

One Hundred
Thirty Fourth
Annual Meeting
of the
Bible Fellowship Church
Conference
2017

www.mybfc.org

**Announcing:
135th BFC Conference**

Convenes: Week of April 23-25, 2018

Place: Pinebrook Bible Conference

Officers:

Randall A. Grossman - Moderator

William G. Schlonecker - Vice Moderator

Ronald L. Kohl - Secretary

Reports Due: February 15, 2018

Convened at Pinebrook Bible Conference
East Stroudsburg, Pennsylvania

April 24 - 26, 2017

Published by Order of BFC Conference

Ronald Kohl, Editor

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Officers of the 134th BFC Conference:

Moderator, Randall A. Grossman

Vice Moderator, William G. Schlonecker

Secretary, Ronald L. Kohl

~ ~ ~

Assistant Secretary, David E. Brandt

Assistants to the Secretary:

Timothy J. Schmoyer

Donald E. Kuntzman

Publisher, Donald E. Kuntzman

Corporate and Denominational Address:

3000 Fellowship Drive

Whitehall, PA 18052

Regions for 2017

Berks PA Region:

Randall A. Grossman, Leader
Blandon, Kutztown, La Roca de
Reading, Oley, Reading, Sinking Spring

Bucks-Mont PA Region:

Mark R. Orton, Leader
Graterford, Harleysville, Hatfield,
Lower Providence, Quakertown, Red
Hill, Royersford, Spring City, Zionsville

South West Region (subset of Bucks-Mont):

Naples, FL; Las Cruces, NM; Mérida
Yucatá, Mexico; Villa Magna, Mexico

Capitol PA Region:

Steven J. DelDuco, Leader
Adams County, Dauphin, Harrisburg,
Steelton, York

DelMarVa Region:

William G. Schlonecker, Leader
Camden, DE; Greater Townsend, DE;
Long Neck, DE; Newark, DE

Lancaster Region:

David A. Thomann, Leader
Ephrata, Lancaster, Lebanon, Paradise,
Terre Hill

Lehigh Valley Region:

Timothy J. Schmoyer, Leader
Allentown: Cedar Crest & El Faro,
Bethlehem, Coopersburg, Emmaus,
Fellowship Community, Finesville, NJ;
Forks Township, Saucon, Nazareth,
Whitehall-Northern Lehigh

Metro Region:

Dennis M. Cahill, Leader
Denville, NJ, Howell, NJ, Newark, NJ,
Piscataway, NJ

Mid Hudson NY Region:

TBD, Leader
Clinton Corners; Carmel; Lagrangeville

Pocono PA Region:

TBD, Leader
Lehighton, Mt. Pocono, Stroudsburg

South Jersey/Philly Region:

Richard E. Taylor, Leader
Cape May Court House, NJ; Maple
Glen, Wallingford, Wissinoming,
Woodbury Heights, NJ; Woolwich
Township, NJ

Upper Susquehanna:

Charles E. Cole, Leader
Mt. Carmel, Shamokin, Sunbury

City Concerns:

Ralph E. Ritter, Leader
El Faro, Allentown, PA; La Roca de
Reading, PA; Newark, NJ; Steelton, PA;
Wissinoming, PA

Future Easter Dates

1 April 2018	31 March 2024	21 April 2030	13 April 2036
21 April 2019	20 April 2025	13 April 2031	5 April 2037
12 April 2020	5 April 2026	28 March 2032	25 April 2038
4 April 2021	28 March 2027	17 April 2033	
17 April 2022	16 April 2028	9 April 2034	
9 April 2023	1 April 2029	25 March 2035	

TABLE OF CONTENTS

Title Page	i
Regions for 2017	iv
Table Of Contents	v
Ordination Photos	vi
Directory of Boards and Committees.....	x
Table of Ordained Ministers	xvi
In Memoriam:	
Alva C. Cassel	xxiii
Minutes.....	1
Reports	39
Appendix.....	155

Ordination Photos
April 25, 2017, Pinebrook Bible Conference



Tim & Alon Hogan



L Mark & Janet Sweet



Timothy & Kaylena Radcliff & daughter



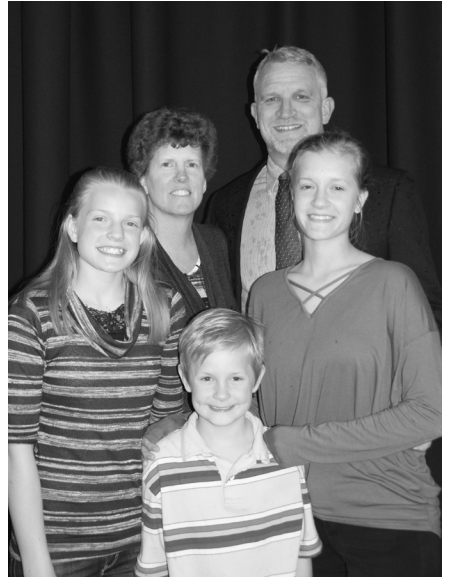
Stephen & Angelica Diaz



Daniel Istrate



Timothy & Brenna Nessler & children



Stephen & Niki Morton & children



Jason & Stacey Blair

Directory of Boards and Committees

Directory of Boards & Committees

(Elected by BFC Conference)

BFC Executive Board

- (2018) Robert T. Evans, William G. Schlonecker, Hans R. Waldvogel
- (2019) Dennis M. Cahill, Stephen J. DelDuco, Steven J. Kauffman, L. James Roberts, Jr.
- (2020) Jay H. Fasnacht, Ronald L. Kohl, Charles A. Lavigna, Randall A. Grossman
 - President - Robert A. Sloan, Jr.
 - Vice President of Corporation - Randall A. Grossman
 - Secretary of Corporation - Ronald L. Kohl
 - Treasurer - Jay H. Fasnacht
 - Executive Director - David T. Allen

Ministerial Credentials Committee

- (2018) Ralph M. Soper
- (2019) Dennis M. Cahill, Jason L. Hoy
- (2020) Ronald C. Erb, Dana E. Weller
 - Chairman - Dennis M. Cahill

Ministerial Candidates Committee

- (2018) Andrew T. Crossgrove, David E. Gundrum
- (2019) Timothy J. Bertolet
- (2020) Richard E. Taylor, Joshua P. Miller
 - Chairman - Andrew T. Crossgrove
 - Secretary - Richard E. Taylor
 - Seminar Coordinator - David E. Gundrum
 - Applications Secretary - Timothy J. Bertolet

Ministerial Relations Committee

- (2018) Robert Vaughn, William G. Schlonecker
- (2019) Randall A. Grossman, Ronald W. Reed
- (2020) Glendon R. LeSuer, Jr., Timothy J. Schmoyer, Byron Widger
 - Chairman - Byron Widger
 - Secretary - Timothy J. Schmoyer

Committee on Nominations

- (2018) Rachel Schmoyer, Keith A. Strunk
- (2019) Joshua P. Gibson, Charles D. Bomgardner
- (2020) Beau E. Coffman, Carla Erb, W. Scott Kappes

Church Health Committee

- (2018) Richard T. Paashaus, Stephen J. DelDuco*, John W. Sullivan
- (2019) Clyde D. Bomgardner, Richard C. Dodson
- (2020) Wayne W. Batten, Jason L. Hoy, David N. Schoen
Chairman - Jason L. Hoy
Vice Chairman - Stephen J. DelDuco*
Secretary - Richard T. Paashaus

*Stephen J. DelDuco - Approved by the Executive Board (June 2017) to fill the unexpired term of Carl K. Spackman

Conference Judicatory

- (2018) Ronald W. Reed, L. James Roberts, Jr., Dean A. Stortz, Thomas P. Shorb
- (2019) Richard C. Dodson, Donald D. McKinney
- (2020) Clyde D. Bomgardner, Jr., William F. Early, Donald E. Kuntzman, Rodney P. Plows
Secretary - Thomas P. Shorb

Special Appellate Judicatory

- (2018) Charles A. Lavigna, John C. Studenroth
- (2019) Randall A. Grossman, Donald D. McKinney, Scott Wright
- (2020) Robert C. Kaatz, Calvin T. Reed, Hans R. Waldvogel
Secretary - Hans R. Waldvogel

Officers of 135th BFC Conference

- Moderator - Randall A. Grossman
- Vice Moderator - William G. Schlonecker
- Secretary - Ronald L. Kohl

BFC Elected & Ratified Positions

- BFC President - Robert A. Sloan, Jr. (2018)
- BFC Executive Director - David T. Allen (2019)
- Conference Pastor - Ralph M. Soper (2019)

Directory of Other Committees

(Self Elected/Appointed & Ratified by Executive Board)

Christian Education Committee

Keith Long, Richard Mastronardo (Chairman), David J. Peters, Aaron D. Smith,
Ian Thompson

Communications Committee

Greg Alderfer, Ronald L. Kohl, Donald E. Kuntzman, Ralph E. Ritter
Chairman - Donald E. Kuntzman
Secretary - Gregory Alderfer
Fellowship News Editor - Carolyn Ritter
OneVoice Editor - Ralph E. Ritter
Webservant - David E. Brandt

Historical Committee

Carl C. Cassel, Jill A. Davidson, Bruce A. Ellingson, Andrew Geissinger, Ronald
W. Hoyle, Ronald L. Kohl, Archivist - Richard E. Taylor
Chairperson - Jill A. Davidson
Secretary - Richard E. Taylor

Pinebrook Educational Foundation

(2018) John W. Sullivan, Karen Stull
(2019) Raymond R. Dotts, Jay H. Fasnacht
(2020) Stephen C. Cassel, Judith Rychnovsky
Chairman - Raymond R. Dotts
Secretary - Jay H. Fasnacht

Youth and Young Adults Committee

Timothy S. Radeliff, Vice Chairman; Joel B. Klase, Secretary; Richard
Whitmire, Treasurer; Timothy S. Hogan, Jules J. Hull, Lisa F. Kellerman,
Jonathan H. King, Bekah Manwiller
Chairman -
Secretary - Joel B. Klase
Administrative Assistant - JoAnna Walker
Treasurer - Richard Whitmire

Directory of Study Committees

(Appointed Committees)

Study Committee on Immigration

John C. Elias (Convener), David E. Gundrum, Miguel Gonzalez, Cali Magallanes, Dana E. Weller

Study Committee on Prayer

David J. Peters (Convener); Allen R. Mickle, Jr., Mark L. Morrison, Dennis W. Spinney, Michael Zettlemoyer, Gary Lowe (adjunct committee member)

Study Committee on the Pauline Exception

Timothy J. Bertolet (convener), Timothy D. Gibson, Joshua P. Miller, Timothy J. Schmoyer, Daniel L. Williams

Directory of BFC Conference Committees

(Appointed Committees)

Committee on Agenda & Arrangements for the 134th BFC Conference

Ronald L. Kohl, Chairman; David T. Allen, Thomas P. Shorb, David E. Brandt, Timothy J. Schmoyer, Randall A. Grossman, William G. Schlonecker

Committee on Examination of the Minutes of Particular Churches

Kevin W. Kirkpatrick, Chairman; Jason L. Hoy, Mark R. Orton, David J. Peters, David A. Smith, Howard M. Wells

Committee to Examine the Minutes of 134th BFC Conference

Daniel P. Allen, Chairman; Philip G. Norris, Richard E. Taylor

Registrars for the 134th BFC Conference

Daniel L. Williams, Registrar; Timothy J. Bertolet, Ass't Registrar

Day of Prayer Planning Committee:

Clifford B. Boone, Chairman; Joshua P. Miller, Eric R. North, Richard B. Ravis, Michael W. Walker

Directory of Departments

(Self-appointed & ratified by Executive Board)

Church Extension Ministries

James R. Arcieri, Robert W. Davies, Timothy D. Gibson, Alfred G. Roberts,
William G. Schlonecker, Carl K. Spackman, James Stapleton, Richard E. Taylor
Director - David E. Gundrum
Chairman - Richard E. Taylor
Secretary - William G. Schlonecker
Treasurer - Robert W. Davies

Pinebrook Bible Conference

Darian R. Allen, W. Scott Kappes, Charles D. Bomgardner, Patrick Carl,
Charles E. Cole, Gary Karch, Christopher Merrick, Matthew Printz, Jonathan
Taylor
Director of Operations - Nate Brosius
Chairman - Charles E. Cole
Vice Chairman - Matthew Printz
Secretary - Charles D. Bomgardner
Treasurer - Darian R. Allen

Department of Missions

Robert W. Davies, Susanne Figard, Kevin W. Kirkpatrick, Donald E. Kuntzman,
Daniel G. Oswald, David J. Peters, C. Robert Roth, Thomas P. Shorb, Ralph M.
Soper, Kim Stengele, Craig Tress
Director - Duane E. Moyer
Chairman - Ralph M. Soper
Vice Chairman - Thomas P. Shorb
Treasurer - Daniel G. Oswald
Secretary - Donald E. Kuntzman

Victory Valley Camp

Colin Bartholomew, Timothy J. Bertolet, Carolyn Cruise, Kevin D. Derr, Bruce
A. Ellingson, Jason J. Englehart, Cindy Ireland, Kelly Moono, Mark R. Orton,
Timothy J. Schmoyer, Daniel L. Williams
Director - Doug Manwiller
Chairman - Colin Bartholomew
Vice Chairman - Mark R. Orton
Treasurer - Kelly Moono
Secretary - Carolyn Cruise

Adjunct Committees

Beneficiary Society

(Elected by Beneficiary Society)
Philip G. Norris, Chairman (2017)
LeRoy S. Heller, Treasurer (2018)
Donald E. Kuntzman, Secretary (2019)

Committee on the Multi-Cultural Church

(Self-elected)
Bert R. Baker, Stephen A. Diaz, John H. Elias, David E. Gundrum, John R.
LoRusso, Duane E. Moyer, David A. Smith
Duane E. Moyer – Chairman

Ministerial Convention Committee

(Elected by Ministerial Convention)
(2018) Jason L. Hoy, Scott Wright
(2019) Joshua P. Miller, Keith A. Strunk
(2020) Beau Coffman, Andrew Barnes
Chairman - Jason L. Hoy
Secretary - Scott Wright
Treasurer - Keith A. Strunk
Advisor - Ralph M. Soper

Table of Ordained Ministers

Pastor	Year of BFC License	Year of Ordination	Year of Present Status
Allen, David T.	2000	2003	2010
Arcieri, James R.	2009	1988	2009
Barnes, Andrew W.	2013	2015	2014
Barninger, Mark E.	2006	2007	2008
Bertolet, Raymond R.	2005	2007	2005
Bertolet, Timothy J.	2004	2007	2006
Bickel, Mark A.	2009	2012	2009
Bickings, Richard F.	2010	2013	2010
Blair, Jason W.	2015	2017	2015
Boone, Clifford B.	1989	1992	2002
Brandt, David E.	2006	2009	2006
Brush, R. Jerome	1988	1992	1991
Cahill, Dennis M.	1986	1984	1986
Clineff, Kevin W.	2001	2004	1999
Coffman, Beau E.	2013	2016	2016
Cowen, Timothy S.	1997	2000	1997
Crossgrove, Andrew T.	1999	2002	2002
DelDuco, Steven J.	2007	2009	2011
Diaz, Stephen A.	2015	2017	2015
Dodson, Richard C.	2013	2015	2013
Dupiche, Joshua A.	2013	2016	2016
Erb, Ronald C.	1981	1983	2005
Felty, Glenn R.	2006	1966	2003
Fischer, Carl J., Jr.	1990	1985	2007
Gibson, Joshua P.	2013	2015	2013
Gibson, Timothy D.	2012	2014	2012
Grossman, Randall A.	1981	1983	1990
Gundrum, David E.	1986	1988	2000
Harris, Richard D.	1976	1978	1988

Hogan, Timothy S.	2015	2017	2015
Hoy, Jason L.	2011	2014	2014
Johnson, Robert A., II	2002	1990	2002
Kappes, W. Scott	2012	2015	2012
King, Jonathan H.	2012	2014	2014
Kirkpatrick, Kevin W.	2001	2004	2001
Klase, Joel B.	2013	2016	2016
Kohl, Ronald L.	2004	2007	2004
Kuntzman, Donald E.	2003	2006	1996
Lauterback, Stanley P.	2010	2013	2010
Long, Keith M.	2010	2013	2007
LoRusso, John R.	2012	2015	2017
Madara, Ferdie R.	2006	1995	2006
McNally, Bryan C.	2012	2015	2012
Miller, Joshua P.	2007	2010	2012
Morrison, Mark L.	1996	1999	2006
Morton, Steven J.	2015	2017	2015
Moyer, Duane E.	1998	2001	2014
Nessler, Timothy R.	2015	2017	2015
North, Eric R.	2003	1992	2003
Orton, Mark R.	2009	2006	2009
Paashaus, Richard T.	1988	1990	1976
Peters, David J.	2008	2011	2008
Prontnicki, Louis	1983	1985	1990
Radcliffe, Timothy S.	2015	2017	2015
Ramirez, Marcos G.	2008	2011	2007
Ramos, Elliot H.	1998	2001	2013
Ravis, Richard B.	1990	1985	2001
Reed, Calvin T.	1982	1984	1983
Ritter, Ralph E.	1991	1994	2000
Rodriguez, Carlos G.	2008	2010	2004
Schlonecker, David K.	2012	2014	2012
Schlonecker, William G.	1985	1988	1984

Schmoyer, Timothy J.	2004	2007	2009
Schoen, David N.	1982	1987	1987
Smith, Aaron D.	2012	2016	2016
Smith, David A.	2011	2014	2011
Smith, Ronald B.	2011	2014	2011
Soper, Ralph M.	1985	1987	2016
Spinney, Dennis W.	1984	1993	2015
Strunk, Keith A.	2011	2014	2011
Susek, Aaron J.	2008	2011	2009
Sweet, L. Marc	2015	2017	2017
Thomann, David A.	1978	1977	1987
Uhrich, Gregory A.	1989	1983	2001
Wagner, R. Daniel	2014	2016	2016
Walker, Michael W.	2012	2015	2015
Wells, Howard N.	1990	1992	1990
Widger, Byron	1985	1988	1995
Williams, Daniel L.	2006	2009	2014
Wright, Scott	2009	2012	2012
Yerrington, Philip E.	1978	1981	2011
Zuck, Timothy M.	2008	2011	2014

Ordained Ministers under the Direction of the Board of Missions

Pastor	Year of BFC License	Year of Ordination	Year of Present Status
Allen, Daniel P.	1982	1979	2012
Evans, Scott B.	2005	2007	2008
Head, Jim D.	1994	1996	1998
Istrate, Daniel	2014	2017	2014
Johnston, Walter M.	1987	1987	1991
Morrison, Philip E.	1980	1982	1993
Moyer, Jerry L.	1992	1994	1997
Pollock, Thomas A.	1996	1999	1990

Riddell, David W.	1985	1987	1987
Studenroth, John C.	1991	1976	2000
Weinhofer, Colby A.	2007	2012	2007

Ordained Ministers Working in the Chaplaincy under the Sponsorship of the BFC

Pastor	Year of BFC License	Year of Ordination	Year of Present Status
Hurst, Kenneth J. (Military)	1998	2000	2000
Moyer, Richard A. (Prison)	1995	2000	1999
Ruhl, Jeffery L.	1997	2000	2017
Susek, Jacob J. (Fellow. Comm.)	1994	1983	2011

Ordained Ministers Working in Other Christian Ministries

Pastor	Year of BFC License	Year of Ordination	Year of Present Status
Bomgardner, Clyde D., Jr.	1997	2000	2012
Dowling, Willis I.	1999	1983	2009
Eyster, Jordan K.	2011	2014	2016
Tannous, Michael J.	2001	2004	2011

Ordained Ministers Working in Non-BFC Churches

Pastor	Year of BFC License	Year of Ordination	Year of Present Status
Commerford, Robert S.	1984	1986	2015
Curcio, Louis S.	2002	2004	2015
Dunn, William J.	1999	2002	2015
Edwards, Joshua D.	2008	2011	2015
Hunter, Justin L.	2010	2013	2015
Lawrence, Dennis J.	1993	1996	2015
Lynskey, Matthew L.	2009	2014	2014
Martin, Carl T.	1983	1986	2015

Ordained Ministers Between Calls

Pastor	Year of BFC License	Year of Ordination	Year of Present Status
Culton, Mark R. II	2013	2015	2017
Duggins, Davis E.	2005	1997	2016
Gysi, Andrew T.	2012	2014	2016
Lenahan, Frank E.	2005	2009	2007
Morrison, Thomas H.	2005	2008	2016

Ordained Minister On Leave of Absence

Pastor	Year of BFC License	Year of Ordination	Year of Present Status
Clark, Gerald D.	2002	2006	2015
Dommel, Albert J.	1982	1984	2017

Ordained Ministers in Retirement

Pastor	Year of BFC License	Year of Ordination	Year of Present Status
Aukamp, William C.	1985	1988	1986
Baker, Delbert R., II	1976	1979	1975
Barber, Kenneth F.	1985	1971	2006
Batchler, James R., Jr.	1976	1979	2006
Bigley, T. James, Jr.	1962	1966	2002
Buck, Leonard E.	1958	1970	1997
Byrd, Terris L.	1969	1972	2006
Cassel, Carl C.	1956	1959	1993
Clapier, G. Wayne	1980	1981	2012
Cole, Charles E.	1996	1970	2016
Coulbourn, Hugh C., Jr.	1977	1970	2001
Dotts, Raymond R.	1960	1965	1999
Ellingson, Bruce A.	1963	1966	2005

Gehman, Richard J.	1964	1971	2002
Heller, LeRoy S.	1955	1958	2017
Herb, Frank L., Jr.	1954	1957	1991
Herb, George E.	1957	1960	1989
Herb, John H.	1962	1966	2005
Hertzog, Roy A.	1959	1968	1997
Hoyle, Ronald W.	1978	1954	1998
Jones, David H.	1978	1983	2015
Mahurin, Ronald C.	1960	1959	2001
Manney, David L.	1961	1976	2011
Munyan, Edgar H.	1989	1955	1993
Norris, Philip G.	2004	2007	2015
Plows, Keith E.	1966	1968	2000
Reitz, Roger L.	1972	1974	2011
Riggall, John H.	1945	1948	1982
Shelly, Austin G.	1956	1961	1995
Shorb, Thomas P.	1977	1979	2015
Sloan, Robert A., Jr.	1988	1986	2017
Smith, Gene W.	1991	1978	2008
Spackman, Carl K.	1969	1971	2012
Stortz, Dean A.	1983	1986	2010
Taylor, Richard E.	1973	1975	2016
Vandegriff, John C., Jr.	1974	1972	2013
Way, David R.	1989	1993	2010
Weaber, Harold C.	1963	1967	1998
Weller, Dana E.	1972	1974	2014
Ziegler, Daniel G.	1960	1963	2000
Zimmerman, Paul G.	1966	1971	2006

Ordained Inactive Ministers

Pastor	Year of BFC License	Year of Ordination	Year of Present Status
Harding, W. Neil, Jr.	1983	1993	2013

In Memoriam:
Alva C. Cassel
March 10, 1935 - December 17, 2016

Licensed with what is now the Bible Fellowship Church in 1958 and ordained in 1962, Alva C. Cassel enjoyed a long, fruitful, and many-faceted ministry. And now one who preached of the glory of the Lord he loved is now seeing his Lord face-to-face after passing from this life into a glorious eternity on Dec. 17, 2016 at the age of 81.

Born in Sellersville, PA to the late Alva and Helen (Stockert) Cassel, on March 10, 1935, Alva graduated from Lansdale High School in 1952. He graduated from Bob Jones University in Greenville, SC in 1956. Shortly thereafter, he entered the ministry with the Mennonite Brethren in Christ Church.

First ministering with the MBC church in Millersville from 1957-60, during which time the denomination changed its name to the Bible Fellowship Church, Cassel next pastored the church in Finesville, NJ from 1960-62 before moving on to serve as pastor at Catasauqua from 1962-67. From 1967-75, Cassel stepped away from the BFC to pastor the Church of the Open Bible in Athens, ME, but he returned to the BFC in 1975 when he received a call to Mount Carmel – for the first time.

In 1982, Cassel stepped away from his ministry at Mount Carmel to become director of Pinebrook Bible Conference, a position he held for four years. But in 1986, he returned to Mount Carmel and continued to shepherd that flock until he officially retired in 2002, although he continued to minister on a part-time basis up until the time of his death.

Alva Cassel had staying power in the ministry he loved. Many knew him as a kind, gentle, soft-spoken man who loved the Lord Jesus with all his heart. Retired BFC Conference Pastor Ronald C. Mahurin, who officiated at Cassel's memorial service, knew Cassel as a "soul mate" for more than 60 years after the two met at Bob Jones. "We both were ministerial students and were active in the athletic program," Mahurin recalled. "While he was a good basketball and soccer player, he was known across the campus as 'the guy with the fast pitch.' When facing him at the plate, I recall deciding whether or not to swing before he released the ball. It did not help me much."

Both entered the ministry at about the same time and grew to be close friends; Mahurin described their friendship in terms akin to the relationship David had with



Jonathan. He, perhaps better than anyone outside of Cassel's immediate family, could address his friend's faithfulness in ministry. "Wherever Alva served as pastor, whether it be in Millersville, PA, Finesville, NJ, Catasauqua, PA, Athens, ME, Mt. Carmel, PA, or as Director of Pinebrook Bible Conference, he did so with all his heart," Mahurin said. "His love for the Lord, his family, and his people was very evident to all those to whom and with whom he served."

Cassel is survived by two sons and two daughters: Alva Mark Cassel (wife Valerie) of Mount Carmel; Matthew Scott Cassel (wife Angela) of Danville; Laurie Beth Fetterolf (husband Kenneth) of Mount Carmel; Joanna Suzanna Murrin (husband Tony), serving as missionaries in Cochabamba, Bolivia. He leaves behind two sisters, 13 grandchildren and 10 great-grandchildren, as well as nieces and nephews.

Laura Cassel, the faithful wife and love of Alva's life, preceded him in death in 2004. He was also preceded in death by brothers David and Robert.

MINUTES

First meeting.....	2
Second meeting.....	8
Third meeting.....	16
Fourth meeting.....	25
Fifth meeting.....	26

BFC Conference Proceedings - 2017

First meeting

Monday, April 24, 2017, 6:30 P.M.

The first meeting of the 134th Bible Fellowship Church Conference was called to order at 6:30 P.M. in Pinebrook Bible Conference's Fellowship Hall by the Conference Moderator, Randall A. Grossman. After welcoming the pastors, delegates and many others who attend Conference, the Moderator explained the purpose of these proceedings: to worship and exalt God, to fellowship with fellow believers, and to conduct the business of the Bible Fellowship Church.

This year's Conference theme, "Semper Reformanda: the Future of the Reformation," highlights the 500th anniversary of Martin Luther's posting of his famous 95 Theses on the castle church door in Wittenberg, Germany – an event which lit the flame that produced the Protestant Reformation. The Conference theme offers a reminder that the church is always to be reforming according to God's Word. Grossman noted that it is important to look back at great achievements by faithful believers in the past. "But we also want to look at what God can do – the same God, at work in our church today," he noted.

Having introduced the purpose and theme, the Moderator prayed, asking God to provide His strength, guidance and provision – and His blessing upon the churches that make up the Bible Fellowship Church.

Resolved, that the tables with the green tablecloths constitute the Conference Bar for the 134th BFC Conference.

The roll of the 134th BFC Conference was established as follows:

Allentown, PA (Cedar Crest)	Clifford B. Boone, Glenn R. Felty, Jonathan H. King, John R. LoRusso, Benjamin J. Triestman, John Colabroy, John E. Schleicher, William J. Walters
Bethlehem, PA	Timothy D. Gibson, Richard F. Bickings, Jr., W. Wayne Batten, Philip G. Norris
Blandon, PA	Daniel L. Williams, Jerome R. Brush, James C. Fisher
Camden, DE	Daniel R. Wagner, Albert F. Biddle, Jr., George H. Hanstein
Carmel, NY	Joseph Waldvogel
Clinton Corners, NY	Wayne M. Chadwell
Coopersburg, PA	Richard T. Paashaus, Michael J. Zettlemoyer, M. David Guttman.
Dauphin, PA	Mark E. Barninger, Dennis Souder
Denville, NJ	Richard D. Harris, John H. Crouch

Emmaus, PA	David N. Schoen, David K. Schlonecker, Thomas Creeden, Larry Davies
Ephrata, PA	Jason L. Hoy, Michael P. Rebman, William F. Early
Exeter, PA	Stanley P. Lauterback, David Rhoads
Finesville, NJ	Byron Widger, Michael P. Emrick Jr.
Graterford, PA	Mark R. Orton, Robert L. Gaugler
Harleysville, PA	Andrew T. Crossgrove, Michael W. Walker, Richard Lutz
Harrisburg, PA	Joshua P. Miller, Steven J. DelDuco, William C. Verdon III, Richard W. Prensner
Hatfield, PA	Howard N. Wells, Joel C. Klase, S. Lester Moyer
Hellertown, PA	Keith A. Strunk, Wes Checkeye
Howell, NJ	Eric R. North, L. Marc Sweet, Alan Heinlein
Kutztown, PA	Ezekiel Mack, Nickolas T. Timpe
Lagrangeville, NY	Dennis W. Spinney, Thomas L. Ward
Lancaster, PA	David A. Thomann, Keith M. Long, Gregory A. Uhrich, Neil J. Franklin, Steven R. Groff, Sr.
Las Cruces, NM	Ethan T. Hester, Dan Dunwell
Lebanon, PA	Calvin T. Reed, David E. Brandt, LeRoy S. Heller, Jack S. Herb Jr.
Lehighon, PA	Robert A. Johnson, II, Charles A. Shearer, Richard Gross II
Long Neck, DE	Andrew W. Barnes
Maple Glen, PA	Louis Prontnicki, Mark W. Sanders
Merida, Mexico	Freddy A. Chi, Marcos G. Ramirez, Israel Edgar Navarro
Mt. Carmel, PA	Bryan L. Snyder, Dan Dyer
Mt. Pocono, PA	W. Scott Kappes, Ronald E. Miller
Nazareth, PA	Carl J. Fischer, Jr., Henry U. Sandt, John B Wilson
Newark, DE	William G. Schlonecker, Richard C. Dodson, Robert C. Kaatz, Stephen J. Morton, David Bradford, Kenneth J. Klein
Newark, NJ	Ron Burgess, Thomas J. Boose Jr.
Oley, PA	Jason W. Blair, James D. MacArthur, James D. Gresh, William Ryan

Paradise, PA	David J. Peters, Mark L. Morrison, Amos Kinert, Bruce Zurbrick
Philadelphia, PA	Ralph E. Ritter, Joseph P. Specht
Piscataway, NJ	Dennis M. Cahill, Richard B. Ravis, J. Richard Vroman
Quakertown, PA	Ronald L. Kohl, Beau E. Coffman, Timothy S. Radcliff, David M. Marks
Reading, PA	Randall A. Grossman, Timothy S. Hogan, Ronald W. Reed, Sandy Holbert
Red Hill, PA	James R. Arcieri, William E. Blair
Royersford, PA	Ronald C. Erb, Michael Gangwer, Tony Zook
Shamokin, PA	Ferdie R. Madara, Russell Burd
Sinking Spring, PA	S. Wayne Rissmiller, Greg W. Carder, Don McKinney, Jon Yoder, Eric McNutt, Bruce Wilson, Marc Fraser
Spring City, PA	Kevin W. Clineff,
Steelton, PA	David A. Smith, Carl Spackman
Stroudsburg, PA	Ed Coover
Sunbury, PA	Joshua P. Gibson, Jules J. Hull, Joseph J. Myers
Terre Hill, PA	Kevin W. Kirkpatrick, Andrew S. Littlejohn
Townsend, DE	Ronald B. Smith, David Graham, Stuart Stocker
Wallingford, PA	Aaron J. Susek, Mark A. Bickel, Timothy S. Cowen, Scott B. Simmons
Whitehall, PA	Timothy J. Schmoyer, Jason P. Musselman, Aaron D. Smith
Whitehall, PA (Fell. Comm.)	Philip E. Yerrington, Jerald Lagler
Woodbury Heights, NJ	Timothy R. Nessler, John Maricle
York, PA	Timothy J. Bertolet
Zionsville, PA	Bryan C. McNally, Kevin D. Derr, Jim Pruitt

Ordained Ministers Serving Bible Fellowship Ministries

David T. Allen, BFC Executive Director; Raymond R. Bertolet, Church Extension; Stephen A. Diaz, Church Extension; Joshua A. Dupiche, Church Extension; Jason A. Filbert, Church Extension; David E. Gundrum, Church Extension; John J. Hanner, Church Extension; Donald E. Kuntzman, Board of Missions; Ralph M. Soper, Conference Pastor; Duane E. Moyer, Board of Missions; James D. Reff II, Church Extension; Carlos G. Rodriguez, Church Extension; R. Scott Wright, Church Extension; Timothy M. Zuck, Church Extension, Elliot H. Ramos, Church Extension

Ordained Missionaries

Daniel P. Allen, Scott B. Evans, James D. Head, Walter M. Johnston, Philip E. Morrison, Jerry L. Moyer, Thomas A. Pollock, David W. Riddell, John C. Studenroth, Colby A. Weinhofer

Ordained Ministers Working in the Chaplaincy Under the Sponsorship of the BFC

Kenneth J. Hurst, Richard A. Moyer, Jeffrey L. Ruhl, Jacob J. Susek, Jr.

Ordained Ministers Working in Other Christian Ministries: (May be voting members)

Clyde D. Bomgardner Jr., Mark R. Culton II, Willis I. Dowling, Jordan K. Eyster, Michael J. Tannous

Ordained Ministers Working in Non-BFC Churches: (Advisory Members)

Robert S. Commerford, Louis S. Curcio, Joshua D. Edwards, William J. Dunn, Justin L. Hunter, Dennis J. Lawrence, Matthew L. Lynskey, Carl T. Martin

Ordained Ministers in Retirement

William C. Aukamp, Delbert R. Baker, Kenneth F. Barber, James R. Batchler, Jr., T. James Bigley, Jr., Leonard E. Buck, Terris L. Byrd, Carl C. Cassel, G. Wayne Clapier, Charles E. Cole, Hugh C. Coulbourn, Raymond R. Dotts, Bruce A. Ellingson, Richard J. Gehman, Frank L. Herb Jr., George E. Herb, John H. Herb, Roy A. Hertzog, Ronald W. Hoyle, David H. Jones, Ronald C. Mahurin, David L. Manney, Edgar H. Munyan, Philip G. Norris, Keith E. Plows, Roger L. Reitz, John H. Riggall, Austin G. Shelley, Thomas P. Shorb, Robert A. Sloan Jr., Gene W. Smith, Carl K. Spackman, Dean A. Stortz, Richard E. Taylor, John C. Vandegriff, Jr., David R. Way, Harold C. Weaver, Dana E. Weller, Daniel G. Ziegler, Paul G. Zimmerman

Ordained Ministers Between Calls

Andrew T. Gysi, Frank E. Lenahan, Thomas H. Morrison

Ordained Inactive Ministers: (Advisory members)

Neil W. Harding Jr.

Additional Lay Members of BFC Executive Board

Robert T. Evans, Jay H. Fasnacht, Stephen J. Kauffman, Charles A. Lavigna, L. James Roberts Jr., Hans R. Waldvogel

Report of the Committee on Agenda and Arrangements: (see page 40)

Resolved, that the Report of the Agenda and Arrangements Committee be accepted and that the agenda be accepted as the guide for the deliberations of the 134th BFC Conference.

Resolved, that the 135th BFC Conference be held at Pinebrook Bible Conference, April 23-25, 2018.

Resolved, that committee reports for the 135th BFC Conference be sent in digital format to the BFC Conference Secretary by February 15, 2018<bfcexecbrd@aol.com>

Conference turned quickly to musical worship led by James R. Arcieri, with assistance from fellow musicians Mark E. Barninger, Jeremy Harkins, Elliot H. Ramos, Richard B. Ravis, and Aaron J. Susek. Conference worshiped God through the singing of “This is My Father’s World,” “10,000 Reasons,” “Behold Our God,” and “Ancient Words.”

Keynote speaker Robert A. Sloan, Jr. spoke on the Conference theme of reformation. “We are the leaders of the Bible Fellowship Church,” he noted. “What we do affects the future. What we do rides on the shoulders of the past.”

Sloan addressed the danger, as was the case at Corinth, for the church to drift, to be susceptible to all sorts of dangers. “If they were drifting, what makes us think...that we’re immune to that kind of drift? Is our culture any better than theirs?” he added.

“I want to suggest to you that we are accountable to Him who started the church...to Him who is the Lord of the church,” Sloan said. “We’re accountable to Him.”

Beginning by reading Revelation 1:10-16, Sloan noted that the apostle John was “in the Spirit on the Lord’s day” when he turned and saw the Lord. What John witnessed was a Christ-instituted assessment of the seven churches that followed in Rev. 2-3. Sloan briefly discussed the five struggling churches listed in those two chapters: Ephesus, Pergamum, Thyatira, Sardis, and Laodicea. “I know your works,” the Lord told each of those churches. He inspects His church.

How do we evaluate ourselves, knowing that the Lord evaluates us? What about when passion wanes, as it did at Ephesus? Or when churches accommodate members who indulge in false teaching, as was the case at Pergamum? Or when a church thinks it is alive but is really dead, as at Sardis? Or becomes lukewarm, as happened at Laodicea – making the Lord of the church like One who is sickened?

What to do? In Revelation 2-3, each church was instructed to repent. Repent: the Greek word *metanoia* suggests reformation: a change of mind, a change of direction, returning to what we were before. Sloan recited the *solas* of the Reformation as reminders of what the church is called to be: *sola Scriptura, sola gratia, sola fide, solus Christus, soli Deo gloria* – Scripture alone, grace alone, faith alone, in Christ alone, for the glory of God alone.

“From the beginning until today, the church has always had a tendency to slip,” Sloan stressed. The causes, he added, are varied: a desire to be liked, to be accepted, an embrace of sinful culture, distractions caused by wealth and prosperity.”

“We’re at best naïve if we think we’re not as susceptible” as the churches founded by Paul and others, Sloan explained.

What is the answer? “The antidote may be our theme of *Semper Reformanda*,” Sloan suggested: the notion of always being ready to reform, to examine ourselves to see if we are in the faith, and being willing to allow the Lord to use us for His glory and according to His purposes.

Following the keynote address, David E. Gundrum, Director of Church Extension Ministries, introduced the following resolution:

Whereas, the Board of Church Extension has assessed the elder candidates and committed participants, and has reviewed the financial reports of the Exeter Mission Church, and

Whereas, Church Extension affirms that the Exeter Mission Church has four (4) men qualified to be elders, and more than forty (40) committed participants who will sign as charter members, and

Whereas, the financial reports of the Exeter Mission Church confirm that the Exeter Mission Church is financially self-supporting, therefore be it

Resolved, that the Exeter Mission Church be received into the BFC Conference and be recognized as a Particular Church.

The motion to receive The Church at Exeter as a Particular Church passed unanimously as all of Conference stood and applauded.

The Church at Exeter is a merger of a satellite campus of Calvary Bible Fellowship Church, Sinking Spring, and Exeter Bible Church, an independent congregation. Exeter Bible Church's history dates back to 1938. Stanley P. Lauterback and Robert A. Sloan Jr. played integral roles in bringing The Church at Exeter from Mission Church to Particular Church status.

"We feel like we gave birth to a teenager," Lauterback said, providing brief reviews of both churches' histories while noting that the effort to bring together two different congregations of roughly equal size presented challenges, but rewarding ones. Lauterback noted that on several occasions over the past several decades, Exeter Bible Church and Calvary Bible Fellowship Church came together for special events. "There were connections all over the place," Lauterback said.

Talk of a potential merger, he explained, dates back to 2007. In 2010, Calvary BFC launched a satellite campus in Exeter, continuing until Dec. 2015, when Exeter Bible Church broached the idea of merging with the Exeter campus. A vote to merge churches led to The Church at Exeter becoming a Mission Church in September, 2016.

Lauterback introduced Michael Eenigenburg and David Rhoads, two of The Church at Exeter's four elders, who were able to attend the proceedings.

Conference Vice-Moderator William G. Schlonecker closed the meeting in prayer at 8:05 p.m. After adjournment, a reception in honor of the congregation of The Church at Exeter was held in Pinebrook's dining hall.

BFC Conference Proceedings - 2017

Second meeting

Tuesday, April 25, 2017, 8:45 A.M.

After the Moderator called the meeting to order, Dennis M. Cahill offered prayer for retired pastor Delbert R. Baker III, who is experiencing ongoing physical trials.

Musical worship leader James R. Arcieri reminded Conference that God's mercies are made new every morning. With assistance from an ensemble of pastor-musicians, he then led Conference in the singing of "Your Great Name We Praise," "Build Your Kingdom Here," "In Christ Alone," and "Amazing Grace."

Introduced by Executive Director David T. Allen, Dr. Frank A. James III, President of Biblical Theological Seminary, preached the morning sermon. James, who attended our Maple Glen church during his days as a student at Westminster Theological Seminary, referenced events from 500 years ago but directed Conference's attention to Psalm 46, which formed the inspiration for Martin Luther's great hymn, "A Mighty Fortress is Our God."

Luther wrote that hymn in 1527 during one of the most difficult times in his life – a life marked by many years when he was an outlaw with a bounty on his head. Distraught because of physical and psychological trauma (*Anfechtungen*) that left him feeling abandoned, Luther despaired. He eventually recovered but never completely shook off the burdens he felt in carrying the early load of reforming the church. In the summer of 1527, Luther learned that one of his students had been martyred for his faith. The sense that he was in some way responsible for the death of one of his students weighed heavily upon Luther. At the same time, the Black Plague (bubonic plague) came to Wittenberg and hit close to home – even with Luther's infant son Hans. "A Mighty Fortress is Our God" was written within that context, leaning heavily upon what Luther was learning from God's Word.

"Psalm 46 contains the words that bailed Luther out of this massive depression," James said, pointing to the psalm's theme: What do you do when trouble strikes? "The specific question is how God relates to His people in times of trouble," James noted. The answer is found in v. 1: "God is our refuge and strength, a very present help in trouble."

Two types of trouble: natural trouble (events beyond our control) and man-made calamities. We are responsible for the latter. How are God's people to respond when troubles come upon us? James suggested Psalm 46 provides three responses:

Remember what God has already done in the past – what God has already done in your life. How dare we ever forget what God has done in bringing us out of darkness and into light!

Remember who God is. God is sovereign, full of power – "the God who can," James stressed. Psalm 46:10 says, "Be still ["cease striving" – NASB] and know that I am God." Luther wrote that God is "a bulwark never failing." Our God is also the faithful One – faithful to His people with a faithfulness rooted in His deep, abiding love. "His faithfulness is ferocious," James said. Even if our troubles are our own fault, God remains

committed to His people.

Remember that God is with us now. The psalmist wrote that God is “very present” and “with us” in times of trial and trouble. He is not “with us” apart from the trouble, but is “with us” in the trouble. Luther understood this and wrote, “Our helper He amid the flood of mortal ills prevailing.” Both Psalm 46 and Luther’s hymn reference the ultimate “with us” – Jesus Christ as Immanuel, “God with us.” “The cross was the ultimate expression of God with us in our trouble,” James stressed.

We sing this psalm to the praise of God because God is with us,” Luther concluded about Psalm 46. Our God is indeed a mighty fortress!

After the morning break, Conference Host Nate Brosius, Director of Operations of Pinebrook Bible Conference, welcomed the pastors and delegates to the 134th BFC Conference while providing a short update on the upcoming summer conference at Pinebrook.

Resolved, that the minutes of sessions three through six of the 133rd BFC Conference be approved. Minutes for Session 1 and Session 2 had already been approved on the third day of last year’s Conference.

The Moderator made the following appointments at the start of Conference:

Committee on the Examination of Minutes of 134th BFC Conference: Daniel P. Allen, Chairman; Philip G. Norris, Richard E. Taylor

Parliamentarian: Timothy J. Schmoyer

Resolved, that the appointments be ratified.

The Conference Secretary made the following appointments: David E. Brandt, Assistant Secretary; Donald E. Kuntzman and Timothy J. Schmoyer, Assistants to the Secretary.

The following new members of BFC Conference were introduced:

Wes Checkeye, Saucon Community BFC, Hellertown, PA; Larry Davies, Bethel BFC, Emmaus, PA; Michael Gangwer, Royersford BFC, Royersford, PA; Robert Gaugler, Graterford BFC, Graterford, PA; David Graham, theMission, Townsend, DE; Richard Gross II, Salem BFC, Lehigh, PA; Sandy Holbert, Grace BFC, Reading, PA; Jerald Lagler, Fellowship Community, Whitehall, PA; Richard Lutz, Faith BFC, Harleysville, PA; David M. Marks, Grace BFC, Quakertown, PA; Joseph J. Myers, Emmanuel BFC, Sunbury, PA; Richard Prensner, Grace BFC, Harrisburg, PA; David Rhoads, The Church at Exeter, Exeter, PA; Mark W. Sanders, Maple Glen BFC, Maple Glen, PA; Joseph Waldvogel, New Life Bible Church, Carmel, PA; Bruce Wilson, Calvary BFC, Sinking Spring, PA; John Yoder, Calvary BFC, Sinking Spring, PA.

Report of the Nominating Committee

Resolved, that the report be accepted.

The following were elected:

BFC Executive Board:

Jay H. Fasnacht (3 years)

Charles A. Lavigna (3 years)
Ministerial Relations Committee:
Glendon R. LeSuer (3 years)
Committee on Church Health:
Wayne W. Batten (3 years)
Jason L. Hoy (3 years)
David N. Schoen (3 years)
Conference Judiciary:
William F. Early (3 years)
Rodney P. Plows (3 years)
Officers for BFC Conference:
Secretary of 135th BFC Conference:
Ronald L. Kohl (1 year)
Joshua P. Gibson prayed for the upcoming elections.

Report of the Ministerial Credentials Committee: (see page 104)

Resolved, that the report be accepted.

Whereas, the Ministerial Candidate Committee has recommended ordination for Timothy S. Hogan, Stephen J. Morton, Timothy R. Nessler, and Timothy S. Radcliff for ordination, and has recommended Jason W. Blair, Stephen A. Diaz, Daniel Istrate, and L. Marc Sweet for recognition of their previous ordination, and

Whereas, these brethren have served acceptably as ministers of the Bible Fellowship Church for the required period of time or the equivalent thereof, and

Whereas, after examination, the Ministerial Credentials Committee believes these men to be called of God to the gospel ministry and to be in accord with the Faith & Order of the Bible Fellowship Church, therefore be it

Resolved, that Timothy S. Hogan, Stephen J. Morton, Timothy R. Nessler, and Timothy S. Radcliff be ordained to the gospel ministry of the Bible Fellowship Church, and further

Resolved, that Jason W. Blair, Stephen A. Diaz, Daniel Istrate, and L. Marc Sweet be recommended for recognition of their previous ordination.

Resolved, that an Ordination Service be held at the 134th BFC Conference.

Resolved, that the Grace Bible Fellowship Church, Reading, PA, the Bible Fellowship of Newark, Newark, DE, the New Beginnings Bible Fellowship Church, Woodbury Heights, NJ, and the Grace Bible Fellowship Church, Quakertown, PA be encouraged to have a service in recognition of the ordinations of Timothy S. Hogan, Stephen J. Morton, Timothy R. Nessler, and Timothy S. Radcliff, respectively, and that the Oley Bible Fellowship Church, Oley, PA, the Lighthouse Bible Fellowship Church, South Allentown, PA, the Grace Bible Fellowship Church, Quakertown, PA,

and the Howell Bible Fellowship Church, Howell, NJ be encouraged to have a service in recognition of previous ordination for Jason W. Blair, Stephen A. Diaz, Daniel Istrate, and L. Marc Sweet, respectively, and that they be encouraged to invite the Ministerial Credentials Committee to send representation to be present at the service.

Richard A. Moyer provided a brief update on chaplaincy ministry.

Report of the Study Committee on Prayer: (see page 122)

Committee secretary David J. Peters provided a brief introduction to the report and the proposed legislation, which would add a BPL (Biblical Principle for Living), BPL 101-2, on prayer.

Resolved, that the report be accepted.

Whereas, the Study Committee on Prayer has considered the topic of prayer and determined that due to the high importance of prayer in the life of a Christian, the high importance of prayer in the history of the BFC, and especially the high importance of prayer as described in the Bible, we as a denomination ought to have a statement regarding prayer; therefore, be it

Resolved, that the attached article be included in the BFC BPLs and numbered 101-2, and be it further

Resolved, that the articles after that point be renumbered accordingly.

Prayer

101-2.1 Prayer is a drawing near in our hearts to the living and triune God.¹ In prayer we express our praise² and thanksgiving³ to our sovereign God. We confess our sin⁴ and ask Him to give to us what we need and desire⁵ according to His will.

101-2.2 Prayer is the natural way that the child of God communicates with his heavenly Father.⁶ This relationship was formed because of the death and resurrection of Christ, by whom we have bold access to the Father.⁷ Without this union in Christ, we could never hope to speak to and be heard by the sovereign God of the universe.⁸ The believer's prayer, offered in the name of Jesus,⁹ by the power of the Holy Spirit,¹⁰ is a means of receiving the promises of God's Word.¹¹

101-2.3 The Scriptures give much instruction on prayer. Jesus Himself exemplified prayer in His earthly ministry and taught His disciples a model prayer.¹² In the model prayer Jesus revealed that the believer is privileged to address God as Father. Jesus taught that we should pray for God's name to be seen as holy. Jesus emphasized praying about the plan of God in the world. Jesus instructed believers to pray that their daily, physical needs would be met. Jesus also instructed believers to pray that our sins be forgiven, temptation be avoided and the evil one be resisted.¹³

101-2.4 Prayer that is acceptable to God is not so much the right words but the right heart.¹⁴ This includes freedom from known sin,¹⁵ an unforgiving spirit,¹⁶ and selfish desires.¹⁷ Acceptable prayer includes asking in faith¹⁸ with an attitude of never giving up.¹⁹ Right prayer is both powerful and effective.²⁰

101-2.5 God's people are encouraged to come together to pray.²¹ In the Old Testament, the assembling of Israel for prayer was for dedication,²² worship,²³

confession,²⁴ and for petition in time of great need and crisis.²⁵ In Acts, the Church came together corporately for times of devoted prayer.²⁶ Therefore, the local church ought to gather together to worship the Lord in prayer,²⁷ to seek God's guidance,²⁸ to ask God's protection in times of persecution,²⁹ to pray for one another, and to pray for openness to the gospel.³⁰

101-2.6 The practice of fasting in Scripture is often associated with prayer. To fast is to voluntarily abstain from food,³¹ or from anything else that is legitimate in and of itself,³² for the purpose of spending more time and intensity in prayer and worship.³³ Fasting is a statement that we want our appetite for God to be greater than our physical appetites. The reasons that may prompt us to fast include a personal or national crisis,³⁴ a sense of contrition and repentance over sin,³⁵ and a desire to seek the Lord and His help.³⁶ The New Testament does not require believers to fast, but in His teachings, Jesus expects that they will fast.³⁷ The early church practiced corporate fasting at times.³⁸

101-2.7 God hears and responds to the prayers of the righteous.³⁹ God often responds differently than we ask,⁴⁰ but always according to His perfect plan and will.⁴¹ Our joyful responsibility is to submit to His answers and trust His grace. Prayers that magnify the name of God, glorify Him, and seek to fulfill His purposes in this world,⁴² are prayers that He answers according to His timing for His glory and our good.⁴³ While God is fully capable of accomplishing these purposes on His own, He chooses to use the prayers of His children to fulfill them.

¹ Psalm 62:8; Heb. 4:16, 10:22

² 1 Chron. 29:10-13

³ Phil. 4:6

⁴ Psalm 32:5, 139:23-24; Acts 8:22

⁵ Matt. 7:7-11; 1 Tim. 2:1

⁶ Matt. 6:9; Rom. 8:15

⁷ Heb. 4:14-16, 6:19, 10:19-22

⁸ Psalm 66:18; John 9:31

⁹ John 14:12-14, 16:23-24

¹⁰ Rom. 8:26-27; Eph. 6:18; Jude 20

¹¹ Neh. 1:8-11

¹² Matt. 6:9-13

¹³ 1 Peter 5:8-9

¹⁴ Psalm 66:18-19

¹⁵ Prov. 15:29, 28:9; Isa. 59:1-2

¹⁶ Mark 11:25

¹⁷ James 4:2-3; 1 Peter 3:7

¹⁸ Mark 11:23-24

¹⁹ Luke 18:1; Rom. 12:12; Col. 4:2; 1 Thess. 5:17

²⁰ James 5:16-18, Eph. 3:20-21

²¹ Col. 4:2-4; Matt. 18:19

²² 1 Chron. 29:10-20

²³ 2 Chron. 6:12-42

²⁴ Ezra 9:4-15

²⁵ 2 Chron. 20:5-13

²⁶ Acts 1:14, 2:42, 12:5, 12

²⁷ Acts 13:2-3

²⁸ Acts 1:24

²⁹ Acts 4:24-31

³⁰ Col. 4:2-4; 2 Thess. 3:1

³¹ Matt. 4:2 cp. Luke 4:2

³² 1 Cor. 7:5

³³ Luke 2:37

³⁴ Neh. 1:4; Esther 4:3

³⁵ Joel 2:12

³⁶ 2 Chron. 20:3; Ezra 8:21-23

³⁷ Matt. 6:16, 9:15

³⁸ Acts 13:2-3, 14:23

³⁹ Pro. 15:29

⁴⁰ Luke 22:42; Heb. 5:7

⁴¹ 1 John 5:14-15

⁴² Matt. 6:9-10; John 14:13-14

⁴³ 2 Cor. 12:7-9

[FIRST READING]

Yes - 171; No - 1.

Whereas, the initial meetings of the gathered church in the book of Acts emphasized the activity of corporate prayer (Acts 1:14, 2:42, 3:1, 4:24-31, 6:6, 12:3, 12, 13:3, etc.), and so we believe that an essential activity for our churches is that they gather often for corporate prayer; therefore be it

Resolved, that 202-1.2 be revised as follows (addition in bold):

202-1.2 A Particular Church consists of professing believers voluntarily associated in submission to the Holy Scriptures, for divine worship, corporate prayer, godly living, and evangelism. The Particular Churches seek to demonstrate their participation in the church universal by forming unions with other Particular Churches that have a similar understanding of doctrine and organization.

[FIRST READING]

Yes - 173; No - 0.

Whereas, the ministry of prayer for his churches was a constant activity of the apostle Paul (Rom. 1:9; Eph. 1:16; Phil. 1:3-5; Col. 1:3; 1 Thess. 1:2), and

Whereas, the apostles saw the ministry of prayer and the ministry of the word to be their main concentration (Acts 6:4), and

Whereas, Samuel, in his spiritual leadership over Israel, saw that it would be a sin if he did not pray for his people (1 Sam. 12:23), therefore we believe that one of the essential qualifications for a Minister of the gospel is that he be a man of prayer. Therefore, be it

Resolved, that 204-2.3, the section on Personal Qualifications (1) be revised as follows (addition in bold):

(1) The minister must have a love for the study of Scripture and be devoted to prayer inasmuch as his primary function is to be pastor-teacher.

[FIRST READING]

Yes - 165; No - 1.

Whereas, the Study Committee on Prayer has considered the topic of prayer and appropriately highlighted the high importance of prayer in the life of a Christian, the high importance of prayer in the history of the BFC, and especially the high importance of prayer as described in the Bible; and

Whereas, we as leaders of the denomination ought to be doers of the Word and not hearers only, and ought to be examples to our flocks; therefore, be it

Resolved, that the Moderator appoint a committee to plan a day of prayer to be held prior to the 135th BFC Conference; and be it further

Resolved, that the same committee make plans for this to be an annual event.

Report of the Church Health Committee: (see page 122)

Resolved, that the report be accepted.

Report of the Ministerial Candidate Committee: (see page 100)

Resolved, that the report be accepted.

Resolved, that the following list of Ministerial Candidates be approved.

The following men under the care of the Ministerial Candidate Committee were introduced to the BFC Conference:

Jason Blair, Boyertown, PA; Brad Boyer, Cape May Court House, NJ; Ron Burgess, Maplewood, NJ; Gregory W. Carder, Wyomissing, PA; Jason Filbert, Naples, FL; John J. Hanner, Allentown, PA; Ethan Hester, Las Cruces, NM; Ezekiel Mack, Kutztown, PA; Richard Paquette, Reading, PA; James D. Reff, Finksburg, MD; Samuel Wayne Rissmiller, Benville, PA; Charles A. Shearer, Lehighton, PA; Benjamin Triestman, Easton, PA; William C. Verdon, II, Hershey, PA; Benjamin Bailey, Blandon, PA; Jared Burkholder, Allentown, PA; Freddie Chi, Villa Magna, Mexico; Larry Davies, Emmaus, PA; Neil J. Franklin, Millersville, PA; Jules J. Hull, Sunbury, PA; and Nat LeTowt, Laureldale, PA.

Report of the Ministerial Relations Committee: (see page 111)

Resolved, that the report be accepted.

Resolved, that each church provide a minimum of 3% of the pastor's salary for retirement, plus an additional 1% match if the pastor is voluntarily contributing 1%.

Report of the Conference Pastor: (see page 91)

Resolved, that the report be received.

Ralph M. Soper expressed his appreciation to the pastors, who have been effusive in their support for him and for wife Sharon in Soper's first year as Conference Pastor. He urged the pastors to convey changes of contact information and church worship information to him so he can keep accurate, up-to-date records. Soper read a letter from Gerald D. Clark, who expressed his thanks to those who prayed for him after the recent loss of his wife. Soper bowed in prayer, remembering many of our

pastors who are experiencing trial and loss, including William G. Schlonecker and former BFC pastor Allen R. Mickle Jr. He also remembered the family of the late Alva C. Cassel.

Byron Widger prayed for Ralph M. Soper's ministry as Conference Pastor.

LeRoy S. Heller, who is retiring after 64 years of pastoral ministry, was honored with a round of applause by the members of Conference. Heller will be honored with a special retirement celebration to be held at the Lebanon BFC on June 25, 2017.

Clifford B. Boone directed Conference's attention to Psalm 46. After singing "How Great is Our God," Conference devoted time to group prayer, focusing on the fact that God is with us, thanking Him for His presence in our midst and what He has done in our lives. Pastors and delegates asked God for strength; that He would be "our refuge and our strength."

Conference adjourned for lunch at 12:25 p.m. as Joshua P. Miller prayed for God's provision of the meal.



Conference Moderator Randall A. Grossman

BFC Conference Proceedings - 2017

Third meeting

Tuesday, April 25, 2017, 1:30 P.M.

The afternoon session was called to order with prayer as Kevin W. Kirkpatrick asked for God's aid in the afternoon's work.

Dr. Frank A James III provided an address focusing on John Calvin and his missions-minded approach to reformation. James, wondering whether Calvin cared about evangelism or church-planting, learned that Calvin was passionate about sharing the gospel and planting churches. "We tend to think of Calvin as almost exclusively an egghead theologian," James said. "That's not all that Calvin was. Calvin was, first and foremost, a pastor."

Those who think of Calvin as a theologian and nothing else would be surprised to read this in one of his letters: "We ought to weep with those who weep... we ought to have such compassion and sorrow for our neighbors that we ought to willingly take part in their tears and thus comfort them."

Did Calvin believe we ought to go and make disciples of all the nations? James, as a historical theologian, noted that Geneva was a major refugee center in Europe due to massive persecution of Protestants in France. Calvin welcomed these French-speaking people into Geneva, and they heard Calvin preach. Their hearts stirred with a new desire to witness to their families back in France, Calvin trained them in the Bible and in preaching. He also insisted that their moral character would be conducive to the spread of the gospel.

Thus prepared for ministry, Calvin sent hundreds back to France to minister the gospel. He corresponded regularly via letters with the missionaries and church planters he sent to France. By 1555, Calvin and the Geneva consistory had planted five churches in France. By 1559, the numbers rose to 100 churches. By 1562, Calvin and the Geneva consistory had been instrumental in planting over 2100 churches in France alone. "It was nothing less than an explosion of missionary activity," James said. "It is utterly amazing."

"Somehow the doctrine of predestination did not in any way prohibit Calvin from doing missionary work," James said.

Testimonies from both missionaries and dissenters attest to the mission-mindedness of John Calvin. In addition to sending missionaries to his native France, Calvin also commissioned missionaries to Italy, the Netherlands, Hungary, Poland and the city-states of the Rhineland. He sent missionaries across the ocean, to what is now Brazil.

Thus corrected in his understanding about Calvin, James wondered about the Reformer's motivations and his vision for church planting and missions. Upon reading Calvin's sermons, he discovered that Calvin's pastoral prayers articulated a massive vision for evangelism and missions. After a sermon he preached from 1 Timothy 2, Calvin prayed, "It is not enough to have an eye to your own salvation, but the knowledge of God must shine throughout the whole world." "For Calvin, you couldn't embrace the gospel and just keep it to yourself," James explained. "The gospel contained the

necessary implication of sharing it with others.”

What were Calvin’s motivations for missions? First, missions and evangelism bring glory to God. Second, missions and evangelism evidence compassion for the lost. Third, pointing out the way of salvation to all mankind is our duty as Christians.

James asked what Calvin would say if he could be with Conference in 2017. He would say to us what he already said in the *Institutes*. “Christianity is a doctrine not of the tongue but of the life and is not apprehended merely by the intellect, but is revealed only when it possesses the soul and finds its seat in the innermost recesses of the heart,” Calvin wrote.

“Theology is not an end in itself, but theology is a means to an end, and that is to share the gospel with others,” James said. “What makes the difference is when theology transforms the hands and the feet and the heart. That, brothers, is the teaching of John Calvin. That is the Reformed tradition.”

Clifford B. Boone prayed for Glenn R. Felty, who has just been diagnosed with a form of leukemia.

Report of the Study Committee on Domestic Abuse as a Biblical Grounds for Divorce: (see page 120)

Resolved, that the report be accepted.

Committee secretary Steven J. DelDuco provided a review of the committee’s work, supporting its original conclusion that spousal abuse is not a legitimate reason for divorce. He introduced proposed legislation that will represent a new section on the BPL (Biblical Principle for Living) 103-4, Marriage & Singleness.

Resolved, that the following paragraph, an addition to Article 103-4 of the Biblical Principles of Living, be adopted as First Reading:

103-4.3 God instituted the covenant of marriage prior to the fall of mankind in Adam’s sin. When sin entered the world, the effects of sin corrupted all things. The marriage covenant between a man and his wife was also corrupted.¹ It is only in Christ, as husband and wife submit to Him, that there is hope for marriage as God intended.

One of the most destructive sins in the marriage relationship is that of spousal abuse. Spousal abuse is the physical, emotional, or sexual mistreatment of the marriage partner. Such abuse is clearly put forward as sin in God’s Word.² It is any kind of behavior that a person uses, or threatens to use, to control one’s spouse. This is a distortion of God’s revealed design for marriage.³ It is a clear violation of Christ’s command to love one another⁴ and Paul’s admonition to do no wrong to your neighbor.⁵ It is enslaving a spouse rather than giving of oneself. It instills fear rather than developing holiness, and corrupts the relationship rather than cleanses. It is treating a spouse as an enemy rather than offering Christ-like sacrificial love. It is the opposite of caring for one’s spouse as one would one’s own body. Abuse devalues the marriage in order to establish personal superiority.

The Church is to rebuke the abuser for his/her sin and exhort the abuser to confess, repent, and be reconciled through Christ.⁶ When a church member abuses a spouse, the

Bible requires that fellow believers use the means of church discipline in order to urge the individual to repent and be restored. The Church shall act for the protection of the abused and give comfort⁷ and hope in the gospel.⁸ **

** Refer to the 2015 Yearbook, pp. 140-143, for guidelines as the church ministers to people in spousal abuse situations.

¹ Gen. 3:16

² Ex. 20:13; Matt. 5:21-22; 1 Cor. 7:3-4; 1 Tim. 5:8

³ Lev. 19:17; Eph. 5:22-33; Col. 3:19; 1 Pet. 3:7

⁴ Matt. 22:39; John 13:34-35

⁵ Romans 13:10

⁶ Matt. 18:15-20; 1 Cor. 5:4-12; Gal. 6:1; 2 Tim. 4:2; James 5:19-20

⁷ Isa. 1:12-17; Micah 6:8

⁸ Rom 5:2-7; 2 Cor. 1:3-7; 2 Cor. 4:17-18; James 1:2-4; 1 Pet. 1:3-9

And be it further **Resolved**, that the current paragraphs 103-4.3 through 4.9 be renumbered accordingly.

[FIRST READING]

Yes - 158; No - 4.

The Moderator appointed the following to the “Day of Prayer” planning committee: Clifford B. Boone, Chairman; Joshua P. Miller, Eric R. North, Richard B. Ravis, Michael W. Walker.

Resolved, that the appointments be ratified.

David A. Thomann offered prayer for William G. Schlonecker and for Ronald L. Kohl – for God’s help and comfort as the former mourns the loss of his wife Pat and the latter awaits results of a cancer PET scan after having undergone chemotherapy for lymphoma.

Report of the Study Committee on the Pauline Exception (see page 125)

Resolved, that the report be accepted.

Timothy J. Schmoyer introduced the committee’s report, reading 1 Corinthians 7:10-16 while offering a few cursory comments.

The committee proposes the amending of Article 103-5 as First Reading legislation:

[FIRST READING]

Yes - 141; No - 14.

The following were elected:

BFC Executive Board:

Randall A. Grossman (3 years)

Ronald L. Kohl (3 years)

Ministerial Credentials Committee:

Ronald C. Erb (3 years)

Dana E. Weller (3 years)

Ministerial Candidate Committee:

Joshua P. Miller (3 years)

Richard E. Taylor (3 years)

Ministerial Relations Committee:

Timothy J. Schmoyer (3 years)
Byron Widger (3 years)

Committee on Nominations:

Beau E. Coffman (3 years)
W. Scott Kappes (3 years)
Carla Erb (3 years)

Conference Judiciary:

Donald E. Kuntzman (3 years)
Clyde D. Bomgardner, Jr. (3 years)

Special Appellate Judiciary:

Calvin T. Reed (3 years)
Hans R. Waldvogel (3 years)
Robert C. Kaatz (2 years)

Officers of the 135th BFC Conference:

Moderator:

Randall A. Grossman (1 year)

Vice-Moderator:

William G. Schlonecker (1 year)

Duane E. Moyer, Director of the Bible Fellowship Church's Board of Missions, greeted Conference and asked visiting missionaries to introduce themselves to Conference.

The following missionaries were introduced to BFC Conference:

Daniel P. Allen, Lisa Barnshaw, Leah Ruth Blauser, Larry Davies, William F. Early, Jim & Lynn Head, Daniel Istrate, Walt & Sue Johnston, Chris & Beckie Merrick, John Studenroth

Legislation to be considered at Second Reading

Note: **BOLD** = new addition in all proposed legislation

Article 511-3.4 Conference Church Health Pastor

(see 2016 Yearbook, pp. 18-19)

511-3.4 Conference Church Health Pastor

Election

(1) The Conference Church Health Pastor shall be an ordained minister of the Bible Fellowship Church. He may, at the direction of the Church Health Committee and the BFC Executive Board, serve either full-time or part-time.

(2) He shall be elected for a three-year term by the Church Health Committee and his election shall be ratified by the BFC Conference. He shall not be a voting member of the Church Health Committee but shall serve under the direction of the committee, where full authority shall reside.

Duties

(1) He shall, in the performance of his duties, work according to policies and directives of the Church Health Committee.

(2) He shall, as requested by the committee, represent the Church Health Committee in its dealings with pastors, elders, and churches.

(3) He shall be available as a resource to local churches regarding Church Health.

(4) He shall be available to meet with pastors, boards of elders, and congregations for consultation, evaluation, exhortation, and advice.

(5) He shall give a full report to the Church Health Committee at each of its meetings, and be available to report to the BFC Executive Board as requested.

[SECOND READING]

Yes - 132; No - 13.

Article 504-1.2, 1.3 Particular Church

(See 2016 Yearbook, pp. 23, 25)

504-1.2 Any congregation that reports any of the following criteria will allow the Church Health Committee to assist that Particular Church.

A Board of Elders that has declined to fewer than two active lay elders.

If there is a pattern of significant decline in membership, average attendance, and/or offerings.

[SECOND READING]

Yes - 144; No - 11.

Article 504-1.3 If a Particular Church meets one of the following criteria for a period of two years, the Executive Board may place it under the supervisory care of the Church Health Committee (see 511-3.3 Duty 6) upon the recommendation of the Church Health Committee:

It does not meet the standards of a Particular Church (Articles of Faith 18-4)

It does not have at least 20 members

It does not have at least two (2) lay elders

It cannot financially support its work

Article 511-3.3 Church Health Committee, Duties

(See 2016 Yearbook, pp. 25-26)

511-3.3 Duties

(1) It shall oversee the compilation of an annual BFC statistical report of the churches which will assist them in this work.

(2) The Church Health Committee shall monitor the health of Particular Churches.

(3) It shall provide counsel and resources for the self-assessment of the health of Particular Churches.

(4) It shall provide a list of recommended consultants to Particular Churches needing assistance in moving toward stronger church health.

(5) It shall offer training and seminars to promote church health.

(6) It may recommend to the BFC Executive Board that a Particular Church be placed under the supervisory care of the Church Health Committee. When a Particular Church is under the supervisory care of the Church Health Committee, the Committee has the right to appoint interim elders to the church. By simple majority, the Executive Board in this case may place the Particular Church under the supervisory care of the Church Health Committee. If a Particular Church resists being placed under the supervisory care of the Church Health Committee, then the Executive Board will recommend its placement to the BFC Conference for their consideration. This action by BFC Conference shall be by a simple majority. A Particular Church is removed from the supervisory care of the Church Health Committee by a simple majority vote of the BFC Conference.

(7) It shall inform the Ministerial Relations Committee if a matter threatening the pastoral relationship becomes evident at a Particular Church receiving Church Health Committee assistance and shall assist a Particular Church at the request of the Ministerial Relations Committee.

(8) It shall in cooperation with the BFC Executive Board assist Particular Churches to close when necessary.

(9) It shall provide a report on the closing of a Particular Church to BFC Conference.

(10) In the event of a church closing it shall consult with the Board of Church Extension regarding the feasibility of planting a new church in the same area.

(11) It shall develop sources of financial assistance for Particular Churches who cannot afford church health resources.

(12) It shall submit a report to BFC Conference.

[SECOND READING]

Yes - 141; No - 13.

Ministerial Credentials Committee

Article 511-5.3 Ordained Ministers in Retirement or on Permanent Disability

(See 2016 Yearbook, pp. 31-32)

(5) Ordained Ministers in Retirement or on Permanent Disability

These are men who have retired under the provisions of 501-5 **or men who are on permanent disability as determined by the Ministerial Credentials Committee (see definition below)**. A minister must serve a minimum of five years (cumulative) as an ordained minister in the BFC and be under the care of the Ministerial Credentials Committee at retirement or **when they go on permanent disability in order** to be a

member of BFC Conference as a “Minister in Retirement **or on Permanent Disability.**” He must also be involved in the ministry of the BFC where possible as determined by the Ministerial Credentials Committee in order to be a voting member of the BFC Conference.

Pastors who are permanently disabled, but too young for retirement, are men who have a physical or mental handicap that is medically determinable and would prevent a man from performing his duties as a pastor in the Bible Fellowship Church. This disability would be determined by the Ministerial Credentials Committee in consultation with the pastor’s primary physician.

[SECOND READING]

Yes - 153; No - 0.

Article 204-3.2/Article 409.1.14 Ministerial Relations Committee, Pastoral Staff
(See 2016 Yearbook, p. 32)

204.3.2 A pastor may only serve as a voting member of the Board of Elders if he has a congregationally-approved call or has been elected as an elder by the congregation. In churches with multiple pastors, the Board of Elders may wish to limit the number of pastors that are voting members of the Board and must communicate to the congregation the pastors that will be voting members of the Board. A sole or Senior Pastor is always a voting member of the Board.

[SECOND READING]

Yes - 139; No - 6.

Article 501-1.1 Committee on Agenda and Arrangements
(See 2016 Yearbook, pp. 32-33)

510-1.1 Committee on Agenda and Arrangements

Composition

The Committee shall have seven members, at least two of whom shall be members of the Executive Board. The Committee shall include the BFC Executive Director, the BFC Conference Moderator and Vice-Moderator, and the BFC Conference Secretary. The remaining members shall be at-large members appointed by the Moderator of BFC Conference. The Head Page, the Overseer of the Pages, the Conference Registrar, the Chairman of the Communications Committee, and the Conference Host shall be considered ex-officio members of this committee.

Duties

(1) It shall implement the BFC Conference program for worship and training that it receives from the Executive Director and BFC Executive Board.

(2) It shall receive from any Particular Church or Conference entity requests for time on the agenda of BFC Conference. Such requests must be in writing and in the hands of the BFC Conference Secretary by March 1.

(3) It shall develop the proposed agenda and program to recommend to the

upcoming BFC Conference and shall establish the times of the meetings of BFC Conference.

(4) It shall submit the proposed agenda of the upcoming BFC Conference to the Executive Director for inclusion in the Report Book.

(5) It shall make provision for the meetings and accompanying hospitality for BFC Conference.

(6) It shall appoint a committee on resolutions, a timekeeper and tellers for meetings of BFC Conference. Those appointed shall be notified of their appointment by the Secretary of the Committee prior to BFC Conference. Guidelines for those appointed shall be provided.

(7) It shall recommend to BFC Conference the place and dates of the succeeding BFC Conference (F&O §502-7).

(8) It shall recommend to the BFC Conference the collection point and deadline for reports for the succeeding BFC Conference.

[SECOND READING]

Yes – 138; No – 2.

Legislation on Church Properties

Article 408-3 Church Properties

(See 2016 Yearbook, p. 33)

408-3 In instances where a Particular Church loses its corporate officers, votes to close, and abandons its property, the BFC Executive Board is authorized to appoint surrogate elders, to settle its affairs in closing the church, and to sell its properties, with any residual proceeds going to the Bible Fellowship Church

[SECOND READING]

Yes - 141; No - 6.

Article 402-2.3 Church Committees

(See 2016 Yearbook, pp. 33-34)

Whereas, BFC Principles of Order paragraph 402-2.3 states that, “All church committees organized shall be subordinate to the Board of Elders. The particular duties, rules of operation, and responsibilities, as well as the interrelationship of church committees, shall be specified in the bylaws of the Particular Church,” and

Whereas, the ability to act in a timely manner to form or disband committees, change committee duties, rules and responsibilities, as well as to reorganize the relationship between committees is severely restricted by the requirement for all such changes to be included in the bylaws, and

Whereas, the requirement to commit the operating characteristics of committees to the bylaws puts such decisions under the authority of the congregation and is therefore inconsistent with the leading statement of 402-2.3 that “All church committees organized

shall be subordinate to the Board of Elders,” therefore be it

Resolved, that the wording of paragraph 402-2.3 be changed to state, “All church committees organized shall be subordinate to the Board of Elders.”

[SECOND READING]

Yes - 148; No - 2.

The meeting was adjourned at 5 p.m. as David L. Manney offered a prayer of gratitude and thanksgiving. Pastors were invited to stay for a short meeting of the Beneficiary Society.



Featured Speaker - Frank A. James III of Biblical Theological Seminary

BFC Conference Proceedings - 2017

Fourth meeting

Tuesday, April 25, 2017, 7:00 P.M.

The evening session was devoted, in its entirety, to a well-attended service of ordination. Many traveled several miles to witness the ordaining of eight men to the gospel ministry of the Bible Fellowship Church.

The service opened with the singing of “All Hail the Power of Jesus’ Name.” The Scripture reading from 2 Timothy 3:10-4:5 reminded the candidates of the high calling God places upon ministers of the gospel.

Four men were newly-ordained to the gospel ministry: Timothy S. Hogan, Stephen J. Morton, Timothy R. Nessler, and Timothy S. Radcliff. Four others had previous ordinations recognized by the Bible Fellowship Church: Jason W. Blair, Stephan A. Diaz, Daniel Istrate, and L. Marc Sweet III.

Jason L. Hoy focused on the seriousness of preaching in his charge to the ordinands, noting the serious need the church has for men who preach God’s Word with power. “The Lord is answering that prayer. He’s raising up men who take seriously the task of preaching,” Hoy said.

Conference and guests sang “I Sing the Mighty Power of God.” Following the benediction at 8:15 p.m., the newly-ordained pastors and their immediate families were greeted by their fellow BFC pastors.

At the conclusion of the ordination services, the new pastors were welcomed by their fellow pastors; a time of celebration and fellowship followed in Pinebrook’s dining hall.



Conference attendees at prayer

BFC Conference Proceedings - 2017

Fifth meeting

Wednesday, April 26, 2017, 8:45 A.M.

The Moderator called the meeting to order at 8:50 A.M. as Thomas P. Shorb thanked God for the reminders of His grace and prayed for God's guidance upon the day's proceedings. James R. Arcieri led Conference in musical worship with the singing of "A Mighty Fortress is Our God," "Let Your Kingdom Come," "Before the Throne of God Above," and "Revelation Song."

Carl C. Cassel, who was licensed in 1956 and ordained as a pastor in 1959, provided the morning address from the perspective of a longtime servant who has been an eyewitness of considerable change over the course of his many years in BFC ministry. Cassel has been a BFC pastor for more than a half-century. He mentioned the names of several men who have served faithfully in the BFC for decades, but Cassel also praised God for the many faces at Conference that were unfamiliar to him. "I thank God for the men the Lord has brought to labor among us," he said. "Serve God together."

"I'm glad for our remembrance of the past...we thank Him also for continuing to work among His people," Cassel said.

Cassel began by reading 2 Peter 1:16-21. His message dealt with the idea of continually reforming according to God's holy Word. "Because we are Christ's church, we must continue diligently to have our thinking and behavior reformed by what God has said and by the power of His Spirit," he stressed.

Cassel cited three weaknesses that the church must deal with in hearing God's Word, beginning with the simple fact that sometimes we unintentionally miss parts of what God has said. He noted Luke 24, the passage describing the disciples' walk with Jesus on the road to Emmaus on the day of Jesus' resurrection. Jesus had to explain to them things that they did not realize even though they had been scholars of God's Word. Sometimes believers unintentionally fail to see truths that Scripture is proclaiming. "If those earnest people back then can do that, so can I. So can you," Cassel said.

Our past, he noted, provides several examples of change based on an increased understanding of what God's Word was telling us. Our current ecclesiology, how we understand our churches to be governed, came about because we as a denomination appointed a committee to study the Scriptures. Cassel served on the committee whose work in the 1970s produced rule by elder. "We need to be ready to learn," he concluded.

Second, we may experience change because we may have missed the full meaning of things we already know. Cassel cited Peter's confession of Jesus as the Christ in Matthew 16. Peter correctly identified Jesus as the Messiah but misunderstood the nature of Jesus' mission and sacrifice, and so Jesus taught him that the Son of God had to die, and even rebuked Peter for his misunderstanding. There have been times in our history where we have needed to see more clearly what the Bible is telling us. Cassel noted God's electing grace; when in the early 1960s he correctly understood God's sovereign choice of a sinner like himself, he came to be able to sing "Amazing Grace" with an entirely new

passion and to preach it to the people entrusted to his care.

Third, we experience change because, though we are slow learners, God shows us His truth and we eventually come to an understanding that is more in line with His Word.

“What’s going to change next? Who knows?” Cassel said. But change will continue to be part of who we are as God reveals truth to His people through His holy Word, and as we more clearly understand what He is saying and what His will is for us.

The work we do as a denomination, Cassel says, sends this message: “Lord, we’re serious about serving you.”

Conference’s response to the morning message, as led by Clifford B. Boone, was prayer, which was offered by the means of singing “We Fall Down.” Conference was directed to Psalm 138, which tells us that God has exalted, above all things, His name and His Word. The time of prayer concluded with the singing of “He is Lord.”

David E. Gundrum prayed for Daniel G. Ziegler and his wife Jackie as Daniel struggles with health issues that have prohibited him from attending Conference.

Report of the Executive Board: (see page 42)

Resolved, that the report be accepted.

Bible Fellowship Church Executive Director David T. Allen addressed Conference, offering thanks for the privilege of serving in the BFC. He communicated the closings of our churches in Old Bridge, NJ, Toms River, NJ, and Brooklyn, NY. The Toms River church building is being leased to “Alive Again,” a Christian Missionary Alliance church that will be given the option of purchasing the property once the lease ends in August, 2018.

Allen also noted that Faith BFC, Fleetwood, and Trinity BFC, Blandon, officially merged in January, 2017. He told Conference that Wissinoming BFC, Philadelphia, has experienced some rebirth with Ralph E. Ritter now serving as pastor.

Jay H. Fasnacht, BFC Executive Board Treasurer, presented a revised budget for 2017 and a proposed budget for 2018.

Resolved, that the 2017 revised Executive Board budget be adopted by the 134th BFC Conference. (see page 56)

Resolved, that an assessment rate of two (2.0) percent be adopted by the 134th BFC Conference for 2018 (based on assessable receipts for 2016).

Resolved, that the 2018 proposed Executive Board budget be adopted by the 134th BFC Conference. (see page 57)

Resolution Relating to Rental/Housing Allowances for Retired or Disabled Ministers of this Conference for Calendar Year 2018:

Whereas, the religious denomination known as The Bible Fellowship Church has, and functions through, Ministers of the Gospel who are duly ordained or licensed, and

Whereas, the practice of The Bible Fellowship Church is to provide a parsonage or a rental allowance as part of the gross compensation for each of its active ordained or licensed ministers, and

Whereas, pensions paid to retired and disabled ordained or licensed ministers of The Bible Fellowship Church are considered as deferred compensation and are paid to said retired and disabled ordained or licensed ministers in consideration of previous, active service, and

Whereas, the Internal Revenue Service has recognized that The Bible Fellowship Church is the appropriate organization to designate a housing/rental allowance for retired and disabled ordained or licensed ministers who are members of this Conference, therefore be it

Resolved,

1. An amount equal to 100% of the pension payments received during the year of 2018 be and is hereby designated as a rental/housing allowance for each retired and disabled ordained or licensed minister of The Bible Fellowship Church who is or was a member of the Bible Fellowship Church Minister's Retirement Fund.

2. This rental/housing allowance shall apply to each retired and disabled ordained or licensed minister who has been granted the retired relationship or placed on disability leave by the BFC Conference and whose name and relationship to the conference is recorded in the Yearbook of BFC Conference and in other appropriate records maintained by the conference.

3. The pension payment to which this rental/housing allowance applies shall be the pension payment resulting from all service of such retired or disabled ordained or licensed minister from all employment by any local church, BFC Conference or institution of The Bible Fellowship Church or of any former denomination that is now a part of The Bible Fellowship Church, or from any other employer who employed the minister to perform services related to the ministry and who elected to make contributions to the pension funds of The Bible Fellowship Church for such retired minister's pension.

Note: The rental/housing allowance which may be excluded from a minister's gross income is limited to the lesser of (1) the amount of the rental/housing allowance designated by the minister's employer or other appropriate body, (2) the amount actually expended by the minister to provide his housing, or (3) the legally-determined fair rental value of the parsonage or other housing provided. As specified in Rev. Rul. 71-290 C.B. 92, "the only amount that will qualify for exclusion under section 107(2) of the Code as a 'rental allowance' is an amount equal to the fair rental value of the home, including furnishings and appurtenances such as a garage, plus the cost of utilities."

Report of the Board of Missions: (see page 64)

Duane E. Moyer, Director of the BFC Board of Missions, expressed his thankfulness for the opportunity to serve in his current capacity.

“As much as Christ loved the church and gave Himself for it, His heart is for the lost,” Moyer said, citing Christ’s words about seeking lost sheep. “That was Jesus, and as we continue to reform, we need to reform our missional outlook...as well as our theology.”

Moyer informed Conference that Missions Week at Pinebrook is returning this summer with the theme of “Disciples Making Disciples.” Dr. Gary Shogren will serve as evening speaker.

Ralph M. Soper prayed for the work of the BFC’s Board of Missions.

Report of Church Extension Ministries: (see page 73)

David E. Gundrum, Director of Church Extension Ministries, introduced the BFC’s church-planting family: Aaron D. Smith, Richard E. Taylor (new mentoring assistant), R. Scott Wright, James Reff, Brad Boyer, Andrew W. Barnes, Jason Filbert, Timothy M. Zuck, John J. Hanner, Stephen A. Diaz, Carlos G. Rodriguez, Marcos G. Ramirez, Freddie Chi, Elliot H. Ramos, Raymond R. Bertolet, Joshua A. Dupiche. “When you look at that lineup – your church planters – you’re looking at the future,” Gundrum said.

Gundrum also referenced the report of the Committee on the Multi-Cultural Church.

Timothy D. Gibson prayed for the work of church planting in the Bible Fellowship Church.

Report of Pinebrook Bible Conference: (see page 85)

Charles E. Cole, Chairman of the Board of Pinebrook Bible Conference, thanked God for the many lives changed over the many years of Pinebrook’s ministry and expressed thanks to those who have assisted Pinebrook over the years. He cited this year’s Summer Conference theme, “Appalachian Summer.” Cole also referred to many physical improvements. “We’re excited about what God has done.”

Daniel P. Allen prayed for the ongoing ministry of Pinebrook Bible Conference, for those who serve there, for projects that will enable the Conference to improve its facilities, and for the upcoming Summer Conference season.

Report of Victory Valley Camp: (see page 87)

Douglas J. Manwiller, Director of Victory Valley Camp, noted that Victory Valley has been operating for 61 years. He told Conference that the camp’s dining hall, built in 1959, is inadequate for the camp’s operation. “A larger dining hall is a critical need. It’s not a luxury,” Manwiller said, introducing the camp’s “Path to Victory” building project campaign to help raise the \$1.3 million cost of a new dining hall.

Timothy J. Schmoyer prayed for Victory Valley Camp's ministry.

Ronald C. Mahurin prayed for the offering that will replenish the Darlene J. Mahurin Fund. Over the years, he said, Conference has provided over \$51,000 to this fund, which provides assistance to pastors in need. An offering of \$1700 was received.

Following a short break, Philip G. Norris prayed for our oldest pastor, John H. Riggall, who at age 100 has been hospitalized.

Conference Moderator Randall A. Grossman provided a few slides from the 2016 Reformation trip to Europe that was led by Grossman and Executive Director David T. Allen.

The following were considered at First Reading:

Committee on Agenda and Arrangements

Whereas, we have frequently appointed Study Committees, and

Whereas, we do not have adequate legislation concerning Study Committees, therefore be it

Resolved, that the following be adopted at First Reading:

§508-5 Study Committees

(1) Purpose. BFC Conference may form a study committee to address a specific topic or question which does not fall under the jurisdiction of one of the standing committees and which is too extensive to be adequately addressed through public debate alone. BFC Conference shall assign a study committee its work in writing by means of a resolution or resolutions.

(2) Composition. BFC Conference may nominate and elect a study committee, or it may request the Moderator to appoint a study committee, subject to the ratification of BFC Conference. The number of members shall be determined by BFC Conference. The study committee shall exist until dissolved by BFC Conference. Vacancies of study committee membership may be filled by further elections or appointments by the Moderator. BFC Conference may add, remove, or replace members at any time.

(3) Reporting. A study committee shall submit an annual written report to BFC Conference, and shall do so until it is dissolved by BFC Conference. The written report may include progress made toward the completion of its assignment, a position paper intended to complete its assignment, and any legislation offered to address the assignment. Legislation proposed by the study committee may be amended, but not replaced by substitute motion, prior to being voted on by BFC Conference.

(4) Dissolution. A study committee is dissolved by vote of BFC Conference when, in the judgment of BFC Conference, its assignment is complete.

and further

Resolved, that the current 508-5 be renumbered as 508-6, and further

Resolved, that 513-2 be deleted and the current 513-3 be renumbered as 513-2.

[FIRST READING]

Yes - 148; No - 0.

Ministerial Candidate Committee

Resolved: That we recommend to the BFC Conference the following changes to 511-4.3.

Note: proposed changes in these resolutions are indicated by **bold-face**, underlined type.

Duties:

(2) It shall take under its **supervision** the candidates and probationers while in training.

(3) It shall examine those who offer themselves for service in our Church **and** determine as far as possible the sincerity and genuineness of their call to the ministry.

(8) It shall furnish prior to the BFC Conference to the Registrar a list of probationers who are eligible to be members of the BFC Conference. (Delete remainder of sentence)

Resolved: That we recommend to the BFC Conference the following changes to 511-4.5.

Procedure:

The procedure to be followed by a man offering himself for service in the BFC shall be as follows:

(1) Men who seek to be ordained in the BFC will fill out an application from the Committee.

(2) The applicant will carry out a program of personal development and training developed in consultation with the Committee.

(3) The candidate will be examined through a series of tests.

(4) Upon satisfactory completion of the testing and approval of the Committee, the candidate will be recognized as a probationer eligible for a call and recommended to the Ministerial Relations Committee or BFC departments.

(5) During the time of working in the BFC or in one of the denominational **departments or other ministries**, the probationer will be under the jurisdiction of this

Committee **as well as the department or ministry with which he works.**

(6) At the end of the probationary period, upon approval of this Committee, the probationer will be recommended to the Ministerial Credentials Committee. [Delete "... and his probationary period will cease."] Serving [replacing "To serve"] as a candidate and probationer does not guarantee being recommended for ordination examination.

Resolved: That we recommend to the BFC Conference the following changes to 501. Procedure for the Recognition of a Minister

All men who desire to have ministerial credentials with the BFC shall apply to the Ministerial Candidate Committee **by filling out an application from the Committee.**

501-1 Men Entering the Ministry of the BFC

Applicant. An applicant is a man who offers himself to this committee for service in the BFC. **Men** are encouraged to seek this recognition as early in their educational program as they sense the call of God to the ministry.

Probationer. A probationer is a man who has been approved by this committee and has passed the required examinations. Upon completion of his required examinations, he will be classified as a probationer eligible to receive a call. When a probationer receives a call from the BFC (a Particular Church or **department**) or other ministry (chaplaincy, etc.) approved by the Ministerial Candidate Committee in consultation with the Credentials Committee, he shall become a licensed probationer. Such other ministry does not include service on the pastoral staff of a church other than a BFC.

[FIRST READING]

Yes – 159; No - 0.

Ministerial Credentials Committee

Whereas, the Ministerial Credentials Committee has had a man drop his credentials and then asked the Ministerial Credentials Committee to have them reinstated, and

Whereas, the Ministerial Credentials Committee consulted with the Ministerial Candidate Committee per Article 511-5.3(8) for the man to reapply to the Ministerial Candidate Committee, and

Whereas, the Ministerial Candidate Committee agreed the Ministerial Credentials Committee should be the Committee to handle this reapplication process, therefore be it

Resolved, that the Ministerial Candidate Committee should be replaced with Ministerial Credentials Committee in 511-5.3(8) as follows:

511-5.3(8) Ordained Inactive Ministers. A minister who has exhausted his stay in the "Between Calls" and/or "Leave of Absence" categories will be placed in the "Ordained Inactive Ministers" category. He may remain in this category for a period not to exceed ten years, of which time spent in the "Between Calls" and/or "Leave of Absence" categories is counted. At the end of ten years, he loses his credentials with the BFC. In

this case, or in any situation where a man loses his credentials, if he wishes to return to active ministry within the BFC, he must reapply to the Ministerial Credentials Committee (replaces Ministerial Candidate Committee).

[FIRST READING]

Yes - 151; No - 1.

Ministerial Relations Committee

Interim Pastor Legislation

Resolved, that we amend 409-1.1 to read as follows:

(New wording in bold & underlined)

Article 409 Pastoral Change Procedure

409-1 Instituting the Pastoral Relationship

409-1.1 When a church is seeking a Pastor, the Board of Elders shall meet with representatives of the Ministerial Relations Committee to discuss the following:

Temporary pulpit supply. The Board of Elders shall provide for temporary pulpit supply on an interim basis. Pastors serving in this capacity shall be in sympathy with the F&O of the BFC. If the Board of Elders decides to hire an Interim Pastor who does not hold BFC credentials, the Ministerial Relations Committee shall approve and ensure that he is in agreement with the F&O of the BFC. Terms of service shall be established by the Board of Elders.

[FIRST READING]

Yes - 131; No -20.

Report of the Conference Judiciary: (see page119)

Resolved, that the report be accepted.

Report of the Ministerial Convention Committee: (see page151)

Resolved, that the report be accepted.

The 2017 Ministerial Convention, “The Five Solas of the Reformation,” will be presented by guest speaker Dr. Phil Johnson.

Report of the Beneficiary Society: (see page 149)

Resolved, that the report be accepted.

Report of the Committee on Examination of 133rd BFC Conference Minutes:
(see page 116)

Resolved, that the report be adopted.

Report of the Committee on Examination of Minutes of Particular Churches:
(see page 118)

Resolved, that the report be accepted.

Report of the Committee on Resolutions

Whereas, Dr. Frank A. James III encouraged us with the faithful witness of the Reformers in the midst of suffering, committing themselves to the advancement of churches whose sole foundation was the Lord Jesus Christ through the revelation of His Word to the Glory of God alone, and

Whereas, Pastor Robert A. Sloan, Jr. reminded us that our lives and the posture of our churches ought to be one of ongoing repentance as we respond to God's holy Word, and

Whereas, Pastor Jason L. Hoy ardently exhorted us to "preach the Word", and

Whereas, Pastor Carl C. Cassel encouraged us that the foundation of our conference is one of perpetual reformation in conformity to the teaching of God's Word, therefore be it

Resolved, that we express our appreciation to the Lord for their Spirit-filled ministry among us, and be it further

Resolved, that we strive, through the enablement of the Holy Spirit, to remain steadfastly dependent on God for his grace, and may we be committed as a body of ministers to reformation, being obedient to the Word of God, in our lives and in our churches.

Whereas, God has providentially brought together the Sinking Spring BFC Church campus in Exeter and Exeter Bible Church to form one new body called The Church at Exeter, and

Whereas, The Church at Exeter meets all the qualifications for a particular church according to the Faith and Order and has been recognized by this conference as a particular church, therefore be it

Resolved, that we give thanks to the Lord of the church for planting another faithful witness to the gospel in the Exeter community, and be it further

Resolved, that we continue to support and pray for The Church at Exeter that they would grow in maturity and unity.

Whereas, the following calls were issued according to the Rules of our Faith & Order: York, PA - Timothy J. Bertolet; Wallingford, PA - Aaron J. Susek; Blandon, PA - Daniel L. Williams; Sinking Spring, PA - S. Wayne Rissmiller; Sinking Spring, PA - Gregory W. Carder; Townsend, DE - Ronald B. Smith; Woodbury Heights, NJ - Timothy R. Nessler; Wissinoming, PA - Ralph E. Ritter; Church Extension - James D. Reff II; Newark, NJ - Ronald Burgess; Mt Pocono, PA - W. Scott Kappes; Royersford, PA - Ronald C. Erb; Sunbury, PA - Jules J. Hull III, therefore be it

Resolved, that praise be given to our God for the provision of these men to their respective callings.

Whereas, Timothy S. Hogan, Stephen J. Morton, Timothy R. Nessler, and Timothy S. Radcliff were ordained at the 134th BFC Conference, and the previous ordinations of Jason W. Blair, Stephen A. Diaz, L. Marc Sweet and Daniel Istrate were recognized, therefore be it

Resolved, that we praise God for raising up gifted and passionate men for the ministry of the Gospel, and that we be steadfast in prayer for them and the churches they serve.

Whereas, Alva C. Cassel, upon living a life full of faith and dedicating his life to the Chief Shepherd's service to the Church, having joined the saints eternal in the great rest and joy of their King, therefore be it

Resolved, that we offer sincerest thanks to the head of the Church, who nurtured this fellowship and advanced our cause through the commitment of this man, and be it further

Resolved, that we labor on, following his demonstration of love for Christ and surrender to His Kingdom purpose, eagerly awaiting our participation together with him in the resurrection.

Whereas, there are a number of churches seeking pastors, and

Whereas, we are to pray earnestly for the Lord of the harvest to send forth laborers, therefore be it

Resolved, that we pray earnestly to the Lord of the harvest to raise up gifted and Spirit-filled men who will preach the Word and shepherd our churches in Carmel, NY; Clinton Corners, NY; Coopersburg, PA; Mt. Carmel, PA; and Stroudsburg, PA, and be it further

Resolved, that we pray for these churches during their times of transition.

Whereas, the Executive Board has worked diligently, committing much time to the performance of its duties, and

Whereas, David T. Allen has served commendably as Executive Director, therefore

be it

Resolved, that we give thanks to God for quality leadership and extend our deep appreciation to our brothers for their service and leadership.

Whereas, L. James Roberts, Jr. has served many years on the Ministerial Relations Committee, and

Whereas, he has chosen to step aside from this responsibility, and

Whereas, he has served faithfully and wisely, therefore be it

Resolved, that we thank God for his service and express our appreciation for his faithfulness and commitment to our denomination.

Note: At this point, Conference broke out into spontaneous applause, thanking the Lord for Brother Roberts' faithful ministry.

Whereas, the Boards, Departments, Committees and Study Committees of the BFC have served with diligence during this past year, and

Whereas, they have fulfilled their responsibilities by reporting to the Executive Board and to the 134th BFC Conference, therefore be it

Resolved, that we thank the Lord for their faithful service and ask God to give them wisdom and guidance for the coming year.

Whereas, James R. Arcieri, Mark E. Barninger, Jeremy Harkins, Elliott H. Ramos, Richard B. Ravis, Richard Prensner and Aaron J. Susek have served us by leading the 134th Conference in worshipping the Lord of the Church with a variety of musical instruments, therefore be it

Resolved, that we give thanks to Almighty God for their leadership among us in the corporate worship of our Lord and Savior.

Whereas, the staff and volunteers of Pinebrook Bible Conference, along with wives and family members of our pastors and delegates, have cheerfully and faithfully served the members of the 134th BFC Conference, therefore be it

Resolved, that we extend our sincere gratitude for their wonderful ministry to those attending the 134th BFC Conference.

Whereas, the BFC Conference Secretary, Ronald L. Kohl, Assistant Secretary David E. Brandt, and the Assistants to the Secretary, Donald E. Kuntzman and Timothy J. Schmoyer, have served willingly and faithfully, therefore be it

Resolved, that we thank the Lord for their service during our proceedings.

Whereas, Overseer of Pages Joel B. Klase; Head Page Timothy S. Hogan; and Pages Benjamin J. Armstrong, Benjamin P. Bailey, Jared M. Burkholder, Larry W. Davies, Sean A. Fox, Jeremy L. Harkins, Daniel W. King, Nathaniel C. LeTowt, James D. MacArthur, Richard J. Pauquette, Diego A. Rodriguez and Christopher M. Van Holt have diligently, humbly and gladly served the 134th BFC Conference, enabling it to function smoothly, therefore be it

Resolved, that we express our appreciation for their service with a round of applause.

Whereas, Randall A. Grossman has served outstandingly as Moderator of the 134th Conference of the Bible Fellowship Church, therefore be it

Resolved, that we offer up thanksgiving to the Lord for providing us with this able and willing servant, and be it further

Resolved, that the members of the BFC Conference show their appreciation for Brother Grossman with a standing ovation.

Whereas, on the basis of the reports, testimonies, and proceedings of this 134th Conference of the Bible Fellowship Church, we believe that Christ's Spirit is actively advancing His cause in and through us, therefore be it

Resolved, that we press on in the challenging work before us with joy and humility, and be it further

Resolved, that we continue to encourage one another, building up the saints in faith, hope and love, as we see His great day approaching.

Report of the Registrar

The following alternate delegates were seated for part or all of the 134th BFC Conference:

John Colobrox, George Hanstein, Joseph Waldvogel, Larry W. Davies, Wesley Checkeye, Donald Dyer, Henry U. Sandt, William Ryan, Bruce Zurbrick, Mark S. Matson, Michael Gangwer, Marc Fraser, Bruce Wilson, Stu Stocker, Jerald Lagler, Kevin Derr, Ed Day

Resolved, that their seating be approved.

The following delegates requested to be excused from all or part of the 134th BFC Conference:

Ronald Miller, Edward Day, Daniel Dunwell, Brian Michlich, Richard Gross II, Amos Kinert

Resolved, that these requests for excuses be granted.

The following licensed and ordained pastors requested to be excused from part or all of the 134th BFC Conference. These requests were approved by the Ministerial Credentials Committee.

Joshua D. Edwards, Michael J. Tannous, Paul G. Zimmerman, Willis I. Dowling, Austin G. Shelly, George E. Herb, Delbert R. Baker II, Philip E. Morrison, Leonard E. Buck, Colby A. Weinhofer, Thomas A. Pollock, William J. Dunn, Joel B. Klase, James D. Head, Louis S. Curcio, Jacob J. Susek, Andrew T. Crossgrove, Roger L. Reitz, Ronald B. Smith, David H. Jones, Andrew T. Gysi, Richard J. Gehman, Bruce A. Ellingson, Ronald W. Hoyle, Thomas H. Morrison, G. Wayne Clapier, LeRoy S. Heller, Philip E. Yerrington, Carl C. Cassel, Glenn R. Felty, Dennis W. Spinney, Kevin W. Kirkpatrick, William C. Aukamp, Timothy S. Radcliff, David L. Manney, David J. Peters, Richard B. Ravis, Mark E. Barninger

Resolved, that these requests for excuses be granted.

The following appointments were made by the Moderator for the 135th BFC Conference:

Registrar: Daniel L. Williams.

Assistant Registrar: Timothy J. Bertolet.

Committee on Agenda & Arrangements: Ronald L. Kohl, Chairman; David T. Allen, Thomas P. Shorb, David E. Brandt, Timothy J. Schmoyer, Randall A. Grossman, William G. Schlonecker.

Committee on Examination of Minutes of Particular Churches: Kevin W. Kirkpatrick, Chairman; Jason L. Hoy, Mark R. Orton, David J. Peters, David A. Smith, Howard M. Wells.

Conference Judicatory Secretary: Thomas P. Shorb.

Special Appellate Judicatory Secretary: Hans R. Waldvogel.

William G. Schlonecker adjourned the 134th BFC Conference in prayer at 2:25 p.m.

REPORTS

Agenda and Arrangements.....	40
Beneficiary Society	149
Church Extension Ministries	73
Church Health Committee	114
Committee to Examine 132 nd BFC Conference Minutes	116
Committee to Examine Minutes of Particular Churches	118
Communications Committee.....	90
Conference Judicatory.....	119
Conference Pastor	91
Executive Board	42
Historical Committee.....	93
Ministerial Candidate Committee	100
Ministerial Convention Committee	151
Ministerial Credentials Committee	104
Ministerial Relations Committee.....	111
Missions.....	64
Multi-Cultural Church.....	83
Pinebrook Bible Conference	85
Pinebrook Educational Foundation	95
Study Committee on Domestic Abuse	120
Study Committee on Prayer.....	122
Study Committee on the Pauline Exception	125
Victory Valley Camp.....	87
Youth and Young Adults.....	99

Report of the Committee on Agenda and Arrangements

The committee met three times in fulfilling its mandate to prepare the agenda and program and to oversee the logistics and hospitality of the 134th BFC Conference. In addition to the five committee members, Robert A. Johnson, Joel B. Klase, Donald E. Kuntzman, Timothy S. Hogan, Nathan Brosius, and Philip G. Norris served as ex-officio members.

134th BFC Conference: This year's BFC Conference will convene at 6:30pm, Monday, April 24, 2017 at Pinebrook Bible Conference, East Stroudsburg, PA and will conclude on Wednesday, April 26, 2017. The theme of this year's Conference is *Semper Reformanda: The Future of the Reformation*.

Speakers: Dr. Frank A. James III, President, Biblical Theological Seminary, Dr. Robert A. Sloan, Jr., Interim Pastor at The Church at Exeter, and Rev. Carl C. Cassel, Retired.

Orientation. Orientation materials have been placed in the front of the Report Book that is distributed to each pastor and delegate. We ask that all take time to review this information, especially those who are voting members of the Conference for the first time.

Live Streaming. The sessions of the BFC Conference may be viewed via live-streaming. This is an asset allowing interested BFC folks from around the globe to view the worship and deliberations of the Conference. Please inform your congregations of this opportunity which can be accessed through the denominational website: www.mybfc.org.

Roles. Robert A. Johnson will serve as Registrar, assisted by Timothy J. Bertolet. Timothy S. Hogan will serve as Head Page, with Joel B. Klase serving as Overseer of the Pages.

Appointments. The Committee has made the following appointments:

Tellers: Jason L. Hoy (Chairman), Andrew W. Barnes, Jonathan H. King, Ferdie R. Madara, Mark R. Orton, David J. Peters, Aaron D. Smith, Ronald B. Smith.

Timekeeper: Mark L. Morrison.

Committee on Resolutions: Timothy S. Cowen (Chairman), Beau E. Coffman, Joshua P. Gibson.

Recommendations:

1. **Resolved**, that the agenda and program for the 134th BFC Conference be accepted as the guide for our deliberations.
2. **Resolved**, that the 135th BFC Conference be held at Pinebrook Bible Conference, April 23-25, 2018.
3. **Resolved**, that committee reports for the 135th BFC Conference be sent in digital format to the BFC Conference Secretary by February 15, 2018. <bfcexecbrd@mybfc.

org>

4. **Legislation:**

The Committee recommends the adoption of the following revision of the Faith and Order.

Whereas, we have frequently appointed Study Committees, and

Whereas, we do not have adequate legislation concerning Study Committees, therefore be it

Resolved, that the following be adopted at First Reading:

§508-5 Study Committees

(1) Purpose. BFC Conference may form a study committee to address a specific topic or question which does not fall under the jurisdiction of one of the standing committees and which is too extensive to be adequately addressed through public debate alone. BFC Conference shall assign a study committee its work in writing by means of a resolution or resolutions.

(2) Composition. BFC Conference may nominate and elect a study committee, or it may request the Moderator to appoint a study committee, subject to the ratification of BFC Conference. The number of members shall be determined by BFC Conference. The study committee shall exist until dissolved by BFC Conference. Vacancies of study committee membership may be filled by further elections or appointments by the Moderator. BFC Conference may add, remove, or replace members at any time.

(3) Reporting. A study committee shall submit an annual written report to BFC Conference, and shall do so until it is dissolved by BFC Conference. The written report may include progress made toward the completion of its assignment, a position paper intended to complete its assignment, and any legislation offered to address the assignment. Legislation proposed by the study committee may be amended, but not replaced by substitute motion, prior to being voted on by BFC Conference.

(4) Dissolution. A study committee is dissolved by vote of BFC Conference when, in the judgment of BFC Conference, its assignment is complete.

and further

Resolved, that the current 508-5 be renumbered as 508-6, and further

Resolved, that 513-2 be deleted and the current 513-3 be renumbered as 513-2.

Committee on Agenda and Arrangements: Ronald L. Kohl, Chairman; Thomas P. Shorb, Secretary; David T. Allen, Randall A. Grossman, William G. Schlonecker, Robert A. Johnson (Registrar), Joel B. Klase (Overseer of the Pages), Timothy S. Hogan (Head Page), Donald E. Kuntzman (Communications), Nathan Brosius (Conference Host), and Philip G. Norris (Examination of Minutes) served as ex-officio members.

Report of the Executive Board

The theme of this year's BFC Conference is "Semper Reformanda: The Future of the Reformation." It has been 500 years since the Western Church has seen a Reformation, the significance of which cannot be overstated. We are a product of that Reformation, and our lives are impacted by it on a daily basis.

We offered to everyone within the BFC an opportunity to travel to the places where the Reformation commenced. Seventeen joined us in October to visit the places where Martin Luther, Desiderius Erasmus, Ulrich Zwingli, and John Calvin lived and ministered. Pastor Randall A. Grossman connected the places visited with both a Scriptural foundation and the theological implications to the Bible Fellowship Church. The Executive Director, David T. Allen, provided the logistics of getting from here to there and from place to place with ease. Our bus driver in Europe was a Scotsman who emigrated to Germany - an absolutely appropriate accent to have on a Reformation trip! What was learned on that trip was invaluable in understanding our heritage and explaining why we have taken the correct positions that we have as recorded in our Articles of Faith. This year, 2017, the areas we visited will be crowded with literally millions of people who have been equally impacted by the Reformation. Thankfully, we beat the crowds by showing up a month before the official start of the celebrations. It would not take much persuasion to conduct another trip, but it will not happen until after the crowds have departed!

One of the things that kept us extremely busy this past year was closing churches that were no longer viable. In January, two of our congregations decided to cease meeting together and effectively "close" their churches. Our Toms River, NJ congregation had been without a pastor for several years, but had maintained ministry through the faithful service of their elders. Allan Dorst faithfully preached the Word of God on a weekly basis with little or no remuneration. Those who served there ministered to a dozen adults and half a dozen children. The two elders, John Bentham and Allan Dorst, had become spiritual fathers to the congregation, and the love of the brethren for one another was clearly evident by those who attended their worship gatherings.

When, however, two of the financial stalwarts of the congregation could no longer attend, the elders decided that they were finished and would no longer be able to keep up with the costs of maintaining the facility. On the last Sunday in January, at a congregational meeting, they voted to close and the elders resigned. It then became incumbent upon the Executive Board to deal with the disposition of the assets. Having appointed Dennis M. Cahill (a New Jersey resident) and David T. Allen (the person responsible for making these sorts of things happen) as surrogate elders to handle the corporate affairs of the now inactive congregation, the Executive Board secured the services of John Rapp, a deacon at Cedar Crest BFC and partner in the Real Estate Firm of Paul Ford Berkshire Hathaway in Easton, PA, who was licensed in both Pennsylvania and New Jersey, to assist in selling the property.

Following an appraisal, the property was quietly listed for sale as primarily a church building. Within a week, a congregation from Lakewood, NJ, was interested in having a

second location in Toms River, saw the church, and made an offer contingent on securing additional parking for those who attended. They withdrew their offer when they decided that the property wasn't large enough for their congregation. Although several other groups expressed an interest, no one else submitted an offer to purchase the building. Nate Brosius and some of the staff at Pinebrook took most of the furniture for use at Pinebrook, but there still remained several items that had little value, and an empty building that still needed the grass to be cut and someone to look after it on a periodic basis. Thus, many trips were made to Toms River throughout the winter and spring.

In late June, Alive Again Alliance Church, a church plant with the Christian and Missionary Alliance Church, suggested a lease/buy option which was pursued. Essentially, Alive Again Alliance would lease the building for two years at an increasing lease amount, finalize their "particular church" status within the denomination, and then finalize the sale of the property before the end of two years. Although this option delayed the sale of the building, it did provide a tenant who would keep up the building and use it as a place of worship. Alive Again cleaned out and cleaned up the building, making it useable for their congregation and on October 23 invited the Executive Director, along with John Rapp, to participate in their "ribbon cutting" ceremony. They have been averaging 125 people on a Sunday morning, requiring them to have two services because the occupancy of the building is only 90!

We are grateful that the gospel is still being preached in this facility, and our prayer is that Alive Again will continue to be a light of Christ in this community for many years to come. Officially, Bible Fellowship Church of Ocean County will continue to exist until the assets are liquidated, but we may keep the official corporation intact should Church Extension Ministries wish to plant another church in South Jersey.

The other church that voted to close in January, 2016 was Grace Church of Old Bridge, NJ. For many years the congregation wanted to expand and renovate their facilities but were continually thwarted by township rules and regulations. The last straw was a requirement that they provide a fire hydrant close to the proposed building – at a cost of more than \$50,000! When they decided to disband at the end of January, the congregation knew it could no longer afford to pay a pastor and pay the expenses on the property. Once again, the Executive Director and John Rapp began the process to quietly sell the property. The first offer, considerably less than the listing price, was from a meditation society that wanted us to do many things, and had many contingencies on the offer. This was not accepted. In May, we received a full-price offer from Community Bible Fellowship Church of Cliffwood, NJ (not a BFC church!).

Accepting the offer, we began what we thought would be a quick sale. This time, however, Pinebrook was not in a position to assist in cleaning up or cleaning out the property, so other measures were required. Because there was a tenant living in one of the houses on the property, a new layer of complexity was added to the process. In addition, the Township of Old Bridge required that every permit that ever existed, or should have existed, would need to be satisfied. Five months and 17 trips later, we were able to transfer the property to the new owner. Besides a lot of sweat equity and back breaking work (almost literally), the last hurdle was to remove a perfectly good shed (the size of a large garage) that never received a construction permit when it was built decades ago.

We ended up spending almost \$35,000 to remedy irregularities with the buildings and to finalize permits with the township, but we did turn over to this other congregation a “clean” property for them to continue to use as a house of worship. Without the help of John Rapp, who dealt exclusively with the township, the property would still be waiting to be sold!

The lesson learned is this: when you improve your church property, do the right thing! Get the proper permits, have the work done correctly, and have the inspections completed and certified. Be above reproach! At the closing, all bills were paid, the mortgage completed, and the rest of the money turned over to the Executive Board. The official corporation, Grace Bible Fellowship Church of Elizabeth, NJ, will remain inactive unless and until Church Extension Ministries wishes to plant a church in central New Jersey.

During the fall of 2016 we negotiated additional space with the landlord of our office space on Brookside Road in Allentown. Although Church Extension Ministries had its offices in the same building as the BOM and Executive Board, they were on a different floor. One of our 2020 Vision Points is to have a place that the BFC could call “home.” We have discovered, however, that the Lord has not yet provided that place, and even if it were identified, it might take several years to make it accessible and useable by the various BFC Departments. With that in mind, the Executive Board approved signing a five year all-inclusive lease with Brookside Office Partners that included renovating our current office space and providing us with a conference room that can facilitate up to 50 people. In order for that to happen, however, we had to move out of the space that the Board of Missions had occupied for almost 20 years, and allow the landlord to overhaul and renovate that space to accommodate the Executive Board, Board of Missions and Church Extension Ministries in the same office complex.

Moving is never easy. It actually ranks among the top three worst things that could happen to an individual (behind public speaking and dying!). Nevertheless, we made the move into temporary quarters, affectionately known as “the cave,” for a few months. Since Duane E. Moyer and I were almost the same person (my mother and his father were engaged to be married at one point in life), we shared an office. During that time, things could have been lost or misplaced – those things sometimes happen during a move, so please forgive us in case we didn’t get to your issue in a timely fashion. That project should soon be completed, and we will again be happily back upstairs, where we will reside for at least the next five years.

The Bible Fellowship Church Executive Board has been moving forward toward accomplishing its part of the BFC Vision 2020. Completing the Vision Points has been a focus of several of its meetings. In 2016, two more Vision Points were fulfilled. The first was Vision Point #9 - The Bible Fellowship Church will provide a denominational children’s ministry director.

In searching for a person who was well versed in Children’s ministry and who was a good communicator, we were so impressed with Rachel Norris Marks that we asked her to take on this good work. The Executive Board made the following resolution:

Resolved, that Rachel Norris Marks be appointed as the BFC Children’s Ministry Resource Director. This accomplishes BFC Vision Point #9.

Rachel serves at Ebenezer BFC in Bethlehem as Kids Crossing Assistant and, as such, stays up to date with current events concerning children's ministries. As a third generation "BFCer," she graduated from Lancaster Bible College in 2005 with a degree in Bible and Christian Education. She has worked at Pinebrook Bible Conference, where she coordinated the children's ministry program. She has served on the Board of Victory Valley Camp, BFC Christian Education Committee, BFC Youth & Young Adult Committee, and is currently on the BFC Nominating Committee. We are delighted that Rachel has accepted this position and appreciate her efforts as she serves as our Children's Ministry Resource Director.

The second Vision Point that was accomplished this past year was Vision Point #15 - The BFC Executive Board will have evaluated and determined whether to combine the current Board of Missions & Church Extension Ministries into one single Department of Outreach Ministries.

Although there are obvious distinctive differences between the foci of both the Board of Missions and Church Extension Ministries, there are some overlap areas. A discussion about joining the two of them into one department has been occurring for over 20 years. For financial reporting purposes, we have already combined them, but whether to logistically and realistically make them one department needed to be determined. The Executive Board put together a subcommittee consisting of equal representatives of the Executive Board, Board of Missions, and Church Extension Ministries, who made a thorough evaluation of the pros and cons and then made a decision which they presented to the Executive Board concerning this issue.

Resolved, that concerning BFC Vision 2020 Vision Point #15, the Executive Board approves the recommendation proposed by a sub-committee made up of members of the Executive Board, BOM and Church Extension: that a suggested merger of the BFC Board of Missions and Church Extension Ministries is not currently in the best interests of the Bible Fellowship Church. This constitutes our answer to Vision Point # 15.

We have become a legal entity in Florida so that our church planter there, Jason Filbert, is able to function. In doing so, we were required to file a Statement of Continuance issued by the State of Pennsylvania and discovered that according to their records, we still had our main offices on Eighth Street in Allentown! When we finally corrected that error, we were able to complete our application and have received the State of Florida's acceptance of our application to be a foreign corporation doing business in Florida.

We have completed the task of changing our IRS status from a single entity organization to a group exemption. We await a speedy response from the IRS, trusting that the current administration will not be as negligent as the previous one in changing our status. In the meantime, we're still all covered under the single entity umbrella.

Many of our churches have reviewed their bylaws. Some couldn't find theirs and needed (or still need) to create new ones! Complying with the standards of the State and Federal guidelines for non-profit organizations requires Articles that include Indemnification of church leaders, a Whistle-blower policy, a conflict of interest policy, and a gift acceptance policy. Examples of these are on our private website: info.bfc.org.

The main BFC website is receiving a major overhaul. Thanks to the work of David E. Brandt and the Communications Committee, www.bfc.org will soon have a new look and feel, and will be more applicable to those using mobile devices. One of the major advantages of having a central website is the tab which contains the locations of our churches and links to each individual website. When your website is current, a visitor might actually be able to attend services on time!

The Executive Director has used this feature frequently, but has more than once been frustrated upon discovering that the website is not current – leading him to arrive late to services which would have been avoided if the information were accurate. Others have suffered the same frustration, so please be conscious of the immediate implications when you don't maintain accurate, up-to-date information on your website!

The officers of the Executive Board are as follows: Robert A. Sloan, Jr., President; Randall A. Grossman, Vice President; Jay H. Fasnacht, Treasurer; and Ronald L. Kohl, Secretary. Charles A. Lavigna is the Health Insurance Coordinator. L. James Roberts, Stephen J. Kauffman, and Hans R. Waldvogel serve as the Personnel Committee. Dennis M. Cahill, Jay H. Fasnacht, and Charles A. Lavigna comprise the Finance Committee for the Executive Board.

During 2016, the Executive Board retained the following:

The American Insurance Group as our Health Insurance Administrators, JetPay as our payroll processing firm,

Brotherhood Mutual Insurance Company as the preferred church liability insurers, American Bank of the Lehigh Valley as the depository of our funds.

Molinari, Oswald, LLC as our CPA firm.

Significant events during 2016 included the following:

Revising and updating the Executive Board Policy Manual.

Resolving that retired or non-serving elders, or laymen serving in the role of elder emeritus, may be eligible to serve as BFC Executive Board members (see Article 509-3).

Requesting the Board of Bible Fellowship Church Homes, Inc., to extend the lease at Cedar Lodge at Pinebrook for one additional year, beginning November 1, 2016, which they did.

Requesting Dean VanderWiele to submit his resignation as Director of Ministry at Pinebrook Bible Conference, which he did.

We continue our desire to stay above reproach in maintaining fiscal accountability and responsibility. We have completed the process of rising to the standards of the Evangelical Council for Financial Accountability (ECFA). For the year 2016, a full audit of our financial position and processes has been completed by Carl Detwiler, CPA, and his team, of the firm of Molinari, Oswald, LLC. As a result, the BFC Executive Board, and all of its Departments, are now in compliance with the standards of ECFA.

The Executive Board wants to maintain a position of being above reproach in all of

its dealings and has created a Conflict of Interest Policy, which each member has signed. The written policy may be found at our <http://info.bfc.org> website, and would be worth considering for adoption by each local church's board of elders.

Resolved, that the 2017 revised BFC Executive Board budget be adopted by the 134th BFC Conference.

Resolved, that an assessment rate of two (2.0) percent be adopted by the 134th BFC Conference for 2018 (based on assessable receipts for 2016).

Resolved, that the 2018 proposed Executive Board budget be adopted by the 134th BFC Conference.

In addition to our own report, several committees and funds report directly to the Executive Board. These reports, written and financial, have been accepted by the Executive Board. They include: Christian Education Committee, Communications Committee, Historical Committee, Youth & Young Adults Committee, and the Pinebrook Educational Foundation.

2016 Review and Status: The total of Ministers' Retirement Fund (MRF) annuity payments to the 31 beneficiaries in 2016 was \$153,735 (compared to \$155,926 in 2015, \$168,000 in 2014, and \$170,830 in 2013). There was one beneficiary, Alva C. Cassel, who went home to the Lord in 2016. Based on the current mortality assumptions, the final year of MRF payments to beneficiaries is still projected to be 2038. Between now and then, it is estimated that the MRF will distribute future benefits totaling nearly \$1,500,000.

Annual Funding: 2016 was the sixth year that the Executive Board funded the Board of Pensions on a monthly "pay as you go" basis in an amount roughly equal to each month's payments to beneficiaries. Funding is supported by a portion of the BFC Conference-wide assessments.

Planned Giving: The benefits of planned giving were clearly evident in 2008 by way of the receipt of a bequest of \$225,000. The Executive Board urges other members of the Bible Fellowship Church to consider including the MRF in their estate planning arrangements. The simplest and most tax efficient method would be to name the MRF as a contingent or primary beneficiary (for married or singles, respectively) of a portion of an IRA or 403(b) account. This arrangement can be adjusted or revoked at any time, and does not involve changing one's Will. For more information, please contact the BFC Executive Director.

Resolution Relating to Rental/Housing Allowances for Retired or Disabled Ministers of this Conference for Calendar Year 2018:

Whereas, the religious denomination known as The Bible Fellowship Church has, and functions through, Ministers of the Gospel who are duly ordained or licensed, and

Whereas, the practice of The Bible Fellowship Church is to provide a parsonage or a rental allowance as part of the gross compensation for each of its active ordained or licensed ministers, and

Whereas, pensions paid to retired and disabled ordained or licensed ministers of The Bible Fellowship Church are considered as deferred compensation and are paid to said retired and disabled ordained or licensed ministers in consideration of previous, active service, and

Whereas, the Internal Revenue Service has recognized that The Bible Fellowship Church is the appropriate organization to designate a housing/rental allowance for retired and disabled ordained or licensed ministers who are members of this Conference, therefore be it

Resolved,

1. An amount equal to 100% of the pension payments received during the year of 2018 be and is hereby designated as a rental/housing allowance for each retired and disabled ordained or licensed minister of The Bible Fellowship Church who is or was a member of the Bible Fellowship Church Minister's Retirement Fund.

2. This rental/housing allowance shall apply to each retired and disabled ordained or licensed minister who has been granted the retired relationship or placed on disability leave by the BFC Conference and whose name and relationship to the conference is recorded in the Yearbook of BFC Conference and in other appropriate records maintained by the conference.

3. The pension payment to which this rental/housing allowance applies shall be the pension payment resulting from all service of such retired or disabled ordained or licensed minister from all employment by any local church, BFC Conference or institution of The Bible Fellowship Church or of any former denomination that is now a part of The Bible Fellowship Church, or from any other employer who employed the minister to perform services related to the ministry and who elected to make contributions to the pension funds of The Bible Fellowship Church for such retired minister's pension.

Note: The rental/housing allowance which may be excluded from a minister's gross income is limited to the lesser of (1) the amount of the rental/housing allowance designated by the minister's employer or other appropriate body, (2) the amount actually expended by the minister to provide his housing, or (3) the legally-determined fair rental value of the parsonage or other housing provided. As specified in Rev. Rul. 71-290 C.B. 92, "the only amount that will qualify for exclusion under section 107(2) of the Code as a 'rental allowance' is an amount equal to the fair rental value of the home, including furnishings and appurtenances such as a garage, plus the cost of utilities."

Bible Fellowship Church 403(b) Plan: Refer to the 2009 Yearbook for details. There are no changes in IRS requirements for 2017.

Bible Fellowship Church Executive Board: Robert A. Sloan, Jr., President; David T. Allen, Executive Director; Randall A. Grossman, Vice President; Jay H. Fasnacht, Treasurer; Ronald L. Kohl, Secretary; Dennis M. Cahill, Steven J. DelDuco, Robert T. Evans, Charles A. Lavigna, Stephen J. Kauffman, L. James Roberts, William G. Schlonecker, Hans R. Waldvogel.

Report of the Executive Board - Balance Sheet

	<u>Dec 31, 16</u>	<u>Dec 31, 15</u>	<u>\$ Change</u>
ASSETS			
Current Assets			
Checking/Savings			
Executive Board Accounts			
American Bank - Checking	\$118,105	-\$1,594	\$119,700
American Bank - Payroll Account	\$7,249	\$5,100	\$2,149
American Bank - Pensions	\$14,396	\$16,727	-\$2,332
Total Executive Board Accounts	<u>\$139,750</u>	<u>\$20,233</u>	<u>\$119,517</u>
BFC Medical/Health Insurance			
Citizens Bank - Checking	\$196	\$604	-\$408
Citizens Bank - Money Market	\$42,317	\$28,117	\$14,201
Total BFC Medical/Health Insurance	<u>\$42,513</u>	<u>\$28,721</u>	<u>\$13,792</u>
PNC Bank - for Florida Church Plant	\$50	\$50	\$0
Youth & Young Adults			
Quakertown National - Checking	\$23,704	\$32,205	-\$8,501
Total Youth & Young Adults	<u>\$23,704</u>	<u>\$32,205</u>	<u>-\$8,501</u>
Pinebrook Education Foundation			
Lafayette Bank - Checking	\$11,278	\$5,172	\$6,106
Brokerage Accounts			
Verizon Common Stock	\$6,192	\$5,362	\$830
Vanguard Bond Funds	\$84,730	\$81,954	\$2,776
Vanguard Stock Funds			
Vanguard Stock Funds (Restr)	\$138,992	\$131,476	\$7,516
Vanguard Stock Funds - Other	\$43,828	\$30,794	\$13,034
Total Vanguard Stock Funds	<u>\$182,820</u>	<u>\$162,270</u>	<u>\$20,550</u>
Total Brokerage Accounts	<u>\$273,742</u>	<u>\$249,586</u>	<u>\$24,156</u>
Total Pinebrook Education Foundation	<u>\$285,020</u>	<u>\$254,758</u>	<u>\$30,262</u>
Darlene Mahurin Mem. Fund	<u>\$5,141</u>	<u>\$0</u>	<u>\$5,141</u>
Total Checking/Savings	<u>\$496,178</u>	<u>\$335,967</u>	<u>\$160,211</u>
Accounts Receivable			
A/R Church Assessments	-\$2,170	\$1,135	-\$3,304
A/R Communications Publications	-\$1	\$0	-\$1
A/R Payroll	\$189,876	\$158,470	\$31,406
A/R Workers Comp. Ins.	\$5,431	\$17,994	-\$12,563
Pinebrook Credit Line	\$120,664	\$120,664	\$0
Total Accounts Receivable	<u>\$313,800</u>	<u>\$298,263</u>	<u>\$15,537</u>
Other Current Assets			
Undeposited Funds	\$6,554	\$2,247	\$4,307
Pre-Paid Expenses	\$6,099	\$0	\$6,099
Total Other Current Assets	<u>\$12,653</u>	<u>\$2,247</u>	<u>\$10,406</u>
Total Current Assets	<u>\$822,632</u>	<u>\$636,477</u>	<u>\$186,155</u>

Fixed Assets**Real Estate - Pinebrook**

PBC Buildings & Equipment	\$1,701,535	\$1,701,535	\$0
PBC Accumulated Depreciation	-\$1,452,642	-\$1,451,304	-\$1,338
Real Estate - Pinebrook - Other	\$52,233	\$52,233	\$0
Total Real Estate - Pinebrook	\$301,126	\$302,464	-\$1,338

Real Estate - Victory Valley

VV Buildings & Equipment	\$427,088	\$427,088	\$0
VV Accumulated Depreciation	-\$251,675	-\$243,294	-\$8,381
Real Estate - Victory Valley - Other	\$149,197	\$149,197	\$0
Total Real Estate - Victory Valley	\$324,610	\$332,991	-\$8,381

Real Estate - Cape May, NJ

Cape May Buildings	\$43,040	\$43,040	\$0
Cape May Accumulated Depreciation	-\$33,612	-\$30,811	-\$2,801
Real Estate - Cape May, NJ - Other	\$1,880	\$1,880	\$0
Total Real Estate - Cape May, NJ	\$11,308	\$14,109	-\$2,801

Real Estate - Adams County, PA

Adams County Buildings	\$163,800	\$163,800	\$0
Accumulated Depreciation	-\$32,760	-\$28,665	-\$4,095
Real Estate - Adams County, PA - Other	\$70,200	\$70,200	\$0
Total Real Estate - Adams County, PA	\$201,240	\$205,335	-\$4,095

Real Estate - Brooklyn, NY

Brooklyn Parsonage	\$200,000	\$200,000	\$0
Brklyn Accumulated Depreciation	-\$80,000	-\$75,000	-\$5,000
Real Estate - Brooklyn, NY - Other	\$7,750	\$7,750	\$0
Total Real Estate - Brooklyn, NY	\$127,750	\$132,750	-\$5,000

Real Estate - Dauphin, PA

Dauphin Buildings	\$90,939	\$90,939	\$0
Accumulated Depreciation	-\$9,566	-\$7,293	-\$2,273
Real Estate - Dauphin, PA - Other	\$20,008	\$20,008	\$0
Total Real Estate - Dauphin, PA	\$101,381	\$103,654	-\$2,273

Total Fixed Assets

	\$1,067,414	\$1,091,302	-\$23,888
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Other Assets

Office Lease Security Deposit	\$1,740	\$1,740	\$0
Current Portion - Notes Receivable	\$3,731	\$5,634	-\$1,903
Mortgage Receivable - ChExtn	\$200,000	\$200,000	\$0
Note Rec. - Toms River, NJ	\$0	\$22,090	-\$22,090
Note Rec. - Old Bridge, NJ	\$0	\$40,000	-\$40,000
Note Rec. - Long Neck, DE	\$175,000	\$175,000	\$0
Note Rec. - Beraca, Phila	\$50,620	\$51,189	-\$569
Less Current Portion - Notes Receivables	-\$3,731	-\$5,634	\$1,903
Bad Debt Reserve	-\$50,000	-\$50,000	\$0
Total Other Assets	\$377,360	\$440,019	-\$62,659

TOTAL ASSETS	\$2,267,406	\$2,167,798	\$99,608
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LIABILITIES & EQUITY**Liabilities****Current Liabilities****Other Current Liabilities**

PrePaid Assessment	\$0	\$3,060	-3,060
Deferred Income	\$19,745	\$0	19,745
Due to BFC Church(s)	\$2,043	\$3,283	-1,240
BOM Due To (From) Pensions	\$3,144	\$2,687	457
PrePaid Insurance	(\$89)	(\$89)	0
Payroll Due To (From) ChExtn	(\$20,738)	(\$16,957)	-3,780
Payroll Due To (From) Board Of Missions	\$2,307	\$2,307	-0
Payroll DueTo (From) Pinebrook	(\$23,584)	(\$16,240)	-7,344
Payroll Due To (From) VV	(\$4,537)	(\$8,940)	4,403
Insurance Due From ChExtn	(\$2,574)	(\$5,050)	2,476
Insurance Due From Pinebrook	\$10,010	\$2,002	8,009
Insurance Due From VV	\$3,877	\$1,820	2,057
Insurance Due From Board Of Missions	\$195	\$207	-12
Rent Due From ChExtn	(\$508)	(\$508)	0
Rent Due from Board of Missions	(\$506)	(\$506)	0
Deferred Gain on Sale of R.E.	\$0	\$4,125	-4,125

Total Other Current Liabilities	<u>-11,216</u>	<u>-28,801</u>	<u>17,585</u>
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Total Current Liabilities	<u>-11,216</u>	<u>-28,801</u>	<u>17,585</u>
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Long Term Liabilities

Current Portion - Long Term Debt	\$7,098	\$7,527	-\$428
Bank Mortgage Owed - Brooklyn	\$87,008	\$91,549	-\$4,541
Bank Mortgage Owed - Dauphin	\$23,774	\$30,921	-\$7,148
ChExtn Loan Owed - Dauphin	\$15,100	\$19,600	-\$4,500
Equity Due to Dauphin	\$42,947	\$42,947	\$0
ChExtn Loan Owed - Cape May	\$10,000	\$10,000	\$0
Less Current Portion Long Term Debt	<u>-\$7,098</u>	<u>-\$7,527</u>	<u>\$428</u>

Total Long Term Liabilities	<u>\$178,828</u>	<u>\$195,016</u>	<u>-\$16,188</u>
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Total Liabilities	<u>\$167,613</u>	<u>\$166,215</u>	<u>\$1,397</u>
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Equity			
General Equity	\$714,371	\$704,601	\$9,770
Unrestricted Net Assets	-\$259,119	-\$181,486	-\$77,634
ExecBrd Designated			
Church Assistance Fund	\$7,148	\$7,148	\$0
Historical Committee Funds	\$0	\$5,244	-\$5,244
Special Projects Fund	\$8,035	\$8,035	\$0
Total ExecBrd Designated	\$15,183	\$20,427	-\$5,244
Unrestricted - Other Designated			
Darlene Mahurin Memorial Fund	\$5,141	\$0	\$5,141
Pinebrook Education Foundation	\$120,283	\$109,759	\$10,524
Total Unrestricted - Other Designated	\$125,424	\$109,759	\$15,665
Temporarily Restricted Funds			
Pinebrook Education Foundation	\$26,382	\$13,523	\$12,859
Christian Education	\$21,015	\$20,440	\$575
Ministerial Convention Funds	\$127	\$102	\$25
Total Temporarily Restricted Funds	\$47,525	\$34,066	\$13,459
Permanently Restricted Funds			
Pinebrook Education Foundation	\$138,992	\$131,476	\$7,516
Total Permanently Restricted Funds	\$138,992	\$131,476	\$7,516
Real Estate Equity			
Real Estate Loans due to BFC			
Principal Due - Cape May, NJ	-\$10,146	-\$10,146	\$0
Principal Due ChExtn - Cape May	-\$10,000	-\$10,000	\$0
Principal Due - Adams Co., PA	-\$150,000	-\$150,000	\$0
Principal Due - Brooklyn, NY	-\$54,499	-\$54,499	\$0
Total Real Estate Loans due to BFC	-\$224,645	-\$224,645	\$0
Equity - Adams Co, PA	\$84,000	\$84,000	\$0
Equity - Brooklyn, NY	\$30,223	\$30,223	\$0
Equity - Dauphin, PA	\$42,947	\$42,947	\$0
Real Estate Equity - Other	\$1,302,363	\$1,302,363	\$0
Total Real Estate Equity	\$1,234,888	\$1,234,888	\$0
Net Income	\$82,531	-\$52,148	\$134,678
Total Equity	\$2,099,793	\$2,001,583	\$98,210
TOTAL LIABILITIES & EQUITY	\$2,267,406	\$2,167,798	\$99,608

Executive Board 2016 Profit & Loss

Ordinary Income/Expense	Jan - Dec 16	Jan - Dec 15	\$ Change
Income			
Church Assessments	\$365,074	\$372,423	-\$7,349
Department Assessments	\$7,500	\$17,500	-\$10,000
Brotherhood Dividends Received	\$0	\$16,860	-\$16,860
Contributions &/or Discounts	\$685	-\$2	\$687
Designated Gifts	\$1,309	\$3,900	-\$2,591
General Interest Income	\$103	\$76	\$27
Revenues from Sub-Committees			
Communications Com. Revenues	\$5,064	\$5,413	-\$350
Historical Committee Receipts	\$21	\$91	-\$70
Christian Ed Committee Receipts	\$575	\$475	\$100
Youth & Young Adult Revenues	\$99,780	\$119,642	-\$19,862
PEF Investment Income	\$24,419	\$613	\$23,806
PEF Contributions Received	\$10,400	\$14,150	-\$3,750
Total Revenues from Sub-Committees	\$140,259	\$140,384	-\$125
BFC Coordinated Ministries			
Senior Saints	\$220	\$0	\$220
Total BFC Coordinated Ministries	\$220	\$0	\$220
Mortgages & Notes Paid			
Bank Mortgage - Brooklyn	\$4,541	\$5,266	-\$725
Bank Mortgage-Dauphin	\$11,648	\$1,879	\$9,769
Mortgages & Notes Paid - Other	\$6,776	\$3,375	\$3,401
Total Mortgages & Notes Paid	\$22,964	\$10,520	\$12,444
Current Mortgage Interest Rec'd	\$9,500	\$9,500	\$0
Real Estate Transactions	\$4,125	\$4,657	-\$532
Honorarium Income	\$1,075	\$1,095	-\$20
Holmes, NY Settlement	\$1,000	\$6,000	-\$5,000
Miscellaneous Income	\$97,719	\$1,530	\$96,189
Total Income	\$651,533	\$584,442	\$67,091
Gross Income	\$651,533	\$584,442	\$67,091
Expense			
Executive Director Salary	\$80,562	\$78,003	\$2,559
Executive Director Benefits	\$29,476	\$27,210	\$2,266
Conference Pastor Salary	\$29,181	\$26,000	\$3,181
Conference Pastor Other	\$22,500	\$23,000	-\$500
Executive Board Expenses			
Payroll Taxes & Processing	\$9,425	\$9,037	\$388
Executive Board Rent/Utilities	\$5,456	\$4,124	\$1,332
Executive Board Office Supplies	\$1,015	\$64	\$950
Executive Board Insurance/Accounting	\$11,688	\$16,038	-\$4,350

Dues & Subscriptions	\$70	\$610	-\$540
Executive Board Expenses - Other	<u>\$6,920</u>	<u>\$7,187</u>	<u>-\$267</u>
Total Executive Board Expenses	\$34,574	\$37,060	-\$2,487
BFC Conference Costs	\$15,000	\$8,000	\$7,000
BFC Conference Arrangements	\$1,774	\$10,363	-\$8,589
BFC Conference Committee Expenses			
BFC Conference Agenda Committee	\$38	\$120	-\$82
BFC Conference Study Committees	\$332	\$1,702	-\$1,370
Ministerial Credentials Committee	\$985	\$776	\$209
Ministerial Candidate Committee	\$1,438	\$1,518	-\$80
Ministerial Relations Committee	\$146	\$243	-\$97
Committee To Examine Church Minutes	\$0	\$109	-\$109
Church Health Committee	\$565	\$816	-\$251
BFC Nominating Committee	<u>\$123</u>	<u>\$0</u>	<u>\$123</u>
Total BFC Conference Committee Expenses	\$3,626	\$5,283	-\$1,657
Expenses of ExecBrd Sub-Committees			
Christian Education	\$0	\$1,805	-\$1,805
Youth & Young Adults	\$96,441	\$117,003	-\$20,562
Historical Committee	\$5,244	\$0	\$5,244
Communications	\$27,853	\$25,944	\$1,909
PEF Scholarships Awarded	<u>\$4,500</u>	<u>\$19,000</u>	<u>-\$14,500</u>
Total Expenses of ExecBrd Sub-Committees	\$134,037	\$163,751	-\$29,714
Beneficiary Society	\$500	\$500	\$0
Ministerial Convention Expense	\$539	\$2,239	-\$1,700
BFC Coordinated Ministries			
Senior Saints	<u>\$234</u>	<u>\$0</u>	<u>\$234</u>
Total BFC Coordinated Ministries	\$234	\$0	\$234
Chaplaincy Expenses	\$2,149	\$1,302	\$847
Pastoral Assistance	\$2,000	\$0	\$2,000
Ministerial Pensions	\$153,732	\$155,929	-\$2,196
Designated Gifts Expensed	\$1,309	\$3,832	-\$2,523
Real Estate Expense	\$3,325	\$0	\$3,325
Holmes, NY Settlement	\$1,000	\$6,000	-\$5,000
Miscellaneous Expenses	<u>\$7,388</u>	<u>\$1,340</u>	<u>\$6,048</u>
Total Expense	<u>\$522,907</u>	<u>\$549,812</u>	<u>-\$26,904</u>
Net Ordinary Income	\$128,626	\$34,631	\$93,996
Other Income/Expense			
Other Income			
Medical Insurance Fees	\$342,695	\$272,588	\$70,107
Medical Insurance Interest	<u>\$6</u>	<u>\$25</u>	<u>-\$19</u>
Total Other Income	\$342,701	\$272,613	\$70,088

Other Expense			
Medical Insurance Premiums	\$316,822	\$275,323	\$41,499
Medical Insurance Administration	\$12,087	\$12,181	-\$94
Non-Operating Expenses			
Depreciation Expense			
Pinebrook Depreciation	\$37,338	\$49,338	-\$12,000
Victory Valley Depreciation	\$8,381	\$8,381	\$0
Cape May Depreciation	\$2,801	\$2,801	\$0
Adams County Depreciation	\$4,095	\$4,095	\$0
Brooklyn Depreciation	\$5,000	\$5,000	\$0
Dauphin Depreciation	\$2,273	\$2,273	\$0
Total Depreciation Expense	<u>\$59,888</u>	<u>\$71,888</u>	<u>-\$12,000</u>
Total Non-Operating Expenses	<u>\$59,888</u>	<u>\$71,888</u>	<u>-\$12,000</u>
Total Other Expense	<u>\$388,797</u>	<u>\$359,392</u>	<u>\$29,405</u>
Net Other Income	<u>-\$46,096</u>	<u>-\$86,778</u>	<u>\$40,683</u>
Net Income	<u>\$82,531</u>	<u>-\$52,148</u>	<u>\$134,678</u>

2017 Executive Board Budget - Revised

2017 Budget (based on 2015 Assessable Receipts)

	Adopted 2017 Budget	Revised 2017 Budget	Increase (decrease)
Anticipated Receipts			
Assessment from Churches (2%)	\$ 380,000	\$ 377,500	-\$ 2,500
Department Contribution	\$ 10,000	\$ 10,000	\$ 0
Investment Interest	\$ 2,500	\$ 2,500	\$ 0
Mortgage Interest	\$ 6,000	\$ 7,200	\$ 1,200
Communications Reimbursements	\$ 5,000	\$ 5,000	\$ 0
Miscellaneous/General Contributions	\$ 1,600	\$ 20,016	\$ 18,416
Other	\$ 620	\$ 620	\$ 0
Total Anticipated Receipts	\$ 405,720	\$ 422,836	\$ 17,116
Anticipated Expenses			
Minister's Retirement Fund	\$ 146,500	\$ 147,765	\$ 1,265
Board of Communications	\$ 25,000	\$ 25,000	\$ 0
Beneficiary Fund	\$ 500	\$ 500	\$ 0
Ministerial Convention	\$ 2,000	\$ 2,000	\$ 0
BFC Conference			
Conference Facilitation	\$ 15,000	\$ 15,000	\$ 0
Conference Expense	\$ 7,500	\$ 7,500	\$ 0
Committee Expenses		\$ 9,000	\$ 9,000
Chaplaincy Expenses	\$ 1,500	\$ 2,000	\$ 500
Committee Mtg Expenses	\$ 4,000	\$ 4,000	\$ 0
Conference Pastor Salary	\$ 26,000	\$ 26,000	\$ 0
Conference Pastor Expenses/Benefits	\$ 24,000	\$ 24,000	\$ 0
Executive Director Salary	\$ 80,340	\$ 80,340	\$ 0
HealthCare & Benefits	\$ 25,000	\$ 25,000	\$ 0
Taxes & Administrative Costs	\$ 10,000	\$ 10,000	\$ 0
Rent & Office Expense	\$ 5,000	\$ 11,351	\$ 6,351
Dues & Subscriptions	\$ 1,000	\$ 1,000	\$ 0
Legal & Accounting	\$ 17,000	\$ 17,000	\$ 0
Reserved	\$ 5,880	\$ 5,880	\$ 0
Miscellaneous Board Expense	\$ 2,000	\$ 2,000	\$ 0
Executive Board Expense	\$ 7,500	\$ 7,500	\$ 0
	\$ 405,720	\$ 422,836	\$ 17,116

2018 Executive Board Budget

2018 Budget (based on 2016 Assessable Receipts)

	Revised 2017 Budget	Proposed 2018 Budget	Increase (decrease)
Anticipated Receipts			
Assessment from Churches (2%)	\$ 377,500	\$ 380,000	\$ 2,500
Department Contribution	\$ 10,000	\$ 10,000	\$ 0
Investment Interest	\$ 2,500	\$ 2,500	\$ 0
Mortgage Interest	\$ 7,200	\$ 6,500	-\$ 700
Communications Reimbursements	\$ 5,000	\$ 5,000	\$ 0
Miscellaneous/General Contributions	\$ 20,016	\$ 20,000	-\$ 16
Other	\$ 620	\$ 1,000	\$ 380
Total Anticipated Receipts	\$ 422,836	\$ 425,000	\$ 2,164
Anticipated Expenses			
Minister's Retirement Fund	\$ 147,765	\$ 139,370	-\$ 8,395
Board of Communications	\$ 25,000	\$ 25,000	\$ 0
Beneficiary Fund	\$ 500	\$ 500	\$ 0
Ministerial Convention	\$ 2,000	\$ 2,000	\$ 0
BFC Conference			\$ 0
Conference Facilitation	\$ 15,000	\$ 15,000	\$ 0
Conference Expense	\$ 7,500	\$ 7,500	\$ 0
Committee Expenses	\$ 9,000	\$ 12,000	\$ 3,000
Chaplaincy Expenses	\$ 2,000	\$ 2,000	\$ 0
Committee Mtg Expenses	\$ 4,000	\$ 4,000	\$ 0
Conference Pastor Salary	\$ 26,000	\$ 26,000	\$ 0
Conference Pastor Expenses/Benefits	\$ 24,000	\$ 24,000	\$ 0
Executive Director Salary	\$ 80,340	\$ 80,340	\$ 0
HealthCare & Benefits	\$ 25,000	\$ 25,000	\$ 0
Taxes & Administrative Costs	\$ 10,000	\$ 10,000	\$ 0
Rent & Office Expense	\$ 11,351	\$ 11,351	\$ 0
Dues & Subscriptions	\$ 1,000	\$ 5,000	\$ 4,000
Legal & Accounting	\$ 17,000	\$ 17,000	\$ 0
Reserved	\$ 5,880	\$ 6,439	\$ 559
Miscellaneous Board Expense	\$ 2,000	\$ 5,000	\$ 3,000
Executive Board Expense	\$ 7,500	\$ 7,500	\$ 0
	\$ 422,836	\$ 425,000	\$ 2,164

2016 Combined Balance Sheet

	2016	ExecBrd	BOM	ChExtn	PBC	VV	Totals
ASSETS							
Current Assets							
Cash & Cash Equivalents	228,991	91,435	235,408	12,790	283,703	852,327	
Investments	134,750	1,194,806	471,541		2,276	1,803,373	
Restricted Investments	138,992					138,992	
Prepaid Expenses	6,099		13,609		-31,080	-11,372	
Other Receivables	313,800	2,476	937	28,991	389	346,593	
Total Current Assets	822,632	1,288,717	721,495	41,781	255,288	3,129,913	
Property And Equipment							
Land	301,268					301,268	
Buildings	2,626,401					2,626,401	
Other Fixed Assets			29,304	26,925	14,848	71,077	
Less Accumulated Depreciation	-1,860,255		-8,328		-1,257	-1,869,840	
Property And Equipment, Net	1,067,414	0	20,976	26,925	13,591	1,128,906	
Other Assets							
Notes Receivable	227,360	81,647	27,600			336,607	
Mortgages Receivable	200,000					200,000	
Bad Debt Reserve	-50,000					-50,000	
Total Notes Receivable, Net	377,360	81,647	27,600	0	0	486,607	
TOTAL ASSETS	2,267,406	1,370,364	770,071	68,706	268,879	4,745,426	
LIABILITIES							
Current Liabilities							
Accounts Payable				13,173	124,861	3,198	141,232
Advances and Deposits		5,094		39,609	15,454	60,157	
Other Current Liabilities	-30,961	399,990	14,012			383,041	
Deferred Income	19,745					19,745	
Total Current Liabilities	-11,216	405,084	27,185	164,470	18,652	604,175	
Long-Term Debt, less Current Maturities	178,829			376,741		555,570	
Total Liabilities	167,613	405,084	27,185	541,211	18,652	1,159,745	
EQUITY							
Unrestricted Net Assets	1,690,138	432,269	629,264	-456,848	102,066	2,396,889	
Unrestricted, But Designated Funds	140,607	71,379				211,986	
Temporarily Restricted Funds	47,525	524,880	13,723		13,612	599,740	
Restricted Funds	138,992		24,238			163,230	
Net Income	82,531	-63,248	75,661	-15,657	134,549	213,836	
Total Equity	2,099,793	965,280	742,886	-472,505	250,227	3,585,681	
TOTAL LIABILITIES & EQUITY	2,267,406	1,370,364	770,071	68,706	268,879	4,745,426	

2016 Combined Statement of Revenues & Expenses

2016 Combined Statement of Revenues, Expenses and Change in Net Assets - Modified Cash

	ExecBrd	BOM	ChExtn	PBC	VV	Totals
REVENUES						
Contributions						
Churches	\$ 372,574	\$ 115,311	\$ 662,376	\$ 33,950	\$ 33,100	\$ 1,217,311
Individuals	\$ 10,400	\$ 20,084	\$ 307,634	\$ 77,280	\$ 216,808	\$ 632,206
Other Gifts and Bequests	\$ 1,994	\$ 55		\$ 15,877	\$ 2,297	\$ 20,223
Total Contributions	\$ 384,968	\$ 135,450	\$ 970,010	\$ 127,107	\$ 252,205	\$ 1,869,740
Other Revenues						
Retreats and Conferences				\$ 819,373	\$ 223,839	\$ 1,043,212
Program Fees	\$ 105,660	\$ 2,923		\$ 3,764		\$ 112,347
Rental Income				\$ 17,768	\$ 155,812	\$ 173,580
Program Sales		\$ 3,344	\$ 1,930	\$ 38,695	\$ 13,891	\$ 57,860
Interest and Dividends	\$ 9,609	\$ 41,979	\$ 13,184	\$ 3	\$ 411	\$ 65,186
Net Realized and Unrealized						
Gains on Investments	\$ 47,377	\$ 44,868	\$ 19,793			\$ 112,038
Gain on Sale of Property	\$ 4,125					\$ 4,125
Medical Insurance Contributions	\$ 342,695					\$ 342,695
Other Income	\$ 99,794	\$ 100		\$ 7,070	\$ 2,834	\$ 109,798
Total Other Revenues	\$ 609,260	\$ 93,214	\$ 34,907	\$ 886,673	\$ 396,787	\$ 2,020,841
Total Revenues	\$ 994,228	\$ 228,664	\$ 1,004,917	\$ 1,013,780	\$ 648,992	\$ 3,890,581
EXPENSES						
Salaries/Benefits/Payroll Taxes	\$ 148,644	\$ 209,950	\$ 141,936	\$ 381,173	\$ 167,490	\$ 1,049,193
Program Expenses	\$ 296,817	\$ 12,048	\$ 736,516	\$ 35,007	\$ 110,338	\$ 1,190,726
Program Food Expenses				\$ 237,596	\$ 41,587	\$ 279,183
Conference and Meetings	\$ 16,774	\$ 950	\$ 2,018		\$ 988	\$ 20,730
Marketing/Communications	\$ 22,500	\$ 9,099	\$ 20,538	\$ 16,420	\$ 10,837	\$ 79,394
Office Expenses	\$ 19,693	\$ 7,068	\$ 2,283	\$ 15,425	\$ 14,582	\$ 59,051
Rents/Real Estate Taxes	\$ 5,456	\$ 21,192	\$ 7,800	\$ 41,115	\$ 6,830	\$ 82,393
Buildings and Grounds Maintenance	\$ 3,325			\$ 251,770	\$ 59,176	\$ 314,271
Insurance	\$ 328,909		\$ 5,410	\$ 43,704	\$ 23,108	\$ 401,131
Designated	\$ 2,309	\$ 31,593			\$ 79,205	\$ 113,107
Other Expenses	\$ 7,382	\$ 12	\$ 10,653	\$ 7,227	\$ 302	\$ 25,576
Total Expenses	\$ 851,809	\$ 291,912	\$ 927,154	\$ 1,029,437	\$ 514,443	\$ 3,614,755
Ordinary Gain (Loss)	\$ 142,419	-\$ 63,248	\$ 77,763	-\$ 15,657	\$ 134,549	\$ 275,826
Depreciation	\$ 59,888		\$ 2,102		\$ 0	\$ 61,990
Net Gain (Loss)	\$ 82,531	-\$ 63,248	\$ 75,661	-\$ 15,657	\$ 134,549	\$ 213,836

BIBLE FELLOWSHIP CHURCH
STATEMENTS OF FINANCIAL POSITION
December 31, 2016 (Audited) and 2015 (Reviewed)

ASSETS	<u>2016</u>	<u>2015</u>
CURRENT ASSETS		
Cash and cash equivalents	\$ 888,351	\$ 649,850
Investments	1,937,154	1,908,492
Inventory	13,609	-
Prepaid expenses	14,971	23,990
Other assets	31,535	32,080
Current maturities of notes receivable	<u>3,000</u>	<u>26,993</u>
Total current assets	<u>2,888,620</u>	<u>2,641,405</u>
PROPERTY AND EQUIPMENT		
Land	301,268	301,268
Buildings	2,738,868	2,626,402
Other fixed assets	<u>50,205</u>	<u>47,552</u>
	3,090,341	2,975,222
Less accumulated depreciation	<u>1,877,802</u>	<u>1,837,336</u>
Property and equipment, net	<u>1,212,539</u>	<u>1,137,886</u>
OTHER ASSETS		
Notes receivable, net of allowance for doubtful accounts and current maturities	<u>375,120</u>	<u>413,786</u>
Total assets	<u>\$ 4,476,279</u>	<u>\$ 4,193,077</u>

LIABILITIES AND NET ASSETS	<u>2016</u>	<u>2015</u>
CURRENT LIABILITIES		
Current maturities of long-term debt	\$ 7,980	\$ 7,098
Accounts payable	154,759	52,493
Advances and deposits	328,479	380,114
Other current liabilities	15,867	16,392
Deferred income	<u>19,745</u>	<u>4,125</u>
Total current liabilities	<u>526,830</u>	<u>460,222</u>
LONG-TERM DEBT, less current maturities		
Notes payable	<u>149,750</u>	<u>158,722</u>
Total liabilities	<u>676,580</u>	<u>618,944</u>
NET ASSETS		
Unrestricted	3,501,108	3,355,834
Temporarily restricted	134,461	61,985
Permanently restricted	<u>164,130</u>	<u>156,314</u>
Total net assets	<u>3,799,699</u>	<u>3,574,133</u>
Total liabilities and net assets	<u>\$ 4,476,279</u>	<u>\$ 4,193,077</u>

BIBLE FELLOWSHIP CHURCH
STATEMENT OF ACTIVITIES
Year Ended December 31, 2016 (Audited)

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
REVENUES				
Contributions				
Churches	\$ 1,323,191	\$ 1,500	\$ -	\$ 1,324,691
Individuals	859,967	3,175	6,600	869,742
Other gifts and bequests	<u>54,283</u>	<u>135,152</u>	<u>-</u>	<u>189,435</u>
	2,237,441	139,827	6,600	2,383,868
Other revenues				
Retreats and conferences	1,105,489	-	-	1,105,489
Program fees	114,433	-	-	114,433
Rental income	101,321	-	-	101,321
Program sales	48,465	-	-	48,465
Interest and dividends	89,687	4,301	233	94,221
Net realized and unrealized gains on investments	49,343	12,269	767	62,379
Gain on sale of property	4,523	-	-	4,523
Other income	<u>8,599</u>	<u>-</u>	<u>-</u>	<u>8,599</u>
	3,759,301	156,397	7,600	3,923,298
Net assets released from restrictions and other transfers	<u>83,705</u>	<u>(83,921)</u>	<u>216</u>	<u>-</u>
Total revenues	<u>3,843,006</u>	<u>72,476</u>	<u>7,816</u>	<u>3,923,298</u>
EXPENSES				
Program services	3,023,470	-	-	3,023,470
Management and general	605,423	-	-	605,423
Fund raising	<u>68,839</u>	<u>-</u>	<u>-</u>	<u>68,839</u>
Total expenses	<u>3,697,732</u>	<u>-</u>	<u>-</u>	<u>3,697,732</u>
CHANGE IN NET ASSETS	145,274	72,476	7,816	225,566
NET ASSETS, BEGINNING	<u>3,355,834</u>	<u>61,985</u>	<u>156,314</u>	<u>3,574,133</u>
NET ASSETS, ENDING	<u>\$ 3,501,108</u>	<u>\$ 134,461</u>	<u>\$ 164,130</u>	<u>\$ 3,799,699</u>

BIBLE FELLOWSHIP CHURCH

NOTES TO THE FINANCIAL STATEMENTS Years Ended December 31, 2016 (Audited) and 2015 (Reviewed)

Agency Funds

One of the primary functions conducted under the Missions' ministry is the collection and disbursement of funds for support of missionaries and for special missionary projects. The Organization functions as a conduit for such funds. Accordingly, the funds received and disbursed are not revenues and expenses of the Organization, and the excess of receipts over disbursements is reflected in the Statements of Financial Position as a liability included in advances and deposits.

A summary of agency funds' receipts and disbursements in the years ended December 31, 2016 and 2015, and the balance of agency funds at December 31, 2016 and 2015, are as follows:

Agency funds, at January 1, 2015	\$ 319,736
Receipts	1,604,372
Disbursements	<u>(1,627,768)</u>
Agency funds, at December 31, 2015	296,340
Receipts	1,625,401
Disbursements	<u>(1,642,686)</u>
Agency funds, at December 31, 2016	<u>\$ 279,055</u>

Retirement Arrangements

The Organization sponsors a defined benefit plan (the "Plan") for its retired pastors who had attained minimum age 55 as of January 1, 1993, and had served as a Bible Fellowship Church pastor for 15 or more years as of that date. Payment of benefits begins at age 65. Benefits are paid monthly in the form of a life annuity, using a schedule based on retirement age and years of service. Annual benefits have been frozen at \$221 for each year of service. The Organization funds benefits on a pay-as-you-go basis and paid benefits of \$152,087 and \$155,929 to beneficiaries in the years ended December 31, 2016 and 2015, respectively. At December 31, 2016 and 2015, the Organization held cash of \$14,396 and \$16,727, respectively, which is designated for payment of future benefits under the Plan. The Plan had 31 active beneficiaries at December 31, 2016 and 2015. At December 31, 2016 and 2015, the Plan's projected benefit obligation was approximately \$1,180,000 and \$1,310,000, respectively.

Report of the Department of Missions

Purpose of Board of Missions

Some have asked “Why do we need a Board of Missions? What does the Board do that the sending agencies we work with are not already doing?”

The first answer to that question is that the expressed desire of our denomination is to be “a growing fellowship of churches working together to make disciples of Jesus Christ.” Since “making disciples” is the heart of the Great Commission, and since the Board of Missions functions on a denominational level, it is the logical agent for developing and implementing a unified strategy to accomplish our collective vision.

A further answer would be that, as a denomination, we currently send missionaries through 39 agencies, each with its own particular “flavor” and strengths. This variety of emphases is a good thing, yet we ourselves have a singular purpose. The desired outcome of our collective missionary involvement is the establishment of functioning and multiplying communities of disciples among populations where none currently exist; disciple-making communities that are bearing the fruits of the gospel in their locality and beyond.

The Board of Missions, representing an entire fellowship of churches, has a much greater impact than any individual church with these agencies in ensuring that our envoys are assigned to initiatives that are in support of our purpose.

From the perspective of the local church and potential supporters, approval and appointment by the Board of Missions to service with a particular agency in a particular location is a strong indicator that the missionary in question will be working to help fulfill our vision as stated in the following definition:

“Missions, as it relates to the Bible Fellowship Church, describes the collective activities of our churches that are outwardly focused, aimed at:

- *proclaiming Christ to those who have the least opportunity to know Him,*
- *leading them to become disciples of Jesus, following Him wholeheartedly in community with other believers, and...*
- *equipping them to propagate the gospel by making disciples themselves.”*

Another service of the Board of Missions is that its Director is available to counsel any church that wishes to establish, evaluate, or sharpen its missions emphasis or deal with a specific missions-related issue. He can advise on missions strategy, obtain information on support needs and speaker availability, or speak at missions events. He can address the concerns of particular churches, and he is the churches’ advocate with regard to the missionaries that they support through the Board of Missions.

Finally, the Board of Missions exists to ensure, insofar as possible, the well-being of our envoys who have gone in the name of the Bible Fellowship Church. This includes an investigation and approval of the agencies with which they will be working as well as the ministries to which they will be assigned. It involves representing their interests before the denomination and their supporting churches, as well as before their sending agencies.

It strives to ensure that they receive appropriate and timely pastoral care and counsel.

It is not unusual to hear, from our missionaries, that they are the envy of their colleagues and their agencies for the faithful support, personal involvement, and loyal pastoral oversight they receive from their sending churches, the denomination at large, and the Board of Missions.

A special note concerning the financing of Board of Missions ministries:

For all the value and varied services that the Board of Missions brings to our envoys and to our fellowship of churches, there is a common and mistaken belief that Board Ministries are financed by the Executive Board through the church assessment. This is not the case. The Board, like our envoys themselves, is funded through the voluntary contributions of particular churches. We request that churches that support Board missionaries include a contribution to Board Ministries.

The suggested amount is 10% of the church's contribution to its missionaries, but we are grateful to the several churches who do even more than that. These funds cover everything from office expenses, travel, and hospitality to staff salaries and events such as the Missions Rally and the re-launching of Missions Week at Pinebrook. At present, half of our churches contribute to Board Ministries, but it would be immensely helpful if all of our churches would participate. As they are able, as a demonstration of solidarity with the missionary vision and initiatives of our Fellowship, even if they currently support no missionaries through the Board.

Trends

From its earliest days, the missionary impulse in the Bible Fellowship Church has been strong. Using the statistics from the most recent Yearbook, more than one in 50 members of the BFC were serving under the Board of Missions in 2015. Add to that the non-BFC missionaries supported by particular BFC churches, and the ratio easily rises to one in 40. This year our numbers fell somewhat, from 154 to 139 envoys serving under the Board of Missions – a loss of 15. A word of explanation is in order.

Three of these were missionaries who retired after lengthy careers of faithful service.¹ Seven moved to ministries that do not come under the oversight of the Board of Missions.² The remaining five, all serving within the U.S., remain active in their ministries but, having put down roots in their ministry location, they have maintained only a nominal relationship with the BFC and, with their permission, their names were removed from our roster of active emissaries.³

In the meantime, we have four appointees who are not yet deployed and eight applicants who are under consideration. Since the beginning of 2017 we have received initial paperwork from an additional seven applicants – a potential gain of 19, assuming that all are approved along with their proposed ministry assignments.

Available resources

New this year, *missionsinthemirror.wordpress.com*. This is the Director's personal

1 Connie Hartman, Keith and Carol Anderson

2 John and Nancy LoRusso, Frank and Sandy Lenahan, Marc and Elisabeth Hoyle, Emily Behnke

3 Scott and Stacey Bose, Scott and Jennifer Tibbets, Patty Sherman

blog, consisting of a growing online collection of reflections, resources and anecdotes, with the purpose of helping us to learn to dream, to think, to pray and to act as missionaries, whether we ourselves go halfway around the world or whether we never leave our own hometown. You are invited to respond, to discuss, and to challenge.

The following resources are available to particular churches through Board of Mission staff:

- Training in Muslim outreach under the leadership of John Elias.
- Assistance in organizing and deploying work-teams, headed up by Chris and Becky Merrick.
- Hands-on opportunities for children's groups, youth groups, senior citizens, and others to get directly involved in missions through Operation Christmas Child and similar initiatives organized by Nelson Randolph. Nelson is willing to work with churches that want to organize community events as well – an innovative way to reach non-churched people.

Office Staff

Associate Director Donald E. Kuntzman keeps track of all financial matters, receipting contributions and transmitting funds to the various Agencies under which our missionaries serve. He tracks down needed data, names and numbers. He updates the website and keeps all computer, network, and Internet services up and running.

Office Secretary Jodi Shorb is the first person that visitors meet or that callers hear. She receives and distributes all mail, maintains our mailing lists, prepares the various mailings, collects and formats the Prayer Calendar and Friday Prayer, maintains a file of each missionary's communications, and keeps records as requested. She also coordinates planning for the Missions Rally.

Publications

The *Prayer Calendar*, a paper publication distributed monthly to our particular churches, provides daily prayer requests submitted by our field missionaries.

Daily Prayer, the email-based version of the *Prayer Calendar*, broadcasts the daily prayer request to 346 subscribers around the world.

Friday Prayer is a weekly newsletter that aims to help our praying family understand the missionaries' world in order to pray more effectively. It also provides a forum for our missionary family to share happenings, concerns, and progress reports. It goes out to 407 subscribers.

Our website, www.bfcbom.org, provides links to helpful articles on the status of missions worldwide as well as forms and resources for both missionaries and mission boards of particular churches.

Members of the Board of Missions:

I conclude this report with a special thank you to the members of the Board of

Missions. Their wise counsel and encouragement has been invaluable to me. Their passion as servants of the Great Commission and their devotion to the well-being of our emissaries is beyond compare.

Respectfully Submitted,

Duane Moyer

Director, Bible Fellowship Church Board of Missions

Board of Missions: Duane E. Moyer, Director; Donald. E. Kuntzman, Associate Director; Secretary; Ralph M. Soper, Chairman; Thomas P. Shorb, Vice Chairman; Daniel G. Oswald, Treasurer; Robert W. Davies, Susanne Figard, Kevin W. Kirkpatrick, David J. Peters, C. Robert Roth, Kim Stengele, Craig Tress.



Board of Missions Director - Duane E. Moyer
addresses BFC Conference

Department of Missions General Statistical Report

Board of Mission Statistics

Adult missionaries in active service*	139
• Couples	64
• Singles	11
New missionaries deployed in 2016 (1 couple)	2
Appointees not yet deployed (2 couples)	4
Applicants under consideration (4 couples)	8
Retirees in 2016 (1 couple, 1 single)	3
Missionaries on Leave of Absence	1
Agencies fielding BFC missionaries	38
Nations with BFC missionary presence	27
States in the U.S. with BFC missionary presence	13
<i>*active service does not include Appointees or missionaries that are on Leave of Absence</i>	

Financial Facts 1/1/2016-12/31/2016

Number of churches supporting missionaries through the Board of Missions:	45
Contributions of churches through the BFCBOM:	\$1,685,515
Contributions of individual donors through the BFCBOM:	\$470,555
Total contributions to Missions projects through the BFCBOM:	\$2,156,070
Total disbursements to Missions projects during 2105:	\$1,971,855

One missionary family received a total of \$1500.00 in emergency assistance from the Buttress Fund.

Distribution of our Missionary Family

Numbers Include Appointees but does not include Missionaries on Leave of Absence

Area	Households	Adults	Countries
USA	39	76	United States
North America (excluding USA)	5	10	Canada, Mexico
Central America	2	3	Costa Rica
South America	2	4	Bolivia, Ecuador
Europe	11	21	Czech Republic, France, Italy, Northern Ireland, Poland, Romania, Serbia, Spanish Canary Islands
Africa	8	12	Kenya, Morocco, Tanzania, South Sudan, Chad
Asia	5	9	India, Japan, Kazakhstan, Thailand,
Southeast Asia & Pacific	5	8	Philippines, Malaysia, Indonesia

[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]
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Report of Church Extension Ministries

How Do We Define Expansion?

“When I scatter them among the peoples, they will remember Me...” Zech. 10:9

“The Bible Fellowship Church is An Expanding Fellowship of Churches United to Make Disciples of Jesus Christ.” This is the vision statement of the Bible Fellowship Church. Have we given this statement definition or implementation? If we are to be an expanding fellowship of churches, how do we expand? And when we determine how we are to expand, shouldn't we place our focus, energies and resources into expansion?

From Church Extension's vantage point of how we expand, we believe that expansion is theological, biblical, and missiological. The theological basis for expansion is developed through God's ends and means of calling His elect. He predestined His elect (the ends), and now He calls His elect through the proclamation of the gospel (His means).

The biblical basis for expansion is revealed throughout the Scriptures. God had His people on the move in a redemptive fashion from the moment Adam and Eve left the Garden, on through His calling of Abraham and the covenant further developed in His intention for Israel to be His “showcase” people to the nations. In the New Testament, we hear the commissions that Christ gives to His followers, and in the book of Acts we see the Holy Spirit empowering the apostles to move out with the gospel from Jerusalem to Antioch and then to the world. We then learn of the church following the example of the apostles to spread the good news in the following centuries. Expansion of the church came through God's people on the move, proclaiming the gospel and establishing communities of faith (church planting).

The missiological part of expansion is clearly understood in much of what I stated: God's people on the move (intentional), God's people proclaiming the gospel to unbelief wherever it exists (incarnational), and the planting of churches to build up the saints into disciples (disciple-making). Some have called this *Being on Mission with God*: intentional and incarnational disciple making. Donald Macleod writes,

“[Jesus] did not, as incarnate, live a life of detachment. He lived a life of involvement. He lived where he could see human sin, hear human swearing and blasphemy, see human diseases and observe human mortality, poverty and squalor. His mission was fully incarnational because He taught men by coming alongside them, becoming one of them and sharing their environment and their problems. For us, as individuals and churches in an affluent society, this is a great embarrassment. How can we effectively minister to a lost world if we are not in it? How can we reach the ignorant and the poor if we are not with them? How can our churches understand deprived areas if the church is not incarnate in the deprived areas? How can we be salt and light in the darkened ghettos of our cities if we ourselves don't have any effective contacts and relationships with the Nazareths of [our day]... The great Prophet came right alongside the people and shared their experience at every level. He became flesh and dwelt among us.” (Donald Macleod, *A Faith to Live By: Understanding Christian Doctrine*, (Scotland: Christian Focus, 2016), p. 139).

Expansion is defined biblically through revelation that God wants His people on the move with the gospel as redemptive agents. It is defined theologically in that God has established His elect in every tongue, tribe, nation, and social strata, and His means to call the elect is through the power of the preached gospel. Finally, expansion is planned through the church sending its people out to reach unbelief wherever it exists: whether in a ghetto, neighboring town, or in a foreign land.

Now, what do we do about our vision to be an expanding fellowship of churches? Here is a suggestion that will need to be fleshed out by the churches:

The BFC churches should be encouraged to adopt the biblical, theological, and missiological understanding of expansion by being intentional with going, being incarnational with the gospel, and making disciples through the planting of churches.

Current BFC Corps of Church Planters

Please take note of your present corps of planters and potential planters. Please seek partnerships with one or more of these men, committing your prayers and financial gifts to their ministry.

Stephen Diaz – South Allentown, PA Mission Church

Lighthouse Bible Fellowship Church (*El Faro*)

Meets at: 641 Genesee Street, Allentown, PA 18103

Contact Info: 610-791-9995

Website: www.lighthousebfc.com

Carlos Rodriguez – Reading, PA Hispanic Mission Church

The Rock of Reading (*La Roca de Reading*)

Meets at Grace BFC in Reading

1128 Hampden Blvd., Reading, PA 19604

Contact Info: rogoldcya@hotmail.com or 610-780-4103

Website: www.larocadereading.org

(Planter Needed) Adams County, PA Mission Church

Bible Fellowship Church of Adams County

Meets at: 895 Coleman Rd., Gettysburg, PA 17325

Contact Info: 717-337-1900

Website: www.adamscountybfc.com

Scott Wright – Lower Providence Township, PA Mission Church

Redeemer Bible Fellowship Church

Meets at: Audubon YMCA

2460 Boulevard of the Generals, W. Norriton, PA 19403
 Contact Info: info@redeemerbfc.org or 484-302-0124
 Website: www.redeemerbfc.org

Joshua Dupiche – Philadelphia, PA Mission Church

Covenant Hill Church
 Meets at: several Bible Studies are now being held at various locations
 Contact Info: scholarlyspirit@gmail.com or 267-273-4171
 Website: www.covenanthill.com

Tim Zuck – Forks Township, PA Mission Church

Forks Community Church
 Meets at: Llantrisant Retreat & Wellness Center
 336 Bushkill St., Tatamy, PA 18085
 Contact Info: tim@forkscommunitychurch.org or 484-548-0251
 Website: www.forkscommunitychurch.org

Freddy Chi – Villa Magna, Mexico Mission Church

La Roca de Villa Magna
 Meets at: In a building in the town of Villa Magna, Mexico
 Contact Info: freddychi62@gmail.com or contact the Church Extension office

Jason Filbert – Naples, FL Mission Church

Covenant Bible Fellowship
 Meets at: several Bible Studies are now being held at various locations
 Contact Info: jason@cbfnaples.com or 239-464-7856
 Website: www.cbfnaples.com

Brad Boyer – Cape May County, NJ, Mission Church

Cape Community Church
 Meets at: 1159 Route 9 South, Cape May Court House, NJ 08210
 Contact Info: bvboyer@comcast.net or 609-465-2338
 Website: www.capecommunitychurch.org

Andy Barnes – Long Neck, DE BFC (church revival project)

New Life Bible Fellowship Church
 Meets at: 24771 Cannon Road, Long Neck, DE 19966
 Contact Info: office@newlife-bfc.org or 302-945-8145
 Website: www.newlife-bfc.org

Aaron Smith, Northern Lehigh, PA Mission Church

Northern Lehigh Bible Fellowship Church
 Meets at: 840 S. Best Ave., Walnutport, PA 18088

Contact Info: pastoraaron@whitehallbfc.org or 610-434-8661
Website: www.northernlehigh.church

James Reff, Chestertown, MD Mission Church

Grace Bible Fellowship Church

Meets at: 400 Morgnac Rd., Chestertown, MD 21620

Contact Info: jamesreff81@gmail.com or 410-778-0390

Website: www.gracebfcchestertown.org

(Planter Needed) Woolwich Township, NJ Mission Church

Contact Church Extension for more information

Raymond Bertolet (Assistant Church Planter)

Contact Info: 302-245-0148 or raybertolet@verizon.net

Elliot Ramos (Hispanic Ministry Liaison)

Contact Info: 484-951-1848 or ehdramos@gmail.com

Review Of 2016 In Church Extension

The BFC Mission Churches recorded 37 people making professions of faith and the Mission Churches held 24 baptisms! All glory to God!

Financial giving from BFC churches increased, thank you.

Our donor list and donor giving increased. Don Skekel served fruitfully as Development Manager.

Some observations:

1. Several churches reduced their support for Church Extension.
2. A number of churches are not able to give support to Church Extension.

Two Training Days were held for our men and included guest presenters. In May, Dr. Ed Gross, Coordinator of Discipleship Ministry, spoke on the importance on making disciples. In October, Dan Allen shared his ministry while Jim Arcieri taught on charting and evaluating goals.

A Roundtable was held at Fellowship Community, allowing opportunity for the planters to come together for prayer and sharing.

Door-to-door surveys took place in several of your Mission Churches' target sites. A number of mass mailings were facilitated, and various publications, prayer letters, and other literature were produced to assist your planters.

Work teams and individuals from various churches assisted with renovations and maintenance repairs.

In DELMARVA, Ray Bertolet serves as our Assistant Church Planter. Ray assisted

the Long Neck, DE BFC, the church plant in Townsend, DE and the new church plant in Chestertown, MD. Ray is our Property Committee Chairman and does yearly evaluations, along with doing demographic studies for new sites. Harry & Sandra Workman serve faithfully as an Aquila & Priscilla Team in DELMARVA. Church Extension continues to oversee the revitalization work at the Long Neck, DE BFC. Long Neck may be released from Church Extension oversight this year. We are continuing our efforts to plant churches in DELMARVA, with potential sites in Elkton and Denton, MD. Ron Smith led the Townsend, DE Mission Church to be received at the BFC Conference this past year and the MISSION BFC in Townsend is now a chartered BFC church.

Stephen Diaz is planting the Hispanic Church in South Allentown, PA. A strong leadership team has developed, one which is looking into a more viable meeting site.

We are thankful for the Aquila & Priscilla Teams that serve the church plants. Jason & Joanne Englehart serve with Carlos Rodriguez at the La Roca Mission Church. Doug & Kashie Boyd assist at the Cape May County Mission Church. Harry & Sandra Workman serve as an A&P team in Delaware.

Joshua Dupiche is planting in Philadelphia. Joshua needs people to commit to help him in an urban ministry.

Pastor Mark Morrison served faithfully as Assistant Director and resigned this past year to take on a ministry position at the Paradise BFC. He remains active in assisting Church Extension.

At the Cape May County, NJ Mission Church (Cape Community Church), Brad Boyer has been carrying out his plans for graduating the Mission Church and working with developing elders and identifying people who will commit to the Mission for graduation.

Concerning the Adams County, PA Mission Church, we have been caring for the Mission Church and seeking God's man to go and complete the work of establishing the church. The pulpit has been filled by various BFC men, and a new TLT and A-Team have led the ongoing functions of the church.

Your Hispanic Church Plants in Reading, PA (*La Roca*), Allentown, PA (*El Faro*), and Villa Magna (*La Roca*), Mexico continue to reach Hispanic people with the gospel. La Roca de Reading, under the leadership of Carlos Rodriguez, is developing a core of men from which elders will be chosen. Diego Rodriguez is assisting at the church and with the ministry center in Lancaster, The Center (*El Centro*). Roberto Martinez and Marcos Angeles also assist Carlos. The Center in Lancaster, PA was opened this year as a foundation for a new Hispanic church plant in Lancaster. The Villa Magna Mission Church in Mexico continues to reach people in Villa Magna under the leadership of church planter Freddy Chi. Elliot Ramos, Hispanic Ministry Liaison, has been very busy with coordinating The Center in Lancaster, meeting with the Hispanic men, going to churches, and chairing the Hispanic Task Force.

Daughter Church Planting: Scott Wright from the Harleysville, PA BFC, Tim Zuck from the Saucon Community, PA BFC (along with several churches from the Lehigh Valley Region), and James Reff from the Newark and Townsend, DE churches are

daughter church plants. The Northern Lehigh BFC continues to grow under the leadership of Aaron Smith. The Northern Lehigh BFC is a daughter church plant from the Whitehall, PA BFC.

The Exeter, PA Mission Church is a merger of two churches in Exeter, PA: the Exeter Bible Church and the Exeter satellite campus of the Sinking Spring, PA BFC. Lord willing, this Mission Church will be received into this year's BFC Conference.

The Chestertown, MD Mission Church was opened this past year and James Reff was called to be the church planter. This is our first church in the state of Maryland.

We had numerous meetings with prospective church planters, and held a number of meetings with churches seeking to connect with the BFC.

The Naples, FL Mission Church continues to develop under the leadership of church planter Jason Filbert.

Thirty-one churches were visited this year by the Church Extension staff. We presented the mission of Church Extension and participated in Missions Conferences along with other meetings at the churches.

Administrative Assistant Ruth Richards is very important to the Mission. Ruth organizes a volunteer force, assists with the church plants, oversees our financial reporting, gives financial guidance to the planters, and takes on a number of other tasks.

We praise God for Church Extension's faithful supporting churches and donors.

The Hispanic Task Force (HTF) is a sub-committee of Church Extension. It reports on the current Hispanic ministries and develops plans for expanding the Hispanic ministries of the BFC.

The Director chaired the Committee on the Multi-Cultural Church this past year and served on the Ministerial Candidate Committee, along with coaching and meeting with various BFC pastors and BFC churches to assist them.

We held monthly and some quarterly coaching sessions with all the Church Planters.

We held two all-day church planters' assessments with potential church planters and their wives.

Projections For 2017 In Church Extension

The DELMARVA Project

Long Neck, DE – Lord willing, we will disengage from the revitalization project in 2017.

Projected New Site & Connection – We will look for other opportunities to either connect or plant a new church in DELMARVA.

Hispanic Church Planting

La Roca - Reading, PA Hispanic Church Plant – A merger with another Hispanic church in Reading, PA is in process.

Lancaster PA Plant – We will plan to launch a new Hispanic plant this year from The

Center in Lancaster. Elliot Ramos is coordinating ministry at The Center / *El Centro*. Karo Cocom from the Merida BFC is assisting at The Center.

El Faro - Allentown, PA Hispanic Church Plant – Stephen Diaz and his team are looking into a new meeting site. Plans for graduation may begin this year.

Merida, Mexico – Pastor Marcos Ramirez is planning for another church plant and increasing the Merida church’s assistance in Villa Magna.

Hispanic Task Force – Elliot Ramos is now chairing the Hispanic Task Force. The HTF is assisting your Hispanic men and their ministries and furthering our BFC Hispanic ministries.

Daughter Church Planting

Lancaster Region – Hispanic Church Plant.

Newark, DE – In process with Chestertown.

Harleysville/Bucks-Mont Region – In process with Scott Wright.

Lehigh Valley Region – In process with Cedar Crest.

Woolwich Township, NJ – In process with Woodbury and Wallingford BFC churches

Oley, PA and Harrisburg, PA – Discussions in process.

Connectional Projects

Staten Island, NY – In process.

Recruitment

Hispanic – The HTF will look for more Hispanic men to plant Hispanic churches.

Church Planters – We will continue to recruit and seek out qualified men to plant churches, as well as dialogue with current men in the BFC about church planting.

Church Planting Academy – In 2017 we will look into ways of launching a church planting training program.

Graduation Preparations

We will be assisting Scott Wright, Brad Boyer, Stephen Diaz, and Carlos Rodriguez with their graduation plans.

Development

The Development Committee will continue to work with the Everence Foundation, seeking ways to best invest our funds. Our Development Manager will work with our donors and hold “Thank You” Banquets.

Fresh Wind is our Forward Plan for 2013-2020. It is available on our website. A current evaluation of *Fresh Wind* is available by contacting the Church Extension office.

The Lord continues to bless Church Extension and its mission of evangelistic church planting. It is a great privilege to serve the Lord in this ministry. We encourage the BFC churches to discuss a church planting vision for their local mission in order to witness a church planting movement in the BFC and be an expanding fellowship of churches. Church Extension is eager and willing to assist the churches.

Evangelistic church planting is God’s primary means for building His Kingdom. Your BFC church planters are the missionaries charged with planting BFC churches.

Our theme for this year is “Make Disciples! II Peter 3:18.” Pray for the Lord to bless your church plants with seeing many grow in the grace and the knowledge of the Lord and become committed obedient followers of Christ. Pray for our team: the Board of Church Extension; Ray Bertolet - Assistant Church Planter; Ruth Richards - Administrative Assistant; Carol Snyder - Special Projects Assistant; Elliot Ramos – Hispanic Ministry Liaison; Don Skekel – Development Manager; Tim Zuck – Church Planter Representative; our Aquila & Priscilla Teams and our volunteers. Pray especially for your church planters and their wives and families, and pray for me as I seek the Lord’s leading in directing this Mission.

In His Grace & Service, and respectfully submitted,
David E. Gundrum, Director of Church Extension Ministries

Church Extension Ministries Board: Richard E. Taylor, Chairman; William G. Schlonecker, Secretary; Robert W. Davies, Treasurer; James R. Arcieri, Timothy D. Gibson, John Hanner, Alfred G. Roberts, Carl K. Spackman, James Stapleton.

Resources for Churches & Regions Seeking to Plant and for Prospective Church Planters

Churches/Regions (please see our website for all our publications < www.churchplantingbfc.org>)

Churches Planting Churches – A guide designed to walk your church through the process of planting a daughter church.

The Dynamic Daughter Church Planting Handbook (DCPI) – The biblical basis for planting a daughter church. Answers to common questions: (e.g. Can we afford to plant a daughter church? What size do we need to be to daughter? What is in it for us as a mother church? Won’t a daughter church destroy the fellowship in the mother church?) The six-step process for planting a daughter congregation.

Demographic Workbook – A tool to assist you with understanding your ministry target area. It includes educational, ecclesiastical, community, and population surveys.

Visitation Follow-up Training – A helpful seminar to assist the church with encouraging and training visitation teams.

First Impressions – What do your guests say about your church after they visit? We have materials that will help you make positive first impressions with your guests.

Community Surveying Manual – A guide for conducting community surveys in your ministry target areas in order to produce a needs assessment, along with making contacts.

Prospective Planters

DCPI Pre-Assessment and the BFC Comprehensive Assessment – The DCPI booklet

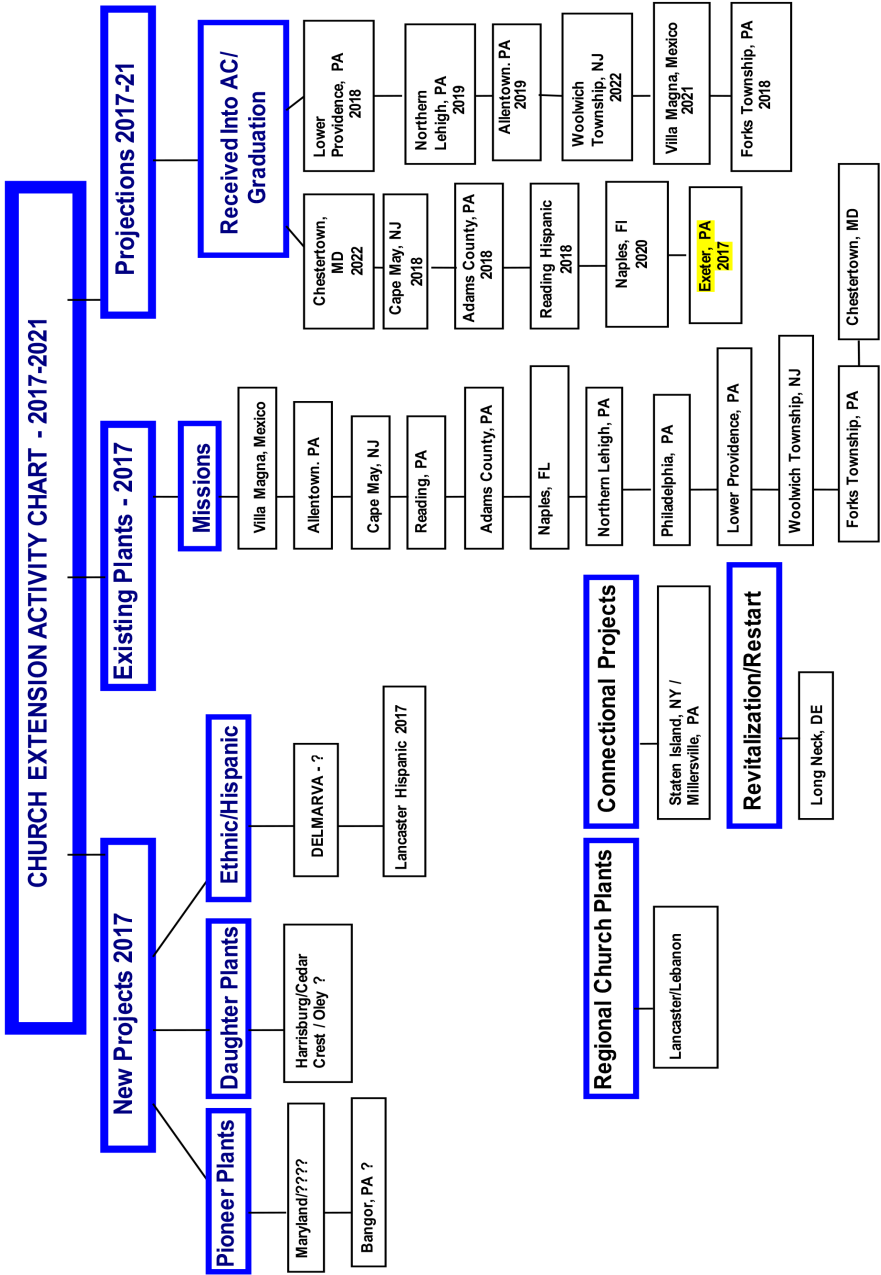
is an inductive and introductory assessment for those looking into church planting. The BFC Assessment is a complete assessment process to determine whether a man has the gifts, abilities and competencies to plant churches.

BFC Church Planting Guide & DCPI Handbook – The BFC plan and approach to church planting. A complete systematic process for the Planter and his Team to move from the initial Identification Stage to the Graduation Stage.

Church Planter’s Toolkit – The Church Planter’s Toolkit includes 12 audio CDs, as well as detailed checklists and action planning worksheets to form a comprehensive package for church planters and their teams.



David E. Gundrum, Director of Church Extension Ministries, explains the work of Church Extension to BFC Conference



Report of the Committee on the Multi-Cultural Church

The Committee on the Multi-Cultural Church met numerous times during 2016. The CMCC consists of people involved in various ministries. Membership at the end of 2016 included David E. Gundrum (Chairman) – church planting focus; Duane E. Moyer (Treasurer) – global missions focus; Stephen A. Diaz (Secretary) – Hispanic focus; Delbert R. Baker II – cross cultural urban focus; John Elias – Islamic focus; and John R. LoRusso—Unreached People Groups Focus.

Purpose: To provide coordination between the Board of Missions and Church Extension Ministries in an effort to assist Bible Fellowship Churches with locating and reaching multi-cultural people groups in their target areas. We seek to do this by assisting BFC churches in assimilating these groups and/or planting new churches as the Lord leads.

Duties

- To encourage and foster multi-cultural church planting.
- To be a catalyst for local church involvement in multi-cultural church planting.
- To investigate church planting opportunities among multi-cultural people groups.
- To suggest policy and procedure changes to Church Extension Ministries and the Board of Missions as it relates to the implementation of multi-cultural church planting.
- To foster multi-cultural assimilation in BFC churches and assist BFC churches with their assimilation of multi-cultural people.
- To have Committee members available to assist, train and counsel BFC churches with assimilating people from multi-cultural people groups into the church.
- To keep records of those monies designated for multi-cultural church planting.
- To entertain requests for funds from BFC multi-cultural church plants, as well as the consideration of using funds for projects that will further the BFC’s multi-cultural awareness.
- To negotiate cooperative agreements with other organizations who will assist in the formation of multi-cultural BFC Churches and increase the BFC’s partnership with multi-cultural people groups.

Recent projects for the CMCC included distributing the booklet, “Welcoming Diversity,” to assist churches with assimilating people from various cultures into our church families. Meanwhile, the Committee networked with The Hispanic Taskforce (a sub-committee of Church Extension Ministries), which is involved in church-planting works both in Mexico and here in the US, and which included the launch of Lancaster’s *El Centro* (a multi-cultural ministry center that is looking to help plant a church). Furthermore, we reached out to many BFC churches currently involved in a variety of

other multi-cultural ministries, which include work with Chinese, Arabic, Bengali, and others. Also, this past year the CMCC gave financial support to Church Extension's Hispanic Ministry Liaison, Elliot Ramos; and to Lancaster's *El Centro*. Finally, the Committee financially gave toward travel expenses for several of our Mexican brothers who attended the 2016 BFC Conference.

Please continue to pray for the efforts of the CMCC as it seeks to welcome people from every tongue, tribe, and nation into the BFC. If you have an interest in multi-cultural ministry and would like to help the CMCC please contact David Gundrum at davgun@dejazzd.com, or Duane Moyer at duane@bfcboim.org. The CMCC would like also to encourage all the BFC Churches to reach out to the expanding number of multi-cultural people groups in their ministry target sites. We want to thank the BFC churches for their support. In 2016, we received financial support from a number of BFC churches for multi-cultural church planting. In order to further assist the planting of BFC churches among multi-cultural people groups, we encourage all the BFC Churches to increase their support for ethnic church planting in 2016. If your church has not budgeted funds for ethnic church planting, please do so.

Contributions for multi-cultural church planting should be sent to the Board of Missions, designated for Multi-Cultural Church Planting.

The Committee on the Multi-Cultural Church: David E. Gundrum, Chairman; Duane E. Moyer, Treasurer; Stephen A. Diaz, Secretary; Delbert R. Baker II, John Elias, John R. LoRusso, David A. Smith.



BFC church planters enjoy fellowship at BFC Conference.

Report of Pinebrook Bible Conference

“Though you have not seen Him, you love Him. Though you do not now see Him, you believe in Him and rejoice with joy that is inexpressible and filled with glory, obtaining the outcome of your faith, the salvation of your souls.” 1 Peter 3:8,9

The purpose of Pinebrook Bible Conference & Retreat Center continues so that disciples of Jesus Christ can be made, developed, and enhanced while serving the greater Christian community.

How has that purpose been fulfilled in 2016? Great question!

Our 2016 Pinebrook Events: Ladies retreat, Summer Conference, Senior Saints retreat, various hymn sings and our Christmas banquet were well received, having attendance figures that bettered or at least matched 2015 numbers. Our Christmas banquet featuring Bruce Heffner, Ricky Herb, and “Piercing Word” had an attendance up 70 people from the prior year. We strive to continually improve these events yearly to attract people to receive the ministry of Pinebrook. Plans for 2017’s Ladies Retreat, Summer Conference, hymn sings, and Senior Saints Retreat have been planned and sent to the churches to help people plan for these events. We continue to assess ideas for new retreats.

Weekend retreats continue almost every weekend throughout the year, ministering the gospel of Jesus Christ and promoting discipleship to Jesus Christ. We’ve had groups bring 300 teens to a “Boot Camp” style of retreat to invigorate them to discipleship and to create excitement. One group came with college students from different nations and presented the gospel. We also had a group that utilized our facilities, bringing over 900 people from all over the world to gather together as one, praising and worshiping our Lord and Savior. We continue to try to reach groups that may not have heard about the Pinebrook Ministry and to retain our relationship with groups that have used our facility in the past to continue to utilize our resources here at Pinebrook.

Our “Retreat Within a Retreat” (RWR) program continues to provide groups with a work or team-building weekend while spending time in service and devotions. We have had many groups this past year volunteering their time to continue to serve at Pinebrook. For this we praise God.

We are so encouraged that our volunteers give countless hours to minister at Pinebrook. From projects like the Roof Replacement Project to coming on our grounds to assist in the gardens, you can serve the Lord at Pinebrook through your gift. Praise the Lord for these volunteers and the encouragement they give to our staff.

We continually are looking for ways to partner the Pinebrook ministry with each individual Bible Fellowship Church. We would like to be an option for your retreat and gathering needs. Please continue to talk to us about how we can do that. Currently, planned visits to pastors are taking place to continue your church’s relationship with Pinebrook.

Praise God for the continual work of Pinebrook’s staff. Through our devoted staff, we continually keep Pinebrook operating smoothly by cleaning rooms, cooking meals,

mowing lawns, repairing facilities, ministering the love of Jesus by serving our guests. It is all about the service. All to the glory of God. We also praise God for the summer staff that truly demonstrated that their ministry was “God providing for you through me.”

Pinebrook’s financial position in 2016 was more of a “break even” position in comparison to 2015. Retreat sales declined in 2016, and we have changed our marketing approach for 2017. We are targeting new church groups for retreats and are discounting our rates in lower booked retreat months. We continue to adjust our staff numbers for the needs and volume of Pinebrook’s ministry. God is good even through a transitional year like 2016. We continue to strive for financial stability and to strive to be good stewards for the Pinebrook ministry.

Finally, please remember to keep Pinebrook in your prayers. Pray for our staff. Pray for continued financial stability. Pray for spiritual decisions. Pray that we continue to do

“All to the Glory of God.”

Nate Brosius, Director of Operations, Pinebrook Bible Conference

Charles Bomgardner, Marketing Supervisor, Pinebrook Bible Conference

Pinebrook Bible Conference Board: Charles E. Cole, Chairman; Matthew Printz, Vice Chairman; Charles D. Bomgardner, Secretary; Darian R. Allen, Treasurer; Mark E. Barninger, Patrick Carl, Gary Karch, Christopher Merrick, Steve Sattazahn, Jon Taylor.



Pinebrook Board Chairman
Charles E. Cole speaks about the
ongoing ministry of Pinebrook Bible
Conference

Report of Victory Valley Camp

We continue to praise the Lord for His goodness to the ministry of Victory Valley Camp. We saw God work in many ways this past year as we hosted a record number of campers for our Winter Blast weekends and saw more than 850 campers attend summer camp for each of the past three years. As we shared in last year's report, with the blessings of many campers comes the need for a larger dining hall and kitchen. This year we started our capital campaign, "The Path of Victory." The cost of the new addition is \$1,300,000. Through God's people, we have already raised \$466,000 in cash and commitments. When we reach \$527,500, we can schedule construction to begin in early September, 2017. Please pray with us and consider what your church's part might be in meeting this goal that we have set for our addition. The Lord has blessed us, we have been debt-free for 10 years!

Winter Blast 2016

Campers, chaperones, and staff members had a blast at this year's Winter Blast at Victory Valley Camp. The theme for this year was "Detectives: Uncovering the Mystery of Who God Is." During *God and Me* time and Bible lessons, campers learned different names of God and their meanings. Some of the names of God that we learned about were Elohim (strong Creator), El Shaddai (God Almighty), I AM (self-existent, unchanging one), Lamb of God, Adonai (Lord and Master), and Jehovah-Jireh (our Provider). Campers were encouraged to continue to dig through the Scriptures, after they returned home, for more of God's many names revealed in the Bible.

God blessed us with 30 inches of snow for our first weekend, allowing us to enjoy some great tubing the first and second weekends. Although there was not enough snow left on the ground to go tubing the third or fourth weekend, we still had a lot of fun enjoying God's creation and learning from His Word.

We had a total of 197 campers over the course of the four weekends. This is an increase of 12 campers over last year.

Summer Camp 2016

God blessed us with another amazing summer at Victory Valley Camp! We had 863 campers over the seven weeks. As God provided campers to minister to, He also provided staff. Sixty-eight young people served the Lord as Summer Missionaries for at least two weeks (37 of whom served the entire summer) – and we had an additional 21 volunteers fill in for one week.

Our theme this summer was GROW. Both campers and staff were challenged to live lives that glorify God. Bible time and personal devotions for campers were based on Colossians 3:12-17, where Paul talks about taking off the old sinful self and replacing it with new Christ-like behaviors. The key points we emphasized were:

Take off anger and replace it with compassion

Take off slander and replace it with encouragement

Take off pride and replace it with humility

Take off complaining and replace it with thankfulness

Take off unkindness and replace it with love

We also learned that in order to GROW, we should Go to church, Read our Bibles and pray, Obey God's Word, and Witness to others. As a staff, we studied the book of Ephesians and memorized Ephesians 3:14-21 and Ephesians 4:20-5:2.

Our Summer Mission Team this year was fantastic. It is an honor to be a part of a team filled with quality young people who love the Lord and truly desire to serve Him and grow in their relationships with Him. Our Leadership Team this summer was fabulous – they worked together very well and had positive relationships with the entire team.

God did a great work in hearts and lives this summer – and He is faithful and will continue that work. Friday night testimony time is one of the highlights of each week. Every week, we heard campers share how they were challenged to grow in their relationship with Christ. Over 30 campers made decisions for Christ this summer. What a blessing to be a part of kingdom work! Please pray for both the campers and staff members who were here this summer. Pray that they would continually seek the Lord, and that the lessons they learned here would stick with them throughout their entire lives.

2017 Calendar of Events

January 20-22, 2017 – Winter Blast I

January 27-29, 2017 – Winter Blast II

February 3-5, 2017 – Winter Blast III

February 10-12, 2017 – Winter Blast IV

March 10-12, 2017 – Core Challenge

March 24 - 26, 2017 – Prospective Jr. Staff Retreat

May 20, 2017 – Open House

June 25, 2017 – Summer Camp begins

October 21, 2017 – 4rd Annual 5K Adventure Race

October 21, 2017 – Fall Family Festival

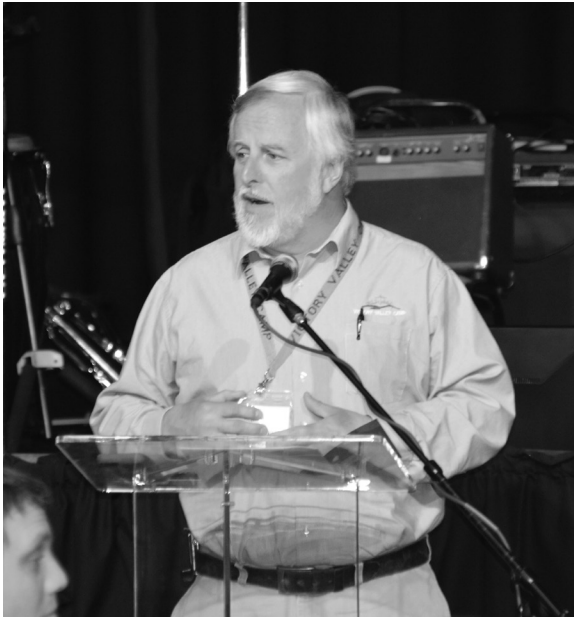
November 18, 2017 – BFC Thanksgiving Youth Rally

December 2, 2017 – Friends of the Valley Banquet

Respectfully Submitted,

Doug Manwiller, Director

Board of Victory Valley Camp: Mark R. Orton, Chairman; Colin Bartholomew, Vice Chairman; Carolyn Cruise, Secretary; Kelly Moono, Treasurer; Kevin Derr, Jason Englehart, Cindy Ireland, Timothy J. Schmoyer, Daniel L. Williams.



Victory Valley Camp Director Doug Manwiller updates BFC Conference on the ministry of the Bible Fellowship Church's children's camp.

Report of the Communications Committee

The Communications Committee oversees the print and internet media of the Bible Fellowship Church. It met four times since the previous BFC Conference. Here are some items worthy of attention:

1. The Bible Fellowship Church maintains two web sites – mybfc.org and mizpahgrovemedia.org. David E. Brandt is currently redesigning mybfc.org, with final unveiling and online publishing expected in late 2017.
2. Four issues of the *OneVoice* magazine were released during the past year. Ralph Ritter continues as editor. Many different members of various BFC churches submitted material.
3. Twelve issues of the *Fellowship News* bulletin insert were released during the past year. Carolyn Ritter continues as editor. She is grateful for all the church secretaries who notify her about new members and baptisms.
4. Again this year, the Committee was responsible for producing the annual Yearbook. Donald E. Kuntzman coordinates this project.
5. Informational brochures on the Bible Fellowship Church, Eschatology, and Church Membership are being ordered and distributed among BFC churches. New brochures are being drafted on the following topics: “The Lord’s Supper,” “Baptism,” and “What is REFORMED?”
6. The Committee received publishing income of \$5,514 and had total expenses of \$27,853. Approximately 67 percent of the expenses related to *OneVoice* magazine. The annual Yearbook, informational brochures, and other materials can be ordered through mybfc.org.
7. Gregory Alderfer was named secretary of the Committee, replacing Allan R. Vivona, who was called home to glory in 2015. The chairman of the Committee, Davis Duggins, resigned in 2016 because of a move out-of-state, and has been succeeded by Donald E. Kuntzman. David E. Brandt, Assistant Pastor from Lebanon BFC, joined the Committee in 2016.

Communications Committee: Donald E. Kuntzman, Chairman; Gregory Alderfer, Secretary; David E. Brandt, Web-servant; Ralph E. Ritter, Editor, BFC *OneVoice*; David T. Allen, Ronald L. Kohl.

The Communications Committee oversees the print and internet media of the Bible Fellowship Church.

Report of the Conference Pastor

“Grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.” 2 Peter 3:18

What a wonderful way to live day by day: growing in our Savior’s grace and knowledge. He will keep and strengthen us so that we will increase in our faith, knowledge, and affection, as He instills within us His values and will.

This is one of the prayer requests I have brought before our Lord on behalf of my ministering brothers, wives, and their families. With the ups and downs of ministry, we are to remember to stay focused on God’s grace, what He does in and through us, and be faithful in our everyday life. This does not remove problems but helps us to see them from His point of view and causes us to rely on Him more and more.

I am so thankful for the BFC’s emphasis on prayer. The Lord, in His providence, orchestrated our 2016 Ministerial Convention as a time devoted to prayer, and we dedicated March 24, 2017 to come together again to seek our wonderful Savior’s leading and will. It is a good reminder to me of how dependent I must be on His Word, strength and guidance each day.

I am also learning, especially from one dear brother, that to know how I am doing is not as important as how am I experiencing God’s grace daily. It is His grace and His strength each day, working within us, whereby we cry out “Abba, Father” and give Him the glory that He so rightly deserves.

I am truly thankful for the privilege Jesus Christ is giving me to serve Him and my fellow pastors as your Conference Pastor. My wife Sharon and I think we are the ones being blessed as we are getting to know our ordained men and their wives. It is a privilege to laugh, cry, pray, and stay connected to each one of you. We wish our time with you could be more regular, but our “congregation” is really spread out!

We are grateful for the safe travel our Savior has granted us, and we are thankful for the opportunity to worship with you. It has been a joy to be in over 30 churches so far to worship and visit with pastors and wives and to travel to many other churches for other services and events. I also appreciate the opportunity to pray with you men at the various regional pastors’ prayer times. It is uplifting to seek the Lord’s guidance and have fellowship together. The goal, for my wife and I, is to get into all of our 60-plus churches to worship and have times of fellowship.

We can give praise to our Lord for the quality of men He is leading to serve in the BFC. Four men are being ordained and four men are having their prior ordinations recognized at this year’s BFC Conference. We rejoice and look forward to how He will use them for His glory.

After faithfully serving His Lord for so many years on this earth, Alva Cassel is now worshipping and serving in His presence. Alva’s love and service for Christ was a wonderful example for us to follow.

I would like to remind you of the Darlene J. Mahurin Memorial Fund and the

assistance it provides for our ministers. Pastor Ronald C. Mahurin has turned the administration of this fund over to me, and it is now a tax deductible fund under the umbrella of the BFC. Any donations can be made by check payable to “Darlene J. Mahurin Memorial Fund.” If you have a financial need or know of another BFC pastor who has a need, please talk to me. We were thankfully able to financially assist several pastors and their families this past year.

Thank you for your prayers for me and my wife as we travel and serve. We look forward to our God using us for His glory, and to be of help to you.

“To this end also we pray for you always, that our God will count you worthy of your calling, and fulfill every desire for goodness and the work of faith with power, so that the name of our Lord Jesus will be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.” (2 Thessalonians 1:11-12)

Blessings,
Ralph M. Soper
Conference Pastor

Darlene J. Mahurin Memorial Fund

January 1, 2015 - Balance forward	\$ 5,751.00
Deposits	\$ 2,098.00
Withdrawn throughout this period	\$ 2,709.00
Balance as of December 2015	\$ 5,140.00

15 Families Assisted



Conference Pastor Ralph M. Soper
greet's Conference.

Report of the Historical Committee

(Editor's Note: Historical Committee secretary Richard E. Taylor, in an effort to make his committee report fresh and interesting, envisions a conversation between himself and "Father Gehman" on the occasion of our 134th BFC Conference. In it, Taylor wonders what Gehman (1827-1918) would recognize of the denomination he helped establish more than 150 years ago).

Taylor: I know you. You are William Gehman. Welcome.

Gehman: Ich bin mir.

Taylor: Father Gehman, we don't speak German anymore. I know you feel uncomfortable when you must use English, but would you?

Gehman: Ich werde – I mean, "I will."

Taylor: Welcome to the 134th Bible Fellowship Conference. I am Richard Taylor and have been a pastor in the church for a number of years.

Gehman: It is nice to meet you, Brother Taylor. Am I at the right place? I was part of the Mennonite Brethren in Christ.

Taylor: Yes, you are at the right place. We used to be known as the Mennonite Brethren in Christ Church until we changed our name to Bible Fellowship Church.

Gehman: Why did you do that?

Taylor: Well, that's a long story. It had to do with changing our convictions. You would like some of the story but there are parts I believe would not make you happy.

Gehman: Tell me more.

Taylor: We have continued to carefully study the Bible and thought changes were needed because of our searching of Scripture.

Gehman: That makes me happy.

Taylor: But we came out with different convictions. We have tended to focus our attention of what God does and see the response of human beings as a *result* of what God does, instead of the *cause* of what God does.

Gehman: That is different. But do you remember me and those who served with me?

Taylor: Yes. Even though we have different convictions, we owe you a lot. You helped to lay the foundation. You wanted to obey God and practice what God taught us in the Bible. That is still at the heart of who we are and what we do. The desire to share the gospel with those who need to hear drove you and is still at the core of who we are.

Gehman: What kind of a church are we? I knew preachers in churches who always wore collars. Those collars were so high they had to jump to spit.

Taylor: I don't think we are like that!

Gehman: Is there anything left from my days?

Taylor: We have been collecting things and keep them in an archive. We even have some of your Bibles. We keep old records and have a lot of photographs. We even have a historical society made up of people who enjoy and appreciate the people and events which shaped us as a church. We use them to research and understand what

we taught and did. What we are today was formed by those things.

Gehman: Where do you keep these things?

Taylor: All of the things we collected are at our church in Whitehall.

Gehman: We have a church in Whitehall?

Taylor: You may remember when it was in Northampton, even before it moved to Catasauqua.

Gehman: Can people see things in the archives and use the old records?

Taylor: Yes, but we ask that they make an appointment to be sure that someone is there to let them in and help them find what they need.

Gehman: I think it is good that you have these things.

Taylor: And we want to take good care of them. We know that Jesus will come back, but until He does, we want to be able to preserve and tell the story of our church to those who come after us.

Gehman: Are you one of Brother L. B. Taylor's family?

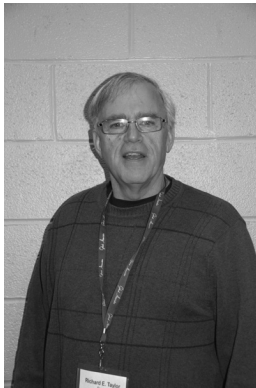
Taylor: No. I am from an entirely different Taylor family. But some of his descendants are still in our church.

Gehman: There are a lot of men in this room.

Taylor: You remember when we were just a handful. We have grown and spread out. We think that is why it is important to remember our history, our roots. Well, the moderator is calling us to begin. Why don't you sit here in the back and watch what goes on? I am really glad to talk with you.

Gehman: Vielen dank. I mean, "Thank you very much."

Historical Committee: Jill A. Davidson, Chairperson; Richard E. Taylor, Secretary; Carl C. Cassel, Bruce A. Ellingson, Andrew Geissinger, Ronald W. Hoyle, Ronald L. Kohl.



Church Extension
Ministries Mentor -
Richard E. Taylor

Report of the Pinebrook Educational Foundation

The Board of Directors of the Pinebrook Educational Foundation met once in 2016.

The Foundation received gifts totaling \$10,400 in 2016.

The Board approved scholarship grants totaling \$4,500, as listed on Attachment (A).

Stephen C. Cassel and Judith Rychnovsky were presented to the Executive Board for approval to serve on the Board of Pinebrook Educational Foundation for three-year terms ending in 2020.

Respectfully Submitted,
Jay H. Fasnacht, Secretary

Pinebrook Educational Foundation Board: Raymond R. Dotts, Chairman; Jay H. Fasnacht, Secretary; Stephen C. Cassel, Judith Rychnovsky, Karen Stull, John W. Sullivan.

Attachment A

<u>Scholarship Applicant</u>	<u>Educational Institution</u>	<u>Church Attended</u>	<u>Fund</u>	<u>Scholarship Grant</u>
Stephanie Brimer	Cedarville University	Bethlehem BFC	Temp-Restricted	\$ 500
Joy Lenahan	Word of Life Institute	Stroudsburg BFC	Temp-Restricted	1,000
Emily Parke	Word of Life Institute	Lancaster BFC	Temp-Restricted	1,000
Eric Parke	Word of Life Institute	Lancaster BFC	Temp-Restricted	1,000
Hannah Zimmerman	Cedarville University	Coopersburg BFC	Temp-Restricted	1,000
				<u>\$ 4,500</u>

PINEBROOK EDUCATIONAL FOUNDATION

Schedule of Investments

December 31, 2016 and 2015

	2,016	2015
Verizon Common Stock - 116 Shares	\$ 6,772	\$ 5,362
Vanguard:		
Bond Funds	84,730	81,954
Stock Funds	<u>182,820</u>	<u>162,270</u>
Total Investments	\$ 274,322	\$ 249,586

PINEBROOK EDUCATIONAL FOUNDATION

Operations of Rev. and Mrs. R. C. Reichenbach Scholarship Fund

Years Ended December 31, 2016 and 2015

		<u>2,016</u>		<u>2015</u>
Fund Balance at Beginning of Year	\$	44,896	\$	45,788
Contributions Received		5,000		—
Endowment Fund Earnings		4,787		108
Scholarship Awarded		—		(1,000)
Fund Balance at End of Year	\$	54,683	\$	44,896

PINEBROOK EDUCATIONAL FOUNDATION

Endowment Funds

Summary of Principal and Accumulated Income Accounts

December 31, 2016

	Principal	Income		Total
Reichenbach Scholarship (P)	\$ 49,896	\$ 4,787 (1)	\$	54,683
Didden Scholarship (P)	4,179	401 (1)		4,580
Ziegler Memorial (P)	39,547	3,792 (1)		43,339
Pinebrook Junior College Scholarship (P)	3,644	653 (2)		4,297
Ungerer Memorial (B)	13,113	3,942 (2)		17,055
Walker Student Aid (B)	29,966	2,874 (1)		32,840
Berean Scholarship (P)	40,431	12,433 (2)		52,864
Memorial Scholarship (P)	1,295	124 (1)		1,419
Weaver Memorial (B)	<u>63,500</u>	<u>6,278</u> (3)		<u>69,778</u>
 Total	 \$ <u>245,571</u>	 \$ <u>35,284</u>	 \$	 <u>280,855</u>

(1) Unspent 2016 accumulated income will be added to principal on December 31, 2017.

(2) 80% of income realized on principal added to accumulated income account, remainder added to principal.

(3) Investment earnings and losses accumulate in accumulated income account.

(P) Permanently restricted.

(B) Board designated.

PINEBROOK EDUCATIONAL FOUNDATION

Statements of Financial Position

December 31, 2016 and 2015

	2016	2015
<u>ASSETS</u>		
Cash	\$ 11,335	\$ 5,172
Investments	274,322	249,586
Total assets	\$ 285,657	\$ 254,758
<u>NET ASSETS</u>		
Unrestricted	\$ 120,283	\$ 109,759
Temporarily Restricted	26,382	13,523
Permanently Restricted	138,992	131,476
Total Net Assets	\$ 285,657	\$ 254,758

Statements of Revenues, Expenses and Other Changes in Net Assets

Years Ended December 31, 2016 and 2015

	2016	2015
Investment Income	\$ 24,999	\$ 613
Contributions Received	10,400	14,150
Scholarships Awarded	(4,500)	(19,000)
Increase (decrease) in Net Assets	30,899	(4,237)
Net Assets at Beginning of Year	254,758	258,995
Net Assets at End of Year	\$ 285,657	\$ 254,758

PINEBROOK EDUCATIONAL FOUNDATION

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Report of the Youth and Young Adults Committee

Over the course of 2016, The Board of Youth and Young Adults met five (5) times to conduct its business, and its three (3) committees met as needed.

Events Committee:

This committee is charged with the Sno-Glo retreats that are held on three weekends each January. Our keynote speakers this year were Don Stubbs and Travis Troyer from “Off The Wall Discipleship,” a ministry based out of Ohio. Stubbs and Troyer taught as a team over all three weekends, and were very well received by both teens and leaders.

This year we pursued college bands for the musical worship each weekend. The band which joined us for the first two weekends was “RiSE” from Clarks Summit University. The third weekend we had “HeartSong” from Cedarville University. God was glorified through the music and teaching throughout all three weekends, and we consider them to be a success. As always, we will continue to work on improvements to this program in hopes that the coming year will be more impactful than the previous year. Any input is welcomed and appreciated by the board.

Leadership Committee:

This committee was effectively restarted in 2016, and our first task was to clarify our purpose and goals as a committee. After some discussion with the larger Youth and Young Adults Committee, we clarified our purpose this way:

The Leadership Committee exists to provide assistance and resources for the leaders of the Youth and Young Adult ministries in the Bible Fellowship Churches, especially those which don’t have a paid staff member overseeing these ministries.

Some of the “assistance and resources” we have begun to pursue this year included developing a contact list for all the primary leaders in the youth and young adult ministries of our Bible Fellowship Churches, whether paid staff or unpaid volunteers, as well as working to put together a quarterly newsletter which we hope will provide ideas, information, and resources for all those leaders.

In the future, our hope is to continue to offer not only suggestions, but also real connections between the youth and young adult leaders in the BFC, especially for the churches that are not able to have full-time paid staff in their youth and young adult leadership positions, so that these leaders might be able to more effectively network and find helpful support as they minister.

Young Adult Committee:

Nothing to report this year.

Youth and Young Adults Committee: Jonathan H. King, Chairman; Timothy S. Radcliff, Vice Chairman; Joel B. Klase, Secretary; Rick Whitmire, Treasurer; Timothy S. Hogan, Jules J. Hull, Lisa F. Kellerman, Bekah Manwiller.

Report of the Ministerial Candidate Committee

“The objective of the Ministerial Candidate Committee shall be to provide the BFC with a minister that is called of God, true to the Word, filled with the Holy Spirit, dedicated wholeheartedly to Jesus Christ, and thoroughly furnished unto all good works.” (Principles of Order – 511-4.1)

Our Principles of Order have defined the task of the Ministerial Candidate Committee. While the background of the men who apply to serve in the BFC grows more diverse, and the roads they travel to us come from different directions, the expectations for those approved by the MCC must be the same. The process of examination is to lead to assurance. The man applying needs to be assured that God has called him. The MCC will help work through the issues involved with understanding what it is to be called of God. The churches who will be served by the men approved by the MCC need to be assured that these men are what the purpose statement above says they are.

While the agenda of our meetings are normally devoted to interviews with men, one meeting this year was given to a review and evaluation of our procedures and examination process. We want to continue to assure that the men who apply are called and equipped for ministry in the BFC, even though the circumstances under which they come do not always fit our existing procedures.

The Committee met six times since the last conference and conducted 12 interviews.

The following men were recommended to the Ministerial Credentials Committee for ordination examination or recognition of previous ordination: Jason Blair, Stephen A. Diaz, Timothy S. Hogan, Daniel Istrate, Stephen J. Morton, Timothy Nessler, Timothy S. Radcliff, L. Marc Sweet.

The following men were approved as probationers eligible to receive a call: Richard duPont, Ronnie Burgess, John J. Hanner, Jules J. Hull III, and Jarrod Cruise.

Timothy S. Radcliff and Ronnie Burgess were licensed.

The Orientation Seminar will be held at Calvary Bible Fellowship Church, Coopersburg, Pennsylvania, June 6-8, 2017.

Resolved: That the following list of Ministerial Candidates be approved:

Probationers

(Probationers have completed all preliminary testing and are approved for service in a Bible Fellowship Church. Licensed probationers are serving under a call and are indicated by the year of their licensure in parentheses.)

Blair, Jason (2015)	Boyertown PA
Boyer, Brad (2015)	Cape May Court House NJ
Burgess, Ronnie (2017)	Maplewood NJ
Carder, Gregory W. (2015)	Wyomissing PA
Cruise, Jarrod	Lebanon PA
Davies, Gregory T	Tabernacle NJ
Diaz, Stephen A. (2015)	Allentown PA

duPont, Richard	Staten Island NY
Filbert, Jason (2015)	Naples FL
Hanner, John J.	Allentown PA
Hester, Ethan (2015)	Las Cruces NM
Hogan, Timothy S. (2015)	Reading PA
Hull, Jules J., III (2107)	Sunbury, PA
Istrate, Daniel (2014)	Romania
Mack, Ezekiel (2015)	Kutztown PA
Martin, Benjamin J.	Mechanicsville PA
Morton, Stephen J. (2015)	Bear DE
Nessler, Timothy (2015)	Wenonah NJ
Paquette, Richard	Reading PA
Radcliff, Timothy S. (2015)	Quakertown PA
Reff II, James D. (2016)	Finksburg MD
Rissmiller, Samuel Wayne (2016)	Bernville PA
Shaeffer, Mark A.	Bangor PA
Shearer, Charles A. (2013)	Lehighton PA
Sweet, Lyle Marc (2015)	Brick NJ
Triestman, Benjamin (2015)	Easton PA
Verdon II, William C. (2013)	Hershey PA

Candidates

(Candidates have been interviewed and approved to take the Open Book Examination.)

Bailey, Benjamin	Blandon PA
Burkholder, Jared	Allentown PA
Chi, Freddie	Mexico
Davies, Larry	Emmaus PA
Franklin, Neil J.	Millersville PA
Hull III, Jules J.	Sunbury PA
King, Daniel	Collingdale PA
Krall, Daniel	Lancaster PA
LeTowt, Nat	Laureldale PA
Lumpkin, Michael L.	Ft. Worth TX
MacArthur, James D.	Oley PA
Mulberry, Errin	Robesonia PA
Ordonez, Alexandro Fuchok	Mexico
Quinley, David A.	Norristown PA
Vega, Isaias	Wernersville PA

Applicants

(Applicants have indicated their interest in serving in a Bible Fellowship Church.)

Conley, Michael L.	Cape May Court House, NJ
Harvey, Paul S.	Wyomissing PA
Martinez, Robert	Reading PA

Resolved: That we recommend to the BFC Conference the following changes to 511-4:3. (Note: proposed changes in these resolutions are indicated by bold-face, underlined type)

Duties:

- (2) It shall take under its **supervision** the candidates and probationers while in training.
- (3) It shall examine those who offer themselves for service in our Church **and** determine as far as possible the sincerity and genuineness of their call to the ministry.
- (8) It shall furnish prior to the BFC Conference to the Registrar a list of probationers who are eligible to be members of the BFC Conference. (deletion)

Resolved: That we recommend to the BFC Conference the following changes to 511-4:5.

Procedure:

The procedure to be followed by a man offering himself for service in the BFC shall be as follows:

(1) Men who seek to be ordained in the BFC will fill out an application from the Committee.

(2) The applicant will carry out a program of personal development and training developed in consultation with the Committee.

(3) The candidate will be examined through a series of tests.

(4) Upon satisfactory completion of the testing and approval of the Committee, the candidate will be recognized as a probationer eligible for a call and recommended to the Ministerial Relations Committee or BFC departments.

(5) During the time of working in a BFC or in one of the denominational **departments or other ministries**, the probationer will be under the jurisdiction of this Committee **as well as the department or ministry with which he works.**

(6) At the end of the probationary period, upon approval of this Committee, the probationer will be recommended to the Ministerial Credentials Committee. (deletion)
Serving as a candidate and probationer does not guarantee being recommended for ordination examination.

Resolved: That we recommend to the BFC Conference the following changes to 501.

Procedure for the Recognition of a Minister

All men who desire to have ministerial credentials with the BFC shall apply to the Ministerial Candidate Committee **by filling out an application from the Committee.**

501-1 Men Entering the Ministry of the BFC

Applicant. An applicant is a man who offers himself to this committee for service in the BFC. **Men** are encouraged to seek this recognition as early in their educational program as they sense the call of God to the ministry.

Probationer. A probationer is a man who has been approved by this committee and has passed the required examinations. Upon completion of his required examinations, he will be classified as a probationer eligible to receive a call. When a probationer receives a call from the BFC (a Particular Church or **department**) or other ministry (chaplaincy, etc.)

approved by the Ministerial Candidate Committee in consultation with the Credentials Committee, he shall become a licensed probationer. Such other ministry does not include service on the pastoral staff of a church other than a BFC.

Ministerial Candidate Committee: Andrew T. Crossgrove, Chairman; Richard E. Taylor, Secretary; Timothy J. Bertolet, Application Secretary; Joshua P. Miller, David E. Gundrum.



Musicians (L to R) Aaron Susek, Richard Ravis, Jeremy Harkins, and James Arcieri leading musical worship at BFC Conference.

Report of the Ministerial Credentials Committee

The Faith and Order questionnaire was sent to each of the ministers holding Ordination Credentials with the Bible Fellowship Church.

The Lord, in His providence this year, has chosen to take home Alva C. Cassel of our ministering brethren. We thank God for the many years of ministry he devoted to the Lord. One magnificent day we will worship our Savior with him again. Please be in prayer for his family.

The Committee's practice is to conduct a two-tiered approach to the ordination service that was approved at the 125th Annual Conference. The first takes place at the BFC Conference. The second tier is administered in the church where each man serves.

Various members of the Committee had the privilege of being at all of the recognition services of the men who were ordained in 2016. Attending an ordination service in your local region is an important opportunity to show love and support of men called of God to minister alongside us as brothers. We are grateful for those who were present at all the services of recognition. We strongly encourage all our credentialed men to make ordination and installation services in their region a priority. Please put these services on your calendars and affirm these brothers in the Lord's call on their lives.

The following changes in status were approved:

Robert A. Sloan Jr. was changed from Ordained Ministers Working Under the Direction of the Bible Fellowship Church to Ordained Ministers in Retirement or on Disability.

Ralph M. Soper was changed from Ordained Ministers in Retirement or on Disability to Ordained Ministers Working Under the Direction of the Bible Fellowship Church.

Allen R. Mickle, Jr. was changed from Ordained Ministers Working Under the Direction of the Bible Fellowship Church to having his credentials removed per his request.

Jeffrey L. Ruhl was changed from Ordained Ministers on Leave of Absence to Ordained Ministers in the Chaplaincy Under the Sponsorship of the BFC.

Mark R. Evans was changed from Ordained Ministers Between Calls to having his credentials removed per his request.

Albert J. Dommel was changed from Ordained Ministers Between Calls to Ordained Ministers on Leave of Absence.

Frank E. Lenahan was changed from Ordained Ministers Working Under the Direction of the Board of Missions of the BFC to Ordained Ministers Between Calls.

John R. LoRusso was changed from Ordained Ministers Working Under the Direction of the Board of Missions of the BFC to Ordained Ministers Working Under the Direction of the Bible Fellowship Church.

Mark R. Culton II was changed from Ordained Ministers Working Under the Direction of the Bible Fellowship Church to Ordained Ministers Between Calls.

Michael D. Roberts was changed from Ordained Ministers Between Calls to having his credentials removed.

The Committee met with Timothy S. Hogan, Stephen J. Morton, Timothy R. Nessler, and Timothy S. Radcliff for ordination examination and also met with Jason W. Blair, Stephen A. Diaz, Daniel Istrate, and L. Marc Sweet for recognition of their previous ordination. The Ministerial Credentials Committee gives thanks to our Lord and Savior, Jesus Christ, who has given these gifted men for the ministry of the Bible Fellowship Church.

Whereas, the Ministerial Candidate Committee has recommended ordination for Timothy S. Hogan, Stephen J. Morton, Timothy R. Nessler, and Timothy S. Radcliff for ordination, and has recommended Jason W. Blair, Stephen A. Diaz, Daniel Istrate, and L. Marc Sweet for recognition of their previous ordination, and

Whereas, these brethren have served acceptably as ministers of the Bible Fellowship Church for the required period of time or the equivalent thereof, and

Whereas, after examination, the Ministerial Credentials Committee believes these men to be called of God to the gospel ministry and to be in accord with the Faith & Order of the Bible Fellowship Church, therefore be it

Resolved, that Timothy S. Hogan, Stephen J. Morton, Timothy R. Nessler, and Timothy S. Radcliff be ordained to the gospel ministry of the Bible Fellowship Church, and further

Resolved, that Jason W. Blair, Stephen A. Diaz, Daniel Istrate, and L. Marc Sweet be recommended for recognition of their previous ordination.

The Ministerial Credentials Committee has placed our Ordained Ministers in the following categories. (These men are eligible to serve a Bible Fellowship Church):

I. Ordained Ministers Working Under the Direction of the BFC (Voting Members)

Allen, David T.	Gibson, Joshua P.	*Nessler, Timothy R.	*Sweet, L. Marc
Arcieri, James	Gibson, Timothy D.	North, Eric R.	Thomann, David A.
Barnes, Andrew W.	Grossman, Randall A.	Orton, Mark R.	Uhrich, Gregory A.
Barninger, Mark E.	Gundrum, David E.	Paashaous, Richard T.	Wagner, R. Daniel
Bertolet, Raymond R.	Harris, Richard D.	Peters, David J.	Walker, Michael W.
Bertolet, Timothy J.	Heller, LeRoy S.	Prontnicki, Louis	Wells, Howard N.
Bickel, Mark A.	*Hogan, Timothy S.	*Radcliff, Timothy S.	Widger, Byron
Bickings, Richard F.	Hoy, Jason L.	Ramirez, Marcos G.	Williams, Daniel L.
*Blair, Jason W.	Johnson, Robert A.	Ramos, Elliot H.	Wright, R. Scott
Boone, Clifford B.	Kappes, W. Scott	Ravis, Richard B.	Yerrington, Philip E.
Brandt, David E.	King, Jonathan H.	Reed, Calvin T.	Zuck, Timothy M.
Brush, R. Jerome	Kirkpatrick, Kevin W.	Ritter, Ralph E.	
Cahill, Dennis M.	Klase, Joel B.	Rodriguez, Carlos G.	
Clineff, Kevin W.	Kohl, Ronald L.	Schlonecker, David K.	
Coffman, Beau E.	Kuntzman, Donald E.	Schlonecker, William G.	
Cowen, Timothy S.	Lauterback, Stanley P.	Schmoeyer, Timothy J.	
Crossgrove, Andrew T.	Long, Keith M.	Schoen, David N.	
DelDuco, Steven J.	LoRusso, John R.	Smith, Aaron D.	
*Diaz, Stephen A.	Madara, Ferdie R.	Smith, David A.	
Dodson, Richard C.	McNally, Bryan C.	Smith, Ronald B.	
Dupiche, Joshua A.	Miller, Joshua P.	Soper, Ralph M.	
Erb, Ronald C.	Morrison, Mark L.	Spinney, Dennis W.	
Felty, Glenn R.	*Morton, Steven J.	Strunk, Keith A.	
Fischer, Carl J., Jr.	Moyer, Duane E.	Susek, Aaron J.	

* Contingent upon approval of recommendation of their ordination in this report.

II. Ordained Ministers Working Under the Direction of the Board of Missions of the BFC: (Voting Members)

Allen, Daniel P.	Johnston, Walter M.	Riddell, David W.
Evans, Scott B.	Morrison, Philip E.	Studenroth, John C.
Head, Jim D.	Moyer, Jerry L.	Weinhofer, Colby A.
Istrate, Daniel*	Pollock, Thomas A.	

III. Ordained Ministers Working in the Chaplaincy Under the Sponsorship of the BFC: (May be voting members)

Hurst, Kenneth J. – Military
 Moyer, Richard A. – Prison Ministry
 Ruhl, Jeffrey L. – Transport for Christ
 Susek, Jacob, J., Jr. – Fellowship Manor

IV. Ordained Ministers Working in Other Christian Ministries: (May be voting members)

Bomgardner, Clyde D., Jr.
 Dowling, Willis I.
 Eyster, Jordan K.
 Tannous, Michael J.

V. Ordained Ministers Working in Non-BFC Churches: (Advisory Members)

Commerford, Robert S. (2015)	Lawrence, Dennis J. (2015)
Curcio, Louis S. (2015)	Lynskey, Matthew L. (2015)
Dunn, William J. (2015)	Martin, Carl T. (2015)
Edwards, Joshua D. (2015)	
Hunter, Justin L. (2015)	

VI. Ordained Ministers Between Calls: (Voting Members)

Culton II, Mark R. (2017)	Lenahan, Frank E. (2017)
Duggins, Davis E. (2016)	Morrison, Thomas H. (2016)
Gysi, Andrew T. (2016)	

VII. Ordained Ministers on Leave of Absence: (Advisory members)

Clark, Gerald D. (2013; 2015)

Dommel, Albert J. (2014; 2017)

VIII. Ordained Ministers in Retirement or on Permanent Disability: (May be voting members)

Aukamp, William A.

Baker, Delbert R. II.

Barber, Kenneth F.

Batchler, James R., Jr.

Bigley, T. James, Jr.

Buck, Leonard E.

Byrd, Terris L.

Cassel, Carl C.

Clapier, G. Wayne

Cole, Charles E.

Coulbourn, Hugh C., Jr.

Dotts, Raymond R.

Ellingson, Bruce A.

Gehman, Richard J.

Herb, Frank L., Jr.

Herb, George E.

Herb, John H.

Hertzog, Roy A.

Hoyle, Ronald W.

Jones, David H.

Mahurin, Ronald C.

Manney, David L.

Munyan, Edgar H.

Norris, Philip G.

Plows, Keith E.

Reitz, Roger L.

Riggall, John H.

Shelly, Austin G.

Shorb, Thomas P.

Sloan, Robert A., Jr.

Smith, Gene W.

Spackman, Carl K.

Stortz, Dean A.

Taylor, Richard E.

Vandegriff, John C., Jr.

Way, David R.

Weaber, Harold C.

Weller, Dana E.

Ziegler, Daniel G.

Zimmerman, Paul G.

IX. Ordained Inactive Ministers: (Advisory members)

Harding, W. Neil, Jr. (2010; 2013)

Annual Agreement with the Faith and Order of the Bible Fellowship Church

Each year all ordained men under the care of the Ministerial Credentials Committee are required to submit a form indicating their agreement with the Faith and Order of the Bible Fellowship Church and any reservations they might have.

The reservations reported this year are:

- Documented “grandfathered” disagreement with Article 11; Election – 2
- Article 20-1 - that we should be more inclusive on the mode of post-salvation baptism – 3
- Article 25 – reservation about pre-millennialism – 1
- Reservation about having women deacons – 1
- Articles 21 and 27.3 – 1 (reserved on the updated language regarding the millennial reign of Christ; Sabbath principles from the Old and New Testament, the “ought” of Article 21 now seems to me based solely on tradition)

The Credentials Committee Makes The Following Additional Recommendations:

1. **Resolved**, that an Ordination Service be held at the 134th BFC Conference.

2. **Resolved**, that the Grace Bible Fellowship Church, Reading, PA, the Bible Fellowship of Newark, Newark, DE, the New Beginnings Bible Fellowship Church, Woodbury Heights, NJ, and the Grace Bible Fellowship Church, Quakertown, PA be encouraged to have a service in recognition of the ordinations of Timothy S. Hogan, Stephen J. Morton, Timothy R. Nessler, and Timothy S. Radcliff, respectively, and that the New Life Bible Fellowship Church, Oley, PA, the Lighthouse Bible Fellowship Church, South Allentown, PA, the Grace Bible Fellowship Church, Quakertown, PA, and the Howell Bible Fellowship Church, Howell, NJ be encouraged to have a service in recognition of previous ordination for Jason W. Blair, Stephen A. Diaz, Daniel Istrate, and L. Marc Sweet, respectively, and that they be encouraged to invite the Ministerial Credentials Committee to send representation to be present at the service.

3. Resolution to be submitted to the BFC Conference for First Reading:
 - Whereas**, the Ministerial Credentials Committee has had a man drop his credentials and then asked the Ministerial Credentials Committee to have them reinstated, and
 - Whereas**, the Ministerial Credentials Committee consulted with the Ministerial Candidate Committee per Article 511-5.3(8) for the man to reapply to the Ministerial Candidate Committee, and
 - Whereas**, the Ministerial Candidate Committee agreed the Ministerial Credentials Committee should be the Committee to handle this reapplication process, therefore be it
 - Resolved**, that the Ministerial Candidate Committee should be replaced with Ministerial Credentials Committee in 511-5.3(8) as follows:

511-5.3(8) Ordained Inactive Ministers. A minister who has exhausted his stay in the “Between Calls” and/or “Leave of Absence” categories will be placed in the “Ordained Inactive Ministers” category. He may remain in this category for a period not to exceed ten years, of which time spent in the “Between Calls” and/or “Leave of Absence” categories is counted. At the end of ten years, he loses his credentials with the BFC.

In this case, or in any situation where a man loses his credentials, if he wishes to return to active ministry within the BFC, he must reapply to the **Ministerial Credentials Committee** (replaces Ministerial Candidate Committee).

4. Resolution to be submitted to the BFC Conference for Second Reading:
Revision of the Category Ordained “Ministers in Retirement”

Whereas, in 2012 the Beneficiary Society brought to our attention that there was no category to cover a man who is permanently disabled, but too young for retirement, and

Whereas, we have defined a disabled pastor as one who has a physical or mental handicap, that being disabled is medically determinable, and the disability would prevent a man from performing his duties as a pastor in the Bible Fellowship Church, and

Whereas, this disability would be determined by the Ministerial Credentials Committee in consultation with the pastor’s primary physician, and

Whereas, we Resolved that we add “or on permanent disability” to the category of “Ordained Ministers in Retirement,” and

Whereas, the definition and title (see below) was approved as Second Reading at the 2013 BFC Conference (2013 Yearbook, pages 19-20), and

Whereas, this title was not added to the Category, and no determination was made as to where the definition of a permanently disabled man would go, therefore be it

Resolved, that the category of retired men in our Faith & Order be “Ordained Ministers in Retirement or on Permanent Disability,” and further

Resolved, that the description for this category and its numbering in 511-5.3(5) be as follows:

(5) Ordained Ministers in Retirement **or on Permanent Disability**

These are men who have retired under the provisions of 501-5 **or men who are on permanent disability as determined by the Ministerial Credentials Committee (see definition below)**. A minister must serve a minimum of five years (cumulative) as an ordained minister in the BFC and be under the care of the Ministerial Credentials Committee at retirement **or when they go on permanent disability in order** to be a member of BFC Conference as a “Minister in Retirement **or on Permanent Disability**.” He must also be involved in the ministry of the BFC where possible as determined by the Ministerial Credentials Committee in order to be a voting member of the BFC Conference.

Pastors who are permanently disabled, but too young for retirement are men

who have a physical or mental handicap that is medically determinable, and would prevent a man from performing his duties as a pastor in the Bible Fellowship Church. This disability would be determined by the Ministerial Credentials Committee in consultation with the pastor's primary physician.

Ministerial Credentials Committee: Dennis M. Cahill, Chairman; Ralph M. Soper, Secretary; Ronald C. Erb, Jason L. Hoy, Dana E. Weller.



Time spent in prayer was one of the highlights of the 134th BFC Conference.

Report of the Ministerial Relations Committee

“Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching.” 1 Timothy 5:17

The Ministerial Relations Committee exists to assist churches and pastors in the transition of ministry. The pastors of this Conference work exceedingly hard each week to prepare and deliver Spirit-filled, Christ-exalting, gospel-centered, and biblically-faithful sermons. Additionally, they minister the Word on a personal basis to congregants and the lost. As Paul charged Timothy and the church of Ephesus in the first pastoral epistle, our churches and this Conference are thankful to those who labor among us. This year, God has graciously supplied men to fill our pulpits, for which we give Him all thanks!

The committee met three times since the last BFC Conference. In addition to this, there were many times throughout the year that committee representatives met with pastors and churches seeking a pastor.

The following resignations occurred according to our rules this year:

Church	Pastor	Effective Date
Old Bridge, NJ	Thomas H. Morrison	1/24/2016
Stroudsburg, PA	Davis E. Duggins	1/31/2016
Wallingford, PA	Richard E. Taylor	1/31/2016
Woodbury Heights, NJ	Daniel L. Williams	2/29/2016
Sinking Spring, PA	Robert A. Sloan, Jr.	5/1/2016
Sunbury, PA	Charles E. Cole	6/1/2016
Brooklyn, NY	Ralph E. Ritter	8/31/2016
Clinton Corners, NY	Allen R. Mickle, Jr.	10/2/2016
Bethlehem, PA	Mark R. Culton	11/11/2016
Missions	John R. LoRusso	1/1/2017
Missions	Frank E. Lenahan	1/1/2017
Allentown, PA	Ronald C. Erb	1/31/17
Harrisburg, PA	William C Verdun II	2/26/17

The following calls were issued according to our rules this year:

Church	Pastor	Effective Date
York, PA	Timothy J. Bertolet	1/10/2016
Wallingford, PA	Aaron J. Susek	2/1/2016
Blandon, PA	Daniel L. Williams	3/1/2016
Sinking Spring, PA	S. Wayne Rissmiller	3/20/2016
Sinking Spring, PA	Gregory W. Carder	3/20/2016
Townsend, DE	Ronald B. Smith	6/12/2016
Woodbury Heights, NJ	Timothy R. Nessler	6/12/2016
Wissinoming, PA	Ralph E. Ritter	9/1/2016
Church Extension	James D. Reff II	11/3/2016
Newark, NJ	Ronald Burgess	11/20/2016
Mt Pocono, PA	W. Scott Kappes	1/15/2017
Royersford, PA	Ronald C. Erb	2/1/17
Sunbury, PA	Jules J Hull III	3/23/17

The following churches are seeking a pastor (either a senior pastor or other pastoral staff member): Carmel, NY; Clinton Corners, NY; Coopersburg, PA; Mt Carmel, PA; Stroudsburg, PA.

The Lord has faithfully provided pulpit supply and interim pastoral ministry in each of these churches. However, we beseech the BFC family to pray for God's provision of a pastor for each church according to the BFC Principles of Order.

Conference Pastor Ralph Soper has completed his first year of service in his ministry to our pastors. The committee is grateful for his ministry to the pastors and churches in the BFC.

Pastoral Compensation Proposals

The committee reminds our churches of three resource booklets: *Guidelines for the Pastoral Relations Committee*, *Guidelines for the Pastoral Search Committee*, and *Guidelines for Preparing for Pastoral Retirement*. Copies are available online at MyBFC.org and from our committee chairman, Byron Widger.

The Committee makes the following recommendation and resolution to the 134th BFC Conference:

The committee recommends that each church meet at least annually with each of its pastors to consider the adequacy of his salary package and make adjustments where necessary. The committee reminds each church of its responsibility to fulfill the terms of the pastor's call with respect to Social Security tax, parsonage and/or housing allowance, health insurance, and reimbursement for car and professional expenses. The committee recommends that the church structure the pastor's salary package to provide maximum tax advantage to him.

Resolved, that each church provide a minimum of 3% of the pastor's salary for retirement, plus an additional 1% match if the pastor is voluntarily contributing 1%.

Pastor-as-Elder Legislation Proposal

At last Conference, we introduced these two resolutions at First Reading (2016 Yearbook, p 32).

Resolved, that we add 204-3.2, which reads "A pastor may only serve as a voting member of the Board of Elders if he has a congregationally-approved call or has been elected as an elder by the congregation. In churches with multiple pastors, the Board of Elders may wish to limit the number of pastors that are voting members of the Board and must communicate to the congregation the pastors that will be voting members of the Board. A sole or Senior Pastor is always a voting member of the Board." [First Reading]

Resolved, that we amend 409-1.14 with the addition of "(See 204-3.2 regarding the pastor's status as elder.)" at the end of the first paragraph of the article.

We will be moving that the above be adopted at Second Reading at this year's Conference.

Interim Pastor Legislation Proposal

Resolved, that we amend 409-1.1 to read as follows:

(New wording in bold & underlined)

Article 409 Pastoral Change Procedure

409-1 Instituting the Pastoral Relationship

409-1.1 When a church is seeking a Pastor, the Board of Elders shall meet with representatives of the Ministerial Relations Committee to discuss the following:

(1) Temporary pulpit supply. The Board of Elders shall provide for temporary pulpit supply on an interim basis. Pastors serving in this capacity shall be in sympathy with the F&O of the BFC. **If the Board of Elders decides to hire an Interim Pastor who does not hold BFC credentials, he shall be in sympathy with the F&O of the BFC and shall be approved by the Ministerial Relations Committee. Terms of service shall be established by the Board of Elders.**

One of our committeemen, L. James Roberts, Jr., has served our committee for decades. He has resigned from the committee this year and we wish to thank him for his years of service.

Respectfully Submitted,

Ministerial Relations Committee

Ministerial Relations Committee: Byron Widger, Chairman; Timothy J. Schmoyer, Secretary; Randall A. Grossman, Ronald W. Reed, L. James Roberts, Jr., William G. Schlonecker, J. Robert Vaughn.

Report of the Church Health Committee

In seeking to be more proactive than reactive, the Church Health Committee met six times this past year to consider and implement means by which the committee could strengthen and encourage particular Bible Fellowship Churches. Our desire is to walk beside both churches and pastors as they move toward becoming healthy ministries. It is a privilege to serve in this capacity.

In an effort to provide benchmarks for church health, the committee developed a working document we've called, "Marks of a Healthy Bible Fellowship Church." The document includes questions that will assist local churches in evaluating their current status. On March 25, 2017 the Committee is providing a denomination-wide seminar at Pinebrook Bible Conference to present the document, unpack it for pastors, elders, and deacons of the Bible Fellowship Church, and suggest ways that we as a committee will be able to assist the local churches in developing and reaching their goals for church health.

At the request of the pastor of Cornerstone Bible Fellowship Church in Clinton Corners, NY, representatives of the Church Health Committee met multiple times with the pastor and leaders in that congregation. We met with the pastor on April 26, 2016, sent representatives to meet on-site with the pastor on August 31, and met with leadership from Cornerstone several times as well. By the summer of 2016, the remaining elders had resigned, the financial status was in a decline that was impacting on the ability the church would have to financially sustain a pastoral relationship, and the pastor began focusing on other opportunities for service.

The Church Health Committee agreed with Pastor Allen R. Mickle, Jr. and the church leadership that the relationship of the pastor and congregation was unsustainable due to finances and philosophical issues. Pastor Mickle submitted his resignation. As outlined in BFC legislation for churches without elders the Church Health Committee provided surrogate elders Hans R. Waldvogel and Alan Russell and urged the church to reinstate previous elders David Way and Wayne Chadwell, to leadership. In the fall of 2016 Pastor Mickle left, Hans Waldvogel and Alan Russell assisted in seeing elders David R. Way and Wayne Chadwell reinstated as elders, and in January 2017 the surrogate elders completed their service. Currently the pulpit is being cared for by Rev. David Way and guest speakers, the congregation is being led by the necessary two lay elders, and the work continues. The Church Health Committee will continue to provide assistance, prayer, and encouragement to the church and her leaders as needed.

The Committee has gained significant insight from this past year's experience with Cornerstone Church. We note the necessity to respond to expressed needs in a timely manner. We recognize the value that the BFC would find in having a denominational staff person who directly oversees issues of church health. Since this is one of the first opportunities we've had to follow agreed-upon process, we see the validity of the legislation as well as the need to adjust details of the process of ministering to local pastors and churches. We are learning and appreciate your prayers and patience as we seek to provide the best care possible for those facing issues of church health.

In addition to Cornerstone Church, the committee had integral involvement in the transitions that took place in both Brooklyn, NY and Wissinoming, PA. We supported and

continue to interact with Pastor Ralph E. Ritter as he has transitioned from the Brooklyn work to the Wissinoming Church. May God's blessings be poured out on both Ralph and the congregation there.

The Committee is currently in continued conversation and ministry discussions with several other Bible Fellowship Churches in transition. Pray for us as our ministries of encouragement, evaluation, and counsel continue with these brothers and their church families. We are here to serve the Bible Fellowship Church and will do what we can to assist our fellowship of churches as we move toward greater health for God's glory and the strengthening of His Body.

Church Health Committee: Carl R. Spackman, Chairman; Jason L. Hoy, Vice Chairman; Richard T. Paashaus, Secretary; Wayne W. Batten, Clyde D. Bomgardner, Richard C. Dodson, David N. Schoen, John W. Sullivan.

Report of the Committee to Examine 133rd BFC Conference Minutes

In pursuance of our responsibility to produce accurate minutes of BFC Conference, the committee compares the approved minutes with those published in the Yearbook and proofreads the minutes and other material in the Yearbook. If you notice mistakes in the Yearbook, please notify the chairman of this committee before February 1 so they can be corrected in the committee's report.

The following corrections should be made to the 2016 official minutes:

- p. 5 Just below Additional Lay Members of BFC Executive Board eliminate the statement "pending approval of ordination."
- p. 12 After the third resolution concerning the adoption of the 2016 revised Executive Board budget, (see page 58) should be included at the end of the sentence.
- p. 13 After the first resolution concerning the adoption of the 2017 proposed Executive Board budget, (see page 59) should be included at the end of the sentence.
- p. 13 Number one under Resolved in the middle of the page should read "An amount equal to 100% of the pension payments received during the year of 2017..."
- p. 16 Correct the page number for the Report of Victory Valley Camp: (page 86)
- p. 17 In the middle of the page, where the men under the care of the Ministerial Candidate Committee are listed, it should read Jason Filbert (Naples, FL) and Jason Blair (Telford, PA).
- p. 19 Under "the following were elected," add:
Officers of BFC Conference
Moderator:
Randall A. Grossman (1 year)
- p. 24 Time for the adjournment of the fifth session should have been noted. (The secretary of BFC Conference thinks it was about 12:15 p.m.)
- p. 31 Delete the statement: "The following legislation related to Church Health was passed at second reading:" (This material was already recorded on pages 18-19, 23-24 and 25-26)
- p. 39 Time for the adjournment of the sixth session should have been noted. (The secretary of BFC Conference thinks it was about 6:15 p.m.)

The following corrections should be made to the remainder of the Yearbook:

- xiii Under Committee to Examine the Minutes of 133rd BFC Conference it should read: Daniel P. Allen, Chairman; Philip G. Norris, Ralph E. Ritter, Richard E. Taylor, Byron Widger.
- xvi The "Year of Present Status" for Timothy J. Bertolet should be 2016.
- xx The "Year of Present Status" for William C. Aukamp should be 2016 and for Delbert R. Baker, II should be 2014.
- xxviii In the fifth line of the next-to-last paragraph, it should read "usually-lengthy stints on the following boards..."

- p. 46 In the last sentence of the next-to-last paragraph, it should read “active” instead of “actively.”
- p.50 Under the first resolve at the bottom of the page, change the statement to “during the year of 2017...”
- p. 86 Modify the last sentence under Winter Blast 2015 to state: “Four weekends of Winter Blast in 2016 were held to accommodate all the children desiring to come and hear God’s Word.”
- p. 88 The caption for the lower picture should say “dining hall.”
- p. 125 At the bottom of the page, the phone number for Richard C. Dodson should be under his name.
- p. 130 A problem emerges in renumbering 103-4.3 through 103-4.9 when you insert the new 103-4.3.
- p. 142 Mt. Carmel has 4 elders.
- p. 152 The road on which the Graterford church resides is “Church” Road.
- p. 153 The service times for the Harrisburg, PA Church should be SS – 9:15, AM - 10:30, Prayer – 6:30 and the church phone number should be 717-652-5229 and 717-671-4760.
- p. 166 Scott Kappes’ wife should read “Terry,” and his address is 424 Prospect St.
- p. 168 Poughquag should not be in all capitals in Dennis W. Spinney’s address.
- p. 175 Paul Zimmerman’s email should be pjzimmerman@aimint.org
- p. 177 Shelley Allen’s address is 222 Wanda Rd., Pasadena, MD 21122.
- p. 187 John Studenroth’s phone number should be 610-914-7289.

Committee to Examine the BFC Conference Minutes: Daniel P. Allen, Chairman; Philip G. Norris, Secretary; Ralph E. Ritter, Richard E. Taylor, Byron Widger.

Report of the Committee to Examine Minutes of Particular Churches

The Committee on Examination of Minutes of Particular Churches met on Wednesday, February 15, 2017 at Terre Hill Bible Fellowship Church, Terre Hill, PA.

The minutes of Particular Churches that were sent were examined on the basis of the suggested format for congregational meetings as stated in the Principles of Order of the Bible Fellowship Church in Article 403-3 and 403-4.

The Committee communicated with every church, reminding the pastor to send a copy of the minutes of all congregational meetings, which shall include the Board of Elders' Report and a report on their membership and their annual financial report to:

Committee on the Examination of Minutes of Particular Churches, c/o Rev. Kevin W. Kirkpatrick, P. O. Box 519, Terre Hill, PA 17581 no later than February 5, 2017.

The Committee greatly appreciates the churches using the checklist that was sent with the letter to the churches. We are finding that many churches are sending the checklist along with their minutes so that it is much easier to examine the minutes to find the necessary information. In fact, many of the churches are sending the requested documentation in exactly the precise order found on the checklist. A couple of concerns we found in the reports were the lack of evidence of financial review in most churches that submitted their reports. Also showing up were a lack of reports of pastoral relations committees.

As a governing body, the BFC Conference voted a couple of years ago to have reports in earlier than in previous years. Twenty-three churches did not send their reports by the time we met and we were not able to verify the information found in our Faith and Order, which also includes verifying the Delegates and Alternate Delegates. It should be noted that quite a few arrived in the days following the deadline.

The Committee would like to remind everyone that all minutes pertaining to the previous year after BFC Conference, plus the minutes that contain elections, the proposed budget for the upcoming year, etc., need to be at the designated address by February 6 so that we can meet before the date that reports are due to the Executive Committee. This may mean an adjustment as to when your congregational meeting is held, but we do appreciate your cooperation.

This year, there were no petitions from any of those congregations who submitted their reports for BFC Conference to consider.

Committee on Examination of Minutes of Particular Churches: Kevin W. Kirkpatrick (Chairman/Secretary); Jason L. Hoy, Mark R. Orton, David J. Peters, David A. Smith, Howard N. Wells.

Report of the Conference Judicatory

The Conference Judicatory received no communications from any of the churches, departments, or individuals of the Bible Fellowship Church during the year. Therefore, there was no need to convene the Conference Judicatory.

Conference Judicatory: Thomas P. Shorb, Secretary; Carl C. Cassel, Richard C. Dodson, William F. Early, Donald E. Kuntzman, Donald D. McKinney, Rodney P. Plows, Ronald W. Reed, L. James Roberts, Jr., Dean A. Stortz.

Report of the Study Committee on Domestic Abuse as a Biblical Grounds for Divorce

At the 2015 BFC Conference, the study committee presented a report which provided initial study and answers to the following questions:

What is abuse?

What are some guidelines a church could follow in handling suspected spousal abuse situations?

Is spousal abuse grounds for divorce? And if not, what other remedies are available to the victims of spousal abuse? Is separation a biblical alternative to divorce in cases of spousal abuse?

The report was received with vigorous discussion, and it was the pleasure of BFC Conference to send the committee back to re-examine its work.

At the 2016 BFC Conference, the study committee, after a year of re-examining its work, reported that, upon returning to the Scriptures and conferring with Emmanuel BFC, Sunbury, PA (the church that originated the petition to Conference), the committee believed that it had answered the original question, and in that regard was satisfied with its work. The committee stood with its original conclusion: that spousal abuse is not legitimate grounds for divorce.

At last year's conference, the committee also brought forth a proposed addition to the BFC Biblical Principles of Living, an addition that would address spousal abuse. Again, there was lively discussion, and it was the pleasure of Conference to refer the committee back to modify this addition and bring it back to BFC Conference in 2017.

The committee met once this year and continued its work mainly through electronic correspondence. The committee stands firm on its conviction that the Bible Fellowship Church needs to be prepared to minister to victims of all forms of domestic abuse. We need to be ready to offer healing, forgiveness, and hope for victims and their abusers. We need to be prepared to address domestic abuse with boldness and confidence, informed by the Scriptures.

It is with this conviction that the committee makes the following resolutions:

Resolved, that the following paragraph, an addition to Article 103-4 of the Biblical Principles of Living, be adopted as First Reading:

103-4.3 God instituted the covenant of marriage prior to the fall of mankind in Adam's sin. When sin entered the world, the effects of sin corrupted all things. The marriage covenant between a man and his wife was also corrupted.¹ It is only in Christ, as husband and wife submit to Him, that there is hope for marriage as God intended.

One of the most destructive sins in the marriage relationship is that of spousal abuse. Spousal abuse is the physical, emotional, or sexual mistreatment of the marriage partner. Such abuse is clearly put forward as sin in God's Word.² It is any kind of behavior that a person uses, or threatens to use, to control one's spouse. This is a distortion of God's

revealed design for marriage.³ It is a clear violation of Christ's command to love one another⁴ and Paul's admonition to do no wrong to your neighbor.⁵ It is enslaving a spouse rather than giving of oneself. It instills fear rather than developing holiness, and corrupts the relationship rather than cleanses. It is treating a spouse as an enemy rather than offering Christ-like sacrificial love. It is the opposite of caring for one's spouse as one would one's own body. Abuse devalues the marriage in order to establish personal superiority.

The Church is to rebuke the abuser for his/her sin and exhort the abuser to confess, repent, and be reconciled through Christ.⁶ The Church shall act for the protection of the abused and give comfort⁷ and hope in the gospel.⁸ **

** Refer to the 2015 Yearbook, pp. 140-143, for guidelines as the church ministers to people in spousal abuse situations.

¹Gen. 3:16

²Ex. 20:13; Matt. 5:21-22; 1 Cor. 7:3-4; 1 Tim. 5:8

³Lev. 19:17; Eph. 5:22-33; Col. 3:19; 1 Pet. 3:7

⁴Matt. 22:39; John 13:34-35

⁵Romans 13:10

⁶Matt. 18:15-20; 1 Cor. 5:4-12; Gal. 6:1; 2 Tim. 4:2; James 5:19-20

⁷Isa. 1:12-17; Micah 6:8

⁸Rom 5:2-7; 2 Cor. 1:3-7; 2 Cor. 4:17-18; James 1:2-4; 1 Pet. 1:3-9

And be it further **Resolved**, that the current paragraphs 103-4.3 through 4.9 be renumbered accordingly.

Study Committee on Domestic Abuse and Divorce: Clyde D. Bomgardner, Jr, Chairman; Steven J. DelDuco, Secretary; John Elias, Joshua P. Gibson, Ralph E. Ritter, Aaron D. Smith, John C. Vandegriff.

Report of the Study Committee on Prayer

In response to a petition from Paradise BFC, the 132nd BFC Conference formed a study committee to determine if there was a need for further material to be developed on the topic of prayer for possible inclusion within our official denominational publications. At the 133rd BFC Conference, the study committee reported that they had determined a Biblical Principle for Living on the topic of prayer would be appropriate and requested an additional year in order to finish preparing the article.

During the course of this past year, the committee met four times and refined the article which had been drafted. We also consulted several people for feedback regarding the cross-cultural nature of the article, consistency with the formatting of the BPLs, and presentation to Conference. The committee also sought to determine whether there were any other places in our Faith and Order in which the importance of prayer could be highlighted. The result of these efforts is the presentation of an article for the BPLs as well as resolutions regarding additional words in a couple other areas.

Whereas, the Study Committee on Prayer has considered the topic of prayer and determined that due to the high importance of prayer in the life of a Christian, the high importance of prayer in the history of the BFC, and especially the high importance of prayer as described in the Bible, we as a denomination ought to have a statement regarding prayer; therefore, be it

Resolved, that the attached article be included in the BFC BPLs and numbered 101-2, and be it further

Resolved, that the articles after that point be renumbered accordingly.

Whereas, the initial meetings of the gathered church in the book of Acts emphasized the activity of corporate prayer (Acts 1:14, 2:42, 3:1, 4:24-31, 6:6, 12:3, 12, 13:3, etc.), and so we believe that an essential activity for our churches is that they gather often for corporate prayer; therefore be it

Resolved, that 202-1.2 be revised as follows (addition in bold and underlined):

202-1.2 A Particular Church consists of professing believers voluntarily associated in submission to the Holy Scriptures, for divine worship, **corporate prayer**, godly living, and evangelism. The Particular Churches seek to demonstrate their participation in the church universal by forming unions with other Particular Churches that have a similar understanding of doctrine and organization.

Whereas, the ministry of prayer for his churches was a constant activity of the apostle Paul (Rom. 1:9; Eph. 1:16; Phil. 1:3-5; Col. 1:3; 1 Thess. 1:2), and

Whereas, the apostles saw the ministry of prayer and the ministry of the word to be their main concentration (Acts 6:4), and

Whereas, Samuel, in his spiritual leadership over Israel, saw that it would be a sin if he did not pray for his people (1 Sam. 12:23), therefore we believe that one of the essential qualifications for a Minister of the gospel is that he be a man of prayer. Therefore, be it

Resolved, that 204-2.3, the section on Personal Qualifications (1) be revised as follows (addition in bold and underlined):

(1) The minister must have a love for the study of Scripture **and be devoted to prayer** inasmuch as his primary function is to be pastor-teacher.

Study Committee on Prayer: Mark L. Morrison, Chairman; David J. Peters, Secretary; Dennis W. Spinney, Michael J. Zettlemoyer.

Prayer

101-2.1 Prayer is a drawing near in our hearts to the living and triune God.¹ In prayer we express our praise² and thanksgiving³ to our sovereign God. We confess our sin⁴ and ask Him to give to us what we need and desire⁵ according to His will.

101-2.2 Prayer is the natural way that the child of God communicates with his heavenly Father.⁶ This relationship was formed because of the death and resurrection of Christ, by whom we have bold access to the Father.⁷ Without this union in Christ, we could never hope to speak to and be heard by the sovereign God of the universe.⁸ The believer's prayer, offered in the name of Jesus,⁹ by the power of the Holy Spirit,¹⁰ is a means of receiving the promises of God's Word.¹¹

101-2.3 The Scriptures give much instruction on prayer. Jesus Himself exemplified prayer in his earthly ministry and taught His disciples a model prayer.¹² In the model prayer Jesus revealed that the believer is privileged to address God as Father. Jesus taught that we should pray for God's name to be seen as holy. Jesus emphasized praying about the plan of God in the world. Jesus instructed believers to pray that their daily, physical needs would be met. Jesus also instructed believers to pray that our sins be forgiven, temptation be avoided and the evil one be resisted.¹³

101-2.4 Prayer that is acceptable to God is not so much the right words but the right heart.¹⁴ This includes freedom from known sin,¹⁵ an unforgiving spirit,¹⁶ and selfish desires.¹⁷ Acceptable prayer includes asking in faith¹⁸ with an attitude of never giving up.¹⁹ Right prayer is both powerful and effective.²⁰

101-2.5 God's people are encouraged to come together to pray.²¹ In the Old Testament, the assembling of Israel for prayer was for dedication,²² worship,²³ confession,²⁴ and for petition in time of great need and crisis.²⁵ In Acts, the Church came together corporately for times of devoted prayer.²⁶ Therefore, the local church ought to gather together to worship the Lord in prayer,²⁷ to seek God's guidance,²⁸ to ask God's protection in times of persecution,²⁹ to pray for one another, and to pray for openness to the gospel.³⁰

101-2.6 The practice of fasting in Scripture is often associated with prayer. To fast is to voluntarily abstain from food,³¹ or from anything else that is legitimate in and of itself,³²

for the purpose of spending more time and intensity in prayer and worship.³³ Fasting is a statement that we want our appetite for God to be greater than our physical appetites. The reasons that may prompt us to fast include a personal or national crisis,³⁴ a sense of contrition and repentance over sin,³⁵ and a desire to seek the Lord and His help.³⁶ The New Testament does not require believers to fast, but in His teachings, Jesus expects that they will fast.³⁷ The early church practiced corporate fasting at times.³⁸

101-2.7 God hears and responds to the prayers of the righteous.³⁹ God often responds differently than we ask,⁴⁰ but always according to His perfect plan and will.⁴¹ Our joyful responsibility is to submit to His answers and trust His grace. Prayers that magnify the name of God, glorify Him, and seek to fulfill His purposes in this world,⁴² are prayers that He answers according to His timing for His glory and our good.⁴³ While God is fully capable of accomplishing these purposes on His own, He chooses to use the prayers of His children to fulfill them.

¹ Psalm 62:8, Heb. 4:16, 10:22

² 1 Chron. 29:10-13

³ Phil. 4:6

⁴ Psalm 32:5, 139:23-24, Acts 8:22

⁵ Matt. 7:7-11, 1 Tim. 2:1

⁶ Matt. 6:9, Rom. 8:15

⁷ Heb. 4:14-16, 6:19, 10:19-22

⁸ Psalm 66:18; John 9:31

⁹ John 14:12-14; 16:23-24

¹⁰ Rom. 8:26-27, Eph. 6:18, Jude 20

¹¹ Neh. 1:8-11

¹² Matt. 6:9-13

¹³ 1 Peter 5:8-9

¹⁴ Psalm 66:18-19

¹⁵ Prov. 15:29, 28:9, Isa. 59:1-2

¹⁶ Mark 11:25

¹⁷ James 4:2-3; 1 Peter 3:7

¹⁸ Mark 11:23-24

¹⁹ Luke 18:1, 1 Thess. 5:17, Rom. 12:12, Col. 4:2

²⁰ James 5:16-18, Eph. 3:20-21

²¹ Col. 4:2-4; Matt. 18:19

²² 1 Chron. 29:10-20

²³ 2 Chron. 6:12-42

²⁴ Ezra 9:4-15

²⁵ 2 Chron. 20:5-13

²⁶ Acts 1:14; 2:42; 12:5, 12

²⁷ Acts 13:2-3

²⁸ Acts 1:24

²⁹ Acts 4:24-31

³⁰ Col. 4:2-4; 2 Thess. 3:1

³¹ Matt. 4:2 cp. Luke 4:2

³² 1 Cor. 7:5

³³ Luke 2:37

³⁴ Neh. 1:4, Esther 4:3

³⁵ Joel 2:12

³⁶ 2 Chron. 20:3, Ezra 8:21-23

³⁷ Matt. 6:16, 9:15

³⁸ Acts 13:2-3, 14:23

³⁹ Pro. 15:29

⁴⁰ Luke 22:42; Heb. 5:7

⁴¹ 1 John 5:14-15

⁴² Matt. 6:9-10, John 14:13-14

⁴³ 2 Cor. 12:7-9

Report of the Study Committee on the Pauline Exception

“(10) To the married I give this charge (not I, but the Lord): the wife should not separate from her husband (11) (but if she does, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife. (12) To the rest I say (I, not the Lord) that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. (13) If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. (14) For the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband. Otherwise your children would be unclean, but as it is, they are holy. (15) But if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved. God has called you to peace. (16) For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?”

1 Corinthians 7:10-16

Introduction

The committee met several times since BFC Conference charged us with the task of studying whether or not Paul indeed wrote about an exception for divorce. We wrote several study papers, which we exchanged within the committee. Our findings are contained in this report, and the position papers in the attached appendices.

Conference asked us to examine the passage in First Corinthians to determine if Paul did in fact give an exception for divorce to add to Christ’s exception in the Gospels. The Bible Fellowship Church’s current statement on divorce in the Biblical Principles for Living does recognize the words of our Lord as a biblically-permissible allowance for divorce. However, we do not currently recognize the words of Paul as such. Conference commissioned an in-depth study of the passage so that it could prayerfully render a decision on whether the BPLs should be amended. We interacted with the previous 1987 Study Committee report and greatly respect the work of that committee 30 years ago.

In General, Divorce is Not Biblically Permissible

It is too common in this day for people to hear an exception to a rule and turn the exception into the rule. Our Lord in both Testaments expresses His deep desire that husbands and wives work out their tensions and find restored fellowship and intimacy as a married couple. Today, divorce is simply an easy way out of unresolved marital tensions. Instead of doing hard work of conflict resolution, many find it easier to move on and file for divorce. People find it hard to confront those they disagree with and so marital intimacy drifts into a coolness towards one another. God certainly does not envision a biblical marriage to function in this way. He wants marriages to be laboratories of grace, forgiveness, and reconciliation. A biblical marriage demonstrates the power of redemption to an audience of a lost world.

Christians must not read the Gospels or Epistles and conclude that since there are exceptions that permit divorce, therefore they can seek a divorce for any reason.

Jesus Taught that Divorce is Permissible for the Victim of Adultery

Adultery is never acceptable to God; it is sin and it causes a break in fellowship with God and with one's spouse. Additionally, it causes immense pain to the offender, the adulterous partner, the spousal victim, and the families of both offenders, as well as to the community. By the grace of God demonstrated at Christ's cross, healing and restored fellowship are possible. Jesus does not require or desire that an innocent victim of adultery initiate a divorce. However, He teaches us that the victim may initiate divorce after their spouse's unfaithfulness. Additionally, He holds the victim innocent of the sin of divorce even if they initiate the divorce in this singular scenario. The guilt of the divorce is solely on the adulterous spouse (and in some measure, on their adulterous partner).

Jesus speaks about divorce in the three synoptic Gospels. In three passages, He teaches the universal code for His followers that divorce and remarriage are both sins (Matthew 5:31-32, Mark 10:11-12, Luke 16:18). Then, only in one passage, Matthew 19, He gives one exception to His general code. "And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery" (Matthew 19:9). This exception makes it plain that if one initiates divorce for any reason and remarries, this one has committed adultery. The converse of this is, if one initiates a divorce due to their spouse's adultery, the remarriage of the innocent spouse is not adultery.

Our Biblical Principles for Living currently reflect this teaching in 103-5.1, stating, "It is not permitted for any reason other than adultery (Matt 5:32, Rom 7:2), and should be considered only after careful and prayerful attempts for forgiveness and reconciliation (Mark 10:6-9, 1 Cor. 7:10-11). Scripture permits but never requires that a person divorce a marriage partner who has committed adultery (Matt 19:9)."

Paul Taught that Divorce is Biblically Permissible for the Believer whose Unbelieving Partner Initiates the Divorce

While Jesus addressed a rare exception to His universal rule on divorce, Paul finds himself sadly addressing an even rarer exception to the rule which nonetheless needs a word from God. Converts to the faith were being divorced by their unbelieving spouses, likely for the very reason that the one partner had converted to Christianity. Paul comforts those who were being rejected by their nonbelieving loved ones: the Church loves you, the Lord accepts you, you are not guilty for the divorce you did not seek.

Interestingly, this scenario is only written about in Paul's first letter to Corinth. Paul does not address this scenario with any of his other churches. His teaching on sexuality and marriage extends from 1 Corinthians 6:9-7:40. Narrowly, our section of interest is 7:12-15. His hope and ours is that a believer finding themselves married to a nonbeliever can enjoy a happy, united, and intimate union. Paul writes that the believer should not pursue the dissolution of the marriage (v. 12b, 13b). Rather, he writes in v. 14 that the believer should seek the spiritual growth of their unbelieving loved one. This is the goal of every marriage: a husband laying himself down for the spiritual good of his wife (Eph.

5:25-27), a wife surrendering her own aspirations in order to win her husband over to the Word (1 Peter 3:1-6).

Paul recognizes that while the believing spouse may do all they can to contribute to the health of the marriage, the unbeliever may not want a godly home and the sanctifying work of the Spirit through their believing spouse. Concisely, the unbeliever may want to leave the marriage. Paul says in verse 15, “But if the unbelieving partner separates, let it be so.” This verb “separates” (*chorizo*) does mean the formal, legal act of divorce. Paul’s instruction to the believer is that the believer ought to let the divorce occur; do not stand in the way; accept that the marriage has ended. He goes on in the next sentences: “In such cases the brother or sister is not enslaved. God has called you to peace.” This is both a comfort to the believer in such a scenario, and further instruction. This peace for the believer is an inner solace from the Lord: that He accepts you through this painful ordeal. He gives you the peace to let go; your conscience is free because you are not guilty of the sin of divorce. Additionally, this peace is provided from God, since divorce is an emotionally painful process, and the subsequent emotional and spiritual healing process is lengthy. During the span of your grief, you may be susceptible to lashing out. God has called you to peace, so initiate peaceful conversation with your unbelieving spouse/former spouse. Be a bridge builder, not a bridge burner. Contribute health to the relationship even while your spouse is seeking an end to the relationship. In this way, you act like Christ, who “while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously” (1 Peter 2:23).

In the midst of his instructions to the believer, Paul gives a word of encouragement. “In such cases the brother or sister is not enslaved” (v. 15). This word “enslaved” (*dedoulotai*) indicates that the believing recipient of a divorce initiated by an unbeliever is no longer bound to the marriage. Thematically in the entire passage (6:9-7:40), Paul uses multiple words to paint this picture of free vs. bound, unattached vs. under obligation. This polar dichotomy Paul weaves throughout the passage shows us that believers in such a scenario are not guilty of the sin of divorce and are not enslaved, freeing them to remarry, “only in the Lord,” as he expresses to believing widows (7:39).

Conclusion of Paul’s Exception for Divorce

In summary of Paul’s address to spiritually-blended marriages, the Christian is to seek the health of the marriage and the salvation of the unbeliever. The Christian may never initiate divorce (except in the case of adultery by the spouse, as Christ taught). The hope is that the unbeliever will remain in the marriage. If the unbeliever initiates a divorce, the Christian should pray for and pursue reconciliation but ultimately is not bound to the marriage after the divorce has finalized. The Christian who is the recipient of a divorce initiated by an unbelieving spouse is free to remarry a believer.

Proposed Legislative Changes

We propose to the 134th BFC Conference the amending of Article 103-5 to reflect the findings of our committee’s biblical study, as First Reading legislation.

Current

Article 103-5 - Divorce

103-5.1 Divorce is the breaking of the marriage covenant instituted and ordained of God. God hates it because it is inconsistent with His purpose¹ and creates problems for all those associated with it. It is not permitted for any reason other than adultery,² and should be considered only after careful and prayerful attempts for forgiveness and reconciliation.³ Scripture permits but never requires that a person divorce a marriage partner who has committed adultery.⁴

103-5.2 People divorced for reasons other than that allowed by Scripture ought not marry another, but be reconciled, and seek God's resolution for the breakdown of the marriage.⁵ Divorced persons must seek forgiveness for any sin that led to, or is associated with, their divorce. They should seek the grace of God for their spiritual growth and healing.⁶

103-5.5 The church should counsel those considering divorce to seek other solutions to the problems in their relationships. There are times when a church is called upon to exercise discipline towards those who are seeking or who have obtained a divorce. There are also times when a church is called upon to exercise discipline towards those who are seeking

Proposed

Article 103-5 - Divorce

103-5.1 Divorce is the breaking of the marriage covenant instituted and ordained of God. God hates it because it is inconsistent with His purpose¹ and creates problems for all those associated with it. ~~It is not permitted for any reason other than adultery,² and should be considered only after careful and prayerful attempts for forgiveness and reconciliation.³ Scripture permits but never requires that a person divorce a marriage partner who has committed adultery.⁴~~

103-5.2 Divorce may only be initiated after a partner has committed adultery². In case of adultery, divorce should be considered only after careful and prayerful attempts for forgiveness and reconciliation.³ Scripture permits but never requires divorce in this instance.⁴ In the case of adultery, the Lord places the guilt of the divorce on the unfaithful spouse even if the innocent spouse initiates the divorce.

103-5.3 In the event that an unbelieving spouse initiates divorce against the innocent believing spouse, the recipient of the divorce is not guilty for the sin of divorce, but rather the initiator is. The believer in this case is not enslaved to the bounds of the marriage and may remarry.⁵

103-5.4 People divorced for reasons other than that allowed by Scripture ought not marry another, but be reconciled, and seek God's resolution for the breakdown of the marriage.⁶ Divorced persons must seek forgiveness for any sin that *may have* led to, or is associated with, their divorce. They should seek the grace of God for their spiritual growth and healing.⁷

Renumber existing 103-5.3 to be 103-5.5

Renumber existing 103-5.4 to be 103-5.6

103-5.7 The church should counsel those considering divorce to seek other solutions to the problems in their relationships. There are times when a church is called upon to exercise discipline towards those who are seeking or who have obtained a divorce. There are also times when a church is called upon to exercise discipline towards those who are seeking to remarry, or who have already

to remarry, or who have already remarried. Remarriage is permissible for those who have been legitimately divorced or whose return to the former partner is determined by the elders, as they study the Scriptures, to be impossible.¹¹ Individuals involved in these circumstances must submit themselves to the Word of God in their present situation.¹²

remarried. Remarriage is permissible for those who are divorced due to adultery, believers divorced by their unbelieving spouse, have been legitimately divorced or whose return to the former partner is determined by the elders, as they study the Scriptures, to be impossible.¹² Individuals involved in these circumstances must submit themselves to the Word of God in their present situation.¹³

Renumber existing 103-5.6 to be 103-5.8

Footnotes

¹ Gen.2:24; Pro.2:17; Mal.2:14-16

² Mat.5:32; Rom.7:2

³ Mark 10:6-9; 1Cor.7:10,11

⁴ Mat.19:9

⁵ 1Cor.7:12-15

... remainder are unchanged except renumbered

Conclusion

Given the findings of the 1 Corinthians 7:12-15 passage, we urge the amendment of BPL 103-5 to reflect the Pauline exception for divorce. We encourage you to read the attached position papers in the appendices of our committee report. Prayerfully consider our proposed amendments in the weeks leading up to the 2017 Conference. It has been a privilege to serve Conference this past year.

Study Committee on the Pauline Exception for Divorce: Timothy J. Bertolet, Chairman; Daniel L. Williams, Secretary; Timothy D. Gibson, Joshua P. Miller, Timothy J. Schmoyer.

Appendices

1. “Study on the Meanings of “Chorizō” and “Mē Dedoulōtai” in 1 Cor. 7” by Timothy J. Bertolet
2. “Does Paul’s ‘exception clause’ for divorce in 1 Cor. 7:15 allow for remarriage?” by Joshua P. Miller
3. “The Context of ‘Not Under Bondage’ in 1 Corinthians 7” by Timothy J. Schmoyer
4. “Flowchart on Handling Divorce Cases” by Timothy D. Gibson
5. “Dealing with Issues of Divorce and Remarriage” by Daniel L. Williams
6. “An Annotated Bibliography” compiled by Joshua P. Miller

Appendix One

“Study on the Meanings of “Chorizō” and “Mē Dedoulōtai” in 1 Cor. 7”

Timothy D. Bertolet

1 Cor. 7:10-11

The verb χωρίζω can have a range of meanings. According to BDAG, it can in some context connote spatial separation or division.¹ In Acts 1:4, the believers are not to depart from Jerusalem ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι. In Acts 18:1-2, Paul is described as leaving Athens, and Aquila and Priscilla had left Rome at Claudius’ edict. In this instance, there are clear indicators that geography is involved. In Philemon 15, Onesimus the slave who ran away is described as “separating” for a while. Again, context is determinative for the meaning and these instances clearly indicate spatial movement on the part of an individual. On each of these occasions where it indicates separation by some kind of departure, it is clear that there are geographical features described or movement of some is clarified by the context.

It is used to describe division or being made apart from Christ in Rom. 8:38-39. Likewise in Heb. 7:26, Christ is “separated from sinners,” indicating the purpose, and in it is also used this way in LXX Wisdom of Solomon 1:3 σκολιοὶ γὰρ λογισμοὶ χωρίζουσιν ἀπὸ θεοῦ “for bent/crooked reasoning separates from God.” Notice here the use of the preposition ἀπὸ to mark the delineation of the separation so that the spatial becomes a metaphor describing departure from God. We also have it used to describe division in Phil Legum 2.96 χωρίζει τὰ ἀθάνατα ἀπὸ τῶν θνητῶν, “the immortal separated from the mortal.” Here again, we see the aspect of departure and being marked with ἀπὸ something.

Χωρίζω can also be used to describe separating from someone in terms of divorce (BDAG #2a) and context is larger determinative of this meaning. This is most clear in the usage in Matt. 19:6 and Mark 10:9. Jesus is quoting Genesis 2:24 regarding the marital union where the man and wife become one flesh. God joins the man and woman together and therefore they are not to be separated: “do not let man separate - ἄνθρωπος μὴ χωριζέτω. In this case, “separation” does not mean abandonment or movement in physical space but separating and destroying of the marital bond of “one flesh union,” tearing apart.

¹ χωρίζω, BDAG, 1095.

In 1 Cor. 7 the verb χωρίζω takes on this same meaning. It is clear for two primary reasons: (1) there is no designation of spatial movement; (2) it is mutually defined in context by divorce. Consider the following:

1Cor. 7:10 To the married I give this charge (not I, but the Lord): the wife should not separate from her husband

1Cor. 7:10 Τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλ' ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι,

1Cor. 7:11 (but if she does [literally “if she departs”], she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife.

1Cor. 7:11 ἐὰν δὲ καὶ χωρισθῆ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω, καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

First, notice that in 7:10 the phrase “the wife should not separate from her husband” – γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι – is parallel to “the husband should not divorce his wife” – ἀνδρα γυναῖκα μὴ ἀφιέναι. The latter clause uses ἀφιέμι, translated “divorce.” Paul is giving instruction to the married, first to the married woman and then to the married man. He uses χωρισθῆναι and ἀφιέναι in synonymous fashion. Thus, the separation in view, with the woman “separating,” is divorce not merely a leaving or moving out.

The second indicator that we have is the instruction that if the woman separates ἐὰν δὲ καὶ χωρισθῆ she is instructed to remain unmarried (μενέτω ἄγαμος). Paul clearly has in view here that her separation is not merely leaving or abandonment but formally dissolving the marriage. She must then remain in the unmarried state. Separation then is used in this instance the same way that it is used in Matt. 19:6 and Mark 10:9.

In this passage, it does not say why the man or woman divorced or initiated the divorce. However, in the case where the believing woman initiated the divorce, her only two options are to remain unmarried or be reconciled to her husband. It is possible that Paul is dealing with a scenario where a believer divorced his/her spouse before his instruction came. In this situation where the believer initiated, they are still bound in some sense and must not remarry lest they fall into the sin of further adultery per Jesus’ instruction in Matt. 19.

1 Cor. 7:12-13,15

Here Paul turns his attention to a situation where a believer in Jesus Christ is married to an unbeliever. The most likely scenario for this to have arisen is that two unbelievers were married and then one person becomes converted to Jesus Christ. Since they are now unequally yoked, should the believer divorce the unbeliever? Paul’s instruction is that the believer should stay married to the unbeliever.

1Cor. 7:12 To the rest I say (I, not the Lord) that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her.

1Cor. 7:13 If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him.

It does not matter to Paul whether or not the believer is the husband or the wife.

If a “brother” in Christ has a “wife who is an unbeliever,” he is not to divorce her. If the woman has a husband who is not a believer, she is not to divorce him. In both these conditions, Paul presumes the consent of the unbelieving spouse. Here the word “consent” is *συνευδοκέω*, which means to consent, agree, or approve.² It signifies that the unbelieving spouse is fully willing to remain in the marriage, knowing full well that their spouse is a believer in the Lord. The unbeliever, though not knowing the Lord savingly, is willing to maintain the vow of marriage he/she has taken. Therefore, the believer must not divorce.

Paul briefly discusses the holiness that the believer can bring to the marriage in relationship to their spouse. The union is considered honorable and holy before the Lord because of the believer. This may even speak to the positive influence the husband or wife may have on their unbelieving spouse.

1 Corinthians 7:15 picks back up with Paul’s thought from vv.12-13. What happens if the unbeliever does not consent to remaining in the marriage? Paul states “if the unbeliever separates” (*εἰ δὲ ὁ ἄπιστος χωρίζεται*). We must keep in mind how Paul has clearly used *χωρίζω* in the context. It is the separation of a divorce, acting to dissolve the one flesh union of marriage. So in vv.12-13 the believer (husband or wife) must not divorce, but what if the unbeliever divorces, i.e. separates?

Paul command is “let them depart (*χωρίζεσθω*).” The verb is imperative and passive. If the unbeliever takes action to dissolve the marriage, the believer is allowed to let them go. The believer has not separated/divorced. The act of separation/divorce has been carried out by the unbeliever; the action was done toward the believer. But the imperative is that the believer is allowed to let the unbeliever take the action since the unbeliever is not consenting to remain in the marriage.

First, *ἄπιστος* in this passage is consistently used to speak of an unsaved person. It is not someone who is a brother or sister in the Lord, which is how Paul consistently refers to the believers. The passage is not talking about someone who professed to be a believer but is now walking unfaithfully. It only speaks to a situation where someone who has now become a believer finds themselves in a marriage with someone who has not converted to Christianity. Therefore, there is no warrant for applying this passage to two Christians where one or both parties wish to seek divorce.

Second, there is no discussion here of the so-called “abandonment” exception. Paul is not speaking about a scenario where one spouse simply leaves another spouse (whether physically, emotionally, or with respect to fulfilling normal marital duties). Rather, Paul is dealing with a very narrow specific instance: an unbeliever wishes to separate by divorce from their spouse who is a believer, most likely a new believer.

Under these very narrow and specific set of circumstances, Paul is clearly dealing within the context where if an unbeliever divorces the believer, the believer is not guilty before God by allowing the unbeliever to enact the divorce. The believer should never be the one to initiate the divorce but in this very specific and narrow circumstance, the believer is not at fault if the marriage cannot continue. While the believer should encourage the unbelieving spouse that it is possible for the marriage to continue and

² *συνευδοκέω*, BDAG, 970.

work, there may come a point where the unbeliever is so revolted by Christ or the new moral commitments the believer has to Christ that they take the step to divorce.

“not enslaved (οὐ δεδούλωται).”

In these difficult circumstances, the believer is no longer bound to the marriage union. They are, as Paul says, “not enslaved (οὐ δεδούλωται).” In 1987, the Divorce study committee argued that *δουλόω* in 7:15 is not synonymous with *δέω*, which is used in Romans 7:2-3 and 1 Cor. 7:39.³ They reject seeing parallels between the two words. Second, the previous study committee placed a strong emphasis on the fact that 7:15 does not use the word freedom, *ἐλευθερία*.⁴ They conclude, “the bond of slavery (*douloo*) here spoken of is the moral obligation to fulfill the requirements of marriage: namely cohabitation, the fulfilling of one another’s sexual needs, procreation, children-rearing, mutual support, financial obligation, etc.”⁵

First, this does not fit within the context of 1 Corinthians 7. “Slavery” and “Freedom” are automatic opposites. If one is in slavery, one does not have free rights or obligations. To be “not enslaved” is to be free by the very meaning of the words. The slave is allowed to seek freedom if he can, which means to no longer be enslaved:

1Cor. 7:21 δοῦλος ἐκλήθης, μὴ σοι μελέτω· ἀλλ’ εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι.

1Cor. 7:21 Were you a bondservant when called? Do not be concerned about it. (But if you can gain your freedom, avail yourself of the opportunity.)

Similarly, elsewhere Paul contrasts freedom and slavery. In 1 Cor. 9:19, Paul describes himself as free but one who willingly enslaves himself. He gives up one category to enter into another. In 1 Cor. 12:31, the categories “free” and “slave” are opposite contrasts – εἴτε δοῦλοι εἴτε ἐλεύθεροι. Just as one is either a Jew or Gentile, one is either free or slave (cf. also Gal. 3:28; Col. 3:11; Rev. 6:17, 13:18, 19:18⁶). In Galatians 4:23, 30, 31 the son of the slave (Ishmael) is contrasted with the son of the free (Isaac). Finally in John 8:33, freedom and slavery are contrasted. The fact that the Pharisees claim they have never been enslaved is seen as contradictory to Jesus’ proclamation “you will become free.”

Likewise in the LXX when one is not a slave one is by default a free person (cf. Deut. 15:12, 18).

We find that the previous study committee’s conclusion that when 1 Cor. 7:15 says οὐ δεδούλωται it does not mean the person is free since *eleuthera* is not used to be a false dichotomy. The absence of the word *eleuthera* is not absence of the concept. As we have demonstrated to be “not enslaved” is to be free.

Second, we find it as misleading, confusing of word and concept, to conclude that

³ Bible Fellowship Church Yearbook 1987, pp.142-45.

⁴ Ibid., 145.

⁵ Ibid., 145.

⁶ In these latter verses in Revelation, free and slave is specifically used as two categories that all people fall under.

there is a strong difference between δουλόω and δέω. Generally, δέω means “to bind,” and is often used on physical bondage. However, it can be used to speak of being under obligation, a state of bondage or enslavement from which one must be released in the same way one would be released from slavery. For example in Romans 6:6 there is a releasing from the body of sin so that we might not be enslaved. Here, καταργέω is to release one from slavery and in Rom. 7:2, it is the same as being released from “the bondage of/by law.”

There is one instance in the LXX where being made a slave is synonymous with being in bondage. It is a type of poetic parallelism where they are made slaves by being bound:

Isa. 45:14b And the lofty men of Seboin shall come over to you, and they shall be your slaves; they shall follow behind you bound in handcuffs (καὶ σοὶ ἔσονται δοῦλοι καὶ ὀπίσω σου ἀκολουθήσουσιν δεδεμένοι χειροπέδας).

In Romans 7, Paul shows that δέω and δουλόω are, in fact, part of the same synonymous terms that denote slavery, bondage, and obligation which contrasts with freedom and being released.

Rom. 7:2 ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

Rom. 7:3 ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρη ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ.

Rom. 7:4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγεγερθέντι, ἵνα καρποφορήσωμεν τῷ θεῷ...

Rom. 7:6 νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

Rom. 7:2 For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage.

Rom. 7:3 Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

Rom. 7:4 Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God.

Rom. 7:6 But now we are released (κατηργήθημεν) from the law, having died to that which held us captive, so that we serve (δουλεύειν)⁷ in the new way of the Spirit and not in the old way of the written code.

In this passage, being “not bound” means you are free to belong to another. Belonging to another is to become enslaved to another. This extends the analogy from chapter 6

⁷ δουλεύω (to be a slave) is the same root as δουλόω (to make someone a slave). The point remains that slavery is a form of subjugation and bondage.

that we were slaves to sin and dying to Christ set us free (Rom. 6:16-18). Part of this is that we are not under the Law (and its condemnation) because we have died to the Law. Just like in marriage one is released from bounds (7:2) upon death, so in Christ one is released from enslavement (Rom. 6:6). Sin does not have dominion in terms of enslaving power because the believer is not under Law but grace (6:14). One can speak of being released from slavery and being released from bondage because Paul is using the binding under marital obligations as a near synonym for slavery where one is not their own but compelled by something else.

The argument is thus: you are bound in marriage until death. Upon death you are free to remarry. Paul then compares it: when you are released from the Law which brought condemnation,⁸ you are free to become enslaved to Christ and the Holy Spirit. The point is “not being bound” to one spouse allows you to be bound (7:2-3) or enslaved (7:6) to another. If you are released and not bound, you are free to become enslaved again to something different.

The parallel is thus:

First Marriage	Second Marriage
(7:2) Bound until released Remarry (be bound)	Released free to
(7:6) <u>Released</u> from Law	Become <u>slave</u> to Spirit

Returning again to 1 Cor. 7:15, we conclude that if the believer is “not enslaved” then they are not bound by marital obligations of any kind but would be permitted to enter the bonds of marriage again. The nature of “not enslaved” entails freedom. In 1 Cor. 7:11, Paul does not tell us the person is “not enslaved” in fact there only options are remain unmarried or return to their spouse. In 1 Cor. 7:15, the “not enslaved” is not a bondservant (δοῦλος) to the marriage which entails freedom, including freedom to become enslaved to another (Rom. 7:6).

Paul calls all believers, as much as it depends upon them, to live at peace with all people (Rom. 12:18), including an unbelieving spouse. However, if the unbeliever refuses to consent to live in their marriage to the believer, and reasonable attempts have been made upon the part of the believer to reconcile and show that it would be possible, there may come a point where the most peaceable thing the believer can do is let the unbeliever leave in their rebellion and sin. The believer then is allowed to let the unbeliever go because “God has called the believer to peace” (ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός). It must be again stressed that divorce is not to be permitted or allowed between two believers, for between two believers it is not keeping the peace that they are to have in Christ and before Christ if they divorce. Two believers are never allowed to claim “we would be more peaceable if we divorced” because this would be in rebellion against Christ, and therefore not truly peaceable. Such pragmatism in the name of pseudo-peace is sin, transgression against God’s Word, and open rebellion.

⁸ Note that in Romans 6:6, being released from the body of sin is the same as being no longer enslaved. In Rom. 7, being released is the same as not being bound. Thus being released, not being bound, and not being enslaved are all synonymous concepts.

Appendix Two**“Does Paul’s ‘exception clause’ for divorce in 1 Cor. 7:15 allow for remarriage?”**

Joshua P. Miller

“But if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved. God has called you to peace.” 1 Cor. 7:15

An examination of 1 Cor. 7:15 yields a number of interpretive questions that must first be answered before we can arrive at a conclusion to our lead question.

1. Does the verb “separates” (χωρίζεται) carry the same meaning as divorce?
2. What is Paul referring to when he says that the believing spouse is “not enslaved” (οὐ δεδούλωται)?
3. How does the truth “God has called you to peace” (ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός) relate to Paul’s instruction regarding separation?
4. If “separates” carries the same meaning as “divorce” (ἀφιέναι) in 1 Cor. 7:11 is the believing partner free to remarry? If one argues that the believing partner is free to remarry how do they account for Paul’s instruction given in verse 11, where Paul explicitly instructs the separated spouse not to remarry but to be reunited with their spouse?

The term “separates” is from the Greek verb *chorizo* and can mean both a spatial separation (Acts 1:4; Philemon 15) and a relational separation (Romans 8:35, 39). In Matt. 19:6 and Mark 10:9 Jesus uses this term in His command concerning marriage, “What therefore God has joined together let not man separate.” The word became associated with the dissolution of a marriage as early as the fourth century B. C.⁹ Arndt and Gingrich record that the term is even found in marriage contracts in the papyri as early as the second century B. C.¹⁰

When one considers the immediate context of 1 Cor. 7:10-11 it becomes even clearer that the term means the official dissolution of the marriage contract. In 1 Cor. 7:10 Paul’s instruction to the believer who has separated (*chorizo*) is to decide between one of two options, remain as you are [unmarried] or be reconciled to your husband. It would seem certain that Paul is not simply referring to the spatial separation of “bed and board” but the official relational separation of divorce.

In 1 Cor. 7:15 Paul presents a case study of an unbeliever married to a believer in which the unbeliever desires and pursues separation from the believer. The verb “separates” is in the present tense and uses a middle voice indicating that the desire to

⁹ R. L. Roberts, “The Meaning of χωρίζω and δουλώω in 1 Cor 7:10–17,” *Restoration Quarterly* 8 (1965) 179–84.

¹⁰ W. F. Arndt and F. W. Gingrich, *Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1957). Art. “*chorizo*.”

separate and the act of separation are entirely the work of the unbeliever. This is also brought out by the fact that “the unbeliever” (ὁ ἄπιστος) is syntactically placed in the emphatic position of the sentence.

Paul’s instruction to the believing spouse is, “let the separation happen” (χωριζέσθω). This passive imperative instructs the believing spouse to allow the unbeliever to carry out their desire to dissolve the marriage. This is quite shocking counsel when one considers Paul’s previous instruction on the seriousness of the marriage bond in 7:1-5, on the permanence of marriage in 7:10-11, and on the spiritual benefit marriage dispenses upon the unbelieving spouse in 7:12-14.

Because of this shocking counsel, Paul finds it necessary to explain his reasons with two supporting premises. The first premise is, “In such cases the brother or sister is not enslaved.” But this sentence brings with it a necessary follow-up question – “not enslaved to what?” The three most legitimate proposals are as follows:

1. When Paul speaks of the believer no longer being enslaved, he is referring to the marriage itself.
2. He is referring to the marital obligations mentioned in 1 Cor. 7:2-5.
3. He is referring to the believing spouse’s enslaved conscience to prevent the divorce and salvage the marriage contract at any cost.

It is the contention of this author that Paul is releasing the believing spouse from the obligation of salvaging the marriage at any cost. His arguments regarding the seriousness, permanence, and spiritual benefit of marriage would have bound the conscience of the believing spouse to preserve the marriage at any cost. Paul is saying that to live this way is enslavement and your conscience is set free from this obligation.

The second premise, “(but) God has called you to peace,” logically flows from the above understanding of the first premise. What is often overlooked is the contrasting δὲ in Paul’s closing phrase δὲ εἰρήνη κέκληκεν ὑμᾶς ὁ θεός. What exactly is the contrast Paul is making? Is peace being contrasted with interpersonal turmoil with the unbelieving spouse? Is Paul in a sense saying, “just let them have what they want and there will be a measure of peace between you”? Surely this is not the peace God has called us to as believers. Is peace being contrasted with the idea of divorce? Of course not, as Paul has already permitted the believing spouse to let the unbeliever separate. Or is peace being contrasted with a believer who has enslaved their conscience to preserve a marriage that they have no obligation or ability to preserve? Indeed, this is exactly what Paul is talking about. God is not holding you in a state of perpetual sin because you cannot preserve a marriage you are not bound to preserve. Your conscience is free before the Lord.

So, back to our original question. Does 1 Cor. 7:15 permit the divorced believer to remarry? Although this verse does not speak directly to the issue of remarriage it follows from the conclusions reached throughout this paper that the believing spouse is free to remarry. The conscience of the believer is not bound (enslaved) as it is in the case presented in 1 Cor. 7:11 where two believing spouses have divorced.

That being said, it is necessary to qualify this conclusion with the instructions given throughout the remainder of the chapter. First Corinthians 7:26-27 delivers Paul’s

overarching pastoral counsel concerning the matter - “I think that in view of the present distress it is good for a person to remain as he is. Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife.” Apparently, the current social, spiritual, and political climate was of a certain intensity that Paul counsels them to limit any additional worldly distress so as not to divide their affection and their devotion between the things of this world, namely marriage, and the Lord (7:28-29, 32-35, 40). However, he stops short of binding their conscience on the matter and allows any who are single and betrothed to marry if they so desire (7:28, 36, 39). I believe that our believing subject from 7:15 falls into this category and is free to remarry although Paul advises against it.

Appendix Three

“The Context of ‘Not Under Bondage’ in 1 Corinthians 7”

Timothy J. Schmoyer

1 Corinthians 7:15 reads “but if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved. God has called you to peace” (ESV). In order to consider whether Paul truly gives an exception for divorce, we need to understand this phrase “is not enslaved”. NASB renders it “not under bondage.” Let’s look at the context of the entire passage and look for clues about the meaning of bondage/enslavement.

Introduction to the Chapter (v. 1a)

Beginning in 7:1, Paul changes direction from the preceding chapters with this phrase “now concerning the matters about which you wrote.” He is moving away from things on his agenda and moves on to the topics of which they are requesting his counsel. We are not sure what the entire range of their request is, but they are interested in his views regarding marriage and singleness, sexual intimacy and celibacy within marriage. Whether Paul restricts himself to the issues they wrote about, or whether he ranges past their specific request is unknown.

It is unclear if the remainder of verse one is his statement or his quotation of their statement from the letter they sent to him. The ESV puts it in quotes, “It is good for a man not to have sexual relations with a woman.” In this way, the ESV is indicating that this was the premise offered by the Corinthians to Paul for his comments. He quotes their premise and then verse 2 and following contain his counsel regarding their statement. Conversely, the NASB reads as if Paul is making his own introductory statement on the subject of sex and marriage. Either way, the section is on the topic of marriage, singleness, sexual intimacy, and celibacy.

Paul Introduces His Counsel to the Married and Single (vv. 1b-9)

Paul in verses 2 through 9 covers the topic of singleness, with a significant departure into the topic of marriage. His personal wish is that Christians remain single. He immediately recognizes the propensity humans have to desire sexual intimacy and therefore commends marriage as the wholesome alternative to sexual immorality (i.e. sexual activity outside the marriage covenant).

His immediate departure from singleness to teach a bit on sex within marriage uncovers our first observation of the theme of freedom and obligation as it pertains to marriage. He agrees with the Corinthians that “it is good for a man not to touch a woman” (i.e., remain single) in verse 1, “but because of immorality let each take a spouse” in verse 2. Now within marriage, let each fulfill their duty to the other in verse 3, because each does not have authority over their own body, but their spouse does in verse 4. The language of verses 3 and 4 show the reader something about marriage that is not the case for unmarried persons, namely that married persons have a duty to their spouse, that their spouse has authority over them.

Verse 3 begins a description of the way spouses are bound to one another.

NASB: “The husband must fulfill his duty to his wife, and likewise also the wife to her husband.”

ESV: “The husband should give to his wife her conjugal rights, and likewise the wife to her husband.”

GNT: τη γυναικι ο ανηρ την οφειλην αποδιδωτω ομοιως δε και η γυνη τω ανδρι.

The imperative *ποδιδωτω* shows the direction Paul gives to the married. We who are married are commanded to give to our spouse *την οφειλην* (what is owed, cf. Rom 13:7 re taxes). Contextually, what Paul’s Greek simply calls “the thing owed” is what ESV explicitly identifies as “conjugal rights.” The imperative mood puts a binding onto a married person. You are bound to your spouse to give them their conjugal rights. The rhythms of how each married couple applies these duties and rights is up to them, but Paul would have us recognize that we are bound in this way.

Verse 4 emphasizes this principle of binding even more decisively.

NASB: “The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does.”

ESV: “For the wife does not have authority over her own body, but the husband does. Likewise the husband does not have authority over his own body, but the wife does.”

GNT: η γυνη του ιδιου σωματος ουκ εξουσιαει αλλα ο ανηρ, ομοιως δε και ο ανηρ του ιδιου σωματος ου εξουσιαζει αλλα η γυνη

Neither a married man nor a married woman may exercise authority over their own body, but the spouse does. She does not exercise authority *ουκ εξουσιαει* over her body. He does not exercise authority *ουκ εξουσιαει* over his body. The “likewise” in the center screams into the patriarchal civilization of Paul’s day that each one of us are not our own, but are bought with a price (6:19-20). First, we are under the authority of the Lord as to what we do with our bodies (6:19-20), and now the same theme of “not your own” continues with those married. You are not your own, not free, not exercising authority over yourself. We who are married are under the subjection of our spouse. To husbands in a patriarchal civilization, this observation is most subversive. We husbands do not only subject our wives, but they in turn subject us. At the very least, it pertains to the marriage bed and the rhythms of our intimacy, but Paul has more in mind than merely romantic intimacy.

What does this observation from verses 3-4 show us as we consider the context of “not under bondage” in verse 15? It has huge import. During the time that the believer of verse 15 was married to the unbeliever, the believer was duty-bound and under the authority of their unbelieving spouse, likewise the unbeliever was under the authority of their believing spouse. Now that the unbeliever χωριζεται (is separated), the believer is no longer under authority but has their authority return to them. The single has authority over their own body (6:12). When a single is married, they give their authority to their partner as God joins the two together as one. This giving (αποδιδωτω) is observed in 7:3-4. Thematically, the act of divorce returns authority over one’s self to the believing recipient of divorce, as Paul tells them they are not under bondage (7:15).

After verse 5, Paul returns from conjugal marriage to his original topic, which is the ideal of celibate singleness, which is outside the scope of this project. He then returns to his counsel to the married.

Paul’s Counsel to the Married: Stay Married, Work to Strengthen the Marriage (vv. 10-16)

Paul has two movements within his counsel to the married. First, “to the married... not I, but the Lord” in verses 10-11. Second, “to the rest I say, not the Lord” in verses 12-16.

Movement One: To Two Believers Married Together (vv. 10-11)

First, Paul echoes the words of the Lord Jesus in His earthly ministry regarding the permanence of marriage and the impossibility of divorce. Likely he is citing Matthew 19:6 and Mark 10:9 since the command is constructed the same way.

Verse 10 commands a wife to “not separate from her husband.” The Lord Jesus commanded in Matthew 19:6 “what therefore God has joined together, let not man separate” (ESV).

In this allusion to Christ’s words, Paul is teaching his congregation to stay married for multiple reasons. First, it is not I but the Lord Jesus instructing you to do this. Second, God has joined you together, therefore He is not disappointed in you for your marriage bond. Many early ascetics were teaching married believers to either divorce their believing spouses so as to be celibate (v10), or remain married but not engage in sexual intimacy with the partner (v5). God is not impressed with this behavior. He joined the two as one and is pleased for them to be, in all ways, marriage partners. Thirdly, believing marriages distinguish themselves from nonbelieving marriages in that they are committed and do not casually break bonds with each other.

What if a believer does initiate divorce with their believing spouse? Paul’s guidance to the errant divorcee is that they may not marry another, but to either remain unmarried or return to the spouse they left. He explicitly says this to the wife who initiates a divorce. Though he does not explicitly command a husband in the same way, it is implied by the καὶ which joins the instruction to wives with the instruction to husbands. The heart behind this guidance is that a divorce initiated by a believer for reasons other than the Lord’s exception (Matthew 5:32, 19:9) does not unbound the marriage partners in the Lord’s eyes. Later in verse 15, a believing recipient of divorce is not bound, but here in

verse 11, this initiator is still bound to the marriage obligations. Society and Law may see you as unbound, but the Lord considers you bound still, for He joined the two together as one; let no one separate this union.

Movement Two: A Believer Married to a Non-Believer (vv. 12-16)

Interestingly, Paul begins this section with the words “to the rest,” as if to say that the marriage of two believers (vv. 10-11) is different than the rest who are believers married to non-believers (vv. 12-16). It is different in one major way – we cannot expect the non-believer to act like a believer. Believers are bound to each other both by their own words (vows) and their subjection to Christ’s commands. Nonbelievers do not subject themselves to Christ.

Paul also begins this section with “I say, not the Lord” (v. 12). This should not be taken to mean that Paul is not writing under the inspiration of the Spirit at this moment, but, rather, one should understand this phrase as meaning “I am not quoting the Lord here; I am giving you a unique situation that Jesus in His earthly ministry never spoke about.” Paul is bringing up a unique instance in two ways. First, Jesus spoke of believer-to-believer, never believer-to-unbeliever. Second, Jesus spoke of initiator, while Paul now brings up the new case of recipient.

Paul begins where Jesus does, with the scenario of the initiator of divorce. In verses 12-13, Paul instructs believers to never initiate a divorce with their unbelieving spouse. In this way, he does have the Lord’s view on this, since Jesus also taught believers to not initiate divorce (Matt. 5:32, 19:9; Mark 10:11-12; Luke 16:18). Both Jesus and Paul direct us believers not to initiate divorce. Unique to Paul here is the instance of marriage to a non-believer. Even in this difficult scenario, believers do not initiate a divorce. Paul’s summary of the movement is this: “How do you know, O wife (O husband), whether you will save your husband (wife)?” in verse 16. By initiating divorce, a believer is abandoning his or her divine mandate to seek the salvation of the spouse and thereby to strengthen the marriage.

Having dealt with the issue of initiative, Paul now considers the scenario of the recipient of a divorce initiated by the non-believing spouse. In verse 15, he turns from the ideal of doing all you can to positively strengthen the marriage, with the words “yet if.” This is the exact construction earlier in v. 11. You are striving for the ideal, but when the ideal doesn’t work, what then? This is the pattern of Paul’s argument in both segments vv. 10-11 and v. 14-15.

When the non-believer initiates a divorce with their believing spouse, as long as the believer was not previously guilty of *πορνείας* – sexual immorality (Matt. 5:32) – and as long as the believer was striving to preserve and strengthen the marriage (vv. 12-13), then the guilt of the divorce lays entirely with the initiator. Such a recipient is not guilty before God.

Paul goes to lengths here to describe the guiltlessness of the recipient. He writes:

ESV: “Let it be so. In such cases the brother or sister is not enslaved. God has called you to peace.”

NASB: “let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace.”

GNT: χωριζεσθω ου δεδουλωται ο αδελφος η η αδελφη εν τοις τοιοτοις εν δε ειρηνη κεκληκεν ημας ο θεος

This first piece of the quote shows the helplessness and therefore guiltlessness of the recipient. Χωριζεσθω, rendered “let him leave” or “let it be so,” is third person singular present passive imperative. Instead of reading it as if the recipient is permitting it to be done, it should better be understood as “the initiator must be separated/divorced.” The recipient had nothing to do with the act of the divorce or therefore the guilt of it.

The second piece of the quote comforts the believer, whether a brother or sister, in that God does not consider them to be enslaved/under bondage. Whereas the married person is under a covenantal duty and under the authority of their spouse (vv. 3-4), the believer who is a recipient of a divorce is no longer enslaved by these things. The authority over their body that they once held as a single in their own volition, they gave to their marriage partner during their wedding vows; now this authority returns to them since they were the innocent recipient of divorce.

They are free insofar as they are not under bondage. Paul plays with these two poles of enslaved and free in the following section of the chapter (vv. 17-24). Particularly in v. 21-23, to be enslaved is to not be free, and to be free is to be un-enslaved. In this polar relationship, the un-enslaved divorcee is free to remarry just as the widow is (v39).

Paul’s Counsel to Be Content regardless of Status: Parable for Marriage and Singleness (vv. 17-24)

Paul uses the issues of circumcision and uncircumcision, and freedom and slavery, to illustrate our need to be content in our marital status. The overarching principle in these analogies is found in v. 17: “as God called each, in this manner let him walk.” In the same way, remain married to that non-believer if God saved you while married to them. If you were single when first saved, remain that way (vv. 8, 26, *et al*). Are you married to a believer? Certainly remain that way (vv. 10-11). So this theme of “remain” pervades the whole chapter as it does in this section.

Each of the analogies line up with one another and are analogous to one pole of the married/single dichotomy. He cements the connection of these analogies with the same sentence structure down in verse 27: “Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife” (NASB), as we find here in verses 18 and 21. Notice that in verses 18, 21, and 27, Paul asks a yes or no question and then gives a command.

Related to the Law	Related to Economics	Its Analog in Marital Status
Circumcision	Slavery	Marriage
Uncircumcision	Freedom	Singleness

Circumcision is very much analogous to slavery in Paul’s mind. One can simply read Galatians to note this connection in his thinking (Gal. 5:1-3). Then uncircumcision is analogous to freedom as the polar opposites of circumcision and slavery. Paul isn’t

forgetting which letter he's writing as he switches from a chapter on marriage to the finer points of freedom from the Law. He is using the commonly accepted Christian message of freedom from Law to discuss our satisfaction with our marital status. Just as an uncircumcised Christian should not become circumcised, so a single Christian should remain content as he is. Just as a slave should not worry about his slavery, so a spouse should not worry that they are married ("under authority" in verse 4).

In this chart, the recipient of divorce as described in Paul's previous passage line-ups with the freedman. Do not fret that you are unfettered from this enslavement, God has freed you, so be content about your new status (v. 21b = v. 15).

Paul's Counsel to the Unmarried: Stay Single, Marry if You Must (vv. 25-40)

He asks in verse 27 if anyone is bound to a wife. We notice this mounting theme, in the chapter, of being bound. He follows up at the end of that verse with the opposite question "is anyone released from a wife?"

Continuing the theme of free and bound, he encourages the unmarried in verse 32 that they are free from concern because the married one (v. 33) is concerned with how to please his wife. He calls this person *αγαμος*, unmarried. This is the same word in v11 for the hard-hearted believer who divorces their spouse and remains *αγαμος*, unmarried. If the hard-hearted initiator of divorce in verse 10 can be free from concern about how to please their spouse in verse 32, then certainly the humble believing recipient of divorce can be as free from concern, if not more so.

Verse 37 echoes the earlier sentiments about the unmarried "having authority over his own will" (6:12), as opposed to the married "not having authority over his own body, but his wife does" (7:4). Paul advises the unmarried to keep that self-authority for the purposes of undistracted service to the Lord (vv. 32, 34, 35). He concedes though that the unmarried are free to give that authority to a spouse (v. 38). The believing recipient of divorce is unbound and is *αγαμος*, unmarried. It seems natural that such a one, who has had their self-authority return to them in the reception of a divorce, is free, like the virgin (v. 38) and the widow (v.39), to give their self-authority to a spouse.

Finally, the apostle writes that the widow is bound while the spouse lives, but at death of the spouse, the widow is free to be married in the Lord (v. 39). Here, he uses both poles of the analogy. She was *δεδετα* (bound), but is now *ελευθερα* (free). The recipient of divorce was bound, is now *ου δεδουλωται*, unbound (v15). However, the analogy is not bipolar in verse 15.

Conclusion: "Unbound" in verse 15 thematically equals "Free" in verse 27 and 39

The question for us is this: is "not bound" equal to "free"? The answer from a grammatical perspective is obviously yes. But we pause, because he certainly could have used "free" in v. 15, and he chose not to. We pause because we do not want to go beyond what the text says. In any other topic than marriage, we would certainly say that someone unbound is free. Someone free is unbound. Bound and free are polar opposites, grammatically speaking.

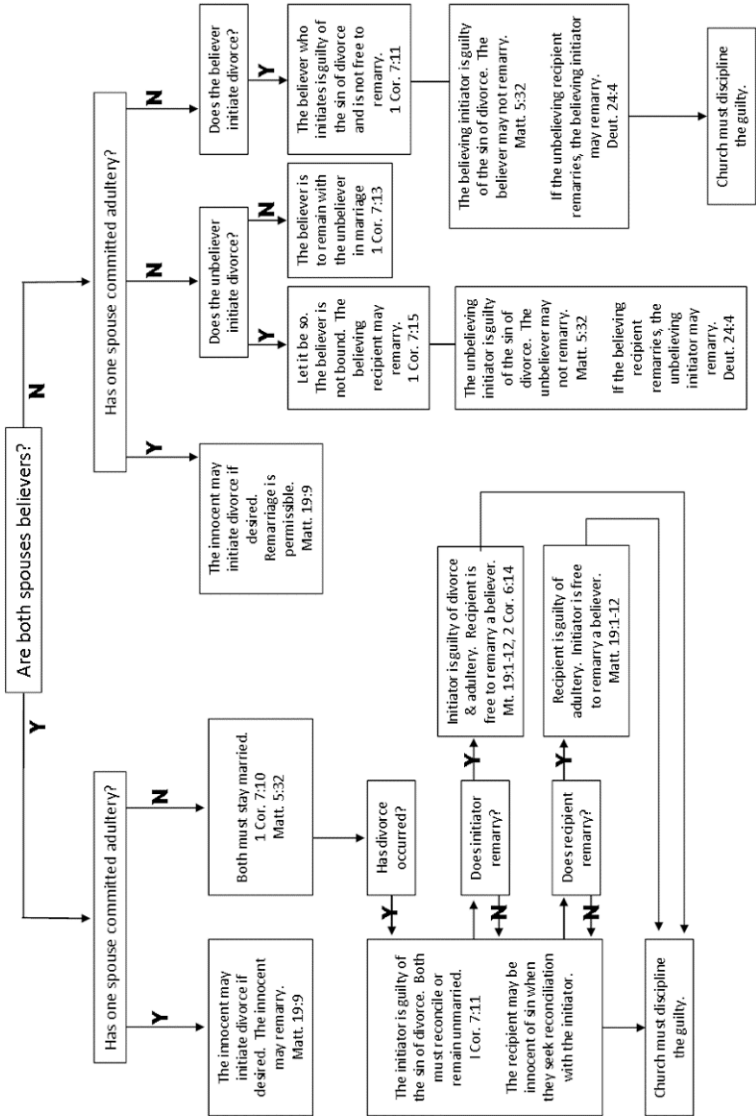
Now we return to verse 15. When a nonbeliever initiates a divorce, the innocent

believing recipient is not bound to the marriage, but instead is free in all the ways a single person is. Such a recipient could remain single, which is Paul’s preference for all. Alternately, the recipient is free to marry “in the Lord” as any single believer is free to do.

Appendix Four
“Flowchart on Handling Divorce Cases”

Timothy D. Gibson

Flowchart on Handling Divorce



Appendix Five

“Dealing with Issues of Divorce and Remarriage”

Daniel L. Williams

Some Personal Considerations for Pastoral Ministry

“Shepherd the flock of God that is among you, exercising oversight.”

1 Peter 5:2a

“Sheep stink.” This was the brutally honest opening statement from a fellow pastor on the other end of a telephone call that I took some years ago. My colleague and good friend was probably looking for a safe place to vent more than he was looking for reassurance or godly counsel. And, while the issue that he was calling about had nothing to do with matters of divorce and remarriage, our conversation that day simply reminded me that life as a shepherd, on the front lines of pastoral ministry, is a messy and challenging place.

Still, granted that the realities of remaining sin continue to dirty our wedding dress as the bride of Jesus Christ in a present, practical sense today, what are some bits of advice that might prove genuinely helpful for us as pastors and leaders with regard to issues of divorce and remarriage in our culture and context? How can we best faithfully shepherd the flock of God that is among us in this particular area? What can we practically do to help people who are coming through or are considering a change in their marital situation?

First, I think we can appreciate the complexity of this subject. In most cases, walking with our people through matters of separation, divorce, and/or remarriage is highly complex. Appreciating this reality – without compromising biblical integrity – is key to being faithful both to God’s Word and to those to whom we minister. Oftentimes the complicated nuances of life muddy up out simplistic “decision flow charts.” The tragic end of a marriage is almost always the consequence of poor choices and sin by both marriage partners. Simply listening carefully, and critically, to how an individual or couple has arrived at such a dark place can shed important light on how best to counsel our people. Resist, when appropriate, any “one-size-fits-all” responses to this – one of life’s most sorrowful situations – dilemma.

Another often-overlooked point by pastors is preaching on the subject of God’s plan for a holy marriage. A pastoral staff can so often feel like a small-town fire brigade – moving from scene to scene, putting out small fires. However, due to the decline of public respect for the institution of legitimate (biblical) marriage and the promotion of all manners of alternative ideologies in our culture, our people need – perhaps more than ever – a clear and trustworthy defense of God’s will for human sexuality and marriage (cf. 1 Thess. 4:3, et al). We need to preach boldly that marriage is to be held in honor among all, and that the marriage bed should be kept undefiled, or else (Hebrews 13:4)! Instead of taking a “wait-and-see” approach, the wise pastor will proactively direct his flock’s attention on such crucial matters to what God’s word so clearly states. You can be assured, every church has people who are presently in need of wise, biblical instruction on this important subject.

Related to the previous point, as pastors and elders in the church, we need to be clear and consistent in both the interpretation and application of biblical truth with regard to questions of the validity of divorce and/or remarriage. That is, where God's Word is crystal clear, we ought to be equally so (cf. Matthew 19:9). On the other hand, we should also be careful not to be unduly dogmatic in circumstances that are less obvious. An example of this is found in 1 Corinthians 7 and the issue of Paul's "exception" of divorce for a believer whose unbelieving spouse desires to separate from him or her. A faithful shepherd needs to examine carefully the circumstances in such situations and allow the Word of God to dictate one's conclusion. However, this principle also reminds us that, in terms of local church ministry, an elder board needs to follow through with consistency, without showing prejudice or partiality based upon the particular parties involved. This would be displeasing to the Lord (cf. James 2:1ff).

The final piece of advice should go without saying (but I'll say it anyway). As with all issues of sin, remember that the Good News is the ultimate solution. No, that is not an oversimplification or copout. Again, the possible scenarios which carry our people through our doors, shell-shocked and in tears, are endless. But the hope that we can provide them is always the same. Jesus Christ died to pay for sins like the ones we are addressing here. And more than that, Jesus Christ rose from the dead and grants us his own precious spirit in order that we might walk in newness of life with him (cf. Romans 6:4). May it never be said of us that we comfort or counsel any person for any reason without beginning and ending with the Good News of Jesus Christ. What other comfort is there? What better counsel for feuding spouses than to model the grace of Christ's own ability to forgive offenses (cf. Colossians 3:13)? Always remember, the gospel is both a message to be believed and a way of life to pursue.

The New Testament instructs us, in places like 1 Timothy 3 and Titus 1, regarding the godly character of those who are qualified to serve as shepherds for the flock of God. One reason why God's under-shepherds are to be prayerful, Spirit-filled men is because life has a way of presenting varied and complex issues for us as church leaders. God did not choose to give us a codex with the answers to every possible scenario that we might face in life. Instead, God gave us an infallible and sufficient story – a story in which we see God himself starring as the hero – to illumine our journey. May we look to God and His holy book, not only for the answers to sensitive dilemmas, but also for the proper attitude and grace to help our people trust what God's Word has to say.

Appendix Six

"An Annotated Bibliography"

Compiled by Joshua P. Miller

Views on the 'Pauline privilege' in 1 Cor. 7:15

Does the phrase "not enslaved" mean the woman is not in slavery to the former spouse, not in bondage to the marriage bond which would prevent freedom to remarry, or is there a third way to understand this phrase?

1. Gordon Fee, in his commentary on 1 Corinthians, forcefully argues against any freedom to remarry. i) the general thrust of the chapter is against remarriage, it

would be strange for Paul to make course change with what is essentially a throw-away line. ii) to enslave is not a usual way of describing marriage. iii) 7:39 indicates that only death can dissolve the marriage bond. iv) 7:11 disallows remarriage v) the general argument in chapter 7 is to remain as one is without actively seeking a change in status.

Ben Witherington in *Women in the Earliest Churches* supports Gordon Fee's view.

2. John Murray in *Divorce* (pp. 72-78) unhelpfully presents both uses of *dedoulotai* "as legitimate." Before expounding on Paul's use of *dedoulotai*, Murray attempts (pp. 70-72) to reconcile Paul's teaching in 1 Cor. 7:15 with Jesus' teaching in Matt. 5:32 and 19:9.
 - i. Jesus was dealing with the question of putting away. Paul is not dealing with putting away but with willful desertion on the part of the unbeliever.
 - ii. From v. 12, Paul is obviously dealing with cases that did not come within the purview of our Lord's teaching.
 - iii. It is a feasible assumption that our Lord was dealing with cases in which both spouses are believers by profession and covenant relationship.
 - iv. There is a striking difference between the terms Paul uses and the injunctions he gives in verses 10 and 11, when the separation of two believing spouses is in view, and the terms and injunctions of verse 15, when desertion on the part of an unbeliever is envisaged.

Following his concession that *dedoulotai* implies the dissolution of marriage and thus the freedom to remarry, Murray details that the following limitations must be observed.

1. Paul is dealing with mixed marriages and not with marriages between two Christians.
2. Paul is dealing with the willful separation on the part of the unbeliever. The Christian must not separate or take any initiative in parting from or putting away the unbeliever.
3. The separation in view must be conceived of as finding its root in fundamental religious discordance, not simply disagreement respecting certain aspects of the Christian faith and practice but discordance between the Christian faith and its antithesis.
3. R. L. Roberts, "The Meaning of $\chi\omega\rho\iota\zeta\omega$ and $\delta\omicron\upsilon\lambda\omicron\omega$ in 1 Cor. 7:10-17," *Restoration Quarterly* 8 (1965) 179-84.

This important article shares many of the concerns articulated by Gordon Fee concerning the popular understanding of the term *dedoulotai* in 1 Cor. 7:15. However, this article reaches a radically different conclusion, arguing that the Christian spouse who has been divorced by their unbelieving spouse should no longer "enslave" their conscience by bearing the burden and guilt of a divorced marriage.

4. Works of import by W. A. Heth:
 - *Jesus and Divorce: The Problem with the Evangelical Consensus*, co-authored by Gordon Wenham.

- Argues that a reformation exegesis which follows Erasmus distorts the absoluteness which Jesus ascribes to the marriage bond.
 - “Remarriage for Adultery or Desertion” in *Remarriage After Divorce Today’s Church: 3 Views*, eds. Mark L. Strauss and Paul Engle.
 - “Another Look at the Erasmian View of Divorce and Remarriage.” *Journal of the Evangelical Theological Society* 25 (September 1982): 263–72.
 - “The Changing Basis for Permitting Remarriage After Divorce for Adultery: The Influence of R. H. Charles.” *Trinity Journal* 11 (Fall 1990): 143–59.
 - “A Critique of the Evangelical Protestant View of Divorce and Remarriage.” *Studia Theologica et Apologia* 1 (1981): 11–39.
 - “Divorce and Remarriage: The Search for an Evangelical Hermeneutic.” *Trinity Journal* 16 (Spring 1995): 63–100.
 - “Jesus on Divorce: How My Mind Has Changed.” *Southern Baptist Journal of Theology* 6 (Spring 2002): 4–29.
 - “The Meaning of Divorce in Matthew 19:3–9.” *Churchman* 98 (1984): 136–52.
 - “Remarriage: Two Views: Why Remarriage Is Wrong.” *Christianity Today*, 14 December 1992, p. 34.
5. Works by David Instone-Brewer:
- Instone-Brewer, David. “1 Corinthians 7 in the Light of the Jewish Greek and Aramaic Marriage and Divorce Papyri.” *Tyndale Bulletin* 52 (2001): 225–43.
 - *Divorce and Remarriage in the Bible*. Grand Rapids: Eerdmans, 2002.
 - “Deuteronomy 24:1–4 and the Origin of the Jewish Divorce Certificate.” *Journal of Jewish Studies* 49 (Autumn 1998): 230–43.
 - “Jewish Women Divorcing Their Husbands in Early Judaism: The Background to Papyrus Se’elim 13” *Harvard Theological Review* 92 (July 1999): 349–57.
6. Danker, Frederick, W. F. Arndt, Walter Bauer, and F. W. Gingrich. *Χρῆσις and συναδοκέω*, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press, 2000. Print.
7. Brown, Colin, “Separate: Divorce, Separation and Remarriage” in NIDNTT, 3:535-43 (in abridged edition, pp. 616-618).

Report of the Beneficiary Society

For the LORD God is a sun and shield; the LORD bestows favor and honor.

No good thing does he withhold from those who walk uprightly. Psalm 84:11 ESV

The Beneficiary Society continued to gratefully minister to the needs of the brethren and their families throughout 2016.

Assistance was given to the following throughout 2016:

The family of Rev. Alva C. Cassel; as well as to Rev. William G. Schlonecker on the passing of his wife Pat; and to widows Shelly Allen and Nancy Miller.

The above were done in accordance with the rules of the Society.

The officers of the Society grateful for the continued help of Richard Volpe and his firm Asset Planning Management in the management strategy of the society's assets.

Beneficiary Society: Philip G. Norris, Chairman; Donald E. Kuntzman, Secretary; LeRoy S. Heller, Treasurer

Income and Expense January 1, to December 31, 2016

	<u>Jan - Dec 16</u>	<u>Jan - Dec 15</u>	<u>\$ Change</u>
Income			
4100 · Dues Income	10,800	10,550	250
4110 · Other Receipts	500	500	0
4200 · Investment Income			
4210 · Checking Account Interest	8	4	4
4220 · Savings Account Interest	34	34	0
4230 · Investment Account Interest	5,894	5,605	289
Total 4200 · Investment Income	5,937	5,644	293
4300 · Investment Inc/Dec Market Value	4,835	(3,563)	8,398
Total Income	22,071	13,131	8,941
Expense			
5100 · Board Expenses	155	0	155
5160 · Benefits Paid	11,363	18,000	(6,638)
Total Expense	11,518	18,000	(6,482)
Net Income	10,554	(4,869)	15,423

Balance Sheet As of December 31, 2016

	<u>Dec 31, 16</u>	<u>Dec 31, 15</u>	<u>\$ Change</u>
ASSETS			
Current Assets			
Checking/Savings			
1000 · Cash & Cash Equivalents			
1001 · American Bank - Checking	3,769	5,577	(1,808)
1003 · ING Savings	8,647	8,613	34
Total 1000 · Cash & Cash Equivalents	12,416	14,190	(1,774)
1030 · Fidelity Investment	130,028	102,809	27,219
1050 · Wells Fargo Investment Accounts			
1051 · Wells Fargo Securities	64,625	72,390	(7,764)
1052 · Wells Fargo Cash	1,247	8,374	(7,127)
Total 1050 · Wells Fargo Investment Accounts	65,872	80,764	(14,892)
Total Checking/Savings	208,316	197,763	10,554
Accounts Receivable			
1100 · Dues Receivable	(100)	0	(100)
Total Accounts Receivable	(100)	0	(100)
Other Current Assets			
12000 · Undeposited Funds	0	(100)	100
Total Other Current Assets	0	(100)	100
Total Current Assets	208,216	197,663	10,554
TOTAL ASSETS	208,216	197,663	10,554
LIABILITIES & EQUITY			
Equity			
30000 · Previous Year Balance	181,023	181,023	0
32000 · Retained Earnings	16,639	21,508	(4,869)
Net Income	10,554	(4,869)	15,423
Total Equity	208,216	197,663	10,554
TOTAL LIABILITIES & EQUITY	208,216	197,663	10,554

Benefits Paid As of December 31, 2016

	<u>Type</u>	<u>Date</u>	<u>Name</u>	<u>Memo</u>	<u>Paid Amount</u>
5160 · Benefits Paid					
	Check	09/02/2016	Schlonecker, William	Benefit	5,000
	Check	12/16/2016	Allen, Shelly	Widow Benefit	200
	Check	12/16/2016	Nancy Miller	Widows Benefit	163
	Check	12/19/2016	Estate of Alva Cassel	Death Benefit	6,000
Total 5160 · Benefits Paid					11,363
TOTAL					11,363

Report of the Ministerial Convention Committee

The annual Ministerial Convention was held on Tuesday and Wednesday, October 4-5, 2016. Our speaker, Dr. Michael Haykin, was scheduled to address the topic of “A History of Prayer,” which was to consider what our Puritan and Evangelical forebears taught regarding prayer, and how it can inform and challenge our own prayer today. Dr. Haykin had to cancel his appointment with us at the last minute, and Clifford B. Boone humbly and graciously filled in to address the topic of “How to Lead Life-Giving Prayer Meetings.”

Each session varied in its format:

- One session was on praying a particular part of a chosen passage in regards to God and His relationship to us.
- Another session was on praising God for His attributes as mentioned in a particular text, and Principles on How to Lead a Prayer Meeting.
- The final session was a prayer summit, spending hours in prayer together as a whole.

The 2016 convention and topics were well received by those in attendance. The Committee would like to thank everyone, particularly Cliff Boone, for their involvement and words of encouragement regarding the convention.

At the business meeting, Andrew W. Barnes, Beau E. Coffman, and R. Scott Wright were elected to serve on this committee, replacing Mark E. Barninger, Allen Mickle, Jr., and Clifford B. Boone. We offer our thanks for the ministry and time of Brothers Mickle, Jr., Barninger, and Boone as they served this Conference body during their time on this committee.

The Committee is constituted as follows:

<u>2016 Committee</u>	<u>2017 Committee</u>
Allen R. Mickle, Jr.	Jason L. Hoy, Chairman
Mark E. Barninger, Secretary	Joshua P. Miller, Vice Chairman
Jason L. Hoy, Chairman	Keith A. Strunk, Treasurer
Clifford B. Boone, Vice Chairman	R. Scott Wright, Secretary
Joshua P. Miller	Beau E. Coffman
Keith A. Strunk, Treasurer	Andrew W. Barnes
Ralph M. Soper, Advisor	Ralph M. Soper, Advisor

Lengths of terms are as follows:

1 year – Jason L. Hoy

2 years –Joshua P. Miller, Keith A. Strunk

3 years – Andrew W. Barnes, Beau E. Coffman, R. Scott Wright

The 2017 Ministerial Convention is scheduled for October 3-4, 2017. Our speaker will be Dr. Phil Johnson. Johnson is the executive director of *Grace to You*. He has been closely associated with John MacArthur since 1981 and edits most of MacArthur’s major books. He also maintains several popular websites, including *The Spurgeon Archive*, *The Hall of Church History*, and the *Pyromaniacs* blog. He is an ordained elder and pastor at Grace Community Church. Johnson and his wife, Darlene, have three adult children and five grandchildren.

Johnson will address the topic of “The 5 Solas of the Reformation,” taking into consideration how these fundamental doctrines, our doctrines, bring us and others together in Christian unity.

Ministerial Convention Committee: Jason L. Hoy, Chairman; Joshua P. Miller, Vice Chairman; Keith A. Strunk, Treasurer; R. Scott Wright, Secretary; Andrew W. Barnes, Beau E. Coffman, Ralph Soper, Advisor.



Keynote Speaker Robert A. Sloan, Jr.



Keynote Speaker Carl C. Cassel

APPENDIX

Schedule of Payments	156
BFC Statistics	158
Directory of Churches & Missions	164
Directory of Pastors, Widows & Others	
Ordained Ministers	180
Ordained Ministers Under the Board of Missions	186
Ordained Ministers in the Chaplaincy	186
Ordained Ministers in Other Christian Ministries	187
Ordained Ministers Working in Non-BFC Churches	187
Ordained Ministers Between Calls	188
Ordained Ministers on Leave of Absence	188
Ordained Ministers in Retirement or on Permanent Disability	188
Probationers	191
Ordained Inactive Minister.....	193
Widows	193
Executive Board	195
Directory of Delegates.....	196
Directory of Missionaries,	201
Directory Of Mission Boards	205
Directory of Departments & Others.....	209
Index of Previous Reports	211
2017 Index of Reports.....	212

Schedule of Payments

BEFORE ANNUAL CONFERENCE

Beneficiary Society - \$100 per member (Paid semi-annually April 28 & Nov. 1)

Payment should be sent to the Secretary of the Society or paid at BFC Conference:

Don Kuntzman, c/o Board of Missions
PO Box 3555
Allentown, PA 18106

QUARTERLY:

Conference Assessment - This replaces the Administrative Budget, Board of Communication fee and the Board of Pensions. Make check payable to Bible Fellowship Church and mail to:

Bible Fellowship Church
PO Box 3555
Allentown, PA 18106

Church Extension - make checks payable to Board of Church Extension and send to:

Church Extension Department
PO Box 753
Whitehall, PA 18052

Missions - make checks payable to Board of Missions and send to:

Board of Missions
PO Box 3555
Allentown, PA 18106

BY MARCH 1:

Victory Valley Camp - make checks payable to Victory Valley and send to:

Victory Valley Camp
7472 Sigmund Rd.
Zionsville, PA 18092

BY APRIL 1:

Board of Christian Education - make checks payable to Board of Christian Education & mail to:

Bible Fellowship Church
PO Box 3555,
Allentown, PA 18106

Board of Youth - Make checks payable to Board of Youth and mail to:

140 Harleysville Pike
Harleysville, PA 19438

Bible Fellowship Church Homes - make checks payable to Bible Fellowship Church Homes, Inc., and mail to:

Fellowship Community
3000 Fellowship Drive
Whitehall, PA 18052

Pinebrook Bible Conference - make checks payable to Pinebrook Bible Conference and mail to:

Pinebrook Bible Conference,
5339 Pinebrook Road
East Stroudsburg, PA 18301

Pinebrook Educational Foundation - make checks payable to Pinebrook Educational Foundation and mail to:

Raymond R. Dotts
211 Weeks Drive
Camden, DE 19934

BFC Statistics

Church Location; Name	Senior Pastor	# Ordained/ Probationers	Elders	Deacons	Baptisms	2015 Membership	New Members	Members Lost	Net Gain/ Loss	Membership Church	Family Size	SS	AM	PM/SG	Mid Week
Allentown, PA; Cedar Crest Bible Fellowship Church	Boone	10	10	13	6	632	36	30	6	638	1,425	320	769	320	200
Bethlehem, PA; Ebenezer Bible Fellowship Church	Gibson	5	13	9	24	398	44	22	22	420	794	238	511	271	386
Blandon, PA; Trinity Bible Fellowship Church	Williams	3	11	12	5	144	16	10	6	150	242	125	185	91	96
Brooklyn, NY; New Community Church	Closed	0	3	0	0	0	0	16	-14	4	6	0	3	0	0
Camden, DE; Bible Fellowship Church of Camden	Wagner	4	3	0	0	51	0	1	-1	50	50	9	21	9	7
Carmel, NY; New Life Bible Church	Vacant	0	1	0	0	16	3	0	3	19	0	25	35	15	0
Clinton Corners, NY; Cornerstone Bible Fellowship Church	Vacant	1	2	1	0	22	0	9	0	13	26	20	24	0	6
Coopersburg, PA; Calvary Bible Fellowship Church	Vacant	8	14	11	10	413	12	19	-7	406	736	176	350	160	205
Dauphin, PA; Freedom Bible Fellowship Church	Barninger	1	4	3	3	34	5	0	5	39	108	15	85	30	20
Denville, NJ; Bible Fellowship Church	Harris	1	2	1	0	26	0	0	0	26	50	20	45	0	6
Emmaus, PA; Bethel Bible Fellowship Church	Schoen	3	11	8	4	289	9	45	-36	253	639	269	380	160	177
Ephrata, PA; Bible Fellowship Church of Ephrata	Hoy	1	7	7	8	120	6	5	1	121	150	68	143	0	153
Finesville, NJ; Calvary Bible Fellowship Church	Widger	2	3	1	0	36	0	0	0	36	100	11	37	0	7
Fleetwood, PA; Faith Bible Fellowship Church	Closed	0	0	0	0	60	2	10	-10	52	70	48	73	0	31
Graterford, PA; Graterford Bible Fellowship Church	Orton	1	5	5	1	73	12	2	10	83	150	60	115	20	12
Harleysville, PA; Faith Bible Fellowship Church	Crossgrove	3	3	7	7	140	12	3	9	149	277	84	188	100	134
Harrisburg, PA; Grace Bible Fellowship Church	Miller	3	6	4	1	121	13	3	10	131	128	105	203	112	110
Hatfield, PA; Bethany Bible Fellowship Church	Wells	4	6	9	2	125	10	5	5	130	180	60	100	60	15
Hellertown, PA; Saucon Community BFC	Strunk	1	4	4	4	50	8	3	5	55	155	20	122	75	6
Howell, NJ; Community Bible Fellowship Church	North	2	2	2	0	49	0	10	-10	39	50	0	50	25	0
Kutztown, PA; Kutztown Bible Fellowship Church	Mack	3	3	0	3	34	9	1	8	42	76	0	0	0	0
LaGrangeville, NY; Valley Bible Fellowship Church	Spinney	1	2	1	0	25	0	4	4	21	46	11	23	7	6
Lancaster, PA; Faith Bible Fellowship Church	Thomann	5	10	13	7	455	23	17	6	461	680	314	544	0	0
Las Cruces, NM; Grace Bible Church	Hester	1	2	2	1	36	0	1	1	35	49	9	45	17	14
Lebanon, PA; Lebanon Bible Fellowship Church	Reed	4	13	7	5	210	8	4	4	214	450	228	260	158	103
Leighton, PA; Salem Bible Fellowship Church	Johnson	2	2	3	1	47	6	7	-1	46	80	62	78	0	35
Longneck DE; New Life Bible Fellowship Church	Barnes	1	2	3	2	36	6	0	6	42	80	15	70	0	15
Maple Glen, PA; Maple Glen Bible Fellowship Church	Pronitnicki	2	1	1	4	29	1	0	1	30	40	12	30	18	0
Merida, Mexico; Iglesia Biblica La Roca de Merida	Ramirez	1	1	0	0	0	0	0	0	0	0	0	0	0	0
Mt. Carmel, PA; Bethany Bible Fellowship Church	Vacant	0	1	0	0	0	0	0	0	0	0	0	0	0	0
Mt. Pocono, PA; Pocono Mountain BFC	Kappes	1	4	2	0	55	1	10	-9	46	100	23	53	0	6
Nazareth, PA; Grace Bible Fellowship Church	Fischer	2	5	5	2	111	4	9	-5	106	285	103	167	0	61
Newark, DE; Bible Fellowship Church of Newark, Delaware	Schlonecker	4	10	11	16	370	9	13	-4	366	1,000	200	602	0	240
Newark, NJ; Newark Bible Fellowship Church	Burgess	1	2	1	2	65	3	0	3	68	0	18	45	6	15
Oley, PA; New Life Bible Fellowship Church	Blair	2	7	24	10	271	25	3	22	293	840	242	480	41	258
Paradise, PA; Paradise Bible Fellowship Church	Peters	3	4	5	1	85	0	4	-4	81	131	59	91	30	35
Philadelphia, PA; Wissinoming Bible Fellowship Church	Ritter	1	4	0	0	13	0	0	0	13	25	0	12	0	6
Piscataway, NJ; Christ Community Church	Ravis	2	3	8	4	128	6	4	2	130	209	56	146	0	0
Quakertown, PA; Grace Bible Fellowship Church	Kohl	6	5	7	14	214	14	25	-11	203	400	151	270	81	135
Reading, PA; Grace Bible Fellowship Church	Grossman	4	12	8	5	303	17	11	6	309	400	152	242	80	105
Red Hill, PA; Community Bible Fellowship Church	Arcieri	1	4	4	1	110	2	0	2	112	150	0	112	0	0
Royersford, PA; Royersford Bible Fellowship Church	Erb	2	4	3	3	69	4	32	-28	41	50	0	54	0	0
Shamokin, PA; Calvary Bible Fellowship Church	Madara	4	7	0	0	85	3	1	2	87	140	47	117	57	0
Sinking Spring, PA; Calvary Bible Fellowship Church	Rissmiller	3	12	19	15	443	19	7	12	555	2,035	322	960	300	256
Spring City, PA; Faith Bible Fellowship Church	Clineff	2	5	6	2	98	2	0	0	100	90	30	90	0	34
Sunbury, PA; Emmanuel Bible Fellowship Church	Gibson	2	8	13	5	266	13	6	7	273	400	148	267	119	74
Terre Hill, PA; Berean Bible Fellowship Church	Kirkpatrick	2	3	4	4	63	0	2	-2	61	100	47	78	20	35
Townsend, DE; theMission	Smith	1	4	0	4	0	0	0	0	35	125	0	80	0	0
Wallingford, PA; Grace Bible Fellowship Church	Susek	3	13	7	8	176	10	2	8	184	300	148	191	0	100
Whitehall, PA; Fellowship Community Church	Yerrington	5	4	3	0	32	2	5	-3	29	150	8	127	92	50
Whitehall, PA; Whitehall Bible Fellowship Church	Schmoyer	2	9	8	15	139	12	17	-5	134	313	65	211	75	145
Woodbury Heights, NJ; New Beginnings BFC	Nessler	1	5	7	2	76	6	2	4	80	131	55	100	0	20
York, PA; Faith Bible Fellowship Church	Bertolet	1	2	0	1	26	13	0	13	39	50	29	45	16	9
Zionsville, PA; Bible Fellowship Church of Zionsville	McNally	1	6	0	4	53	6	6	0	53	83	25	63	0	32
Totals		129	289	272	216	7,042	412	386	43	7,103	14,344	4,252	9,092	2,565	3,360
Allentown, PA; El Faro (Lighthouse Church)	Diaz	1	0	0	0	0	0	0	0	0	50	0	44	0	12
Cape May Court House, NJ; Cape Community Church	Boyer	1	0	0	0	0	0	0	0	0	67	0	47	10	10
Chestertown, MD; Grace BFC	Reff	0	0	0	0	0	0	0	0	0	20	0	24	0	0
Forks, PA; Forks Community Church	Zuck	1	0	0	0	0	0	0	0	0	90	0	65	0	0
Gettysburg, PA; Bible Fellowship Church of Adams County	Hanner	0	0	0	0	0	0	0	0	0	38	20	38	22	0
Naples, FL; Covenant Bible Fellowship	Filbert	1	0	0	0	5	5	0	0	20	20	0	20	0	17
Norristown, PA; Redeemer Bible Fellowship Church	Wright	1	0	0	1	52	3	0	3	55	58	0	42	0	0
Reading, PA; La Roca de Reading	Gonzalez	1	0	0	3	0	0	0	0	135	85	115	22	57	7
Walnutport, PA Northern Lehigh Bible Fellowship Church	Smith	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Totals		7	0	0	4	52	8	5	3	75	478	105	395	54	96
Grand Totals		136	289	272	220	7094	420	391	46	7178	14822	4357	9487	2619	3456

Church Location; Name	Church Buildings	Parsonages	Total Debt of Facilities	Unrestricted Offerings	Total Income
Allentown, PA; Cedar Crest Bible Fellowship Church	1	0	\$-	\$1,836,115	\$2,101,428
Bethlehem, PA; Ebenezer Bible Fellowship Church	1	1	\$-	\$954,717	\$1,070,791
Blandon, PA; Trinity Bible Fellowship Church	1	0	\$-	\$331,355	\$348,902
Brooklyn, NY; New Community Church	0	1	\$141,905	\$15,958	\$25,714
Camden, DE; Bible Fellowship Church of Camden	1	0	\$-	\$55,892	\$56,863
Carmel, NY; New Life Bible Church	1	0	\$-	\$44,343	\$44,343
Clinton Corners, NY; Cornerstone Bible Fellowship Church	1	0	\$-	\$54,411	\$81,855
Coopersburg, PA; Calvary Bible Fellowship Church	3	0	\$-	\$743,798	\$829,687
Dauphin, PA; Freedom Bible Fellowship Church	2	0	\$34,267	\$110,379	\$110,380
Denville, NJ; Bible Fellowship Church	1	1	\$-	\$63,609	\$63,609
Emmaus, PA; Bethel Bible Fellowship Church	1	0	\$1,739,733	\$840,768	\$951,145
Ephrata, PA; Bible Fellowship Church of Ephrata	1	0	\$-	\$313,681	\$398,784
Finesville, NJ; Calvary Bible Fellowship Church	1	1	\$-	\$81,582	\$92,606
Fleetwood, PA; Faith Bible Fellowship Church	1	0	\$-	\$156,341	\$156,366
Graterford, PA; Graterford Bible Fellowship Church	2	2	\$27,130	\$203,432	\$273,440
Harleysville, PA; Faith Bible Fellowship Church	1	2	\$-	\$438,009	\$477,615
Harrisburg, PA; Grace Bible Fellowship Church	1	1	\$-	\$466,036	\$464,189
Hatfield, PA; Bethany Bible Fellowship Church	4	1	\$293,533	\$290,225	\$403,848
Hellertown, PA; Saucon Community BFC	1	0	\$225,000	\$192,386	\$234,569
Howell, NJ; Community Bible Fellowship Church	1	1	\$135,000	\$132,086	\$132,086
Kutztown, PA; Kutztown Bible Fellowship Church	1	0	\$-	\$78,769	\$116,882
LaGrangeville, NY; Valley Bible Fellowship Church	1	1	\$-	\$65,686	\$79,420
Lancaster, PA; Faith Bible Fellowship Church	2	0	\$-	\$1,085,700	\$1,284,809
Las Cruces, NM; Grace Bible Church	0	0	\$-	\$87,053	\$87,334
Lebanon, PA; Lebanon Bible Fellowship Church	1	1	\$-	\$522,657	\$567,316
Lehighton, PA; Salem Bible Fellowship Church	1	1	\$-	\$64,119	\$75,189
Longneck DE; New Life Bible Fellowship Church	1	0	\$391,999	\$115,257	\$127,021
Maple Glen, PA; Maple Glen Bible Fellowship Church	1	0	\$-	\$116,361	\$122,133
Merida, Mexico; Iglesia Biblica La Roca de Merida	0	0	\$-	\$-	\$-
Mt. Carmel, PA; Bethany Bible Fellowship Church	0	0	\$-	\$-	\$-
Mt. Pocono, PA; Pocono Mountain BFC	1	0	\$-	\$70,783	\$127,314
Nazareth, PA; Grace Bible Fellowship Church	1	1	\$-	\$277,652	\$299,594
Newark, DE; Bible Fellowship Church of Newark, Delaware	1	2	\$2,977,176	\$1,332,154	\$1,866,690
Newark, NJ; Newark Bible Fellowship Church	1	0	\$-	\$-	\$-
Oley, PA; New Life Bible Fellowship Church	2	1	\$-	\$862,642	\$1,126,593
Paradise, PA; Paradise Bible Fellowship Church	2	0	\$-	\$185,030	\$238,256
Philadelphia, PA; Wissinoming Bible Fellowship Church	0	0	\$42,000	\$15,500	\$23,500
Piscataway, NJ; Christ Community Church	0	0	\$-	\$360,084	\$375,378
Quakertown, PA; Grace Bible Fellowship Church	1	1	\$-	\$455,313	\$719,056
Reading, PA; Grace Bible Fellowship Church	1	1	\$-	\$505,721	\$505,721
Red Hill, PA; Community Bible Fellowship Church	1	0	\$-	\$204,074	\$204,074
Royersford, PA; Royersford Bible Fellowship Church	1	1	\$-	\$98,232	\$110,287
Shamokin, PA; Calvary Bible Fellowship Church	3	0	\$20,000	\$141,454	\$142,380
Sinking Spring, PA; Calvary Bible Fellowship Church	2	0	\$-	\$1,509,979	\$1,509,979
Spring City, PA; Faith Bible Fellowship Church	1	1	\$-	\$98,300	\$98,300
Sunbury, PA; Emmanuel Bible Fellowship Church	3	1	\$-	\$472,973	\$584,264
Terre Hill, PA; Berean Bible Fellowship Church	1	1	\$-	\$109,938	\$112,423
Townsend, DE; theMission	0	0	\$-	\$115,200	\$143,122
Wallingford, PA; Grace Bible Fellowship Church	1	2	\$-	\$654,097	\$748,601
Whitehall, PA; Fellowship Community Church	0	0	\$-	\$79,600	\$79,600
Whitehall, PA; Whitehall Bible Fellowship Church	2	0	\$769,820	\$315,190	\$769,820
Woodbury Heights, NJ; New Beginnings BFC	1	0	\$450,000	\$177,938	\$183,166
York, PA; Faith Bible Fellowship Church	1	1	\$-	\$148,082	\$179,761
Zionsville, PA; Bible Fellowship Church of Zionsville	2	1	\$-	\$106,465	\$109,955
Total	63	28	\$7,247,563	\$17,756,586	\$21,035,591
Allentown, PA; El Faro (Lighthouse Church)	1	1	\$-	\$42,688	\$42,688
Cape May Court House, NJ; Cape Community Church	2	1	\$-	\$-	\$59,835
Chestertown, MD; Grace BFC	1	0	\$-	\$37,269	\$38,319
Forks, PA; Forks Community Church	0	0	\$-	\$-	\$68,171
Gettysburg, PA; Bible Fellowship Church of Adams County	1	0	\$150,000	\$35,172	\$53,267
Naples, FL; Covenant Bible Fellowship	0	0	\$-	\$-	\$-
Norristown, PA; Redeemer Bible Fellowship Church	0	0	\$-	\$-	\$-
Reading, PA; La Roca de Reading	0	0	\$-	\$72,330	\$72,876
Walnutport, PA Northern Lehigh Bible Fellowship Church	0	0	\$-	\$-	\$-
Total	4	1	\$150,000	\$144,771	\$292,468
Grand Total	67	29	\$7,397,563	\$17,901,357	\$21,328,059

Church Location; Name	BFC Assessment	BFC Board of Missions	Other Missions	BFC Church Extension	Pinebrook Bible Conference	Victory Valley Camp	Total Conference Disbursements
Allentown, PA; Cedar Crest Bible Fellowship Church	\$37,117	\$255,799	\$91,927	\$31,800	\$5,000	\$3,500	\$333,216
Bethlehem, PA; Ebenezer Bible Fellowship Church	\$20,141	\$94,050	\$66,958	\$35,950	\$3,600	\$4,250	\$161,591
Blandon, PA; Trinity Bible Fellowship Church	\$6,391	\$31,510	\$16,400	\$22,300	\$-	\$400	\$60,601
Brooklyn, NY; New Community Church	\$592	\$-	\$200	\$10	\$-	\$-	\$602
Camden, DE; Bible Fellowship Church of Camden	\$874	\$2,457	\$1,901	\$800	\$300	\$50	\$4,481
Carmel, NY; New Life Bible Church	\$701	\$1,500	\$1,900	\$100	\$100	\$100	\$2,501
Clinton Corners, NY; Cornerstone Bible Fellowship Church	\$1,127	\$1,220	\$3,115	\$2,880	\$-	\$-	\$5,228
Coopersburg, PA; Calvary Bible Fellowship Church	\$17,705	\$104,518	\$42,484	\$33,440	\$2,000	\$5,300	\$162,963
Dauphin, PA; Freedom Bible Fellowship Church	\$-	\$500	\$300	\$200	\$-	\$-	\$700
Denville, NJ; Bible Fellowship Church	\$393	\$-	\$-	\$-	\$-	\$-	\$393
Emmaus, PA; Bethel Bible Fellowship Church	\$16,850	\$134,102	\$29,368	\$3,000	\$-	\$-	\$153,952
Ephrata, PA; Bible Fellowship Church of Ephrata	\$6,200	\$55,374	\$7,300	\$5,167	\$-	\$-	\$66,790
Finesville, NJ; Calvary Bible Fellowship Church	\$1,678	\$12,140	\$3,900	\$1,000	\$500	\$500	\$15,818
Fleetwood, PA; Faith Bible Fellowship Church	\$3,691	\$14,775	\$602	\$265	\$100	\$500	\$19,371
Graterford, PA; Graterford Bible Fellowship Church	\$5,485	\$34,850	\$16,394	\$9,600	\$600	\$2,091	\$52,626
Harleysville, PA; Faith Bible Fellowship Church	\$9,280	\$47,380	\$45,000	\$16,250	\$1,000	\$1,000	\$74,910
Harrisburg, PA; Grace Bible Fellowship Church	\$7,964	\$33,510	\$20,754	\$15,000	\$900	\$900	\$58,274
Hatfield, PA; Bethany Bible Fellowship Church	\$8,521	\$19,029	\$25,322	\$3,100	\$1,400	\$1,000	\$33,050
Hellertown, PA; Saucon Community BFC	\$3,730	\$8,765	\$5,900	\$12,160	\$-	\$1,146	\$25,801
Howell, NJ; Community Bible Fellowship Church	\$-	\$-	\$-	\$-	\$-	\$-	\$-
Kutztown, PA; Kutztown Bible Fellowship Church	\$1,577	\$7,200	\$1,700	\$800	\$300	\$300	\$9,977
LaGrangeville, NY; Valley Bible Fellowship Church	\$1,546	\$4,500	\$15,702	\$1,500	\$200	\$200	\$7,946
Lancaster, PA; Faith Bible Fellowship Church	\$21,788	\$69,700	\$29,656	\$3,000	\$500	\$700	\$87,088
Las Cruces, NM; Grace Bible Church	\$1,692	\$1,200	\$7,800	\$300	\$-	\$-	\$3,192
Lebanon, PA; Lebanon Bible Fellowship Church	\$10,428	\$42,776	\$16,457	\$16,200	\$3,000	\$1,225	\$73,679
Lehighton, PA; Salem Bible Fellowship Church	\$1,860	\$-	\$-	\$-	\$-	\$-	\$1,860
Longneck DE; New Life Bible Fellowship Church	\$-	\$-	\$600	\$-	\$-	\$-	\$-
Maple Glen, PA; Maple Glen Bible Fellowship Church	\$2,355	\$11,740	\$15,597	\$2,000	\$-	\$1,000	\$17,095
Merida, Mexico; Iglesia Biblica La Roca de Merida	\$-	\$-	\$-	\$-	\$-	\$-	\$-
Mt. Carmel, PA; Bethany Bible Fellowship Church	\$-	\$-	\$-	\$-	\$-	\$-	\$-
Mt. Pocono, PA; Pocono Mountain BFC	\$2,842	\$6,837	\$29,918	\$3,240	\$767	\$-	\$13,686
Nazareth, PA; Grace Bible Fellowship Church	\$5,434	\$22,765	\$6,525	\$3,750	\$500	\$400	\$32,849
Newark, DE; Bible Fellowship Church of Newark, Delaware	\$23,911	\$29,910	\$133,406	\$41,217	\$3,000	\$20,743	\$118,781
Newark, NJ; Newark Bible Fellowship Church	\$1,850	\$500	\$75	\$400	\$-	\$-	\$2,750
Oley, PA; New Life Bible Fellowship Church	\$19,353	\$103,806	\$72,500	\$17,412	\$-	\$1,500	\$142,071
Paradise, PA; Paradise Bible Fellowship Church	\$4,404	\$43,044	\$1,553	\$2,358	\$700	\$750	\$51,256
Philadelphia, PA; Wissinoming Bible Fellowship Church	\$1,203	\$-	\$-	\$-	\$-	\$-	\$1,203
Piscataway, NJ; Christ Community Church	\$6,349	\$34,200	\$9,380	\$2,500	\$350	\$350	\$43,749
Quakertown, PA; Grace Bible Fellowship Church	\$11,400	\$85,000	\$39,000	\$40,000	\$3,000	\$3,500	\$142,400
Reading, PA; Grace Bible Fellowship Church	\$10,040	\$43,200	\$48,749	\$10,000	\$500	\$2,000	\$65,740
Red Hill, PA; Community Bible Fellowship Church	\$4,245	\$1,120	\$12,830	\$5,240	\$500	\$500	\$11,605
Royersford, PA; Royersford Bible Fellowship Church	\$4,184	\$375	\$29,228	\$750	\$-	\$-	\$5,309
Shamokin, PA; Calvary Bible Fellowship Church	\$2,701	\$7,300	\$11,800	\$200	\$200	\$200	\$10,926
Sinking Spring, PA; Calvary Bible Fellowship Church	\$30,200	\$61,000	\$94,075	\$11,770	\$-	\$-	\$102,970
Spring City, PA; Faith Bible Fellowship Church	\$2,300	\$-	\$-	\$-	\$-	\$-	\$-
Sunbury, PA; Emmanuel Bible Fellowship Church	\$9,790	\$45,240	\$33,268	\$7,000	\$3,000	\$700	\$65,730
Terre Hill, PA; Berean Bible Fellowship Church	\$2,126	\$22,600	\$2,435	\$1,500	\$-	\$-	\$26,226
Townsend, DE; theMission	\$-	\$-	\$-	\$-	\$-	\$-	\$-
Wallingford, PA; Grace Bible Fellowship Church	\$12,830	\$47,984	\$88,180	\$15,700	\$500	\$500	\$77,514
Whitehall, PA; Fellowship Community Church	\$1,460	\$6,100	\$-	\$4,000	\$1,000	\$-	\$12,560
Whitehall, PA; Whitehall Bible Fellowship Church	\$6,331	\$25,431	\$-	\$10,200	\$500	\$750	\$43,212
Woodbury Heights, NJ; New Beginnings BFC	\$3,600	\$750	\$14,350	\$4,200	\$-	\$-	\$8,550
York, PA; Faith Bible Fellowship Church	\$1,700	\$3,000	\$-	\$-	\$-	\$-	\$4,700
Zionsville, PA; Bible Fellowship Church of Zionsville	\$1,774	\$4,814	\$-	\$1,400	\$500	\$1,000	\$9,488
Total	\$359,713	\$1,583,571	\$1,094,509	\$399,459	\$34,517	\$57,055	\$2,426,980
Allentown, PA; El Faro (Lighthouse Church)	\$-	\$-	\$-	\$-	\$-	\$-	\$-
Cape May Court House, NJ; Cape Community Church	\$-	\$-	\$-	\$27,390	\$-	\$-	\$-
Chestertown, MD; Grace BFC	\$-	\$-	\$-	\$4,332	\$-	\$-	\$4,332
Forks, PA; Forks Community Church	\$-	\$-	\$-	\$18,292	\$-	\$-	\$-
Gettysburg, PA; Bible Fellowship Church of Adams County	\$-	\$-	\$-	\$-	\$-	\$-	\$-
Naples, FL; Covenant Bible Fellowship	\$-	\$-	\$-	\$-	\$-	\$-	\$-
Norristown, PA; Redeemer Bible Fellowship Church	\$-	\$-	\$5,900	\$53,549	\$-	\$-	\$53,549
Reading, PA; La Roca de Reading	\$-	\$-	\$-	\$2,400	\$-	\$-	\$2,400
Walnutport, PA Northern Lehigh Bible Fellowship Church	\$-	\$-	\$-	\$-	\$-	\$-	\$-
Total	\$-	\$-	\$5,900	\$105,963	\$-	\$-	\$60,281
Grand Total	\$359,713	\$1,583,571	\$1,100,409	\$505,422	\$34,517	\$57,055	\$2,487,261

Church Location; Name	Senior Pastor's Salary	Senior Pastor's			Church Ministry Staff Salaries and Benefits	Total Church Ministry Staff Salaries and Benefits	
		Benefits	Housing Allowance			Salaries	Benefits
Allentown, PA; Cedar Crest Bible Fellowship Church	\$54,349	\$24,709	\$30,000		\$498,275	\$607,333	
Bethlehem, PA; Ebenezer Bible Fellowship Church	\$62,606	\$30,199	\$32,342		\$448,106	\$573,253	
Blandon, PA; Trinity Bible Fellowship Church	\$45,000	\$20,000	\$14,400		\$56,230	\$135,630	
Brooklyn, NY; New Community Church	\$6,300	\$1,000	\$-		\$-	\$7,300	
Camden, DE; Bible Fellowship Church of Camden	\$12,312	\$6,588	\$12,600		\$-	\$31,500	
Carmel, NY; New Life Bible Church	\$-	\$-	\$-		\$-	\$-	
Clinton Corners, NY; Cornerstone Bible Fellowship Church	\$32,950	\$1,966	\$16,800		\$-	\$51,716	
Coopersburg, PA; Calvary Bible Fellowship Church	\$-	\$-	\$-	\$139,092		\$139,092	
Dauphin, PA; Freedom Bible Fellowship Church	\$44,065	\$11,885	\$18,000		\$-	\$73,950	
Denville, NJ; Bible Fellowship Church	\$27,995	\$-	\$4,200		\$-	\$32,195	
Emmaus, PA; Bethel Bible Fellowship Church	\$63,447	\$36,600	\$23,000		\$272,263	\$395,310	
Ephrata, PA; Bible Fellowship Church of Ephrata	\$46,320	\$5,550	\$17,850		\$54,938	\$124,659	
Finesville, NJ; Calvary Bible Fellowship Church	\$36,000	\$14,420	\$2,200		\$-	\$52,620	
Fleetwood, PA; Faith Bible Fellowship Church	\$20,039	\$61,541	\$35,000		\$9,336	\$125,916	
Graterford, PA; Graterford Bible Fellowship Church	\$57,590	\$20,806	\$-		\$10,060	\$88,456	
Harleysville, PA; Faith Bible Fellowship Church	\$61,960	\$26,830	\$18,590		\$80,500	\$187,880	
Harrisburg, PA; Grace Bible Fellowship Church	\$65,972	\$3,832	\$10,000		\$130,072	\$209,876	
Hatfield, PA; Bethany Bible Fellowship Church	\$50,069	\$10,950	\$12,000		\$62,516	\$135,535	
Hellertown, PA; Saucun Community BFC	\$59,769	\$8,996	\$24,700		\$6,703	\$100,168	
Howell, NJ; Community Bible Fellowship Church	\$23,500	\$19,936	\$4,000		\$59,134	\$106,570	
Kutztown, PA; Kutztown Bible Fellowship Church	\$34,000	\$1,800	\$12,686		\$-	\$48,486	
LaGrangeville, NY; Valley Bible Fellowship Church	\$33,542	\$11,948	\$-		\$-	\$45,490	
Lancaster, PA; Faith Bible Fellowship Church	\$40,412	\$12,760	\$49,668		\$389,923	\$492,763	
Las Cruces, NM; Grace Bible Church	\$25,500	\$-	\$8,400		\$-	\$33,900	
Lebanon, PA; Lebanon Bible Fellowship Church	\$53,300	\$54,077	\$23,000		\$160,635	\$307,468	
Lehighton, PA; Salem Bible Fellowship Church	\$13,090	\$268	\$5,000		\$-	\$18,358	
Longneck DE; New Life Bible Fellowship Church	\$38,000	\$-	\$21,552		\$-	\$59,550	
Maple Glen, PA; Maple Glen Bible Fellowship Church	\$30,000	\$11,786	\$14,000		\$-	\$55,786	
Merida, Mexico; Iglesia Biblica La Roca de Merida	\$-	\$-	\$-		\$-	\$-	
Mt. Carmel, PA; Bethany Bible Fellowship Church	\$-	\$-	\$-		\$-	\$-	
Mt. Pocono, PA; Pocono Mountain BFC	\$-	\$-	\$-		\$-	\$-	
Nazareth, PA; Grace Bible Fellowship Church	\$55,120	\$32,775	\$11,000		\$-	\$98,895	
Newark, DE; Bible Fellowship Church of Newark, Delaware	\$61,836	\$44,377	\$25,000		\$245,023	\$375,896	
Newark, NJ; Newark Bible Fellowship Church	\$29	\$-	\$7		\$6,000	\$6,036	
Oley, PA; New Life Bible Fellowship Church	\$43,250	\$27,713	\$34,000		\$256,637	\$361,600	
Paradise, PA; Paradise Bible Fellowship Church	\$25,703	\$6,428	\$33,000		\$6,069	\$71,200	
Philadelphia, PA; Wissnominig Bible Fellowship Church	\$12,000	\$7,891	\$-		\$-	\$19,891	
Piscataway, NJ; Christ Community Church	\$117,224	\$71,291	\$-	\$12,849		\$201,364	
Quakertown, PA; Grace Bible Fellowship Church	\$60,250	\$21,550	\$-	\$132,407		\$214,207	
Reading, PA; Grace Bible Fellowship Church	\$41,850	\$33,876	\$26,400	\$95,035		\$196,801	
Red Hill, PA; Community Bible Fellowship Church	\$48,905	\$21,000	\$20,000		\$6,733	\$96,638	
Royersford, PA; Royersford Bible Fellowship Church	\$30,876	\$2,059	\$-	\$36,102		\$80,366	
Shamokin, PA; Calvary Bible Fellowship Church	\$42,161	\$14,075	\$-	\$-		\$56,236	
Sinking Spring, PA; Calvary Bible Fellowship Church	\$61,651	\$22,229	\$22,667	\$457,457		\$564,004	
Spring City, PA; Faith Bible Fellowship Church	\$33,000	\$-	\$23,000		\$-	\$56,000	
Sunbury, PA; Emmanuel Bible Fellowship Church	\$44,000	\$24,467	\$17,500	\$76,124		\$162,091	
Terre Hill, PA; Berean Bible Fellowship Church	\$32,700	\$15,673	\$-	\$-		\$48,273	
Townsend, DE; theMission	\$41,409	\$14,700	\$12,000		\$-	\$68,109	
Wallington, PA; Grace Bible Fellowship Church	\$55,000	\$28,133	\$15,000	\$169,309		\$267,442	
Whitehall, PA; Fellowship Community Church	\$-	\$-	\$-	\$-		\$-	
Whitehall, PA; Whitehall Bible Fellowship Church	\$37,800	\$16,634	\$18,000	\$93,994		\$169,228	
Woodbury Heights, NJ; New Beginnings BFC	\$47,000	\$1,000	\$20,000		\$-	\$68,000	
York, PA; Faith Bible Fellowship Church	\$37,440	\$5,460	\$-		\$-	\$42,900	
Zionsville, PA; Bible Fellowship Church of Zionsville	\$39,462	\$5,265	\$-		\$-	\$44,727	
Total	\$2,006,753	\$814,703	\$687,202	\$3,971,522		\$7,510,664	
Allentown, PA; El Faro (Lighthouse Church)	\$55,000	\$-	\$-		\$-	\$55,000	
Cape May Court House, NJ; Cape Community Church	\$57,390	\$-	\$-		\$-	\$57,390	
Chesterstown, MD; Grace BFC	\$-	\$-	\$-		\$-	\$-	
Forks, PA; Forks Community Church	\$58,977	\$10,393	\$25,000		\$-	\$94,370	
Gettysburg, PA; Bible Fellowship Church of Adams County	\$10,976	\$-	\$-		\$-	\$10,976	
Naples, FL; Covenant Bible Fellowship	\$-	\$-	\$-		\$-	\$-	
Norristown, PA; Redeemer Bible Fellowship Church	\$-	\$-	\$33,000		\$-	\$33,000	
Reading, PA; La Roca de Reading	\$34,300	\$-	\$-	\$16,200		\$50,500	
Walnutport, PA; Northern Lehigh Bible Fellowship Church	\$-	\$-	\$-		\$-	\$-	
Total	\$216,643	\$10,393	\$58,000	\$16,200		\$301,236	
Grand Total	\$2,223,396	\$825,096	\$745,202	\$3,987,722		\$7,811,900	

Church Location; Name	Debt Service	Benevolence	Operating Costs	Total Operations Disbursements	Total Disbursements	Grand Total Disbursements
Allentown, PA; Cedar Crest Bible Fellowship Church	\$-	\$70,000	\$989,581	\$1,151,508	\$2,092,057	\$2,092,057
Bethlehem, PA; Ebenezer Bible Fellowship Church	\$-	\$30,336	\$209,217	\$306,511	\$1,041,355	\$1,046,979
Blandon, PA; Trinity Bible Fellowship Church	\$-	\$4,800	\$88,614	\$109,814	\$306,045	\$314,623
Brooklyn, NY; New Community Church	\$7,666	\$-	\$10,259	\$18,125	\$25,425	\$26,237
Camden, DE; Bible Fellowship Church of Camden	\$-	\$514	\$14,277	\$16,692	\$52,673	\$52,877
Carmel, NY; New Life Bible Church	\$-	\$1,149	\$11,529	\$14,578	\$17,736	\$17,736
Clinton Corners, NY; Cornerstone Bible Fellowship Church	\$-	\$2,124	\$12,606	\$17,845	\$74,789	\$74,789
Coopersburg, PA; Calvary Bible Fellowship Church	\$-	\$13,354	\$260,482	\$316,320	\$618,375	\$670,839
Dauphin, PA; Freedom Bible Fellowship Church	\$-	\$500	\$-	\$36,700	\$36,700	\$36,700
Denville, NJ; Bible Fellowship Church	\$-	\$-	\$-	\$53,881	\$53,881	\$53,881
Emmaus, PA; Bethel Bible Fellowship Church	\$152,333	\$-	\$200,404	\$3,822,105	\$931,366	\$945,825
Ephrata, PA; Bible Fellowship Church of Ephrata	\$-	\$3,153	\$289,119	\$299,572	\$289,119	\$289,119
Finesville, NJ; Calvary Bible Fellowship Church	\$-	\$3,060	\$17,234	\$24,194	\$92,632	\$92,632
Fleewood, PA; Faith Bible Fellowship Church	\$-	\$-	\$10,477	\$11,079	\$156,366	\$156,366
Graterford, PA; Graterford Bible Fellowship Church	\$28,513	\$-	\$92,918	\$137,825	\$278,907	\$278,907
Harleysville, PA; Faith Bible Fellowship Church	\$-	\$9,000	\$160,000	\$214,000	\$476,790	\$476,790
Harrisburg, PA; Grace Bible Fellowship Church	\$-	\$21,300	\$228,795	\$279,850	\$539,000	\$539,000
Hatfield, PA; Bethany Bible Fellowship Church	\$56,493	\$11,449	\$142,921	\$236,185	\$404,770	\$404,770
Hellertown, PA; Saucun Community BFC	\$19,044	\$9,802	\$77,345	\$112,091	\$238,060	\$243,074
Howell, NJ; Community Bible Fellowship Church	\$12,683	\$500	\$23,882	\$37,065	\$143,635	\$143,635
Kutztown, PA; Kutztown Bible Fellowship Church	\$-	\$1,000	\$13,504	\$16,204	\$74,667	\$184,868
LaGrangeville, NY; Valley Bible Fellowship Church	\$-	\$3,885	\$24,331	\$-	\$97,455	\$97,455
Lancaster, PA; Faith Bible Fellowship Church	\$313,089	\$33,054	\$321,583	\$697,382	\$1,277,233	\$1,277,493
Las Cruces, NM; Grace Bible Church	\$-	\$215	\$41,757	\$49,772	\$86,864	\$86,864
Lebanon, PA; Lebanon Bible Fellowship Church	\$-	\$10,754	\$1,136,747	\$163,958	\$545,105	\$560,371
Leighton, PA; Salem Bible Fellowship Church	\$-	\$1,644	\$15,931	\$15,931	\$35,149	\$82,113
Longneck DE; New Life Bible Fellowship Church	\$21,745	\$1,781	\$100,880	\$123,225	\$123,225	\$123,225
Maple Glen, PA; Maple Glen Bible Fellowship Church	\$-	\$4,976	\$21,073	\$41,646	\$114,527	\$114,527
Merida, Mexico; Iglesia Biblica La Roca de Merida	\$-	\$-	\$-	\$-	\$-	\$-
Mt. Carmel, PA; Bethany Bible Fellowship Church	\$-	\$-	\$-	\$-	\$-	\$-
Mt. Pocono, PA; Pocono Mountain BFC	\$-	\$4,498	\$45,591	\$80,007	\$93,693	\$96,376
Nazareth, PA; Grace Bible Fellowship Church	\$-	\$1,751	\$123,630	\$136,925	\$268,668	\$285,033
Newark, DE; Bible Fellowship Church of Newark, Delaware	\$582,133	\$22,102	\$790,915	\$1,528,556	\$2,023,233	\$2,023,233
Newark, NJ; Newark Bible Fellowship Church	\$-	\$-	\$-	\$-	\$-	\$-
Oley, PA; New Life Bible Fellowship Church	\$134,464	\$15,404	\$128,822	\$351,250	\$854,921	\$1,065,422
Paradise, PA; Paradise Bible Fellowship Church	\$-	\$3,218	\$57,541	\$62,311	\$184,767	\$249,014
Philadelphia, PA; Wissnoming Bible Fellowship Church	\$-	\$-	\$9,768	\$7,138	\$19,020	\$19,020
Piscataway, NJ; Christ Community Church	\$-	\$9,801	\$114,996	\$134,177	\$379,290	\$379,290
Quakertown, PA; Grace Bible Fellowship Church	\$-	\$10,000	\$170,197	\$219,197	\$575,804	\$696,550
Reading, PA; Grace Bible Fellowship Church	\$-	\$8,262	\$182,403	\$239,414	\$501,955	\$501,955
Red Hill, PA; Community Bible Fellowship Church	\$-	\$2,000	\$57,524	\$180,598	\$180,598	\$180,598
Royersford, PA; Royersford Bible Fellowship Church	\$-	\$1,908	\$70,537	\$101,673	\$156,211	\$156,211
Shamokin, PA; Calvary Bible Fellowship Church	\$-	\$1,899	\$56,201	\$69,900	\$137,062	\$137,062
Sinking Spring, PA; Calvary Bible Fellowship Church	\$-	\$34,764	\$663,457	\$1,424,505	\$1,510,272	\$1,459,270
Spring City, PA; Faith Bible Fellowship Church	\$-	\$-	\$-	\$-	\$98,300	\$98,300
Sunbury, PA; Emmanuel Bible Fellowship Church	\$-	\$1,500	\$45,509	\$80,277	\$308,098	\$567,067
Terre Hill, PA; Berean Bible Fellowship Church	\$-	\$-	\$36,886	\$38,321	\$112,486	\$114,922
Townsend, DE; theMission	\$-	\$7,108	\$124,157	\$131,265	\$131,265	\$131,265
Wallingford, PA; Grace Bible Fellowship Church	\$-	\$8,143	\$232,500	\$328,823	\$673,779	\$750,492
Whitehall, PA; Fellowship Community Church	\$-	\$-	\$-	\$-	\$-	\$-
Whitehall, PA; Whitehall Bible Fellowship Church	\$96,276	\$4,625	\$30,019	\$130,920	\$343,360	\$455,416
Woodbury Heights, NJ; New Beginnings BFC	\$42,000	\$350	\$89,275	\$145,975	\$181,634	\$181,634
York, PA; Faith Bible Fellowship Church	\$-	\$15	\$76,093	\$76,108	\$123,708	\$147,615
Zionsville, PA; Bible Fellowship Church of Zionsville	\$-	\$1,377	\$29,889	\$31,266	\$75,992	\$75,992
Total	\$1,466,439	\$377,075	\$7,651,376	\$13,813,664	\$19,158,022	\$20,255,489
Allentown, PA; El Faro (Lighthouse Church)	\$-	\$-	\$-	\$-	\$-	\$-
Cape May Court House, NJ; Cape Community Church	\$-	\$-	\$-	\$67,198	\$-	\$67,198
Chestertown, MD; Grace BFC	\$-	\$100	\$24,362	\$24,462	\$28,694	\$28,794
Forks, PA; Forks Community Church	\$-	\$406	\$49,473	\$49,879	\$-	\$48,879
Gettysburg, PA; Bible Fellowship Church of Adams County	\$5,250	\$972	\$11,999	\$18,221	\$29,196	\$29,196
Naples, FL; Covenant Bible Fellowship	\$-	\$-	\$-	\$-	\$-	\$-
Norristown, PA; Redeemer Bible Fellowship Church	\$-	\$1,631	\$14,555	\$22,086	\$-	\$22,086
Reading, PA; La Roca de Reading	\$-	\$3,058	\$24,797	\$80,755	\$-	\$80,755
Walnutport, PA Northern Lehigh Bible Fellowship Church	\$-	\$-	\$-	\$-	\$-	\$-
Total	\$5,250	\$6,167	\$125,186	\$262,601	\$57,890	\$276,908
Grand Total	\$1,471,689	\$383,242	\$7,776,562	\$14,076,265	\$19,215,912	\$20,532,397

Directory of Churches & Missions

City, State, Church Name	SS	AM	PM	Prayer
Cedar Crest Bible Fellowship Church Allentown, PA	9:45 a.m.	8:30 and 11:00 a.m.	Various	7:00 p.m.
610-432-2200 610-435-4006 info@cedarcrestbfc.org Clifford Boone, Glenn Felty, Jonathan King, Ben Triestman	1151 South Cedar Crest Blvd., Allentown, PA 18103 www.cedarcrestbfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Lighthouse Church Allentown, PA	11:00 a.m.- 12:15 p.m. children's church	11:00 a.m.- 12:15 p.m.		Wed. 7-8:30 p.m. youth group
484-387-0936 lighthousebfc@gmail.com Stephen Diaz	641 Genesee St., Allentown, PA 18103 www.lighthousebfc.com			

City, State, Church Name	SS	AM	PM	Prayer
Ebenezer Bible Fellowship Church Bethlehem, PA	10:05 a.m.	8:45 a.m., 11:15 a.m.		Wed. 6:30 p.m.
610-868-5501 610-868-6939 office@aplacetyou.org Tim Gibson, Dick Bickings, Jeremy Harkins	3100 Hecktown Rd., Bethlehem, PA 18020 www.aplaceforyou.org			

City, State, Church Name	SS	AM	PM	Prayer
Trinity BFC Blandon, PA	10:45 a.m.	9:00 a.m.		6:30 p.m.
610-926-4594 610-916-4777 trinitybfc@gmail.com Dan Williams, Jerry Brush, John Vandegriff	220 Main St, Blandon, PA 19510 Mailing: PO Box 739, Blandon, PA 19510 www.trinitybfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Bible Fellowship Church of Camden Camden, DE	9:45 a.m.	11:00 a.m.	6:00 p.m.	7:00 p.m.
302-697-0434 201 E. Camden Wyoming Avenue, Camden DE 19934 R. Daniel Wagner	201 E. Camden Wyoming Avenue, Camden, DE 19934 www.camdenbfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Cape Community Church Cape May Court House, NJ		10:30 a.m.		Wednesday 7:00 p.m.
609-465-2338 office@capecommunitychurch.org Brad Boyer	1159 Route 9 South, Cape May Court House, NJ 08210 www.capecommunitychurch.org			

City, State, Church Name	SS	AM	PM	Prayer
New Life Bible Church Carmel, NY	9:30 a.m.	11:00 a.m.		
Hans Waldvogel, Elder	476 Farmers Mill Road, Carmel, NY 10512			

City, State, Church Name	SS	AM	PM	Prayer
Cornerstone Bible Fellowship Church Clinton Corners, NY	11:15 a.m.	9:30 a.m.		Small Groups
845-266-8057 cornerstonebfc@optimum.net	1592 Hollow Road, Clinton Corners, NY 12514 www.cornerstonebfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Calvary Bible Fellowship Church Coopersburg, PA	10:00 a.m.	8:30 a.m. & 11:10 a.m.		6:15 p.m.
610-282-3161 610-282-9546 church@calvarybfc.org Richard T. Paashauss, Thomas P. Shorb, Tim Hogan	6782 N. Main St., Coopersburg, PA 18036 Mailing: PO Box 166, Coopersburg, PA 18036 www.calvarybfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Freedom Bible Fellowship Church Dauphin, PA	9:30 a.m.	10:30 a.m.		7:00 p.m.
717-579-4414 church@freedombfc.com Mark E. Barninger	409 Allegheny Street, Dauphin, PA 17018 www.freedombfc.com			

City, State, Church Name	SS	AM	PM	Prayer
Bible Fellowship Church of Denville Denville, NJ	9:30 a.m.	11:00 a.m.		Thurs. 6:30 p.m.
973-625-1880 Richard D. Harris	263 Diamond Spring Rd, Denville, NJ 07834 www.bfcdenville.org			

City, State, Church Name	SS	AM	PM	Prayer
Bethel Church Emmaus, PA	9:45 a.m.	8:30 a.m. 10:45 a.m.		Wed, 7:00 p.m.
610-965-2682 610-965-9472 Bethel@bethelbfc.org David Schoen, David Schlonecker	418 Elm Street, Emmaus, PA 18049 www.bethelbfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Bible Fellowship Church of Ephrata Ephrata, PA	9:15 a.m.	10:30 a.m.		7 p.m.
717-733-2526 717-733-4122 ebfc@ephratabfc.com Jason Hoy	491 Peach Road, Ephrata, PA 17522 Mailing: PO Box 299, Ephrata, PA 17522 www.ephratabfc.com			

City, State, Church Name	SS	AM	PM	Prayer
The Church at Exeter Birdsboro, PA		9:00 a.m. and 10:30 a.m.		6:30 p.m.
610-582-4191 Stan Lauterback	926 Philadelphia Terrace, Birdsboro, PA 19508 www.thechurchatexeter.org			

City, State, Church Name	SS	AM	PM	Prayer
Calvary BFC Phillipsburg, NJ	9:00 a.m. Sept-May	10:00 a.m.		7:00 p.m.
908-995-7678 Byron Widger	191 County Road 627, Phillipsburg, NJ 08865 www.FinesvilleBFC.org			

City, State, Church Name	SS	AM	PM	Prayer
Forks Community Church Tatamy, PA		10:30 a.m.		
484-548-0251 tim@forkscommunitychurch.org Tim Zuck	336 Bushkill Street, Tatamy, PA 18085 Mailing: 308b Old Mill Road, Easton, PA 18040 www.forkscommunitychurch.org			

City, State, Church Name	SS	AM	PM	Prayer
Bible Fellowship of Adams County Gettysburg, PA	9 a.m.	10 a.m.		
895 Coleman Road, Gettysburg, PA 17325 www.adamscountybfc.com				

City, State, Church Name	SS	AM	PM	Prayer
Graterford BFC Graterford, PA	9:30 a.m.	10:45 a.m.		7:00 p.m.
610-489-9389 markgbfc@gmail.com Mark Orton	693 ChUrch Road, Graterford, PA 19426 www.graterfordbible.com			

City, State, Church Name	SS	AM	PM	Prayer
Faith BFC Harleysville, PA	9:15 a.m.	10:30 a.m.		7:00 p.m.
215-256-6026 215-256-6459 office@faithbfc.org Andrew Crossgrove, Michael Walker	140 Harleysville Pike, Harleysville, PA 19438 www.faithbfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Grace Bible Fellowship Church Harrisburg, PA	9:15 a.m.	10:30 a.m.		6:30 p.m.
717-652-5229 717-671-4760 church@gracebfc.com Joshua P. Miller, Steven J. DelDuco, William C. Verdon, III	1250 Colonial Road, Harrisburg, PA 17112 www.gracebfc.com			

City, State, Church Name	SS	AM	PM	Prayer
Bethany Bible Fellowship Church Hatfield, PA	9:30 a.m.	10:45 a.m.	6:00 p.m.	7:00 p.m.
215 855 2449 215-855-8756 bethanyoffice@bethanybfc.org Howard Wells, Joel Klase	75 West Broad Street, Hatfield, PA 18940 www.bethanybfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Saucon Community BFC Hellertown, PA	10:45 a.m.	9:00 a.m.		7:00 p.m.
610-838-3111 info@sauconbfc.org Keith A. Strunk	1319 Main St., Hellertown, PA 18055 www.sauconcommunitychurch.org			

City, State, Church Name	SS	AM	PM	Prayer
Community Bible Fellowship Church Howell, NJ		10:30 a.m.		
732-363-8941 communitybfc@optonline.net Eric North	3071 Lakewood Allenwood Road, Howell, NJ 07731 www.communitybfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Kutztown Bible Fellowship Church Kutztown, PA	9:00 a.m.	10:00 a.m.		
484-601-2610 N/A info@kutztownbfc.org Ezekiel Mack	15170 Kutztown Rd, Kutztown, PA 19530 www.kutztownbfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Valley Bible Fellowship Church Lagrangeville, NY	10:00 a.m.	11:00 a.m.		7:00 p.m., Wed.
845-724-3984 valleyBible@optonline.net Dennis W. Spinney	1875 Clove Road, Lagrangeville, NY 12540 www.valleybfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Faith Bible Fellowship Church Lancaster, PA	9:00 a.m. 10:45 a.m.	9:00 a.m. 10:45 a.m.		
717-285-1900 717-285-1913 office@faithbfc.com David A. Thomann, Gregory A. Uhrich, Keith M. Long	151 Donerville Road, Lancaster, PA 17603 www.faithbfc.com			

City, State, Church Name	SS	AM	PM	Prayer
Grace Bible Church Las Cruces, NM	9:00 a.m.	10:00 a.m.		7:00 p.m.
575-532-1234 gracebiblechurhc@gmail.com Ethan Hester	2801 Missouri Ave. Suite 15, Las Cruces, NM 88011 Mailing: PO Box 7964, Las Cruces, New Mexico 88006 www.gracelascruces.org			

City, State, Church Name	SS	AM	PM	Prayer
Lebanon Bible Fellowship Church Lebanon, PA	9:30 a.m.	10:45 a.m.	7:00 p.m.	Wed. 7:30 p.m.
717-273-4802 717-273-1568 info@lebanonbfc.org Rev. Calvin T. Reed, Rev. David E. Brandt, Jarrod J. Cruise	1635 Mill Road, Lebanon, PA 17042 www.lebanonbfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Salem Bible Fellowship Church Lehighton, PA	11:15 a.m.	9:30 a.m.		Tuesdays In The Truth (TNT) 6:30 p.m. Note: Supper at 5:30 p.m.
570-386-2578 570-386-2578 Salem bfc@ptd.net Robert Johnson, Charles Shearer	1105 Frederick's Grove Road, Lehighton, PA 18235			

City, State, Church Name	SS	AM	PM	Prayer
New Life Bible Fellowship Church Long Neck, DE	9:00 a.m.	10:00 a.m.		
302-945-8145 Andrew Barnes Sr.	24771 Cannon Rd., Long Neck, DE 19966 www.newlife-bfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Maple Glen BFC Horsham, PA	9:15 a.m.	10:30 a.m.	-	Small Groups
215-646-1220 mgbfc@juno.com Louis Prontnicki	700 E. Welsh Rd, Horsham, PA 19044 Mailing: PO Box 3102, Maple Glen, PA 19002 www.mapleglenchurch.org			

City, State, Church Name	SS	AM	PM	Prayer
Iglesia Biblica La Roca Merida, Yucatán	10:00 a.m.	11:30 a.m.		Monday 7:30 p.m.
999-195-2093 administracion@iblaroca.org Marcos Ramirez	Calle 32 # 345 entre 7 y 9 San Pedro Uxmal, Merida, Yucatán 97203			

City, State, Church Name	SS	AM	PM	Prayer
Bethany Bible Fellowship Church Mt. Carmel, PA	9:30 a.m.	10:45 a.m.	6:00 p.m.	7:00 p.m.
570-339-4693 Bryan Snyder, Elder	654 Wilburton Rd, Mt. Carmel, PA 17851 www.bethanybfc-mtcarmel.org			

City, State, Church Name	SS	AM	PM	Prayer
Pocono Mt BFC Mt Pocono, PA	9:30 a.m.	10:45 a.m.		7:00 p.m.
570 839 6922 office@pmbfc.org W. Scott Kappes	141 Montanesca Lane, Mt Pocono, PA 18344 Mailing: PO Box 300, Mt Pocono, Pennsylvania 18344 www.pmbfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Grace Bible Fellowship Church Nazareth, PA	9:30 a.m.	11:00 a.m.		7:00 p.m.
610-759-7036 gracebfcnaz@rcn.com Carl J. Fischer, Jr.	100 E. Beil Ave., Nazareth, PA 18064 www.gbfcnaz.org			

City, State, Church Name	SS	AM	PM	Prayer
BFC of Newark, Delaware Newark, DE	10:00 a.m.	8:30 & 11:00 a.m.		6:30 p.m.
302-366-8539 302-366-8542 bfcnewark@verizon.net Bill Schlonecker, Rich Dodson, Steve Morton	808 Old Baltimore Pike, Newark, DE 19702 www.bfcnewarkde.org			

City, State, Church Name	SS	AM	PM	Prayer
Newark BFC Newark, NJ	10:00 a.m.	11:00 a.m.	6:00 p.m.	7:00 p.m.
973-373-3677 973-373-3171 Newarkbiblefellowshipchurchnj@verizon.net Interim Pastor Ron Burgess	30 Randolph Pl, Newark, NJ 07108 www.Newarkbiblefellowshipchurchnj.org			

City, State, Church Name	SS	AM	PM	Prayer
Redeemer BFC W. Norriton, PA		10:00 a.m.		
484-302-0124 info@redeemerbfc.org Scott Wright	2460 Blvd. of the Generals, W. Norritown, PA 19403 Mailing: PO Box 170, Eagleville, Pa 19408 www.redeemerbfc.org			

City, State, Church Name	SS	AM	PM	Prayer
New Life Bible Fellowship Church Oley , PA	9:30 a.m.	8:00 a.m. and 10:45 a.m.		
610-987-3192 610-987-6654 info@newlifebfc.org Jason Blair, James MacArthur, Benjamin Bailey	2960 W Philadelphia Ave, Oley , PA 19547 www.newlifebfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Covenant Bible Fellowship Naples, FL		10:00 a.m.		Tuesday 7:00 p.m.
239-910-0766 Jason Filbert	East Naples MS, 4100 Estey Blvd., Naples, FL P.O. Box 1006, Naples, FL 34106 Mailing: 1760 Wellesley Circle #7, Naples, FL 34116 www.cbfnaples.com			

City, State, Church Name	SS	AM	PM	Prayer
Paradise Bible Fellowship Paradise, PA	9:00 a.m.	10:15 a.m.		7:00 p.m.
717-687-7577 office@paradisebfc.org David Peters	3092 Lincoln Hwy. E., Paradise, PA 17562 Mailing: PO Box 217, Paradise, PA 17652 www.paradisebfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Wissinoming Bible Fellowship Church Philadelphia , PA		10:30 a.m.		
215-743-3751 office@hopephilly.org Ralph Ritter	4414 Van Kirk Street, Philadelphia , PA 19135 www.hopephilly.org			

City, State, Church Name	SS	AM	PM	Prayer
Christ Community Church Piscataway, NJ	9:45 a.m.	11:00 a.m.		Small Groups
732-393-9800 N/A church@christcommunitynj.com Dennis M. Cahill, Richard B. Ravis	2008 Ethel Road, Piscataway, NJ 08854 Mailing: 1347 Stelton Road, Piscataway, New Jersey 08854 www.christcommunitynj.com			

City, State, Church Name	SS	AM	PM	Prayer
Grace Bible Fellowship Church Quakertown, PA	9:00 a.m. Sept. to May	10:10 a.m. Sept. to May 9:00 a.m. June to Aug.	6:30 p.m. - 1st & 3rd Sunday; 2nd & 4th small group Bible studies	6:30 p.m.
215-536-6096 215-536-7335 grace@quakertownbfc.org Ronald L. Kohl, Beau Coffman, Timothy S. Radcliff	1811 Old Bethlehem Pike, N., Quakertown, PA 18951 www.quakertownbfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Grace Bible Fellowship Church Reading, PA	9:30 a.m.	10:30 a.m.	6:30 p.m.	6:15 p.m.
610-375-2333 610-375-6002 info@gracebfcreading.org Randall A. Grossman	1128 Hampden Boulevard, Reading, PA 19604 www.gracebfcreading.org			

City, State, Church Name	SS	AM	PM	Prayer
La Roca de Reading ICB/The Rock of Reading BFC Reading, PA	2:15 p.m.		1:00 p.m.	6:00 p.m.
610 376 2468 hispanicbfcinreading@hotmail.com Carlos Rodriguez	1128 Hampden Blvd, Reading, PA 19604 www.larocadereading.org			

City, State, Church Name	SS	AM	PM	Prayer
Community Bible Fellowship Church Red Hill, PA	10:00 a.m.			
215-541-4880 communityredhill.org James Arcieri	426 Main Street, Red Hill, PA 18076 Mailing: 426 Main Street, PO Box 281, Red Hill, Pa 18076 www.communityredhill.org			

City, State, Church Name	SS	AM	PM	Prayer
Royersford Bible Fellowship Royersford, PA		10:15 a.m.		7:00 p.m.
610-948-9764 info@rbfconnect.org Ron Erb	431 N. Lewis Road, Royersford, PA 19468 www.rbfconnect.org			

City, State, Church Name	SS	AM	PM	Prayer
Calvary Bible Fellowship Church Shamokin , PA	9:30 a.m.	10:35 a.m.	6:00 p.m.	Monday Bible Study (seasonal)
570-648-1466 570-648-1466 calvarybfc1@verizon.net Ferdie Madara	35 South Second St., Shamokin , PA 17872			

City, State, Church Name	SS	AM	PM	Prayer
Calvary Bible Fellowship Church Sinking Spring, PA	9:47 a.m.; 11:11 a.m.	8:30 a.m.; 9:47 a.m.; 11:11 a.m.		
610-678-5166 610-678-6727 cbfc@cbfc.net Wayne Rissmiller	4891 Penn Ave, Sinking Spring, PA 19608 www.cbfc.net			

City, State, Church Name	SS	AM	PM	Prayer
Faith Bible Fellowship Church Spring City, PA	9:00 a.m.	10:45 a.m.		7:00 p.m.
610-948-9448 ExcitingFaith@gmail.com Kevin Clineff	25 Pennhurst Rd, Spring City, PA 19475 www.myfaithbfc.com			

City, State, Church Name	SS	AM	PM	Prayer
Grace Fellowship Steelton , PA	9:00 a.m.	10:30 a.m.		
717-982-6779 David Smith	747 North Front Street, Steelton , PA 17113 www.graceinhb.org			

City, State, Church Name	SS	AM	PM	Prayer
Berean Bible Fellowship Church Stroudsburg, PA	9:15 a.m.	10:30 a.m.	6:00 p.m.	
570-421-0617	1028 Tara View Dr., Stroudsburg, PA 18360 www.bereanbfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Emmanuel Bible Fellowship Church Sunbury, PA	9:00 a.m.	10:15 a.m.	6:30 p.m.	7:00 p.m.
570-286-8313 570-286-8025 Josh P. Gibson, Jules J. Hull	967 Mile Hill Road, Sunbury, PA 17801 www.emmanuelbfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Terre Hill Bible Fellowship Church Terre Hill, PA	9:30 a.m.	10:30 a.m.	7:00 p.m. first Sunday only	7:00 p.m.
717-445-4401 terrehillbfc@gmail.com Kevin Kirkpatrick	407 W. Main St., Terre Hill, PA 17581 Mailing: P. O. Box 208, Terre Hill, PA 17581 www.terrehillbfc.org			

City, State, Church Name	SS	AM	PM	Prayer
theMISSION Church Townsend, DE		10:00 a.m.		
302-449-4225 info@themissionbfc.org Ron Smith	107 Main Street, Townsend, DE 19734 Mailing: PO Box 1252, Middletown, DE 19734 www.themissionbfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Grace Wallingford, PA	10:45 a.m.	9:00 a.m.		7:00 p.m.
610-876-8725 610-876-8725 Aaron Susek, Timothy S. Cowen, Mark A. Bickel	723 South Providence Road, Wallingford, PA 19086 www.gracebfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Northern Lehigh BFC Walnutport, PA		10:30 a.m.		6:00 p.m.
610-434-8661 Office@whitehallbfc.org Aaron Smith	840 S. Best Ave, Walnutport, PA 18088 www.Lehighbible.com			

City, State, Church Name	SS	AM	PM	Prayer
Fellowship Community Church Whitehall, PA	9:00 a.m.	10:00 a.m. Sun.	6:30 p.m. monthly	6:30 p.m. Wed
610-769-4312 Philip E. Yerrington	3000 Fellowship Drive, Whitehall, PA 18052			

City, State, Church Name	SS	AM	PM	Prayer
Whitehall Bible Fellowship Church Whitehall, PA	9:00 a.m.	10:30 a.m.		
610-434-8661 office@WhitehallBFC.org Timothy J. Schmoyer	3300 Seventh Street, Whitehall, PA 18052 www.LehighBible.com , www.Whitehall.Church			

City, State, Church Name	SS	AM	PM	Prayer
New Beginnings BFC Woodbury Heights, NJ	9:15 a.m.	10:30 a.m.		
856-686-0555 856-686-0557 newbeginningsbfc@gmail.com Tim Nessler	335 Glassboro Rd, Woodbury Heights, NJ 08097 www.newbeginningsbfc.org			

City, State, Church Name	SS	AM	PM	Prayer
Faith Bible Fellowship Church of York York, PA	9:30 a.m.	10:30 a.m.		Wed. 11:00 a.m.
717-846-7749 yorkbfc@gmail.com Timothy J. Bertolet	675 Woodland View Drive, York, PA 17406 http://www.faithbfcyork.org			

City, State, Church Name	SS	AM	PM	Prayer
BFC of Zionsville Zionsville, PA	9:30 a.m.	10:30 a.m.		Thursday 7:00 p.m.
610-967-3048 zionsvillebiblefellowship@gmail.com Bryan McNally	6401 Vera Cruz Rd S, Zionsville, PA 18092 www.zbfchurch.org			

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Index of Previous Reports

Abortion	1982	190-230
Advanced Directives	1996	174-187
AIDS	1989	135-144
Annual Conference	1991	158-168
Baptism & Church Membership	2002	168-202
Christian Liberty & Servanthood	2000	26-28
Church Discipline	1979	164-185
Church Government	1963	47-61
Alternate Form	1965	37-47
Harmonization	1966	14-41
Legislation	1972	12-15
Church Membership	1969	119-133
Qualifications & Moral Standards	1973	132-143
Total Abstinence	1985	185-207
Extra-biblical Requirements	1986	118-125
Local Requirements	1987	129-132
Cults	1986	140-147
Divorce	1965	48-60
Divorce	1987	132-166
Divorce & Elders	1999	223-248
Divorce & Pastors	2000	211-219
Higher Education	1992	203-208
Homosexuality	1985	125-138
Inter-Cultural Ministries	1990	148-159
Inter-Cultural Ministries	1992	174-180
Kingdom of God	2012	113-115
Mandatory Retirement Age for Ministers	1990	138-143
Mandatory Retirement Age for Ministers	1992	181-183
Millennium	2006	205-221
Ministers' Retirement Fund	1991	147-148
Ordination	1965	63-66
Parliamentary Procedure	1992	189-202
Pulpit Supply	1967	118-157
New Legislation	1971	13-22
Regionalization	2000	37-38
Role of Women in Church	1977	157-173
Alternate Understanding	1980	135-140
Role of Women in Church	2004	173-185
Sabbath	2012	116-122
Stewardship: Unified Budget	1962	30-41
Secret/Oath-Bound Societies	1964	33-40
Tongues	1986	125-139
Weak or Declining Churches	2005	155-162
Women as Deacons	2005	172-180

Reports are available on info.bfc.org under resources tab

2017 Index of Reports

Report	Minutes Report Section Section
Agenda and Arrangements	5 40
Beneficiary Society	33 149
Board of Missions	28 64
Church Extension	29 73
Church Health Committee	14 114
Communications Committee	90
Conference Judicatory	33 119
Conference Pastor	14 91
Examination of BFC Conference Minutes	34 116
Examination of Minutes of Particular Churches	34 118
Executive Board	27 42
Historical Committee	93
Ministerial Candidate Committee	14 100
Ministerial Convention Committee	33 151
Ministerial Credentials Committee	10 104
Ministerial Relations Committee	14 111
Multi-Cultural Church	8 3
Pinebrook Bible Conference	29 85
Pinebrook Educational Foundation	95
Statistics	157
Study Committee on Domestic Abuse and Divorce	17 120
Study Committee on Prayer	11 122
Study Committee on the Pauline Exception	18 125
Victory Valley Camp	29 87
Youth and Young Adults	99