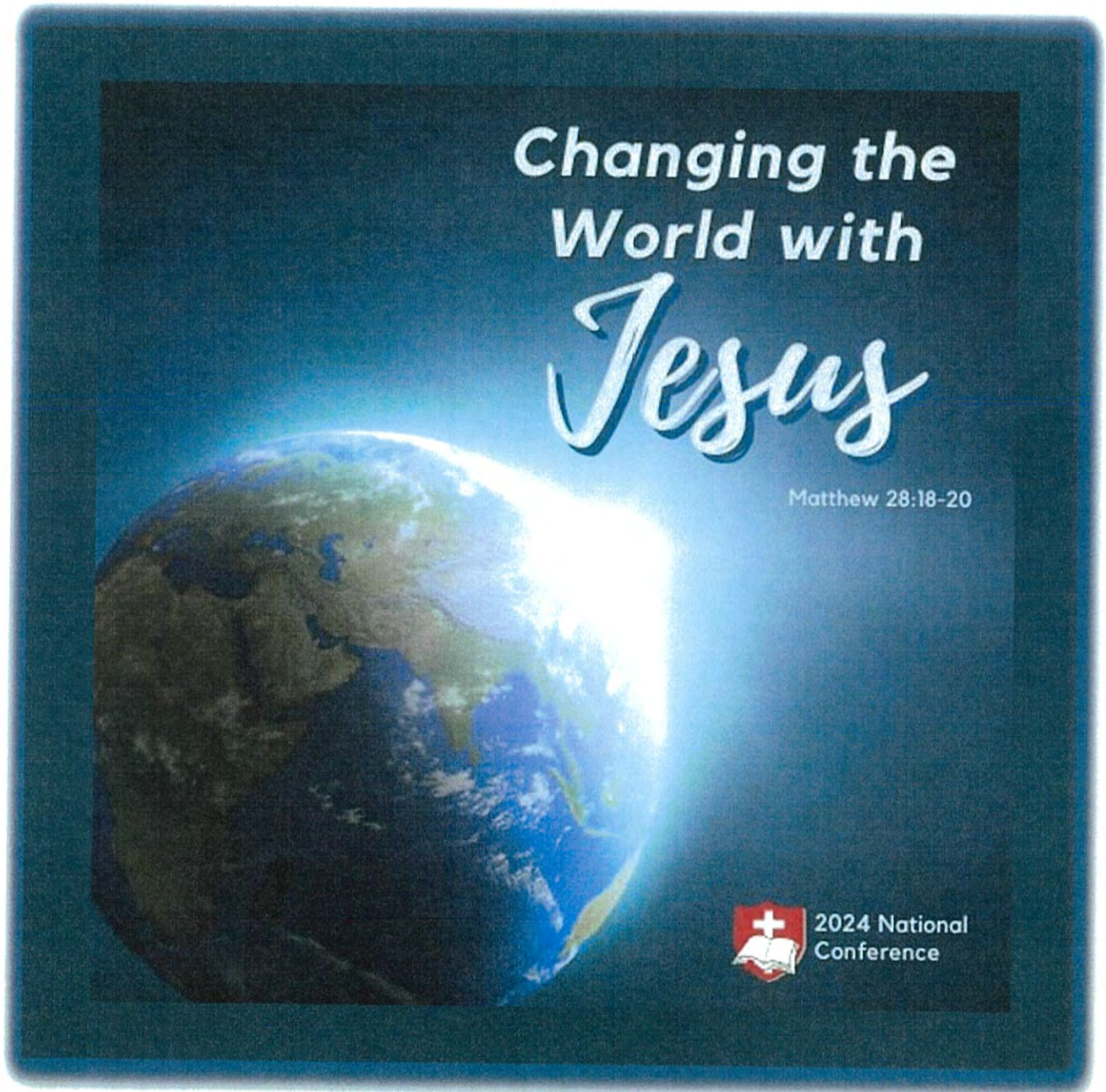


**2024 National Conference
of the Evangelical Congregational Church**

**AGENDA & CAMPUS
INFORMATION**



**MAY 22-24, 2024
MESSIAH UNIVERSITY
MECHANICSBURG, PA**

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**Please note: Reports are proofread by the reporting committee or organization prior to their submission to the National Conference. The National Conference secretarial staff will proofread approved reports to their publication in the NC Journal.*



PURPOSE

The Purpose of the Evangelical Congregational Church is to know Christ and to make Him known.

MISSION

The mission of the Evangelical Congregational Church is to raise up healthy churches proclaiming Christ in a hurting world.

CORE VALUES

Passion for Christ

As demonstrated by our commitment to the authority of the Bible, the centrality of prayer, and the pursuit of holiness.

Compassion for the Lost

As demonstrated by evangelism and acts of mercy on a local, national, and global scale.

Servant Leadership

As demonstrated by the training and development of men and women for mission and ministry.

Healthy Ministries

As demonstrated by changed lives through culturally sensitive churches and denominational institutions.

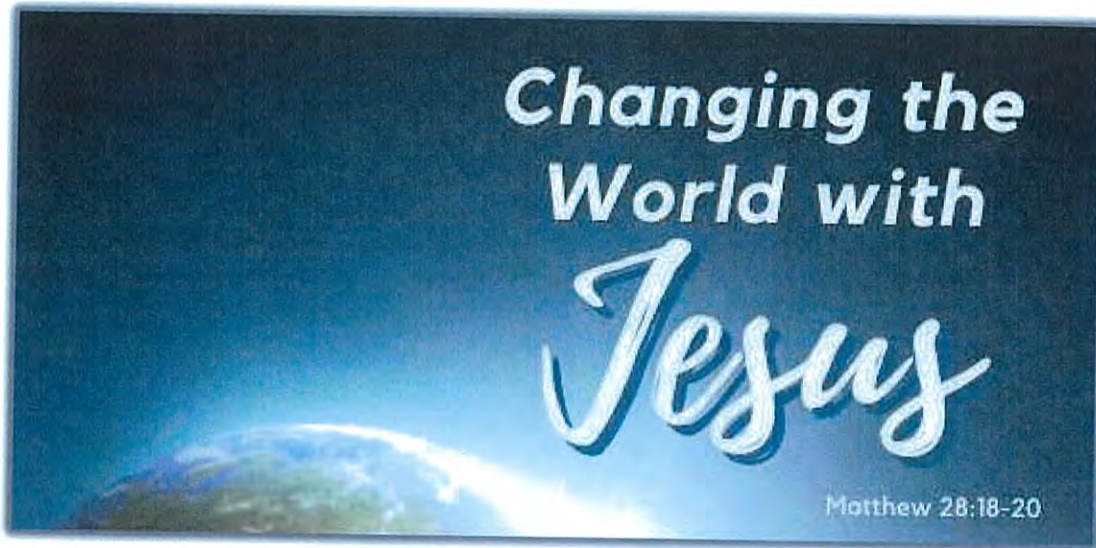
United in the Body of Christ

As demonstrated by the networking of churches with the Evangelical Congregational Church and the larger Kingdom of God.

The Evangelical Congregational Church will be a dynamic movement of God that is led by pastors and laity who have a burning passion for God and a missionary zeal to reach the lost.

We will creatively obey the Great Commission by transforming plateaued and declining churches into healthy, disciple-making churches that are committed to evangelizing the communities to which God has called them.

Healthy churches will reproduce themselves by planting churches in least-reached communities. Interdependence will be the distinguishing mark of the Evangelical Congregational Church as local churches network with one another and ministries beyond the EC family to proclaim the Gospel to the world.



Dear Friends in Christ,

The theme for this year's National Conference gathering is ***Changing The World With Jesus (Matthew 28:18-20)***. Jesus said He came to change the world on a Sabbath day in a synagogue in Nazareth. *"The Spirit of the LORD is upon me, for He has anointed me to bring Good News to the poor. He has sent me to proclaim that captives will be released, that the blind will see, that the oppressed will be set free, and that the time of the LORD's favor has come."* (Luke 4:18-19) And then He commissioned us to join Him in changing the world, *"All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age."* (Matthew 28:18-20)

Since that day when Jesus ascended into the clouds and His disciples scattered to "turn the world upside down" (Acts 17:6), the followers of Jesus have not been content to simply wait on the world to better itself; we have been called, empowered and commissioned to change the world with Jesus Christ! We boldly declare this in our Vision Statement.

The Evangelical Congregational Church will be a dynamic movement of God led by pastors and laity who have a burning passion for God and a missionary zeal to reach the lost. We will creatively obey the Great Commission by transforming plateaued and declining churches into healthy, disciple-making churches that are committed to evangelizing the communities to which God has called them. Healthy churches will reproduce themselves by planting churches in least-reached communities. Interdependence will be the distinguishing mark of the Evangelical Congregational Church as local churches network with one another and ministries beyond the EC family to proclaim the Gospel to the world.

Steve Addison in his book, Pioneering Movements, says, "In simple terms, a movement is a group of people committed to changing the world. The spheres of politics, science, culture, and faith are shaped and remade by movements" (p.15). At this National Conference gathering, I pray we will hear again and anew the words of Jesus to Simon after the miraculous catch of fish in Luke 5:1-11. *"Don't be afraid, from now on you will fish for people,"* or if you allow a slight paraphrase, *"don't be afraid; you're going to join me in changing the world, one person at a time."*

In Christ's Service,

Randy Sizemore



Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Matthew 28:18-20.

NATIONAL CONFERENCE LEADERSHIP

Bishop	Rev. Randall Sizemore (Chairman)
Executive Director	Mr. Kevin Henry
Church Health Associate	Rev. Wayne Houck
Global Ministries Associate	Rev. J. Ted Rathman
Kingdom Extension Associate	Rev. Michael Snedeker
Ministerial Development Associate	Rev. Matthew Hill
Missional Alignment Associate	Rev. Randall Sizemore



Evangelical
Congregational
Church

TELLERS

Chairman	Jesse Bills
Vice-Chairman	Charles Walker
Secretary	David Mennig



Matthew 28:18-20



Matthew 28:18-20

AGENDA

(Subject to Change)

TUESDAY, MAY 21

7:00 - 9:00 PM

Registration *Eisenhower Campus Center*
(for those staying on campus Tuesday evening)

WEDNESDAY, MAY 22

7:00 AM

Breakfast *Lottie Nelson Dining Hall*

9:00 AM

Registration *Eisenhower Campus Center*

10:30 AM

Lay Delegate Orientation *Board Room*

12:00 PM

Lunch *Lottie Nelson Dining Hall*

1:30 PM

Worship & Holy Communion Service *Eisenhower Campus Center*

3:00 PM

Afternoon Business Session *Eisenhower Campus Center*

- Women's Tea
- Opening of NC sessions
- Business Session - Officers' and Conference Teams reports

3:45 PM

Ministerial Development

- Credentialing Report & Presentation

4:30 PM

Compensation, Finance Committee & 2025 Budget

5:00 PM

Dinner *Lottie Nelson Dining Hall*

6:00 PM

Prayer Gathering

6:30 PM

Worship

- Episcopal Address

THURSDAY, MAY 23

7:00 AM

Breakfast *Lottie Nelson Dining Hall*

8:00 AM

Registration *Eisenhower Campus Center*

8:30 AM

Worship

9:00 AM

Global Ministries Community presentation

9:45 AM

Morning Business Session

- Benefits Corporation
- Resolutions & Rule Changes

10:10 AM

Missional Alignment Community presentation

AGENDA (cont.)

(Subject to Change)

THURSDAY, MAY 23 (cont.)

10:45 AM	Lester Zimmerman presentation: "Understanding Homosexuality & Transgenderism"
12:00 PM	Lunch <i>Lottie Nelson Dining Hall</i> <ul style="list-style-type: none">GMC Lunchtime Presentation <i>Martin Room adjacent to Dining Hall</i>
1:30 - 2:30 PM	Equipping Experience Church Health Community presentation <i>Plenary Session: Conference Floor</i>
2:45 - 3:45 PM	Small Group Breakouts on Evangelism <i>Locations TBD</i>
4:00 - 4:45 PM	Operation Christmas Child presentation
5:00 PM	Dinner <i>Lottie Nelson Dining Hall</i>
6:30 PM	Ordination Service for Local Elders <i>Eisenhower Campus Center</i>
8:00 PM	Ice Cream & Cookie Reception and Fellowship

FRIDAY, MAY 24

7:00 AM	Breakfast <i>Lottie Nelson Dining Hall</i>
8:30 AM	Morning Session <ul style="list-style-type: none">Worship
9:00 AM	Kingdom Extension Community presentation
10:00 AM	Concluding Business <ul style="list-style-type: none">Memorial reportHonoring RetireesUnfinished businessClosing Message by Bishop
11:30 AM	Closing of Conference
12:00 PM	Lunch <i>Lottie Nelson Dining Hall</i>

ALL ANNOUNCEMENTS SHOULD BE WRITTEN ON A NOTE AND HANDED TO SECRETARY BRAD HATTER!!

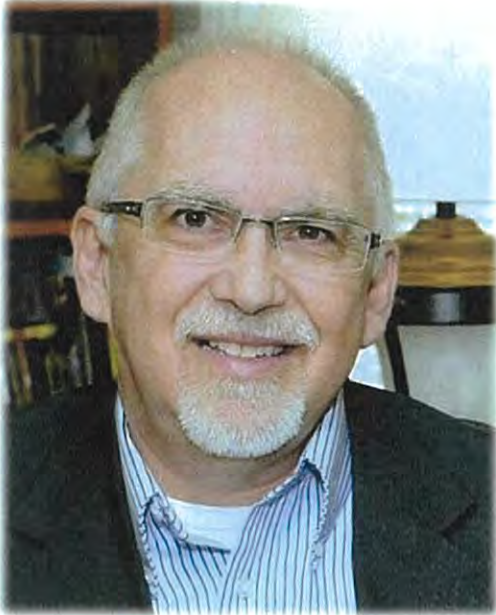
Please be considerate of others and SILENCE your cell phones.

The Messiah University campus is a "walking campus." Please be prepared to walk from the Eisenhower Campus Center to other buildings on the campus.



GUEST SPEAKER

REV. LESTER ZIMMERMAN



Lester has pastored for over 40 years and is the founding pastor of Petra Church in New Holland, PA. Prior to that, he and his wife were involved in church planting in Baltimore, MD. Lester gives leadership to the Hopewell International Network of Churches. He also serves as a police chaplain in his community. He has a background in counseling and leader development. He has a Master of Ministry Degree and has authored several books. He and his wife have two married daughters and five grandchildren. His heart is to uphold the scriptures and help the church be a safe caring community where Jesus heals the broken places in our lives.

*Lester will be speaking to us from his recent book, *Understanding Homosexuality & Transgenderism: Biblical & Scientific Insights With Compassionate Care.*

LAY DELEGATE ORIENTATION

Wednesday, May 22
10:30 AM / Board Room

The position of the lay delegate has been one of the most important in the Evangelical Congregational Church, and as such it is not a responsibility to be taken lightly. This short orientation will help you to develop a better knowledge of the history and work of the EC Church. The orientation will be held on Wednesday morning in the Board Room. Check with the EC Courtesy Desk upon registration for more information and/or directions to the room.

WOMEN'S TEA: WEDNESDAY AFTERNOON

Glenda Dunbar

Glenda is married to ECC Pastor Robert Dunbar and together they have four adult children and three grandchildren. Glenda received her Spiritual Direction training at Evangelical Theological Seminary. She says, "I love joining others in their spiritual journey, helping them to make a sacred space where they can experience the loving presence of God. I love seeing where He is working and guiding, and I'm thrilled when they find His transforming power in their lives." It has been my joy to walk through doors God has opened to exhort others through the ICL, in churches and small groups.



INTRODUCING OUR CONFERENCE PREACHERS

Rev. Mike Snedeker

Mike serves the denomination as the Kingdom Extension Associate, facilitating multiplication and church planting. He also serves as Lead Pastor of Community EC Church in Sinking Spring, PA. As one of the founding pastors of the church, Mike has been on staff since the church started in June of 1996. Mike has been married to Beth since November of 1994. They have two adult children, Allysa and Cassidy.



Rev. Matt Hill

Matt serves the denomination as the Ministerial Development Associate, overseeing the credentialing, education and care of our ministers. Matt serves as Lead Pastor of St. Paul's EC Church in Reamstown, PA. Matt has been married to his wife Emily for 18 years. Currently, Matt and Emily reside in Reinholds, PA with their three children, Addison (15), Aaron (13) and Aubree (10).

Rev. Wayne Houck

Wayne serves the denomination as the Church Health Associate, facilitating and resourcing local congregations and pastors toward congregational health. He also serves as Lead Pastor of Trinity Lighthouse EC in Royersford, PA. Prior to that he had a long career in pharmaceutical research as a laboratory scientist and in clinical development. Wayne and his wife, Christina, live in Spring City and have two married children and enjoy their rescue dogs, Reggie and Maybelle.



EQUIPPING EXPERIENCE

Thursday, May 23

1:30 TO 3:45 PM / Eisenhower Campus Center

Changing the world with Jesus, one person at a time, flows from a missionary zeal to reach the lost. As "Evangelicals," we are the people of the Good News! Our speaker, Rev. Wayne Houck, will inspire and challenge us to include evangelism – sharing the Gospel with others – into everything we do as individuals and local congregations. During our break-out sessions, we will explore the, "What? Why? and Where?" of evangelism in this dynamic movement.

Changing the World with Jesus

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Matthew 28:18-20



2024 National
Conference

ON CAMPUS INFO

REGISTRATION at the Eisenhower Campus Center

- Tuesday, May 21 – 7:00 – 9:00 PM (*for those staying on campus Tuesday evening*)
- Wednesday, May 22 – 9:00 AM
- **The conference sessions officially begin on Wednesday afternoon at 1:30 PM with Worship and Holy Communion.**

ON CAMPUS

- You will receive an ID access card in your EC Registration packet for use to access the entrance to each dormitory/apartment building. For those who have purchased meal plans or pre-paid individual meals, this ID access/meal card is also your “ticket” to gain entrance to the Dining Room. The Lottie Nelson Dining Hall is located on the upper floor of the Eisenhower Campus Center.
- Individual meals may be purchased at the EC Courtesy Desk for \$16.75/each – cash, check or credit card.
- Keys to individual dorm rooms/apartments are distributed at registration. Room keys must be returned to the Messiah Guest Relations desk when your stay is completed. You will be charged a \$75.00 replacement fee for keys not returned.
- An elevator for access to the upper floor of the Eisenhower Campus Center is located just off the hallway outside the Brubaker Auditorium (check with the EC Courtesy Desk).
- Business sessions will be held in the Brubaker Auditorium in the Eisenhower Campus Center.
- Wireless internet is available campus wide. A password is available at the Messiah Guest Relations desk.
- Dress policy is “business casual.” We suggest you bring a sweater or light jacket to assure comfort in varying temperatures in the Brubaker Auditorium where business sessions are held.
- The Messiah University Campus is a “walking campus.” Please be prepared to walk from the Eisenhower Campus Center to other buildings on the campus.
- **LINENS** - Linens are **NOT** provided in your dorm room/apartment. You will need to provide your own bed linens, pillows and towels. To assist the University with your check-out, please place your trash in the brown paper bag and leave it at the door and take all your personal linens and towels with you. Do not remove mattresses from the room.
- Please respect quiet time from 10:00 PM to 8:00 AM.
- Pets are not permitted on campus.
- Messiah University’s policy prohibits its guests from participating in the use of tobacco, alcohol, drugs (other than for a medically prescribed purpose) and gambling. Additionally, guests may not carry/possess firearms or other weapons on University grounds, on person, or in vehicles. The University reserves the right to remove from its premise any person failing to comply.
- **In case of emergency call: 9-911 from any campus phone.**

COVID-19 PROTOCOL: All NC 2024 attendees will follow the safety protocols established by Messiah University, and acknowledge that at any time up to, and including during conference dates, those protocols could change to include, but not limited to, the wearing of face masks and social distancing.

2024 CURRENT PASTORS, LAY DELEGATES, AND ALTERNATE DELEGATES

Pastors: A-Associates (full-time); At-Assistant (part-time); Pt-Part-time; PIC-Preacher in Charge
AP-Approved Pastor; AE-Approved Elder; DFD-District Field Director; IP-Interim Pastor

DELAWARE REGION

BERKS DISTRICT

Rev. Charles Walker, DFD

Adamstown, Immanuel
Kutztown, Grace
Rev. William Lockhart
Joe Reighn, Lay Delegate
Caden Strause, Alternate
Leesport, Bethany
Rev. Charles A. Walker
George Eckert, Lay Delegate
Sarah Baer, Alternate
Lenhartsville, Salem
Rev. David L. Long
June Weiskircher, Lay Delegate
Deborah Rice, Alternate
Mohnton, Zion
Rev. Robert W. Shuey
Jean Mays, Lay Delegate
Phyllis Shuey, Alternate
Pleasantville, Bethany
Rev. Brian P. Garner
Richard Magners, Lay Delegate
Shillington, New Life of Shillington
Rev. Rick M. Reilly
Robert Reese, Jr., Lay Delegate
Sinking Spring, Community
Rev. Michael C. Snedeker
Rev. Timothy T. Sanger (A)
Harold Killinger, Lay Delegate
Gary Klemmer, Alternate
Temple, Faith
Rev. Brett A. Kindig
Ruth Aquiline, Lay Delegate
David Hunsberger, Alternate
Womelsdorf, Trinity Fellowship
Rev. Kenneth P. Wiest
Mary Wiest, Alternate

LEHIGH VALLEY DISTRICT

Rev. Richard Sergi, DFD

Allentown, Christ
Rev. Thaddaeus Hughes
Mary Wagner, Lay Delegate
Allentown, New Bethany
Rev. Ghosoub J. Al-Khal
Don Cook, Lay Delegate

Allentown, St. John's
Rev. Thaddaeus Hughes
Jill Hughes, Lay Delegate
Allentown, Zion
Rev. Gary J. Morrell
Rob Romig, Alternate
Bangor, First United
Rev. Ronald W. Shipman
Mary Ann Repsher, Lay Delegate
Bethlehem, Arabic Living
Rev. Ghosoub J. Al-Khal
Joseph Shadid, Lay Delegate
Bethlehem, Emmanuel
Rev. Richard J. Sergi
Trent Stehr, Lay Delegate
Emmaus, St. Matthew's
Rev. Donald L. Kerns
Kathy Canfield, Lay Delegate
Fogelsville, Hope Community
Rev. Vince Jones
Rev. Brandon Segan (At)
Brian Wiersch, Lay Delegate
Hosensack, Grace
Rev. Robert F. Klersy
James Fry, Lay Delegate
Lehigh Valley, Horizon (Church Plant)
Rev. Robert M. Daneker, Jr.
Vera Cruz
Rev. Robert F. Klersy
James Fry, Lay Delegate
Williams Township, Christ
Rev. Walter "Les" Alpaugh
James Stackhouse, Lay Delegate

NORTH EAST DISTRICT

Rev. Paul Miller, DFD

Bartonsville, St. John's
Rev. Paul J. Miller
Bushkill, Community
Rev. Paul J. Miller
Jason Parsons, Lay Delegate
Berlinsville, Trinity
Rev. Kenneth M. Schira
Marion Bonser, Lay Delegate

East Weissport, People's
 Rev. Michael S. Coulson
 Ralph Hindmarch, Lay Delegate
 Marianne James, Alternate
 Jim Thorpe, Ebenezer
 Rev. Nathanael J. Kennedy
 Connie Hoffman, Lay Delegate
 Dale Hoffman, Alternate
 Lehighton, Bethany
 Julius Lenhart (Interim)
 Kenneth Esrang, Lay Delegate
 Palmerton, Living Hope Lighthouse
 TBD
 John Achtermann, Jr., Lay Delegate
 Slatington, Trinity (Church Restart)
 Rev. Brian J. Kern
 Julius Lenhart, Delegate
 Tamaqua, Bethany
 Rev. Kevin P. Roberts
 John Petro, Lay Delegate
 Danette Roberts, Alternate

PENN JERSEY DISTRICT

Rev. Dr. Robert Santucci, DFD

Boyertown, Trinity
 Rev. Leslie D. Cool, Jr.
 Rev. Gary K. Bosler (At)
 Shawn McGlinchey, Lay Delegate
 Clayton, Bethany
 Rev. Robert C. Santucci
 Ross Campbell, Lay Delegate
 Linda Campbell, Alternate
 Hatfield, Emmanuel
 Rev. Adam P. Roberts
 Janet Hague, Lay Delegate
 Plymouth Meeting
 Rev. Cameron L. Smith
 Deborah Moore, Lay Delegate
 William Kelley, Alternate
 Pottstown Area, Journey 53 (Church Plant)
 Rev. Richard F. Christman, II
 Royersford, Trinity
 Rev. Wayne T. Houck
 Janet Watt, Lay Delegate
 Linde Rude, Alternate
 Linda Wells, Alternate
 Whiting, NJ, Christ
 Rev. Paul L. Barber
 John Hawkins, Lay Delegate
 Diane Evangelical Hartong, Alternate
 Zieglerville, Christ
 Rev. Marlin S. Miller, Jr.
 Martin Brown, Lay Delegate
 Faith Geiger, Alternate

SCHUYLKILL DISTRICT

Rev. John Smith, DFD

Ashland, Bethany
 Rev. Dennis W. Snyder
 Karen Snyder, Lay Delegate
 Cressona, Bethany Fellowship
 Rev. Dennis W. Snyder
 David Reager, Lay Delegate
 Barbara Weikel, Alternate
 Drehersville, Immanuel
 Rev. Kenneth M. Schira
 Frackville, Trinity
 Rev. Jeffrey W. Merwine
 Barbara Karr, Lay Delegate
 Kayla Merwine, Alternate
 Hazleton, Buenas Nuevas
 Rev. Edwin E. Mieses
 Celeste Tejeda, Delegate
 Lavelle, Christ
 Rev. Jeffrey W. Merwine
 Barbara Hepler, Lay Delegate
 Reedsville, Bethesda
 Rev. Mark D. Brooks
 Curt Behler, Lay Delegate
 Susan Killian, Alternate
 Rock, Manbeck's Zion
 Rev. Kyle R. Roth
 Cathy Nagle, Lay Delegate
 Deborah Reiter, Alternate
 Schuylkill Haven, Grace
 Rev. John "Ted" Rathman
 Jill Kulbitsky, Lay Delegate
 Davis Horst, Alternate

GREAT LAKES REGION

ALLEGHENY DISTRICT

Rev. Lewie Bennett, DFD

- Clarion, Riverhill
 - Rev. Richard L. Weagraff (AE)
 - Michael Reed, Lay Delegate
- Clarks Mills, Countryside
 - Rev. Donald W. Howell
- Crossroads, Bethany
 - Rev. Mark A. Weaver (AP)
- Emlenton, New Zion
 - Rev. Lewie S. Bennett
 - Robert McGinnis, Lay Delegate
 - Craig Ashbaugh, Alternate
- Fern, Trinity
 - Rev. Shawn E. Morgan (AE)
 - Dale Kaber, Lay Delegate
 - Lori Weaver, Alternate
- Knox, Grace
 - Rev. John W. Friedlund
 - Joseph Plummer, Lay Delegate
- Seneca
 - Rev. Terry L. Jacobs
 - Bob Whitling, Lay Delegate
- Transfer, Lakeside
 - Rev. James "Janor" A. Bestwick
 - Jon Snyder, Lay Delegate

BUCKEYE DISTRICT

Rev. Charles Campbell, DFD

- Akron, Cottage Grove
 - Rev. Andrew D. Carr
 - Kristina Estright, Lay Delegate
 - A. Rick Glauthier, Alternate
- Akron, First
 - Rev. Michael Lewis (AP)
 - James Beltz, Lay Delegate
- Canton, First
 - Rev. William D. White (Supply)
 - William Shott, Lay Delegate
- Canyon Falls, KY
 - Rev. Paul "Buddy" D. Johnson
 - Tina Kidd-Johnson, Lay Delegate
- Southington, Delightful
 - Rev. Charles J. Campbell
 - Janet McCormick, Lay Delegate
 - Donald Kellett, Alternate
- Youngstown, Wedgewood Park
 - Rev. James H. Hansen (IP)
 - Lee Bennett, Lay Delegate

MIDWEST (formerly ILLINOIS) DISTRICT

Rev. Robert Dunbar, DFD

- Afolkey, Grace
 - Rev. David G. Carr
 - David Jordan, Lay Delegate
- Dixon, Bethel
 - Rev. David Mennig
 - Scott Kullerstrand, Lay Delegate
- Hooppole, Calvary
 - Rev. Zachary T. VanDyke
 - Laura Gerber, Lay Delegate
 - Judy Doye, Alternate

SUSQUEHANNA REGION

ANTHRACITE DISTRICT

Rev. Todd Wolfe, DFD

- Gratz, Good Shepherd
 - Rev. Bradley D. Hatter
 - Dwayne Lahr, Lay Delegate
- Herndon, New Life
 - Rev. Bradley D. Hatter
 - James Carl, Lay Delegate
 - David Sweppenhiser, Alternate
- Pitman, St. Paul's
 - Rev. Todd W. Wolfe
 - Garry Harring, Lay Delegate
- Pitman, Zion
 - Rev. Todd W. Wolfe
 - Dale Rothermel, Lay Delegate
 - Kathleen Rothermel, Alternate
- Sunbury, Bethany
 - Rev. Joshua L. Notestine
 - Wendy Lloyd, Lay Delegate
 - David Lloyd, Alternate
- Trevorton, Emmanuel
 - Rev. Joshua L. Notestine
 - Nadine Novotny, Alternate
- Williams Valley, Faith
 - Rev. Robert A. Stoner (IP)
 - Joseph Ferron, Lay Delegate
 - Gail Waters, Alternate Delegate

CAPITAL/LEBANON DISTRICT

Rev. Michael Knapp, DFD

- Annville, Zion
 - Rev. Bryan K. Dever
 - Sally Holubec, Lay Delegate
 - Joyce Dresch, Alternate

Bunker Hill
 Rev. Harold L. Easter, Jr.
 Carl Peiffer, Lay Delegate
 Ethel Peiffer, Alternate

Clark's Valley, Zion
 Rev. Michael G. Knapp
 Ashley Fagan, Lay Delegate

Fishing Creek, Trinity
 Rev. Dale A. Kramer
 Sue Douma, Lay Delegate

Harrisburg, Faith
 Rev. Gordon R. Lewis
 John Allen, Lay Delegate

Harrisburg, Trinity
 Rev. Keith A. Blank
 George Billow, Lay Delegate

Lawn
 Rev. William E. Stoffel
 Sally Specht, Lay Delegate
 Donna Spittle, Alternate

Lebanon County, Christ Community
 Rev. Timothy R. Valentino
 Patricia Strain, Lay Delegate
 Sonya Valentino, Alternate

Lewisberry, Wyndamere Heights
 Rev. Timothy K. Seiger
 Dan Allen, Lay Delegate

Palmyra, First
 Rev. Jeff S. Stansbury
 Robert Klaczak, Lay Delegate
 Judith Gordon, Alternate

Rexmont
 Rev. Daniel E. Dixon
 Richard Pankake, Lay Delegate

Steelstown, St. John's
 Rev. Jeffrey S. Berger
 Brenda Custer, Lay Delegate
 Robert Sheetz, Alternate

CONESTOGA DISTRICT

Rev. Keith Miller, DFD

Akron, Grace
 Rev. Robert A. Valentine
 Rev. Daniel P. Meyers (A)
 Barry Heckman, Lay Delegate

Bridgeville, Zion
 TBD
 Ray Gehman, Lay Delegate
 Bruce Parmer, Alternate

Ephrata Christ House (Church Plant)
 Rev. Timothy L. King

Ephrata, Grace
 Rev. Abimael Montanez

Mohn's Hill, Mohn's Memorial
 Rev. Kenneth B. Ogden
 Terry Ventresca, Lay Delegate
 Bill Hossler, Alternate

Morgantown, California
 Rev. Tanner P. Cosgrave
 Meredith Saluzzi, Lay Delegate
 R. Edward Ream, Alternate

Mount Airy
 Rev. Philip S. Walck
 Dorothy Enck, Lay Delegate

Mount Culmen
 Rev. Jonathan J. Brown
 Rebekah Brown, Lay Delegate

Pequea
 Rev. Jesse Bills
 Wilmer Stoltzfus, Lay Delegate

Reamstown, St. Paul's
 Rev. Matthew A. Hill
 Rev. Andrew L. Brubaker (A)
 Bonnie Rathman, Lay Delegate
 Kenneth Rathman, Alternate

Rothsville, St. Paul's
 Rev. Timothy L. King
 Theresa Marxen, Lay Delegate
 Justin Weidman, Alternate

Terre Hill, Trinity
 Rev. Neal E. Martin
 Jeff Swartz, Lay Delegate

RED ROSE DISTRICT

Rev. Michael Sigman, DFD

Brownstown, Ebenezer
 Rev. Jeffrey L. Martin
 Cathy Ressler, Lay Delegate

Conestoga, Bethel
 Rev. Kevin S. Kumher
 Daisy Steager, Lay Delegate
 Dorothy Michael, Alternate

Creswell, Bethany
 Rev. Robert L. Haslam
 Rev. Nelson Shertzer (At)
 Donald Fry, Lay Delegate
 Gail Moore, Alternate

Lancaster, Faith
 Rev. Joel A. Kime
 Ron Seiger, Lay Delegate
 Laurence Royer, Alternate

Lancaster Grace, East Petersburg
 Rev. Mark R. Ammerman
 Michael Shaffer, Lay Delegate
 Jet Rivera, Alternate

Lancaster, Trinity
 Rev. Bruce E. Sellers

Lititz, Trinity
 Rev. Nathan F. Fry
 Rev. Ryan E. Taylor (A)
 Jason Carzola, Lay Delegate
 Lesley Brouse, Alternate

Manheim, Trinity
 Rev. Jeffrey C. Schell
 Frank Stellar, Lay Delegate

Willow Street, Grace Community
 Rev. Michael W. Sigman
 Rev. Jacob "Paul" Weitzel (A)
 Rev. Kevin S. Kumher (At)
 Rev. Addison M. Roberts (A)
 Rev. Jared Yordy (A)
 Jason Grier, Lay Delegate

Kinderhook
 Rev. John R. Baker
 Martha Kemmick, Lay Delegate
 Darla Klinger, Alternate

Mount Joy, Trinity
 Rev. Michael S. Eck
 Linda Millar, Lay Delegate
 Cheryl Billow, Alternate

Red Lion, Arlington
 Rev. Douglas D. Evans
 JoAnn Miller, Lay Delegate

Reichs
 Rev. Daniel T. Blank
 Thelma Mowrer, Lay Delegate
 Derek Risser, Alternate

Weigelstown, St. David's
 Rev. N. Patrick Teaford
 Andrew Mansberger, Lay Delegate
 Ann Partlow, Alternate

York, Iglesia Cristiana
 Rev. Carlos A. Kelly

York, St. Paul
 Rev. Carlos A. Kelly
 David Boose, Lay Delegate

York, The Next Step
 Rev. Carlos A. Kelly

SUSQUEHANNA DISTRICT
Rev. Sterling Trimmer, DFD

Bair, Faith
 Rev. Frank Miller
 Patrick Harrington, Lay Delegate
 Lori Hash, Alternate

Columbia, Grace
 Rev. Richard J. Fischl
 John Peiffer, Lay Delegate

East Berlin, Countryside Fellowship
 Rev. Raymond J. Newlin
 Robert Pavoncello, Lay Delegate

AGENCY PASTORS

Rev. Dana M. Logan, StoneRidge Retirement Living

ITINERANT ELDER/ACTIVE RELATED FIELDS

K. Noel Blancaflor, Chaplain, US Air Force
 Timothy F. Christman, Pastor, Non-EC congregation
 Robert W. Gockley, II, Counselor, Huntingdon Valley, PA
 Philip T. Guistwite, Counselor
 Stephen P. Kosylo, Suicide Prevention Program Manager
 Nicholas E. Lakatos, Education
 Christopher A. Lewis, Pastor, Non-EC congregation
 Kirk R. Marks, Unassigned
 Joshua A. Metz, Chaplain, US Army
 Andrew D. Miller, Pastor, Non-EC congregation
 Douglas W. O'Brien, Unassigned
 Kenneth M. Sears, Missionary
 Gene L. Stevenson, Missionary

SUPERNUMERARY PASTORS

Christopher D. Bronico
Mark R. Brownson
Joel R. Christman
Stephen L. Holubec
Kenneth J. Kuhns
Glenn R. Lambert
Richard L. Magness
Steven M. Minnich
Brian K. Parker
Gregory L. Stefan

SUPERANNUATED PASTORS

Robert L. Bast
Gerald E. Baum
James F. Bound
Gary M. Brown
Dennis L. Brubacher
Jeffrey G. Byerly
Charles J. Campbell
Timothy F. Christman
Glenn L. Compton
W. Joel Copeland, Jr.
Richard F. Cummings, Jr.
George T. Custer
David R. Dennis
David E. Dick
Norman W. Dixon
Harry T. Dow
Michael S. Eck
Jan R. Fryer
Michael R. Garrison
L. Allen Giles
Kurtis M. Graff
Robert H. Gresh
David C. Greulich
John P. Haag
Glenn H. Hansen
James H. Hansen
David R. Heffner
Ronald C. Heim
Bruce D. Hill
David G. Hornberger, Jr.
Donald W. Howell
Kenneth R. Kalisz
Kirby N. Keller
Layman L. Kennedy
Allen L. Kline
Robert L. Kramer
Gary L. Kuehner
Gordon R. Lewis
Gary C. Luckenbill
Charles H. Markley
Jeffrey L. Martin
Wilmer R. Martin

Robert S. Mavis
William J. McEllroy, Jr.
Donald W. Metz
Mark E. Micklos
Glenn A. Miller
Keith R. Miller
Kenneth H. Miller
Ronald D. Miller
Frederick J. Moury, Jr.
Richard T. Nahodil
Robert L. Nissly
Richard L. Osberg, Jr.
Ralph W. Owens
John P. Phillippi
James F. Price
John P. Ragsdale
Richard D. Reigle
Nelson R. Reppert
Daniel A. Rohrbaugh
Robert C. Santucci
Harold P. Scanlin
Kenneth A. Schmoyer
Franklin H. Schock
Scott L. Shay
John S. Smith
Thomas G. Souders
Robert J. Stahl
David A. Swift
Sterling I. Trimmer, Jr.
Edward J. Vondran
B. Bruce Wagner
Philip S. Walck
Don H. Wert
Bruce H. Willier
Timothy J. Wolcott
Kirk B. Wolfe
Lloyd S. Yeager

RETIRED

Barry Becker
Donald M. Both
Gregory C. DeLong
James E. Griel
Alton A. Hoffman
Donald L. Kerns
Richard D. Kuhn
Donald E. Kunkel
Marlin P. Lafferty
Brian W. Smith
Patricia M. Strain
John V. Tornfelt
William D. White
Wayne L. Yarnall

LOCATIONS

1. The Agapé Center for Service and Learning
2. Alumni Plaza
3. Bittner Residence
4. Boyer Hall
5. Calvin and Janet High Center for Worship and Performing Arts
6. Climenhaga Building
7. Climenhaga Homestead and McBeth Advancement Center
8. Commuter Lounge
9. Covered Bridge
10. Department of Safety
11. Eisenhower Campus Center
12. Engle Center for Counseling and Health Services
13. Falcon Fitness Center
14. Falcon Hut
15. Fitness Trail
16. Frey Hall
17. Fry Residence
18. Grantham Residence
19. Hess Residence
20. Hostetter Chapel
21. Jordan Science Center
22. Kelly Residence
23. Kim S. Phipps Admissions and Welcome Center
24. Kline Hall of Science
25. Larsen Student Union
26. Legacy Park
27. The Loft
28. Lennhart Building
29. Mellinger Residence
30. Messiah Press (Boumansdale Building)
31. Miller Residence
32. Mountain View Residence
33. Murray Library
34. Naugle Residence
35. Old Main
36. Orchard Hill (President's Residence)
37. Rafiki House
38. Rec Sports Fields
39. Smith Residence
40. Sollenberger Residence
41. Sollenberger Sports Center
42. Stary Athletic Complex
43. Swinging Bridge
44. Witter Residence
45. Woodland

Resident Parking: A, B, C, D, F, G, H, J, TR

Commuter Parking: P, PI

Employee Parking Only: TT, UU, WW, XX, YY, ZZ

Visitor Parking: V

Disability Parking

No Parking **Emergency Phone**

- 📍 Questions about campus? Call 717-766-2511
- 📞 In an emergency, call 717-691-6005 to reach the Department of Safety.
- 🌐 To view an interactive map online, visit messiah.edu/map.



RULES OF CONFERENCE

STANDING BUSINESS RULES

A. PURPOSE

The National Conference shall meet annually to review the Evangelical Congregational Church's purpose, mission and vision; receive Church and Committee reports; discuss Church business; and act on ministerial certification and leadership selection so as to formulate and implement unity of purpose and mission.

B. ORDER OF BUSINESS

The Order of Business shall include: Devotions, Reading of the Church *Discipline*, Minutes, Address by the Chair, Orders of the Day, Officers' Reports, Standing and Special Committee Reports, Reports from the National Ministry Team, Resolutions, Elections, Unfinished, Miscellaneous and New Business Items.

C. MEMBERSHIP

Ministers and duly elected local church lay delegates shall be considered members of the National Conference. Members shall choose their seats at the opening session and shall retain the same during the entire session. Members are expected to be in attendance at each of the daily sessions unless excused by the Bishop.

Duly elected alternate lay delegates may make motions, speak in debate, and cast the lay delegate's vote only with the authorization of the lay delegate. This authorization can be given only when the lay delegate is to be permanently or temporarily absent from the National Conference business session. The National Conference Secretary will prepare an official roll of voting members of the National Conference for each National Conference session.

D. CONFERENCE BOUNDARY

A Conference Boundary shall be fixed to accommodate seating for all delegates. Members desiring to speak and/or vote on any motion must do so within the Boundary.

The following will be granted the privilege to sit within the Conference Boundary as Advisory Members of Conference: former lay delegates; members of Evangelical Congregational Church Affiliates/Boards (Evangelical Theological Seminary, StoneRidge Retirement Living, Benefits Corporation, Twin Pines Camp, Rock River Bible Camp, and Camp ECCO) and Communities and the National Ministry Team; National Conference Committee members; Mission Conference Representatives; missionaries not in the itinerancy; Administrators and Faculty of the Evangelical Theological Seminary; the Chief Executive Officer of StoneRidge Retirement Living; full time administrators of Evangelical Congregational camps; ministerial candidates that will come before the National Conference; ministerial candidates not yet in the itinerancy; representatives of church planting churches; ministry staff persons employed by local E.C. churches; persons employed by the National Conference; National Conference Treasurer; and the Conference Solicitor.

E. ADDRESSING THE CHAIR

Any member desiring to speak on any motion must do so by rising and respectfully addressing the Chair. In case one or more persons should address the Chair simultaneously, the Chair shall decide who is entitled to the floor, which decision shall be subject to appeal to the National Conference.

RULES OF CONFERENCE

F. INTERRUPTIONS

No one shall be interrupted while speaking except when the subject is misunderstood, or the introduction of anything out of order is spoken, and then only when so decided by the Chair, or by a majority of the members of the National Conference present.

G. SPEAKING MORE THAN ONCE

No one shall be permitted to speak more than once on the same motion, until all who wish to speak shall have had opportunity, unless by special permission from the Chair.

H. MOTIONS

All motions/resolutions shall be reduced to writing before being voted upon, when requested by the Chair, the Secretary, or any two (2) members of the Conference. When a motion/resolution is under debate, no other motion shall be received excepting those: to adjourn, to lay on the table, request for the previous question, to postpone to a certain day, to refer, to amend, to postpone indefinitely, which shall have precedence in the order in which they are arranged. When a motion/resolution is made and seconded, or a report presented and is in hand with the Secretary, and stated by the Chair, it shall be deemed in the possession of the National Conference, but any such motion/resolution may be withdrawn by the mover at any time before decision by the consent of the National Conference.

I. QUORUM

A majority of the voting ministers and duly elected lay delegates shall constitute a quorum for the transaction of business.

J. VOTING

Every member of the National Conference seated within the Boundary shall give his vote at the time the question is put, except when the Chair, at his discretion, may permit abstentions. If the Chair is unable to determine which of the "ayes" or "no's" prevails, a standing vote shall be taken, or when five (5) members of the National Conference shall demand the count, in which case the roll shall be called by the Secretary, and each member declare, without debate, his assent or dissent to the question.

K. PROTEST

If at any time, one or more members of the National Conference shall protest against any action of the National Conference, their names shall be subscribed thereto, and the protest shall be entered into the *Journal*. They may also declare the reason for their protest in the *Journal* by consent of one-third of the National Conference membership.

L. CHAIR DEBATE

The Chair shall not debate any subject while in the chair, but may be requested by the National Conference to express his opinion and/or answer questions on any subject.

M. MINORITY REPORT

A minority report of a Committee may be offered as an amendment to a majority report, and if so offered, shall be disposed of first.

RULES OF CONFERENCE

N. QUESTION OF CONDUCT

No member shall be convicted of any moral offense or of any official misconduct by less than a two thirds vote of the National Conference.

O. MINUTES/REPORTS

The National Conference Secretary shall keep the minutes of all Conference sessions. The Assistant Secretaries shall read and correct the minutes during the sessions of Conference. A final and full report of a Conference sessions minutes shall be given to the next meeting of the National Executive Committee for approval. Reports to the National Conference by Committees, Communities, Associates, and Affiliate Boards shall be distributed to the National Conference membership prior to the opening of the annual session. Representatives of these ministries shall be available to answer questions and/or receive recommendations from the National Conference.

P. BINDING ACTIONS

Actions recommended for consideration by the National Conference and approved by the members as recorded in the minutes shall be considered binding upon the local church.

Q. ROBERT'S RULES

In all cases not provided for in these rules, the most recent edition of Robert's Rules of Order shall serve as the authority.

200 National Conference - Annual Meeting

201 Date/Location. The National Conference dates and location shall be set by the Conference Services Committee.

202 Program. The program shall be planned by the Conference Network Team. The observance of the Lord's Supper shall take place at an appropriate time during the Conference sessions and shall be conducted by the presiding Bishop.

203 Expenses. The Conference Services Committee shall establish the budget for program, meals, and all pertinent expenses. Local churches will pay a registration fee for their pastor(s) and lay delegate to cover the cost of lodging, meals, and the program expenses. Alternate delegates may attend at the expense of the local church. Any additional persons attending conference shall pay a per diem amount. The Conference Finance Office shall collect all fees and pay all expenses.

Ministry Funds will pay for subsidies provided to churches requesting assistance for delegate travel expense. These subsidies may be requested through the Conference Services Committee.

204 Conference Offering. In matters relating to finances during the sessions of National Conference, the following shall apply:

204.1. Andrew Fund. An offering for the Andrew Fund will be received. The Andrew Fund shall be used to meet the genuine financial needs of our pastoral families at the discretion of the Bishop, Executive Director and appropriate District Field Director.

RULES OF CONFERENCE

205 Conference Membership Roll.

205.1. Definition. The membership of the National Conference is defined in the *Discipline* as follows: “The ministerial membership of the National Conference shall consist of the Elders who are in the itinerancy. Voting privileges shall be granted to those holding Local Pastor, Local Elder, or Licensed Pastor credentials and are assigned by the Stationing Committee to a charge.” (par. 401.1.) “The lay membership of the National Conference shall consist of one lay delegate from each congregation in the Conference...” (par. 401.2.).

205.2. Alternate Lay Delegates. A congregation may elect an alternate delegate who would take the place of the delegate as a voting member of the Conference in the event the lay delegate is unable to attend the sessions. The alternate delegate may attend the annual meeting at the expense of the local church. If a lay delegate is absent for a session, the alternate delegate may be seated in his/her place for that session.

205.3. Advisory Members. Any person whom the National Conference chooses to appoint as an advisory member may serve in that capacity without the privilege of voting.

205.4. Establishing the Lay Delegate Roll. It shall be the responsibility of the pastor to report the name(s) of his lay delegate(s) to the Church Center Office using a form provided for that purpose. A lay delegate membership roll shall be prepared and included in the program booklet for approval by the Conference at its opening session. Changes to this roll shall be reported to the Church Center Office. The National Conference Secretary shall report these changes at the opening session.

205.5. National Executive Committee Members. National Executive Committee members will all be afforded voting rights at National Conference and National Ministry Team.

206 Conference Officers.

The officers of the National Conference shall be as provided for in par. 403 of the *Discipline*.

206.1. Chairman. The presiding Bishop shall serve as the chairman and president.

206.2. Vice Chairman. Elected by and from the Conference Network Team, the Vice Chairman's term shall be concurrent with the term of the presiding Bishop. He shall serve as the vice chairman and vice president.

206.3. Secretary. Elected by the National Ministry Team from a ballot provided by the Conference Network Team, the secretary's term shall be concurrent with the term of the presiding Bishop.

206.3.1. National Conference Journal. The Secretary shall oversee the editing of the rules of the National Conference as directed by the Conference and coordinate the publication of the *Conference Journal*.

206.4. Treasurer. Elected by the National Ministry Team from a ballot provided by the Conference Network Team, the treasurer's term shall be concurrent with the term of the presiding Bishop.

206.5. Executive Committee. The chairman, vice chairman, secretary and treasurer shall constitute the National Executive Committee. The Executive Director shall be an advisory member without vote. The committee shall have the power between meetings of the National Ministry Team to take actions on behalf of the National Ministry Team in emergency circumstances which require immediate action. The National Ministry Team may direct the committee to take other specific actions.

206.6. Assistant Secretaries. It shall be the prerogative of the secretary to appoint up to four assistant secretaries to carry out the administrative work at the National Conference sessions. One of the assistants shall function as the Conference Reporter.

RULES OF CONFERENCE

207 Executive Sessions.

207.1. Definition. The National Conference may adjourn an open session and enter into an Executive Session during which time only the lay and pastoral members of the Conference may be present. In this sense it is a closed session. Ministers, not members of the itinerancy, who have served appointments during the year preceding the meeting of the National Conference, shall be permitted to sit in the Executive Sessions of the Conference. The minutes are not published.

207.2. Agenda. The following items will be considered in Executive Session: examination of ministers and lay delegates as to their moral and official conduct; consideration of candidates for Licensed Pastor, Local Pastor's license, Elder's Orders, and Itinerancy; transfer of credentials from other E.C. Conferences or other denominations; requests for Approved Elder credential; and other such ministerial credentialing and classification actions that the Ministerial Development Community or Bishop deems necessary for an Executive Session.

207.3. Ballots. The results of ballots taken in an Executive Session shall be announced in an open session.

208 Implementation of Approved Motions. The Conference Secretary or a named assistant shall be responsible to record and forward all approved motions of the National Conference to the appropriate person or body for implementation.

209 Conference Journal. Copies of the **Conference Journal** shall be printed and made available to the churches at cost. A copy shall be made available on the denominational web site. The Journal is posted under the member login of the web site.

210 Conference Records. A certified copy of the **Conference Journal**, proofread and corrected by the Conference Secretary, shall become the Official Record of the Conference. The Secretary shall copy the minutes of the Executive Sessions into the Official Record. A certified copy shall also be supplied to the Heritage Committee for inclusion in the archives.

211 Conference Statistician. The Bishop shall appoint a Conference Statistician. He shall prepare statistical analysis reports to be used in long range strategic planning. The staff of the finance office will have the responsibility of gathering statistics. The value of all denominational property shall be included in the statistical report of the National Conference. The statistical report shall also include the value of bequests received by denominational boards, agencies and communities.

212 Conference Parliamentarian. The Bishop shall appoint a Conference Parliamentarian. He shall be a resource to the chair responsible for making sure that the National Conference follows the correct procedures when discussing and enacting on the business of the Conference according to the Rules of Conference and Roberts Rules of Order.

213 Memorial Secretary. The Conference Secretary shall appoint a Memorial Secretary. He shall gather information during the conference year concerning the deaths of our ministers, ministers' wives or widows, and lay delegates. The Memorial Secretary shall present the necrology to the National Conference session at a time determined by the Chairman and shall give the Conference Secretary a complete copy of the report.

RULES OF CONFERENCE

214 Resolutions. Congregations wishing to propose a change to the denominational program or polity must present the proposal to their district. If a majority of the District Ministry Team agrees with the proposal, the district may bring a resolution to the National Conference for consideration and adoption.

214.1. Resolutions which could result in changes to the Standing or Special Rules of Conference, or resolutions which could influence the work of the denomination without impacting the rules would be presented by the district directly to the National Conference and require a majority vote for approval. These resolutions must be submitted to the Church Center Office two months prior to the Conference sessions.

214.2. Resolutions which would result in changes to the *Discipline* will be processed as amendments and must be submitted to the Amendments Committee in accordance with the *Discipline*.

215 Indemnification of Officers

PENNSYLVANIA'S NEW DIRECTORS' LIABILITY ACT, January 27, 1987 as it relates to our denomination.

The Directors of the Corporation shall not be personally liable for monetary damages as a result of any action taken, or failure to act, unless such action or inaction constitutes both:

(a) a breach of or failure to perform his duties in compliance with the standards of fiduciary care described in the Directors' Liability Act (i.e., in good faith, in a manner he reasonably believes to be in the best interest of the corporation, and with such care, including reasonable inquiry, skill and diligence, as a person of ordinary prudence would use under similar circumstances) and

(b) self-dealing, willful misconduct or recklessness, subject to exceptions provided by said Act for his responsibility or liability under any criminal statute and his liability for payment of taxes.

Every director and every officer of the Corporation shall be indemnified by the Corporation against all expenses and liability, including counsel fees, reasonably incurred by or imposed upon him in connection with any proceeding to which he may be made a party, or in which he becomes involved, by reason of his being or having been a director or officer of the Corporation, or any settlement thereof, whether or not he is a director or officer at the time that such expenses are incurred, except in such cases wherein the director or officer is adjudged by a court guilty of willful misconduct or recklessness in the performance of his duties, provided however, that such indemnification shall be given in any case wherein the act or failure to act was authorized or later approved by the Board of Directors. In the event of a settlement, the indemnification herein shall apply only when the Board of Directors approves such settlement and reimbursement is deemed for the best interest of the Corporation.

In the event that a director or officer is adjudged guilty of willful misconduct or recklessness, the Board of Directors may, in specific cases, apply the foregoing indemnification.

In a proceeding brought as a derivative action on behalf of the Corporation, the above indemnification shall apply only to expenses and counsel fees unless otherwise specifically authorized by the Board of Directors.

The foregoing right of indemnification shall be in addition to and non-exclusive of all other rights to which such director or officer may be entitled.

The Corporation may on an individual basis, in specific cases, apply the above indemnification to an employee of the Corporation.

RULES OF CONFERENCE

300 National Conference - Communities

301 Church Health Community

301.1. Purpose:

301.1.1. To communicate and encourage a health mindset and strategy for advocating healthier church ministries

301.1.2. To assess local church health-related needs and potential within their contexts (based on eight essential qualities)

301.1.3. To deliver up-to-date resources and workshops that provides creative church health solutions

301.1.4. To assist churches in adopting concepts that will ultimately produce health within their contexts

301.2. The Community will:

301.2.1. Discuss the latest church health concepts—stirring the team's thinking through reading books and exploring web-related resources together.

301.2.2. Discuss opportunities and solutions for church health concepts in our cultural setting.

301.2.3. Discuss issues derived from district cohorts concerning church health concepts.

301.2.4. Explore together church health concepts for congregations in our cultural setting.

301.2.5. Focus a segment of the National Conference gathering to church health—providing a district or national level speaker as requested.

301.3. The Scope:

301.3.1. Empowering leadership

301.3.2. Gift-oriented ministry

301.3.3. Passionate spirituality

301.3.4. Functional structures

301.3.5. Inspiring worship

301.3.6. Holistic small groups

301.3.7. Need-oriented evangelism

301.3.8. Loving relationships

301.4. Membership:

301.4.1. The Church Health Associate shall be the chairperson.

301.4.2. The Bishop and the chairman shall appoint the members who are to serve on the community. The National Conference may, by its rules, populate each community by assigning various groups, committees and entities into existing communities based on their assigned work and create new communities when practical. The Bishop and the chairperson may choose to expand or reduce the size of membership within the community or its parts in order to provide for better functionality and the need for growth and flourishing within the community.

302 Global Ministries Community

302.1. Purpose:

302.1.1. To serve the local church by providing resources for fulfilling the Great Commission to the ends of the earth.

302.1.2. To assist in identifying those whom God is calling to this specialized form of ministry.

302.1.3. To help to develop a prayer support network.

302.1.4. Partner with and assist in the development of national (self-governing, self-directing, self-supporting, and self-propagating) churches.

RULES OF CONFERENCE

302.1.5. To cooperate with inter-denominational mission boards, so as to develop channels, through the provision of personnel and resources, toward the effective communication of the gospel, without necessarily exporting the name of the Evangelical Congregational Church, nor its form of government.

302.2. The Scope:

302.2.1. Field Committees:

302.2.1.1. Japan

302.2.1.2. India

302.2.1.3. Nepal

302.2.1.4. Latin America

302.2.1.5. Liberia

302.2.2. Function Committees:

302.2.2.1. Executive Committee

302.2.2.2. Finance Committee

302.2.3. Member Care Team

302.3. Membership:

302.3.1. The Global Ministries Associate shall be the chairperson.

302.3.2. The Bishop and the chairperson shall appoint the members who are to serve on the community. The National Conference may, by its rules, populate each community by assigning various groups, committees and entities into existing communities based on their assigned work and create new communities when practical. The Bishop and the chairperson may choose to expand or reduce the size of membership within the community or its parts in order to provide for better functionality and the need for growth and flourishing within the community.

303 Kingdom Extension Community

303.1. Purpose:

303.1.1. To communicate and encourage a kingdom mindset and strategy for extending the kingdom

303.1.2. To assess local church potential for extending the kingdom within their contexts

303.1.3. To deliver up-to-date resources and workshops that provide creative solutions for extending the kingdom

303.1.4. To assist local churches in adopting concepts that will ultimately extend the kingdom within their contexts

303.1.5. To facilitate discussions among pastors and church leaders in district cohorts about kingdom extension within our cultural setting

303.2. The Community will:

303.2.1. Discuss the latest kingdom extension concepts—stirring the team’s thinking through reading books and exploring web-related resources together.

303.2.2. Discuss opportunities and solutions for kingdom extension in our cultural setting.

303.2.3. Discuss issues derived from district cohorts concerning kingdom extension.

303.2.4. Explore together kingdom extension for congregations in our cultural setting.

303.2.5. Focus a segment of the National Conference gathering to kingdom extension— providing a district or national level speaker as requested.

303.3. The Scope:

303.3.1. Apostolic Training (recruitment, assessment, & coaching)

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303.3.2. Local Church/Context Facilitation

303.3.3. Publicity & Partnering

303.4. Membership:

303.4.1. The Kingdom Extension Associate shall be the chairperson.

303.4.2. The Bishop and the chairperson shall appoint the members who are to serve on the community. The National Conference may, by its rules, populate each community by assigning various groups, committees and entities into existing communities based on their assigned work and create new communities when practical. The Bishop and the chairperson may choose to expand or reduce the size of membership within the community or its parts in order to provide for better functionality and the need for growth and flourishing within the community.

304 Ministerial Development Community

304.1. Purpose:

304.1.1. To serve and support the denomination's mission for ministerial leadership

304.1.2. To oversee and maintain an integrated process for credentialing

304.1.3. To deliver up-to-date resources and workshops that provide lifelong learning opportunities for our ministerial leadership

304.1.4. To oversee the administration of the credentialing process when needed

304.1.5. To resource local churches and pastors for proper sponsoring of candidates

304.1.6. To direct the Pastoral Assessment Center

304.1.7. To identify, recruit, train, and support Itinerants for the work of interviewing and screening candidates

304.1.8. To maintain the relationship between the denomination and the seminary programs

304.1.9. To coordinate the field training and coaching of candidates

304.1.10. To help to provide lifelong learning opportunities for active pastors

304.1.11. To provide resources for those involved with transitional ministry situations

304.2. The Scope:

304.2.1. Pastoral Assessment Center

304.2.2. Board of Examiners

304.2.3. Seminary Relations (Church Partnership/Student Aid)

304.2.4. Pastoral Coaching & Personal Health

304.2.5. Lifelong Learning

304.2.6. Chaplaincy

304.3. Membership

304.3.1. The Ministerial Development Associate shall be the chairperson.

304.3.2. The Bishop and the chairperson shall appoint the members who are to serve on the community. The National Conference may, by its rules, populate each community by assigning various groups, committees and entities into existing communities based on their assigned work and create new communities when practical. The Bishop and the chairperson may choose to expand or reduce the size of membership within the community or its parts in order to provide for better functionality and the need for growth and flourishing within the community.

305 Missional Alignment Community

305.1. Purpose

305.1.1. To assist the Bishop to cast the vision for the denomination in keeping with God's mission for his church

RULES OF CONFERENCE

- 305.1.2.** To assess local church needs and potential for missional alignment within our current culture setting
- 305.1.3.** To deliver up-to-date theological approaches in order to provide missional alignment for our churches
- 305.1.4.** To assist churches in staying the course that will ultimately translate missional alignment to our current culture setting
- 305.1.5.** To facilitate discussions among pastors and church leaders in district cohorts about missional alignment within our cultural setting
- 305.1.6.** Discuss the latest missional alignment concepts—stirring the team's thinking through reading books and exploring web-related resources together.
- 305.1.7.** Discuss opportunities and solutions for missional alignment in our cultural setting.
- 305.1.8.** Discuss issues derived from district cohorts concerning missional alignment.
- 305.1.9.** Explore together missional alignment for congregations in our cultural setting.
- 305.1.10.** Focus a segment of the National Conference gathering to missional alignment— providing a district or national level speaker as requested.
- 305.2. The Scope:**
 - 305.2.1.** Faith & Doctrine
 - 305.2.2.** Denominational Heritage
 - 305.2.3.** Changes to the Rules of Conference
 - 305.2.4.** Social Response and Action
 - 305.2.5.** Prayer Mobilization
- 305.3. Membership:**
 - 305.3.1.** The Bishop shall be the chairperson.
 - 305.3.2.** The Bishop shall appoint the members who are to serve on the community. The National Conference may, by its rules, populate each community by assigning various groups, committees and entities into existing communities based on their assigned work and create new communities when practical. The Bishop may choose to expand or reduce the size of membership within the community or its parts in order to provide for better functionality and the need for growth and flourishing within the community.

400 National Conference - Committees

The standing committees of the National Conference have a continuing existence and are appointed to give a task more attention than is possible in a larger body. The special committees are assigned a specific task which does not fall within the assigned function of a standing committee. The special committee ceases to exist when the task is complete. Unless otherwise noted, all committees and their chairpersons and secretaries are appointed by the Bishop in consultation with the Conference Network Team with no limitations placed on membership. The Bishop shall serve as an ex-officio member of standing committees. The standing committees are as follows:

401 Amendments - The committee receives and prepares amendment proposals which will be presented to the National Ministry Team for consideration according to the amendment process set forth in the *Discipline* (See par. 800.)

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402 Episcopacy - The committee shall counsel, confer and consult with the Bishop concerning his relationships with the Church and its leaders, and matters related to the personal and family needs of the Bishop. They may also assist the Bishop in formulating performance standards. Its members are appointed by the Bishop in consultation with the Conference Network Team. There are no limitations on membership but the NMT may direct that certain persons are appointed by virtue of their position.

403 Finance – The committee receives budgetary requests and prepares a budget that provides for the overall ministry of the National Conference. The budget and annual ministry funds rate are recommended to the National Conference by this committee. It quarterly reviews all financial functions of all National Conference Funds and recommends policies to the National Conference. The committee recommends compensation and benefits packages for pastors, the Bishop, the Executive Director, Associates, District Field Directors, and the Stationing Elders. The membership shall include the treasurer who shall serve as chair. The Executive Director shall serve as an advisory member.

403.1. The Finance Committee shall serve as the Audit Committee. The committee receives and reviews the audit of the National Conference financial records as well as the audit reports of all affiliated agencies and institutions.

404 Nominating - The committee secures nominations for Conference officers and other elected positions as directed by the National Conference. The bishop shall serve as an ex-officio member.

405 Stationing - The committee appoints pastors to the congregations of the Evangelical Congregational Church following the procedures set forth in section 900. Chaired by the Bishop, the membership includes two Stationing Elders elected from and by each region of the denomination, and one District Field Director from each region elected by the Conference Network Team. The term is five (5) years with no term limit.

406 Assignment Privilege - The Bishop and the National Conference may assign such other duties to a committee as either deems appropriate.

600 National Conference – Elections and Evaluations

601 Election of a Bishop

601.1. Composition of the Election Body

The National Conference shall elect the Bishop.

601.2. The Meeting of the Election Body

The election body shall meet to elect a bishop every five years. The Bishop will chair the sessions of the election body. In the absence of the Bishop, the conference shall elect a Presiding Officer from among the Itinerant Elders (*Discipline*, Par. 403.1)

601.3. The Process of Election

The balloting will be preceded by an extensive period of prayer to seek the guidance of the Holy Spirit. The election will be conducted by secret ballot and the ballots will be counted in open session. Balloting will continue until one person secures a majority of the votes cast.

Prior to the meeting of the election body, the National Ministry Team will appoint a Special Nominating Committee to secure the names of qualified candidates and prepare a ballot of the nominees. This committee will interview candidates and decide on the persons to be placed on the ballot. The ballot

RULES OF CONFERENCE

will be distributed to the electors at least one month prior to the election. The slate of nominees will contain a sufficient number of candidates (preferably more than two) to insure a range of styles, visions, etc. Included with the name of each candidate will be a biographical sketch, a description of the candidate's leadership style, comments from each candidate on his view of the current state of the Evangelical Congregational Church, and his vision of her future.

Individual electors may submit the names of additional qualified persons for inclusion on the ballot provided the elector secures the permission of the candidate, the necessary documentation (see above), and the support of at least seven other electors. These additional nominations must be submitted in writing to the Church Center Office at least two weeks prior to the election.

601.4. Other items related to the transition

Other items that relate to the transition, such as the date the bishop-elect shall assume office, provision for interim Episcopal leadership if needed, and items related to the retiring Bishop, will be cared for by the National Ministry Team.

602 Election of Stationing Elders

602.1. Meeting of the Election Body

The pastors and lay delegates of the respective regions of the Evangelical Congregational Church will elect their Stationing Elders at a designated meeting during the sessions of the National Conference of the entire Church.

602.2. The Process of Election

When Stationing Elders need to be elected the elders from the respective regions shall be notified and invited to apply. The resumes of the men who apply shall be distributed to the Conference delegates and a secret ballot shall be taken with all pastoral and lay delegates from the respective regions voting.

602.2.1. Due to the geographical size of the Great Lakes Region, there shall be one Stationing Elder elected from among the Elders of the Midwest District. The second Stationing Elder shall be elected from among the Elders of the Buckeye and Allegheny Districts.

603 Vacancies

When a vacancy occurs among the employed leaders of the Evangelical Congregational Church because of death, resignation, retirement or suspension, the vacancy will be filled by the Executive Committee of the elections body which will appoint a person or persons to assume the responsibilities of the office until the next meeting of the electing/affirming body at which time a successor will be elected/affirmed. If the position has a term limit, the person elected/affirmed would begin his first five-year term.

The appointment of a person to fill a vacancy in the office of Bishop will take place according to the provisions of paragraph 406.1.1.3. of the *Discipline*.

604 Evaluations

The performance of each of the persons holding these positions will be evaluated every three years. The National Ministry Team will be responsible for the evaluation of the Bishop. The Bishop shall not be involved in the appointment of his own evaluation team. In each case there shall be input in the final appraisal by members of the constituencies being served by the position holder. It is assumed that each leader will also make a self-evaluation. The results of evaluations should be presented to the subsequent session of the National Conference by the National Ministry Team for all positions.

Summary of Robert's Rules

MOTION	REMARKS	PHRASING	SECOND	DEBATABLE	AMENDABLE	VOTE
Main		I move that the Technical Activities Board ...note specific action	Yes	Yes	Yes	Majority*
Amendment		I move to amend the pending Motion by striking out or inserting the following words	Yes	Yes, if motion to be amended is debatable	Yes	Majority*
Amendment to an Amendment		I move to amend the pending Amendment by striking out or inserting the following words	Yes	Yes, if motion to be amended is debatable	No	Majority*
Substitute		I move to substitute the following for the Motion pending	Yes	Yes	Yes	Majority*
Postpone to a Definite Time	Should be used to readdress Motion at a specific time.	I move that the pending Motion be postponed until (note time)	Yes	Yes	Yes	Majority*
Postpone Indefinitely	Can be used to "kill" a Motion	I move to postpone indefinitely	Yes	Yes	No	Majority*
Refer to a Committee	Standing or Ad Hoc (can be appointed at any time)	I move to refer the issue to a committee	Yes	Yes	Yes	Majority*
Leave to Withdraw	Only used by maker of Motion	I ask permission to withdraw the Motion	Yes	No	No	Majority*
Division of Question	Used to consider multiple aspects of a Motion one at a time or in seriatim	I call for a division of the question	Yes	No	Yes	Majority*
Division of Assembly	Request for verification of a voting result	I call for a Division	No	No	No	None required
Secret Ballot		I move we take this vote by secret ballot	Yes	No	Yes	Majority*
Lay on the Table (Table)	When used to "kill" a Motion, Chair can rule it out of order. As part of Motion, maker may state time he/she intends to take item from the table during remainder of the meeting or the next meeting	I move to table the Motion	Yes	No	No	Majority*

Summary of Robert's Rules

MOTION	REMARKS	PHRASING	SECOND	DEBATABLE	AMENDABLE	VOTE
Take from the Table	At current or next meeting only	I move to take from the table the Motion relating to...	Yes	No	No	Majority*
Call the Question or Previous Question	Used to stop debate	I call the question or I move to previous question	Yes	No	No	Two-thirds
Parliamentary Inquiry	Response from Chair or Parliamentarian	I rise for Parliamentary inquiry...note reason	No	No	No	None required
Point of Order	Used to remind or question Chair on Bylaws, rules of order, etc. Chair may seek advice	I rise to a point of order (await recognition from Chair, state reasoning)	Yes	No	No	Chair rules
Appeal	Chair should state reason for decision. Vote is to uphold Chair's decision	I appeal from the decision of the Chair	Yes	Yes	No	Majority* (of neg. votes to overturn decision)
Open/Close Nominations	Second is not required when nominations come from a committee	I move we open/close nominations. I nominate...note reason	Yes	No	Yes, in terms of time only	Majority*
Reconsider	At same meeting only	Having voted on the prevailing side, I move to reconsider...	Yes	Yes, if Motion is debatable	No	Majority*
Rescind	Used a subsequent meeting	Note reason... Therefore, I move to rescind the Motion	Yes	Yes	Yes	Two-thirds
Adjourn		Note reason...I move to adjourn	Yes	No	No	Majority*

* Majority refers to those present

20-Oct-2004

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NATIONAL CONFERENCE SECRETARY

Summary of National Executive Committee Work:

In accordance with responsibilities assigned to it by the *Discipline* and the National Conference Rules, the Executive Committee of the National Conference continues to meet at the Bishop's call to monitor situations between Conference and National Ministry Team sessions and take action on emergency situations. The National Executive Committee (NEC) is made up of the Bishop, the Vice-Chair of Conference, the National Conference Secretary, and the National Conference Treasurer. The Executive Director often attends these meetings as a non-voting member.

Over the last conference year, the National Executive Committee dealt with the following matters:

- To approve Rev. Charles Walker as the District field Director of the Berks District (per Rule 603 Vacancies). Current DFD, Marlin Lafferty has asked to resign as of June 30th because of severe health issues. Jeff Schell moved that Charles Walker serve as Berks District Field Director, replacing Rev. Marlin Lafferty per Rule 603 Vacancies. Charles will be placed on a ballot to be voted on during the next National Ministry Team Meeting in October. Carl Butler seconded. With no further discussion the motion carried.
- Resolution to authorize Kevin Henry, Executive Director to sell the property of the former Countryside Fellowship E.C. Church at 1214 Big Mountain Rd. Dover, PA 17315. Carl Butler, Treasurer made the motion and Bishop Sizemore seconded. Discussion was held regarding the price, but we are not sure of that at this time. Motion carried. Brad Hatter made a motion to adjourn, and Carl Butler seconded. The meeting was adjourned.
- Resolution to authorize Kevin Henry, Executive Director to sell the property of the former Salem Evangelical Congregational Church in Mahanoy City, PA which includes the building and a parsonage. Carl Butler, Treasurer made the motion and Jeff Schell seconded. Motion carried.

Summary of National Ministry Team Actions:

The National Ministry Team met for its regular meetings on October 19, 2023 and March 21, 2024 (minutes attached). In summary, at those sessions, in addition to receiving it's regular reporting, the NMT took the following actions:

- The NMT approved the Global Ministries and Kingdom Extension Communities' budgets for 2024.
- The NMT approved housing allowance designations for various National Conference employees.
- The NMT affirmed the episcopal appointments of District Field Directors and a new Church Health Associate.
- The NMT also approved the name change from the Illinois District to the Midwest District.

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The Evangelical Congregational Church
National Ministry Team Minutes
Zinn Commons of the Evangelical Theological Seminary
Thursday, October 19, 2023 at 9:00 a.m.

- **Opening**

The National Ministry Team met in regular session on the above date and time. Bishop Randy Sizemore opened the meeting by welcoming the delegates and sharing various housekeeping items.

- **Roll Call**

Rev. Bradley D. Hatter, National Conference Secretary recorded the attendance. The attendance is attached.

- **Word and Prayer**

Rev. Dr. Gary Kuehner led the NMT in the Word and Prayer. Gary read from Acts 20:20-24 and 2 Timothy 4:1-8 and shared with the NMT the importance of finishing well. Two things that sustained Paul through his ministry. These things can also sustain us in the ministry that the Lord has called us to. He never lost sight of his conversion and he never lost sight of his calling. We must hold onto these two things in our life and in our ministry. Jesus is calling all of us to make disciples and we must remember the calling and we must respond in faithfulness and obedience. Are we compelled, just as Paul was to preach the Gospel? Are we willing to do anything short of sin to win people to Jesus? Bishop Sizemore opened the meeting with prayer.

- **Introduction to the Agenda:**

Bishop Sizemore introduced the agenda and called attention to the back of the agenda which focused on the mission statement of the Evangelical Congregational Church.

- **Approval of Minutes**

Rev. Bradley D. Hatter presented the minutes from the March 16, 2023, NMT meeting which are attached. The minutes were moved and seconded. On motion, the minutes were approved.

- **Bishop's Report**

Bishop Sizemore vacated the chair and Rev. Jeff Schell (Vice Chair of the National Conference) assumed the chair while Bishop Sizemore submitted the bishop's report with the National Ministry Team. Bishop Sizemore called the National Ministry Team back to the vision statement to be dynamic movement of God. He restated his promise to us keep this vision statement before us and to lead us in this vision statement. We are growing and moving into this vision statement, but we are not without adversity as we seek to live into this vision.

Congregations must not confuse outreach with evangelism. Food banks and clothing outreaches are good to do but we must also verbalize the Gospel of Jesus Christ and invite people to know Jesus.

Bishop Sizemore's report was moved and seconded. The report was accepted with appreciation. Bill Stoeffel closed with prayer.

Bishop Sizemore assumed the chair again.

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- **Secretary's Report**

Rev. Bradley D. Hatter, National Conference Secretary, presented the National Executive Committee Minutes from Thursday, March 16, 2023, Thursday, June 15, 2023, and Monday, September 18, 2023. Approval of the minutes were moved and seconded. Minutes were approved.

- **Treasurer's Report**

Carl Butler, National Conference Treasurer, presented the Treasurer's Report which was included in the packet. The report was moved and seconded. With no further discussion the report was approved.

Carl also presented the 2024 Housing Allowance for National Conference Employees. The employees and their recommended housing allowance amounts are as follows:

- Rick Christman – Church Planter: \$15000
- Randy Sizemore – Bishop: \$18000
- Dana Logan – Chaplain (Stoneridge): \$9000
- Keith Miller – DFD: \$10000
- Sterling Trimmer – DFD: \$10000
- John Smith – DFD: \$9090

The report was moved and seconded. The report was accepted.

- **Conference Network Team**

The CNT report was included in the packet and Bishop Sizemore highlighted the report. The CNT meets monthly on a two hour zoom call. Items are shared confidentially with Bishop Sizemore, and he then asks the team what is working in their districts. The CNT Strategic Meeting was held yesterday, October 18, 2023. The report was moved and seconded. The report was accepted.

- **Conference Support Team**

Kevin Henry, Executive Director highlighted the Conference Support Team report which was included in the packet. The big item on the Conference Support Team was the potential move from the current location of church center to Christ Hall of Evangelical Seminary across the street. When Kairos bought the seminary, they moved all their operations to the Pence Learning Center. Christ Community E.C. Church, who worships in the Dech Chapel, approached church center about renting some of the space in the building. This is an ongoing discussion. The conference journal is available for free online otherwise it is \$30. The Conference Support Team was moved and seconded. The report was accepted.

- **L and I Committee**

Kevin Henry, Executive Director, highlighted the Loan and Investment Committee report. The L and I Committee will discuss the raising of the certificate rates. They will not be raising the certificate rates. The report was moved and seconded. The report was accepted.

- **Church Health Community**

Rev. Dr. Gary Kuehner, Church Health Associate, highlighted his report which was included in the packet. The Church Health Community report was moved and seconded. The report was accepted. With the retirement of Gary Kuehner as the Church Health Associate, the need arose to fill his position. Bishop Sizemore received three applications and Rev. Wayne Houck was submitted to be the new Church Health Associate. The approval of Rev. Wayne Houck as the Church Health Associate was moved and seconded. Motion carried.

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- **Global Ministries Community Report**

Dee Jaramillo presented the Global Ministries Report on behalf of Ted Rathman, Global Ministries Associate, who is ministering in Japan. The report is included in the packet. Dee highlighted the working of the GMC in to 2023 and into 2024. She presented the vision of the GMC, which is to facilitate mission workers, empowering national churches, and engaging the local church. The GMC is embracing the vision of Bishop Sizemore by engaging the local church. They are looking to raise up the next generation of mission workers. Begin to dream God sized dreams to see what God might do in and through you. The report was moved and seconded. The report was accepted, and Jeff Schell led in a time of prayer for Ted Rathman and Tim Sanger in Japan and the initiatives of the Global Ministries Community.

Dee Jaramillo also presented the 2024 GMC Budget which is included in the report. The budget was moved and seconded. The 2024 GMC Budget was approved.

- **Kingdom Extension Community**

Rev. Mike Snedeker highlighted his report which was included in the packet. Mike highlighted the new church plants and opportunities. Mike highlighted the prayer concerns that some of the church planters are dealing with. Most of these issues center around the need for a location that can be a central meeting spot for their respective congregations. Mike also highlighted the importance of using Mission Insite. Tanner Cosgrave is taking the lead for Mission Insite and Mike encouraged the National Ministry Team to reach out to Tanner and his email address is tanner@californiaecchurch.com. The report was moved and seconded. The report was accepted. Mike also presented the Kingdom Extension Community budget for 2024. The budget was moved and seconded. The budget was approved.

- **Ministerial Development Community**

Rev. Matt Hill presented the report for the Ministerial Development Community as it is contained in the packet. Matt shared that the main word that could be used to summarize the Ministerial Development Community is transition. There has been a great deal of transition in the MDC. Matt also reported that Dave Long is going to be the Coaching Associate. MDC will also be taking over the chaplaincy program and Joel Copeland will be leading this program. Matt also highlighted that PAC is coming up. He also talked about PAC on the Road. These are all the same assessments that are done in a one-day retreat format. The Ministerial Development Community was moved and seconded. The report was accepted.

- **Missional Alignment Community**

Bishop Sizemore presented the report of the Missional Alignment Community as it was contained in the packet. There are three committees that fall under the supervision of the Missional Alignment Community. The three committees are Faith and Doctrine, Heritage Committee, and Prayer Mobilization Team.

- **Prayer Mobilization:** The Bishop has asked the Prayer Mobilization Team to organize a conference-wide, conference yearlong prayer strategy to coincide with the vision statement. The prayer summit occurred at Rock River Bible Camp but did not happen at Twin Pines or Camp ECCO. There is still fruit from this as more people are praying through the vision statement than perhaps would have had they had the prayer summit. Bishop highlighted the importance of prayer and fasting and asked the PMT to put together some video snippets talking about what fasting looks like.
- **Faith and Doctrine:** They are hard at work with the motion that was made on the floor of the National Conference to formulate a report showing both biblical support for and against the ordination of women to the office of elder. The Faith and Doctrine found a report that

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was done by the Eastern Conference in 1985. These findings have not changed and so this will be distributed as the report to satisfy the motion. This does not include a conclusion. The Faith and Doctrine Committee will also put out a report with the biblical support or rationale for our current rule of conference.

- **Heritage Committee:** Has made progress on publishing an English translation of Karl Heinz Voight's German language biography of Jacob Albright.

The report was moved and seconded. The report was accepted.

- **Affiliate Report**

- Evangelical Seminary and Kairos University: The report was included in the packet. The report was moved and seconded. The report was accepted.

- **Benefits Corporation**

The rates for health insurance are on the website. There is a process to deal with the defined benefits issue that came up on the floor of the National Conference. The Benefits Corporation report was moved and seconded. The report was accepted.

- **New Business**

- Approval of District Field Directors
 - Rev. Charles Walker to Berks District Field Director starting immediately. Moved and seconded. Motion carried.
 - Rev. Robert Santucci to Penn Jersey District Field Director starting January 1, 2024. Moved and seconded. Motion carried.
 - Rev. Rick Sergi to Lehigh Valley District Field Director starting January 1. Moved and seconded. Motion carried.

- **District News and Prayer Concerns**

- An update was given on Bob Haslam who had a heart attack while preaching. He is doing better.
- Rev. Richard Sweppenhiser passed away on Sunday, October 15, 2023.
- Israel
- Jessica L.
- Sensenig family
- Other praises, prayer concerns, and district updates were shared.

Next Meeting of the National Ministry Team

- Thursday, March 21, 2024

- **Adjournment and Prayer**

Motion to adjourn was moved and seconded. At, 3:10 PM the National Ministry Team was adjourned with prayer by Bishop Randy Sizemore.

Respectfully Submitted,

Rev. Bradley D. Hatter, National Conference Secretary

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**The Evangelical Congregational Church
National Ministry Team Minutes
Zinn Commons of the Christ Community EC Church
Thursday, March 21, 2024 at 9:00 a.m.**

- **Opening**

The National Ministry Team met in regular session on the above date and time. Bishop Randy Sizemore opened the meeting by welcoming the delegates and sharing various housekeeping items.

- **Roll Call**

Rev. Bradley D. Hatter, National Conference Secretary recorded the attendance. The attendance is attached.

- **Word and Prayer**

Rev. Joshua Notestine led the NMT in word and prayer. He directed us to Ecclesiastes 8. We do not know what a day will hold and so it becomes important and necessary to trust God in all areas of our life because He is faithful. We should shift our focus on to what we have instead of what we do not have because whatever we go through God is the same and His faithfulness is constant. In response to the devotion, Bishop Sizemore asked the NMT to share any praise reports or ways the Lord has blessed us.

- **Introduction to the Agenda:**

Bishop Sizemore introduced the agenda and called attention to the back of the agenda which focused on the mission statement of the Evangelical Congregational Church.

- **Approval of Minutes**

Rev. Bradley D. Hatter presented the minutes from the October 19, 2023, NMT meeting which are attached. The minutes were moved and seconded. On motion, the minutes were approved.

- **Bishop's Report**

Bishop Sizemore vacated the chair and Rev. Jeff Schell (Vice Chair of the National Conference) assumed the chair while Bishop Sizemore submitted the bishop's report with the National Ministry Team. Bishop Sizemore called the National Ministry Team back to the vision statement to be dynamic movement of God. He restated his promise to us keep this vision statement before us and to lead us in this vision statement. We are growing and moving into this vision statement, but we are not without adversity as we seek to live into this vision. We are called by God and invited by Jesus to join Him in changing the world.

We are growing in some areas and struggling in other areas. We are planting congregations while other congregations are closing their doors. While there are challenges, we must stay faithful to the vision and the Bishop reinforced his commitment to the vision. The vision is beginning to guide and impact various congregations throughout the denomination.

Bishop Sizemore highlighted the stationing process which continues to be a year long process. The stationing committee is currently working with ten congregations in some capacity.

Looking forward, Bishop Sizemore referenced Acts 1:1-12 which speaks to how the disciples went back to Jerusalem after Jesus ascended into heaven. They went back to be the people of God now empowered by the Holy Spirit to impact their community for the cause of Christ and to grow the Kingdom of God. We are encouraged to do the same.

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Bishop Sizemore's report was moved and seconded. The report was accepted with appreciation. Bishop Sizemore assumed the chair again.

- **Secretary's Report**

Rev. Bradley D. Hatter, National Conference Secretary, presented the National Executive Committee Minutes from Monday, February 19, 2024. Approval of the minutes was moved and seconded. Minutes were approved.

- **Treasurer's Report**

Carl Butler, National Conference Treasurer, presented the Treasurer's Report which was included in the packet. Carl reported that moving forward in 2025 that the ministry fund rate of 5.65% will stay the same. The report was moved and seconded. With no further discussion the report was approved.

- **Conference Network Team**

The CNT report was included in the packet and Bishop Sizemore highlighted the report. The CNT meets monthly on a two-hour zoom call. Items are shared confidentially with Bishop Sizemore, and he then asks the team what is working in their districts. The CNT Strategic Meeting was held yesterday, March 20, 2024. There were some changes in the CNT. Wayne Houck moved from the Penn Jersey District to the Church Health Associate following Gary Kuehner's retirement. Robert Santucci was moved to the Penn Jersey District Field Director. Rick Sergi was approved as the Lehigh Valley DFD. Sterling Trimmer will be retiring as the Susquehanna DFD and Ralph Owens has been nominated to serve as the Susquehanna DFD. The report was moved and seconded. The report was accepted.

- **Conference Support Team**

Kevin Henry, Executive Director highlighted the Conference Support Team report which was included in the packet. Kevin highlighted that the transition to online financial recording continues to happen. The decision was made to NOT move denominational operations from Church Center across the street to Christ Community EC Church. The Conference Support Team was moved and seconded. The report was accepted.

- **L and I Committee**

Kevin Henry, Executive Director, highlighted the Loan and Investment Committee report. The report was moved and seconded. The report was accepted.

- **Church Health Community**

Rev. Wayne Houck, Church Health Associate, highlighted his report which was included in the packet. New members have been added to the Church Health Community. The Church Health Community report was moved and seconded. The report was accepted.

- **Global Ministries Community Report**

Ted Rathman presented the Global Ministries Report. The report is included in the packet. Ted highlighted the paradigm shift that is taking place within the Global Ministries Community. This will be called "GMC 2.0: Helping the Local Church Be Dynamic" and it is scheduled to be launched at the 2024 National Conference. This paradigm shift is designed to make the GMC more sustainable moving into the future by engaging the local congregation and facilitating mission workers, which would then empower national congregations.

The GMC will be hosting two trips in 2025 to Honduras where Ed and Valerie Schubert are serving. The report was moved and seconded. The report was accepted.

- **Kingdom Extension Community**

Rev. Mike Snedeker highlighted his report which was included in the packet. The Kingdom Extension Community is focusing on multiplication and intentional discipleship. Mike talked about the various levels of a congregation:

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Level 1: Subtracting or declining.

Level 2: Plateaued

Level 3: Adding

Level 4: Reproducing

Level 5: Multiplying

Mike shared an example of a discipleship pathway for our congregations.

The report was moved and seconded. The report was accepted.

- **Ministerial Development Community**

Rev. Matt Hill presented the report for the Ministerial Development Community as it is contained in the packet. The Board of Examiners have nine interviews to complete the Credentialing Report for National Conference. David Mennig has joined the BOE as Bob Mavis and Ken Ogden have stepped away from BOE.

The Institute for Church Leadership is now hosted by the denomination and no longer through Kairos. There was discussion about adding a course that would focus on multiplication for the pastors who would go through the ICL.

The chaplaincy program is now under the umbrella of the MDC. The MDC is also working on being proactive to help pastors and their congregations to remain healthy. Part of being proactive is that the MDC will sponsor four pastoral couples at \$250 a piece so that they can attend "Weekend to Remember" for free.

The Ministerial Development Community report was moved and seconded. The report was accepted.

- **Missional Alignment Community**

Bishop Sizemore presented the report of the Missional Alignment Community as it was contained in the packet. There are three committees that fall under the supervision of the Missional Alignment Community. The three committees are Faith and Doctrine, Heritage Committee, and Prayer Mobilization Team.

Prayer Mobilization: Bishop Sizemore talked about the day of prayer and fasting that takes place every first Wednesday of the month and the growing number of people participating. The PMT will host an open meeting on Saturday, April 6th at Church Center which will include worship and prayer and allow those interested in the PMT to learn more about the ministry.

Faith and Doctrine: They have completed their work with the motion that was made on the floor of the National Conference to formulate a report showing both biblical support for and against the ordination of women to the office of elder. A listing of references the committee reviewed on this subject will be included with their report. The Faith and Doctrine Committee will also have a supporting document for our current rule of conference.

Their report will be included in the report packet for National Conference and will be discussed during the pre-conference meetings prior to the National Conference sessions of 2024.

Heritage Committee: Has made progress on publishing an English translation of Karl Heinz Voight's German language biography of Jacob Albright. This book will be made available when completed.

The report was moved and seconded. The report was accepted.

Affiliate Reports:

No reports were submitted.

Benefits Corporation

Review the motion that was made at the National Conference to increase the benefit payments to those members on the defined benefit plan. We have nineteen members left on the defined benefits plan which averages \$156. The Benefits Corporation decided, and the Finance Committee

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affirmed that the payment will not increase because it will not be sustainable over the long term. Report was moved and seconded. The report was accepted.

New Business

- **Approval of Susquehanna District Field Director**
 - Rev. Ralph Owens to serve as the Susquehanna District Field Director beginning May 1 replacing Rev. Sterling Trimmer who will be retired effective on April 30. Action was moved and seconded. Motion carried.
 - Carl Butler, Conference Treasurer, submitted a request for the housing allowance for Ralph Owens in the amount of \$8,000. The request was moved and seconded. Motion carried.
- **Approval of a name change for the Illinois District to Midwest District.**
 - Robert Dunbar spoke about the benefit of this name change. Request was moved and seconded. Motion carried.

District News

- Other praises, prayer concerns, and district updates were shared.

Next Meeting of the National Ministry Team

- Thursday, October 17, 2024

Adjournment and Prayer

Motion to adjourn was moved and seconded. At 3:00 PM the National Ministry Team was adjourned with prayer by Bishop Randy Sizemore.

Respectfully Submitted,

Rev. Bradley D. Hatter, National Conference Secretary

NATIONAL CONFERENCE TREASURER

It was a positive year financially for the National Conference. The National Conference ended the calendar year 2023 with a positive return in net assets of \$116,000 primarily from investment income and another strong year of ministry fund receipts. We recorded a \$75,000 gain on investment income as of YTD December 31. The investment gain contributed to the \$219,000 increase in cash and investments from 2022 to 2023. Continuing the good news, 2023 ministry funds at \$947,000 were about \$5,000 higher than 2022 and \$49,000 over the 2023 budget. The National Conference total operating expenses were \$20,000 over budget but that includes \$34,000 of unbudgeted expenses for the yearly National Conference meeting. These expenses are mostly offset by a corresponding unbudgeted revenue piece for the National Conference meeting- both pieces are variable but for most part offset each other. Thus, the operating

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expenses were in-line with expectations with expenses for 2023 actually \$9,000 lower than 2022 operating expenses. The Rosedale, Maryland church property was sold in 2023.

There was multiple line item expenditures that increased from 2022 to 2023. One of the largest changes was the staffing at the Church Center. During 2022 we had unfilled positions that were not filled until near the end of 2022 or early 2023 resulting in an increase in paid wages in 2023 from 2022. These filled positions were very necessary for the operation of the National Conference headquarters. The new employees are already contributing to the operational success. Changes in our donation and financial software that went live on January 1, 2024, resulted in unbudgeted software implementation fees the second half of 2023. We will recoup these fees with lower operating costs in future years. The efficiencies of the new system are providing easier accessibility of needed data. I want to thank Kevin Henry for the exhaustive research he did in determining which software to acquire. A favorable large expense change in 2023 was less awarded appropriations and lower moving costs than in 2022. All these expense line-item changes attributed to the overall decrease in operating expenses from 2022 to 2023. The type of expenses the yearly National Conference incurs are wide-ranging and not always to predict from year to year. Thanks to the deliberate and careful planning of the Finance Committee, we have operating reserve when expenses expectantly change. Periodic Finance committee meeting are called to address unusual variations of unplanned expenses.

Ministry funds received in 2023 are \$5,000 higher than ministry funds received in 2022 and over budget by \$49,000. One hundred and seven churches paid ministry funds in 2023 compared to 110 churches in 2022. In total, there were five churches that did not pay ministry funds in 2023 that paid something in 2022 and two churches that did not pay ministry funds in 2022 that paid ministry funds in 2023. These differences resulted in the net of three less churches in 2023 that did not pay ministry funds. Two of the five churches that did not pay ministry funds in 2023 were the result of closure during 2022, another two churches have had continued financial problems and the fifth church we are following up with. One-half of the churches recorded an increase in paid ministry funds in 2023 over paid ministry funds in 2022- a positive sign financially. Do not assume or read into this statistic anything regarding church health. Paid ministry funds can fluctuate for many reasons and finances are not necessarily a clear indicator of the health of a church.

Thanks for the individual church treasurers who remit timely and accurate payment, the Church Center staff that processes and records the payments, and the members of the EC Finance Committee. The position of NC Treasurer is easier due to the commitment of ministry staff, local church support staff, and skilled denomination wide volunteers.

I am sure we all appreciate our dedicated ministry teams, support staff, and volunteers that contribute to the successful ministry we are called to be in the name of Christ Jesus.

Respectfully Submitted,

Carl J. Butler
NC Treasurer

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National Conference of the Evangelical
Congregational Church
Balance Sheet
Twelve Months Ended December 31, 2023 (unaudited)

	<u>12/31/2023</u>	<u>Audited</u> <u>12/31/2022</u>
Assets		
Cash and Investments	1,664,310	1,483,792
Accounts Receivable	75,211	43,327
Prepaid Expenses	28,956	22,616
Inventory	4,872	4,872
Property Held for Resale	38,496	138,496
Property, Plant & Equipment, net	<u>482,587</u>	<u>522,564</u>
Total Assets	<u><u>2,294,432</u></u>	<u><u>2,215,667</u></u>
Liabilities and Net Assets		
Liabilities		
Accounts Payable and Accrued Expenses	26,650	63,159
Salary Related Payables	28,011	29,625
District Liabilities	9,056	8,043
Pension Liability	<u>226,705</u>	<u>226,705</u>
Total Liabilities	290,422	327,532
Net Assets		
Unrestricted	2,004,010	1,888,135
Temporarily Restricted	<u>-</u>	<u>-</u>
	2,004,010	1,888,135
Total Liabilities and Net Assets	<u><u>2,294,432</u></u>	<u><u>2,215,667</u></u>

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National Conference of the Evangelical
 Congregational Church
 Statement of Activities
 Twelve Months Ended December 31, 2023 (unaudited)

	12/31/2023			Audited
	<u>Actual</u>	<u>Budget</u>	<u>Variance</u>	<u>12/31/2022</u>
Revenues				
Ministry Funds	947,292	898,350	48,942	942,858
National Conference Registrations	35,661	-	35,661	41,169
Student Aid Offering	10,901	-	10,901	11,517
Investment Income	75,042	9,539	65,503	(119,997)
Copier/Postage	8,186	16,500	(8,314)	13,812
Interfund Transfers	45,878	59,391	(13,513)	24,400
All Other	20,335	23,945	(3,610)	111,519
Total Revenues	<u>1,143,295</u>	<u>1,007,725</u>	<u>135,570</u>	<u>1,025,278</u>
Expenses				
Ministry Development Community	52,115	48,286	(3,829)	43,186
Church Health	24,385	40,991	16,606	25,497
Missional Alignment Community	347,435	378,685	31,250	406,761
Conference Support Team	566,184	496,563	(69,621)	487,962
Agencies & Institutions	37,421	43,200	5,779	51,296
	<u>1,027,540</u>	<u>1,007,725</u>	<u>(19,815)</u>	<u>1,014,702</u>
Revenues Over/(Under) Expenses	<u>115,755</u>	<u>-</u>	<u>115,755</u>	<u>10,576</u>

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CHURCH HEALTH

The Church Health Community has been engaging with District Field Directors and local churches since the beginning of the year. Our current team is comprised of Adam Roberts, Jesse Bills, Vince Jones, Brandon Segan, Mike Coulson, Janor Bestwick, Lewie Bennett and myself. There may also be some additions to the team as we go forward. This is a working team which has been developing tools and considering how to best assist and encourage E.C. pastors and congregations during our meetings.

We're thankful for the District Field Directors who have provided insights into the churches in their districts. We've been following up with them and it is apparent that there's considerable need for our churches to grow healthier. Our hope is to provide an actionable plan for every church that requests assistance. Plans can often be organized into time and expense categories. There are changes which can be quickly implemented at little to no cost while others may take more of an investment of time and money. We also will be sharing reliable resources which you can use too.

Church Health Checkup

It's encouraging that quite a few churches have taken advantage of the Church Health Checkup survey. Many are working through the results and discerning how God is leading them in making the necessary changes to grow healthier.

Among the churches with whom we've been in contact, there are several recurrent statements:

1. We have no children, youth, or young families
2. The community has changed, and we don't know how to reach or relate to the new people.
3. We don't have enough money (or volunteers or energy) to keep things going for much longer.
4. Our people don't want to change but what we're doing isn't working.

If any of these statements are true for your church, we'd love to help you get "unstuck." The CHC is developing methods to encourage and equip church leadership to address these and other concerns. We'd love to help you walk through your Church Health Checkup results and put together a plan to help improve your scores. If you haven't yet asked your church to take the Church Health Checkup survey, it can be found on the Church Center website and downloaded for free. One a side note, it's a good idea to put together a team to help you implement necessary changes, even if it's only one to two people. Our pastors have plenty of work to do and we don't want to add needlessly to their burden. Changes implemented by lay leadership, with the endorsement of the pastor, can sometimes be easier for the congregation to accept.

We offer several presentations and reliable resources. These include trusted disciple-making ideas, small-group development coaching, social media input, and leadership team consulting. Our offerings will expand

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and mature as we move forward but we're ready and excited to help today. Please let me know how we can come alongside you and help you realize your vision for your church.

Evangelism and Discipleship

From the early results of the Church Health Checkup, it's evident that many churches struggle in the area of making new disciples, baptizing them and helping them grow as followers of Jesus. We've been coaching churches and pastors in methods for effectively sharing the good news of Jesus and for engaging in 1:1 discipleship.

It can be overwhelming to search online for study materials, gospel tracts and other resources. Let us know you are interested in ways to help train a group to change outreach efforts into gospel presentations and to make disciples who make disciples. As we pray about "changing the world for Jesus" together let us know how we can help you engage a changing culture in ways that bring Him glory.

De-Stigmatizing Conversations

Churches in the Evangelical Congregational Church represent gospel opportunities in the communities in which they are planted. We have some very small and some very large congregations. We often avoid conversations about how to encourage more people to attend our church as though it's a shameful topic. I, personally, would love to see all of the churches in our denomination grow in the next year. The Church Health Community wants to help your church grow both spiritually and numerically. The size of a church doesn't reflect anything about spiritual maturity. There are small churches which aren't spiritually healthy, and there are larger ones. Ideally E.C. Churches would be growing at a rate at least that of the community in which they're planted. We ought to expect some bumps along the way as lost people come to worship, study and fellowship with us. Our prayer is that they have the opportunity for a personal encounter with Jesus.

We're also working to provide resources for helping pastors grow more healthy. Over the coming months, we'll be rolling out more information about how pastors can reach out to professional, specialized counselors and coaches. Please stay tuned to hear about opportunities for individual and group counseling, peer cohort discussions, marriage workshops and others. We'll provide both workshop meetings and contact information for confidential follow-up. We shouldn't expect churches with unhealthy pastoral or lay leadership to be healthy themselves. There should be no shame in admitting that we need help from time to time. After all, we encourage people to admit they are in need of the Savior and can't fix their lives themselves. He provides us with godly, skilled individuals to help us grow more physically, spiritually and emotionally well so that we can help others.

This is an exciting time to be part of the E.C. Church. As you can tell, there are a lot of things going on in the Church Health Community and we've got a very solid, enthusiastic team. As we grow, please stay tuned for more specifics. We will be sharing more in the E.C. Leader throughout the year. In the meantime, don't hesitate to reach out. You can reach me at waynehouck@gmail.com anytime. We'll quickly connect and see how we can best work together and, as always, you can contact your District Field

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Director for input. Please remember we're here to help equip and encourage you, even if you just want to talk about some ideas, you already have and how you might put them into action.

Be blessed today!

Rev. Wayne Houck, Church Health Associate

GLOBAL MINISTRIES

GMC 2.0

Helping the Local Church Be Dynamic

"You can do it. How can we help?"

*"It is not so much the case that **God has a mission for his church in the world**, as that **God has a church for his mission in the world**. Mission was not made for the church; the church was made for mission - God's mission."*

-Christopher J.H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission*

For probably the last 15 years you have seen the same formatted report being produced by the GMC. I'm not sure what it looked like prior to Bishop Randy's tenure, but for the ten years he served as GMC Director and now the five years I've served as GMC Director... actually... Associate, we have updated you on three areas of focus which goes like this, "Empowering National Churches, Facilitating Mission Workers, and Engaging the Local Church." Hopefully this sounds familiar to you, but you would be amazed how many conversations we have as the GMC in which people still don't know what we do, the existence of EC Churches in five different countries, or who I am when I come to their church.

These conversations, among others, have caused me to consider whether or not God is calling us to change our model and focus as the GMC when considering how we can contribute to helping the EC Denomination become a *dynamic movement of God led by pastors and laity who have a burning passion for God and a missionary zeal to reach the lost*. In 2023, the Global Ministries Community began to ask ourselves tough questions, listen intently to the Holy Spirit's leading, and genuinely focus on our commitment to embrace Bishop Randy's vision for the EC Church. This focus led to an in-depth evaluation of our vision/mission, the model of the GMC Board, my role in this shared ministry position and its sustainability, and our leadership of the International Churches. At our Executive Team meeting in November, it was clear that God was asking us to make a paradigm shift in how the GMC could, and should, be serving the EC denomination.

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Thus, the GMC is moving ahead in 2024 with the shift from, “**We** can do it. Here’s how you can help **us**.” to “**YOU** can do it. How can we help **you**?” We believe God is calling us to a greater sense of focus on the local EC Church here in the USA to truly resource the local Body to engage in God’s global mission. A dynamic movement happens when people from local churches participate in God’s global movement and reignite their hearts, or maybe ignite their hearts for the first time, and experience a passionate love for God and a reinvigorated sense of urgency to reach the lost. We want to help more of our churches participate in this global movement of God in a greater way than we have before.

What has this looked like so far? With the assistance of the denomination’s executive director and the GMC Executive Team we have done a rigorous evaluation of the status of the Global Ministries financial accounts, a survey to ascertain the relevance of materials produced by the GMC, and an intentional look at the sustainability of shared ministry of the GMA and GMC staff. The conviction of embracing a paradigm shift in vision/mission has led the GMC to begin 2024 by implementing some changes already and will proceed with several more in an effort to focus on engaging the local church, implementing new initiatives, providing greater stewardship of funds, and establishing vision/mission alignment of operating as a denominational “Community.”

Our charge is to serve the *global* church by resourcing, equipping, and empowering the *local* church and its people to help fulfill the Great Commission. We believe this to be much more than an invitation to join the Lord in reaching His world, but rather a divine mandate. As Jeffry Max Edwards from One Mission Society states, “*How important is the global church to the mission of God? It is His Plan A and there is no Plan B. We’re ‘it.’ We carry the basin and towel, following Jesus’ example.*” Who is “it?” We are. The local church (the EC Church USA).

Below is a brief list of some of the ways the GMC has begun this shift:

1. Evaluation of the GMC financial status and determining the sustainability given its general income streams’ inability to support the work of the GMC. The GMC does not receive funds from the denomination’s Ministry Funds, and while we’ve been blessed to have received great returns on the investments made many years ago, we realize that we cannot continue to operate solely on our dependence upon investment income.
2. Reduction in postage and printing costs by moving to using specifically digital platforms.
3. Consideration of lessening our financial commitment to the international churches and their dependence upon GMC financial support to a more reasonable and sustainable yearly covenant and increasing the relational connection between the EC Church USA and our international locations whether international churches or missionaries.
4. The reduction of the Deputy Director’s role to shared ministry.
5. Moving away from GMC produced materials to resourcing the local church with quality materials already produced by the many missions’ agencies we partner with.
6. Increasing the number of opportunities for the local church to participate in short-term missions trips, pastoral training trips, and utilizing our EC missionaries’ ministries as well as our international locations in providing these opportunities.

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7. Formation of a GMC Speaking Team to provide messages to the local church for Sunday or special services, missions' rallies, district meetings, or missions' meetings in order to cultivate within the local church a global vision for God's mission.

The GMC has historically had the role of helping the denomination participate in and remain faithful to the "ends of the earth" piece of the command that Jesus gave the Church. This will continue to drive our efforts even as the way in which we achieve this goal shifts in this new season. We deeply desire to witness the vision of our Bishop, in fact the vision of our denomination from years ago, to be a dynamic movement of God and we believe we are headed in a direction that can help facilitate this dream into a reality as we join God on His mission of redemption.

Both Dee and I, as well as other members of the GMC Speaking Team, are available to come to your church, district meeting, or missions meetings and events to speak about the GMC, world missions, and the call for all followers of Jesus to be on mission with God from outside our backdoor to the ends of the earth.

Rev. J. Ted Rathman

GMC Missionary Updates:

- The Member Care Team continues to meet on a quarterly basis, providing holistic support to our missionaries. The relationships between our missionaries and their respective Member Care Team members have grown exponentially, and deeply. They've provided great opportunities to not only ask tough questions of how the missionaries are taking care of themselves and their families, but to hear of all the Lord is doing in their personal lives and in the life of their ministry. Glenda Dunbar, who has served as a Member Care Team member since its inception, will transition from that role this year. We will be looking for new members to join our team, but in the interim, Dee will begin providing direct care to those missionaries and those who will be coming on board in the not-too-distant future. We thank Glenda for the years spent caring for our missionaries.
- In addition to the quarterly Missionary Zoom Calls introduced in late 2021, and of which continue to be a great source of connection with and between our missionaries, the GMC will be meeting with each missionary individually the first part of 2024 as we have completed the updating of the GMC Policy Manual and financial procedures. This was originally a 2023 initiative but took a bit longer than expected to complete in its entirety. However, we know that it will provide us with another avenue to answer questions, gain understanding of any financial shortages our missionaries may be experiencing – and often are not intrinsically motivated to report, keep missionaries informed of the support available to them, and receive feedback on how we can enhance what we already do for their care.

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- The GMC continues to work on providing up-to date-information on all our missionaries, and will begin exploring new and creative ways to present information on digital platforms that are not only relevant to today's cultural standard, but interactive and user friendly.

GMC International Church updates:

- **Mexico** – As mentioned in the last report, in July of 2023 Rev. Mike Snedeker traveled with a translator to Mexico to conduct training with our pastors there and it is our desire to continue to provide this connection with our EC USA pastors and EC Mexico pastors. I will be traveling to Mexico this year to once gain provide training and encouragement to the pastors and their wives. My goal is to take a team with me to conduct this leadership development and ministry equipping time.
- **Nepal** – The EC Church of Nepal is currently undertaking a large construction project to build the Evangelical Leadership Training Center as an extension to the church currently serving as EC Headquarters. This project will hopefully be completed this year, and we are still raising the funds necessary to finish this important work. As the church grows it has a greater need for ongoing training and a location for this training to take place.
- **India** – While the major hostilities experienced this past May have ceased, it remains difficult to move around in Churachandpur for many Christians. Life has not returned to normal and many of the village homes and churches that were burned have not been rebuilt due to the very real possibility that they will simply be burned again. The church, however, continues to do ministry, hold services, support missionaries, and evangelize their neighbors as they live out their faith in these challenging times. The EC Church of India will most likely be choosing a new General Director in the coming months as Rev. Paozathang's four-year tenure is now complete. I do not know who the next General Director will be, nor do I know the next time we will be able to travel to India to conduct ministry together.
- **Liberia** – Last report we were raising money for the completion of St. Paul's Christian School in Monrovia. Through the benevolence of God's people in the USA, and specifically one generous couple, all the monies were raised for the school and Rev. Rick Sergi took a team, comprising of his family, to Liberia in January to dedicate this school to the Lord and His purposes. The team was able to perform the dedication, which some of us witnessed via Zoom, and also conduct some training with the pastors and their wives during this trip.
- **Japan** – In October of this past year I took a team to visit the churches in Japan to bring encouragement, share the Word of God at Grace Garden Church, conduct a small Conversational English Outreach, and discuss strategy for the future of the EC Church of Japan. In April of 2024, Bishop Randy and Carla will travel to Japan to celebrate the 50th Anniversary of Kyodo Grace

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Church, the 40th Anniversary of Sagimahara Church, and the 10th Anniversary of EC Church of Japan becoming a National Conference.

-Respectfully Submitted by:

Rev. J. Ted Rathman, Global Ministries Community Associate
ecglobal@eccenter.com

KINGDOM EXTENSION

At our National Conference in 2023, I spoke of making disciples who make disciples and planting churches who plant churches. In 2024, God has continued to sharpen that vision and clarify strategies for EC Churches to begin to embrace multiplication. At the same time, we have seen growth in our church planting efforts as well.

Kingdom Extension Community Members

I would like to thank the wonderful team that makes up the Kingdom Extension Community. The current team is made up of Bishop Rev. Randy Sizemore; Rev. Ron Anderson; Rev. Carlos Kelly; Mrs. Lynda Miller; Rev. Mike Coulson; Rev. Tanner Cosgrave; Rev. BJ Whitaker; Rev. Zachary VanDyke and Kelsey VanDyke, Rev. Tim Ream, and Mike Snedeker (myself), who serves as Kingdom Extension Associate & Chair. I still would love to see this team grow to include at least one member from each district and have them be involved with more training and coaching of our churches and pastors.

New Church Plants

We have been talking about how God continues to raise up new EC Churches and spread a vision for what it looks like to be a dynamic movement. I continue to have conversations with churches who are dreaming and believing God to multiply their impact through church planting as well as new individuals who are exploring a possible call on their lives to be church planters. I believe God wants to multiply disciples in each and every EC Church who actively pursue making disciples who will make disciples. Multiplication of churches is and will be vital to the EC church becoming the dynamic movement of God we believe he is calling us to be.

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Updates

Lexington, South Carolina – Manuel and Luz Arias are actively planting a Spanish speaking EC Church in Lexington. They worship together with their core team on Sundays and are continuing to look for a more permanent location to rent as they prepare to launch public worship services. Please pray that God would lead them to the right spot and pray for the right leaders to be raised into leadership positions. Manuel and Luz continue to see people added to their church family. We are currently working on a discipleship pathway and plan for making disciples. We also are working on the process of incorporating as a legal EC Church.

Reading, Pennsylvania – Chezaire and Laurel Dominique are meeting on Sundays with their core team to pray, worship, and seek God's vision for a Haitian church plant. God is already drawing people to this church that is meeting in the Dominique's home. Please pray for God's vision to be made clear to this group and that God would provide a space for them to grow and begin public ministry on Sunday mornings. God has also led them to potential partnerships with other EC church individuals who are Haitian.

Davenport, Iowa – Zach and Kelsey VanDyke have begun planting a network of house churches in and around Davenport. They are currently meeting with a group in their own home weekly and seeking God's plan for their future. They are developing a vision for raising up house church shepherds and developing a discipleship and multiplication strategy. They are working closely with two individuals in their church family to begin additional house churches in their own homes. Please pray for Zach and Kelsey that God would give them wisdom as they follow him while providing part time shepherding to the Hooppole, Illinois EC Church.

Tennessee – Tim and Pam Ream have faithfully followed God's call to move to Tennessee to start a church there. They purchased land and a home and have made the move in faith, believing God for their future. As they settle there, they are building relationships and seeking God's leading and vision for a new church in their community that shares Christ and produces disciples who make disciples. Tim and Pam have made connections with a local restaurant that is going to open a private room for them to begin a Bible study with some community members. Tim and Pam are also working closely with a couple of other local churches to build relationships and a local support network moving forward.

Echo – While outside of what we would traditionally call an "EC Church," Mike Coulson and People's EC Church continue to make and multiply disciples. They have seen God raise up a few different expressions of church that are reaching and discipling unchurched people and creating environments where these individuals who would not normally connect with a traditional church to grow in their personal walk with Jesus as Lord.

Would you join with me in praying that God would raise up new church planters and new EC Churches?

Learning and Growing

Last year I shared about the opportunity to participate in a learning community that focused on training and equipping churches and church leaders for multiplication. I believe this mindset shift will catalyze our

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denomination as a dynamic movement where we are fulfilling the Great Commission and will also give us the ability to make disciples who make disciples and see our churches start churches that start new churches. It has been such a joy to experience this training opportunity with leaders of the EC Church. In my presentation at National Conference, I will take time to go deeper into the foundations of a vision for multiplication and what a discipleship pathway for multiplication looks like. We will also be developing an EC discipleship multiplication cohort of churches who want to take discipleship multiplication seriously. There will be some training for these pastors and church leaders as well as group support and accountability for implementation of discipleship strategies that will specifically result in multiplication. I believe this is a vital step in seeing our churches identify and raise up pastors, missionaries, and church planters necessary to become the dynamic movement we are trusting God to transform us into.

In 2024 and 2025, we will again have the opportunity to take some of our key leaders through the Exponential Multiplication training and learn together how to become a multiplication movement to the Glory of God.

MissionInsite

Last spring, I introduced MissionInsite and what it would offer to our churches. We have had about 12 churches meet with Tanner Cosgrave to learn how to utilize the tool and dig into the demographics and needs of their communities. This valuable tool can be a great asset to every EC Church if we could just utilize it. The KEC will again sponsor MissionInsite for all EC Churches in 2024 as well as training and coaching on how to utilize this resource. Please encourage churches in your district to utilize this valuable information that is completely free to them.

Conclusion

These are just a few of the conversations God is generating within the Kingdom Extension Community. He is developing vision for what could be in many of our churches and districts. I am excited about partnering with the other communities to see how we can work together to help our churches become healthy and raise up new churches within the EC Church. Some of those new churches will look like the churches we are used to, and some will look completely different. Regardless, the focus will be making disciples who make disciples and the building of God's kingdom, not ours.

Your partner in expanding the Kingdom,

Rev. Mike Snedeker, Kingdom Extension Associate

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MINISTERIAL DEVELOPMENT

The Ministerial Development Community continues to work with our credentialed individuals and potential ministerial candidates to become a movement of God. Since our last gathering in the fall of 2023, the MDC has been busy at work. The many subcommittees of the MDC continue to push forward as we seek to walk with individuals in their effort to answer the call of God on their lives. Over the last six months, we have interviewed, evaluated, resourced, and equipped numerous individuals and couples. The work of the MDC has seemed to multiply, causing us to work through many new situations and circumstances, growing us and helping us to become more efficient. I am incredibly grateful for the committee chairs and directors of the MDC. Their diligence and hard work have helped us in our effort to become the movement of God we long to be. The following paragraphs summarize the work of the community.

Board of Examiners

The Board of Examiners, chaired by Pat Teaford has been busy at work. In our traditional fashion, the Board of Examiners met to consider annual renewals, ordinations, and credentials for our report at the 2024 National Conference. Since our gathering at Messiah, the Board of Examiners has met no less than seven times conducting multiple interviews at each gathering between June 2023 and February 2024. For that, we praise the Lord! While this is a large amount of work, each interview allows us to hear stories of God's work, and opportunities to welcome new members to our conference and encourage friends as they continue through our credentialing pathway.

This spring promises to be another busy interview season, with 3 local elder ordination interviews, 2 national elder ordinations, multiple renewal applicants, 2 licensed candidates, and 4 Pastoral Assessment addendum interviews. In addition to our meetings and interviews, the Board of Examiners has experienced some changes in our membership.

I want to personally thank Ken Ogden and Bob Mavis for their years of faithful service to our denomination through the Board of Examiners. Joining the Board of Examiners this spring is David Mennig.

Currently, the Board of Examiners has no one under restorative care. There is one committee of concern walking alongside a pastor and his family.

Chaplaincy Committee

A new addition to the MDC is the Chaplaincy Committee, which had previously reported to the GMC. Rev. Dr. Joel Copeland has agreed to chair the committee and serve as our chaplain endorser. In his role as endorser, Joel traveled to the annual chaplain conference in Washington, DC in January 2024. At the conference, Joel learned much about the role as chaplain endorser. In addition, Joel had the opportunity to

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hear from experts from our military branches on supporting chaplains and the issue of human trafficking in the military.

The Chaplaincy Committee, like other committees of the MDC has experienced change. We would like to thank Dana Logan, Bob Stahl, and Kirk Wolfe for their faithful service as members of this committee. Bob Shuey has agreed to join the Chaplaincy committee in their efforts to highlight both our military and community chaplains serving the EC denomination.

The Chaplaincy Committee is excited to begin highlighting the work of chaplains throughout our denomination each month in the EC Leader. Please watch for these highlights as we celebrate the work of our chaplains throughout the denomination!

Lifelong Learning & EC Studies

The majority of our lifelong learning efforts are focused through the work of the Institute for Church Leadership. Our ICL director, Adam Roberts, has hit the ground running since his introduction in October 2023. Over the last six months, Adam has helped to implement changes in how we serve our students in the ICL. Since our last gathering, the hosting of the ICL has gone under significant change. Previously, the ICL was hosted through our partnership with Kairos University. After much discussion and consideration, the decision was made in January 2024 to bring the ICL back to Church Center. Moving forward, students and auditors will now register and pay for ICL courses through our denominational website. Courses will also be hosted by the individual instructors through the use of Zoom, and assignments will be communicated through email. We believe this change will simplify the ICL system.

Pastoral candidates in the pipeline, as well as candidates who transfer their credentials, are required to take two courses of EC Studies. Bishop Randy has assumed the position of instructor for our EC Ethos class. The Ethos class took place this fall, October 27-28 and November 17-18. In addition, the History and Polity Class instructed by Bishop Randy Sizemore and ICL director Adam Roberts, was conducted on March 15, 2024.

The spring ICL courses being offered are Preaching, instructed by Tim Valentino and Theology 1, instructed by Dan Blank and Tanner Cosgrave. The Board of Examiners continues to evaluate and approve the syllabi for our ICL courses.

Coaching

I am excited to welcome Dave Long, as the Coaching Associate for the MDC. Dave joined the MDC in the fall shortly after our October NMT gathering. Dave has been hard at work assisting our pastors and future candidates in their efforts to partner with a coach or mentor. In his role as Coaching Associate, Dave attended the Pastoral Assessment Center in January 2024. To date, all approved assessees of the 2024 PAC class have been partnered with coaches.

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In addition, we continue to facilitate the opportunity for every newly assigned pastor to receive a coach who will walk with them in their development. Our ongoing coaching relationship also continues. Through the work of coaching, Dave has begun to monitor our ongoing or existing relationships and has encouraged our pastors in their meeting the coaching standards and expectations.

Pastoral Care

Gary Brown continues to chair our pastoral care team. Gary's team of Ken Schira and Robert Santucci continue to provide resources to our pastors and families. One new resource the team continues to work toward is taking a proactive approach to resourcing our pastors and their families. A major focus for 2024 has been placed on being proactive in the area of ministry couples and marriage. We are excited to announce two major additions to the MDC budget concerning pastoral care. For the 2025 budget, we have increased the pastoral care line item by more than 100 percent with a desire to see more pastors and their families utilize resources to increase their mental, emotional, and spiritual health. In addition, we are excited to announce that we will be providing financial assistance in connection with our EC Care Fund and Family Life's Weekend to Remember for pastors under appointment. The MDC hopes to provide eight pastoral couples with scholarships to cover expenses related to the Weekend to Remember. To qualify for one of these scholarships, please contact MDA, Matt Hill.

For more information about Family Life's Weekend to Remember and the scholarship criteria, please see the informational insert in your conference packet.

Pastoral Assessment Center

The Pastor Assessment Center (PAC) was held January 9-11, 2024. Overall, PAC 2024 was a great success! PAC director Cam Smith accomplished his vision of holding true to the intentions of PAC in a condensed two-and-a-half-day schedule. The 2024 PAC class consisted of 5 candidates and their spouses. Seventeen assessors took part in refresher training courses this fall in preparation for PAC (October 7 and November 4). Zach Van Dyke and Cam Smith met with the PAC assessees in our "pre-PAC huddle".

In addition to our regularly held Pastoral Assessment Center, Cam also guided our first "PAC on the Road" experience. "PAC on the Road" was developed for those with an approved pastor credential. Our hope was to develop a single-day PAC style event to help support and evaluate newly assigned pastors within the denomination. Because of the great success from our first "PAC on the Road," the Board of Examiners looks forward to utilizing this tool throughout the conference year as a way to care for our approved pastors.

I want to especially thank Cam Smith for his tireless efforts in directing our Pastoral Assessment Center. Cam's hard work and dedication has helped refine our PAC process. I look forward to seeing how God uses Cam's work and his excellent leadership in the future.

Respectfully submitted,

Rev. Matthew Hill, Ministerial Development Associate

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MISSIONAL ALIGNMENT

Currently, the Missional Alignment Community involves three active committees:

Faith & Doctrine

The Faith and Doctrine Committee, chaired by Rev. Jim Price, exists to provide clear, concise, and contemporary doctrinal statements that accurately reflect the EC Articles of Faith and our theological positions. The committee has defined its purpose in three roles. First is the *Guardian Role*, addressing issues brought to the committee for doctrinal clarification and evaluation based on our theological heritage. Second is the *Pro-Active role*, addressing theological issues and concerns that flow from our culture and into our conference of churches, and third is the *Educational Role* offering opportunities and resources to equip pastors and laity to think biblically and theologically.

At our National Conference gathering in May 2023, a motion was made and passed by the delegates to refer the issue of the ordination of women to the office of elder to the Faith and Doctrine Committee and ask them to report back at the 2024 National Conference, a report that includes both support for our current practice of male only ordination to the office of elder and the opposing view of our current Rule of Conference. The committee has worked diligently to complete this report for National Conference, utilizing previous research from former committees assigned to research this issue and new material. I want to personally thank the committee for their attitude toward this HUGE assignment. Without exaggeration I can say that the issue of male/female ordination has a scope and breadth that continues to produce books, podcasts, papers, debates, discussion, and unfortunately division, with no end in sight. Our committee researched and referenced no fewer than 25 different resources which will be documented in a bibliography attached to their report.

Before the motion at National Conference on this issue, I had already charged the Faith and Doctrine Committee with supplying a summary statement on our current rule of male only ordination. To prevent this statement from getting lost in the discussion, I have asked the committee to attach it to their report. The Faith and Doctrine Committee report to the 2024 National Conference delegates will include:

1. A general report of the work and activities the committee has been engaged in and are working on.
2. The document outlining the opposing positions of male/female ordination as requested by last year's motion.
3. A summary statement on our current rule of male only ordination to the office of elder.

It is the committee's intention to present these three parts of their report to be presented together as their "report as a whole" to be accepted by the National Conference delegates.

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Heritage Committee

Rev. Jonathan Brown, Committee Chairman, continues to work on the transfer and reorganization of our denominational archives from the third floor of Church Center and in their new home on the lower level. The Committee has recently made significant progress toward publishing an English translation of Karl Heinz Voigt's 1997 German-language biography of Jacob Albright. After several rounds of revisions, the Heritage Committee has secured a publication agreement with Emeth Press; which will be an expanded edition featuring never-before-published additional research. Our hope is to be able to debut this book at our National Conference gathering in May 2024. The Heritage Committee also sent Conference Archivist Jonathan Brown to a mid-May 2023 conference sponsored by the Historical Society of the United Methodist Church, where he represented the EC Church and developed ideas for a variety of possible forthcoming Heritage Committee initiatives, such as a Jacob Albright Pilgrimage Tour, an oral history project, and more. Finally, the Heritage Committee is requesting that the communities, committees, and teams of our denomination provide copies of their minutes for inclusion in the EC Church Archives.

Prayer Mobilization Team

The Prayer Mobilization Team (PMT), chaired by Rev. Dale Kramer meets monthly to strategize ways of encouraging and resourcing prayer in our congregations. We are open for new members or even visitors who want to find out more about what we do.

The PMT has been engaged in organizing a conference-wide prayer strategy to coincide with our Vision Statement. We have utilized emails, post cards and videos to encourage our congregations to engage in prayer around the theme of our Vision Statement. We have produced two different prayer guides based on the denomination's Vision Statement and have designated the first Wednesday of each month as the Day of Prayer and Fasting for the EC Church. Imagine what dynamic movement could happen if the 10,000 or so EC'ers who worship together on Sunday mornings across our denomination would all be praying on the same day for God to move in and through us! We have been encouraged by the number of individuals, pastors, congregations and small groups that have taken the time to let us know how they are implementing our prayer strategy into their lives and ministries. I am sure that there are many others engaging in prayer and fasting for our dynamic movement that haven't communicated with us.

Respectfully Submitted,

Bishop Randy Sizemore
Chair

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FAITH AND DOCTRINE COMMITTEE

At the 2023 National Conference of the Evangelical Congregational Church a resolution was presented and adopted that the Faith and Doctrine Committee present to the 2024 National Conference a report providing support for each of the two views regarding the ordination of women— the view that supports the ordaining of males only to the position of Elder/Pastoral Leadership (Complementarian), and the view that supports the ordaining of both males and females to the position of Elder/Pastoral Leadership (Egalitarian).

When the committee met following the National Conference sessions, our discussion focused on how best to respond to our assignment. Along with our own research of books, videos, podcasts, etc., we also reviewed the extensive research by previous EC committees that has been written in support of each of the above views regarding candidates for ordination to the role of primary pastoral/local church leadership, including an excellent report prepared by the Special Committee to Study Pastoral Ministry. The report out of this committee was titled ***The Role of Women in the Evangelical Congregational Church***. The committee's report presented in two major sections ***The Biblical Evidence for the Inclusion of Women in the Pastoral Office***, and ***The Biblical Evidence for the Exclusion of Women From the Pastoral Office***. As you will read in that report's opening statement, this Special Committee "has tried to represent both positions with fairness and Biblical integrity." It is the opinion of the current Faith and Doctrine Committee that this report succeeded in its goal, and it was decided by the committee to re-present this report in fulfillment of our assigned task. This course of action along with the report ***The Role of Women in the Evangelical Congregational Church*** was shared with the National Ministry Team on October 19th, 2023 which then affirmed that this report would fulfill the task assigned to the Faith and Doctrine Committee. The National Ministry Team then also requested that the committee present along with the report a listing of the resources members of this committee referenced in their study and discussion. ***The Role of Women in the Evangelical Congregational Church*** follows this report together with the addendum titled "References" which lists a number of the resources that the members of the current Faith and Doctrine Committee have referred to in their study of the ordination question.

Prior to the 2023 National Conference Bishop Sizemore had requested that the Faith and Doctrine Committee prepare a ***Summary Statement on Our Ordination Practice*** which would set forth our present, as well as historical, practice of male only ordination to the office of Elder/Pastor together with the rationale for our practice. It was felt that such a statement would be helpful to share with pastors, local church members and leaders, and others inquiring as to our present and historical practice. The committee

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continued its work on such a statement and a meeting of the committee on December 6, 2023 affirmed our support for the **Summary Statement on Our Ordination Practice** that is included with this report.

A third task which Bishop Sizemore requested that we undertake, and which we have only begun to work on, is a review of the *Pastor's Book of Occasional Services*.

Respectfully submitted,

Jim Price
Chair.

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THE ROLE OF WOMEN IN THE EVANGELICAL CONGREGATIONAL CHURCH

(Special Committee to Study Pastoral Ministry)

Eastern Conference 1985

COMMITTEE STATEMENT

In this report, the Committee has attempted to present the salient points of support which favor women's ordination and those which oppose the ordination of women. The Committee has tried to represent both positions with fairness and Biblical integrity. The two opposing presentations do not necessarily present agreement on all points by members of the Committee. We offer these "position papers" to the Conference delegates to aid them in their personal consideration of these important matters.

PREAMBLE

The role of women in the church is a subject that has provoked a great deal of discussion in the church today. We, as Evangelical Congregationalists, are by no means alone in our study of this matter - both within the Evangelical community as well as the larger context of the Christian church.

As a result of concerns voiced by our E.C. constituency, our Bishop reported to the annual conferences that there was a need to "more carefully examine the place of women within the ministry of the Evangelical Congregational Church and present amendments that would clarify our position." (Episcopal address, 1985 Eastern Annual Conference). A special committee was named to study this issue in each of our annual conferences and report back to the respective annual conference. The Eastern Conference committee has been quite active throughout the year and very early on in our meetings we realized that this is a complex issue with diverse interpretations sometimes leading to highly charged emotional responses.

As we began our study, there was general agreement on the part of the committee membership that the sole basis of these recommendations would be the teachings of the inspired and infallible Word of God.

As the result of our personal study of appropriate Scripture passages directly relating to this subject, consideration of recent discussion of this issue (nearly fifty different books and articles), and review of six oral presentations and six written documents from our own E.C. constituency, we will attempt to summarize our findings in this document and then make recommendations to the Eastern Annual Conference in 1986.

THE POSITIVE ROLE OF WOMEN IN MINISTRY IN THE SCRIPTURES

In using the designation of "women in ministry", we are employing a broad and general concept, but both the Old and New Testaments give much evidence of the significant role that women

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have filled in the ministry of God's people. This preliminary overview is in no way meant to be exhaustive, but one can readily see that the influence and service of women among God's people was essential throughout the record of Scripture.

In the Old Testament we find women in a variety of ministry roles:

- a) Miriam is described as a prophetess and a worship leader (Exodus 15:20).
- b) Deborah is designated as a prophetess and judge (Judges 4:4).
- c) Rahab and the Shunammite woman extended the ministry of hospitality to the spies and Elisha respectively (Joshua 2 and II Kings 4:10).
- d) Huldah and Noadiah are also noted as prophetesses (II Kings 22:14 and Nehemiah 6:14).

As we focus on the "role of women" in the New Testament, again we see a variety of differing ministries provided by women:

- a) In Luke 2:36 we have record of Anna, a prophetess who served the Lord with fasting and prayer.
- b) As we consider the life of Christ, we are immediately impressed by the special role of his mother, Mary, in accepting the great task as "the handmaid of the Lord" (Luke 1:38). We also see women involved in Christ's ministry. There were Mary and Martha of Bethany and Mary Magdalene, Joanna and Susannah "...and many others, who provided for them out of their means" (Luke 8:1-3). It was also to women that the first message of Christ's resurrection was given and Christ's message to them was to "go and tell my brothers to go to Galilee; there they will see me"(Matthew 28:10).
- c) On the day of Pentecost, the prophecy of Joel was fulfilled which stated: "and it shall come to pass in the last days, said God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy...and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy,"(Acts2:17,18). That women were a part of that company at Pentecost is manifestly clear. The word "all" in Acts 2:1-4 refers us back to Acts 1:12-14 which notes that women were among that assembled company of believers at Pentecost.
- d) As we further study the historical account of Acts, we are introduced to Lydia, who was Paul's first convert in Macedonia at Philippi. Through her witness her family was introduced to the gospel and a church was begun at Philippi (Acts 16). There is the husband/wife team of Aquilla and Priscilla, who were valued teachers in the early church (Acts 18:2 and 26; Romans 16:3). We also read of Philip's four unmarried daughters who were prophetesses (Acts 21:9).
- e) Paul especially notes the involvement of women in ministry in the early church in his Epistle to the Romans. Of the twenty-four persons noted in Romans 16, six are women. Most notable of these is Phoebe in Romans 16:1 who is described as a

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"servant" or "deaconess", whom Paul commends and urges the Christians at Rome to "receive ... in the Lord".

Thus we can readily observe that women have always been very active in ministry in both the Old and New Testaments. That women have been active in service, in proclamation, in witness, and in teaching cannot be denied. **The critical issue for us today is the matter of ordination. Does the Bible allow for or endorse the ordination of women, and if so, for what types of service? That is the crux of the issue and the focus of the remainder of this document.** (J. Price emphasis)

THE BIBLICAL EVIDENCE FOR THE INCLUSION OF WOMEN IN THE PASTORAL OFFICE

The inclusion of women in the pastorate is based on the belief that God's original intent for woman was one of full equality with man. That equality, although lost through the fall, was restored through Christ's incarnation, and was held as an ideal by the first century church. We recognize that our sole authority for determining the will of God must be the Holy Scriptures and we look to them for guidance.

OLD TESTAMENT

Genesis 1:26-28 states that male and female alike were created in the image of God and were called to share in responsible dominion over creation. There is no hint of dominance or submission expressed regarding their relationship to one another. The account of God forming man first and then woman (Genesis 2:18) is seen by some as evidence that woman was intended to play a secondary, passive role within the marriage relationship and by extension, within the church of Christ. However, on closer inspection we find two basic problems with this interpretation. First, God's stated purpose for creating woman was to provide "a help meet for him 'Adam'." The Hebrew word that is translated as the phrase "help meet" carries no implication of inferiority or subordination. On the contrary, it is used elsewhere in Scriptures to denote a stronger party who aids or supports a weaker party. The Psalmist used the same word often to apply to God Himself (Psalm 33:20; 70:5; 121:11). The second problem arises from the emphasis on the order of creation as a determination of authority. In Jewish society significant status was accorded to the first born. Yet Paul, in Romans 9:10-13, pointed out that even that could be overridden by the express will of God. God's choice determines the position of any individual regarding both himself and others.

Sadly, however, man and woman experienced brokenness with God as a result of their willful disobedience. Consequently their own parity was forfeited. Just as through sin mankind was estranged from God, so man and woman were alienated from each other. The pronouncement in Genesis 3:16 that a husband will rule over his wife points not to God's deepest desire - but rather to a fallen order of life that is far less than He intended. Because of her part in introducing sin into the world woman would experience pain in childbirth, but still she would desire her husband and he would rule over her. The verse clearly speaks to the wife's relationship to her husband. There is no basis, however, for interpreting it to give men, in general, authority over women.

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Through the remainder of the Old Testament, patriarchal subordination was the prevailing pattern of life. Women were held to be of less inherent value than men (Exodus 20:17, Leviticus 27:1-7). Yet even in this setting we find instances where God called and utilized women in authoritative positions that were commonly considered to be the province of men. The most outstanding of these is Deborah who judged Israel, not as a civil authority, but as a prophetess, the mouth of God to His people (Judges 4 and 5). She was the instrument through which God routed Israel's oppressors, evidencing more courage and faith in God than did her male compatriots. It is difficult to believe that there would not have been one man in all of Israel suitable for the Lord to use for this mission, yet there are those who contend that God uses women only when there are no acceptable men available.

If this is true, how then do we explain the fact that when King Josiah sent his chief advisors to seek the word of the Lord regarding the spiritual bankruptcy of his people, they sought out Huldah, a prophetess, rather than Jeremiah or Zephaniah which were her contemporaries? Like Deborah, Huldah was married (II Kings 22:14) but her marital status was no barrier to her instructing the King as to the mind of God.

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Gospels

The birth of Christ marked the beginning of restoration of woman to her rightful place. As Christ's incarnation served to bridge the gap between God and mankind, so also it was the cornerstone of the restored relationship between man and woman. Kenneth Maurer, in his article "The Role of Women in the Church" (United Evangelical, January 10, 1975), stated that "The importance of the role of Mary in the Incarnation, the teaching and training of the Holy Child, the impartation of her loving motherly care as preparation for His ministry, and the faithfulness with which she stood by Him and followed Him, even to the cross, and was found in the group of believers in the upper room at Pentecost, cannot be minimized or overlooked." Mary was chosen by God to serve as the mother of Christ. In Christ's formative years He was under the authority of a woman even though He was the One by whom and through whom all things were made.

Even when as an infant the Christ Child was presented at the temple, it was both male (Simeon) and female (Anna) who recognized Him through the power of the Holy Spirit and gave public witness to His true identity (Luke 2:25-38). There is no mention that the temple priests, though appointed according to the Law, recognized Him.

Though Christ appointed only men to be his most intimate circle of disciples, there were several women who worked side by side with Christ and His disciples on their journeys (Luke 8:1-3). Christ's first public miracle was done at the request of His mother (John 2:1-11) showing deference to her despite His deity. It was, in fact, to a woman that Christ most clearly expressed His identity as the Messiah (John 4:25-26). That Samaritan woman became the evangelist to her community, in all likelihood to the aldermen of her town. Why would Christ have chosen to reveal Himself to a woman if only men were to be considered as the authority in religious matters? Nowhere is Christ's revolutionary attitude toward women more clearly seen than in His choosing to make His first post-resurrection appearance to a woman and then sending her to His disciples with the message of His victory over death (Matthew 28:9-10; Mark 16:9; John 20:14-17). In

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a sense Christ made a woman the "apostle" to the Apostles. Christ's interactions with the Samaritan woman and the women at His graveside, not to mention Mary and Martha and the others that accompanied Him on His travels, imply an equality in Jesus' ministry that sometimes gets lost. We know that Christ was never out of order when He entrusted such important spiritual matters to the care of women. When the King of Glory who had conquered death and was able to appear in locked rooms chose to appear first to a woman instead of seeking out His disciples, He transcended barriers of function and position.

The Epistles

As we turn to the writings of the Apostle Paul, we must first examine his mind-set. While the Scriptures are given through the inspiration of God, they were penned by men who were part of a particular time in history, a specific culture, and who had their own outlooks and philosophies. It has been argued that Paul, reared in a patriarchal Jewish society, was fully expecting Christ to return in his lifetime (I Thessalonians 4:13-17) and that he was aware Christ had taught that in the resurrection there is no marriage (Mark 12:25) but that we would be as the angels. In this context, some of what Paul wrote regarding the marriage relationship and ecclesiastical organization is understood to be applicable only to the first century church. His intent was not to decree church polity for all times as he did not foresee the church age lasting much beyond his own lifetime. Also, it should be borne in mind that the epistles are actually letters written to local churches or pastors. These epistles are not only theological treatises but responses to immediate and sometimes pressing problems which we can only deduce from the content of the letters. Just as when we listen in on half a telephone conversation, there is always a danger of misinterpretation; so also, there is a danger present in interpreting Paul's specific teachings as they relate to some internal church problems. We may be in error if we interpret those specialized and localized words of counsel as binding principles for all eras of church history.

We do know that Paul affirmed the full status of women in the sight of God and the church in Galatians 3:28, "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus." In the Jewish society of Paul's day it was taken for granted that the Jew was superior to the Greek, likewise free men to slaves, and men to women. The Christian community must discard secular perceptions of an individual's worth and unite in a new creation which fulfills God's original purpose for humanity, to worship Him in spirit and in truth. Each one stands before God as an individual of worth. If discrimination is removed in the fundamental relation to Christ, it would be inconsistent to retain it in auxiliary expressions of the faith. It is the mission of the church to exemplify this concept.

How did the early church live out this new life style? We find numerous examples of women, previously denied any part in synagogue worship, now working in a wide variety of capacities. Indeed, of the twenty-four persons greeted by Paul in the sixteenth chapter of Romans, six are women. Phoebe was believed by some scholars to have been entrusted with carrying Paul's letter to Rome (Romans 16:1). Priscilla was referred to as a fellow-worker (Romans 16:3,4). She, along with her husband, was vital in training Apollos for the ministry of Christ (Acts 18:24-28). She and her husband hosted house churches in Rome, Ephesus, and Corinth. Junias (Romans 16:7) is addressed as an apostle. Acts 21:9 speaks of

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Philip's four daughters who prophesied. Euodia and Syntyche (Philippians 4:2,3) were addressed as fellow workers. There is no evidence that their work was any less than Paul's since he addresses them in such fashion.

Did any of these women hold an ordained office? We cannot prove that conclusively. There is little written regarding church organization, specific duties of office, or rites such as ordination. If these issues were clearer, there would be no room for debate. We can, however, deduce that probably Phoebe was ordained. When writing of her, Paul uses the Greek word *diakonos*. Some versions read servant (KJV, ASV, and NASB) but this does not seem plausible in Romans 16:1 as normally, when Paul referred to a servant, he used the Greek word *duolos*. In the King James Version, of the twenty times Paul used the word *diakonos*, it was always rendered either minister or deacon; only in the case of Phoebe was it translated as servant.

Paul and his associates called for some transitory concessions in order to forestall chaos as the fledgling church of Christ developed. They addressed a world which held women in very low esteem. Greek women led lives of almost total seclusion; Jewish women were, by law, the property of their husbands. In the synagogues, Jewish women had no part in the worship but were seated in a separate part of the building. They had no opportunity to learn the law. The early church had to grapple not only with organizing itself but with discarding deeply ingrained attitudes that had been established over thousands of years. The transition from a patriarchal society to a royal priesthood of all believers was not always smooth. In Christ, differences of place, honor, prestige, and function were erased. Just as slavery and prejudice against the Gentiles were gradually eradicated, so sexual bias had to be abandoned if they were to fulfill God's vision for His church. We will now examine some of Paul's writings as they pertain to the church which seem to preclude this vital role for women.

I Corinthians 11:2-16

In this passage Paul is addressing the attitude and attire of men and women as they participate in public worship. He begins with a reminder of their relational limitations within the marriage bond. The words man and woman in verse 3 are singular indicating that though Christ is the head of every man, each man is the head of only one woman, his wife, not of every woman. Although there are differences in creation which should be reflected in modes of dress (i.e., head coverings and hair styles) each individual now stands before God as an equal in the active leadership of the church in corporate worship. Verse 5 speaks specifically of women praying and prophesying. Paul does not condemn them for doing so but merely points out that they should not use their new-found liberty in Christ to transgress boundaries of prevailing concepts of propriety, thereby perhaps offending those outside the Christian community. Paul goes on in verses 11 and 12 to stress the interdependency which men and women experience through Christ: "In the Lord, neither is woman independent of the man, nor is man independent of woman...and all things originate from God. We are bound up in one another, each one influencing and guiding the other through the power and leading ""- of God's Holy Spirit.

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I Corinthians 12

When Paul wrote of the various gifts of the Spirit he did not designate any to specific gender, but rather emphasized the edification of the body of Christ. The gifts are not an end in themselves but a means of growth for all. One of the most open mentioned gifts is that of prophecy. Matthew Henry defines that gift as the ability to foretell future events or to explain the Scriptures by a gift of the Spirit. William Barclay says a prophet's duties are twofold: (a) to bring rebuke and warning and (b) to bring advice and guidance. Today we would call one who performs these tasks a preacher. Since we have already noted that women prophesied, we must then deduce that there were female preachers in the first century church. If these gifts are distributed by the Holy Spirit (verse 11) for the good of all (verse 7), then it does not seem reasonable to withhold ordination from anyone on the basis of race, status, or sex. In a healthy vital church, each individual uses his or her talents and abilities for the benefit of the body as God directs. If the Holy Spirit "ordains" an individual for preaching then we dare not usurp the authority to deny ordination to that person, whether male or female.

I Corinthians 14

The church of Paul's day had no professional ministry **as we** know it so each one was encouraged to share his spiritual gift with the body. In verses 26-33 of this chapter Paul explains the proper exercise of those gifts to insure an orderly service. In the Greek there is no suggestion of gender in regards to those who teach, speak in tongues, or who have a revelation or interpretation. Since we have seen in chapter 11 that women did prophesy and Paul did not raise objections to this ministry, it would seem most logical that when he says, "Let the women be silent in the church" (verse 34) he is addressing those women who were out of order, not those who are exercising their spiritual gifts in a mature manner.

I Timothy 2:9-15

Here we find Paul writing again of proper attitudes and keeping order. The Greek word rendered silence (verse 11) is translated elsewhere as quiet and not domineering. A better rendition might be "Let a woman receive instruction with a quiet spirit." In verse 12 we again look at the husband and wife relationship. If the context of cultural regulations is maintained, Paul is saying he does not allow a wife to have authority over her husband. Note that Paul says, "I am not permitting". This is the same grammatical form Paul used elsewhere when he indicated his own personal position for a particular situation. Taking into account the instances already cited where women did serve as teachers, deacons, and prophetesses and possibly apostles (Romans 16:7) it seems most likely that Paul is here addressing a specific problem in that time or location. He then goes on to remind Timothy that Adam and Eve were both formed by God, Adam being created first. This and similar verses regarding creation order have been used as a basis to exclude women from ordination. Yet where in creation order is such a basis for exclusion found? A careful reading of Genesis 2 shows no suggestion of headship or submission so how can the order be used to establish restrictive roles apart from the obvious sexual ones?

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Summation

Those holding this position find nothing in the Scriptures that would serve as a basis for denying ordination to women if their lives demonstrate that God has gifted them for and called them to the pastoral ministry. The closest statement to a prohibition is 1 Timothy 3:2 which states that a bishop (overseer) must be the husband of one wife, but to describe what a man must be in order to hold an office is not the same as saying a woman may not serve in that office. Verse 11 of that chapter speaks to women, now thought by many scholars to be female deacons, not deacons' wives.

One of the major barriers to the ordination of women appears to be the viewing of the pastoral office as a position of authority and honor. Yet Christ's message was always one of selfabasement, humility, and service to others. These were not hazy concepts to Him, but His practice. This was epitomized when he washed the disciples' feet even as the hour of His own death rapidly approached. Certainly, if a servant attitude is a prerequisite for the pastorate, there should be no illusion of exclusivity to that office.

Lastly, we recognize the danger of appearing to follow world trends. We are not reacting to the times, to special interest groups, or to humanistic philosophies. We decry those churches which actively recruit women to balance the number of male and female pastors. God will call whom He will to His service. We merely affirm that, according to the preponderance of Scriptural evidence, we can confidently accept anyone, man or woman, who shows evidence of the call of God to the ministry as a candidate for ordination as a pastor in the Evangelical Congregational Church.

THE BIBLICAL EVIDENCE FOR THE EXCLUSION OF WOMEN FROM THE PASTORAL OFFICE

The exclusion of women from the pastorate is based *on* the recognition of a scriptural pattern of male headship and female submission established in the created order. This pattern finds its primary expression in the marital and familial relationship, but is also revealed to be consistently reinforced in the lifestyle and leadership forms of the church itself. Accordingly the position presented here, male headship in the Body of Christ serves to affirm and model the need for male headship in the home; both then demonstrate and emphasize the need for all believers to recognize the headship of Christ over all. The restriction of women from the office of pastor/teacher (elder) is not an issue of inability but of design; not of inferiority but propriety; and *not* of personal human worth but functional role within the church.

OLD TESTAMENT

The first three chapters of the book of Genesis reveal the establishment of the male/female headship-submission pattern in the created order before the occurrence of sin and humanity's fall from grace and subsequent cursing. (This fact is implicit in God's choice to fashion the man first, His permitting the man to assign names to all the other creatures including the woman, the apparent responsibility given to Adam to communicate God's commandments for life in the garden to his partner, God's decision to first address the man after the commission of sin, and His specific emphasis in that address of Adam's erroneous choice to listen to his wife's words rather than God's command.) The pre-fall establishment of the headship/submission pattern is explicitly disclosed by Paul's words in I Corinthians 11:7-9 and I Timothy

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2:13,14 where he points to the events of Genesis 2 (man made before the woman, woman made out of man) to authenticate and validate from Scripture his application of the principle in the church.

There are two important conclusions which follow from this recognition. While both man and woman are indisputably made in God's image and sharers in exercising dominion over creation (Genesis 1:26-30), they are nonetheless found to have different roles assigned to them in ruling over the world and relating to one another. Secondly, it is improper to see the headship of man as a consequence of sin or as the curse itself placed upon the woman by God after the fall. In Genesis 3:16 it evidently must be seen that the effect of sin is woman's desire "to rule over the man" in contradiction and opposition to God's bestowal of leadership upon the man. The headship/submission pattern is not introduced in Genesis 3, but rather the inherent resistance to that principle which is declared to be the expression and consequence of sin. If this is not the case then many other passages, especially those in the New Testament which teach and reinforce this pattern (see I Corinthians 11:1-16, Ephesians 5:21-33; Colossians 3:18-21; and I Peter 3:1-12) would have to be understood as prescribing and requiring the continuation of a curse on God's people rather than the order and blessing they claim.

The balance of the Old Testament consistently expresses and applies the Genesis pattern. The headship/submission principle is seen not only in family and marital life, but also in the religious and political expressions and experiences of Israel. The primary positions of spiritual authority and activity - those of the priests and Levites - were exclusively male not by cultural preference but by explicit commandment. There are at least five prophetesses identified by name, but none of them appear to have exercised the spiritual authority of the prophet and none of the prophetic books are authored by women. The only clear case of a woman occupying a chief position of leadership is that of Deborah, the prophetess and judge. However, the whole context of spiritual waywardness and apostasy of the period of the judges raised legitimate questions as to whether her rule is to be viewed as normative and exemplary or rather as a condemnation of a nation where there evidently was for a time no man qualified or willing to fulfill the leadership role. Throughout Judges it is the mercy and faithfulness of God despite the unfaithfulness of His people which is magnified and not the accomplishments of human beings male or female. Deborah appears to be the exception which proves, rather than overturns the rule. The fact that women served as prophetesses and that one (Huldah) was consulted at a time when several male prophets were functioning indicates only the propriety of women prophesying and nothing more. It is not evidence that they could legitimately hold other positions of leadership and authority.

NEW TESTAMENT

The Gospels

The decision of Jesus to include only men in the group of twelve while clearly involving women in his larger discipleship following is consistent with the principle in view. That our Lord's decision was much more likely a recognition and expression of the headship/ submission pattern than deference to the cultural sensitivities of a male-oriented society is suggested by two facts. One, Jesus was *never* overly concerned about differing from and denouncing the improper traditions of the world. In short, He was never hesitant to go against the standards of the day where they conflicted with the truth, and He included in the Twelve a

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tax collector who in the eyes of many would by virtue of his office be beyond redemption. Even the restriction of the Twelve to Jew rather than Gentile was not cultural in origin, but an application of the redemptive purpose of God whereby salvation would be to the Jew first and then the Greek. Two, Jesus did, in fact, recognize and incorporate women in His work in a way none of His contemporaries would have thought was decent or permissible to do. That is to say, Jesus' actual dealings with women destroy the thesis that He was temporarily restricting their liberty and function in His service due to cultural pressures, because His treatment of them was in reality contrary to the standards of His culture and in the eyes of His critics even radical.

The Epistles

The witness of these writings describe and direct the attitudes and activities of the true church and is found to be in line with the pattern of male/female relationship previously noted.

I Corinthians 11:1-6

In this difficult passage, variously interpreted as referring to the wearing of veils, coverings, or even properly arranged, as opposed to disheveled, hair one truth is indisputable. The headship/submission concept is explicitly reinforced (verse 3). It cannot be said that headship here means that man is the source of the woman. It then would require understanding also that God was the source of Christ, an entirely heretical conclusion. Here in context and in general Greek usage "head" clearly refers to a position of authority and function. In addition, the fact that the Son has the Father as His head (verse 3c) in the sense of voluntarily submitting to His will, indicates that submission is by no means an inference of inferiority in terms of nature or worth. The essence of headship and submission is clearly seen to be that of function and position but not of personhood because Jesus is God just as the Father is God. A false view of headship as a matter of dictatorial arrogance and disregard is refuted in verses 11 and 12. This pattern was established in creation, before the fall, verses 7-9. Here the early church recognizes and confirms it.

Paul's concern was that a woman should not uncover her head (or some would suggest loosen her hair) in such a way as to indicate rebelliousness or lack of respect to the man, and also to God and His intended order. The language of verse 3b, literally "the man is the head of a woman" and the terms used for man and woman which can and often are used to mean husband and wife strongly suggest that it is the marital relationship which primarily is in view in this passage. Yet, the fact that the actual directives on conduct given in verses 4-6 are pointed to "every man" and "every woman" and the examples used to support the directives in verses 7-9 deal with male/female relationships in general, may suggest that all the women were required to adhere to this practice for the sake of reaffirming the principle in its most direct application in the home and in the witness of the church before the world at large. It is often overlooked that the conduct of men is also addressed in this passage. There it is clear that it is unacceptable for a man, regardless of age or marital status to use a head covering without discrediting the headship of God over Him or his own headship position in creation. It is not therefore, especially in view of the lack of clear historical information on the veiling customs of that day, without merit to suggest that all the women were similarly included in the veiling commands.

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Either way, the significant truth which emerges is this. Paul was concerned that even in what appears to be a relatively minor issue from our perspective, the practice and form of the church in its worship life, in no way undermine but rather reinforce the headship/submission pattern in the home. Even in the woman's very exercise of the right to pray and prophesy that creation principle is to be observed. While the specific practice in view, veiling and covering, is no longer incumbent upon us since it no longer implies a disregard for the husbands' headship, the basic principle still remains. No form of dress or even attitude and action in worship that can be construed to disregard and especially disdain the male/female distinction in function and authority as a matter of principle should be accepted. The life of the church ought to at least affirm and support the pattern for life in the marriage and home.

1 Corinthians 12 (also Romans 12, Ephesians 4, I Peter 4:10,11 on Spiritual Gifts)

1 Corinthians 12:11 notes that the Spirit gives the gifts to whomever He wills. This verse is sometimes quoted as "proof" that there are no restrictions which bar God from gifting and equipping a woman for any given ministry or office. There is no argument that the gift passages are sexually neuter, that is, there is no hint within them of differentiation on the basis of sex. If these four passages were the sole evidence we had on the question in view there would, indeed, be no biblical barrier to the ordination of women as pastors.

However, one simple observation makes it plain that gift passages cannot be used to settle the issue under study. Since the Holy Spirit who gives the gifts also gave us the Scripture, it follows of necessity that if there are biblical passages which clearly exclude women from holding the position of pastor that the very same Spirit would not then give them gifts for an office they cannot hold. The bestowal of the gift of prophesy (foretelling and forthtelling) upon women ought not be assumed to be the equivalent of ordination to the pastoral office since Ephesians 4:11 declares the existence of a separate pastor/teacher gift and because prophesying and pastoring are not synonymous terms or roles. In short the discussion of spiritual gifts is secondary to the interpretation of other more explicit passages.

A similar response needs to be made to those who argue that it is enough for a woman to claim to be called of God to be a pastor. One's subjective impression of God's guidance ought always be able to find objective support if only in a permissive sense in the Scripture in order to be totally trustworthy. Feeling must be affirmed by biblical fact. The issue is not of human ability or desire but of God's intended purpose. Appeals to personal experience and even public perception must be made subordinate to the testimony of the Word of God. If that Word does not recognize the pastoral role as extending to women then the alleged calls experienced by women to that office cannot be recognized either, regardless of sincerity and ability.

1 Corinthians 14:34, 35

Three crucial questions arise in this passage. First, what situation is in view? Which particular women are referred to? What precisely is required of them?

It must be noted that a discussion of tongues and prophesy, and order in the exercise of both, dominates all of chapter 14. Almost every verse before and after verses 34 and 35 refer to these topics. Because of this, it appears that it is not the asking of uninformed questions by women nor simply disruptive

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talk by them which is discussed. Most likely the intent according to the context is to exclude women from the process of judging - evaluating and explaining - prophecies or interpreted tongues presented to the body during worship (see verse 29). (Note: attempts to translate "speak" in verses 34, 35 as chatter or babble are wholly unacceptable. The word itself is extremely broad and can be used to refer to any kind of verbal expression, formal or informal, intelligible or unintelligible.)

Second, which particular women are referred to in the passage? That Paul uses terms which can mean husband/wife as well as man/woman may indicate that the primary focus is on the marital relationship. There are other indications, however, that the command may again be of a more comprehensive nature and serve to exclude all women from participating in the authoritative evaluation of prophetic messages. Not only is such a possibility linguistically acceptable in verses 34 and 35, but the fact that the basic injunction is essentially repeated in two consecutive verses may suggest that the intent is for verse 35 to extend the principle beyond an application to married women alone, who were dealt with in verse 34. If this is not the case, Paul's words are merely redundant. It is also possible that married women are simply addressed as the more typical and representative segment of women as a whole. Any questions with regard to learning on these prophetic topics held by the unmarried women could be referred to the elders, male relatives or friends, or the married women after the worship time.

Third, what is required of women? The command calls for silence, which here must have the same meaning as it does in verses 28 and 30 - to be quiet, stop talking, to be still. Negatively put, the command is that they do not speak. It is not then the instruction itself which is ambiguous but rather its extent.

This silence is not to be understood as absolute. First, the context suggests that it is the evaluation and explanation of the prophetic messages, something which may have been viewed as an authoritative teaching and leadership activity. Second, in I Corinthians 11:5, Paul had already suggested that women could properly pray and prophesy (forthtell and foretell) in the assembly. The concept that Paul, for the sake of argument, hypothetically spoke of women praying and prophesying in chapter 11 and then forbids the same in chapter 14 is untenable. Surely, the easiest solution to the problem raised in chapter 11 would have been simply to forbid the women to engage in such practices at all and thus kill "two birds with one stone" if indeed such a course was available to him. Thirdly, if taken absolutely, this command would exclude women from singing, testifying, reading the word, et. al; activities which are clearly the rightful and acceptable expressions of all believers (I Corinthians 14:26, Ephesians 5:19; Colossians 3:16). What then is Paul's intent? It appears to be only to restrict women from engaging in an activity in the church which evidently could be construed as an inappropriate expression of authority or leadership that tended to deny or disdain the principle of headship in the home. Whether it be disputed that his reference be to all women or only the married, it is absolutely clear that his words are not confined to the church at Corinth, nor culturally bound to the first century milieu. He does not argue from or to a cultural or societal issue anywhere in the passage and in fact his statements and language are quite general. Most importantly, he explicitly refers to his counsel as (1) established in the law (Pentateuch), (2) the practice of the church at large (verse 35 and possibly verse 33b) and (3) the commandment of the Lord delivered through the apostle (verse 37). Here is, in short, a valid principle which recommends that the forms of the church reinforce and model the principle of headship and submission in all generations.

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Galatians 3:28

Along with the references to the spiritual gifts, this verse is the most common scriptural proof cited to claim that there is no basis whatsoever for a differentiation within the church of function or position on the basis of sex.

Seen in context, it is clear that Paul's purpose in Galatians 3:28 is to state the oneness of believers in salvation not their total identity in function. He is speaking about the spiritual relationship of Christians to their Lord not the practical and ministerial relationship of believers within the church and one to another. The theme of the chapter is not devoted to the order or arrangement of life within the church at all. It is focused upon proving that salvation is by faith alone.

Further proof that Galatians 3:28 does not have either the intent or force of eradicating all sexually based differences exists in the fact that sexually defined roles are assigned within the marriage and certain sexual orientations, most notably homosexuality, are clearly condemned. Yet if Galatians 3:28 can be used to overthrow any possible sexual differentiation within the church, then it could just as well be used (and is, in fact, by some) to overthrow such differentiations in the marital realm and also of sexual practice.

It is sometimes argued that just as slavery was tolerated and regulated in the early church out of practical necessity but later abolished through Christian supported movements, so too was it God's intent that the sexual differentiation within the body of Christ should in time be removed. The response to this argument is two-fold. First, while slavery is never anywhere ordained or instituted by God and merely regulated, the pattern of male/female headship and submission clearly is instituted as part of the created pre-fall order. The closest parallel to this principle in the church is not slavery but rather marriage. Second, Galatians 3:28 is in the present tense. In other words, the oneness of which Paul speaks is seen as already in existence and realized even as he wrote about it; it is not something to be awaited in the future. The unity of Galatians 3:28 was true for the Jew and Greek long before ethnic differences disappeared, it was true for the slave long before abolition was even dreamed of, and it is true for the women even if differences in function and role remain in the body and in the home. The oneness is obviously of a spiritual, not functional nature, when clearly understood.

I Timothy 2:9-15

It is this passage which provides the strongest statement of the exclusion of women from the pastoral office and which draws together many of the remaining loose ends in this presentation. The evidence here suggests that one of the apostle's purposes in these verses was to specifically eliminate women from consideration for the office of elder/teacher or pastor.

The subjects addressed could once again, on the basis of vocabulary alone, be translated woman or wife. However, the context favors the former. The marriage relationship is not in view here and the preceding instructions given were to men as a group or class (verse 8) and to women as a group or class (verses 9,10).

The setting or situation to which the instructions are addressed likewise resists the suggestion that these words are to be narrowly construed as directed to only a particular kind of woman or certain

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individuals in the Ephesian church. It is sometimes argued that uninformed or errant teachers of false doctrine are in view. While such people are indicated elsewhere in the epistle there is no explicit indication of that problem here in chapter two. It is not uninformed or errant women which are singled out but all women. Paul's solution is not to screen out the unable and confused but to prohibit all teaching with authority on the part of women. He does not say first learn and then teach, but simply don't teach. Beyond this the argument that Paul's actions were necessary in his time because all women were spiritual babes and biblically ignorant not only defies the biblical record of competent female workers in the church, the later date of this epistle, but common sense.

Even more importantly, these instructions are both preceded and followed in chapter 3 by discussion of the proper conduct of Christians within and through the church, especially in times of "formal" assembly and activity. It is I Timothy 3:15 which most clearly expresses Paul's theme: "how one ought to conduct oneself in the household of God". He uses language and grammar which suggests that the principles spoken of are to be authoritative, normative, and true for all ages in the church. Those who point to 2:9 and its references to pearls and braids so as to suggest that only cultural issues are in view, miss the deeper and lasting principle of modesty in dress which is a fitting garment for all ages. It should also be noted that the strong expression of 3:15 refutes the suggestion that 2:12 somehow represents what is merely Paul's personal opinion and not inspired revelation. Additionally, even a cursory examination of passages where Paul himself expresses some reservation as to the inspiration of his counsel shows that he supplies phrases such as "I think" or "I say by way of concession, not command" that make his intent absolutely clear and unambiguous. See I Corinthians 7:6, 7,8,25,26,28,29,32,35,40. That is not the case here.

Most conclusively in this regard, Paul again does not appeal to cultural or societal factors to support his teaching. As he has done before, he grounds his practical words on the doctrinal truth of Scripture and in the pre-fall (Genesis 2) order of creation (verses 13, 14). The cultural explanations for these words are merely speculative and often self-serving. Most pointedly, the question remains, why, if it was cultural factors that were the main concern, did Paul simply not say as he does elsewhere, do this for conscience sake so as not to be a stumbling block to others or a cause of defamation to the Lord Jesus Christ? Instead, the apostle bases his view not on the world but the Word.

An examination of the substance of Paul's instructions produces conclusions consistent with our basic thesis. Women are enjoined to receive instruction but not to teach; to be in entire submission but not to exercise authority. The KJV rendering of "usurp authority" is almost categorically rejected by more recent linguistic evidence on the term being used. The Greek word is now regarded as referring simply to the exercise of authority with or without domineering or usurping connotations. Exactly what kind of usurpation, if any, is in view would need to be determined from the context.

Since it is clear elsewhere that women are not absolutely forbidden to teach (Titus 2:3,4; II Timothy 1:5; 3:15; Acts 18:26) nor to minister verbally to the church, these instructions must be of a qualified nature. From the content of the command and the context in which it is found, it appears that it refers to a form of authoritative teaching or the occupation of a position of leadership in which there is responsibility to lead and teach. As the New Testament description and definition of the office of elder (pastor/teacher) frequently

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gives to them the responsibilities of teaching and leading and, in fact, sees them as central to that office (I Timothy 4:6-16; 5:17; Titus 1:5-9; I Thessalonians 5:12, 13; Hebrews 13:17), it is extremely likely that the pastoral office is in view. By the nature of the position a woman pastor would have to regularly be the primary teacher and leader over the men in her congregation if she were to fulfill the responsibilities of that office, the command of I Timothy 2:12 in itself appears to exclude her from holding that office. The fact that Paul places this command just before he gives the qualifications for the office of elder or overseer strengthens this assertion that his intent is to indicate women should not be considered for this office. The validity of this view is even further supported when it is noted that while verse 11 of chapter 3 may recognize a deaconess classification, there is no such female counterpart in verses 1-7 which deal with the elder. The qualifications given in those verses are in explicitly male terms. The candidate is described as the "husband of one wife" (see also Titus 1:6; I Peter 5:1-5). He is also required in verse 5 to "manage or rule" his household well; a role which a married woman could not fulfill without usurping the headship of her spouse. That these words do not go so far as to exclude unmarried men from the office is made clear by the example and testimony of Paul (I Corinthians 7, 9).

This prohibition of a woman from occupying the position of general oversight and overall instruction in the local church helps explain Paul's exclusion of women from participating in the judging of prophecy in I Corinthians 14. While they might rightfully give the prophecy, evidently the act of entering into its final evaluation and explanation was seen as overstepping the boundary which Paul felt properly preserved the headship/submission principle in the church and through the example of the church in the home. This interpretation also helps explain why there is no explicit reference to, or clear example in the New Testament Scripture, of a woman occupying the office of elder/bishop or pastor/teacher. Such evidence exists in church tradition and history but not in the Word of God. In that Word, a clear and consistent pattern of male leadership in the home, reinforced in the worship and service life of God's people, can be traced from cover to cover. Certain cultural and historical changes may allow for minor variations in the way in which the principle is applied and expressed, but nothing allows for the setting aside or disregard of the principle itself.

The Biblical Evidence for the Inclusion of Women in All Other Offices of Ministry

The focus of I Timothy 2:12 on the pastoral position seems sufficiently clear to warrant the conclusion that the pastorate alone is the single office explicitly forbidden to a woman in the church. While any given ministerial position may need to be examined in terms of whatever implication or impact it might have on the affirmation and preservation of the headship/submission pattern, it would be essentially correct to say that beyond the pastorate of local churches or groups of churches through administrative offices of an essentially pastoral nature, the field for women in ministry is wide open. Therefore, the long standing practice of permitting women to serve in missionary and evangelistic ventures as well as in the Sunday School, etc., is both correct and consistent with the biblical truth. The key question is this: in terms of determining from a practical basis between what is proper and improper, does the activity support or subvert the biblical concept of male headship in the church and in the home? If it does indeed recognize and reinforce that pattern, then it is in fact acceptable.

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The scriptural evidence does appear to allow for the possibility of women deacons or deaconesses as they are more commonly called. It is hard to say that the evidence for such in the Bible is conclusive, but then again it is certainly not clearly prohibitive either. Romans 16:1, 2 are key verses in this discussion. There it is possible that Phoebe is called a deacon (verse 1). However, the frequent and varied use of that word to mean servant, minister (in the broad sense), and finally to refer to a specific office, leaves some uncertainty as to her status. In verse 2b she is referred to as a "helper". Since this word in the original can mean "ruler" or "leader" some have concluded that she held a ruling office in the church. However, the term also means "patron" or "helper" which better suits the context here. Likewise, I Timothy 2:11 may well refer to women deacons and not their wives since no comparable category for wives is included under the overseers' description. Once again this is not conclusive. And although church history suggests the existence of an order of deaconesses fairly early on, the Bible itself simply has nothing more to say. Perhaps the solution to the ambiguity lies in noting that if the diaconate is understood as a distinctive office from the pastorate with a focus on a ministry of service and care (Acts 6:1-4) it would not appear to be prohibited to women by any other of the passages we have examined. Attempts to cite Stephen and Philip as indicators that deacons were, as a matter of their office, entitled and required to perform pastoral ministries and hence bring women into the pastorate through "the back door", so to speak, must be rejected. Is it not more probable to see Stephen's witness as flowing not from his responsibility as a deacon but out of his general Christian requirement to witness and his Spirit filled character, (Acts 6:3, 8) and likewise Philip's work with the Ethiopian as arising from his gifting as an evangelist (Acts 21:8) rather than recognition as a deacon? Actually, identification of the "seven" as deacons is only assumed since the noun "deacon" does not appear at in Acts 6.

As to whether appointment to the office of deacon should be called an ordination is a matter of debate. If the office kept the character of Acts 6 and was recognized through the laying-on of hands, it would seem that some form of formal authorization is connected with the position. The fact that the position of overseer/elder and deacon are treated together in I Timothy 3 would suggest that if one involves some form of formal approval and acknowledgement so does the other. In view of the limited scriptural information as to what ordination actually involved in the early church, it may well be that the crucial issue is in how we today define ordination in our church. So long as the granting of deacon status to an individual is seen as a recognition of pastoral authority and an intended step toward eldership, the biblical evidence would indicate that it cannot be properly bestowed on a woman. If, however, the title deacon and its duties are separated from the pastorate, the problem would be eliminated. There seems to be nothing which would bar the church from granting some formal recognition or acknowledgement of a woman to serve as a deaconess under those conditions. In fact, such a recognition might not only be beneficial but is in some areas of para-church ministry essential today for women to be accepted into the broader work of Christ. In any event, the consideration of, and in fact the creation of, some non-pastoral form of license for women to minister (beyond the current commissioning of missionaries) appears to be both needed and in order.

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SUMMARY STATEMENT ON OUR ORDINATION PRACTICE TO THE OFFICE OF ELDER/PASTOR (RULE 804.1.5) FAITH & DOCTRINE COMMITTEE DECEMBER 6, 2023

"The ministry of the gospel is a sacred office and calling, ordained by Christ for the proclamation of His truth in all the world and for the orderly administration of the sacraments, the worship, and the Discipline of the Evangelical Congregational Church. No man may assume this office without the conviction of a divine call thereto and the recognition and ratification of that call by the church." (Discipline of the Evangelical Congregational Church, Article of Faith 120, Part 1, p. 5).

From time to time in the life of our denomination our practice of ordaining only men to the pastoral office of elder has been questioned, evaluated, reviewed, and reaffirmed on several occasions. The Evangelical Congregational Church believes in the full equality of both men and women as made in the image of God (Genesis 1:26-28), and that redeemed men and women are equally children of God in faith (Galatians 3:25-29). The Holy Spirit has given each person, regardless of gender, gifts to serve the Lord and one another in love (Joel 2:28-29, I Corinthians 12:1-14:40, Romans 12:4-8, Ephesians 4:11), and the Evangelical Congregational Church encourages all to flourish in their spiritual giftedness for the benefit of brothers and sisters in Christ within the local church.

The Evangelical Congregational Church has encouraged women to use their gifts and abilities to minister and hold various offices within the church except for the elder/pastoral office. We believe this to be biblically sound. Women were, of course, prophetesses (2 Kings 22:14-20, Acts 21:9, I Corinthians 11:5), deaconesses and co-laborers, (Romans 16:1-2, 6-13), teachers (Titus 2:3-4), church planters with Paul (Philippians 4:2-3), even a judge (Judges 4) and more. But, priests of the Old Testament, apostles (Matthew 10:2-4) and elders in the New Testament church (1 Timothy 3:1-7) were men. There are no examples of women holding the position of elder/pastor in the New Testament.

We recognize many of the Scriptures addressing the roles of men and women in the church are interpreted differently, but it is our understanding they point to male leadership in the pastoral office. These verses would include but are not limited to, Genesis 1-3; I Corinthians 11:2-16, 14:33b-36; I Timothy 2:8-15. We, also, acknowledge there are other voices, including exceptional evangelical scholars who disagree with the Evangelical Congregational Church on the interpretation of the above listed verses to the point where totally opposing views are given. The debate continues as there are often rebuttals to rebuttals, etc., etc. However, the Evangelical Congregational Church has historically and continues to understand Scripture to teach the ordination of men only to the elder/pastoral office.

TEAMS

CONFERENCE NETWORK

The Conference Network Team (CNT) is made up of the Bishop (Chair), National Conference Vice Chair, Executive Director, National Conference Secretary, Associates (4), and District Field Directors (13). They are:

- Randy Sizemore, Chair.
- Jeff Schell, V. Chair.
- Brad Hatter, Sec.
- Lewie Bennett
- Chuck Campbell
- Robert Dunbar
- Wayne Houck
- Kevin Henry
- Matt Hill
- Mike Knapp
- Keith Miller
- Paul Miller
- Ted Rathman
- Robert Santucci
- Rick Sergi
- Mike Sigman
- John Smith
- Mike Snedeker
- Sterling Trimmer
- Charles Walker
- Todd Wolfe

Our District Field Directors serve as the vital connecting point between the National Conference and the pastors and laity of the local church. Without this strong and trustworthy connection, the best vision, plans, and dreams for our movement would go unrealized. The job description for DFD's simply says they are to educate, encourage, and equip the pastors, lay leaders and congregations in their districts. However, because each pastor, congregation and district is unique, the breadth and scope of the ministry our DFDs carry out is extensive. I praise God for these men who are taking the time and care to learn the context of their districts in order to minister to them in the most effective way possible. We are praising God for the positive direction we are experiencing in the morale, vision, ministries, attendance, finances and effectiveness of our churches as a result of the careful work of our DFDs and districts.

Our monthly two-hour face-to-face meeting via Zoom with the Conference Network Team has allowed us to forge better connections as a team, to collaborate in real time during the meetings and has fostered collaborative efforts outside of our meetings. Prior to the monthly meeting each DFD sends me a report about the activities, challenges, issues, and direction of their District. These reports are only seen by me to encourage transparency and to give me a full working knowledge of our Districts. During our monthly tactical meetings, I share National Conference updates to keep us all on the same page as a team and also take time to share Leadership Development principles based on Scripture which underscore our forward movement and mission. Each member of the team is given time to share "what's working" in their District or Community and often these points stir further discussion among our team. Each conference year we schedule in person strategic day-long meetings with the CNT for training, team building, and tactical issues, as needed.

We experienced a few changes on our Conference Network Team at the beginning of the year. Wayne Houck transitioned from the Penn Jersey DFD to serve as our new Church Health Associate upon Gary Kuehner's retirement. Robert Santucci transitioned to the Penn Jersey DFD and Rick Sergi began as the

TEAMS

new DFD of the Lehigh Valley District. Sterling Trimmer will be retiring from the Susquehanna District Field Director position on May 1, 2024. I will be asking the NMT to approve Ralph Owens as his replacement.

The CNT is currently working on the Equipping Experience for our National Conference gathering and a strategy to respond to the requests for appropriations (money given to a local church in dire need to help pay the pastor's salary) to ensure we are truly helping the congregation find a path forward toward financial and spiritual health.

Another important component of the Conference Network Team is the BEDAS+ group. This group is comprised of the Bishop, Executive Director, Associates, Secretary of Conference and the Vice Chair of National Conference. This group meets monthly in person, usually for about two hours. During this meeting I share National Conference updates, including the challenges, victories, and issues in our midst as well as my vision for our forward movement. While each person shares what is happening in their area of responsibility, we are also intentionally exploring how what we do individually contributes to our vision of growing as a dynamic movement of God. I utilize the BEDAS+ as my senior or executive leadership team, seeking their advice, input and counsel on matters impacting the conference. As you will hear in more detail in other reports, the BEDAS team has been participating in the Exponential discipleship mobilization training to not only mobilize and multiply disciples in their own settings, but to help the denomination fulfill our multiplication vision as a dynamic movement of God. We are a strong, cohesive Conference Network Team that is actively facilitating the missional movement God is calling us to be. I am thankful for the work each man on this team is doing for the Kingdom and for our EC family!

Respectfully submitted,

Bishop Randy Sizemore
Chair

CONFERENCE SUPPORT

Nothing stands still for the Conference Support Team and that is most likely my fault. I like to keep things moving along and I understand not everyone does like change. The two biggest and most recent changes are the advent of new financial reporting software and a new donor management system. The financial reporting software will only affect a few outside of the Church Center staff and only accountants will appreciate its features so I will not bore you with the details. The new donor management system, called

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Neon, will touch more EC'ers and churches outside of the Church Center. With Neon we have increased functionality, capability, and modernity at a lower cost. No system is perfect but better than what we had.

The first feature most individuals will notice are the new Global Ministries and Kingdom Extension Community giving pages linked to our website. The giving pages have a modern look and functionality that the previous system did not. There is a new **VOLUNTARY** option to donate an additional amount to cover credit card and bank processing fees. Most non-profit organizations have added this feature to their online giving pages. Donations **ARE NOT REDUCED** by the processing fees. These fees are an operating cost funded by unrestricted income.

Giving receipts will look different and will be delivered electronically in most instances. Donors have requested hard copy mailed statements, and we will continue to mail hard copy statements as needed. If requested, year-end statements can be mailed or delivered electronically.

Email communication will be through Neon. You should have noticed a different look to mass emails and some of the difficulties we had with undeliverable or spam email messages should be reduced.

Another new feature we are evaluating is SMS text messaging. Text messaging, just like email, that is used more frequently than the recipient thinks necessary will diminish the effectiveness of the message. We are working through a text messaging standard practice policy and an enrollment process.

Property Committee

Properties Owned by the National Conference

EC Church Center, 100 W Park Ave, Myerstown, PA 17067

Grace EC Church, 6067 Carpenter St, East Petersburg, PA 17520

Countryside Fellowship EC Church, 2126 Big Mount Rd, Dover, PA 17315

During the conference year, two property sale transactions were finalized, the former Rosedale EC in Rosedale (Baltimore), MD and the former Salem EC in Mahanoy City PA. The Rosedale property was sold to a vibrant Hispanic congregation and the Mahanoy City property was sold to an investor with visions of having worship services again in the building.

We replaced two exterior doors at the EC Church Center that were damaged, and we replaced some of the sidewalks along W Park Ave and along S College St. (Rte. 501). Churches need to be aware of the increased focus by property insurers on deferred building maintenance creating potentially unsafe situations. The overall insurance industry is financially stressed and managing policy risk, i.e. requiring repairs or corrections before renewing a policy, is a tool that will be used more frequently to encourage compliance. Three larger projects remain on the to do list, paving and repair of the parking lot, interior lighting and ceiling grid replacement for the basement, first and second floors and a heating and cooling solution for the first floor. A fourth project, that may have a large or small solution, is water leakage into the second floor of the building from where we believe is the eaves or roof.

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Publishing Committee

The 2022 ed. of the EC Discipline is available for purchase or available as a FREE download from the website. We did not produce the abridged version of the Discipline for this edition. The cost to produce the abridged version was too great compared to the number that would be sold.

We have discontinued the mailing of most conference, committee and team reports, except in a few instances, and thanks to all the NC members that downloaded the reports electronically. The cost to mail each NC or NMT report packet is \$8 per packet, not including the staff time to produce and prepare the report packet for mailing. We will have a limited number of NC report packets available at Conference. It will be on a first come, first serve basis.

A **BIG THANK YOU** to Nationwide for sponsoring our ice cream and cookie social on Thursday evening at the National Conference this year, May 2024.

Please contact me if there is anything that the Conference Support Team can provide to a local EC Church.

Faithfully Serving,

Kevin Henry
Executive Director

COMMITTEES

AMENDMENTS

No report.

EPISCOPACY

I. Committee Purpose: According to the Rules of Conference, Section 402, the Episcopacy Committee is tasked with counselling, conferring, and consulting with the Bishop concerning his relationship with the church and its leaders, and matters related to his personal and family needs. They may also assist the Bishop in formulating performance standards. The Committee meets once per quarter or more, depending on the needs of the Bishop.

II. Committee Membership: In addition to the Bishop, the Committee is made up of the following three pastors and three lay people:

Keith Blank, Chairman, Mark Brooks, Rick Sergi,

Glenda Dunbar, Brenda Custer and Michele Roland.

We have had three Zoom/in person meetings thus far: March 17, 2023, September 22, 2023, and January 26, 2024. The next meeting is scheduled for April 26, 2024. Meetings last for approximately two hours.

III. Topics Covered: In general, each meeting covers the following: Devotions, National Conference concerns, Pastoral/church issues, Church Center issues, Bishop's regular duties and opportunities to serve, Bishop's spiritual formation and professional development, and his personal life.

IV. Committee Observations: As can be imagined, a Bishop encounters many issues during his tenure in office, some more challenging than others. We have found him to be more than up to every task placed before him and that he is able to maintain a posture of reverence, integrity, and humility while steadily moving forward in what God has set before him. He and Carla have adjusted well to the move east and maintain exemplary prayer and devotional practices, including meaningful interaction in their community.

Our committee as a group is encouraged that God placed Bishop Sizemore in this position and we are devoted to stand beside him in the effort, as God instructs us to do so.

Respectfully Submitted,

Keith A. Blank, Chairman

COMMITTEES

FINANCE/COMPENSATION/2025 BUDGET

National Conference 2025 Budget Narrative

The 2025 Ministry Fund rate will remain at 5.65%, with a slight increase in Ministry Fund revenue of \$6,000 to \$910,000, less than a 1% increase in revenue. A corresponding increase in total expenses of \$7,500 or less than 1% expense increase. The relatively small increase in total expenses does not highlight the shift in spending priorities. Spending in 2025 was shifted to invest more in the well-being of our pastors and away from programs. The Institute for Church Leadership budget increased by \$7,000 from 2024 and initiatives for healthy pastors such as, counseling, and coaching, increased by over \$8,000 from 2024. Budgeted decreases were realized in the Church Health Community and other communities and department budget increases were minimized, i.e. smaller annual budget increases, in Missional Alignment Community and Conference Support Team. The Ministerial Development and Church Health Communities will be working more closely together to build healthy pastors and healthy churches.

Church Center staff are receiving the 2024 COLA increase of 3.2%. District Field Directors and Community Associates are also receiving salary increases of approximately 4%.

Conference Motion - *Recommendation that the Finance Committee formulate a definition as to why some people are paid, and some are volunteers.*

Executive Director, Kevin Henry, is in the data collection and data analysis stage and does not have an answer currently. There are multiple clergy and lay that serve the National Conference in various roles with varying time commitments and skill sets that establishing a clear policy has proven difficult. The Finance Committee will continue to work on this motion throughout the next conference year.

Respectfully submitted,

Carl Butler, Jr., Treasurer/Finance Committee, Chair.

COMMITTEES

Evangelical Congregational Church
2025 National Conference Proposed Operating Budget

	2025 Proposed Budget	2024 Approved Budget	Incr/ (Decr)
<u>Operating Revenues</u>			
Ministry Funds	910,000	904,000	6,000
MDC Seminar/Event Registration	8,000	1,500	6,500
Student Aid Scholarships	4,000	-	4,000
Endowment Fund Transfer	40,231	43,231	(3,000)
MAC Honorariums	4,000	2,500	1,500
Investment Income	10,000	9,539	461
Interest-Certificates of Indebtedness	3,045	3,045	-
L&I Fund Transfer	20,000	20,000	-
Rental Income - Church Center	7,200	7,200	-
Sale of Conference Journal	500	1,000	(500)
Sale of Other Denominational Items	1,000	1,000	-
B&W Copier	-	500	(500)
Color Copier	2,000	7,000	(5,000)
Postage	5,000	7,000	(2,000)
Total Revenue	1,014,976	1,007,515	7,461
<u>Expense</u>			
MDC Salaries & Wages	13,000	12,500	500
MDC FICA Taxes	995	956	39
MDC Workers Comp	70	70	-
MDC Disability Insurance	100	100	-
MDC Continuing Ed/Prof Development	1,000	1,000	-
MDC Teleconference	-	50	(50)
MDC Travel/Meals/Housing	1,000	2,300	(1,300)
MDC Seminars/Training	500	500	-
MDC Miscellaneous Expense	100	100	-
Board of Exam Teleconference	-	50	(50)
Board of Exam Travel/Meals/Housing	1,000	1,000	-
Board of Exam Miscellaneous Expense	500	500	-
PAC Travel/Meals/Housing	15,000	15,000	-
Student Aid Promotional Materials	-	500	(500)
Student Aid Miscellaneous Expense	-	100	(100)
ICL Salaries & Wages	3,000	-	3,000
ICL FICA Taxes	229	-	229
ICL ER Pension Contribution	2,400	-	2,400
ICL Workers Comp	55	-	55
ICL Disability Insurance	100	-	100

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Evangelical Congregational Church
2025 National Conference Proposed Operating Budget

	2025 Proposed Budget	2024 Approved Budget	Incr/ (Decr)
ICL EC Benefits Corp Service Fee	125	-	125
ICL-Instructor	6,000	5,000	1,000
ICL Travel/Meals/Housing	500	700	(200)
Pastoral Care Coaching/Care	8,000	3,200	4,800
Healthy Pastors Task Force	2,000	1,000	1,000
Pastoral Care Retreats/Events	4,000	1,500	2,500
Ministerial Development Community	61,699	48,150	13,548
CHC Salaries & Wages	13,000	12,500	500
CHC FICA Taxes	995	956	39
CHC Workers Comp	50	50	-
CHC Disability Insurance	100	100	-
CHC EC Benefits Corp Service Fee	125	125	-
CHC Continuing Ed/Prof Development	1,000	2,000	(1,000)
CHC Resources	500	500	-
CHC Travel/Meals/Housing	3,250	3,250	-
CHC Seminars/Training	-	2,000	(2,000)
CHC Assessment	2,500	2,500	-
CHC Local Church Surveys/Coaching	-	1,500	(1,500)
CHC Retreats/Events	-	3,500	(3,500)
CHC Miscellaneous Expense	1,000	1,000	-
Evang & Discp Seminars/Training	3,300	3,500	(200)
Evang & Discp Miscellaneous Expense	250	250	-
Christian Ed Resources	500	500	-
Christian Ed Travel/Meals/Housing	100	100	-
Christian Ed Seminars/Training	2,000	4,500	(2,500)
Church Health Community	28,670	38,831	(10,161)
MAC Salaries & Wages	114,867	111,321	3,546
MAC FICA Taxes	8,583	8,338	245
MAC Health Insurance	24,052	20,911	3,141
MAC ER Pension Contribution	4,800	4,560	240

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Evangelical Congregational Church
2025 National Conference Proposed Operating Budget

	2025 Proposed Budget	2024 Approved Budget	Incr/ (Decr)
MAC Workers Comp	125	500	(375)
MAC Disability Insurance	100	100	-
MAC EC Benefits Corp Service Fee	125	125	-
MAC Continuing Ed/Prof Development	1,200	1,200	-
MAC Executive Coaching	3,000	3,000	-
MAC Life Insurance	650	650	-
MAC Cell Phone Reimb	600	600	-
MAC Teleconference	-	250	(250)
MAC Auto Insurance	1,525	1,525	-
MAC Auto Maintenance	1,800	1,500	300
MAC Travel/Meals/Housing	6,000	10,000	(4,000)
MAC Travel International Missions	3,000	3,000	-
MAC Seminars/Training	1,000	1,000	-
MAC Dues & Subscriptions	1,500	1,500	-
MAC Miscellaneous Expense	500	500	-
DFD Salaries & Wages	121,800	126,250	(4,450)
DFD FICA Taxes	9,318	9,658	(340)
DFD ER Pension Contribution	14,500	14,040	460
DFD Workers Comp	900	500	400
DFD Disability Insurance	1,300	1,300	-
DFD EC Benefits Corp Service Fee	1,625	500	1,125
Resources	2,000	2,000	-
DFD Travel/Meals/Housing	6,000	6,000	-
CNT Teleconference	-	300	(300)
CNT Travel/Meals/Housing	500	500	-
CNT Retirement Gifts	2,000	2,000	-
CNT Retiree Luncheon	2,000	1,000	1,000
NMT Travel/Meals/Housing	7,000	6,500	500
NMT Miscellaneous Expense	400	500	(100)
NEC Resources	100	100	-
Faith & Doc Resources	500	500	-
Faith & Doc Teleconference	50	50	-

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Evangelical Congregational Church
2025 National Conference Proposed Operating Budget

	2025 Proposed Budget	2024 Approved Budget	Incr/ (Decr)
Faith & Doc Travel/Meals/Housing	550	550	-
Faith & Doc Miscellaneous Expense	50	50	-
Stationing Elders Salaries & Wages	6,250	6,250	-
Stationing Elders FICA Taxes	478	478	-
Stationing Elders Teleconference	-	500	(500)
Stationing Elders Travel/Meals/Housing	3,000	3,000	-
Stationing Moving	30,000	30,000	-
Stationing Elders Miscellaneous Expense	250	250	-
Episcopacy Travel/Meals/Housing	1,000	50	950
Episcopacy Miscellaneous Expense	100	100	-
Nexus Promotional Materials	1,000	1,000	-
Prayer Mob Resources	200	500	(300)
Prayer Mob Travel/Meals/Housing	200	500	(300)
Heritage Comm Travel/Meals/Housing	50	50	-
Heritage Comm Miscellaneous Expense	4,000	4,000	-
Missional Alignment Community	394,598	393,604	992
Salaries & Wages	250,356	241,782	8,574
FICA Taxes	18,947	18,413	534
Health Insurance	32,379	17,374	15,005
ER Pension Contribution	16,800	15,960	840
Workers Comp	670	900	(230)
Disability Insurance	700	700	-
EC Benefits Corp Service Fee	875	625	250
Continuing Ed/Prof Development	500	500	-
Journal Printing/Expenses	1,000	2,000	(1,000)
Resources	500	500	-
Minor Equipment	750	750	-
B&W Copier Rental & Supplies	3,000	7,000	(4,000)
Color Copier Rental & Supplies	14,192	18,000	(3,808)
Computer Hardware-Peripherals	4,000	4,000	-
Computer Software	16,080	18,941	(2,861)

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Evangelical Congregational Church
2025 National Conference Proposed Operating Budget

	2025 Proposed Budget	2024 Approved Budget	Incr/ (Decr)
Postage	8,000	8,000	-
Postage Machine Rental & Supplies	6,200	6,200	-
Paper & Envelopes	1,250	2,000	(750)
Office Supplies	3,250	2,500	750
Janitorial/Supplies	500	7,462	(6,962)
Other Supplies	500	500	-
Water Coolers	1,300	1,100	200
Natural Gas	500	1,100	(600)
Electric	11,000	9,000	2,000
Water/Sewer	1,500	1,500	-
Trash Removal	1,920	1,920	-
Telephone/Internet	6,900	6,900	-
Corp Liability Insurance	10,500	9,000	1,500
Property Maintenance	10,000	9,500	500
Travel/Meals/Housing	1,000	1,000	-
Website	5,000	2,500	2,500
Photography	100	100	-
Legal Fees	7,000	10,000	(3,000)
Audit Fees	19,000	17,000	2,000
Purchased Services - Payroll	3,750	4,550	(800)
Purchased Services - IT	13,250	11,340	1,910
Other Purchased Services	100	250	(150)
Bank Fees	4,000	5,000	(1,000)
Credit Card Fees	4,300	4,300	-
PILOT-Taxes	500	500	-
Donations (Fire Co., etc.)	700	700	-
Gift Annuity Payments	1,140	1,140	-
Depreciation Expense	13,000	13,000	-
Miscellaneous Expense	1,080	1,000	80
Finance Comm Teleconference	45	45	-
Finance Comm Travel/Meals/Housing	1,000	1,000	-
Property Comm Teleconference	50	50	-

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Evangelical Congregational Church
2025 National Conference Proposed Operating Budget

	2025 Proposed Budget	2024 Approved Budget	Incr/ (Decr)
Property Comm Property Repairs	5,000	5,000	-
National Conf Registration/Expenses	2,000	2,000	-
Pension - Defined Benefits	30,000	38,400	(8,400)
Conference Support Team	540,134	537,050	3,082
	1,025,101	1,017,635	7,461
Revenue over/(under) Expense	<u>(10,125)</u>	<u>(10,120)</u>	<u>-</u>
Summary			
Ministry Fund Revenues	910,000	904,000	6,000
Investment Income	13,045	12,584	461
Transfers from Other Funds	60,231	63,231	(3,000)
All Other Revenues	31,700	27,700	4,000
Total Revenues	<u>1,014,976</u>	<u>1,007,515</u>	7,461
Ministerial Development Community	61,699	48,150	13,548
Church Health Community	28,670	38,831	(10,161)
Missional Alignment Community	394,598	393,604	992
Conference Support Team	540,134	537,050	3,082
Total Expenses	<u>1,025,101</u>	<u>1,017,635</u>	7,461
Revenues Over/(Under) Expenses	<u>(10,125)</u>	<u>(10,120)</u>	<u>-</u>

COMMITTEES

Pastoral Compensation

By the acceptance and approval of the Pastoral Compensation Report by the duly elected and voting lay delegates and pastors of the National Conference, the items within this report become mandates for the local churches to enact as they are approved by the National Conference.

A. Items to be approved:

1. Each year the Social Security Administration uses the Cost of Living Adjustment (COLA) percentage to set the annual Social Security recipient's increase. The Compensation Committee has used the COLA as its basis for salary increase, but we are always one year behind the Social Security increase. Therefore, the 2013 National Conference approved that beginning in 2014 the COLA will always be the minimum recommendation for the salary increase for pastors. The COLA will be available on the denominational website along with the salary forms sometime between October and November. Churches that plan to grant less than the increase approved in this report, must receive approval of their District Field Director prior to any official action taken to set the pastor's salary for the upcoming year.

Churches that are financially able are encouraged to give either a larger percentage increase or to consider an additional increase as a merit raise in salary for each pastor. This merit raise would be in addition to the approved percentage salary increase.

Churches served by a part-time pastor are encouraged to give an annual salary increase.

2. Total Compensation

- a. Total Compensation for a pastor that owns his own house is defined as the total amount of salary received by the pastor before the Social Security & Medicare reimbursement and any deductions, Rule 1002.1.
- b. Total Compensation for a pastor that lives in a church provided parsonage is defined as the total amount of salary received by the pastor before Social Security & Medicare reimbursement and any deductions, Rule 1003.1.

3. National Conference Administrators Compensation for 2025 is recommended by the Finance Committee.

Bishop	\$114,367
Executive Director	\$102,545

- a. National Conference Associates positions: \$13,000 per year, except for the Global Ministries Associate whose salary is set by the Global Ministries Community and approved by the National Ministry Team. Salary will be reviewed every four (4) years. Last increase was January 1, 2021. Next review will be 2029.

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- b. District Field Directors at \$1,050 per church in the district they are serving. Salary will be reviewed every four (4) years. Last increase was January 1, 2021. Next review will be 2029.

- 4. Continuing Education Allowance – we recommend the following minimums:
 - Bishop: \$1,200 and \$1,000 for full-time pastors and \$500 for part-time pastors as referenced in Rule 1013.0.

- 5. Stationing Elders' Remuneration: We recommend \$20.00 per hour plus expenses including standard IRS mileage rates. Hourly rate will be reviewed every four (4) years. Last increase was January 1, 2024 (\$2.00/hr increase). Next review will be 2028.

- 6. Natural Church Development Coach Remuneration: We recommend \$20.00 per hour plus expenses including the standard IRS mileage rates. Hourly rate will be reviewed every four (4) years. Next review will be 2027.

- 7. Honorariums for National Conference Positions: we recommend the following for 2025 National Conference. All Honorariums will be reviewed every four (4) years, next review in 2026. National Conference Secretary honorarium increased on January 1, 2021.

National Conference Secretary	\$3,100
National Conference Assistant Secretaries	\$250 each
National Conference Services Coordinator	\$750 plus travel expenses at IRS Standard mileage rate

- 8. Church Contribution to their Pastor's 403(b) Pension Account: We recommend a monthly contribution of \$400 (full-time pastors) and \$200 (part-time pastors), effective January 2024. The monthly church contribution paid towards the Pastor's 403(b) Pension Account will increase by twenty dollars per year for full-time and ten dollars per year for part-time pastors.

B. Items presented for information and/or review from previous National Conference action or reports:

- 1. Moving Expense Reimbursement: per Rule (910) Churches shall be granted a moving subsidy as established by National Conference.
 - a. As of January 1, 2019, all employers (National Conference or local EC church) paid or reimbursed moves are taxable income. Pastors whose moves are paid or reimbursed by the National Conference will receive form 1099-NEC by January 31 of the next calendar year with total cost of the move included in box 1 (non-employee compensation). The National Conference will also reimburse the affected pastor up to 25% of the cost of the move to offset Federal, State and Local income taxes, if applicable. The tax payment will also be reported in Box 1 of form 1099-NEC as taxable income.

- 2. A housing allowance is an allowable method for a member of clergy to shelter a portion of their gross compensation from federal and in some cases local income tax. It is not extra income. The pastor should determine the amount of the housing allowance with the church's leadership approving the housing allowance before January 1 of each calendar year or before the pastor

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begins an assignment at a new church. By approving the housing allowance, the church is confirming the amount is reasonable compared to the local housing market, the pastor is employed by the church performing traditional clergy duties and is licensed, ordained or commissioned by a religious body. The approved housing allowance is only an estimate. It is the responsibility of the pastor to properly record their housing costs per the current U.S. Treasury regulations upon filing of their personal income tax return. Pastors are encouraged to seek professional tax assistance with questions on the proper recording of their housing allowance.

3. Parsonage provided by the Church: Annually a member of the PRC should determine the market rental value of the parsonage. The market rental value is defined as what an unbiased individual would pay in monthly rent for the parsonage. Normally an internet search of available similar homes for rent in the community or a search of classified ads will yield the market rental value of the parsonage. In certain situations a parsonage is a unique property that may not attract top dollar rental and a reasonable adjustment to the market value may be required, Rule (1010).
 - a. A fair rental value of the parsonage in the community where the home is located is necessary not only for the calculation of employer Social Security/Medicare tax but also is used as part of the disability income calculation should the pastor become disabled. Denominational leadership is available for consultation and questions.
 - b. Parsonage Requirements: For churches providing a parsonage, a list of items required to be provided is found in Rule (1003.4).
4. Pulpit Supply Honorarium—suggested guideline for churches:
\$150 for the 1st message/sermon and \$50 for each additional service, such as Sunday school or multiple worship services, plus travel reimbursement at the standard IRS mileage rate. To be reviewed annually.
5. Pastoral Vacation Schedule: Full-time and part-time pastors shall be granted vacation based on NC Rule 1014.

0-9 years of service	3 weeks
10-19 years of service	4 weeks
20-29 years of service	5 weeks
30+ years of service	At least 5 weeks
6. Ministry Leave: Based on NC Rule 1015 all pastors shall annually be granted a minimum of one week of “Ministry Leave” for the purpose of personal spiritual development, study, service, or global experience. This leave requires prior scheduling approved by the local church Board or Ministry Council and accountability to that body.
7. Pastor's Day off: We expect our pastors to avail themselves to one day off per week. This is to exemplify wise stewardship of life to avoid burnout and to obey the biblical injunction of Sabbath.

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8. We encourage churches to support their pastor(s) during times of extended time away for personal or family illness or injury by continuing their salary and benefit payments. Short term disability is available to pastors beginning with the 61st day of disability. Each illness situation is different and will require a different response from the employing church. Churches should consult with the District Field Director for further direction.
9. Sabbatical/Renewal Leave: Understanding the stress of pastoral ministry and being "on-call" 365/24/7, we recommend that congregations consider offering their pastor(s) a Sabbatical/Renewal Leave. A Sabbatical/Renewal Leave is a period of time devoted to rest, restoration, hope and peace. Its origin is found in the Old Testament sabbatical year in which every seventh year the crops were not planted so as to allow the land a chance to rest. It is a time of release from normal duties in order for the pastor to devote time to rest and renewal. For churches considering such a Sabbatical/Renewal Leave, guidelines are available through contacting E.C. Church Center.
10. 2025 Salary forms and the COLA percentage will be available on the EC Church website between Oct-Nov.
11. Effective January 2014 based on the healthcare reform law contributions to a Flexible Spending Account (FSA) will be adjusted annually and that amount will be available on the Pastor's FSA Agreement form which is part of the Pastoral Compensation reporting forms.
12. Conference Motion - *Recommendation that the Finance Committee discuss the prospect of evaluating the salaries of Administrators on an annual basis as opposed to the current process of evaluating the salaries every four years.*

The Compensation Committee discussed this motion at the Finance Committee meeting on March 3, 2024, and declined to change the current process of evaluating salaries every four years for Associates, District Field Directors, Stationing Elders, Church Health Coaches and National Conference Secretaries.

Respectfully Submitted,

Carl J Butler, Jr.
Treasurer/Finance Committee, Chair

COMMITTEES

RULES OF CONFERENCE

PROPOSED RULE CHANGES – NC 2024

700 National Conference - Finances

701 Ministry Funds. Each congregation will pay a percentage, set by the National Conference, of their adjusted monthly income, for its budgetary needs. Requests will be received by the Finance Committee from Communities, Committees and other endorsed ministries of the National Conference. The Ministry Funds system will not be used to pay the costs of pastoral health insurance coverage. Churches will be billed separately for the payment of premiums. Medical premiums for pastors cannot be deducted as an item in the calculation of adjusted income. All churches are expected to contribute to the budget for all ministries, with the exception of our camping ministries, which will be supported by the churches in their given marketing area. Unpaid ministry funds shall constitute a noninterest-bearing obligation chargeable against the property of a congregation; such debt to become payable and collectible according to law from any congregation that shall separate from or dissolve its affiliation with the Evangelical Congregational Church.

701.1. Maximum Ministry Fund Payment

701.1.1. Churches with annual ministry fund eligible income, as defined by Rule of Conference 701.3, up to \$1,000,000; the total annual payments for Ministry Funds to the National Conference will be the lower of \$60,000 or the ministry fund percentage as defined in the National Conference approved budget. ~~The annual payments to Twin Pines will be the lower of \$4,500 or the Twin Pines percentage as defined in the National Conference approved budget. The total maximum annual payment to the National Conference will be \$64,500, including the Twin Pines Camp.~~

701.1.2. Annual ministry fund eligible income, as defined by Rule 701.3, between \$1,000,001 and \$1,500,000 total annual payments for Ministry Funds to the National Conference will be the lower of \$65,000 or the ministry fund percentage as defined in the National Conference approved budget. ~~The total annual payments to Twin Pines will be the lower of \$5,000 or the Twin Pines percentage as defined in the National Conference approved budget. The total maximum annual payment to the National Conference will be \$70,000, including the Twin Pines allocation.~~

701.1.3. Annual ministry fund eligible income, as defined by Rule 701.3, above \$1,500,001 total annual payments for Ministry Funds to the National Conference will be the lower of \$70,000 or the ministry fund percentage as defined in the National Conference approved budget. ~~The total annual payments to Twin Pines will be the lower of \$5,500 or the Twin Pines percentage as defined in the National Conference approved budget. The total maximum annual payment to the National Conference will be \$75,500, including the Twin Pines Camp allocation.~~

701.1.4. Churches are encouraged to generously support Evangelical Theological Seminary, Camp ECCO, Rock River Bible Camp, StoneRidge Retirement Living, and Twin Pines Camp through voluntary giving as their budgets allow.

701.2. Monies to be excluded.

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701.2.1. New construction, remodeling, sizable maintenance costs and property acquisition are valid building expenses that can pose financial challenges "over and above" regular giving. Therefore, the National Conference permits that a church may exempt building expenses in the following manner: 1) after being approved by the congregation, a brief description of the project, including a time line, must be on file with the Executive Director at the E. C. Church Center. 2) If the project is more than 20% of the previous year's income, and is less than \$150,000, the exclusion is for three (3) years. 3) If the project is more than 20% of the previous year's income and is more than \$150,000 but less than 750,000, the exclusion is for 5 years. 4) If the project is more than 20% of the previous year's income and more than \$750,000 but less than \$1M the exclusion is for 10 years. 5) If the project is more than 20% of the previous year's income and more than \$1M but less than \$1.5M the exclusion is for 20 years. 6) If the project is more than 20% of the previous year's income and more than \$1.5M the exclusion is for 25 years.

701.2.2. ~~Churches are allowed to exclude monies set aside for church planting projects from Ministry Funds payments (significant fresh expressions, or traditional works, daughter congregations and/or satellite locations). The church requesting the ministry Funds Exemption must have a written and detailed plan for the proposed church planting projects including a formal ministry proposal including: board or council minutes and congregational meeting minutes approving the church planting project, target audience, potential location, possible style of worship, including a timeline, etc. A copy of this proposal is to be provided to the Kingdom Extension Community (KEC) and kept on file at E.C. Church Center. The church, working with the Kingdom Extension Associate, must seek and obtain the approval for the planting endeavor from the Kingdom Extension Community. For approved church planting projects, there will be a direct reduction in ministry funds paid by the sponsoring congregation of 50% of the total sponsoring church's annual expenses for the church planting project for the first two years of the project, followed by ministry fund reductions of 30% in the third year, a 20% reduction in the fourth year and a 10% reduction in the fifth year. No ministry fund reductions in the sixth year and beyond.~~

~~———— For example, a church that funds a church planting project for \$20,000 the first year of the project receives a \$10,000 deduction in ministry funds paid for that year. The same church has \$15,000 expenses for the church planting project in the second year and will have a \$7,500 reduction in ministry funds paid for that year. In the third through fifth years of the project the church funds \$8,000 of the church planting expenses and receives a ministry fund reduction of \$2,400 in the third year, \$1,600 in the fourth year in \$800 in the fifth year.~~

701.2.3. Money collected for the following required offerings are exempt: Church Planting, Global Giving, Mother's Day, Student Aid, Kingdom Extension and Christmas Missionary. In addition, money paid (not donated) for a specific purpose, where the church is simply acting as an agent to collect and disburse the funds may also be exempt.

701.3. Method of payment Chartered Churches

701.3.1. Each organizational treasurer of the congregation shall report their income/profit to the **EC Church Center** treasurer before the 10th of the following month. (For example, January's figures should be received by February 10; February's figures should be received by March 10, etc.) Checks are due at the Church Center office by the 15th of the month. Final payment must be made by January 15 from the previous year.

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701.3.2. The church treasurer shall add all the *monthly* incomes/~~profit~~ and multiply the sum by the percentage established by the National Conference for that year. Since there are ministries relying upon the ministry funds for salaries, medical coverage in reimbursements as well as retirees needing their pension ~~checks~~ *benefit* and medical coverage, please do not delay the monthly payment. If one of the treasurers fails to meet the deadline, be sure to include those figures the following month.

701.3.3. Make your check payable to: "E. C. Church-Ministry Funds".

701.3.4. Be sure to include the location (city, town, borough) of your church. We have over 20 "Grace" churches.

701.4. Method of payment for Church Plants

701.4.1. Church plants will be asked to make a ministry fund contribution to the National Conference. Beginning with the first full calendar year after the church plant starts; the church plant will pay 20% of the established ministry funds percentage. Each successive calendar year, the congregation will increase the amount by an additional 20% until the fifth full-year when the church will be providing the full amount of ministry funds. Money received from the Kingdom Extension Community or sponsoring congregation(s) should not be included as income for the church plant's ministry fund calculation.

702 Computation of Benefits Corporation medical insurance for retirees/widows. The Benefits Corporation will advise the Budget Committee of the needs of the Corporation for medical insurance for the retirees and widows.

703 Payment of medical premiums to the Benefits Corporation for active ministers. Medical premiums will be paid by the church being served by the active minister(s). The rate will be established by the Benefits Corporation. This figure will not be part of the ministry funds. Each congregation is to bear its full share of the medical costs. This check is to be made payable to the "Benefits Corporation" and sent to: Benefits Corporation, 100 W. Park Avenue, Myerstown, PA 17067-1235.

704 Denominational Offerings.

704.1. Required Offerings. The schedule for receiving and paying of the offerings approved by the National Conference shall be:

704.1.1.The **Church Planting** offering received the second Sunday in February for the support of U.S. church planting ministries.

704.1.2.The **Self-Denial** offering received the second Sunday in March for the support of the daily work of the Global Ministries Community.

704.1.3.The **Mother's Day** offering received the second Sunday in May for the support of the Benevolent Fund of the *StoneRidge Retirement Living* ~~New Dawn Christian Community~~. Please send this offering to 440 East Lincoln Avenue, Myerstown, PA 17067.

704.1.4.The **Student Aid** offering received the second Sunday in June for the support of E. C. ministerial students.

704.1.5.The **Kingdom Extension** offering received the first Sunday in October for the support of U.S. church planting ministries.

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704.1.6. The Christmas Missionary offering received the Sunday preceding Christmas for the support of the daily work of the Global Ministries Community.

704.1.7. Identify on the check the purpose of the check and also include the full name of the church for proper credit and receipt. Denominational offerings are to be sent within six weeks after the date received. All but the Mother's Day and Twin Pines offerings should be sent to the Church Center Office,

100 W. Park Avenue, Myerstown, PA 17067-1235

704.1.8. Churches on unified budgets shall include these offerings in their budgets.

704.2. Requested Offerings. These are not required but congregations are asked to give consideration to additional opportunities to support E.C. ministries.

704.2.1. Church Planting Partners give \$100.00 per partner to support U.S. church planting ministries. You may designate the church plant that is to receive your support. Note "CP Partner" on your check and send it to Church Center Office.

704.2.2. The **Episcopal Fund** supports the ministry of the Office of Bishop. Honorariums received by the Bishop are deposited in this fund and the proceeds help fund the denominational budget.

~~**704.2.3.** ETS's **Educational Excellence Churches** are those congregations that have made a financial commitment to our seminary over and above the ministry funds contribution. These gifts should be sent to Evangelical Theological Seminary, 121 S. College St., Myerstown, PA 17067.~~

704.2.4. The **Manna Fund** supports E.C. ministerial retirees and widows whose pension is not sufficient to meet daily living expenses. It is administered by the Benefits Corporation. Contributions may be sent to the Benefits Corporation, 100 W. Park Avenue, Myerstown, PA 17067-1235.

704.2.5. The **Twin Pines** offering is received the last Sunday in August for the support of Twin Pines. This offering is received by churches in the Twin Pines ministry area. Please send this offering to the camp at 3000 Twin Pines Road, Stroudsburg, PA 18360.

704.3. Global Ministries Special Offerings. These offerings support the missionaries and mission projects of the Global Ministries Community.

704.3.1. Stewardship Offering assists in funding field needs that are underfunded.

704.3.2. Thankoffering assists in funding the international conferences and ministries of the EC Church. It may also be used to help defray the cost of staffing.

704.4. E.C. Partnerships

704.4.1. National Association of Evangelicals applications for supporting membership and the appropriate amount of dues for the size of the congregation are to be sent to NAE, P.O. Box 23269, Washington D.C., 20026.

704.4.2. World Relief offerings for the care of suffering people around the world may be sent to World Relief, 7 E. Baltimore Street, Baltimore, MD 21202. Please note the E.C. account number "52095" on your checks.

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705 Special Financial Needs. All churches requiring financial assistance shall appeal to their District Field Director, who will relay the appeal to the churches in the district of the requesting church. If the churches of the district are unable to help, the District Field Director will make the need known to the Executive Director and Bishop who then may announce the need to churches in neighboring districts. These funds shall not be considered repayable. It is understood that the churches who receive financial assistance are to make every effort to become healthy and thus able to assume their full financial responsibility. Other churches in the district of the assisted church are to work with the church and keep her accountable for moving toward health.

STATIONING

The 2024 Stationing Committee has nine members, and they are as follows: Rev. Lewie Bennett, Rev. Dan Blank, Rev. Nathan Kennedy, Rev. Chuck Campbell, Bishop Randy Sizemore, Rev. Brad Hatter, Rev. Jeff Schell, Rev. Robert Dunbar and Rev. Charles Walker.

The committee work started with a one-day retreat in January. We reviewed the list of pastors and churches that requested a change and considered potential candidates for each assignment. The committee has met several times and corresponded via email to continue the work of stationing.

Through this season of stationing the committee has seen the Lord work in many ways in answers to prayer. Whether it was in congregations seeking unity with other congregations or pastors who were willing to step out in faith in attempt to answer the call of God upon their life, the Lord has been faithful throughout the process. The committee worked to assign pastors to ten different congregations.

The work of stationing is always challenging. The goal of stationing is a phrase that we, as a National Conference, have heard many times over. We want to help pastors and congregations fit and flourish. It is when there is a fit between the pastor and the congregation that both can flourish and engage in fruitful ministry, reaching various communities for the cause of Christ. Obviously, as human beings, we are utterly dependent on the working and leading of the Holy Spirit in this process and we trust that the Lord has a plan in all of it. We are incredibly grateful for the way God has been faithful and supplied. We encourage our pastors and churches to be on the lookout for young men, second career men and other men who God may be calling to pastoral ministry. The committee is very grateful for the cooperation and patience that church leadership teams have extended during the process of stationing. We are also thankful for retired pastors and others who have helped to fill pulpits when a gap in pastoral ministry has occurred.

Respectfully Submitted,

Rev. Bradley D. Hatter
Secretary

AFFILIATES

BENEFITS CORPORATION

After two years of no increase to the health insurance rates, we had to pass along a 15% premium increase on January 1, 2024. There are multiple reasons why the rate increase was what it was but the main reason from Guidestone was we experienced higher than average claims paid for our plan and our plan participants are not getting younger. There are regulations at the federal and state level that guide the establishment of health insurance rates for small health insurance plans like the EC Church plan. I believe the regulations were established with very good intentions; however, the application of the regulations have unintended consequences. One of those unintended consequences is how small group plans that experience a worse than average claim year, have their future rates calculated. In theory, small group plans that are community rated should not receive a rate increase based on their claims experience but rather all small employer plans claim experience in a geographical area are combined and averaged and the small employer plans receive a similar claims experience rating that contributes to each plan's annual rate increase. With the increases in technology and software that gathers, groups, and analyzes healthcare data, health insurers have more information to predict future claims for small groups. I am not accusing any organization of breaking the law or not working in our best interest, as we all know there are exceptions to every good, intended regulation. We are feeling the effects of our plan's paid claims in future year renewals more than the intent of the laws allow. Unfortunately, that is reality.

The EC Church paid almost \$506,000 in premiums to Guidestone in 2023. The remaining premium that can be used for claims payment, after Guidestone's overhead and administrative costs, is not as much as it appears. The U.S. healthcare system is very expensive with \$100,000 or more health events not unusual. When a small plan like the EC Church has a bad claims year we have fewer participants to spread the risk and the effect of bad claims is magnified.

The health plan census (plan participants) decreased by 2 during 2023 to 26.

The premium for the Highmark Medicare Advantage PPO (Freedom Blue) remained the same at \$255/month with no significant changes to benefit levels. This plan provides additional coverage beyond the basic Medicare coverage for retired pastors, spouses, and widows. There is no requirement that Medicare eligible pastors must join the denomination sponsored Freedom Blue plan and many lower premium plans are available. Beginning in January 2020, 100% of the cost of the Freedom Blue Medicare Advantage plan is being paid by the retiree.

The 403(b) successfully transitioned to Nationwide on March 22, 2023, with a few bumps in the process. The 403(b)-plan experienced about a 14.0% gain in investment earnings from April 1 through December 31, 2023. The investment gains in our plan are similar to the performance of the financial markets during the same time period. Please remember the return stated above is a total plan return and the return on your account may be different depending on your security selection. The total number of active participants in the plan increased to 159, an increase of 1 from last year. Of the total participants in the plan, seven are taking advantage of the Roth 403(b) option. I would like to thank Jennifer Buehler, Wells Fargo Wealth

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Management, for her commitment and time spent working with our active and retired pastors. She is a tremendous asset for the EC Benefits Trustee Board.

The Manna Fund balance as of December 31, 2023, is over \$81,000, and there was one retiree receiving assistance in 2023 totaling \$3,000. The retiree received assistance due to the increased cost sharing from the Highmark Freedom Blue plan. The Manna Fund Received \$2,160 in contributions from individuals and churches. The income limits to qualify for a Manna Fund distribution have been set at 200% of the federal poverty level as defined by the US Department of Health and Human Services. The current limits are \$29,160 for individuals, and \$39,440 for two member households. The Manna Fund was established to assist our retired clergy and surviving spouses. We know that we have retired clergy and surviving spouses that do have financial needs, but they will not *complete* a Manna Fund application. If you are aware of any of our retired clergy or surviving spouses that could benefit from a Manna Fund distribution, please encourage them to complete an application for assistance. Manna Fund applications are mailed to retired clergy and surviving spouses in April. An application can also be received from the Benefits Administrator at the EC Church Center.

The 2023 investment gains plus premiums received less one paid claim increased the disability fund balance by \$58,000 to \$715,000 at the end of the year. There was one disability claim paid during 2023.

The Benefits Corporation also administers the Defined Benefits Plan for the National Conference. This is an unfunded liability of the National Conference. At the end of 2023, there were 19 pastors and surviving spouses receiving monthly pensions of approximately \$2,971.

May 2023 Conference Motion

Motion made and approved that the defined benefit be referred to the Finance Committee and the Benefits Corporation for further study and consideration. They will come back with the recommendation for an increase of the defined benefit for our retired pastors and their spouses.

The Defined Benefit plan monthly disbursements were reviewed as requested by the 2023 National Conference. After some discussion it was determined by the EC Benefits Trustees not to change the monthly disbursement amounts. The National Conference Finance Committee agreed with that recommendation. Please see report addendum for further details on this decision. As a result of the review, a few updates to the plan document were completed with help from legal counsel.

A financial audit was completed by Hamilton and Musser, PC on the records of the Benefits Corporation. There were no significant discrepancies noted by the audit. Our appreciation and thanks to the church treasurers that responded to the audit confirmation requests.

Three trustees, one clergy and two lay trustees, are up for election this year, please see the applications in your report packets. We also express appreciation to Bill Worley's service as a member of the board for the past five years.

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The EC Benefits Board has five open lay trustee positions and no open pastor trustee positions, after the May 2024 election. If there is anyone interested in serving as a trustee please contact Frank Schock, President, EC Benefits Corporation. The EC Benefits Corporation trustees are dedicated, active and knowledgeable and vital to the operation of the EC Benefits Corporation. Their service is appreciated, and they cannot be thanked enough.

Respectfully Submitted,

Frank Schock, President
EC Benefits Corporation

Kevin Henry, Executive Director

EC BENEFITS CORPORATION

ADDENDUM TO THE MAY 2024 REPORT TO NATIONAL CONFERENCE

RESPONSE TO MAY 2023 NATIONAL CONFERENCE RECOMMENDATION

Motion made and approved that the defined benefit be referred to the Finance Committee and the Benefits Corporation for further study and consideration. They will come back with the recommendation for an increase of the defined benefit for our retired pastors and their spouses.

Response

It was decided by the EC Benefits Trustees and agreed to by the EC Finance Committee that monthly benefits to participants on the defined benefit plan will not be increased. In summary, the decision was based on three criteria; the current amounts are so low that without an increase to ministry funds any smaller increase would seem not very helpful and maybe insulting, most of the remaining participants on the defined benefit plan (DB Plan) today had the option to join the 403(b) and the normal practice of these types of plans by other employers is to not increase the monthly benefit.

History

During the mid to late 1990's the Board of Pensions determined that a defined benefit plan, (DB Plan) was not financially viable for the denomination nor in the best interest of retired EC pastors. A defined benefit plan is a type of retirement income plan in which a monthly benefit amount is determined based on years of service and a dollar amount per year of service is awarded. The higher the monthly benefit indicates the longer a pastor has served with the denomination. Once a pastor superannuates or retires the benefit is calculated and normally does not change during the remaining life of the pastor and spouse. In 1998 the Board of Pensions opened the 403(b) with Prudential and moved to a defined contribution plan and the

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defined benefit plan was frozen. A frozen plan means no more new participants or retirees can be added to the DB Plan although the monthly benefit amounts are allowed to be changed within a frozen plan. With a defined contribution 403(b) plan, the plan we currently have, a set contribution amount is established, and the employer makes that contribution for each eligible employee on the defined contribution 403(b) plan. Employees can make voluntary contributions to the defined contribution 403(b) plan and increase their retirement income in future years.

Explanation

There are four reasons why the EC Benefit Trustees determined not to increase the monthly benefit for participants on the defined benefit plan.

- 1) Not all participants on the DB Plan would benefit as at least two members are in a long-term senior living facility and receiving a level of public support. One of the main characteristics of employee benefit plans is treating participants equally. It is not possible for us to only increase certain participants' monthly benefit because they are not living in a senior living facility. All participants would have received the same increase and for those receiving public benefits, the increase would have ultimately benefited the state of residence and not the participant.
- 2) The average monthly participant benefit is \$156.34 per month with nineteen participants which amounts to \$2,970.62 per month total benefits paid. The monthly benefits range from \$255.00 to \$43.92 per month. There is an unpaid benefit liability recorded of \$229,000. Each year an actuarial analysis is performed, and the unpaid benefit liability is updated based on the participants age, monthly benefit, and life expectancy. Currently the annual benefit payments are \$35,600 and if there is an unpaid benefit liability of \$229,000, that indicates that the DB Plan will continue, or continue to pay benefits, for the next six to seven years until the participants are called home to be with Jesus. The unpaid benefit liability is the actuary's best guess at how much in benefit payments the denomination will make to the participants. So, the next question is how much to increase the benefits?
 - a. If we doubled the monthly benefit amounts for each participant, the annual payment for all payments would increase to over \$72,000 per year and the unpaid benefit liability would increase to over \$450,000. This \$36,000 increase in the National Conference expenses would cause an increase in the ministry fund rate of about .25%, from 5.65% to 5.90%. While any increase is better than no increase the monthly amounts are so low that nothing less than a doubling of the monthly benefit amount for each participant seems worth it. Doubling the monthly benefit amount for each participant equates to payments of over \$450,000 would be required over the next six to seven years.
- 3) When the 403(b) plan was started in 1998 the non-retired participants on the defined benefit plan were given the option to move to the 403(b) plan and about half chose to move to the 403(b) plan. At this time the remaining participants should have been informed of their projected monthly benefits if they stayed on the DB Plan.
- 4) Only one member of the DB Plan has voiced displeasure at the payment rates and their general state of economic hardship over the years. We believe the other members have other sources of retirement income.

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- 5) The Manna Fund policies have been adjusted to allow more retirees to qualify for a disbursement, despite our ongoing efforts and annual outreach, it is difficult to encourage retirees to apply for a manna fund disbursement. The defined benefit plan member who has voiced their displeasure of the benefit amounts above, has never applied for a manna fund disbursement. Rather than marginally increasing the monthly benefit for all participants, the manna fund could help a retiree with a tax-free assistance.

The EC Benefit Trustees did not take this decision lightly and this recommendation was discussed in two trustee meetings. Without a substantial groundswell of expressed concern from the retirees on the DB Plan the trustees felt there was no need for a change.

TWIN PINES CAMP

In 2023, Twin Pines continued to see the need for retreats that were planned for groups to attend. Winter Thaw, Women's Weekend, and For Ladies Only continue to grow as they are organized and run by Twin Pines staff and valuable volunteers. More of these types of retreats are in the planning stages for the future. Twin Pines looks forward to hosting a family retreat and an adult retreat soon. These types of retreats are appreciated by guests because they eliminate most of the work that a retreat requires. The speaker, the worship music, games and activities are already in place, and guests can simply show up and enjoy the retreat. Leaders can focus on building relationships within their group rather than the details of a program.

One of the goals of these retreats is to provide opportunities for members of EC Churches to attend Twin Pines. In 2023, there were only two retreats sponsored by EC churches. There were many youth groups from EC churches that attended Winter Thaw and individuals from EC churches that attended Women's Weekend and For Ladies Only. EC churches also sent children and youth to summer camp. About fifty percent of Twin Pines summer camp attendees come from EC churches.

Twin Pines desires to serve EC Churches. The ministry at Twin Pines is firmly rooted in the EC Denomination and individual churches support the ministry regularly. If you have not been to Twin Pines or your church feels as though there is nothing for them at Twin Pines, please reach out to the camp so we can discuss opportunities to experience Twin Pines.

In the summer of 2023, Twin Pines had the opportunity once again to reach out to campers through Prison Fellowship's Angel Tree Camping program. There were 18 Angel Tree scholarships given out in 2023. Angel Tree participants have a parent or guardian who is incarcerated. Through this scholarship program, they can enjoy a week of summer camp and hear the gospel message. In 2024, there will be over 400 Angel Tree campers invited to Twin Pines through this program.

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As in years past, in 2023, Twin Pines was able to partner with churches in our area and other organizations. We continue to host a Sunday morning worship service for a local church. They are a small congregation but dedicated to the Lord and sharing the Gospel. Twin Pines is also a regular meeting site for the Pennsylvania Game Commissioners of Northeast Pennsylvania. We have partnered with Monroe County Fellowship of Christian Athletes (FCA) to host meetings (called "huddles") every other week.

In 2023, the process was started for Twin Pines to sponsor a Trail Life Troop and an American Heritage Girls Troop. Both will begin regular meetings in 2024. These organizations are chartered by Twin Pines and are ministries under the Twin Pines Camp umbrella. Trail Life and American Heritage Girls are youth leadership development organizations that share a biblical worldview with those who participate in the program. We continue to seek more of these ministry partnerships. These partnerships benefit both sides and help Twin Pines to fulfill its purpose of making Christ known as the author of His Word and His World.

Twin Pines would like to ask pastors and church leaders to assist us in informing congregations about the camp. We do our best to distribute information through the EC Leader and directly to the churches, yet people consistently tell us they don't know about events or opportunities available at Twin Pines. We are willing to travel to churches to speak about Twin Pines to congregations, youth groups, or children's groups. Twin Pines has events and programs for all ages throughout the year. Summer camp or a retreat can greatly benefit children, youth, adults, and families, which can serve to strengthen churches. For 60 years, Twin Pines has been serving the Evangelical Congregational Church. We have been a part of leadership development for the denomination. There have been many missionaries, pastors, and lay leaders who have felt the call to ministry through their time at Twin Pines. Thousands have given their lives to Christ through ministries at Twin Pines.

Twin Pines is thankful for those EC churches that faithfully support the ministry by providing regular funding, by sending and supporting campers, by attending retreats, by adopting projects, and by praying for the staff and programs. If you are not involved at Twin Pines, please consider how you can become part of the work that God is doing at this special place. The ministry of Twin Pines is not possible without your support. If you need a place to start, join us at Open House on Saturday, June 1, 2024, from 10:00 a.m. to 4:00 p.m., as we celebrate 60 years of ministry at Twin Pines. The day will include a summer staff reunion, activities for all ages, and a chance to reminisce about all that God has done through Twin Pines. Overnight accommodations are available on both Friday and Saturday nights.

WE WANT TO SEE YOU AT TWIN PINES!

Twin Pines has been and is a people-driven ministry. It takes every one of the people involved to keep the ministry of Twin Pines moving forward. There is not enough time or space to thank everyone personally, but the list below provides a small glimpse of the number of people it takes to keep building the Kingdom!

4 – Full-Time Employees	6+ - Retreat Hosts/Hostesses
10 – Part-Time Year 'Round Employees	12+ – Spring & Fall Work Retreat Volunteers
12 – Summer Staff	10+ – Committee & Task Force Members
21 – Summer Program Staff	6 – Twin Pines Board Members
6 – Week-long Nurses	100's – Financial and Prayer Supporters
2 – Sunday Afternoon Nurses	
2 – Summer Weekly Volunteers	

AFFILIATES

We want to say THANK YOU!!! THANK YOU!!! THANK YOU!!! to all of those people who continue to support Twin Pines. We thank the National Conference and the leadership for their support. We would especially like to thank our supporting regions, the Delaware and Susquehanna regions.

Please pray for the ministry of Twin Pines and what it has to offer to a hurting world. We ask that you also look for ways to utilize the facilities for your church.

Respectfully submitted,

Shawn Fetterhoff, Executive Director

For the 2023 Twin Pines Board of Directors

Rev. Jeff Merwine, President
Rev. Tanner Cosgrave, Secretary
Mr. Tom Shollenberger

Mr. Nick Economopolous, Vice-President
Mrs. Jill Kleinfelter, Treasurer

MISCELLANEOUS

2024 NATIONAL CONFERENCE RESOLUTIONS

East Berlin Countryside Fellowship Evangelical Congregational Church Dover, PA convened a congregational meeting July 2, 2023, to consider the dissolution of the Countryside Fellowship Evangelical Congregational Church, Dover, PA. Following an appropriate motion and second, a vote was taken and those entitled to cast a ballot voted unanimously to approve the motion to close effective July 30, 2023, and be declared dissolved effective upon the adoption of a resolution of dissolution by the National Conference of the Evangelical Congregational Church no later than May 24, 2024. The congregation attested that it followed its by-laws when calling the congregational meeting on July 2 and making a proper motion and voting procedures.

THEREFORE BE IT RESOLVED: That the closure of East Berlin Countryside Fellowship Evangelical Congregational Church, Dover, PA is hereby approved by the National Conference of the Evangelical Congregational Church, to be effective upon the repayment of any claims of the National Conference being adequately satisfied as remaining funds are available. Title of all property, both real and personal, of said congregation hereby reverts to the National Conference which becomes entitled to all rights of ownership thereto.

Trinity Evangelical Congregational Church, Womelsdorf, PA convened congregational meetings during 2023, to consider dissolution of affiliation from the National Conference of the Evangelical Congregational Church. Following an appropriate motion and second, a vote was taken and those entitled to cast a ballot voted unanimously to approve dissolution with the National Conference of the Evangelical Congregational Church on October 1, 2023. The congregation attested that it followed applicable sections of 308.3 of *The Creed, Ritual and Discipline of the Evangelical Congregational Church*, 2022 edition, and its own by-laws, when calling the congregational meeting and making a proper motion and voting procedures.

THEREFORE BE IT RESOLVED: That the disaffiliation of the Trinity Evangelical Congregational Church, Womelsdorf, PA from the National Conference of the Evangelical Congregational Church is hereby approved, to be effective upon the repayment of any claims of the National Conference of the Evangelical Congregational Church being adequately satisfied. Title of all property, both real and personal, of said congregation remains with Trinity Evangelical Congregational Church and its successors.

MISCELLANEOUS

BENEFITS CORPORATION BOARD OF TRUSTEE LAY APPLICATION

INCUMBENT

Name: David Eugene Boose Jr.

Address: 3269 East Pheasant Drive, Dover, PA 17315

Christian Experience: Received Christ as Savior when 13 and have grown through the EC church, leading and taking part in small group Bible studies, both with my church and at several other churches, including Community Bible Church in Marietta, studying the Word, and listening to solid preaching and Christian music. But also have grown through many family difficulties and God's discipline in my life. Several mentors, including Pastor Carlos Kelly and Mike Campbell have made a difference. God has allowed me to be closely involved with several young men in our church, to encourage them in their family and faith experiences, which may include leadership in the future.

Church Affiliation and Membership: I am a member of St. Paul E C Church since 1986, and have helped to start Iglesia Cristiana de York EC and Next Step E C churches in York.

Church Leadership: Have been a part of the Board/ Ministry Council since the mid 1990s. Served as Alternate Lay Delegate from 2012 to 2017. I have served as Lay Delegate of St. Paul E.C Church since 2017. I have also been serving as a lay representative for the Susquehanna District to the National Ministry Team in 2018. I have also been a member of the Prayer Mobilization Team in 2015. I have been able to support and fellowship with several men in other EC Churches.

Educational Background. B.A in Geoenvironmental Studies; Minor in Economics from Shippensburg University, 1993.

Community Service: My service, other than activities with the church, has primarily been helping family members and individuals in various difficult situations. I helped a friend through the process of getting a green card and citizenship, for example. In recent years, with my job, I have been a mentor to 3 different high school students, teaching them about agriculture for 3-4 month periods.

Professional Life: My employment is with the County of York- Ag Land Preservation Board, as a Farmland Preservation Specialist. I have worked for the County since 2000. This involves working with farmers through the process of getting their farm preserved, mapping, walking farms, writing conservation plans, and reviewing legal documents and surveys. I also had an internship in 1999 involving horticulture, and work for several homeowners with many gardening projects. In regards to my family, my father and I became Guardians of my grandmother in 2017, and I have done a lot of work with financial advisers, dealing with her many investments, managing her property, and doing the required Guardian reports of all income, expenses, and assets each year, as my father and I seek council from our attorney. I served with my father as executor of my aunt's estate in

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2018, and my grandmother's estate in 2020, dealing with many records, investments, and taxes, etc.

Hobbies: I have always enjoyed music (help to lead worship at my church) and watching some sports- primarily football. Gardening is a hobby since the 1990's, as well as the jobs mentioned above. I read when I have time, whether fiction or about history or serious Christian issues I tend to spend a fair amount of time with family, friends, and at church. Have done some historical sight-seeing with friends as well.

BENEFITS CORPORATION BOARD OF TRUSTEE LAY APPLICATION

Name: Mike Goodhart

Address: 201 Andover Lane, Lititz, PA 17543

Christian Experience: Grew up going to Lititz Moravian Church my entire childhood. Met my now wife (Teresa) in high school and started attending her church-- Lititz Trinity. Reaffirmed my childhood faith in Christ at a winter retreat at Twin Pines Camp while in high school. Baptized (as an adult) in 2023.

Church Affiliation and Membership: Lititz Trinity—member for 20+ years.

Church Leadership: Various positions over the years. Currently serving as Secretary of our Leadership Council and member of the Finance Team and Nominating Committee. Have been on previous Leadership Councils, Ministry Councils, Finance Teams, Video Projector Team, Pastoral Relations Committee, Bylaws Task Force, and Policy and Procedure Task Force. Also served in children and youth ministries as a teacher / helper.

Educational Background. BSBA from University of Delaware in Operations Management with a minor in Management Information Systems. 2002

Community Service: Volunteer youth basketball coach when our kids were younger.

Professional Life: Part owner of family steel fabrication business with approx. 125 employees. Responsible for daily operations in Project Management, Engineering, Procurement, Logistics, and Scheduling.

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Hobbies: Traveling, Hunting, Fishing, Spending time with family

BENEFITS CORPORATION BOARD OF TRUSTEE PASTORAL APPLICATION

Name: Douglas Shuey

Address: 406 Merion Dr. Sinking Spring, PA 19608

Christian Experience: I grew up in a Biblical church and never knew a time in my life where Jesus wasn't the Lord of my life. I came forward in church and was baptized when I was around 10 years old. Since that time, I have been striving to follow Jesus and making Him known to those He puts around me. I felt the call to full-time ministry starting in around 2019, but fought against it until late 2022 when God made it abundantly clear that I was to leave the world of public education and enter into full-time pastoral ministry. I entered seminary in October of 2022 and came onto staff at Community EC in February of 2023.

Church Affiliation and Membership: Community EC, Sinking Spring

Church Leadership: Pastor of Discipleship – Community EC, Sinking Spring

Educational Background. B.A. in Music Education – Muskingum College; M.Ed in Instructional Technology – Kutztown University of Pennsylvania; working on M.Div – Kairos University via Evangelical Seminary

Community Service: Sinking Spring Food Pantry @ Community EC – Leadership Team

Professional Life: Public school educator – 2009-2023; Pastoral staff – 2023-current

Hobbies: Watching sports (especially the Cubbies), playing Pickleball, enjoying family time, hanging out with friends, gathering useless trivia, gardening

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STATIONING ELDER NOMINEE – DELAWARE REGION

Name: Rev. Robert W. Shuey

Address: 57 N. Church Street, Mohnton, PA 19540

Church Affiliation: Zion E. C. Church, Mohnton, PA

Church Leadership: Pastor

What are your spiritual gifts?

Faith, Mercy, Giving, Administration, Preaching, Teaching, Pastor/Shepherd, Helps, Wisdom.

What specialized ministry training have you had in the past five (5) years?

I completed four units of Clinical Pastoral Education. I am an Ordained Chaplain through Christian Chaplains and Coaching.

In what community organizations and community ministries are you active?

The League of Golden Agers, Communion Service to Mifflin Center through Genesis Health, Dinner Church, Mifflin Community Food Ministry. I am also active at my local YMCA.

Why do you want to become a stationing elder?

I believe that I have the gifts and graces needed to oversee and implement all that is needed to facilitate the matching of potential pastors and churches in the stationing process. I have a heart for the church and its pastors and a desire to see God working through the local church. I have been grateful for the stationing elders who have assisted me over the years, and I desire to give back to the denomination, the local church, and its leaders.



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STATIONING ELDER NOMINEE – DELAWARE REGION

Name: Rev. Robert Santucci

Address: 1320 Stonestrow Road, Bethlehem, PA 18015

Church Affiliation: Bethany EC Church, Clayton

Church Leadership: Pastor



What are your spiritual gifts? Over my ministerial career, my guide has always been Ephesians 4:11-16. I see myself in the following ways; as an **apostle** in relaying the foundations of St. Matthews in Emmaus, Pa, St. John's in Allentown, Pa, and Bethany in Barto, Pa. I have received and declared God's word to the congregations and gave conformation of signs and wonders to each body of Christ. I also see myself as a **teacher** as I'm gifted of studying and interpreting God's word to the churches. Also, as an **evangelist** because I am equipping the saints by preaching the Good News. I also believe shepherding is a strong suit of mine, leading Bethany since January 2023. Beginning in October 2020 until December 2023, I had the high honor and privilege of being the Lehigh Valley District Director which included thirteen churches, pastors and delegates. Since January 2024, I have been leading the Penn Jersey District and have met with all eight pastors and their delegates. These positions have enabled me to **shepherd** dedicated pastors, delegates and their church members. Finally, **service** is very important in my toolbox as I devote myself to teaching and preaching to give God's instructions to the congregations I have served and currently serve.

What specialized ministry training have you had in the past five (5) years? From 2003-2022, I was a hospice chaplain in end-of-life care. This enabled me to work with every age group across the spectrum in coming alongside them in the toughest time of their lives. I have an intuitive sense about people and believe I can bring these gifts in helping future ministers into the positions that God has ordained them for and prepare them for their congregations when they face end of life care with their own church members and own family members.

In what community organizations and community ministries are you active? As I answer this question, I will give three examples of community ministries I have developed over the years. First, over the last several years of being a pet owner, I walk daily our local shopping mall and parks in the surrounding areas and meet several friends along the way and being a pastoral presence. It helps me understand what is going on

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and be connected to the issues my friends are facing. By being a consistent spiritual presence, it builds my credibility.

Second, every Thursday for several years I have met with four dear male friends for breakfast and being known as a pastor it has enabled me to build long lasting friendships of trust, confidentiality, and prayer.

Three, I invest so many hours at Bethany and as the DFD of the Penn Jersey district I am also able to make connections with all the pastors and delegates and getting to know them and their own community activities. These community activities may even be born out of being based in their own EC churches.

Why do you want to become a stationing elder? I'm going to answer this question from I Timothy 3:1-7 and Titus 1:6-9. I believe that I have the following qualifications; My wife Nancy and I live a life that is worthy of this calling, I exercise self-control, I'm sensible, prudent, have good judgment, see things as they are, know myself very well, understand people and how they respond, I strive daily to be honorable and dignified, astute biblically and can spot serious error, mature believer, cares about people being treated fairly, and finally I am peaceful, honored to serve, devoted to Christ through prayer and meditation, and always willing to give God the honor and glory.

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STATIONING ELDER NOMINEE – SUSQUEHANNA REGION

INCUMBENT

Name: Rev. Bradley D. Hatter

Address: 476 Stetler Ave., Selinsgrove, PA 17870

Church Affiliation: New Life EC Church (Herndon) and Good Shepherd EC Church (Gratz)

Church Leadership: Pastor

What are your spiritual gifts? Preaching, Evangelism, and Administration



What specialized ministry training have you had in the past (5) years? I am currently serving in my first term as a Stationing Elder. I also attended a multiplication cohort in Nashville and will be attending another one in Chicago in May.

In what community organizations and community ministries are you active? I volunteer as a coach in the community which enables me to interact with people in a different capacity than just a pastor.

Why do you want to become a stationing elder? I enjoy working with congregations and prospective pastors as we walk through the process together. It is a privilege to be able to shepherd congregations as they journey through the stationing process.

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STATISTICS

Please use care analyzing the year-to-year comparative statistics included on the summary page preceding the detail statistics per church report. The number of submitted annual statistical reports has been trending downward over the last five years, **2023 annual report response rate is 68%**. That is disappointing. Missing statistical reports hamper year to year comparative and trending analysis. Admittedly, church attendance statistics are inherently fuzzy and not always representative of the impact a church has on its community. However, the operation of a denomination, or any organization, requires the collection of some indicators of activity and the trending of those indicators can be an indicator of the health of an organization. I encourage all churches to complete and remit their annual statistical reports on a timely basis.

The 2023 charitable giving reports, from faith based and nonfaith-based sources, are beginning to find their way into my email inbox. There is a consistent message in those reports of resiliency in 2023 charitable giving. Reviewing the amounts submitted on the annual reports, a similar appearance in EC Churches received income is observed. In the EC Church reported giving, there appears to be a couple of large fundraising initiatives related to building/renovation projects that are inflating the overall income totals. However, even excluding the large building/renovation amounts received, and accounting for seven less submitted reports, there are reasons to be positive. A 68% response rate is not horrible but with the different sizes of EC Churches that have not responded it is difficult to estimate the missing data. Large generalizations of trends from the missing data are possible.

Thanks to all the churches that responded to the annual statistical survey. I hope in future years more participation can be encouraged. If anyone has a suggestion on what statistic(s) to gather and report on that would be beneficial to your church or ministry, please contact me.

Kevin Henry
Conference Statistician

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NATIONAL CONFERENCE STATISTICAL REPORT

January 1, 2023 to December 31, 2023
OF THE EVANGELICAL CONGREGATIONAL CHURCH

CHARTERED/PLANTS/INSTITUTIONS	2023 TOTAL	2022 TOTAL	2021 TOTAL
Total Membership this year	9,282	10,279	11,071
Ave. Attendance Primary Worship	6,535	6,468	5,958
Ave. Attendance Sunday School	1,682	1,582	1,329
New Professions of Faith/Baptisms	434	354	335
Number of employees, excluding pastor	226	206	216
Number of pastors	91	98	104
MONEY RECEIVED			
Income	19,667,882	18,695,292	19,099,299
MONEY SENT TO HELP OTHERS			
Kingdom Extension Offerings/Partners	23,381	29,788	31,936
GMC Offerings - Self-Denial, Missionary Christmas, Stewardship Offering, Thank Offering	45,973	50,257	45,648
Student Aid Offering	10,526	11,517	12,940
Episcopal Fund	3,724	2,381	3,470
Manna Fund	3,072	10,908	4,692
Global Missions (non EC)	831,040	798,745	582,044
Global Missions (EC)	843,847	865,916	948,795
World Emergency Fund	24,379	2,340	29,362
TOTAL MONEY SENT TO HELP OTHERS	1,785,941	1,771,852	1,658,887
Number of Annual Statistical Reports Returned	82	89	95

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2023 STATISTICS		MEMBERSHIP STATISTICS				MEMBERSHIP STATISTICS			MEMBERSHIP STATISTICS	
CHURCH	Total Membership as of Dec 31, 2023	Avg Attendance Worship	Avg Attendance Sunday School	Number of Discipleship Groups	Avg Attendance in Discipleship Groups	New Professions of Faith	Baptisms	Number of employees (excl Pastor)	Number of Assigned Pastor(s)	
ADAMSTOWN (PA)	1			No Report for 2023						
AFOULKEY (IL)	2			No Report for 2023						
AKRON, GRACE (PA)	3			No Report for 2023						
AKRON, COTTAGE GROVE (OH)	4	45	20	7	38	0	7	2	1	
AKRON, FIRST (OH)	5	81	19	9	17	2	3	1	1	
ALLEN TOWN CHRIST (PA)	6	76	48	6	15	0	0	1	1	
ALLEN TOWN, HORIZON (PA)	7	190		3	20	5	4	3	1	
ALLEN TOWN NEW BETHANY (PA)	8			No Report for 2023						
ALLEN TOWN, ST. JOHN'S (PA)	9	25	0	1	10	0	0	1	1	
ALLEN TOWN, ZION (PA)	10	39	7	0	0	0	0	0	1	
ANNVILLE (PA)	11	184	80	0	0	0	0	1	1	
ASHLAND (PA)	12	186	29	1	8	1	5	1	1	
BAIR (PA)	13			No Report for 2023						
BANGOR (PA)	14	236	50	3	0	2	5	4	1	
BARTONSVILLE (PA)	15	36	29	0	2	10	2	1	1	
BERLINSVILLE (PA)	16			No Report for 2023						
BETHANY CROSSROADS (PA)	17			No Report for 2023						
BETHLEHEM, ARABIC (PA)	18			No Report for 2023						
BETHLEHEM, EMMANUEL (PA)	19	73	40	2	14	3	0	1	1	
BOYERTOWN (PA)	20	242	165	8	5	3	5	23	2	
BRIDGEVILLE (PA)	21			No Report for 2023						
BROWNSTOWN (PA)	22	125	58	2	14	10	4	2	1	
BUNKER HILL (PA)	23	66	40	2	12	5	0	1	1	
BUSHKILL (PA)	24	14	35	3	14	6	6	0	1	
CALIFORNIA (PA)	25	63	44	1	5	2	2	2	1	
CANTON (OH)	26	10	13	1	6	0	0	0	0	
CANYON FALLS (KY)	27	36	34	0	0	0	3	0	1	
CLARION (PA)	28			No Report for 2023						
CLARKS MILLS (PA)	29			No Report for 2023						
CLARKS VALLEY (PA)	30	175	123	5	83	40	20	2	1	
CLAYTON (PA)	31	4	5	0	0	0	0	0	1	
COLUMBIA (PA)	32	54	40	2	4	1	1	0	1	
CONESTOGA (PA)	33	48	62	2	7	2	1	7	0	
CRESSONA (PA)	34	226	40	8	1	0	0	2	1	

MISCELLANEOUS

2023 STATISTICS	CHURCH	Total Membership as of Dec 31, 2023	Avg Attendance Worship	Avg Attendance Sunday School	MEMBERSHIP STATISTICS			Baptisms	Number of employees (excl Pastor)	Number of Assigned Pastor(s)
					Avg	Number of Discipleship Groups	Avg Attendance in Discipleship Groups			
35	CRESWELL (PA)	92	112	81	5	88	0	6	2	1
36	DELIGHTFUL (OH)	38	26	9						1
37	DIXON, BETHEL (IL)				No Report for 2023					
38	DREHERSVILLE (PA)				No Report for 2023					
39	EAST BERLIN (PA)				Closed July 30, 2023					
40	EAST PETERSBURG, GRACE (PA)	50	18	10	2	15	0	0	1	1
41	EAST WEISSPORT (PA)	107	109	20	8	32	13	4	4	1
42	EMLENTON (PA)				No Report for 2023					
43	EMMAUS (PA)	125	54	0	4	30	2	1	2	1
44	EPHRATA, CHRIST HOUSE (PA)				No Report for 2023					
45	EPHRATA, GRACE/HOUSE OF BLESSING (PA)	64	58	5	1	4	0	0	2	2
46	FERN (PA)				No Report for 2023					
47	FISHING CREEK (PA)	31	18	8	1	10	0	0	0	1
48	FOGELSVILLE (PA)	90	100	25	15	60	0	6	4	3
49	FRACKVILLE (PA)				No Report for 2023					
50	GRATZ (PA)	29	25	0	0	0	0	0	0	1
51	HARRISBURG, FAITH (PA)	26	18	0	0	0	2	2	1	1
52	HARRISBURG, TRINITY (PA)	152	60	41	5	62	0	2	4	1
53	HATFIELD (PA)	85	21	0	1	12	0	0	2	1
54	HAZLETON (PA)				No Report for 2023					
55	HERNDON, NEW LIFE (PA)	74	52	12	3	10	6	1	1	1
56	HOOPPOLE (IL)	62	18	0	1	0	0	0	0	1
57	HOSENSACK (PA)	84	33	0	3	23	0	1	0	1
58	JIM THORPE (PA)	70	80	31	3	31	1	6	3	1
59	KINDERHOOK (PA)				No Report for 2023					
60	KNOX (PA)	182	195	120	21	8	6	0	5	1
61	KUTZTOWN (PA)	71	86	0	12	10	0	0	4	1
62	LAKESIDE (PA) TRANSFER	123	79	19	0	0	0	0	1	1
63	LANCASTER, FAITH (PA)	59	72	0	8	55	0	0	21	0

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2023 STATISTICS	CHURCH	Total Membership as of Dec 31, 2023	Avg Attendance Worship	Avg Attendance Sunday School	MEMBERSHIP STATISTICS				Baptisms	Number of employees (excl Pastor)	Number of Assigned Pastor(s)
					Avg Attendance Sunday School	Number of Discipleship Groups	Avg Attendance in Discipleship Groups	New Professions of Faith			
64	LANCASTER, TRINITY (PA)	62	28	15	0	0	0	0	1	1	
65	LAVELLE (PA)				No Report for 2023						
66	LAWN (PA)	108	25	19	3	55	2	1	2	1	
67	LEBANON (MYERSTOWN) (PA)	102	76	39	3	28	3	3	4	1	
68	LEESPORT (PA)	121	53	18	2	18	2	0	1	1	
69	LEHIGHTON (PA)	75	45	18	3	15	0	0	1	0	
70	LENHARTSVILLE (PA)	213	119	50	6	12	7	4	3	1	
71	LEWISBERRY (PA)	129	19	0	0	0	0	1	1	1	
72	LITZ (PA)	657	242	113	0	0	1	0	11	2	
73	MANHEIM (PA)	190	92	39	6	49	0	0	1	1	
74	MOHN'S HILL (PA)	107	114	50	14	9	3	1	6	1	
75	MOHNTON (PA)	172	88	47	2	27	2	0	3	1	
76	MOUNT AIRY (PA)	25	21	3						1	
77	MOUNT CULMEN (PA)	61	29		0		0	0	0	1	
78	MOUNT JOY (PA)		18						2	1	
79	PALMERTON (PA)				No Report for 2023						
80	PALMYRA (PA)	264	81	40	3	35	0	0	2	1	
81	PEQUEA (PA)	38	28		2	8	0	0	0	1	
82	PITMAN, ST. PAUL'S (PA)				No Report for 2023						
83	PITMAN, ZION (PA)				No Report for 2023						
84	PLEASANTVILLE (PA)	64	37	13	1	17	1	1	4	1	
85	PLYMOUTH MEETING (PA)	215	46	0	5	20			3	1	
86	POTTSTOWN, JOURNEY 53 (PA)				No Report for 2023						
87	REAMSTOWN (PA)	273	264	88	10	12	6	3	4	2	
88	RED LION (PA)				No Report for 2023						
89	REEDSVILLE (PA)	299	152	49	15	55	1	7	7	1	
90	REICHS (PA)	83	44	12	3	14	0	0	0	1	
91	REXMONT (PA)	31	31	13	4	30	0	3	0	1	
92	ROCK (PA)	98	45	12	1	10	7	0	0	1	
93	ROTHSVILLE (PA)				No Report for 2023						

MISCELLANEOUS

2023 STATISTICS	CHURCH	Total Membership as of Dec 31, 2023	Avg Attendance Worship	Avg Attendance Sunday School	MEMBERSHIP STATISTICS				Baptisms	Number of employees (excl Pastor)	Number of Assigned Pastor(s)
					Avg Attendance in Discipleship Groups	Number of Discipleship Groups	New Professions of Faith	Avg Attendance in Discipleship Groups			
94	ROYERSFORD (PA)	125	140	58	25	60	2	4	5	1	
95	SCHUYLKILL HAVEN (PA)				No Report for 2023						
96	SENECA (PA)	85	30	14	3	21	0	0	1	1	
97	SHILLINGTON (PA)	107	32	26	3	18	3	7	0	1	
98	SINKING SPRING (PA)	326	196	106	28	186	12	12	8	2	
99	SLATINGTON, TRINITY (PA)				No Report for 2023						
100	STEELSTOWN (PA)	117	68	34	2	15	0	0	3	1	
101	SUNBURY (PA)				No Report for 2023						
102	TAMAQUA (PA)				No Report for 2023						
103	TEMPLE (PA)	105	53	22	3	17		2	1	1	
104	TERRE HILL (PA)				No Report for 2023						
105	TREVORTON (PA)				No Report for 2023						
106	UNION SALEM (PA)				No Report for 2023						
107	VERA CRUZ (PA)				No Report for 2023						
108	WEDGEWOOD PARK (OH)	73	38	8	7	9	0	1	0	1	
109	WEIGELSTOWN (PA)	140	100	55	5	12	0	4	4	1	
110	WHITING (NJ)	52	50		4	50	1	5	2	1	
111	WILLIAMS TOWNSHIP (PA)				No Report for 2023						
112	WILLIAMS VALLEY (PA)	71	42	6	1	5	0	7	3	1	
113	WILLOW STREET (PA)	1,012	1,516	0	83	0	79	23	34	6	
114	WOMELSDORF (PA)		Disaffiliated with EC National Conference, see resolution								
115	YORK (PA)	17	12	0	1	5	0	0	2	1	
116	YORK, IGLESIA CHRISTIANA (PA)	0	43	22	13	4	4	0	2	1	
117	YORK, THE NEXT STEP (PA)	0	12	3	2	3	0	0	0	1	
118	ZIEGLERVILLE (PA)	18	4	0	0	0	0	0	0	1	
	CONFERENCE TOTAL	9,282	6,535	1,682	414	1,559	248	186	226	91	

MISCELLANEOUS

2023 STATISTICS	Income				Expense				
	Regular Tithes & Offerings	Missions (EC and non EC)	All Other Income	Total Income	Personnel (salaries & benefits)	EC Global Missions	Non-EC Missions	All Other Expenses	Total Expenses
ADAMSTOWN (PA)	No Report for 2023	No Report for 2023			No Report for 2023	No Report for 2023	No Report for 2023		0
AFOLKEY (IL)	No Report for 2023	No Report for 2023			No Report for 2023	No Report for 2023	No Report for 2023		0
AKRON, GRACE (PA)	No Report for 2023	No Report for 2023			No Report for 2023	No Report for 2023	No Report for 2023		0
AKRON, COTTAGE GROVE (OH)	80,776	5,038	9,633	95,447	55,679	2,520	1,570	35,329	95,098
AKRON, FIRST (OH)	167,773		3	167,777	54,380	9,350	3,970	53,300	121,001
ALLEN TOWN CHRIST (PA)	142,211	2,064	9,154	153,429	77,200	2,750	8,825	42,962	234,138
ALLEN TOWN, HORIZON (PA)	334,600	12,500	46,000	393,100	197,500	0	12,500		359,500
ALLEN TOWN NEW BETHANY (PA)	No Report for 2023	No Report for 2023			No Report for 2023	No Report for 2023	No Report for 2023		0
ALLEN TOWN, ST. JOHN'S (PA)	43,822	0	15,176	58,998	32,756	3,350	0	27,037	63,143
ALLEN TOWN, ZION (PA)	57,808	0	0	57,808	22,412	2,000	0	3,981	28,392
ANNVILLE (PA)	216,531	27,829	34,467	278,827	109,835	24,577	10,199	134,216	278,827
ASHLAND (PA)	61,985	137	1,975	64,097	33,706	0	0	4,229	37,936
BAIR (PA)	No Report for 2023	No Report for 2023			No Report for 2023	No Report for 2023	No Report for 2023		0
BANGOR (PA)	94,433	3,185	3,429	101,047	52,527	3,200	3,500	78,710	137,937
BARTONSVILLE (PA)	58,729	981	25,158	84,868	30,683	4,930	2,280	51,968	89,862
BERLINSVILLE (PA)	No Report for 2023	No Report for 2023			No Report for 2023	No Report for 2023	No Report for 2023		0
BETHANY CROSSROADS (PA)	No Report for 2023	No Report for 2023			No Report for 2023	No Report for 2023	No Report for 2023		0
BETHLEHEM, ARABIC (PA)	No Report for 2023	No Report for 2023			No Report for 2023	No Report for 2023	No Report for 2023		0
BETHLEHEM, EMMANUEL (PA)	171,586	2,043	45,519	219,148	103,986	21,620	2,665	73,324	210,595
BOYERTOWN (PA)	513,178	110,203	273,682	897,063	379,102	98,884	17,710	221,469	717,164
BRIDGEVILLE (PA)	No Report for 2023	No Report for 2023			No Report for 2023	No Report for 2023	No Report for 2023		0
BROWNSTOWN (PA)	134,627	0	22,197	156,824	108,670	17,135	0	17,926	143,801
BUNKER HILL (PA)	101,712	8,332	14,492	124,536	31,092	3,800	3,490	65,227	103,609
BUSHKILL (PA)	44,188	0	0	44,188	18,638	0	0	24,130	42,767
CALIFORNIA (PA)	114,383	0	0	114,383	50,682	8,100	871	46,355	106,008
CANTON (OH)	38,161	0	791	38,951	8,855	120	0	19,915	28,890
CANYON FALLS (KY)	36,408	225	418	37,051	0	1,320	2,550	18,317	22,187
CLARION (PA)	No Report for 2023	No Report for 2023			No Report for 2023	No Report for 2023	No Report for 2023		0
CLARKS MILLS (PA)	No Report for 2023	No Report for 2023			No Report for 2023	No Report for 2023	No Report for 2023		0
CLARKS VALLEY (PA)	198,008	3,200	103,309	304,517	91,356	19,304	2,465	189,340	302,465
CLAYTON (PA)	32,985	0	19,569	52,554	22,259	0	7,080	30,547	59,885
COLUMBIA (PA)	99,845	850	5,551	106,246	18,053	6,588	4,808	43,161	69,009
CONESTOGA (PA)	92,296	2,370	557	95,223	0	0	8,400	44,511	87,930
CRESSONA (PA)	78,791	2,484	37,756	119,031	50,840	0	0	58,342	109,182

MISCELLANEOUS

2023 STATISTICS	Income				Expense					
	Regular Tithes & Offerings	Missions (EC and non EC)	All Other Income	Total Income	Personnel (salaries & benefits)	EC Global Missions	Non-EC Missions	All Other Expenses	Total Expenses	
CRESWELL (PA)	35	247,741	31,024	46,595	325,360	107,760	0	35,114	119,302	262,176
DELIGHTFUL (OH)	36	41,071	3,337	0	44,408	69,913	2,910		0	72,823
DIXON, BETHEL (IL)	37	No Report for 2023	No Report for 2023	0	0		No Report for 2023			0
DREHERSVILLE (PA)	38	No Report for 2023	No Report for 2023	0	0		No Report for 2023			0
EAST BERLIN (PA)	39	Closed July 30, 2023	Closed July 30, 2023	0	0		Closed July 30, 2023			0
EAST PETERSBURG, GRACE (PA)	40	41,661	300	27,096	69,057	43,255	1,200	2,400	21,286	68,141
EAST WEISSPORT (PA)	41	99,383	879	25,576	125,838	83,387	155	3,004	48,465	135,011
EMLENTON (PA)	42			0	0				0	0
EMMAUS (PA)	43	124,639	10,981	20,523	156,143	90,323	6,000	10,360	78,529	185,212
EPHRATA, CHRIST HOUSE (PA)	44	No Report for 2023	No Report for 2023	0	0		No Report for 2023			0
EPHRATA, GRACE/HOUSE OF BLESSING (PA)	45	94,759	0	10,000	104,759	23,668	0	0	67,768	91,435
FERN (PA)	46	No Report for 2023	No Report for 2023	0	0		No Report for 2023			0
FISHING CREEK (PA)	47	43,835	3,130	3,986	50,951	33,028	4,100	700	13,184	51,013
FOGELSVILLE (PA)	48	259,275	0	6,146	265,421	163,805	14,240	14,010	89,112	281,167
FRACKVILLE (PA)	49	No Report for 2023	No Report for 2023	0	0		No Report for 2023			0
GRATZ (PA)	50	34,167	0		34,167	22,391	0	0		24,161
HARRISBURG, FAITH (PA)	51	66,459	1,328	0	67,787	18,235	840	250	43,147	65,472
HARRISBURG, TRINITY (PA)	52	244,660	0	13,111	257,771	134,782	1,390	200	126,276	262,648
HATHFIELD (PA)	53	48,233	0		93,809	62,454	2,450	2,500		110,848
HAZLETON (PA)	54	No Report for 2023	No Report for 2023	0	0		No Report for 2023			0
HERNDON, NEW LIFE (PA)	55	96,134	0		96,134	73,163	3,000	0		96,942
HOOPPOLE (IL)	56	72,973	2,873	0	75,846	16,250	2,870	0	93,423	112,573
HOSENSACK (PA)	57	64,431	1,101	8,173	73,705	44,739	1,602	0	29,073	75,414
JIM THORPE (PA)	58	129,665	0	63,887	193,552	78,150	3,420	4,604	82,905	169,078
KINDERHOOK (PA)	59	No Report for 2023	No Report for 2023	0	0		No Report for 2023			0
KNOX (PA)	60	424,105	36,037	44,144	504,286	223,869	56,280	43,157	174,564	497,590
KUITZTOWN (PA)	61	245,475	1,373	31,580	278,428	95,331	14,650	10,035	202,721	322,738
LAKESIDE (PA) TRANSFER	62	214,366	22,068	1,133	237,567	117,613	41,162			226,215
LANCASTER, FAITH (PA)	63	246,050	305	9,921	256,276	146,125	19,630	0	69,017	234,142

MISCELLANEOUS

2023 STATISTICS	Income				Expense				
	Regular Tithes & Offerings	Missions (EC and non EC)	All Other Income	Total Income	Personnel (salaries & benefits)	EC Global Missions	Non-EC Missions	All Other Expenses	Total Expenses
LANCASTER, TRINITY (PA)	64	108,728	8,182	3,901	120,811	65,284	8,182	0	113,495
LAVELLE (PA)	65	No Report for 2023	No Report for 2023	0	0	No Report for 2023	No Report for 2023	0	0
LAWN (PA)	66	36,472	0	50,051	86,523	23,425	1,000	0	27,783
LEBANON (MYERSTOWN) (PA)	67	207,967	15,507	13,032	236,506	109,267	21,696	7,600	205,374
LEESPORT (PA)	68	128,721	662	34,803	164,186	71,186	5,300	1,706	147,512
LEIGHTON (PA)	69	74,570	1,646	2,391	78,607	65,538	825	4,719	107,177
LENHARTSVILLE (PA)	70	268,725	0	30,842	299,567	133,746	11,769	13,600	282,984
LEWISBERRY (PA)	71	69,557	0	16,700	86,257	52,251	7,200	1,200	117,751
LITITZ (PA)	72	833,868	0	151,013	984,881	361,205	59,400	6,197	894,335
MANHEIM (PA)	73	158,515	3,453	18,512	180,480	119,973	12,910	1,783	193,136
MOHN'S HILL (PA)	74	455,260	0	45,000	500,260	165,592	12,400	10,400	227,413
MOHNTON (PA)	75	188,862	27,532	40,415	256,809	112,418	22,820	4,875	247,170
MOUNT AIRY (PA)	76	33,737	2,005	7,820	43,562	18,868	1,925	998	38,640
MOUNT CULMEN (PA)	77	56,397	0	11,107	67,504	30,308	5,520	0	67,101
MOUNT JOY (PA)	78	34,703	0	0	34,703	25,953	1,050	600	49,351
PALMERTON (PA)	79	No Report for 2023	No Report for 2023	0	0	No Report for 2023	No Report for 2023	No Report for 2023	0
PALMYRA (PA)	80	200,931	5,157	1,771	207,859	79,764	23,418	3,700	198,584
PEQUEA (PA)	81	87,948	750	41,064	129,761	38,441	7,995	5,385	123,213
PITMAN, ST. PAUL'S (PA)	82	No Report for 2023	No Report for 2023	0	0	No Report for 2023	No Report for 2023	No Report for 2023	0
PITMAN, ZION (PA)	83	No Report for 2023	No Report for 2023	0	0	No Report for 2023	No Report for 2023	No Report for 2023	0
PLEASANTVILLE (PA)	84	49,144	6,994	19,594	75,732	27,408	3,900	9,310	75,358
PLYMOUTH MEETING (PA)	85	146,804	11,697	0	158,501	95,171	13,025	0	108,196
POTTSTOWN, JOURNEY 53 (PA)	86	No Report for 2023	No Report for 2023	0	0	No Report for 2023	No Report for 2023	No Report for 2023	0
REAMSTOWN (PA)	87	531,595	3,234	97,072	631,901	169,687	9,933	22,329	547,676
RED LION (PA)	88	No Report for 2023	No Report for 2023	0	0	No Report for 2023	No Report for 2023	No Report for 2023	0
REEDSVILLE (PA)	89	356,600	0	893,032	1,249,632	217,988	11,000	20,700	551,933
REICHS (PA)	90	130,623	12,121	9,202	151,945	85,093	7,600	0	149,420
REXMONT (PA)	91	65,076	0	168,511	233,587	41,873	0	654	86,784
ROCK (PA)	92	82,982	1,583	5,262	89,827	54,308	5,628	1,394	83,230
ROTHSVILLE (PA)	93	No Report for 2023	No Report for 2023	0	0	No Report for 2023	No Report for 2023	No Report for 2023	0

MISCELLANEOUS

2023 STATISTICS		Income				Expense				
CHURCH		Regular Tithes & Offerings	Missions (EC and non EC)	All Other Income	Total Income	Personnel (salaries & benefits)	EC Global Missions	Non-EC Missions	All Other Expenses	Total Expenses
		ROYERSFORD (PA)	94	457,104	11,348	16,209	484,661	138,989	22,055	3,200
SCHUYLKILL HAVEN (PA)	95	No Report for 2023	No Report for 2023		0		No Report for 2023			0
SENECA (PA)	96	86,792	20,558	3,409	110,759	36,526	1,500	32,038	58,057	127,761
SHILLINGTON (PA)	97	84,386	0	18,012	102,398	30,853	8,517	1,558	132,017	172,944
SINKING SPRING (PA)	98	796,227		41,552	837,779	367,128	40,200	178,442	319,089	904,859
SLATINGTON, TRINITY (PA)	99	No Report for 2023	No Report for 2023		0		No Report for 2023			0
STEELSTOWN (PA)	100	190,664	0	26,486	217,150	120,699	25,209	7,249	86,944	240,101
SUNBURY (PA)	101	No Report for 2023	No Report for 2023		0		No Report for 2023			0
TAMAQUA (PA)	102	No Report for 2023	No Report for 2023		0		No Report for 2023			0
TEMPLE (PA)	103	142,448		0	142,448	93,075	3,600	720	57,369	154,764
TERRE HILL (PA)	104	No Report for 2023	No Report for 2023		0		No Report for 2023			0
TREVORTON (PA)	105	No Report for 2023	No Report for 2023		0		No Report for 2023			0
UNION SALEM (PA)	106	No Report for 2023	No Report for 2023		0		No Report for 2023			0
VERA CRUZ (PA)	107	No Report for 2023	No Report for 2023		0		No Report for 2023			0
WEDGEWOOD PARK (OH)	108	92,279	21,446	52,191	165,916	60,336	15,408	5,080	61,431	142,255
WEIGELSTOWN (PA)	109	243,157		51,624	294,781	127,003	19,500	15,500	102,179	264,182
WHITING (NJ)	110	90,826	1,034	34,961	126,821	57,345	5,100	2,035	58,853	123,333
WILLIAMS TOWNSHIP (PA)	111	No Report for 2023	No Report for 2023		0		No Report for 2023			0
WILLIAMS VALLEY (PA)	112	111,637	1,437		113,283	22,779	2,400	300		91,829
WILLOW STREET (PA)	113	2,989,629		735,902	3,725,531	1,478,952	80,200	248,101	967,914	2,775,167
WOMELSDORF (PA)	114	Disaffiliated, see resolution	Disaffiliated, see resolution		0		Disaffiliated, see resolution			0
YORK (PA)	115	39,655	15,650	61,066	116,371	87,236	5,000		85,808	178,044
YORK, IGLESIA CHRISTIANA (PA)	116	58,757		0	58,757	24,000	600		18,482	43,082
YORK, THE NEXT STEP (PA)	117	5,927		0	5,927					312
ZIEGLERVILLE (PA)	118	19,523		0	19,523	42,198	588	450	1,103	44,339
CONFERENCE TOTAL		15,470,710	468,173	3,683,214	19,667,882	8,050,309	889,820	831,040	6,848,491	17,142,160