42,530
Total Erskine Campus Ministry Expenses	\$ 62,095	\$ 151,713	\$ 98,122	\$ 154,995
Net Income (Loss)-ECM	\$ 53,680	\$ -	\$ (48,463)	\$ (46,427)
Beginning Fund Balance-ECM	\$ 41,210	\$ 94,890	\$ 94,890	\$ 46,427
Ending Fund Balance-ECM	\$ 94,890	\$ 94,890	\$ 46,427	-
Columbia-Andes				
Revenues				
Prior Year Balance	\$ 61,051	\$ 61,050	\$ 82,505	\$ 52,757
Contributions	172,802	158,483	123,128	143,380
Total Revenues	\$ 233,853	\$ 219,533	\$ 205,633	\$ 196,137
Expenses				2.5%
Total Salary & Benefits	\$ 134,745	\$ 136,250	\$ 135,846	\$ 139,738
Total Ministry Expenses	\$ 16,603	\$ 19,030	\$ 17,030	\$ 19,030
Total Expenses	\$ 151,348	\$ 155,280	\$ 152,876	\$ 158,768
Columbia-Net Income & Ending Balance	\$ 82,505	\$ 64,253	\$ 52,757	\$ 37,369
Queens-Grimm				
Revenues				
Prior Year Balance	\$ 21,041	\$ 21,041	\$ 50,203	\$ 43,836
Contributions	144,815	125,343	120,000	120,000
Total Revenues	\$ 165,856	\$ 146,384	\$ 170,203	\$ 163,836
Expenses				2.5%
Salary	\$ 39,890	37,109	39,890	40,890
Housing Allowance	25,000	25,000	25,000	25,630
Health Insurance (All categories)	23,445	24,850	24,310	25,525
Synod Retirement	7,787	7,453	7,787	7,982
Worker's Compensation Insurance	147	300	300	300
Total Salary & Benefits	\$ 96,268	\$ 94,712	\$ 97,287	\$ 100,327
Total Ministry Expenses	\$ 19,384	\$ 30,630	\$ 29,080	\$ 29,080
Total Expenses	\$ 115,653	\$ 125,342	\$ 126,367	\$ 129,407
Queen's-Net Income & Ending Balance	\$ 50,203	\$ 21,041	\$ 43,836	\$ 34,429
Total Net Income for all RUFs	\$ 186,388	\$ 85,295	\$ 48,129	\$ 25,370
Total Revenues	515,484	517,630	425,494	468,541
Total Expenses	\$ 329,095	\$ 432,335	\$ 377,365	\$ 443,170
Net Income	\$ 186,388	\$ 85,295	\$ 48,129	\$ 25,370

MINUTES OF GENERAL SYNOD

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ARP Synod				
BOARD OF STEWARDSHIP (SR)				
OPERATING FUNDS				
	2020 Actual	2021 Synod Approved	2021 Budget Forecast	Synod Proposed
Revenue				
General Synod Allocation-Stewardship	\$ 20,893	\$ 14,549	\$ 14,549	\$ 12,048
ARP Foundation	\$ 1,003			\$ 2,000
Special Offering	3,679	9,200	8,000	8,000
Endowment Transfers	46,125	46,862	11,736	-
Total Revenue	\$ 71,700	\$ 70,611	\$ 34,285	\$ 22,048
Expenses	-			
Board Travel & Expenses	\$ 2,118	\$ 2,500	\$ 2,500	\$ -
Administrative Support	5,000	5,000	5,000	7,000
Promotional	38	400	100	400
General Synod Audit & Legal	10,760	10,800	10,800	11,100
Ministry Contribution to DM Fund	46,122	46,862	-	-
General Office	2,291	1,951	1,951	2,000
Bank Fees	\$ 4,702	\$ 2,400	\$ 5,000	\$ 5,000
Commercial Insurance	\$ 669	\$ 698	\$ 698	\$ 719
Total Expenses	\$ 71,700	\$ 70,611	\$ 26,049	\$ 26,219
Net Income (Loss)	\$ -	\$ -	\$ 8,236	\$ (4,171)
Beginning Fund Reserve	-	-	-	8,236
Ending Fund Balance	-	-	8,236	4,065

ARP Foundation Board Director of Gift Planning				
	2020 Actual	2021 Synod Approved	2021 Budget Forecast	2022 Synod Proposed
Revenue				
General Synod Allocation-Foundation(Dir GP)	72,089	52,027	52,027	-
Endowment Transfers for Dir of GP	46,125	31,862	11,736	-
Budget Addition		30,000	-	-
Total Revenue	118,214	113,889	63,763	-
Expenses				
Director of Gift Planning (GP)				
Salary	\$ 85,255	\$ 85,255	\$ 37,755	\$ -
Social Security Taxes	5,286	5,286	2,341	-
Medicare Taxes	1,236	1,236	547	-
Insurance	9,797	10,001	2,165	-
Worker's Comp Insurance	198	375	170	-
Salary & Benefits	\$ 101,773	\$ 102,153	\$ 42,979	\$ -
Dir of GP Travel/Meals	\$ 9,245	\$ 6,694	\$ 397	\$ -
Dir of GP Dues/memberships	235	200	-	-
Cell Phone	796	800	128	-
Rent	2,954	3,042	858	-
GP Office Supplies/Promotional	3,212	1,000	326	-
Training/Adm Fee			2,500	-
Total GP Office Expenses	\$ 16,442	\$ 11,736	\$ 4,209	\$ -
Total Expenses	\$ 118,214	\$ 113,889	\$ 47,188	\$ -
Net Income (Loss)	-	-	16,575	-

ARP Synod				
Board of Benefits				
Summary of Financial Results and Budget Comparison				
For the period ended December 31				
	Actual 2020	2021 Synod Approved	2022 Synod Proposed	Comments
Revenues				
Unrestricted for Operations				
General Synod Allocation	459	527,040	526,790	'21- \$5.1 + \$522k for Retmt debt
Total Unrestricted	459	527,040	526,790	'22- \$4.8 + \$522k for Retmt debt
Designated Estimates for Benevolence				
Benevolent Fund Special Offering	41,417	51,300	49,260	average of '19 & '20
J. C. Lott Trust	6,206	6,630	6,720	average of '19 & '20
Total Benevolent	47,624	57,930	55,980	
Group Insurance Resources				
Group Insurance Premiums	5,460,634	6,250,605	5,446,650	Balance to expenses below
Inter Fund Transfers	650,000	-	-	
Interest on Claim Reserve-ACI Fund	33,519	37,500	33,500	
Gain/(Loss) A&R Claim Reserve-ACI Fund	151,937	-	-	Actual investment results
Total Group Insurance	6,296,091	6,288,105	5,480,150	
Retirement Plan Resources				
Ola B. Hunter Trust for Retirement	4,776	4,300	4,590	average of '19 & '20
ARP Retirement Plan	1,835,332	2,447,455	2,412,365	2020 actual + 3%;DM Alloc \$522k
Total Retirement Plan	1,840,107	2,451,755	2,416,945	
Total Revenues	\$ 8,184,281	\$ 9,324,830	\$ 8,479,865	
Expenses				
Board and General				
Board Travel & Meeting	306	4,435	4,435	
Transfer to Reirement Fund	-	509,955	509,955	offset with #423500-010
Direct Contribution account fees		7,000	7,000	
Legal Fees		5,000	5,000	
Office and Miscellaneous	153	650	400	Includes Organization Dues
Total Board and General	459	527,040	526,790	
Benevolence				
Benevolence	57,143	57,930	55,980	= Revenue above
Group Insurance				
Group Insurance Premiums, Claims, Reserve	4,577,980	5,662,000	5,376,000	avr of Expected & pr yr actual + 5%
Group Insurance Administrative Support	95,200	97,650	97,650	1/2 of 33% of CS expenses
Bank Charges	50	-	-	
Fees-A&R Claim Reserve-ACI Fund	6,187	6,500	6,500	
Inter Fund Transfers	650,000	521,955	-	
Total Group Insurance	5,329,416	6,288,105	5,480,150	
ARP Retirement Plan				
Audit	6,528	6,700	6,700	
Actuarial Fees	49,898	70,000	50,000	
Legal		5,000	5,000	
Administrative Support	95,200	97,650	97,650	1/2 of 33% of CS expenses
Miscellaneous Expenses	4,144	7,500	5,000	
Transfer to Trustee	1,682,989	2,264,905	2,262,595	
Total ARP Retirement Plan	1,838,760	2,451,755	2,416,945	
Total Expenses	\$ 7,225,778	\$ 9,324,830	\$ 8,479,865	
Net Income (Loss)	\$ 958,503	\$ -	\$ -	

BONCLARKEN CONFERENCE CENTER				
	2020 Approved	2020 Actual	2021 Approved	2022 Proposed
Revenue				
Operating Revenue:				
Rooms	\$ 1,167,000	\$ 242,988	\$ 725,000	\$ 906,250
Meeting Room rental	14,000	5,966	10,000	12,500
Food Service	646,000	110,701	355,000	443,750
Conference Fee	78,000	14,292	50,000	62,500
Programs	38,000	5,134	25,000	31,250
Camps	66,000	31,279	55,336	60,000
Gift Shop/Nibble Nook	40,500	6,909	15,000	18,750
Property Owners	40,000	40,247	40,000	40,000
Miscellaneous	20,750	15,390	15,000	18,000
Total Op. Revenue	\$ 2,110,250	\$ 472,906	\$ 1,290,336	\$ 1,593,000
Non-Operating Revenue:				
Synod's DMF	\$ 102,261	\$ 108,374	\$ 92,700	\$ 92,700
ARPWM	3,000	3,000	3,000	3,000
Mountain Club/Churches	259,389	259,389	259,389	259,389
Easter Offering	13,500	3,607	5,000	7,500
Other	89,100	7,675	-	-
Total Non-Op. Rev.	\$ 467,250	\$ 382,045	\$ 360,089	\$ 362,589
Total Revenue	\$ 2,577,500	\$ 854,951	\$ 1,650,425	\$ 1,955,589
Expenses				
Cost of Sales:				
Food - Revenue Meals	\$ 248,000	\$ 67,302	\$ 142,000	\$ 177,500
Food - Nonrevenue Meals	38,500	1,566	20,000	28,000
Gift Shop/Nibble Nook	14,250	2,003	7,000	10,000
Total Cost of Sales	\$ 300,750	\$ 70,871	\$ 169,000	\$ 215,500
Total Pysl/Benefits	\$ 1,481,400	\$ 1,185,502	\$ 1,280,134	\$ 1,375,134
Other Expenses:				
Administration	\$ 119,444	\$ 101,936	\$ 115,000	\$ 118,000
Camps	51,500	26,459	40,000	45,000
Finance	29,250	24,006	28,000	29,000
Food Service	28,150	13,176	19,000	25,000
Guest Services	76,975	30,185	55,000	65,000
Maintenance	184,050	118,190	155,000	170,000
Marketing	40,300	18,502	40,000	40,000
Prop and Liab Insurance	68,431	58,612	67,500	69,000
Recreation	25,250	12,162	18,000	21,000
Utilities	172,000	107,623	140,000	165,000
Total Other Expenses	\$ 795,350	\$ 510,851	\$ 677,500	\$ 747,000
Total Op. Expenses	\$ 2,577,500	\$ 1,767,224	\$ 2,126,634	\$ 2,337,634
Net Surplus (Loss)	\$ -	\$ (912,273)	\$ (476,209)	\$ (382,045)

WORLD WITNESS				
	2020 Synod Approved Budget	Actual 2019	2021 WW Board Approved Budget	2022 Proposed Budget
<u>SUPPORT & REVENUE:</u>				
<u>CONTRIBUTIONS:</u>				
Public Support	\$ 838,897	\$ 1,266,648	\$ 887,854	\$ 917,084
General Synod	566,296	539,006	485,105	\$ 485,105
	\$ 1,405,193	\$ 1,805,654	\$ 1,372,959	\$ 1,402,189
<u>DESIGNATED INCOME:</u>				
Missionary Direct Support	\$ 2,625,407	\$ 2,603,215	\$ 2,523,230	\$ 2,587,703
Field Ministries	285,380	672,749	282,380	282,380
ASHA Grant for Hospital	-	447,000	-	-
ST Trips and Other Ministries	-	94,618	-	-
	\$ 2,910,787	\$ 3,817,582	\$ 2,805,610	\$ 2,870,083
<u>OTHER:</u>				
Other Income	\$ -	\$ -	\$ -	\$ -
Investment Income (loss)	81,510	59,550	86,160	86,160
	\$ 81,510	\$ 59,550	\$ 86,160	\$ 86,160
TOTAL SUPPORT & REVENUE:		\$ 5,682,786		
Less: Non Budgeted Income:		\$ (920,516)		
TOTAL CORE SUPPORT & REVENUE:	\$ 4,397,490	\$ 4,762,270	\$ 4,264,729	\$ 4,358,432
<u>EXPENSES:</u>				
<u>MINISTRY SERVICES:</u>				
Missionary Direct Support	\$ 2,576,841	\$ 2,509,247	\$ 2,470,108	\$ 2,534,007
Field Ministries	685,249	905,802	648,077	649,648
ASHA Grant for Hospital	-	447,000	-	-
ST Trips and Other Ministries	-	62,308	-	-
	\$ 3,262,090	\$ 3,924,357	\$ 3,118,185	\$ 3,183,655
Total Supporting Services (Office)	\$ 1,135,400	\$ 1,104,740	\$ 1,146,544	\$ 1,174,777
TOTAL EXPENSES:		\$ 5,029,097		
Less: Non Budgeted Expenses:		\$ (823,127)		
TOTAL CORE EXPENSES:	\$ 4,397,490	\$ 4,205,970	\$ 4,264,729	\$ 4,358,432
TOTAL NET INCOME OR (LOSS):	\$ -	\$ 653,689	\$ -	\$ -

World Witness		
2022 Budget Summary		
	Income	Expenses
Unrestricted Income	\$ 560,310	\$ (172,500)
Investment Income	\$ 81,160	\$ -
Ethne Outfitters	\$ 100,613	\$ (100,613)
Bridge Europe	\$ 1,111,071	\$ (1,111,071)
Germany	\$ 86,074	\$ (86,074)
Home Office	\$ 900,574	\$ (1,096,276)
Latin America Ministries	\$ -	\$ (5,000)
Lithuania	\$ 109,163	\$ (109,163)
MT3	\$ 216,768	\$ (216,768)
Pak7	\$ 89,137	\$ (89,137)
Pakistan Hospital	\$ 115,000	\$ (235,648)
Pakistan Mission	\$ 148,380	\$ (310,000)
Short Term Trips	\$ 80,694	\$ (80,694)
Spain	\$ 497,518	\$ (495,518)
Turkey	\$ 3,500	\$ (3,500)
United Kingdom	\$ 246,468	\$ (246,468)
US Ministry	\$ 12,000	\$ -
2022 Budget	\$ 4,358,431	\$ 4,358,432

Christian Education Ministries				
	2020 Actual	2021 Synod Budget	2021 Forecast Budget	2022 Proposed Budget
Revenues				
Denominational Ministry Allocation	\$197,034	\$147,776	\$147,776	\$147,776
Easter Offering Allocation	\$4,114	\$9,000	\$4,500	\$4,500
Contributions for Ministry	28,495	17,420	16,100	17,320
Registration and Fees	7,058	199,570	96,490	195,570
Sales & Subscriptions	82,444	92,320	85,800	85,800
Special Endowment Fund Gift	20,701	19,185	19,185	20,640
Use of Reserve	(\$7,486)	\$853	\$28,124	\$2,353
Total Revenues	\$332,360	\$486,124	\$397,975	\$473,959
verify	-	-	-	-
Expenses				
Total Salary & Benefits	159,010	158,885	156,521	158,585
Staff Expenses	10,216	15,650	10,000	10,000
Board/Committee Expenses	4,257	9,500	9,500	9,500
General Office				
Promotional Expenses	-	100	-	-
Equipment	-	500	-	-
Communications	6,228	6,300	6,300	6,300
Rent	13,271	14,079	15,432	15,895
Office Expenses	8,672	3,525	5,644	5,144
Total General Office	28,172	24,504	27,376	27,339
Facility Management	-	700	1,550	1,550
Publications				
Adult Quarterly	51,104	60,320	52,320	52,320
Adult Quarterly Editor	19,780	12,000	14,000	14,000
Book Store Purchases	19,639	17,800	18,900	18,900
Other Publications Expenses	71	200	200	200
Total Publications	90,594	90,320	85,420	85,420
Conferences and Training				
Room & Board Expenses	-	82,350	24,650	78,850
Honorariums & Fees	3,600	57,405	40,650	57,405
Travel	-	3,000	1,500	2,500
Planning	222	500	400	400
Supplies	5,067	30,700	19,600	30,700
Bank Fees	-	1,650	1,500	1,650
Promotional	4,670	2,500	2,500	2,500
Insurance	1,553	8,460	5,100	7,560
Total Conferences and Training	15,111	186,565	95,900	181,565
Transfer to DM Reserve	25,000			
Total Expenses	\$ 332,360	\$ 486,124	\$ 386,267	\$ 473,959
Change in Fund Balance	\$11,616		\$ 11,708	(\$2,113)
Beginning Fund Balance	\$ 238,518	\$ 250,134	\$ 236,082	\$ 250,134
Ending Fund Balance	\$ 250,134	\$ 250,134	\$ 247,790	\$ 248,021

OUTREACH NORTH AMERICA				
	2020 Actual	2021 Synod Approved Budget (4# paradigm)	2021 Forecast Budget (4# paradigm)	2022 Proposed Budget (4# paradigm)
Revenues				
Projected Increases		<u>-25%</u>	<u>-25%</u>	<u>0%</u>
Denominational Ministry Funds	\$ 536,977	\$ 402,733	\$ 402,733	\$ 402,733
Contributions for Ministry	51,104	69,494	69,494	69,494
Other Revenues	120,945	181,622	218,123	289,912
(Increase)/Use of Operations Reserve	(200,847)	178,620	-	(10,035)
Total Revenues for Operations	\$ 508,180	\$ 832,469	\$ 690,350	\$ 752,104
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
Total Training	9,048	42,000	32,000	32,000
Total NCD Support Expense	27,646	102,508	47,000	47,000
Total New Church Development (NCD)	243,646	318,508	263,000	263,000
Total Evangelism/Multi-Cultural Exp	30,830	36,550	36,550	38,650
Total Church Vitality	59,279	89,939	59,368	60,555
Total National Presence	24,974	39,150	25,425	25,425
<u>Administration Expenses</u>		<u>3%</u>	<u>0%</u>	<u>3%</u>
Payroll & Benefits	115,647	275,423	229,625	289,920
Total Adm. Support Exp (includes Board Exp)	33,804	72,900	74,742	74,554
Total Administration Expenses	149,451	348,323	304,367	364,474
Operating Reserve to ARP Retmt Plan	-	-	600,000	-
Total Expenses	\$ 508,180	\$ 832,469	\$ 1,288,709	\$ 752,104
Net Income (Loss)	\$ -	\$ -	\$ (598,359)	\$ -
Beginning Fund Balance	\$ 467,381	\$ 668,228	\$ 668,228	\$ 69,868
Ending Operating Fund Balance	\$ 668,228	\$ 489,608	\$ 69,868	\$ 79,903

WILLIAM H. DUNLAP FUND							
<u>Description</u>	<u>Actual 2016</u>	<u>Actual 2017</u>	<u>Actual 2018</u>	<u>Actual 2019</u>	<u>Actual 2020</u>	<u>2021 Approved</u>	<u>2022 Synod Proposed</u>
Executive Summary							
Anticipated Revenue	\$ 173,099	\$ 185,810	\$ 158,352	\$ 195,290	\$ 177,265	\$ 156,502	\$ 162,080
Beginning Fund Balance	45,802	47,878	24,211	90	25,190	20,426	4,808
Total Available	\$ 218,901	\$ 233,689	\$ 182,563	\$ 195,380	\$ 202,455	\$ 176,928	\$ 166,888
Less:							
Reserve for Potential Revenue Shortfalls	(8,600)	(8,500)	(8,500)	(8,500)	(8,500)	(5,000)	(5,200)
Percentage of Revenue	5.0%	4.6%	5.4%	4.4%	4.8%	3.2%	3.2%
Administration	(7,191)	(8,547)	(9,222)	(8,790)	(8,029)	(9,020)	(9,040)
Erskine	(20,000)	(20,000)	(20,000)	(20,000)	(24,000)	(24,000)	(24,000)
Remaining for Allocation	\$ 203,110	\$ 216,642	\$ 164,841	\$ 178,091	\$ 185,926	\$ 162,908	\$ 152,648
Summary of Dunlap Fund Balances							
Dunlap Ministry Operations	47,878	24,211	90	25,190	20,426	4,808	5,200
ARP Adoption	37,210	58,659	81,814	108,860	114,367	114,367	114,367
Dunlap Orphanage Ministry	925,604	1,004,002	897,645	1,018,247	1,018,247	1,070,857	1,102,980
James Barker Erskine Scholarship	6,301	14,109	13,380	15,810	17,553	17,553	17,553
McGregor Memorial Fund	49,835	81,690	80,658	110,456	133,773	133,773	137,790
Will Ministry	305,096	330,826	296,491	335,469	335,469	353,129	363,720
Total Fund Balances	\$ 1,371,925	\$ 1,513,497	\$ 1,370,078	\$ 1,614,032	\$ 1,639,835	\$ 1,694,487	\$ 1,741,610
Supporting Detail							
Anticipated Income							
Denominational Ministry							
Miscellaneous Gifts	9,302	15,708	19,256	20,939	12,711	4,000	4,000
B. J. Wade	94,400	103,746	69,679	103,707	90,484	76,273	76,273
Ola B. Hunter	5,539	3,369	4,181	4,410	4,776	4,575	4,697
McGregor Memorial		832	2,192	3,536	4,545	5,420	6,370
Orphanage Fund	48,018	46,738	47,418	47,154	48,702	49,816	53,200
Will Ministry Fund (min bal of \$255,022)	15,840	15,417	15,626	15,544	16,047	16,418	17,540
Total Anticipated Income	\$ 173,099	\$ 185,810	\$ 158,352	\$ 195,290	\$ 177,265	\$ 156,502	\$ 162,080
Ministry Expenditures							
Erskine-guaranteed	20,000	20,000	20,000	20,000	24,000	24,000	24,000
Ongoing Relationships (50% max of remaining unless unanimous)	77%	66%	66%	67%	64%	54%	50%
Collins Home	31,110	26,497	26,272	26,500	25,375	16,450	3,400
Palmer Home	31,110	26,497	26,272	26,500	25,375	16,450	3,400
World Witness-Mabel Lowery Pressley home							
Girls' Hostel	18,000	18,000	18,000	18,000	18,000	11,850	2,450
French Camp Academy	31,110	26,497	26,272	26,500	25,375	16,450	3,400
French Camp-Moriah Home Kitchen remodel		10,000					
His Little Feet-Belay Gebre/HFTF		6,000					
Calvary Home	7,500	10,000	10,000	13,263	12,588	3,000	-
Boys Farm	15,000	15,000	15,000	3,750	9,750	10,750	2,500
Miracle Hill	10,000	10,000	10,000	2,500	7,500	10,000	2,500
Hope for the Fatherless		6,000	12,763	11,087	11,087	10,000	2,500
RCRI (Reach Children of Rwanda Int'l)			9,625	14,738	12,588	11,250	2,750
King's Kids						7,500	2,500
Committed for 1st Qrt next year		32,440	5,811	(3,113)	2,362	25,400	
Remaining for allocation					-	-	103,248
Sub-Total Ministry Expenditures	\$ 163,832	\$ 200,931	\$ 173,250	\$ 161,400	\$ 174,000	\$ 163,100	\$ 152,648
Administration							
Central Services	\$ 4,500	\$ 4,500	\$ 4,500	\$ 4,500	\$ 4,500	\$ 4,500	\$ 4,500
Board	2,387	2,570	2,378	1,718	2,147	2,600	2,600
Promotional	-	1,221	1,950	987	480	1,000	1,000
General Office	180	-	26	602	177	150	150
Commercial Insurance				543	597	620	640
Bank Fees	124	256	369	439	128	150	150
Total Ministry Expenditures	\$ 171,023	\$ 209,478	\$ 182,473	\$ 170,190	\$ 182,029	\$ 172,120	\$ 161,688
Net Income over/(under) expenditures	\$ 2,076	\$ (23,668)	\$ (24,120)	\$ 25,100	\$ (4,764)	\$ (15,618)	\$ 392
Beginning Fund Balance	\$ 45,802	\$ 47,878	\$ 24,211	\$ 90	\$ 25,190	\$ 20,426	\$ 4,808
Ending Fund Balance	\$ 47,878	\$ 24,211	\$ 90	\$ 25,190	\$ 20,426	\$ 4,808	\$ 5,200

[illegible]

COMMITTEE ON NOMINATIONS

	<u>2020</u> <u>Synod</u> <u>Approved</u>	<u>2020</u> <u>Actual</u>	<u>2021</u> <u>Synod</u> <u>Approved</u>	<u>2022</u> <u>Synod</u> <u>Approved</u>
Revenues				
Denominational Ministry Allocation	\$ 4,000	\$ 1,539	\$ 1,800	\$ 1,000
Total Revenues	\$ 4,000	\$ 1,539	\$ 1,800	\$ 1,000
Expenses				
Committee Meeting	\$ 3,900	\$ 1,523	\$ 1,700	\$ 900
Committee Travel	-	-	-	-
General Office-Copy, Etc	100	16	100	100
Total Expenses	\$ 4,000	\$ 1,539	\$ 1,800	\$ 1,000
Net Income (Loss)	\$ -	\$ -	\$ -	\$ -

A motion **CARRIED:**

That Synod direct the Special Committee on Restructuring to study the feasibility of returning the agencies of Synod, excluding Bonclarken and Erskine, to a historic Presbyterian committee structure. The committee shall bring its proposals to the 2022 Meeting of Synod

A motion **CARRIED:**

That Synod direct its agency boards to perform a biennial (i.e, every other year) competitive compensation analysis for their executive staff and/or directors, with the results to be included in their reports to General Synod.

A motion **CARRIED:**

That upon completion of the archives of 2021 Minutes of the Special Committee on Benefits (aka Blue Ribbon Committee), that the special committee be dismissed.

Moderator Malphrus thanked the Blue Ribbon Committee for their work.

The report of the **Moderator's Committee on Memorials** was presented

MEMORIALS

MEMORIAL #1 – FIRST PRESBYTERY

Whereas in Scripture, the only direct descriptions of the office of deacon (*diakonos*) and the only explicit prescriptions for that office limit that office to males. This begins with the selection of the first seven deacons (Acts 6:1-6). In calling for individuals to fill this new office, the apostles asked the church to select “seven men” (v. 3), using the word that speaks specifically of a male person (*anēr*) rather than the alternative word that speaks generally of a person without reference to sex (*anthrōpos*). Correspondingly, all seven of the individuals chosen were males (vv. 5-6). Later, in 1 Timothy 3:12, as Paul is giving qualifications for the office of deacon, he instructs that deacons are to be “the husband of one wife,” thereby explicitly requiring that deacons are to be male. This clear identification in verse 12 also informs the translation of *gynē* in verse 11. Since Paul is addressing the marital and familial lives of deacons who are to have only one wife, it appears that *gynē* in verse 11 should be translated as “their *wives*” (ESV) rather than as

“the *women*” (NIV). Among other considerations, the latter translation (“the women”) creates a distinct group of “female deacons” for whom Paul offers no qualifications of monogamy parallel to those clearly articulated for the “male deacons.” It would appear, then, that Paul is dealing with one group of deacons (male-only deacons) of whom he requires monogamy and among whose wives he expects Christian character, rather than speaking of two groups of deacons (“male deacons” and “female deacons”) for whom there are differing standards of qualification. In Romans 16:1, Phoebe is referred to as a *diakonos*, but in light of the more clear teaching on the office of deacon in Acts 6 and 1 Timothy 3, this should be understood in the general sense of “servant” rather than the more specific “deacon.” Such usage of *diakonos* is common in the Greek of the New Testament and it fits well in the context of Paul’s commendation of Pheobe’s general helpfulness within the Church (Romans 16:2). It would appear that Paul is discussing what Phoebe did rather than a specific office that she held. Whenever Scripture directly describes the office of deacon and the qualifications for that office, it does so in a way that limits the office to males. These clear assertions help alleviate the uncertainty that might arise from less clear passages (WCF 1.9). For further exegetical details, see appended paper by Robert J. Cara.

Whereas Scripture prohibits women having authority over men in the work of the Church (1 Timothy 2:12). Often, the office of deacon is categorized as an office of service rather than as an office of authority, thus rendering such a prohibition inapplicable to the office of deacon. However, firm secular distinctions between authority and service seem not to pertain in the Church. In the Church, the One who is King came specifically to serve His people rather than to be served by them (Mark 10:45). In this, Jesus sets an example for the Church in which expected “authority hierarchies” are inverted and the places of highest honor belong to those who appear the least (Matthew 20:16). Indeed, Jesus described the ethos of this other-worldly kingdom when He enjoined His disciples, “let the greatest among you become as the youngest, and the leader as one who serves. For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.” (Luke 22:26-27) In such an economy, one must be careful in suggesting a stark dichotomy between authority and service. In the Church whose King was a suffering Servant, authority and service always are intertwined. Indeed, the office of deacon appears to be one in which service and authority are mingled together. The diaconate is involved in critical works of service, including, but not limited to, the congregation’s care for the vulnerable and needy, both within the Church and within the community at large; ministries in which faithful service provides one of the strongest testimonies that the Church bears to the surrounding world (Matthew 25:34-46; John 13:35; James 1:27; FOG 5.5-7). In these works of service, the congregation follows the diaconate’s lead as the deacons encourage, direct, and implement the congregation’s labor and resources in ways that effect the success of the endeavor. In this oversight of “mercy ministries,” as well as in their ordinary oversight of Church facilities (including the facilities where corporate worship is conducted and, in congregations with a manse, the residence of the pastor), the deacons exercise what any observer would recognize as “authority” (FOG 5.8). To be certain, this is different from the authority exercised by the Session, but it nonetheless carries authority within the Church of the Servant King. The importance of this oversight authority seems to be recognized

in the Biblical qualifications for the office of deacon. Paul requires that all deacons be those who are known for “managing their children and their own households well.” (1 Timothy 3:12) Even as a husband and father has authority in the management of his family and resources, so the deacons have authority in the management of the congregation and its resources. Indeed, the deacons make decisions and undertake actions vital to the life and witness of the local congregation. That this authority is delegated to the diaconate by the Session does not evacuate it of real authority. All authority in the Church belongs to Jesus Christ; He delegates a measure of that authority to the elders; and the elders further delegate a measure of that delegated authority to the deacons. That the authority of all Church officers is derived from Christ’s authority does not indicate that that humanly-exercised authority is no authority, whether for the elders or for the deacons. As the deacons thus exercise authority in the Church – an authority of service in keeping with Jesus’ own exercise of authority and an authority over vital ministries of the Church – Paul’s injunction in 1 Timothy 2:12 limits that office to men only. If women serve as deacons, they will be exercising authority over men in the work of the Church in violation of Paul’s injunction.

Whereas the General Synod of the Associate Reformed Presbyterian Church long had recognized these Scriptural teachings regarding the office of deacon, yet she erred and receded from her previous recognition of these truths in 1972. This change in a long-standing Scriptural interpretation occurred in the midst of a protracted effort to remove all male/female distinctions in matters of Church office (see “Women in the Life of the Church: A Position Paper Approved by the General Synod of the Associate Reformed Presbyterian Church. June 2005,” 1-2). Although not all who currently support women deacons also support the ordination of women to other offices in the Church, these were the impulses that led to the initial change in the Associate Reformed Presbyterian Church’s *Form of Government*.

Whereas female members of Associate Reformed Presbyterian congregations have many avenues of valuable contribution to Church life opened to them by the clear teaching of Scripture. These contributions include the active teaching and discipling of younger women within the congregation (Titus 2:1-5), facilitating missions work through the support of and care for missionaries (2 John), supporting their spouses as they undertake the work of an ordained office (1 Timothy 3:11), and nurturing the faith of the children within their families and congregations (2 Timothy 1:5). The Scriptures explicitly connect these labors with female Christians and commend those who labor in them faithfully.

Therefore, be it resolved that the General Synod of the Associate Reformed Presbyterian Church shall make the following amendments to her *Form of Government*:

- 1) FOG 5.2 shall read: “To this office should be chosen *men* who are faithful and diligent Christians...”;
- 2) the current FOG 5.4 shall be removed;
- 3) a new FOG 5.4 shall be inserted, reading “It may be necessary at times for the Session to select and appoint godly women of the congregation to assist the Deacons in their work.”;
- 4) in FOG 7.1, “or appointed” shall be deleted;
- 5) in FOG 7.2, “usually” shall be deleted;
- 6) in FOG 7.4, after “dies,” “or resigns the office” shall be added;

- 7) in FOG 8.1, "Persons" shall be changed to "Men";
- 8) in FOG 8.4, after "discipline," "or they resign the office" shall be added;
- 9) in FOG 8.8, "Emerita" shall be deleted;

Any woman currently serving as a deacon in an Associate Reformed Presbyterian congregation shall be relieved of her office upon General Synod approval of the present memorial. All such women, along with all women who have served as deacons in Associate Reformed Presbyterian congregations in the past, are sincerely thanked for their service to their local congregations and to the larger Church. Many have served with distinction. This memorial represents an attempt to return to Biblical fidelity, not a dismissal of the labors, born of love for Christ, that so many of our sisters have undertaken over the past decades. As a General Synod, we humbly confess the sinfulness of our past actions (WCF 15.6); we look to Jesus Christ, the Head of the Church, for forgiveness; and we pray for the Holy Spirit to grant peace and purity within the Associate Reformed Presbyterian Church and, through her, to gather in a rich harvest.

JUSTIFICATION OF ORDAINED OFFICE OF DEACON RESTRICTED TO QUALIFIED MALES

Introduction

In the late 1960's and early 1970's, the Synod of the ARPC considered proposals to open all offices to women, in addition to several other significant changes in the ARPC Form of Government (FOG).¹ Concerning offices, the 1971 Synod finalized on keeping the restriction to qualified males for the offices of minister and elders, but it allowed "persons" to be elected to the office of deacon, with the footnote that "circumstances of the local congregation shall require each session to determine the meaning of the word persons."²

At the 1971 Synod, each chapter of the FOG was voted on separately; all chapters were approved.³ This Synod-approved FOG still needed to be approved by the Presbyteries by a two-thirds majority. The vote again was per FOG chapter. All chapters were easily approved by the Presbyteries except the deacon chapter. It passed 154 to 73; 152 votes were needed for the required two-thirds majority.⁴ Thus, the changes to the FOG became official in 1972⁵ and were eventually published in 1976 along with the other ARPC documents.⁶

No changes were made to the FOG relative to the deacon wording and footnote until June 2014. Finalized in June 2014, Synod/Presbyteries approved a change of the language, but the substance was similar.

Unless otherwise determined by the Session, the Diaconate shall be chosen from male members of that congregation. The Session of each congregation shall determine whether women can serve as deacons in their own particular congregation. In either case, the Church shall not neglect the raising up of qualified men to serve in this position. (FOG 5.4)

Hence, since 1972, the ARPC has allowed the local session to determine whether the local diaconate is composed of only qualified males, or a mixed-gender diaconate of

qualified persons. The ARPC has never allowed two separate diaconates, one male and one female.

The purpose of the attached memorial is to humbly ask the ARPC to move in a pastorally-sensitive manner toward restricting the ordained diaconate to only qualified males. The purpose of this Justification is to make the case for the male restriction. The justification is founded on two broad areas: (1) the detailed exegesis of several deacon-related biblical passages and (2) an understanding of authority relative to Presbyterian ordained offices, and more specifically, the recognition of some level of authority in the ordained office of deacon, which then connects to authority passages such as 1 Timothy 2:12. For some, broad area # 1 settles the debate for a male diaconate; for others, it is the combination of the two broad areas that argues for a male diaconate; and of course, for many of our ARPC brethren, they favor deaconesses explicitly or favor allowing the local session to decide due to lack of scriptural clarity on this issue.⁷

In addition to the two broad areas above, this Justification will briefly survey the early church as to deaconesses for completeness and to determine if this may secondarily aid in the understanding of specific Scriptural passages and an overall theology of the diaconate.⁸ This Justification will conclude that the extant early-church information is a mixed bag that is not particularly useful for any side in this debate.

Before moving to the two broad areas and then the early church, a Greek-level linguistic discussion will be provided that concerns the English nouns and verb related to "deacon." This is to aid the English-only readers and is especially necessitated because of the broad semantic range of the Greek *diakon-* word group that is reflected in the variety of word choices in the major English translations.⁹ In addition, part of the traditional Presbyterian view that the office of deacon is a service-oriented office is connected to this.

Finally, it is noted that the Westminster Standards (WCF, WLC, WSC) do not include the word "deacon" nor any discussion of the diaconate. For that matter, there is also no mention of the session.¹⁰

Greek-Level Linguistic Discussion of *Diakon-* Word Group

The *diakon-* word group in the NT consists of three words, *diakonos*, *diakonia*, and *diakoneō*.¹¹ First, some brief definitions before getting to the nuances: *Diakonos* is a noun-agent usually translated as "servant," and if in a technical context, "deacon." *Diakonia* is an abstract noun usually translated as "service" or "ministry." *Diakoneō* is a verb usually translated as "to serve" or "to minister."¹² To add some confusion for an English-only reader, there are several other Greek words that have overlapping semantic ranges with the *diakon-* words and are often translated the same way.¹³

The *diakon-* word group is used in many verses that connect leadership to service; these two are heartwarmingly intertwined. The preeminent statement concerns our Lord. "The Son of Man came not to be served (*diakoneō*), but to serve (*diakoneō*) and give his life as a ransom for many" (Matt. 20:28//Mark 10:45; cf. Luke 22:27, Rom. 15:8).¹⁴ Christ said to the twelve, "If anyone would be first, he must be last of all and servant (*diakonos*) of all" (Mark 9:35; cf. Matt. 20:26; 23:11; Mark 10:43; Luke 22:26; Eph. 4:12). Paul often referred to his apostolic calling as *diakonia*, usually translated as "ministry" (e.g., Acts 12:25; Rom. 11:13; 2 Cor. 6:3; 1 Tim. 1:12).

In addition to the connection between leadership and service, all Christians are encouraged to consider their lives as a life of service to Christ and to others. Christ said, “If anyone serves (*diakoneō*) me, he must follow me; and where I am, there will my servant (*diakonos*) be also” (John 12:26). Peter remarks, “As each has received a gift, use it to serve (*diakoneō*) one another, as good stewards (*oikonomos*) of God’s varied grace” (1 Pet. 4:10; cf. 1 Pet. 4:11; Heb. 6:10). Christ commends the church at Thyatira, “I know your works, your love and faith and service (*diakonia*) and patient endurance” (Rev. 2:19).

The above shows the wonderful general use of the *diakon*- word group that highlights service in all Christian endeavors. In addition to this general use, there is a more specific use connected to serving meals and financially helping others. In the Gospels especially, the *diakon*- word group is used for serving meals (e.g., Matt. 8:15; Mark 1:31; Luke 8:3; 10:40; 22:27; John 2:9). To give one example, “They gave a dinner for him [Jesus] there. Martha served (*diakoneō*), and Lazarus was one of those reclining with him” (John 12:2). Several times the *diakon*- word group refers to aiding physical needs and providing food, material, and money. Here the English translations are appropriately creative. For example, “So the disciples determined, every one according to his ability to send relief (*diakonia*) to the brothers in Judea” (Acts 11:29). “Joanna, the wife of Chuza, Herod’s household manager (*epitropos*), and Susanna, and many others, who provided (*diakoneō*) for them out of their means” (Luke 8:3). “We take this course so that no one should blame us about this generous gift [i.e., money] that is being administered (*diakoneō*) by us . . . the ministry (*diakonia*) to the saints” (2 Cor. 8:20; 9:1). Yes, this use of the *diakon*- word group has overlap with the office of deacon. (Another possible specific use is as “emissary” or “envoy” or “courier,” more on this below at Romans 16:1–2 discussion.)

There is one more linguistic oddity. The noun *diakonos* is the same whether referring to a male or a female servant.¹⁵ As to gender, context normally makes it clear. To ensure a reference to a feminine servant, the writer may add the feminine article *hē* or the feminine participle *ousa* (e.g., Rom. 16:1).

In sum, the *diakon*- word group is used in the NT with the general meaning of “service” or “ministry.” It is wonderfully connected in many verses to leadership, a servant-leader, including our Lord. Also, all Christians are to consider their life as serving Christ and others.

Finally, there is in many verses an emphasis on literally serving, especially at meals, and aiding others’ physical needs. In the above discussion, I have purposely bracketed out the deacon-related verses more pertinent to this Justification.

Exegesis of Specific Deacon-Related Biblical Passages

Which biblical verses are pertinent to this study? For the office and qualifications pertaining to the office of deacon, FOG 5.4 references 1 Timothy 3:8–13. The ARPC Directory of Public Worship (DPW) 7.a in a discussion of “Ordinations and Installations” notes that Christ has given “deacons to serve” and references Acts 6:1–6; Philippians 1:1; and 1 Timothy 3:8–13.¹⁶ These three texts are the primary ones in any general discussion related to the office of deacon and are listed specifically in the ARPC *Standards*. Why these three? Philippians 1:1 and 1 Timothy 3:8–13 are the only two texts that clearly use the noun *diakonos* in the technical sense as “deacon.” Acts 6:1–6, while using the verb *dia-*

koneō and the abstract noun *diakonia*, is considered the founding of the office of deacon. Of these three, only Acts 6 provides much information as to the function of the diaconate. To round out our understanding of the office and its functions, in addition to our specific question about women, other texts need to be considered. They include Romans 12:7–8; 16:1–2; 1 Corinthians 12:28; 1 Timothy 2:12; and 5:3–16.

Philippians 1:1

Paul and Timothy address this letter “to all the saints in Christ Jesus who are at Philippi with the overseers (*episkopos*) and *deacons* (*diakonos*).” Because it is paired with “overseers,”¹⁷ this is a clear indication that here *diakonos* is used as a technical term to refer to an office. Hence, the vast majority of English Bibles appropriately translate as “deacons” rather than “servants” or “ministers” to make this point.¹⁸ This verse relates to our study in simply confirming that there is an office of deacon and noting that it is one of the “ordinary and perpetual” offices.¹⁹ Note, nothing is said of its function.

Romans 12:7–8

In Romans 12:3–8, Paul includes the metaphor of the body having many parts that perform different functions. With some rhetorical flair, he lists seven different gifts (*charisma*) that are given by the grace (*charis*) of God. Obviously, this is not an exhaustive list. Many in the Reformed tradition have seen the gifts listed in Romans 12:7–8 as gifts that are split between the officers, elders/ministers (word gifts) and deacons (serving-physical-needs gifts).²⁰ The deacon oriented gifts would be “serving” (*diakonia*), “the one who contributes,” and the “one who does acts of mercy.” Whether the gifts listed are specifically only for the officers, or simply a general listing of gifts, or some combination, it is clear that the triune God gifts individuals in the church to perform, among other things, ministries to aid physical needs, and some of these individuals would be ordained deacons.²¹ Thus Romans 12:7–8 adds to our understanding of the functions of the diaconate.

As is well known, Calvin interprets “the one who contributes” as not from one’s own property, but the deacons in charge of distributing church funds. Further, he understands “the one who does acts of mercy” as “widows and other ministers” who took care of the sick.²² Later he referred to this as “two kinds of deacons.”²³ That is, Calvin recommends two levels of deacons: male deacons who distributed the funds, and female deacons who devoted themselves to taking care of the poor. He also references the widows of 1 Timothy 5 in conjunction with the female deacons.²⁴ It is rare to find someone who follows Calvin’s exegesis here, but his view of female deacons was/is influential.

1 Corinthians 12:28

Similar to Romans 12:3–8, Paul in 1 Corinthians 12:27–31 again uses the body metaphor with its different parts to discuss various offices and gifts that God gave the church. This concludes a longer discussion relating the Holy Spirit, gifts, and the personified body (1 Cor. 12:4–26).

Our concern is with “helping” (*antilēmpsis*) and “administering” (*kybernēsis*) from 1 Corinthians 12:28. Interestingly, of the eight offices and gifts listed in 1 Corinthians 12:28, six are rhetorically repeated in the next verse, except “helping” and “administering.”

This gives the impression that they are more “ordinary.” As most agree, “helping” relates to physical needs²⁵ and “administering”²⁶ relates to ruling in the church. Some connect these two explicitly to the offices of deacons and elders, respectively.²⁷ Many connect “administering” directly to the office of elder,²⁸ and are less sure about “helping” as only referring to those in the office of deacon. Again, whether “helping” is specifically related only to those in the office of deacon or not, God gifts his church to take care of the physical needs in Christ’s body, and ordained deacons have some of these gifts. Thus, as with Romans 12:7–8, we learn something of the functions of the diaconate.

Acts 6:1–6

Acts 6:1–6 narrates an internal dispute within the church. The church at this point is still composed primarily of ethnic Jews, although with different linguistic backgrounds. The primarily Greek-speaking Jews (“Hellenists”) had a complaint against the primarily Aramaic-speaking Jews (“Hebrews”) concerning the Hellenistic widows’ physical needs.²⁹ They “were being neglected in the daily distribution (*diakonia*).” Apparently, linguistic and probably cultural factors hindered the distribution process.

Up to this point in the church, the twelve Apostles are directly involved in physical aid and financial matters related to the church (Acts 4:34–35; 5:2). Given the complaint, the Apostles direct that “seven men (*anēr*)” be chosen by the church body “to serve (*diakoneō*) tables” in order that the Apostles can concentrate on the “ministry (*diakonia*) of the word.” The church then chooses seven, and the apostles “prayed and laid their hands on them,” that is, the Apostles ordained the seven (cf. Acts 13:3; 1 Tim. 4:14; 5:22; 2 Tim. 1:6).

This text is foundational for the diaconate. First some linguistic comments: Although the word “deacon”/“servant” (*diakonos*) is not here, the cognate *diakonia* is used for the physical aid to the widows (Acts 6:1). Here *diakonia* is translated as “distribution” (ESV) or “ministration” (KJV), as opposed to the more generic “service” or “ministry.” Further, the cognate verb *diakoneō* is used in the expression “to serve tables” (Acts 6:2). With the use of the *diakon*- word group in many NT contexts of serving meals, the previous administrative duties that the Apostles had for physical and financial aspects of the church, and the just mentioned widows’ situation; the idiom “to serve tables” here clearly relates to physical and financial aspects with an emphasis on helping those in material need. Another interesting linguistic twist is that the Apostles’ preaching is termed “ministry (*diakonia*) of the word” (Acts 6:4). With “of the word,” it is clear that *diakonia* here does not refer to physical needs but preaching. Hence, the same word *diakonia* is used in Acts 6:1–6 for a ministry of physical needs and a ministry of preaching.

It is fairly uniform throughout church history to see Acts 6:1–6 as the founding of the office of deacon.³⁰ This conclusion is quite uniform in the Reformed world³¹ and part of the ARPC.³² Seeing Acts 6:1–6 as the institution of the office of deacon is justified. (1) As noted above, although the word *diakonos* is not used, two cognates are (*diakonia*, *diakoneō*). (2) The seven’s task matches diaconal concerns. (3) The laying-on-of-hands/ordination, the specific instructions as to the choosing, and the qualifications (cf. 1 Tim. 3:8–13) all point to an ordained office consistent with the diaconate (cf. 1 Tim. 3:1–13). (4) If this is not the institution of the office of deacon, where/when is it? Clearly, by the time Paul writes Philippians, the office exists.

Some have pushed back by (1) noting that two of the seven, Stephen and Philip, have word-ministry gifts (Acts 6:8–7:53; 11:19; 8:4–13, 26–40; 21:8; 22:20) and (2) monetary gifts for the poor are given to the Jerusalem elders, not deacons, in Acts 11:30.³³ The response is that (1) as the New Covenant church is in its beginning stages, it is not unusual for some deacons to have and exercise other gifts simultaneously; and (2) it is not unusual to give a monetary gift initially to the elders before it is distributed as they are the designated rulers.

With the conclusion that Acts 6:1–6 refers to the office of deacon, the issue of women in the diaconate comes to the fore. The congregation was instructed to choose seven men (*anēr*). The Greek *anēr* refers to male as opposed to female and is not generic man/mankind (often *anthrōpos*). It is noted that males were chosen despite the immediate need being for widows/women. For many, the requirement to choose males settles the question of women deacons in favor of a male-only ordained diaconate.³⁴

1 Timothy 5:3–16

Widows are the topic in 1 Timothy 5:3–16. Three groups are discussed: families of widows (5:4, 7–8, 16a), younger (some impious) widows (5:6, 11–13, 14–15), and “true” widows (5:5, 9–10, 16b). The main thrust is to ensure widows are materially provided for by assigning responsibility for this.

If a widow (younger or older) has living biological and in-law family members (1 Tim. 5:4, 8), it is their responsibility to take care of her material needs. For a younger widow with no living family, it is counseled that she should remarry (1 Tim. 5:11, 14). Although, Paul does not say so, it is assumed that the corporate church would *temporarily* take care of her assuming she was godly.

What about older widows with no family who are “left all alone” (1 Tim. 5:4)? Paul terms them “true” widows (1 Tim. 5:3, 4, 16).³⁵ In addition to no family, he gives three more qualifications in 1 Timothy 5:9: (1) sixty-years and older,³⁶ (2) faithful wife to one husband at a time (cf. 1 Tim. 3:2, 12), and (3) godly and known for good works. If these three are met, “let the widow be enrolled” (1 Tim. 5:9). That is, the church corporate *permanently* takes on her material care. Note, no jobs are assigned to an enrolled widow, although it is implied she would be praying (1 Tim. 5:5).³⁷

Some scholars assume the enrolled widows here as being assigned jobs and/or an organized arm of the church. Often based on seeing 1 Timothy as non-Pauline and late, these views are admittedly related to third-fourth-century AD church-order assumptions read backwards into the first century AD³⁸ and/or “patriarchal” accusations that the writer of 1 Timothy wanted to assert male dominance over women freed-up by the Christian message. On the other hand, some conservatives do see the enrolled widows as an unordained group “employed” by the church.³⁹ However, the required minimal age and no explicit listing of any jobs in 1 Timothy 5:3–16 argue against these widows being employees or an unordained organized group.⁴⁰

Concerning our topic, 1 Timothy 5:3–16 is another example of God’s concern for the materially disadvantaged within the church. Families of widows in the church were the first line of defense (cf. Isa. 58:7). Apparently, for younger godly widows who needed help, the corporate church *temporarily* helped. However, for “true” and godly widows, the corporate church was to take *permanent* responsibility. One assumes that the responsibility for these enrolled widows would rest with the deacons;⁴¹ and depending on the

nature of required personal care (e.g., washing the body), the responsibility may partially be assigned to the wives/women mentioned in 1 Timothy 3:11. There is no biblical evidence that the enrolled widows were some kind of official or unordained board with responsibilities.

1 Timothy 3:8–13

Similar to Philippians 1:1, 1 Timothy 3:1–13 explicitly includes both the offices of overseer (elder) and deacon, but unlike Philippians, there is an extended discussion of both.⁴² First Timothy 3:8–13 concerns the office of deacon and concentrates primarily on the qualifications as opposed to the duties. Although, the duties are strongly implied in the office's name *diakonos*.⁴³ They are weakly implied by either the specific qualifications or lack of them compared to the bishops/elders (e.g., no comment about being able to teach, 1 Tim. 3:9).

As to the flow of 1 Timothy 3:8–13, male "deacons" and their qualifications are discussed in 3:8–10; then 3:11 apparently breaks the flow to discuss the qualifications of the "wives" or "women"; 3:12 picks up again on the qualifications of male "deacons"; and the section is completed by 3:13 with an encouragement for those in the office.⁴⁴ For this study, 1 Timothy 3:11 is the focus.

In 1 Timothy 3:11, the plural of the Greek word *gynē* is used. With no context, *gynē* can equally mean "wife" or "woman." There are four basic options here. Opting here for "wives" is straightforward—(1) the unordained wife of an ordained male deacon. Opting for "women" then has three sub-options: (2) ordained deaconesses that are part of one mixed-gender diaconate board, which is functionally the current ARPC view for some sessions; (3) ordained deaconesses that are a separate female diaconate board that dealt exclusively with women, which was apparently somewhat common in the third-to-fourth centuries AD;⁴⁵ and (4) unordained women who assist the ordained male diaconate and may include the above wives.

"Wives" (# 1 option above) is the best interpretation for 1 Timothy 3:11. Favoring this are the following considerations: (1) The word *diakonos* is not used. (2) In the most immediate context of 1 Timothy 3:2 and 3:12, *gynē* clearly means "wife." (3) If "women," then the marital status is not given even though it is given for the overseer (1 Tim. 3:2), the male deacon (1 Tim. 3:12), and the enrolled widow (1 Tim. 5:5, 9).⁴⁶ (4) Since part of deacon responsibilities may include caring for sick women, wives of deacons have an important role, which is not true to the same extent for a wife of an overseer. This explains why there are not explicit qualifications for the wife of an overseer as opposed to the wife of deacon.⁴⁷ (5) If ordained deaconesses, then the flow is male deacons (1 Tim. 3:8–10) followed by deaconesses (3:11), but then very awkwardly back to male deacons in 3:12. "Wives" significantly reduces this awkwardness if 3:11 is seen as an aspect of male deacon qualifications. (6) The "likewise" (*hōsautōs*) adverb in 1 Timothy 3:11 best indicates similar Christian character as opposed to a similar office (cf. 1 Tim. 2:9; 3:8; 5:25). (7) The qualification for male deacons to "manag[e] their children and households well" (1 Tim 3:12; cf. 1 Tim 3:4–5 and Titus 1:6) on the surface is incompatible with a married deaconess. (8) "Wife" is clearly consistent with "not to exercise authority over a man" (1 Tim. 2:12). Based on certain views of 1 Timothy 2:12 and the authority invested in an ordained office, ordained deaconesses would not be consistent (see discussion below).

Romans 16:1–2

After a discussion of his travel plans (Rom. 15:22–33) and immediately before the long “greetings” section (Rom. 16:3–16), Paul includes a commendation of Phoebe so that as she arrives in Rome, the Roman church will “welcome her” and “help her in whatever she may need from [them]” (Rom 16:1–2). Most likely, Phoebe is the one who actually delivers Paul’s letter to the Roman church. In addition to delivering the letter, the actual reason and/or business that Phoebe has in Rome, if any other, is not stated. Phoebe is clearly a Christian. Paul refers to her as his “sister” and as a “saint.” He notes that she is a *prostatis* of many including himself. *Prostatis* may be translated as “patron” (ESV) or “helper” (KJV) and most likely refers at least to financial help.

For our study, the key comment is that Phoebe is also called a “*diakonos* of the church at Cenchreae.”⁴⁸ Does *diakonos* here mean (1) “servant” in a broad sense; or more specifically either (2) ordained “deaconess”; or (3) “emissary”/“courier”?⁴⁹ For those who favor ordained deaconesses, this is a very important text as it would confirm that women may be ordained deaconesses. Although, there still would be the question of whether this is a mixed-gender diaconate board or part of a separate female-only ordained diaconate that has different and more restricted duties. If # 1 or # 3 are correct, then this text would confirm that there is no example of an ordained deaconess in the NT.

First, an explanation of the “emissary”/“courier” view. This view begins with the *dia-kon-* word group. It emphasizes that the starting generic meaning is simply that one is an authorized messenger from a “boss” giving a message to or performing an action for another party in behalf of the boss. Although it has been well known that secular Greek literature includes this nuance,⁵⁰ some scholars are now pressing that it is more significant in the NT than has previously been realized (e.g., 2 Cor. 3:1–3).⁵¹ This view notes the contextual clues of Phoebe’s delivering a letter. Given the new linguistic emphasis, it concludes that *diakonos* here means that Phoebe is authorized by Paul and the Cenchreae/Corinthian churches as an emissary to deliver the letter, and that *diakonos* is unrelated to being an ordained deaconess.⁵² Although this view is plausible, it puts too much weight on an overly subtle linguistic analysis.

Arguments in favor of Phoebe’s being a “servant” in a broad sense as opposed to an ordained “deaconess” are as follows: (1) *Diakonos* is used twenty-nine times in the NT. Virtually all agree that twenty-five of these are servant either in a broad sense or a food-serving sense. Three are clearly the office of deacon (Phil. 1:1; 1 Tim 3:8, 12). One would have to argue that *diakonos* in Romans 16:1 is the only one of the twenty-nine occurrences where it is not clear and still means the office. (2) In Romans itself, *diakonos* is used in to refer to a government official as “God’s servant” (13:4, twice) and to Christ as a “servant” (15:8). (3) In Romans 12:8, deacon type functions and offices are discussed but the term *diakonos* is not used. (4) Phoebe’s being a wealthy women and helping various church members in her home area (Cenchreae/Corinth) including Paul along with traveling would easily fit within a broad view of servant. Although being wealthy and helping others’ physical needs is also compatible with the deacon office. (5) The comment that Phoebe is a “patron of many” is possibly not congruent with being an ordained deaconess at the Cenchreae church. She seems to be doing this as an individual, in fact, she may be the significant monetary supporter “of many,” some of whom may not be from the Cenchreae church. (6) It is plausible, although not likely, that Paul is only referring to her being an emissary from the church for the purpose of carrying the

letter. It is more likely that a broad use of *diakonos* fits as this would have been one of the many services Phoebe provided for Christians at her home church and elsewhere.

Summary of Exegesis Section

As to the positive conclusions, Acts 6:1–6, Philippians 1:1, and 1 Timothy 3:8–13 are the three primary verses that together indicate that the office (with ordination) of deacon exists; it is to concentrate on material needs, especially for the poor; *and the office is only open to qualified males*. Romans 12:7–8 and 1 Corinthians 12:28 confirm God’s intention for the church to have concern for material needs and may in fact also refer to the office of deacon. First Timothy 5:3–16 discusses widows and is another confirmation of the proper concern for material needs.

As to the negative conclusions, the enrolled widows of 1 Timothy 5:9–10 are not a functioning group with responsibilities. In Romans 16:1–2 and 1 Timothy 3:11, neither Phoebe (*diakonos*) nor “wives” (*gynē*) are ordained deaconesses.

Authority of the Diaconate and 1 Timothy 2:12

For most Presbyterians who favor a male-only diaconate, the above exegetical arguments are sufficient. Some add an additional component related to the authority inherent in any office, including the office of deacon, which would limit the office to only qualified males based on 1 Timothy 2:12 and elsewhere. While others, still favoring a male-only diaconate, do not agree to this argument as applied to deacons, but they would agree to it as applied to elders.

The following is a brief outline of the authority-of-the-diaconate argument from a Presbyterian polity perspective. Christ exercises his power over the church in a variety of ways, and one being through the offices. Speaking of the spiritual power of the church given by Christ, Turretin states, “Every office or function or ministry bespeaks power, and to whomsoever any office is committed, *to him is given the right and power to act according to that office.*”⁵³ As to the authority and power invested in the two perpetual offices of the church, it is admitted that there is a distinction between the session and the diaconate. In fact, in the ARPC, the diaconate is “under the supervision and authority of the [s]ession” (FOG 5.17) and it is an “office of sympathy and service after the example of Christ” (FOG 5.1).⁵⁴ Even so, although less than the session and subservient to it, the diaconate has some level of authority and power within its prescribed functions.⁵⁵ Just because it is an office of “service,” this does not necessarily mean there is no level of authority. As noted above in the *diakon*- word-group linguistic discussion, leadership and service are intertwined in Christ’s church.

Given some level of authority for the diaconate, the question of the application of Paul’s injunction concerning a woman not “to teach or to exercise authority over a man” (1 Tim. 2:12) comes to the fore, especially since it is just a few verses before the extended discussion of overseers and deacons (1 Tim. 3:1–13). In 1 Timothy 2:12, it is clear to most in the ARPC that Paul’s injunction extends to authorized teaching and authorized ruling by the session. But does it also extend to other official authority structures in the church such as the diaconate? In support of this might be 1 Timothy 3:12. Here, the qualifications for male deacons include “husband of one wife, managing their children and their households well.” Is one of the implications of this verse that the deacon has to exhibit authority properly in his managing relative to his diaconate duties, or

does it simply imply being a good manager with no authority implications? The former is more likely. If so, this would well correlate with extending the “authority” of 1 Timothy 2:12 to the diaconate. Hence, women would not be eligible for the office of deacon because it includes some level of authority that would occasionally be exercised over men.⁵⁶

Excursus: Deaconesses in the Early Church

By the late first and in the second century AD, irrespective of the gender question, the office of deacon was firmly entrenched in the “Apostolic” church as evidenced by numerous extant sources from that time (e.g., 1 Clement 42:4; Ignatius, *To the Philadelphians* 1:1; Shepherd of Hermas, Vision 5:1; Irenaeus, *Against Heresies*, 1.26.3). These sources also indicate that the deacon was subject to the bishop and elders (e.g., Ignatius, *To the Magnesians* 2:1; Polycarp, *To the Philippians* 5:3). There is little as to the office’s function excepting a few comments noting the deacons help with communion (Ignatius, *To the Trallians* 2:3; Justin Martyr, *First Apology* 67 [ANF, 1:86]) and aid in distributing funds (Didache 15:1; Shepherd of Hermas, Similitude 9.26.2).

As to gender up through the second century AD, there is only one comment in the Christian sources.

It clearly says bishops and deacons are to be “men” (*anēr*) (Didache 15:1). There is, however, a Latin-language non-Christian source. Pliny (the Younger), Roman governor of Bithynia (part of modern Turkey), exchanges letters with the Emperor Trajan in AD 112. One letter is famous as it discusses Christians’ being executed for not reverencing the Emperor’s statue (*Letters of Pliny* Book 10, Letter 96). Pliny notes that he tortured for information two “maids/slave-women (*ancilla*), whom they [other Christians] call female-servants/deaconesses (*ministra*).” Given Pliny’s broad misunderstanding of Christianity and that this text is in Latin, one should not put much weight on his *ministra* comment to confirm that there were ordained deaconesses in this part of Turkey at such an early date as opposed to simply acknowledging that these two women had a designated role in the church.

Although the transition is murky, the office of deacon becomes somewhat clearer in the third and fourth centuries AD.⁵⁷ The primary evidence includes three books of church order that contain unacknowledged quotes of each other. Our best guess as to dates are *Didascalia of the Apostles* (third century AD), *Apostolic Traditions*⁵⁸ (third to fourth century AD), and the *Apostolic Constitutions* (late four century AD). The *Apostolic Traditions* does not refer to deaconesses;⁵⁹ however, the *Didascalia of the Apostles* and *Apostolic Constitutions* do. These two sources show clearly two separate ordained deacon-type offices, male deacons and female deacons.⁶⁰ The male deacon is directly under the bishop, and his office appears to be a stepping stone to being a bishop. The deaconess is also under the bishop, but she is restricted to helping women and does not have the broad duties of a male deacon (*Apostolic Constitutions* 8.28 [ANF 7:494]).

Several times a rationale is given for why deaconesses are needed. Broadly, it refers to the appropriateness of male and females in certain situations. It was normal for deacons or deaconesses to help with baptisms. When women were baptized, only deaconesses would help. “It is not fitting that a women be seen by men” (*Didascalia* 16), and “deaconesses minister to the presbyters in the baptizing of women, on account of decency” (*Apostolic Constitutions* 8.28 [ANF, 7:494], emphasis mine).⁶¹ Also, in visiting homes, deaconesses need to visit women believers “on account of unbelievers” (*Apostolic Consti-*

tutions 3.15 [ANF, 7:431]), and more specifically, a deaconess is needed to help and bathe a sick woman believer (*Didascalia* 16).

Ordained deaconesses began disappearing in approximately the sixth century AD in the western Church and twelfth century AD in the eastern. Historians usually cite two reasons: governments and/or monastic centers taking over the care of the poor and sick, and reduction in adult baptisms.

One pertinent point for this study from this Excursus is that there were two gender-separate ordained deacon bodies in at least part of the church during the third and fourth centuries AD and no example of a mixed-gender diaconate. The ordained deaconesses had restricted responsibilities compared to the male counterparts. This point of church history does not support either those in the ARPC who favor the current mixed-gender diaconate nor those who favor a male-only diaconate.

As to the necessity of women needed in some personal situations, this Excursus supports the general point. This correlates equally as well with the interpretations of “wife,” or ordained “deaconesses,” or unordained “women” for 1 Timothy 3:11.

Summary/Conclusion

The current FOG allows the local session to opt for an ordained mixed-gender diaconate; otherwise the ordained diaconate is male. The primary biblical texts related to the office of deacon are Acts 6:1–6; Philippians 1:1; and 1 Timothy 3:8–13. Other relevant texts are Romans 12:8–9; 12:1–2; 1 Corinthians 12:28; and 1 Timothy 2:12; 5:3–16. After evaluating these, this Justification concludes that these texts confirm that only qualified males are eligible for the diaconate. For completeness and a possible secondary aid for biblical interpretation, a brief Excursus related to deaconesses in the early church is included. It concludes that the extant historical documents on the whole support neither a mixed-gender diaconate nor a male-only diaconate. Given the above scriptural conclusions and since the “supreme Judge by which all controversies of religion are to be determined . . . is the Holy Spirit speaking in the Scripture” (WSC 1.10), the attached memorial humbly recommends that the ARPC move in a pastorally sensitive manner toward restricting the ordained office of deacons to only males.

ENDNOTES:

¹ For a description of the various proposals and associated arguments during these years, see Lowery Ware and James W. Gettys, *The Second Century: A History of the Associated Reformed Presbyterians: 1882–1982* (Charlotte: Washburn, 1981), 322–28, 380–88.

² 1971 *Minutes of Synod*, 926, 928; *Standards of the Associate Reformed Presbyterian Church* (1976), FOG VII.A.2, pp.183–184.

³ 1971 *Minutes of Synod*, 732–34.

⁴ For presbytery votes per chapter, see 1972 *Minutes of Synod*, 4; and Ware and Gettys, *The Second Century*, 506 n. 50. (Chapter VII is the deacons chapter.)

⁵ 1972 *Minutes of Synod*, 4.

⁶ The ARPC *Standards* (1976) were published with the familiar rust-colored cover in a flexible format. From 1972 until 1976, the proposed FOG in the 1971 *Minutes of Synod* (pp. 912–956) sufficed as the acting FOG (1972 *Minutes of Synod*, 4).

⁷ The 2003 “Women in the Life of the Church” position paper from Second Presbytery has a brief discussion of “Women in the Diaconate.” It summarized the then existing

theological lay-of-the-land in the ARPC. “There is some diversity of opinion (rooted in different exegetical conclusions regarding particular texts and in somewhat differing theologies of office and ministry) within the church on this matter, but we believe that both positions can be advocated in a manner that honors and affirms the full authority of Scripture; and the confessional standards of the church. Given the fact and character of this diversity of opinion, we believe that the current policy is one which promotes the peace and purity of the church, and that it should be continued” (2003 *Minutes*, 194). This position paper was adopted in 2005 (*ARP Minutes of Synod*, 83, 85).

⁸ Canonical information is an *infallible* aid to interpreting other areas of the canon. Non-canonical information is a *fallible secondary* aid (cf. WCF 1.9–10).

⁹ “In all controversies of religion, the Church is finally to appeal to [the original languages]” (WCF 1.8).

¹⁰ The reason for this is that the Westminster Assembly also produced *The Form of Presbyterian Church-Government and of Ordination of Ministers*. The word “minister,” however, is included in the Westminster Standards at WCF 15.1, 27.4, and 28.2. The Westminster Standards do contain a chapter on “Of Synods and Councils” (WCF 31).

¹¹ The *diakon-* word group only occurs seven times in the LXX; Esth. 1:10; 2:2; 6:3, 5; Prov. 10:4; 1 Macc. 11:58; 4 Macc. 9:17. (All LXX references in this Justification are by chapter and verse of standard English translations.) The word group is rare in the Old Testament Pseudepigrapha. It does occur several times in the Testament of Job; see especially the many good deeds (“service,” *diakonia*, *diakoneō*) that Job does for the poor (T. Job 9–15).

¹² For standard lexical treatments, see BDAG, 229–31; LSJ, 398; LSJ/Supplement, 88; and Silva ed., *NIDNTTE*, 1:701–5.

¹³ E.g., *doulos*, *douleuō*, *therapōn*, *therapeuō*, *hypēretēs*, *hypēreteō*, *leitourgos*, *leitourgia*, *leitourgeō*, *oikonomos*, *oikonomia*, *oikonomeō*, *epitropos*.

¹⁴ Unless otherwise noted, English Bible translations are from the ESV.

¹⁵ This is true at the time of the writing of the NT. By the AD 325 Council of Nicea, the feminine *diakonissa* is in use (Canon 19).

¹⁶ Similarly, the initial 1799 ARPC *Standards* reference Acts 6:1–4; Phil. 1:1; and 1 Tim. 3:8 (*The Constitution and Standards of the Associate Reformed Church in North-America* [New York: T & J Swords, 1799], I.IV.1–2, p. 478. The Westminster Assembly’s *The Form of Church-Government* (1645) in the chapter “Deacons” has the same references as the 1799 *Standards*.

¹⁷ For Presbyterians, “overseers” would be ministers and elders, or as some term it, ruling and teaching elders.

¹⁸ Exceptions are the Roman Catholic NAB (“ministers”) and the mainline CEB (“servants”).

¹⁹ The Reformed tradition makes a distinction between “ordinary and perpetual” (e.g., deacons) and “extraordinary” (e.g., apostles) offices. See Westminster Assembly’s *The Form of Church-Government* (1645) in the chapter “Of the Officers of the Church”; 1799 ARPC *Standards* I.II.3, p. 474; and FOG 2.9, 5.1, 6.1.

²⁰ So John Calvin, *The Epistles of Paul The Apostle to the Romans and to the Thessalonians*, trans. Ross Mackenzie (Grand Rapids: Eerdmans, 1960), 267–70; and John Murray, *The Epistle to the Romans*, NICNT, 2 vols. (Grand Rapids: Eerdmans, 1959, 1965), 2:121–27.

Charles Hodge is similar, although he allows that some of the same gifts are both for the

officers, and secondarily, for all church members (*A Commentary on Romans*, Geneva Commentaries [Carlisle: Banner of Truth, 1972 {1864}], 387–93). C. E. B. Cranfield substantially follows Calvin (*The Epistle to the Romans*, ICC, 2 vols. [Edinburgh: T&T Clark, 1975, 1979], 2:621–28). Frank Thielman takes an opposite tact. He sees all the gifts listed except for the final one as relating to word gifts (*Romans*, ZECNT 6 [Grand Rapids: Zondervan, 2018], 575–78). The critical scholar Robert Jewett interprets *diakonia* as “service, especially serving meals”; however, he does not see it as an office because he does not think there were any offices in Pauline churches until about AD 100 (*Romans: A Commentary*, Hermeneia [Minneapolis: Fortress, 2007], 745, 748).

²¹ One interesting angle here is “the one who leads” (*proistēmi*). This is the same verb used for both the elders and deacons in ruling/managing their households (1 Tim. 3:5, 12; cf. 1 Thess. 5:12–13). Since “the one who leads” is between two “deacon” type gifts, some take it as referring to deacon ruling/management. So e.g., Cranfield, *Romans*, 2:625–27.

²² Calvin, *Romans and Thessalonians*, 270.

²³ John Calvin, *The First Epistle of Paul The Apostle to the Corinthians*, trans. John W. Fraser (Grand Rapids: Eerdmans, 1960), 272.

²⁴ Calvin, *Institutes* 4.3.9 (cf. 4.13.19).

²⁵ The noun *antilēmpsis* only occurs here in the NT, although six times in the “Protestant” LXX (e.g., Pss. 22:19; 89:18). For the verb cognate *antilambanomai*, see Luke 1:54; Acts 20:35; and 1 Tim. 6:2.

²⁶ “Administering” is a metaphorical use of a piloting/steering a boat. The cognate noun-agent *kybernētēs* is literally a pilot in Acts 27:11 and Rev. 18:17. Etymologically, this word group is related to the English “to govern.”

²⁷ So e.g., Calvin, *1 Corinthians*, 271–72. Cambridge Platform 7.3 explicitly connects “helping” to the office of deacon (*Reformed Confessions of the 16th and 17th Centuries in English Translation*, ed. James T. Dennison, Jr., 4 vols. [Grand Rapids: Reformation Heritage, 2008–2014], 4:390).

²⁸ For those with a three-office view, “administrating” (*kybernēsis*) is usually related specifically to (ruling) elders as distinct from ministers. So e.g., Charles Hodge, *A Commentary on 1 & 2 Corinthians*, Geneva (Carlisle: Banner of Truth, 1974), 262; and Louis Berkhof, *Systematic Theology*, 4th ed. (Grand Rapids: Eerdmans, 1941), 586.

²⁹ Concern for widows is a significant biblical theme, e.g., Deut. 10:2; 14:29; 24:17; 26:12, Ps. 68:5; Jer. 7:6; 22:3; Mal. 3:5; Luke 7:11–17; 1 Tim. 5:3–16; Jas. 1:27. Rabbinical works do mention a community fund for the poor and various rules surrounding this, e.g., m. Peah 5:4, 8:7; t. Megillah 2:15; b. Megillah 27a; b. Baba Batra 8a–9a.

³⁰ So e.g., Irenaeus (AD 130–200) refers to both Nicolas and Stephen as “one of the seven first ordained to the diaconate by the apostles” (*Against Heresies* 1.26.3, 3.12.10, 4.15.1 [ANF, 1:352, 434, 480]); and Eusebius (AD 260–340) connects Philip and Stephen to the diaconate (*Ecclesiastical History* 2.1.10). John Chrysostom (AD 347–407) is a well-known exception. He believes the seven were ordained for a special purpose, but not as deacons. This conclusion is connected to his view that deacons directly serve under bishops (“Homily 14 of Acts” [NPNF1, 11:90–91]).

³¹ Calvin says concerning the diaconate, “Their origin, institution, and office are described by Luke in Acts” (*Institutes* 4.3.9;). So also e.g., Wilhelmus à Brakel, *The Christian’s Reasonable Service*, trans. Bartel Elshout, 4 vols. (Grand Rapids: Reformation Heritage, 1992–

1995), 2:149; Francis Turretin, *Institutes of Elenctic Theology*, trans. George Musgrave Giger (Phillipsburg: P&R, 1992–1997), 3:229; Geerhardus Vos, *Reformed Dogmatics*, trans. Richard B. Gaffin, Jr., 5 vols. (Bellingham: Lexham, 2012–2016), 5:61; Berkhof, *Systematic Theology*, 587; and Cornelis Van Dam, *The Deacon: Biblical Foundations for Today's Ministry of Mercy* (Grand Rapids: Reformation Heritage, 2016), 47–59. The Reformed confessional tradition also consistently supports this. So Confession of Tarcia and Torda 21, 24 (*Reformed Confessions of the 16th and 17th Centuries in English Translation*, ed. James T. Denison, Jr., 4 vols. [Grand Rapids: Reformation Heritage, 2008–2014], 2:738, 741); Belgic Confession 30; French Confession 29; Cambridge Platform 7.3 (*Reformed Confession of the 16th and 17th*, 4:390); Second London Baptist Confession 26.9 (*Reformed Confession of the 16th and 17th*, 4:563); and Westminster Assembly's *The Form of Church-Government* "Deacons" and "Touching the Doctrine of Ordination." Edmund Clowney sees it differently. Acts 6 "marks the first division of office in the church of the New Covenant, and that the choosing of the seven provided for eldership as well as the diaconate" (*The Church*, *Contours of Christian Theology* [Downers Grove, InterVarsity, 1995], 213).

³² 1799 ARPC *Standards* I.IV.2; and ARPC DPW 7.a.

³³ Many critical scholars believe that church offices did not begin to exist until around AD 100. This is usually based on a very low view of the historical accuracy of Acts and seeing 1 Timothy and Titus as non-Pauline. No response is given here to these views.

³⁴ Eusebius quotes a letter from Cornelius, bishop of Rome, who gives a list of those in the synod of Rome. "One bishop . . . forty-six presbyters, *seven deacons*, seven subdeacons, forty-two acolytes, fifty-two exorcists, readers, and door-keepers, above fifteen hundred widows and persons in distress" (*Ecclesiastical History* 6.43.11, *emphasis mine*). Possibly, this synod took the number seven from Acts 6:3 as a moral requirement.

³⁵ Most likely this a pun. "Widow" (*chēra*) is a cognate to the verb "to be bereft of" (*chēroō*) (LSJ, 1990). That is, a true widow is one who is not simply bereft of husband, but one who is also bereft of other family members and finances; she is "truly" bereft of everything.

³⁶ Given the minimal medical services and nutritional realities in the first century AD, sixty-years old might match today's seventy or eighty.

³⁷ The very early Apostolic Fathers have several widow comments. "Widows are to be prudent in the faith of the Lord, praying ceaselessly for all . . . knowing that they are an altar of God" (Polycarp, *To the Philippians* 4:3). "Let not widows be neglected; you be their provider" (Ignatius, *To Polycarp* 4:1). And the perplexing statement, "I greet . . . the virgins/young-women who are called widows" (Ignatius, *To the Smyrnaeans* 13:1).

³⁸ *Didascalia of the Apostles* 15 commands that widows "should be subject to the bishops and the deacons . . . they should not visit anyone in order to eat or drink or to fast with anyone, or to receive anything from anyone, or to lay the hand on and pray over anyone without the bishop or the deacon instructing her to do so" (translation from Lawrence J. Johnson, *Worship in the Early Church: An Anthology of Historical Sources*, 4 vols. [Collegeville: Liturgical, 2009], 1:234). On the other hand, *Apostolic Traditions* 10 has a reduced role for the widow. "When widows are appointed, she is not ordained . . . because she has no liturgical function . . . the widow, however, is appointed for prayer, which is the common task of all" (translation Johnson, *Worship in the Early Church*, 203). The *Apostolic Constitutions* commands that the bishop be "a lover of the widow";

that the church support godly widows (2.2.3, [ANF 7:397]); and that godly widows “are not ordained [but] chosen into the order of widows” (8.25 [ANF 7:493]). There is no discussion of whether she has jobs or not.

³⁹ So e.g., William Hendriksen, *Exposition of the Pastoral Epistles*, NTC (Grand Rapids: Baker, 1957), 167, 173. Cornelis Van Dam, “The evidence can best be interpreted as pointing to a special unordained diaconal widow group in the church” (*The Deacon: Biblical Foundation for Today’s Ministry of Mercy* [Grand Rapids: Reformation Heritage, 2016], 86).

⁴⁰ The list of five good works in 1 Tim. 5:10 describes typical good works that the “true” widow has done in her life, not her job description. Note all five are in the past tense (aorist).

⁴¹ From AD 150 is a report of deacons stealing from widows. “Those deacons (*diakonos*) have spots who minister (*diakoneō*) badly, and steal from living widows and orphans, and make gain for themselves from the ministry (*diakonia*)” (Shepherd of Hermas, Similitude 26:2).

⁴² Titus 1:5–9 has extended discussion of bishop/elder but nothing concerning deacons. Most likely this is because the church in Crete was newly organized.

⁴³ *Diakonos* in 1 Tim. 3:8 and 3:11 is properly translated as “deacon” and clearly means those in the official office. *Diakonēō* in 1 Tim. 3:10 and 3:13 is properly translated as “serve as deacon” (ESV) or “use the office of a deacon” (KJV).

⁴⁴ This ending encouragement matches the beginning encouragement for overseer/elder (1 Tim. 3:1).

⁴⁵ See Excursus below.

⁴⁶ Some argue that the marital status is not given because these women must be unmarried and/or virgins (e.g., Jerome D. Quinn and William C. Wacker, *The First and Second Letters to Timothy: A New Translation with Notes and Commentary*, ECC [Grand Rapids: Eerdmans, 2000], 285–87).

⁴⁷ Calvin does see *gynē* as referring to both overseer and deacon “wives” based apparently on “also” (*kai*) in 1 Tim. 3:10.

⁴⁸ Cenchreae is a port city a few miles from Corinth. Paul wrote Romans while in Corinth.

⁴⁹ A few critical commentators even see her as the pastor/leader of the Cenchreaen church, e.g., Jewett, *Romans*, 944–45.

⁵⁰ LSJ has “messenger” as one of its options for *diakonos* (p. 398).

⁵¹ The older view of the generic meaning was to serve/help by taking care of someone’s physical needs. As opposed to the early BAGD (pp. 229–31), the later BDAG sees the generic meaning of *diakoneō* as “to render service in a variety of ways either at someone’s behest or voluntarily and frequently with the suggestion of movement” (p. 229). This relatively new lexical emphasis on “go-between,” “emissary,” and one “commissioned” has been spurred on (overly so) by John N. Collins (*Diakonia: Re-Interpreting the Ancient Sources* [New York: OUP, 1990], 77, 217, 227). Although, all agree that context is the best way to interpret specific instances.

⁵² So Collins, *Diakonia*, 224–26; and Clarence DeWitt “Jimmy” Agan III, “Deacons, Deaconesses, and Denominational Discussions: Romans 16:1 as a Test Case,” *Presbyterion* 34 (2008): 93–108, esp. 106–8.

⁵³ Turretin, *Institutes of Elenctic Theology*, 3:276, emphasis mine. For a discussion of

spiritual power, see Herman Bavinck, *Reformed Dogmatics*, trans. John Vriend, 4 vols. (Grand Rapids: Baker, 2003–2008), 4:417–29. Bavinck calls the diaconate the “power of mercy” (4:427).

⁵⁴In the ARPC, the session is primarily “charged with spiritual oversight and governance” (FOG 6.5). The diaconate is primarily “responsible for the congregation’s ministry to those in material need or distress . . . , encouraging the practice of total stewardship, . . . and care of the general property” (FOG 5.5, 6, 8). Part of the deacon vow from the 1799 *ARP Standards* includes, “Do you promise to attend to the necessities of the poor, with Christian meekness and tenderness, and to manage all such temporalities of the church as may be committed to your care with diligence and fidelity, according to the directions which, from time to time, may be given to you by the Session” (p. 484). In his magnificent defense of Presbyterian polity, James Bannerman has little to say about the office of deacon. Apparently this is so because he discusses more significant differences concerning the office of elder amidst Presbyterians, Prelates, and Congregationalists. He confirms that the office of deacon is “divinely instituted” and mentions with no explanation that it is an “inferior office” (*The Church of Christ: A Treatise on the Nature, Powers, Ordinances, Discipline, and Government of the Christian Church* [Carlisle: Banner of Truth, 2015 {1869}], 781, 819–21).

⁵⁵Currently in the ARPC, the vows the congregation makes as part of the ordination of the elders and deacons are exactly the same and include “obedience.” The Theological and Social Concerns Committee in 2020 is proposing to delete “obedience” from the deacon vow because “it removes the potential misunderstanding that deacons have the same type of authority as the elders do in the local church” (Index 24). The 1799 *ARP Standards* do not have congregational vows related to the ordination of elders and deacons. The *Westminster Form of Presbyterian Church-Government* does not include elder or deacons vows nor the congregational response.

⁵⁶E.g., the deacons decide that a group of men from the church cannot turn a section of the church property into a football field, or an individual deacon works with parents who refuse to support their children (cf. 2 Thess. 3:10; 1 Tim. 5:8).

⁵⁷The standard academic work on the history of deaconesses is Aimé Georges Martimort, *Deaconesses: An Historical Study*, trans. K. D. Whitehead (San Francisco: Ignatius, 1986). With slightly different conclusions, also see John Wijngaards, *Women Deacons in the Early Church: Historical Texts and Contemporary Debates* (New York: Herder & Herder / Crossroad, 2002).

⁵⁸At one time, it was thought that Hippolytus wrote this.

⁵⁹One would expect a discussion of deaconesses between *Apostolic Traditions* 8 (“Deacons”) and 9 (“Confessors”). In the AD 325 Council of Nicea, Canon 19, deaconesses are mentioned but they are not to be ordained [*ANF*, 14:40]). In the AD 451 Council of Chalcedon, Canon 13, deaconesses may be ordained but not until age forty [*ANF*, 14:279].

⁶⁰See *Didascalia of the Apostles* 16 and *Apostolic Constitutions* 2.26, 3.15, 3.19, 8.19–20. As to dignity of the offices, the bishop is like God the Father; the deacon, Christ; and the deaconesses, the Holy Spirit (*Didascalia of the Apostles*, 9; *Apostolic Constitutions* 2.26 [*ANF*, 7:410]).

⁶¹ Although there is no mention of deaconesses, *Apostolic Traditions* 21 requires the removal of clothing for the one being baptized.

With reference to Memorial #1 from First Presbytery, your **Moderator's Committee on Memorials** recommends that it **not be approved**. (Referred—see below)

In addition, the **Moderator's Committee on Memorials** recommends that Synod approve the following memorials, hereinafter named Memorial 1A and Memorial 1B"

MEMORIAL 1A (Referred)

That the General Synod of the Associate Reformed Presbyterian Church shall make the following amendments to her *Form of Government*:

- 1) *FOG* 5.2 shall read : "To this office should be chosen *men* who are faithful and diligent Christians...";
- 2) the current *FOG* 5.4 shall be removed;
- 3) a new *FOG* 5.4 shall be inserted, reading "It may be necessary at times for the Session to select and appoint godly women of the congregation to assist the Deacons in their work.";
- 4) in *FOG* 7.1, "or appointed" shall be deleted;
- 5) in *FOG* 7.2, "usually" shall be deleted;
- 6) in *FOG* 7.4, after "dies," "or resigns the office" shall be added;
- 7) in *FOG* 8.1, "Persons" shall be changed to "Men";
- 8) in *FOG* 8.4, after "discipline," "or they resign the office" shall be added;
- 9) in *FOG* 8.8, "Emerita" shall be deleted;

MEMORIAL 1B (Referred)

That the General Synod direct the Revisions Committee to recommend constitutional and pastoral implementation procedures for the changes proposed by memorial one by First Presbytery.

A motion **CARRIED**:

That Synod refer Memorial #1 and all matters related, to a special committee appointed by the Moderator.

The blessing and closing prayer was led by David Walkup

THURSDAY, JUNE, 10, 2021 – AFTERNOON SESSION

The afternoon session began at 1:30 P.M. with a sermon by David Lauten. Business continued with discussion of **Memorials**.

MEMORIAL #2 NORTHEAST PRESBYTERY**(FOG Requirement for minimum number of congregations to form an ARP presbytery)**

Whereas former versions of the ARP *Form of Government* specified the number of congregations (i.e. 5) to form a presbytery, (see ch.XII.C.1, 1976 edition of the FOG), and

Whereas the current version of the FOG since 2016 does not include this information, and

Whereas requirement for the number of congregations to form an ARP presbytery should be fixed and not arbitrary, and

Whereas God has instructed his people to do all things decently and in order, including the government of his church,

Therefore, the Northeast Presbytery of the Associate Reformed Presbyterian Church memorializes the General Synod to amend the current *Form of Government* to include the requirement that the minimum number of congregations to form an ARP presbytery is five (5) congregations.

With reference to Memorial #2 from Northeast Presbytery, your **Moderator's Committee on Memorials** recommends that it **be approved. SYNOD DID NOT APPROVE.**

MEMORIAL #3 NORTHEAST PRESBYTERY

SUBJECT: AMEND THE *FORM OF GOVERNMENT* TO SPECIFY THE EDUCATIONAL REQUIREMENT FOR BIBLICAL LANGUAGE (i.e., Hebrew and Greek) STUDIES FOR ALL CANDIDATES FOR LICENSURE OR MINISTERIAL ORDINATION

Whereas, the *Form of Government* rightly establishes academic standards and educational requirements for those men seeking to be licensed or ordained as a Minister in the Associate Reformed Presbyterian Church; and

Whereas, the academic studies of Biblical languages (i.e., Hebrew and Greek) are considered to be an essential educational requirement for men seeking to be licensed or ordained as Minister in the Associate Reformed Presbyterian Church; and

Whereas, former editions of the *Form of Government* were interpreted to include the academic standard and educational requirement of Biblical language studies for men seeking to be licensed or ordained as a Minister in the Associate Reformed Presbyterian Church; and

Whereas, there is a growing trend within accredited seminary curricula for Master of Divinity degrees to omit any required courses of study of Biblical languages; and

Whereas, the *Form of Government* rightly instructs the Presbyteries to have uniform standards for licensure and ordination of Ministers;

Therefore, Northeast Presbytery hereby memorializes the General Synod to amend the *Form of Government* to add the academic standard and educational requirement of

Biblical language studies (i.e., Hebrew and Greek) for all men seeking to be licensed or ordained as a Minister in the Associate Reformed Presbyterian Church; and Further, the General Synod shall amend the *Form of Government* to insure that licentiates or ordained ministers seeking to transfer to the Associate Reformed Presbyterian Church have fulfilled the academic standard and educational requirement of Biblical language studies.

With reference to Memorial #3 from Northeast Presbytery, your **Moderator's Committee on Memorials** recommends that it **be approved**. **SYNOD APPROVED.**

MEMORIAL #4 VIRGINIA PRESBYTERY

That the Committee on Theological and Social Concerns prepare a statement regarding personal, financial, and organizational conflicts of interest, which statement can be adopted by the General Synod and its boards, agencies, presbyteries, and congregations.

With reference to Memorial #4 from Virginia Presbytery, your **Moderator's Committee on Memorials** recommends that it **not be approved**. **SYNOD DID NOT APPROVE.**

MEMORIAL #5 CATAWBA PRESBYTERY

Whereas Catawba Presbytery includes churches in the eastern portion of South Carolina, Louisiana, and Texas (and a work in the Los Angeles, CA area), and

Whereas there is great disparity between the composition, size and location of presbyteries in the ARPC,

Therefore, Catawba Presbytery memorializes the General Synod 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.

Adopted by Catawba Presbytery

May 11, 2021

Guy Smith, Jr., Stated Clerk/Administrator

With reference to Memorial #5 from Catawba Presbytery, your **Moderator's Committee on Memorials** recommends that it **not be approved**. **SYNOD APPROVED THE MEMORIAL.**

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 December 1, 2020, February 11, and March 16, 2021. 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 2021.

The following officers were elected for the Committee on Nominations 2021-2022:

Rev. Patrick Malphrus, Chairman
 Rev. G.J. Gerard, Vice Chairman
 Mrs. Brandy Glaser, Secretary

The 2022 stated meeting of the Committee on Nominations is scheduled for Thursday, February 10, 2022, 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 Erskine) will be Friday, January 7, 2022.

The committee approved SCONE members for 2021-2022: (J. Donahue, P. Malphrus, M. Bolhofner)

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, 2021, and will expire June 30 of the year indicated. All nominees have indicated a willingness to serve, if elected.

In addition to this business, the committee discussed the ongoing difficulties in securing nominees for all of our boards, committees, and the standing Ecclesiastical Commission. With the Special Committee on Restructuring in existence and at work, the Nominations Committee thinks it wise at this point to put forth a recommendation concerning the review of the membership size, duties, and necessity of two of our Synod committees and the Ecclesiastical Commission on Judiciary Affairs.

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 consider appointing 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**

5. 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
6. 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 \$1,000.00 for committee expenses for 2022. **SYNOD APPROVED**
10. That the Special Committee on Restructuring be directed to consider the composition of the membership, the duties and responsibilities, and the necessity of having the standing Revisions and Worship Committees, and a standing Ecclesiastical Commission on Judiciary Affairs. **MODERATOR RULED OUT OF ORDER (MOOT)**
11. That the Nominations Committee be empowered to fill remaining, open, unexpired terms, beyond the 2021 stated meeting of the General Synod and up until the 2022 stated meeting. **SYNOD APPROVED.**

Respectfully submitted,
Lee Shelnutt, Chairman

Note: Budget information on pages 62-80.

NOMINATIONS 2021 WORKSHEET		
<i>Board/Committee/Commission</i>	<i>Class</i>	<i>Nominee</i>
Benefits	2025	Andrew DiIulio
Benefits	2025	Jay Crout
Benefits	2025	Tanner Cline
Benefits	2027	Philip Bunch
Benefits	2027	Randy Foster
Benefits	2022	Cindy Chitwood
Benefits	PR (A)	Kevin Carter
Benefits	PR (C) 2023	Buzzy Elder
Benefits	PR (F)	Rob Patrick
Benefits	PR (L)	Mike Avato
Benefits	PR (G) 2023	Ross Durham
Benefits	PR (M) 2022	Kent Moorlach
Benefits	PR (N) 2022	Nathan Beard
Benefits	PR (S)	Scott Cook
Benefits	PR (T) 2022	Philip Bunch
Benefits	PR (V)	
Bonclarken	2027	Elizabeth Davis
Bonclarken	2027	James McManus
Bonclarken	2027	Evan Wilson
Bonclarken	2025	Jane Shelton Dale
CEM	2025	Bob Elliott
CEM – UNEXPIRED TERM	2023	Seth Philbrick
CEM	2025	Linda Dolan
CEM	PR (A)	
CEM	PR (C) 2025	Gil Martin
CEM	PR (F)	Matt Mantooth
CEM	PR (L)	Trevor Raborn
CEM	PR (G) 2023	Ken Rufty
CEM	PR (M) 2024	Stephen Ewing
CEM	PR (N) 2023	Bob Whittet
CEM	PR (S)	Andrew Di Iulio
CEM	PR (T)	
CEM	PR (V) 2022	Ike Hughes

Dunlap	PR (A)	
Dunlap	PR (C) 2025	David McCain
Dunlap	PR (F) 2027	Joe Rolison
Dunlap	PR (L)	Darrell Peer
Dunlap	PR (G)	John Kimmons
Dunlap	PR (M) 2025	Diane Clowers
Dunlap	PR (N)	Peter Lee
Dunlap	PR (S)	Robby Bell
Dunlap	PR (T)	
Dunlap	PR (V) 2022	Doug Fravel
Erskine	2026	Karen Claxton
Erskine	2026	Rob Nelson
Erskine	2026	Mackay Smith
Erskine	2022	Brian Howard
Erskine	2023	
Executive Board	2021	Brandy Glaser
Executive Board	PR (A)	Bill McKay
Executive Board	PR (C) 2022	Dan Felker
Executive Board	PR (F) 2025	Bob Cara/Ken McMullen
Executive Board	PR (L)	Charlie Lewis
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)	Fred Hartin
Executive Board	PR (V)	Jerry Clemons/Max Bolin
Outreach North America	2027	Andy Webb
Outreach North America	2023	Eve Huffman
Outreach North America	PR (A)	John Shearouse
Outreach North America	PR (C) 2025	Ben Glaser
Outreach North America	PR (F)	Zach Keuthan
Outreach North America	PR (L)	Drew Severance
Outreach North America	PR (G)	Ken Kunkel
Outreach North America	PR (M) 2022	Brian Taylor
Outreach North America	PR (N) 2022	Peter Kemeny
Outreach North America	PR (S)	Seth Yi
Outreach North America	PR (T)	Charlie Mangum
Outreach North America	PR (V) 2024	Don Hampton

Stewardship	2027	Marc Faulkenberry
Stewardship	2027	Trent Gazzaway
Stewardship	2027	Sam James
Stewardship		Libby Elder
Stewardship	PR (A)	Simon Oosterhof
Stewardship	PR (C) 2024	David Lauten
Stewardship	PR (F)	Robert Hunter
Stewardship	PR (L) 2022	Darrell Peer
Stewardship	PR (G) 2022	Bryan Crotts
Stewardship	PR (M) 2023	Paul Walley
Stewardship	PR (N)	Paul Matthews
Stewardship	PR (S) 2022	Chuck Wilson
Stewardship	PR (T)	David Rentschler
Stewardship	PR (V)	
World Witness	2027	Laura Hunt
World Witness	2027	Tom Shoger
World Witness	2023	Julaine Harding
World Witness	PR (A) 2023	Henry Bartsch/Bill McKay
World Witness	PR (C) 2025	
World Witness	PR (F) 2022	M.Kuiken/A.Puzzuti
World Witness	PR (L) 2024	Scott Smith
World Witness	PR (G)	Phil Williams
World Witness	PR (M)	-----
World Witness	PR (N) 2022	GJ Gerard
World Witness	PR (S) 2022	David Griffin
World Witness	PR (T)	Charles Edgar
World Witness	PR (V)	Craig Woods
Ecclesiastical	2023	Joseph Rolison
Ecclesiastical	2023	
Ecclesiastical	2024	Jim Klukow
Ecclesiastical	2024	
Ecclesiastical	2024	
Ecclesiastical	2024	
Ecclesiastical	Alternate	
Inter-Church	2027	David P. Smith
Inter-Church	2023	Susan Cavin

Minister & His Work	PR (A)	Kevin Carter
Minister & His Work	PR (C) 2023	Buzzy Elder
Minister & His Work	PR (F)	Mark James/Rob Patrick
Minister & His Work	PR (L)	Michael Avato
Minister & His Work	PR (G)	Ross Durham
Minister & His Work	PR (M) 2022	Kent Moorlach
Minister & His Work	PR (N)	Steven Badorf
Minister & His Work	PR (S)	Scott Cook
Minister & His Work	PR (T) 2022	Philip Bunch
Minister & His Work	PR (V)	
Nominations	PR (A)	Simon Oosterhof
Nominations	PR (C) 2025	Clint Davis
Nominations	PR (F)	Ken McMullen
Nominations	PR (L)	Mark Bolhofner
Nominations	PR (G)	Eric Hancox
Nominations	PR (M)	Joey Donahue
Nominations	PR (N) 2022	G.J. Gerard
Nominations	PR (S)	Chuck Wilson
Nominations	PR (T)	Fred Hartin
Nominations	PR (V)	Patrick Malphrus
Nominations		Brandy Glaser
Revision Committee	2025	
Revision Committee	2025	
Revision Committee	Alternate	
Theological & Social	2025	Thomas Fortney
Theological & Social	2025	Ken McMullen
Theological & Social	2023	Elaine Devusser
Worship	2025	
Worship	2025	
Worship	2023	Martha McKenzie
Synod Reading Clerk-Elect	2022	Mark Miller
Synod Parliamentarian-Elect	2022	Patrick Malphrus

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

BONCLARKEN CONFERENCE CENTER

Dear Gentlemen:

Bonclarken continues to be honored to serve as the conference center of the Associate Reformed Presbyterian Church and looks forward to welcoming Synod back to our grounds after a two-year absence.

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.

During 2022, we will be celebrating Bonclarken's 100th year of service to our denomination. Events are being planned as part of our year-long celebration of this milestone. During Synod 2022, we ask that Bonclarken President Chip Sherer and other representatives be given a special 20-minute allotment of time to share about this celebration and Bonclarken's wonderful mission and history. This request is one of our recommendations.

Dealing with the impact of the COVID-19 pandemic has dominated the activities of our Board. Guest attendance in 2020 was down 80%. Thousands of guests who would have attended a camp, conference, or retreat were unable to do so because their events were canceled. As our guests are often more receptive to the call of the Holy Spirit during a visit to our grounds, we were so disappointed to have missed out on these opportunities to fulfill our mission.

2021 has seen a slow return of guest attendance, and we pray the increased number of vaccinations will allow attendance to return to normal levels. As of this writing, the leaders of most of our summer events are making plans for their events to take place. Interest from groups for fall retreats remains high.

The Board thanks Synod and the many churches that support Bonclarken through their giving to the Denominational Ministry Fund which is essential to the continuation of our ministry.

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 Joseph (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 hosted numerous events for other Christian and educational groups in 2019 and looks forward to doing so again in 2021.

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 2020-21: Bill Patrick, Chairman; Paul Bell, Vice Chairman; Elaine Reed, Secretary; Mike Cruce, Treasurer.

The Board employs and supervises Joseph (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 2020 through May 2021:

Action taken at the May 2020 Board meeting:

Authorized the President to launch a special Campaign to greatly increase 2020 Mountain Club Annual Fund gifts in order to offset the revenue shortfall caused by the impact of the COVID-19 pandemic.

Actions taken at the October 2020 Board meeting:

Approved Carl Shaw, CPA, to conduct the 2020 financial review.

Action taken at a called meeting of the Executive Committee on January 13, 2021:

Authorized the President to apply for a PPP loan from the SBA in the maximum amount for which Bonclarken qualifies.

Actions taken at the January 2021 Board meeting:

Approved the 2021 Operating Budget.

Approved the 2021 Endowment Income Budget and the 2021 Endowment Withdrawal Schedule.

Action taken at a called meeting of the Board held via Zoom on February 23, 2021:

Approved a response to a Memorandum from Synod's Special Committee on Net Assets Reallocation

Duty #5:

"To make an annual report to the General Synod."

Recommendations:

We offer the following recommendations for your consideration:

1. That the meeting of General Synod for 2023 be held at Bonclarken beginning Tuesday, June 6, 2023. *(The meeting of General Synod for 2022 was approved by the 2020 Synod to be held at Bonclarken beginning June 7, 2022.)* **SYNOD APPROVED.**
2. That for the 2022 meeting of Synod, representatives of Bonclarken be granted 20 minutes on the Synod schedule in order to celebrate Bonclarken's 100 years of service to the ARP Church. **SYNOD APPROVED.**
3. 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.**
4. 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

Note: Budget information on pages 62-80.

The report of the **Board of World Witness** was presented.

WORLD WITNESS

**WORLD WITNESS REPORT
NOT AVAILABLE ONLINE.**

For more information, contact 864-233-5226

**WORLD WITNESS REPORT
NOT AVAILABLE ONLINE.**

For more information, contact 864-233-5226

**WORLD WITNESS REPORT
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For more information, contact 864-233-5226

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For more information, contact 864-233-5226

**WORLD WITNESS REPORT
NOT AVAILABLE ONLINE.**

For more information, contact 864-233-5226

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

CHRISTIAN EDUCATION MINISTRIES

I was on a flight from London to Boston along with 15 Gordon College freshmen returning from a trip to Wales when the pilot came on the intercom to announce that the United Kingdom had been declared a level 3 nation by the CDC because of the continuing spread of Covid-19. As a result, we would be forced to quarantine in our homes when we arrived in Boston. I drove home and isolated myself to two rooms in my house. It was the beginning of what would be a year to remember.

Each one of us has navigated the past year in different ways. In some parts of the country, when people died, there were no funerals and they seemed to just disappear into the mist. Our church services moved online and our congregants were filling small boxes on our computer screens and not sitting in the pews. Zoom became a noun and not a verb describing how fast our cars accelerate to highway speed.

Life has been different than we could have imagined and we yearn for a return to normal living. At CEM, this past year was one filled with change and adjustment. Just as every church had to adapt to the situation at hand, so have we. Camps and conferences

were cancelled, much to the disappointment of everyone involved. In this report you'll read of the decisions made by our board, all for the safety of everyone involved.

This year, 2021, brings with it hope. As our nation is vaccinated, we see our lives beginning to look to the horizon of normalcy. This year also brings the return of camps and conferences, many of which are in an adjusted format, but it will be good to see cars heading to Bonclarken and campers moving into housing. As we begin to gather once again this year, it will be with hearts filled with gratitude. Ministry is about people, it will be good to be together, growing in our faith and reveling in fellowship restored.

Organization:

Officers:

Chairman - Rev. Bob Whittet
Vice-Chairman – Rev. Ike Hughes
Secretary – Kelly Noonoo

Committees:

- Executive/Finance Committee
- Conferences Committee
- Resource and Training Committee
- Camp Joy Committee

Board Meetings:

The Board of Christian Education Ministries has held one meeting since Synod of 2020. The meeting was held February 22-23, 2021 via Zoom.

Authority:

Christian Education Ministries of the Associate Reformed Presbyterian Church is an agency of the General Synod which shall plan, organize, administer, and promote the teaching ministry of the Church, except for that higher education provided by Erskine College and Erskine Theological Seminary; and shall carry out its responsibilities in relation to the presbyteries and congregations in cooperation with the other boards and committees of the General Synod.

In the exercise of its authority the Board shall comply with the *Standards of the Associate Reformed Presbyterian Church*, and its policies and programs shall be consistent with the purpose of the General Synod.

The format of this report is based on the duties and work as defined on the "Manual of Authorities and Duties for Officers and Agencies" and "Rules of Order of the Associate Reformed Presbyterian Church".

Duties and Work Underway:

1. To employ such administrators and staff as are necessary for the work of the Board and to supervise the execution of the Board policies.

- CEM has hired no new employees, as directed by Synod, since last Synod's meeting.

2. To prepare and recommend to Synod each year, a budget to do the work of the Board and to oversee the use of financial resources designated by the Synod for these purposes. (MAD 2009) - (see CEM budget included in Index 31B)

3. To initiate, develop, promote, coordinate, and evaluate comprehensive programs of Christian Education for Synod, presbyteries, and congregations that will help to equip the saints for their ministries in the world. (Ephesians 4:12) (MAD 2009)

CEM continues to seek to HELP churches. That is our goal and we take it very seriously. We have talked to numerous individuals throughout the year giving consultation on various needs. Many come looking for programs and material available for their

individual or church use. Our board continues to examine different resources that may help our churches grow while remaining biblically reformed. We have expanded our online training due to the pandemic and look forward to continuing to expand this great avenue of training. Many of our churches have had to cancel Sunday school and other ministry programs due to the pandemic. Our goal moving forward is to assist them as they begin to work their way back into more of a “working” schedule.

Our presbytery representatives report to the board every meeting on areas that each presbytery is working on. This time of sharing together helps each presbytery know what is happening and helps provide ideas and direction for those presbyteries needing it. One example of this is seen in a presbytery stating the need for more precise Elder/Deacon training. We are currently working with the presbytery in making this happen and hopefully continuing this for other presbyteries as well.

4. To provide and recommend curriculum and other materials necessary for the teaching ministry (i.e., Sunday School, catechism training, mid-week programming, Vacation Bible School, etc.). (MAD 2009).

CEM has been working hard to continue work on the *Quarterly* (A 13 week study which walks a student and class through the Bible in seven years). Dr. Iain Duguid (Professor at Westminster Theological Seminary and member of Northeast Presbytery) is our current editor and continues to do excellent work. Due to the pandemic, we now have a short video introduction by Dr. Duguid on our web site to aid teachers or for students to use on-line. These videos can be found on our website at arpcem.com.

CEM has also been looking at different catechism training aids in the past few years and have several that we strongly recommend. *Simply The Gospel*, has put out some amazing catechism visuals that are excellent for children. We have these available in the ARP bookstore (arpbookstore.com).

The Board of CEM continues to explore resources that might aid the denomination. We are currently looking at a VBS program, written by one of our board members, which we hope to make public soon.

Suggested Curriculum Resources

A wide variety of curriculum resource materials are currently available for churches. Materials considered need to be studied to make sure they conform to Reformed theology. It is the responsibility of each session to select materials, which the session feels are best suited to the needs of the congregation. The following materials have been endorsed and recommended by the Board of Christian Education Ministries as being in doctrinal conformity with the ARP Standards and of excellent quality:

1. *The Quarterly of the Associated Reformed Presbyterian Church* (Order from the ARP Center, Office of Christian Education, 918 S. Pleasantburg Dr., Ste. 106, Greenville, SC 29607, (864) 233-2491. Edited by Dr. Mark Ross.
2. Great Commissions Publications (Great Commission Publications, 3640 Windsor Park Dr., Suite 100, Suwanee, GA 30174-1800, (800) 695-3387). Sponsored by the Orthodox Presbyterian Church and the Presbyterian Church in America, based in the view that Christian education is for evangelism and personal commitment. Materials are available for preschoolers through adults.
3. ARP Bookstore. The ARP bookstore has available a wide range of thirteen-week

studies, youth curriculum and other curriculum resources.

5. *To inform Synod, presbyteries, pastors, sessions, DCE's superintendents, and chairmen of local Christian Education committees concerning trends and developments in Christian Education.*

CEM has been trying to help churches and presbyteries of growing trends and developments. One area we especially see in need of help for churches and presbyteries is the area of child protection. With our changing world, churches have to take special precautions to ensure the safety of all the children who enter the church doors. No church is exempt from the possibility of exposure. CEM has joined with MinistrySafe Ministries in helping to educate and offer online training to those who are in direct exposure to children. Currently all those in leadership and who work directly with CEM events and several presbytery leaders of presbytery youth conferences have taken the training and passed the small test at the end of the training. We strongly encourage churches and presbyteries to take advantage of such training. Please contact us if you would like to see how the program works.

6. *To develop and supervise a full program of camps, conferences, retreats, etc. and when requested to assist presbyteries in these areas.*

Due to the pandemic, CEM had to make the decision to cancel all live camps and conferences in 2020. While this was a very difficult decision, it was one we felt we had to make to protect those we love so much.

Horizon (Sr. High Conference) and Quest (Jr. High Conference) held an online event, which was July 8, 2020. The event hosted over 250 participants. Each participant was given a t-shirt. All money raised for this event was donated to Bonclarken in light of the pandemic. Youth groups and individuals were able to participate. Rev. Jeremiah Thomas was our main speaker and the band from Crossing Community led music.

Family Bible Conference wanted to keep things going last summer and recorded lectures with Dr. Mark Ross speaking on the book of Acts and Dr. Jonny Gibson speaking on 2 Peter. Emily Woodward also recorded a lecture on how to teach the book of Acts for the ARPWM. Charles Barret recorded lectures for the youth and Joe Patrick recorded his lecture on "Connecting Your Work to God's Work in Kingdom Callings." All these can be viewed on the CEM website at arpcem.com.

All Camp Joy (ministry to those with special needs) camps were cancelled last year as well. Many of our teams took advantage of this by visiting the homes of campers and delivering them a camp T-shirt and other gifts. One leader from Camp Joy NC stated that the joy that came to each campers face when they showed up on their doorstep was unforgettable. Camp Joy Virginia held a virtual camp and sent out shirts to each of their campers. 2020 was supposed to be Camp Joy Mississippi / Tennessee's first camp. The board has decided to wait until 2022 to launch this camp due to the pandemic.

CEM is excited to try to bring back many of our camps and conferences this summer. Horizon and Quest are presently working on preparation for this year's conferences. Directors of Bonclarken Music Conference, Horizon, Quest and Family Bible Conference have been working together on COVID protocols. Horizon will have Rev. Matt Carr as their main speaker and Quest will have Rev. Phillip Bunch as their main speaker. Crossings Community Church music team will be leading music again.

Family Bible Conference will be meeting July 26-29, 2021. At Synod's request, the theme for the conference is "Family Worship." Keynote speakers include Dr. Joel Beeke and Dr. Iain Duguid. CEM is pleased to be able to offer this conference and is looking forward to a great time of learning and growing together.

Camp Joy NC is planning short family retreats the summer of 2021. Due to the health of those with special needs, the directors of Camp Joy have asked that we do not have overnight camps as we usually do. These family retreats will be a great way to reach out to both campers and their family members. Camp Joy SC is planning several one-day events for campers in different churches in the Columbia area. Camp Joy Virginia will once again host a virtual camp and Camp Joy Florida will have no camp due to the early dates their camps normally take place.

The CEM board is exploring ways to help Camp Joy as they continue to grow.

CEM is also assisting several presbyteries in helping conference directors get proper training in child protection.

7. To cooperate with other Christian denominations in carrying out all phases of the teaching ministry.

CEM continues to work closely with Great Commissions Publication (PCA and OPC). We encourage churches to use their many resources including their children's Sunday school material and catechism material. Recently we did an online training event with B.A. Snyder (GCP) who spoke on GCP's curriculum for young people. This training is available on CEM's website (arpcem.com).

CEM continues to work closely with Christian Discipleship Ministries (PCA). We order a great deal of material from them and distribute to our churches. We also did an online training event with Sue Jakes (CDM) explaining CDM's new certification program for Christian Education. This training is available on CEM's website (arpcem.com).

CEM continues to work closely with Crown and Covenant (RPCNA) who prints our ARP Psalters. Not only do we order these from Crown and Covenant, we also order much of their material for our own bookstore (arpbookstore.com).

The Quarterly (ARP's 7-year Bible Study) is also being used now by various Christian denominations here in the US and beyond.

8. To help local congregations to plan, promote, and execute the best possible teaching ministry by:

- a. Providing and promoting opportunities for leadership training.*
- b. Developing and promoting Christian education activities for congregations;*
- c. Assisting, when requested, in the development of congregational libraries;*
- d. Making available relevant media resources for purchase from the office of Christian Education Ministries.*

CEM is excited to announce that Rev. Matt Mantooth (Back Creek ARP) is working on a special program for youth leaders within the ARP denomination. This program will help leaders grow together and be a great resource for each other.

Elder/Deacon training which was planned and postponed due to the pandemic will also start back soon. CEM has produced several online training sessions on (The Role of an Elder and Deacon and Tough Decisions). These can be found on CEM's website (arpcem.com).

CEM continues to provide an effective bookstore for the denomination. Our goal is to provide solidly reformed and affordable material to our ARP churches. While we realize there are many other places to purchase books, our store provides a place where material is board-approved.

9. To promote job opportunities for those who may be called in the ministry of Christian Education.

CEM continues to work with churches in advertising and assisting in those looking to hire Christian Educators.

10. To collect annual reports from congregations on their teaching ministries and to make summary reports available to the General Synod and to Presbytery committees on the status of Christian Education ministries in the Associate Reformed Presbyterian Church.

CEM works with Central Services in getting CE information from churches.

11. To make an annual report to the General Synod. (MAD 2009)

Recommendations:

1. CEM recommends that the 2022 budget be approved. **SYNOD APPROVED.**
2. CEM recommends that Synod promote and attend this year's Family Bible Conference July 26-29, 2021 with the emphasis on "Family Worship." The main speakers include Dr. Joel Beeke and Dr. Iain Duguid. **SYNOD APPROVED.**

Respectfully submitted,

Rev. Bob Whittet, Chairman

Note: Budget information on pages 62-80.

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

OUTREACH NORTH AMERICA

In the absence of an Executive Director, the Board of Outreach North America through its various committees (New Church Development and US & Canada Expansion, Evangelism and Multi-Ethnic Ministries, Finance, Church Vitality, and Executive) has worked to prioritize the ministries that needed the greatest attention. Since the last meeting of General Synod the following actions highlight what the Board has approved:

New Church Development and US & Canada Expansion

Continuation support for the ongoing work of the following missions: Christ The King, Savannah GA; Iglesia En Movimiento, Lake Placid, FL; and Hope Presbyterian, Millbury, MA

Minimum Annual Distribution of Funds (MADF) Grant (Used for the purpose of encouraging and empowering church planters with monies for personnel, community impact, and community enhancement. Up to \$6,000 for each category)

\$6,000 to Hope Presbyterian, Millbury, MA for a brand redesign and advertising

\$6,000 to Trinity Presbyterian, Norman, OK for part-time staff for worship leader

\$12,000 to Iglesia En Movimiento, Lake Placid, FL for livestream equipment

\$6,000 to River City Reformed, Little Rock, AR for a pastoral intern

\$12,000 to Christ The King, Savannah, GA for a part-time worship leader and facility upgrade

Approved the exploratory year request for three possible new missions:

St. Augustine, FL (Mark Soud) - St. Augustine is home to many churches, only two of which are NAPARC churches (i.e. one OPC and one PCA). St. Augustine needs a church that preaches and teaches the Word from a well-trained, theologically rich and faithful perspective, while also being a church that intentionally equips and encourages members to grow in their gifts, while relying on the Holy Spirit to empower them. St. Augustine is growing rapidly. The population is expected to grow by 45,000 between 2019 and 2025, having already grown by ~75,000 between 2010 and 2019. New construction is evident throughout the area. The broader spiritual climate includes Mormonism, Jehovah's Witnesses, Unitarian Universalists, New Age, Rastafarianism, Islam, and Wicca, along with atheism, agnosticism, and secularism.

St. Cloud, MN (Scott Smith) - More churches are needed in growing St. Cloud, Minnesota to reach a population of nearly 300,000 that is increasingly secular, post-modern, and unchurched (est. 75%!). St. Cloud is strategically central to the rest of Minnesota and sets the table to reach other communities with a similar combination of factors within the Northwoods region of Minnesota, the Dakotas, Wisconsin, and Michigan. The congregation will be faithful to our Westminster roots, the biblical doctrines of Sovereign grace, and be anchored in the grace of God. All these things are exemplified by the heritage of the Marrow men, Gospel of grace, and the 1st Great Awakening. Yet, we will need to strive to communicate it effectively to the digital generation.

Gastonia, NC (Mark Forbes) - First Presbytery has called Mark as an Evangelist to explore the possibility of planting a daughter church out of First ARP Gastonia.

Evangelism and Multi-Ethnic Ministries

The following evangelism tools have been approved:

Evangelism Explosion

XEE

Christianity Explored

Ongoing funding in partnership with World Witness of Ethnē Outfitters (Ali Mitchel) and their mission trip (June 12-19, 2021) to Dearborn and Hamtramck, MI.

Ongoing support of Arenal Hill ARP Church, Columbia, SC in their multi-ethnic mission church.

Finance

King's Cross and Good News Presbyterian were approved to receive matching grants for \$35,000 to assist in the purchase of land or the building of their first unit.

Approved Revolving Loan Fund (RLF) loan for King's Cross Presbyterian Church in Sapulpa, OK, for \$500,000.

Lowered the RLF interest rates, making the loan more accessible in light of the current market

COVID relief package of \$10,000 to be provided to each: Iglesia En Movimiento (FL), Hope Reformed (NE), Christ The King (2nd), at the conclusion of the 4th year funding.

Commit \$600,000 from Operations Budget to SCONAR.

Commit \$2.1 million from the RLF to SCONAR, conditioned upon receipt of a formal legal opinion from Synod which agrees that investment income from the RLF can be used for non-church planting purposes.

Church Vitality

Rev. Wayne Frazier, Church Vitality Coach, continues to work with several church (Greenwood ARP, Crowders Creek, Lifeline Community, Edwards, Memorial, Effingham, Trinity, Tampa Chinese Church) in the revitalization process through Framing the Future of your Church and Ministry (FFCM). He is also coaching and mentoring several pastors in the area of church vitality.

MADF grants be made available to congregations who are enrolled in or have completed the ONA revitalization process and to provide matching funds to presbyteries for revitalization purposes under the current funding terms of MADF.

Request that Central Services look into redesigning the ARP website.

Begin the process of producing a promotional video to be sent to various groups: RUF, colleges, and seminaries as a recruiting tool for ONA.

Executive

Created the Presbytery Assistance Grant for the purpose of reimbursing expenses incurred by a Presbytery for an advisor to assist church extension committees to recruit, assess, and train church planters. Up to \$15,000.

A Special Committee will be formed to study Virginia Presbytery's request that ONA approve Presbytery-level assessments of church planters to be eligible to receive Board funding and recognition.

Review and recommend realistic responsibilities of the Executive Director and consider ways to streamline the director's job description to fit

these responsibilities. Furthermore, review and recommend the effectiveness and need of each of its committees in light of a streamlined director's job description. These recommendations are to be presented to the Board prior to Synod 2021.

We would like to thank Jan Sattlem, an at-large member, who served as the chairman for over five years.

Last but not least the ONA Board would like to express our deepest gratitude for how effectively and graciously our staff, Connor Hipps (COO), Erin Hipps (Events and Office Coordinator), and Tessa Taylor (Admin. Asst. for Publications & Communications), has managed and operated the office of ONA in the absence of an Executive Director. They have fulfilled additional responsibilities enabling the Board to accomplish its work.

Officers for 2021 – 2022:

Seth Yi	Chairman
Jeremiah Thomas	Vice Chairman
Stephen Laughridge	Secretary

The fall meeting has been scheduled for Nov.9-10, 2021.

Recommendations:

1. That Synod remove the hiring freeze for ONA. **SYNOD APPROVED.**
2. That the 2022 ONA budget be approved. **SYNOD APPROVED.**

Note: Budget information on pages 62-80.

A motion **CARRIED:**

That the employees and staff of Outreach North America be thanked by the General Synod for their work over the last year.

A motion **CARRIED:**

That the State of Minnesota be added to the bounds of Florida Presbytery.

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

WILLIAM H. DUNLAP ORPHANAGE, INC.

Officers for 2021-2022

Rob Roy McGregor Jr. - Chairman

Diane Clowers - 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 \$20,000 per year (\$10,000 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 2021-2022, the Dunlap Board is pleased to be able to provide \$179,600 for financial assistance to the following organizations:

Ongoing Grants:

Erskine College: \$24,000
 Collins Children's Home (Seneca, SC): 13,600
 French Camp Academy (French Camp, MS): \$13,600
 Palmer Home for Children (Columbus, MS): \$13,600
 Mabel Lowry Pressly Hostel (Sahiwal, Pakistan): \$9,800

Discretionary Grants:

Miracle Hill (Greenville, SC): \$10,000
 Hope for the Fatherless (Ethiopia): \$10,000
 Reach the Children of Rwanda International (Kigali - Rwanda): \$11,000
 Boys Farm (Newberry, SC): \$10,000
 Kings Kids (Nigeria): \$10,000

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 was able to make two new grants of \$3,000 each to couples that are in the process of adopting. (The Board has been able to provide 13 adoption assistance grants since 2017 for a total of \$41,000.)
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 currently has a balance of about \$14,000 and needs a balance of \$25,000 to be able to fund an 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 receives with appreciation monthly support from Christ Presbyterian Church (PCA) in New Braunfels, TX. **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

Note: Budget information on pages 62-80.

The report of the Board of **Erskine College and Seminary** was presented and received as information.

ERSKINE COLLEGE AND SEMINARY

Introduction

The Chair of the Board of Trustees of Erskine College and Theological 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 and Erskine Theological Seminary. All new professors and administrators must endorse the ARP Church's definition of an evangelical Christian and must adhere to the ARP Church's guidelines for Christian higher education. With the addition of many new students both in the College and the Seminary, Erskine's growth brings excitement and gratitude. This growth affords us increased opportunity in a gospel-oriented and mission-driven institution to prepare young adults to serve Jesus Christ both in the Church and in the wider culture.

Financial Stewardship

Erskine's operating budget for fiscal year 2020-21 was \$43.7 million. Instructional and academic support, student services, institutional support, auxiliary enterprises, and operational and facility maintenance expenditures totaled \$43.7 million. Erskine, like many small liberal arts colleges, is tuition-driven; therefore, student recruitment and successful retention of these students are essential.

Augmenting the revenue from tuition are the funds raised through the Advancement Office and the resources from the Endowment Fund, with assets of approximately \$45.2 million as of December 31, 2020. These funds that come through the Advancement Office and from the endowment are key components of the financial stability and future viability of Erskine College. As part of the Institution's multi-year enrollment plan, the current spending rate from the endowment is 6%. The administration plans to return the rate to 5% during the 2021-22 fiscal year. Earnings for the fiscal year as of December 31, 2020, are 15.89% and 11.08% from December 31, 2019.

Advancement

The Office of Advancement is tasked with raising financial support for the institution. That support takes two primary forms: unrestricted and restricted gifts. Unrestricted gifts are the lifeblood of our annual fund, providing revenue for operational expenses and thus reducing the cost that must be borne by each student. Unrestricted gifts are vital to any not-for-profit institution, and Erskine is no exception in that regard. The number of donors to our annual fund has grown by 14% over the past two (2) years and includes not a few lapsed and first-time contributors.

While unrestricted gifts provide an immediate and much-needed source of income, restricted gifts—those whose use is determined by the donor—serve an important role and often provide benefits for the institution that might otherwise be financially burdensome or not feasible if dependent on normal operating funds. Such gifts, for example, often provide endowed academic scholarships, facility improvements, and funding for special programs.

We were pleased to welcome Elizabeth Boyd to our Advancement team in July 2020 as Director of Special Gifts (i.e., restricted) and Events. Mrs. Boyd's wealth of experience in advancement and alumni relations and her passion for Christian higher education are excellently fitted to her role at Erskine.

Our goal in Advancement is not simply to raise money for the sake of meeting financial goals but to build and retain meaningful relationships with those who support Erskine. We realize that no individual, family, church, or corporation is obliged to give to Erskine, so we view *each* gift, regardless of its size, as a partnership in our ministry. We are especially grateful to those who have sacrificially joined with us during this past year.

Erskine College

In the fall of 2020, Erskine College welcomed 347 new students, including 44 transfer students, the school's second largest entering class ever. The total head count in the college for the fall semester was 820 students, the largest enrollment in the history of the institution.

Erskine College has been listed in the *U.S. News Best Colleges* for 2021. Erskine

placed seventh among “Best Regional Colleges” in the South and is the top-ranked South Carolina school on the list. Among the Best Regional Colleges in the South, Erskine placed fourth in the Undergraduate Teaching category.

Recognition of the college faculty in the *U.S. News* rankings came in the fall of 2020, just a few months after they began meeting the challenges of COVID-19 with diligence and dedication. In the early months of the pandemic, professors identified creative ways to help their students complete the disrupted Spring 2020 semester. For example, music professors employed a variety of innovative approaches, designing a music service project, using online music software, and finding new ways of evaluating performances.

For the seventh time in the past 12 years, the Erskine College delegation to the South Carolina Student Legislature (SCSL) was named Best Small Delegation. At the fall 2020 session, conducted online, three of the seven members of the Erskine group took leadership roles—one as lieutenant governor, one as secretary of state, and one as committee chair.

Two assistant professors, both active in their fields, joined the history faculty in the fall of 2020. Dr. Christiane-Marie Abu Sarah teaches a variety of courses, including Contemporary Global Issues, Global Cold War, and Near Eastern History. Her 2020 TED talk “How do daily habits lead to political violence?” has gone viral. She is at work on a book and serves as director of the Center for Behavioral and Cognitive History. Dr. Corinne A. Gressang teaches European and Latin American history courses and specializes in the history of the French Revolution. She serves as an assistant digital coordinator for the Society for French Historical Studies and as a member of the executive council for the Western Society for French History.

Two longtime professors, McDonald-Boswell Professor of History Dr. Howard D. Grier, who joined the faculty in 1991, and Professor of Sociology Dr. Stephen B. Sniteman, who came to Erskine in 1993, retired at the end of the 2019-20 academic year. Both were awarded the designation “professor emeritus.”

Two retired faculty members, Professor Emerita of Music Cortlandt B. Koonts and Professor Emeritus of History Dr. Lowry Ware, passed away in February 2021.

ARP Campus Ministry

After the Rev. Paul Patrick accepted a call to serve as senior pastor of Greenwood Presbyterian Church (PCA), Pastor Joshua C. Chiles served as interim chaplain for the 2020-21 academic year. Chiles had served under Patrick as an assistant chaplain during the 2019-20 academic year, allowing him to get an inside look at the duties and demands of the chaplain position and making the transition easier in 2020-21.

As chaplain, Chiles has organized, led, and administered weekly chapel services; provided oversight for all campus ministries—Associate Reformed Presbyterian Student Union (ARPSU), Baptist Collegiate Ministry (BCM), Reformed University Fellowship (RUF), and Fellowship of Christian Athletes (FCA); served on the president’s senior team; and served on the Faculty Personnel Committee, which interviews all potential faculty members considered for employment at Erskine College.

Unity was this year’s campus ministry focus and goal. “Pastor Josh” made a point of making weekly contact with the entire Erskine family through brief emailed devotionals

and some posted videos. He has made himself available through the ministry of presence while also encouraging campus ministry leaders to become effective Christian mentors and disciples.

The various campus ministries have had a major impact on progress toward unity. They provide weekly large-group fellowship meetings, small-group Bible studies and fellowship groups, ministry leadership training, one-to-one discipleship, and various events, conferences, and retreats each semester. All these elements have been staples of the RUF ministry on campus and are incorporated into other ministries as well. RUF and all the ministries together seek to “Reach Students for Christ and Equip Students to Serve.”

“Pastor Josh” and the entire Erskine campus have benefitted from the structure provided by the Synod and from our affiliation with Reformed University Fellowship. With this collaboration we have all been made better.

Student Development

Dr. Wendi Santee continues to lead the department of Student Development and is now in her sixth year at Erskine. Student Development continues to grow and evolve. With a significant increase in enrollment, we have focused much of our attention on student housing, which has seen some significant changes. Central to our efforts are supporting our students and meeting their needs. This was especially challenging to navigate during a global pandemic. Erskine classes were offered online only beginning in mid-March 2020. Many students went home but some stayed on campus in the residence halls, since the transition to online classes was initially intended for two weeks only. When it became clear that classes would remain online only for the remainder of the spring semester, more students began to slowly move home. Throughout the summer of 2020, we were forced to strategically schedule move-outs for students who had left in March or at some point in the semester but had not taken their belongings with them. We had social distancing to consider, as well as travel bans for students from many states, etc. The process was started and paused at one point due to restrictions. Once we resumed this process, it took the better part of the summer to remove all student belongings from the residence halls. It was a process like none we have ever seen.

We have continued to require all new students to attend Summer Orientation and Registration (S.O.A.R.). During the summer of 2020, all four S.O.A.R. offerings were virtual only due to the COVID-19 pandemic. By move-in day in August, all incoming students had participated in S.O.A.R. events virtually. This process has significantly improved the transition process for new students and their families, and it has been beneficial for other campus departments in their work with new students. We will continue to utilize S.O.A.R. through the summer for all new students.

The move-in process for the fall semester was also a unique experience as we had to continue to work under CDC guidelines and COVID restrictions. All students were given a specific move-in time to avoid overcrowding during the move-in process, which was spaced out over two days for freshmen and over two to three days for upperclassmen. This worked fairly well, and we were able to maintain appropriate safety protocols during this time. Additional guidelines for the move-in process included temperature checks, limitation on numbers of persons accompanying students, and a contactless process.

Fall semester efforts focused on COVID-19 concerns. Every weekday of the semester, all students were required to go to one of two “check-in” tables at which they answered questions regarding symptoms (on an APP) and had their temperature taken by Athletic Training or Residence Life staff. Once cleared for the day, they were given a colored sticker to present in order to be admitted to the classroom, the dining hall, chapel and convo, and student activities. Approximately 16 staff members (Athletic Trainers, Student Development staff, and ECPD) were certified in Contact Tracing through Johns Hopkins University. We did all our own contact tracing throughout the fall semester and continue to do so during the spring. We were challenged to identify appropriate quarantine and isolation space for students who had tested positive for COVID-19 or who had been exposed. Several students chose to go home during their quarantine or isolation period, which made it possible for us to accommodate those who were unable to go home. For students completing their quarantine or isolation on campus in a designated space, we provided meal delivery three times a day, seven days a week. As the number of cases grew and peaked mid-semester, it became very taxing to provide this level of support. But God was with us and we were able to complete the semester on-campus and in person.

Residence Life has continued to grow and develop into a model that is more reflective of best practices across the country in the field of student development and on similar Christian college campuses. Having full-time residential life staff has enabled us to begin moving toward a more intentional practice of mentoring and programming in the residence halls. Our progress has been slowed by the COVID-19 situation which has required our focus.

With the addition of the apartments acquired in 2019 and the addition of the Villages (townhouses) one year later in the fall of 2020, our students now have the opportunity to select more independent living options while still having the support and structure of the residence life staff, policies, and programming. Additionally, we have had Men’s and Women’s Honors Housing options (McQuiston and Edwards) for two years now. Honors Housing, the apartments, and the Villages are all considered premium housing and require an application process. Mr. Samuel Barrick continues to provide leadership in Residence Life and Housing.

Ms. Sarah Smith continues to provide leadership in Campus Life, working with all the student organizations, the Student Government Association, and campus activities. Sarah has spent the past year and a half laying a foundation for increasing the accountability of student leaders and encouraging their development as leaders. She has made some changes to the structure, organization, training, and accountability of all the student organizations. She has worked with SGA and all the literary societies to make improvements to their constitutions, their policies, and processes related to all student organizations. This includes a stronger structure for the financing of student organizations and activities and for the process by which student organizations are held accountable for funding and expenditures. She has worked with our student leaders to provide support and training that will help them build their leadership skills as they invest in and take ownership of their organizations. This continues to be a work in progress.

Mr. Trent Payne, Coordinator for Student Transitions, provided leadership and oversight to our Career Services program for approximately seven years. During the summer of 2020, Trent left Erskine to pursue a new career path. This position has remained open during the fall and spring semesters. Meanwhile, the position has been redesigned to focus more on the first-year experience and providing support to new students in their first year of college in order to improve retention rates. This position will also continue to serve as a resource for Career Services. A search has been completed and an offer has been extended and accepted to serve in this role as Coordinator for Student Success. The start date is June 1, 2021.

The Office of Student Development continues to work toward strong community standards and appropriate accountability. With our significant increase in student enrollment, one might expect an increase in student conduct concerns. However, a comparison of the percentage of the student body going through the judicial system process during the fall semester of 2020 with the percentage during the preceding three fall semesters shows very little difference and even a slight improvement.

Again, the Fall 2020 semester was unique in many ways. Included in this experience were tighter restrictions on student interaction in the residence halls to ensure compliance with CDC guidelines for social distancing. Students were not allowed the opportunities to gather (and possibly disregard campus policies) as they might have done had the restrictions not been in place. This might account for the improvement in the FA20 data.

Percentage of Student Body Brought Before Judicial

- Fall 2020 – 8.3%
- Fall 2019 – 12.4%
- Fall 2018 – 12.2%
- Fall 2017 – 14.4%

We made some changes in chapel and convocation in order to continue meeting in person during the COVID-19 restrictions. For chapel attendance, each student was assigned a day to attend, either Tuesday or Thursday at 11 a.m. Half would attend one day and half the other day. This allowed us to space seating in Lesesne auditorium in such a way that social distancing could be followed. Masks were required and students were seated and dismissed row by row to eliminate crowding in the aisles. More evening convos and “passive” convo opportunities such as food drives, supply drives, Operation Christmas Child, etc. were offered. Passive convos merely required the student to drop off the designated item in the Office of Student Development. Providing evening convos and passive convos allowed students to meet the attendance requirement while enabling us to follow all CDC guidelines regarding large gatherings. Students were required to attend a total of eight Chapel/Convo opportunities with a minimum of two being Chapel.

Retention continues to be a focus of this office. This has been a challenging year for students, faculty, and staff alike. For students, navigating the academic environment while dealing with the extra stress of following new protocols on a daily basis was diffi-

cult. Many students were forced to be out of the classroom to meet quarantine or isolation requirements (for some, this happened multiple times). The challenge of staying motivated to complete academic work while out of class or off campus was too difficult for some to overcome. Therefore, we have seen a drop in the retention rate this year.

Fall 2020 to Spring 2021 Retention

- Freshmen entered in FA-20 – 299
- Freshmen returned SP-21 – 218
- Retention Rate for Freshmen Fall to Spring – 72.9%

Fall 2019 to Spring 2020 Retention

- Freshmen entered in FA-19 – 389
- Freshmen returned SP-20 – 316
- Retention Rate for Freshmen Fall to Spring – 81.2%

The hiring of a new Coordinator for Student Success will enable us to see a greater impact on our retention efforts, participate in campus-wide retention initiatives, serve as a support to students in need, and help to improve the support, resources, and programming of a first-year experience initiative.

Erskine Theological Seminary

PROVOST'S REPORT
Erskine Theological Seminary

Prepared for the General Synod
The Associate Reformed Presbyterian Church

In Cooperation with the President of Erskine College and Seminary

by
Michael A. Milton, Ph.D., M.P.A., M.Div.

milton@erskine.edu

24 March 2021

Dear Fathers and Brothers:

Greetings in the precious name of our God and Savior Jesus Christ. Our burden for ministry remains the same: a lost world in need of the Good News of Jesus Christ, needing laborers raised up for God's mission in the world:

And Jesus came and said to them, "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).

Preface: The Ruling Motif of the Gospel

The ruling motif of the Gospel is that the very things that come against the kingdom become, by the power of the cross, the very things that advance the kingdom. Thus it is in our lives and thus it is in our seminary.

The outbreak of COVID-19 in early 2020 and the effect on our ministry throughout this pandemic is an unforgettable example of how those things meant for evil are transformed by the power of the cross into things that bring about good. We do not mean to be insensitive to the suffering of so many—including pandemic effects that touched our seminary community—but we do mean to give God glory. For during this time, the Lord moved mightily at Erskine Seminary:

Highlights of the 2020-21 Academic Year at Erskine Theological Seminary

Erskine Seminary enjoyed record-breaking enrollment.

Erskine Seminary experienced record-breaking class sizes.

We anticipate growth in 2021 summer and fall programs.

Erskine Seminary reached more people in the United States with our message than ever before.

Erskine Seminary received record-breaking year-end giving.

Erskine Seminary formed partnerships that significantly lowered our costs, increased our visibility, and established a presence in a large NAPARC church in Greenville (Mitchell Road Presbyterian Church-PCA, pastored by an Erskine Seminary alumnus, with interns and associates now in our program, and classes being offered and taught by Dr. Mark Ross).

Our Ten-Year Reaffirmation Task Force is busily and competently carrying out the work before them with confidence our Reaffirmation of Accreditation will be approved (Fall 2021).

We introduced partnerships and outreach programs that are impacting enrollment and mission effectiveness:

Every student at Erskine Seminary, regardless of degree program, now, receives Logos Bible Software, with a starter pastoral library of reference helps, at no cost to the students (the costs are borne by the D. James Kennedy Institute of Reformed Leadership, located on the Erskine campus);

Erskine presents Faith for Living with Dr. Mike Milton: This broadcast of Reformed teaching is now reaching over 25,000 downloads per month;

Through the publishing ministry of Mike Milton, Erskine Theological Seminary is featured weekly on sites such as crosswalk.com with over one million views per article, at no cost to the seminary.

Erskine Seminary, by way of our vision and mission, is committed to reaching as many as possible by all godly means available. Thus, over 70% of our students are now with Erskine Online, the ministry of which is being upgraded

through equipment and best practices.

We believe that while Erskine Online will continue to grow, and begin training pastors throughout the nation, we are firmly committed to residential education. The trend in theological higher education is for a church-seminary relationship, which reaches inside Christian worshipping communities, as well as to other local churches in the area. Our Greenville campus is already demonstrating the truth of this as we are witnessing full classes with Dr. Ross.

Our faculty will go through a transition this year with the retirement of Dr. R.J. Gore from his role as Dean of the Seminary. Dr. Gore will continue teaching full time.

We are pleased to announce the appointment of the Rev. Seth Nelson (Ph.D. Candidate, Trinity Evangelical Divinity School). Seth, an experienced PCA pastor, transferring to Second Presbytery of the ARPC, will assume the role of Dean of the Seminary on July 1, 2021. He is also expected to serve as Associate Professor of Pastoral Theology and Education. Seth's doctoral work is in theological higher education administration. We believe he is the right man for this time. He is already laboring as Assistant Dean.

We upgraded our organizational chart, which was implemented last year. We are aiming at streamlining ministry to focus on the vision and ministry of the Seminary (see Figure 1-4). The goals of our organization are student success and mission effectiveness.

Figure 1

Empowering Mission-driven Ministry through Organizational Relationships



Introduction

1. The Present Chart, 2.0, is an adaptation of January 2020 chart.
2. The organizational relationships are intended to reflect the Vision and Mission of the Seminary in terms of talent management and division of labor.

Access to the Relationship Chart

1. Presentation Mode
 - a. Access [here](#).

Summary of Relationships

1. Board and Committees make policy and provide oversight
2. Provost, under the supervision of the President, provides administrative execution of policy
3. All components labor for the singular vision: "To prepare men and women to fulfill the Great Commission."

Conclusion

1. Organizational charts are living documents that must continually adapt to external factors.

Figure 2



Figure 3

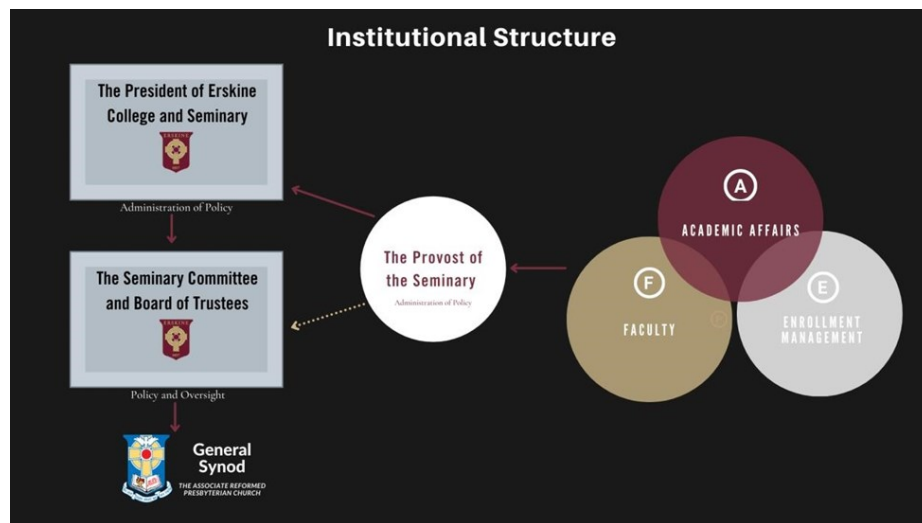
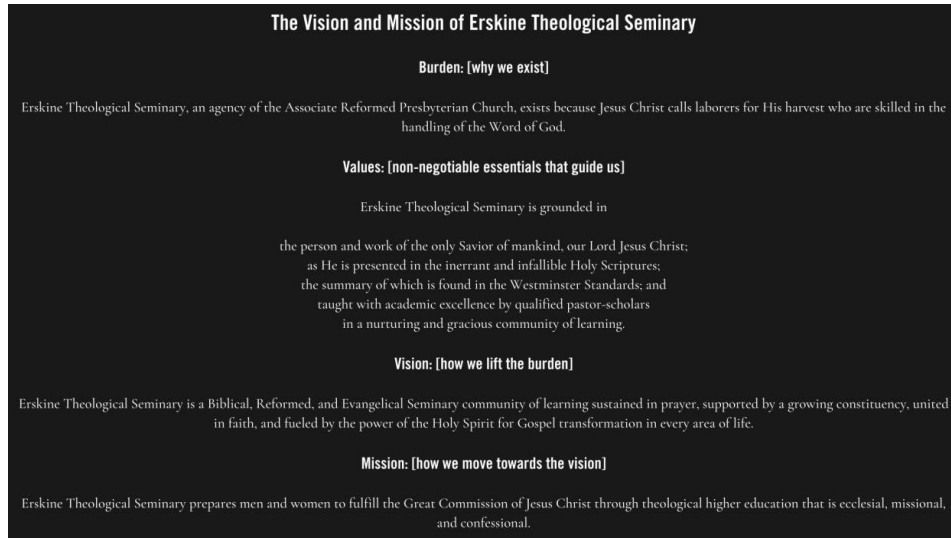


Figure 4



Our faculty is being sharpened to adjust to the changing dynamics of our growth in both the Erskine Online and Erskine Residential.

Our faculty designators include:

Residential full-time faculty

Our faculty are engaged in writing, speaking, counseling, and teaching. Every teacher in Erskine Seminary has received training in online teaching and learning best practices. The seminary offered this program free to the public. So far, nearly 1,300 individual educators have gone through our short course.

Adjunct Faculty

Erskine Research Faculty: Adjunct Faculty with Subject Matter Expert status in their fields; or, full time residential professors who are not members of the ARP, PCA, or other NAPARC affiliated local church or judicatory.

Example: Professor Kelly Stultz is Research Professor of Sacred Music—an adjunct—seeking to recover the teaching of music as the servant of the Word, and teaching future pastors about relationships with directors of music. Professor Stultz, who holds an M.A. in Conducting, has served as director of music for several evangelical and Reformed churches; is a graduate of Music Explosion at Coral Ridge Presbyterian Church (during Dr. Kennedy’s pastorate) and has conducted church service music from Europe to White House Sunday services.

Example: Dr. Tim Lane is the former executive director of a major pastoral counseling ministry in the United States. Dr. Lane, also a practitioner and best-selling au-

thor, has joined our faculty adjunct team as Research Professor of Pastoral Counseling.

Example: Dr. Christie Rogers-Larke is Research Professor of Christian Counseling. She is a full-time residential faculty member in the Master of Arts in Christian Counseling program. As a Southern Baptist, she is a non-voting member of the faculty.

Our Master of Arts in Christian Counseling program is completing its first year. The program, which is comprised of cohorts that remain together through their training, is near capacity. The recruiting outreach has started to build this program into a premier training ministry for licensed Christian counselors and those who are called to a specific pastoral counseling ministry. Dr. Rogers-Larke is our interim director of the program in addition to her role as a faculty member. Dr. Tim Lane directs the Pastoral Counseling portion of that degree. We are building a pool of adjuncts to support the work.

The Future

The Association of Theological Schools had been urging members schools to begin moving to “multimodal” education (using a variety of means to reach students including residential, church-based, intensives, online teaching and learning). The Provost’s plan for meeting the needs of the Church today includes not only multimodal education, but a renewal of pastoral education.

“Reimagining Pastoral Education and Training” is a major movement of the D. James Kennedy Institute to build cohesion between education (informational) and training (formational) and create a pathway for ministry excellence in a way similar to, e.g., the medical profession (medical school, internship, residency, fellowships). The truth is that the history of the Church started with a strong vocational approach to preparing the next generation of pastors. The Renaissance saw the rise of the University, and pastoral training also become more university centered. Early American pastoral education and the Great Awakening witnessed a merging of the two ways of learning (university and apprenticeship). Theological higher education is in the midst of great change in many ways. Erskine Theological Seminary seeks to be a leader in a vision-driven plan for preparing preachers of the Gospel for the Body of Christ. The table below illustrates how “Reimagining Pastoral Education and Training” will seek to unite University and Apprenticeship models, where the Doctor of Ministry is integrated into the vocational pathway.

Figure



Erskine Theological Seminary is the oldest continuing evangelical seminary in North America. We take that truth not as a bragging right, but as a responsibility to provide the finest in Reformed and Evangelical scholarship, vocational training, and doctrinal fidelity to the Word of God as expressed in the Westminster Standards.

Summary

The ministry of Erskine Theological Seminary is supported by your gifts, your prayers, and by our churches sending their pastoral candidates to be trained by your ARP seminary. We are working for such a level of excellence that we will provide the finest theological higher education and pastoral training for your candidates whether you are in Canada or California, Montana or Mississippi. Our work with our missionaries in Pakistan and Eastern Europe has told us that we must constantly be making adjustments to reach those whom God has called to proclaim the unsearchable riches of Christ.

One thing remains the same: an Erskine Seminary education is always about the relationship of the professor and the student. Whether through Erskine Online, a church-based program, or in intensive residential courses at our beautiful campus and Due West, South Carolina or in Columbia, South Carolina, we remain committed to *standing strong*: we preach Christ and Him crucified. *Erskine Theological Seminary is standing strong for the mantra "changeless truth in changing times."* We need such stalwart dedication now more than ever before. Please pray for your seminary.

Board Development

My predecessor as chair of the Erskine Board of Trustees, Jill Gazzaway, wrote in last year's report that "it is a blessing to serve on the Board and to work on behalf of Erskine College and Theological Seminary." All of our board members completely agree.

At present, the Board remains completely unified on the general direction of the Institution and its commitment to the integration of Christian faith and learning across the campus. To demonstrate this unity, the Board supported Erskine financially at a 100 percent level during the fiscal year that ended June 30, 2020. We are nearing that goal for the current fiscal year.

The Board usually provides educational opportunities for its members. However, with the challenges of the COVID-19 pandemic, offerings have been limited. The Board has held all its meetings virtually since May 2020 in order to comply with health and safety protocols. Nevertheless, the Board has heard numerous informative reports from various members of the Erskine administrative team.

The Board continues to take an active role in increasing Erskine's donor base through its Ad Hoc Development Committee. This committee was able to secure several matching grants for Erskine during the present fiscal year. It also identified several other potential donors who will receive follow-up communications and visits as COVID-19 restrictions are eased. Plans are under way for a potential capital campaign in the future.

We encourage Synod to continue to select only faithful, capable trustees who are committed to the ARP's vision for Erskine as expressed in its Statement of the Philosophy of Christian Higher Education. We appreciate the work of the SCONE as they evaluate potential candidates. The Board is deeply grateful for the confidence the Synod has shown in our ability to govern this institution. We seek to do all we can to represent the ARP Church and to support our denomination. We thank you for your continued prayers and financial support.

Summary

Erskine's 2020-21 academic year began during a worldwide COVID-19 pandemic when many colleges and universities adopted an online platform. The leadership team at Erskine College decided in early summer of 2020 to begin the year in residence and to offer classes in three modalities: in-person, hybrid, and fully online. Most of the undergraduate classes were either in-person or hybrid offerings. Erskine College's student body on opening day was its largest ever with over 815 students registered. With the addition of The Villages on Depot Street, forty-eight students enjoyed another new venue for residential living.

Yet with this positive beginning, the Erskine community returned to campus with state-mandated COVID-19 protocols: the wearing of masks, frequent handwashing, the installation of multiple hand sanitizer stations, and social distancing. There were mandatory temperature checks five days a week from 7:00 a.m. to 10:00 a.m. Students were not allowed in class unless they had "sticker proof" of this temperature check. Needless to say, campus life seemed artificial and at times, awkward. Within weeks of the opening of school, positive COVID cases were identified through testing. The process of managing the virus, arranging living quarters appropriate for students in isolation or quarantine, and delivering meals to those students became a daily challenge.

This COVID-19 challenge affected everyone on campus. Students who tested positive for COVID remained in isolation for 14 days, and our contact tracing meant that many other students were quarantined for two weeks. At the height of this challenge last fall, there were over 40 active COVID cases and as many as 80 students in quarantine. Students who experienced this in-class, out-of-class process found it difficult to keep up academically. Professors were constantly having to readjust their course delivery to accommodate students who were missing class. Every student quarantined or isolated on campus needed three meals a day. Aramark food services provided these meals, which were delivered by our residential life staff and coaches. At the height of the COVID cases, there were over 350 meals delivered daily.

Every fall athletic contest was cancelled and moved to the spring semester. But by the grace of God and the perseverance of students, faculty, and staff, the semester continued, and we finished our on-campus experience the Tuesday before Thanksgiving. After the break, a review week and final exams were delivered in an online format.

Although many students were not able to return in January for the spring semester due to academic struggles in the fall, the spring semester began with 95% of the college classes in person. The winter months saw virus cases rising rapidly across the country, yet Erskine's January 19 start to the second semester began with unusual quiet. Despite a huge increase in asymptomatic testing of students mandated by the NCAA, the case numbers on campus remained much lower than in the fall. Athletic contests began with all the teams in competition; nonetheless, God protected the campus from the spread of the virus throughout the late winter and early spring. There were weeks when we had every student in class since we had no active COVID cases and no one in quarantine.

Throughout the fall and spring, God's hand was evident in our community life. In late February, Erskine played its first football game in 70 years, defeating Barton College 30-28.

During both the fall and the spring, weekly chapel continued. In order to meet distancing requirements, we held one chapel service on Tuesdays and one on Thursdays, with half the student body assigned to attend on Tuesday and half on Thursday. The Erskine College interim chaplain, Pastor Josh Chiles, worked tirelessly to bring student Christian leaders together for prayer and ministry opportunities. The Choraleers and Sinfonia found ways to share their music in online platforms. The Alumni Office held virtual alumni events, and Homecoming was celebrated in person and on campus with a home football game to highlight the weekend events.

Recruitment for the fall of 2021 remained remarkably strong as the Admissions Office learned to host admissions events both in person and online. An in-person commencement was planned with the Rev. Dr. Neil Stewart giving the Commencement address, and our Baccalaureate service was slated to be held in Lesesne Auditorium with the Rev. Dr. Matthew Miller as speaker.

This year will be remembered as the COVID-19 year, but also as a year of God's grace and protection. Even with all the cases on campus, no case was severe. A few of our coaches and staff tested positive, but in no instances were these cases life-threatening. Erskine continued its offering of Christian undergraduate and graduate education in a residential setting even as the pandemic raged around us. Thank you to all who prayed for Erskine College and for God's protection of our students, faculty, and staff. The Er-

skine community is thankful for the year, as tough as it was, and looks forward to a more normal year beginning in the fall semester of 2021.

Respectfully submitted,
Clint Davis, Chairman

Note: Budget information on pages 62-80.

Clint Davis introduced the incoming Interim President Tom Hellams who addressed the Synod.

A motion **CARRIED:**

That the final reading of the Minutes be waived.

A motion **CARRIED:**

To waive the final roll call.

Rev. Rob Roy McGregor, Jr. made a motion to adjourn.
The Synod sang the song of Christian Unity, Psalm 133.
Prayer and benediction was led by Patrick Malphrus.

Respectfully submitted,

Patrick Malphrus, Moderator
Jay Younts, Vice Moderator
Kyle Sims, Principal Clerk
Mark Miller, Reading Clerk
Ben Glaser, Bill Clerk
John Cook, Assistant Clerk
Andrew Putnam, Parliamentarian