

NEW HORIZONS

≡ *in the* ORTHODOX PRESBYTERIAN CHURCH ≡

NOVEMBER 2021



A VERY PRESENT HELP

- Psalm 46:1

THANK OFFERING 2021

CHRISTIAN EDUCATION

HOME MISSIONS

FOREIGN MISSIONS

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New Horizons

in the Orthodox Presbyterian Church

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Red, white, and blue day at French Creek Bible Conference for grades four, five, and six last August. French Creek Bible Conference, located in Elverson, Pennsylvania, provides young people and families a unique opportunity to experience a time of refreshment, learning, excitement, and challenge based on the camp's commitment to God's Word, God's creation, and God's people.



A VERY PRESENT HELP



MARK T. BUBE // “God is our refuge and strength, a very present help in trouble. Therefore we will not fear though the earth gives way, though the mountains be moved into the heart of the sea, though its waters roar and foam, though the mountains tremble at its swelling. There is a river whose streams make glad the city of

God, the holy habitation of the Most High. God is in the midst of her; she shall not be moved; God will help her when morning dawns” (Psalm 46:1–5).

Following his resurrection, and shortly before he returned to his Father in heaven, Jesus declared to his disciples that “all authority in heaven and on earth has been given to me” (Matt. 28:18). Nothing has been held back; the Father has given all power and authority in every realm to his risen and victorious Son, our Savior. Jesus then commands them to go and make disciples of all nations, baptizing them, and teaching them to observe all that he has commanded—the Great Commission. And he concludes by giving them this marvelous promise: “And behold, I am with you always, to the end of the age” (Matt. 28:20). He will always be with us, his people, no matter what happens. He is our “very present help.”

For most of us, the COVID

pandemic of the past year and a half has been a difficult and trying season, bringing significant disruptions to almost every area of our lives. Even that weekly anchor, the gathering on the Lord’s Day with our precious brothers and sisters in Christ for the corporate public worship of our glorious God and King, was suddenly and profoundly affected.

A Help in Times Past

We hear an echo of the words of Psalm 46 in the verses of Martin Lu-

ther’s famous hymn, “A Mighty Fortress Is Our God.” When the hymn was written in the latter part of the 1520s, disease was rampant (the plague, with a fatality rate for those infected approaching 80 percent, would depopulate entire cities for at least another hundred years), and supposed heretics were banned or burned. Yet, in the hymn, we sing of the great comfort that is ours in Christ, who is our refuge and strength, to whom we can flee in times of danger and need for solace and safety—finding him to be that “bulwark never failing” and “our helper . . . amid the flood of mortal ills prevailing.”

The psalmist’s description of Christ as “a very present help” carries with it two related ideas. First, that his help is easily found; all we need do is turn to him and ask for it. And second, as the alternate wording of the text in the ESV indicates, his help is well proved; we have a lifetime of previous experi-



A village near Karamoja, Uganda, where the gospel is proclaimed every Lord’s Day

ences of Christ having come to our aid in times of distress and peril. His arms are never too short.

Desiring to express gratitude to the Lord for his mercies to the OPC, the Sixteenth (1949) General Assembly of the young Orthodox Presbyterian Church established a special Thank Offering to help her carry out the Great Commission work, in Christian education and in home and foreign missions, that Christ has given to his church. And every November since, the congregations of the OPC have contributed generously to the work of the Committees on Christian Education, on Home Missions and Church Extension, and on Foreign Missions, through the annual Thank Offering.

The Work of the Church Today

All three of these Worldwide Outreach committees experienced significant challenges in their respective ministries due to the pandemic. Nevertheless, as part of the city of God, we are able to rejoice, knowing that Christ is in the midst of us; that we shall not



Mark Richline proclaiming the good news in Montevideo, Uruguay

be moved; and that he will help us when the morning dawns.

The Committee on Christian Education publishes *New Horizons* and *Ordained Servant: A Journal for Church Officers*. The OPC website, OPC.org, averaged more than eighty-nine thousand unique visitors per month and received more than seventeen

million hits last year. In cooperation with the Presbyterian Church in America, we operate Great Commission Publications, which produces Sunday school materials and other Reformed literature. The new *Trinity Psalter Hymnal*, a joint project with the United Reformed Churches in North America that was published in 2018, is now already in its fifth printing. This year, the committee provided assistance to eighteen summer and fourteen yearlong internships for seminarians and recent graduates to test their gifts and calling for gospel ministry. The committee organizes an annual Timothy Conference to identify and encourage young men, ages sixteen to twenty-one, with apparent gifts for gospel ministry (see page 7); the Shiloh Institute to recruit able men, age twenty-one through the first year of seminary, for ministry in the OPC; and the Ministerial Training Institute to assist in maintaining and enhancing the quality of ministerial service in the OPC.

The Committee on Home Missions and Church Extension helps the presbyteries and congregations of the OPC to start new Presbyterian and Reformed congregations throughout the United States, Puerto Rico, and parts of Canada. It is currently helping to support twenty-four church plants, five of which celebrated the arrival of their organizing pastors this year (in Thousand Oaks, California; West Plains, Missouri; Dayton, Ohio; Richmond, Texas; and Byron Center, Michigan). The committee also assists in the support of eight regional home missionar-



Octavius Delfils preaching the gospel in Port-au-Prince, Haiti

ies, five church-planting interns, one presbytery evangelism initiative (Battle Creek, Michigan), and one refugee ministry (Clarkston, Georgia).

The Committee on Foreign Missions sends missionaries to Asia, Ethiopia, Haiti, Quebec, Uganda, Ukraine, and Uruguay. Over the past few years, we have also enjoyed the privilege of rubbing shoulders with missionaries from more than a dozen NAPARC and ICRC Presbyterian and Reformed churches on the foreign fields. Four indigenous presbyteries in Asia have already been organized. Among the Karimojong in northeastern Uganda, we are seeing a first generation of Bible teachers emerge. The congregation in Montevideo, Uruguay, elected its first ruling elder. The Mobile Theological Mentoring Corps is helping to train church leaders in Austria/Switzerland, Colombia, Hungary, India, Peru, South Sudan, and beyond. And we continue to wait upon the Lord for an opportunity to resume our labors in Eritrea, where 1,500–2,000 of our Christian brothers and sisters currently languish in prison for the sake of Christ.

And so, with Luther we sing: “God’s truth abideth still; / His kingdom is forever.” And with the psalmist we affirm: “The LORD of hosts is with us; the God of Jacob is our fortress.” □

The author is general secretary for the Committee on Foreign Missions.

HOW TO GIVE TO THE THANK OFFERING

You may have noticed that *New Horizons* looks a little different this month. Inside its pages are three maps designed to be easily removed for display. The maps feature the work of the OPC's three standing committees: Foreign Missions, Home Missions, and Christian Education. They are featured this month because their work is closely tied to the Thank Offering.

The general assembly of the OPC elects committees to oversee our church's missionary, church-planting, and educational ministries, and approves their yearly budgets. The assembly commits the whole church to carry out this work, called Worldwide Outreach. Worldwide Outreach is funded during the year by contributions from churches and individuals. But over a quarter of the funding comes from the Thank Offering at the end of the year!

How Does the Thank Offering Work?

Thank Offering promotional packages are sent to OPC churches in early October. They include the Thank Offering poster, three sets of bulletin inserts, and remittance envelopes. PDF versions of the inserts will be sent to all churches for posting on websites and distributing by email. Additional print material can be obtained from Annelisa Studley at the OPC administrative offices (215-935-1024 or annelisa.studley@opc.org).

The bulletin inserts can be distributed on consecutive Lord's Days prior to the collection of the Thank Offering. We suggest using them from October 31 to November 14, with a collection being taken up on November 21. Some churches collect the Thank Offering on more than one day or at a special Thanksgiving service.

Checks collected in local churches should be made out to those churches and designated for the Thank Offering in the memo line. Using the envelopes included in this issue of *New Horizons*, you may mail in a check made out to "The Orthodox

Presbyterian Church" with "Thank Offering" in the memo.

Requests for 2022

The 2021 General Assembly of the OPC determined to make the following requests for the financial support of the denominational ministries in 2022 (generally made through congregations):

Worldwide Outreach: \$4,575,300. This averages out to \$196 per communicant member. Smaller churches may not be able to give this much, so larger churches should give more than the average. Ideally, Thank Offering giving takes these missions and education ministries beyond the budgeted goal.

GA Operation Fund: Churches are requested to give \$22 per communicant member.

GA Travel Fund: Churches are requested to give \$12 per communicant member.

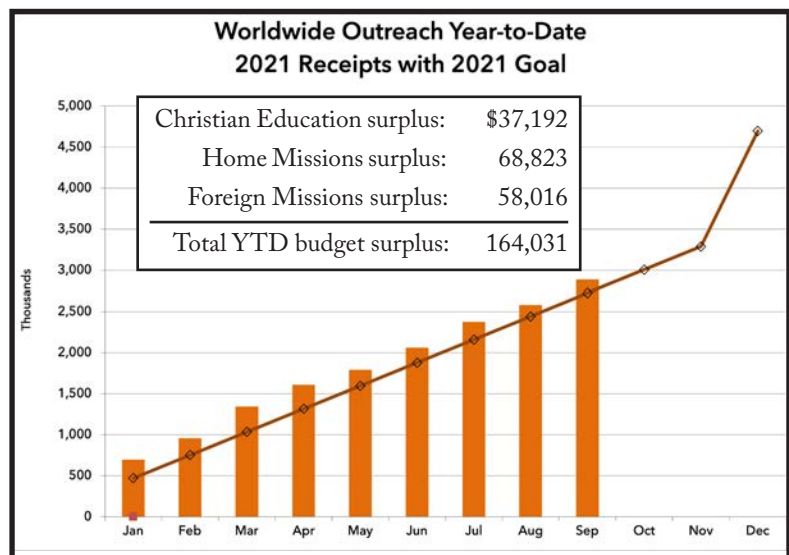
Diaconal Ministries General Fund: Churches are requested to give \$30 per communicant member.

Ministerial Care: Churches are requested to give \$20 per communicant member.

Send contributions to: The Orthodox Presbyterian Church, 607 Easton Rd., Bldg. E, Willow Grove, PA 19090-2539. Checks should be made payable to The Orthodox Presbyterian Church. Contributions are credited to Worldwide Outreach and support all its ministries, unless specifically designated.

Map Files for Printing

To print your own enlarged copies of the maps found in this issue for display in church facilities, contact judith.dinsmore@opc.org for the high-resolution files.



TWO NEW REGIONAL HOME MISSIONARIES ON THEIR WORK



David Chilton, RHM for the Presbytery of the South, is working with a new church plant in Tampa, Florida

LABORING FOR THE PRESBYTERY OF THE SOUTH

By David E. Chilton

For over fifteen years, the Presbytery of the South has been without any regional home missionary—and, in fact, has never had a full-time regional home missionary (RHM). Though a couple of churches were planted in the presbytery during that period, the presbytery’s home missions committee was aware of the boon that RHMs had been to the church-planting efforts of other presbyteries and began formally seeking contributions from churches in the presbytery for an RHM. Several years ago, the finances had been secured and a salary package voted upon, but no suitable candidate emerged.

Then, last year, Mark Winder, the committee’s chairman, approached me about the position. I had been in the presbytery for a number of years as a tentmaking associate pastor of a church plant in Orlando, Florida, and I assumed duties as the new RHM on July 1.

One of the first and most urgent orders of business was helping to provide oversight of a potential mission work in Tampa, Florida—long an area of interest for the presbytery that had yet to bear fruit. I had already been helping fill the pulpit for the group, which was meeting in the yard of one of its members and calling itself the Side Yard Fellowship. Among its members was the family of a US Air Force chaplain, Daniel Halley, who is ordained in the OPC. At the spring meeting of the presbytery, the group was approved as a mission work of the presbytery. Shortly after that, Daniel Halley, who had been interested in moving on from chaplaincy, learned that he would be able to leave the Air Force before his contract ended. He was unanimously voted to be the church

planter for the group once he is released from his Air Force responsibilities, which will likely be at the beginning of 2022. Now called Bay Haven Presbyterian Church, this group is excited for what lies ahead, and I continue to help lead the group as moderator of the oversight session.

It also seemed wise to do an analysis of the bounds of the presbytery based on population figures (both current and growth rate) and compare that with both the current presence of the churches in the presbytery and that of other churches in the North American Presbyterian and Reformed Council (NAPARC), in order to see where the highest priority for new Reformed churches might be. The results were enlightening. There are three metropolitan areas of over one million with no OPC presence—Birmingham, Nashville, and New Orleans—and several other fast-growing parts of Florida with little in the way of current Reformed witness. Even besides New Orleans, Louisiana has a small NAPARC presence; one metropolitan area with a population of almost 500,000 has only a single church plant of a sister denomination. All of this is in addition to the obvious facts that Mississippi has no OPC churches, and Alabama only one.

Providentially, CHMCE’s annual Church Planter Training Conference was held a month after I began labors. This was a great way to be brought up to speed on the denomination’s approach toward church planting and to develop relationships with church planters and regional home missionaries serving churches at various points of development. Though aimed primarily at church planters, the training was invaluable to me.

I was also able to receive RHM-specific “training” by spending close to a week with Mark Sumpter, the RHM for the Presbytery of the Southwest. Mark kindly set up an agenda to visit OP works in different stages in several cities in Texas. The experience was a great education in what the regional home missionary position entails, due in no small part to the number of hours spent with Mark talking through ministry scenarios drawn from his years of experience.

My hope is to find and develop groups who are interested in planting new churches, so that many of the areas lacking a Reformed witness within the bounds of the presbytery will become homes to new OPC congregations. There is much work that lies ahead, but it will be exciting to see what the Lord will do through our presbytery to his glory.

The author is regional home missionary for the Presbytery of the South.

MOVING FORWARD IN THE MIDWEST

By Bruce H. Hollister

It was at the end of 2019 that veteran regional home missionary Jim Bosgraf retired from his work in the Presbytery of the Midwest. His were big shoes to fill! The presbytery's home missions committee had already been working for a year in search of a man to take Jim's place. The search seemed to stall by fall 2020, but the Lord was just beginning to initiate his own plan for a replacement. Little did I know at the time that I was to be that man. (Not that I could really fill those shoes!) We at New Covenant in Joliet, Illinois, were slowly proceeding with our pastoral transition plan, which envisioned my retirement from twenty-five years as senior pastor to then take up a role as minister of pastoral care and visitation in the congregation. However, the Lord initiated a "redirection," as the presbytery's committee approached me about considering the regional home missionary (RHM) labors. My wife, Sue, and I prayed about this opportunity, increasingly seeing it as a wonderful fit for my gifts and experience and a great way to serve the presbytery. The rest is history, as they say! I began provisional labors as the RHM in January 2020, and my call was approved by the presbytery at its March stated meeting.

As approved by the general assembly, the Presbytery of the Midwest was to divide at its September stated meeting, with the Presbytery of Wisconsin and Minnesota to the north, and the Presbytery of the Midwest to the south. That division has now been completed. I have continued serving as RHM for both presbyteries and will do so for at least three years, at which time each presbytery will determine how it

wants to proceed concerning RHM labors.

The two (new) presbyteries had six mission works at the time of the September meeting. One of those works, Resurrection OPC in Oshkosh, Wisconsin, has now particularized. Two other mission works may be particularizing in the spring: Covenant Reformed Church in West Plains, Missouri, and Immanuel OPC in Andover, Minnesota. Praise God!

I am thankful to the Lord that from the beginning of my work I have enjoyed an immediate connection with our church planters. That connection has provided much opportunity for counsel and encouragement. I meet regularly via Zoom with each brother to discuss his labors and to pray. I also host a monthly church planters roundtable via Zoom, during which we share and discuss various lessons learned in our labors, share current prayer requests, and pray together. Sue and I also began a monthly Zoom fellowship for wives of church planters, which is proving to be a good means of sharing needs, prayer, and encouragement.

Of course, in-person visits to the various mission works, as well as visits to the established churches of the presbytery, comprise a big part of RHM labors. In most every visit, I have opportunity to preach as well as to present a report on home missions. Sue has much enjoyed traveling and visiting with

me. She loves to connect with the families of the congregations. It's a great opportunity not only to encourage the brethren, but also to see what the Lord is doing in the broader church.

In order to keep the pastors and congregations of our presbytery abreast of what is happening in home missions, I publish and regularly update a prayer brochure, highlighting our mission works, their needs, significant developments, and progress toward particularization. I also include the email addresses of our church planters and encourage the brethren throughout the presbytery to

send notes of encouragement.

One of the more important and challenging features of the work of the RHM is identifying and following up on contacts with persons who may be interested in establishing a Reformed congregation in their own area. Please pray for contacts we have in Hays, Kansas, and Decatur, Illinois. Pray for good initiative in making new contacts throughout the presbytery. Pray for sensitivity on the part of all our pastors, sessions, and congregations, that we might look outward. There are countless thousands throughout our presbyteries who have *never* heard a clear presentation of the gospel, or have languished under weak preaching in misguided or dying churches. The fields are truly white for harvest. Pray that the Lord would send laborers into his harvest!

The author is regional home missionary for the Presbytery of the Midwest.



Hollister and his wife, Sue, travel regularly across the presbytery

Home Missions Today

For up-to-date news and prayer requests, receive our newsletter by emailing HomeMissionsToday@opc.org. New editions: November 10 & 24.

HOME MISSIONS

of the Orthodox Presbyterian Church

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Katharine OLINGER
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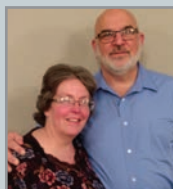
Regional Home Missionaries of Presbyteries



Lacy and Debbie ANDREWS
Southeast



David and Wendy CHILTON
South



Mike and Elizabeth DIERCKS
(regional coordinator)
Ohio



Chris and Megan HARTSHORN
Southern California



Bruce and Sue HOLLISTER
Midwest



Dave and Elizabeth HOLMLUND
Philadelphia



Brad and Cinnamon PEPPA
Ohio



Mark and Peggy SUMPTER
Southwest

Church-Planting Interns



Isaac and Esther ZHOU
Pasadena, CA (A)



Nathan and Katie PASCHALL
Naples, FL (B)



James and Dana STAFFORD
Columbus, OH (C)



Jason and Caitlin VARTANIAN
San Marcos, CA (D)



A. J. & Chelsea MILLSAPS
Maryville, TN (E)



Caleb and Erika SMITH
Thousand Oaks, CA



Matthew and Lois COTTA
Pasadena, CA



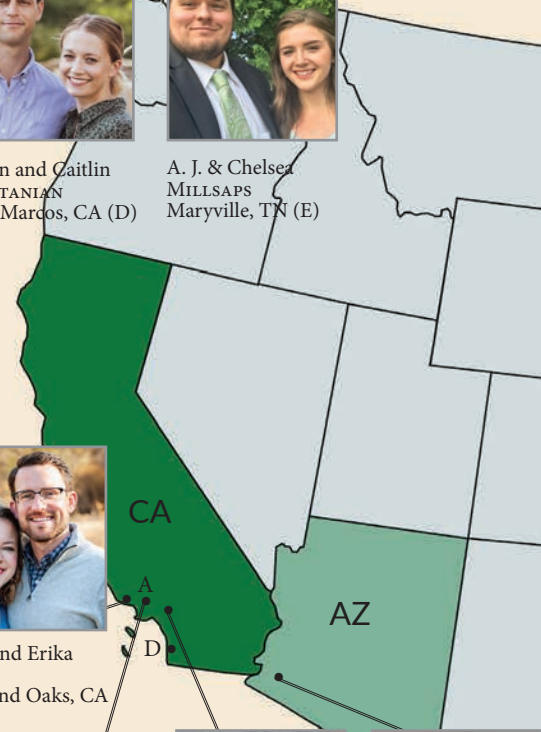
Andrew and Rebekah CANAVAN
Corona, CA



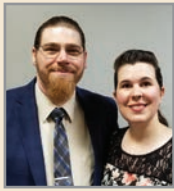
Jeremy and Gwen BAKER
Yuma, AZ



Miller and Stephanie ANSELL
Waco, TX



Church Planters



Ryan and Rochelle
CAVANAUGH
Merrillville, IN



John and Katie
TERRELL
Moline, MI



Markus and Sharon
JEROMIN
Battle Creek, MI



Tyler and Natalie
DETRICK
Dayton, OH



Chris and Sara
DREW
Grand Forks, ND
(Prayer Support)



Paul and Sarah
MOURREALE
West Plains, MO



Michael and Naomi
SCHOUT
Zeeland, MI



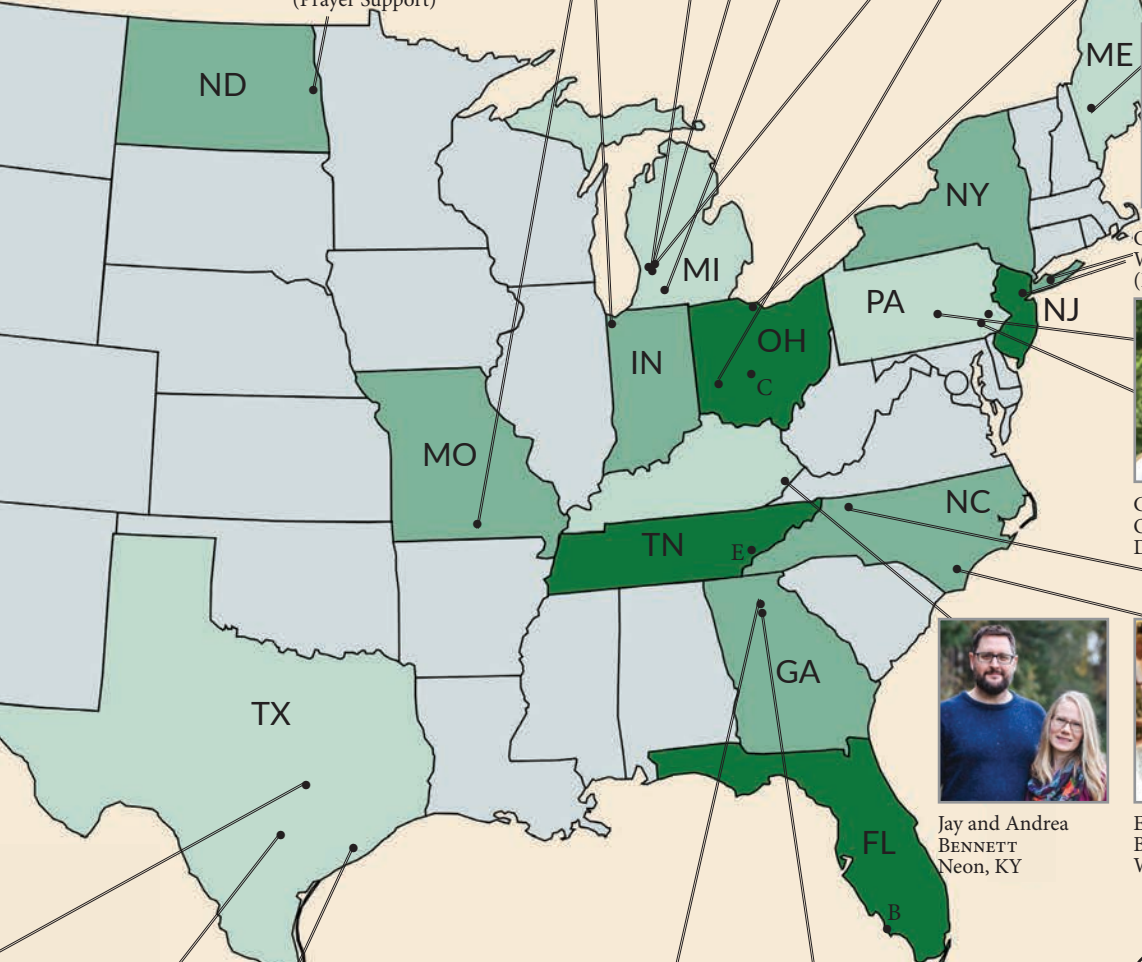
Shane and Rachelle
BENNETT
Grand Rapids, MI



Larry and Kalyrn
OLDAKER
Sandusky, OH



Micah and Eileen
BICKFORD
Farmington, ME



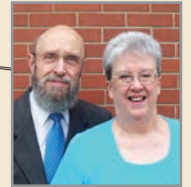
Chris BYRD
Westfield, NJ
(Prayer Support)



William and Margaret
SHISHKO
Deer Park, NY



Greg and Ginger
O'BRIEN
Downingtown, PA



Ron and Carol
BEABOUT
McAlisterville, PA



Jay and Andrea
BENNETT
Neon, KY



Ethan and Catherine
BOLYARD
Wilmington, NC



Calvin and Connie
KELLER
Winston-Salem, NC



Carl and Stacey
MILLER
New Braunfels, TX



Mark and Lorie
WHEAT
Houston, TX



Kevin and Rachel
MEDCALF
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Melaku and Meron
TAMIRAT
Clarkston, GA



Bradney and Eileen
LOPEZ
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Puerto
Rico

A WINDOW OF OPPORTUNITY IN ETHIOPIA AND CENTRAL EUROPE

// L. ANTHONY CURTO



Finding affordable locations for worship is a challenge for the Ethiopian Reformed Presbyterian Church

As I sit to write this article, I find myself reflecting on the two very different fields in which I carry out my missionary labors. These are two fields in which Christianity has had tremendous influence through the ages, but these two areas of Christ's vineyard are, in some sense, as different as night and day—or should I say, as different as east and west.

Both Ethiopia and Austria/Switzerland have long histories of Christian teaching that have shaped their worldviews, but both are shackled in traditions that no longer hold to that biblical tradition Paul passed on to Timothy to pass on to others (2 Tim. 1:13; 2 Thess. 2:15). In Ethiopia, the church traces its origin to the eunuch of the court of Candace (Acts 8:26–40), but it has succumbed to the false teaching of Eastern Orthodoxy, leaving it bereft of that doctrine of the atonement taught by Philip to his Ethiopian disciple on the road to Gaza. With a church no longer teaching true salvation in Christ, Ethiopia has become the victim of a Marxist regime, animistic superstition, and tribal conflicts. In Austria and Switzerland, Christians trace their beginnings to the disciples of Paul and Peter. However, through the false teaching of Roman Catholicism and even after the revival of the church during the Reformation, Austria and Switzerland are in the grip of secularism and atheism. They have formed a national church that is no longer breathing the life of the Spirit. Yet God in his sovereign mercy has not left any of these countries without a witness.

Ethiopia and ERPC

In the late 1990s, the OPC sent former missionary Hailu

Mekonnen to labor in Ethiopia. In 1998, the first congregation of what was to become the Ethiopian Reformed Presbyterian Church (ERPC) was established in the capital city of Addis Ababa. It was not until 2002 that this new church was recognized and officially registered in Ethiopia. However, shortly after the congregation was established, our missionary on the field had to return to the United States for medical reasons. While I was serving at the OPC Uganda Mission from 1995 to 2004, the Committee on Foreign Missions asked me to travel up to the capital city of Addis Ababa to work with the brothers there. My first trip was in 1999.

The ERPC had already started its outreach labors in Southern Ethiopia's Sidamo Province. I was tasked primarily to assist the church in its labors in that province. I made several trips from Uganda to Ethiopia in the years that followed. In 2004, the Committee on Foreign Missions called me to be a part-time missionary evangelist to Ethiopia until a full-time missionary could be found to prosecute this work. I have made two trips a year to work alongside our brothers in the ERPC except for the years 2017, 2019, and 2020, when travel was impossible because of either civil unrest or COVID-19 restrictions.

My labors in Ethiopia have consisted in teaching ministerial and elder candidates from Wello Province in the North and brothers in Addis Ababa at their theological college, the Tyrannus Bible College, which is named after the school in Acts 19:8–10. Most of the students from Wello are Muslim converts. As the work in Sidamo Province grew from one church plant in a village called Humbo to many others throughout the province, the ERPC decided to



Preaching and teaching in a congregation of the Ethiopian Reformed Presbyterian Church

begin another theological college in Shashamane, a large town in the province. My labors in the South include teaching at the college and doing open-air evangelistic preaching in neighboring villages. When a church plant is established, I work along with these young church planters in local evangelism and elder training.

I am often asked “How can we pray for the ERPC?” The present

need is to pray for the stability of Ethiopia. Much of the labors of our brothers has been hindered due to factions fighting for political control over parts of the country, especially in Wello Province. Travel in Sidamo has been dangerous in the last few years because of civil unrest. The brothers and sisters in the capital city of Addis Ababa also have suffered from rising costs as inflation soars because of the effects of COVID-19 on the economy. Locations for worship within the city boundaries are increasingly out of reach financially and so the church there has had to relocate often. This causes significant hardship and instability for a church whose members mostly come by foot or depend on public transportation routes.

Please also pray that I would be able to resume my labors in Ethiopia.

German-Speaking Europe and the ERKWB

The Evangelisch-reformierte Kirche Westminster Bekenntnisses (Evangelical Reformed Church Westminster Confession, ERKWB) consists of six churches and one mission work. The three congregations in Austria are in Neuhofen an der Krems, Vienna, and Rankweil, with a mission work in



Ethiopian believers attending the Shashamane Church in Sidamo Province

Graz. There are two congregations in Switzerland, one in Winterthur and one in Basel, and one congregation in Nuremberg am Rhein, Germany. The first church was planted in Neuhofen in 1984, with successive churches being planted in Rankweil (1998), Winterthur (2005), Basel (2008), Vienna (2009), Graz (2019), and Nuremberg (2020). One of its earliest pastors wrote, “The Protestant church cannot be a state church anymore. It is a missionary church in post-Christian Europe. [It is a] church in the diaspora, [a] missionary church on the intentional foundation of Biblical-Reformed truth.”

My labors with the ERKWB were initiated in 2009, when I met Pastor Reinhard Mayer in Rankweil, Austria, and the church asked me to preach the next Lord’s Day. I have preached in all their congregations, taught conferences and seminars, led retreats for pastors, and evangelized in Basel with Pastor Kurt Vetterli. I have attended several of their synods and was asked to preach the opening sermon at their synod in Basel in 2011. My wife, Kathleen, has also taught women’s retreats for the ladies in Rankweil and Basel.

The churches in this part of God’s vineyard are very grateful for the support of the OPC in sending an ordained missionary to work with them, even if in a part-time capacity. The church does not have a seminary, so the brothers must look outside of Austria and Switzerland to find pastors and church planters to do the work of ministry. As I stood and preached in the open air in Church Park where Swiss reformer Johann Oecolampadius stood outside his church and preached in the early sixteenth century, I was struck by the privilege of being able to stand on the shoulders of the Reformers. The ERKWB, though a small church, is mighty in its vision for the spread of the gospel in Europe. They covet our prayers as their brothers and sisters in Christ. Pray that the Lord would preserve these men as they faithfully proclaim the glory of Christ and that he would raise up laborers for this field that is white for the harvest.

All over Ethiopia and Austria/Switzerland, the Lord’s mission goes forward to destroy the kingdom of Satan, advance the kingdom of grace, and hasten the kingdom of glory. Churches are being planted, fellowships are being formed, and denominations are being established that adhere to that gospel that was once delivered to the saints in those nations. Within these two areas of the world, the Orthodox Presbyterian Church has the great blessing and privilege of laboring.

The author is a missionary evangelist laboring part-time in Ethiopia and Austria/Switzerland.



Curto teaching in Rankweil, Austria

FOREIGN MISSIONS

of the
Orthodox
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Church

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A map of North and South America is shown. Several mission fields are highlighted in green and labeled with text boxes containing photos of missionaries and their families. The labels and photos are: Quebec (Ben and Melanie WESTERVELD and family), Haiti (Ben and Heather HOPP and family), Uruguay (Octavius and Marie DELFILS and family), and a field in South America (Mark and Jeni RICHLINE and family). A photo of Tony and Kathleen CURTO is also shown in the South American region.



Ben and Melanie
WESTERVELD and family



Ben and Heather
HOPP and family



Octavius and Marie
DELFILS and family



Tony and
Kathleen CURTO



Mark and Jeni
RICHLINE and family



Heero and Anya
HACQUEBORD and family

Mr. and Mrs. M. M.
and family

Mr. and Mrs. S. F.



Tina DeJONG



Charles and Connie
JACKSON

UKRAINE

ETHIOPIA

UGANDA



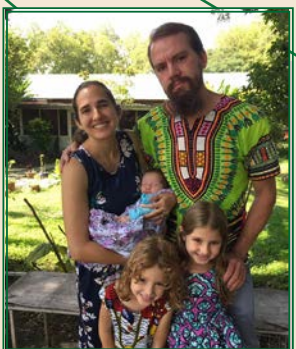
ANGELA VOSKUIL



Leah HOPP



James and Esther
FOLKERTS and family



Christopher and Chloe
VERDICK and family



Mark and Carla
VAN ESSEDELFT and family

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Hammond, WI



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HIRTZEL
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REPP
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Filipe & Marianna
SCHULZ DOS SANTOS
Hatboro, PA

erns

Yearlong Interns



Nathaniel & Sarah
CROFUTT
Gainesville, FL

Andrew
DAVIS
Vandalia, OH

David & Hope
GARRETT
Abilene, TX

Grant & Stormie
ALLARD
Amarillo, TX

Ben & Victoria
CIAVOLELLA
Brentwood, CA

Kelle & Alex
CRAFT
Beavercreek, OH



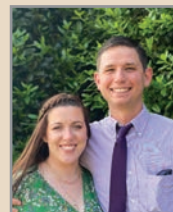
Ben & Cherie
FRANKS
Purcellville, VA

AJ & Chelsea
MILLSAPS
Maryville, TN



Jeremiah & Anna
MOONEY
Taylors, SC

Nate & Katie
PASCHALL
Naples, FL



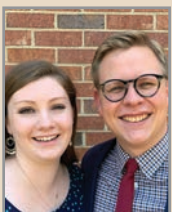
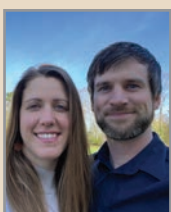
Caleb
MALTBY
Austin, TX

Christian & Jolene
MCARTHUR
Tucson, AZ

Marc & Ruth
SCATURRO
Wyoming, MI

Taylor & Sophia
SEXTON
Royston, GA

James & Dana
STAFFORD
Columbus, OH



William & Samantha
STEVENS
Syosset, NY

Josiah & Hannah
STOCKWELL
Bangor, ME

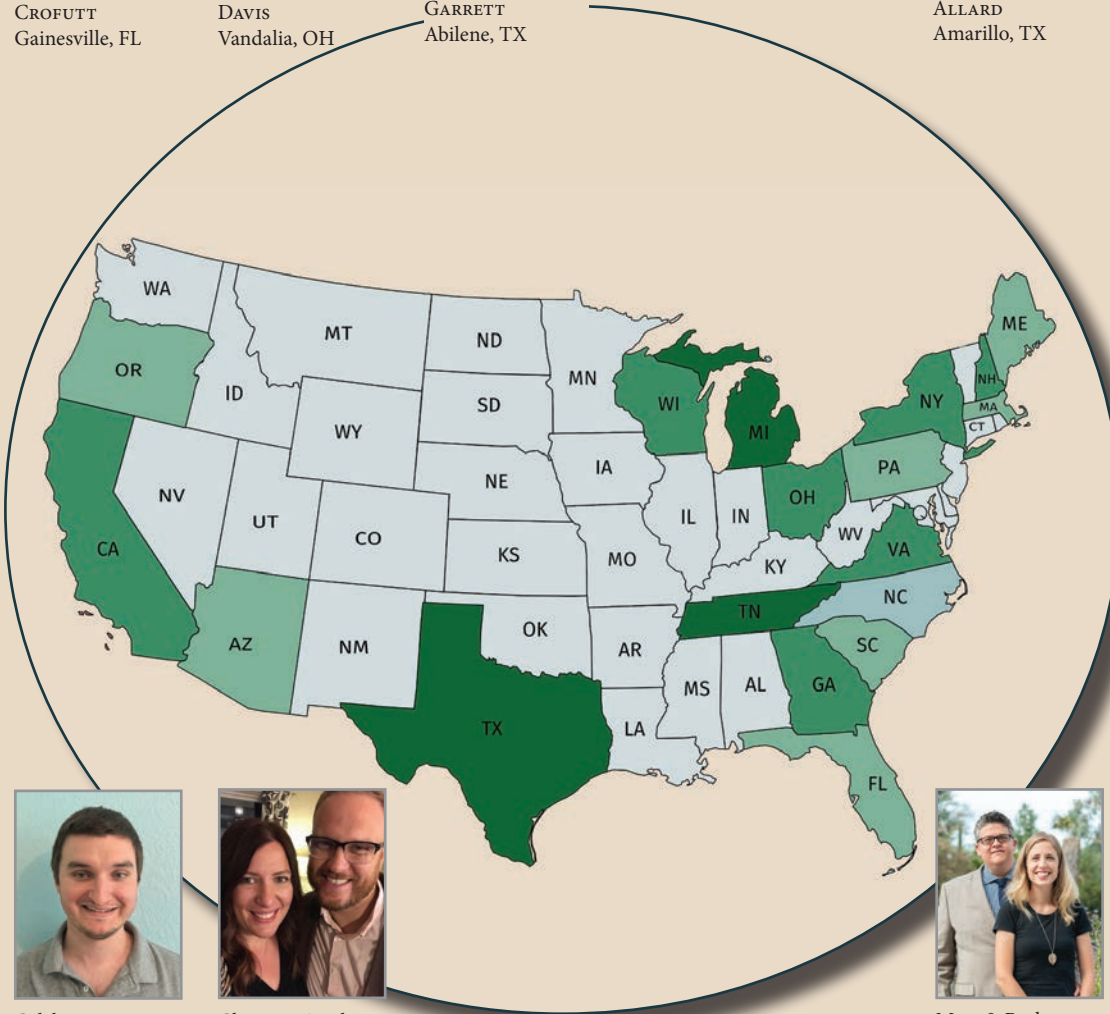
Nathaniel & Emma
VROOM
Matthews, NC

Dustin & Amye
THOMPSON
Medford, OR

Jason & Caitlin
VARTANIAN
San Marcos, CA

Matthew & Hyojung
WALKER
Hollidaysburg, PA

Isaac & Esther
ZHOU
Pasadena, CA



2022 TIMOTHY CONFERENCE



Westminster Seminary California

The Subcommittee on Ministerial Training of the Committee on Christian Education plans to hold the next OPC Timothy Conference on April 20–23, 2022, hosted by Escondido OPC in Escondido, California. Conference participants will be introduced to a seminary environment and attend classes at Westminster Seminary California, also located in Escondido.

Conference speakers include OP ministers David Crum, Joel Fick, David VanDrunen, Danny Olinger, and Christopher Hartshorn. Mr. Crum, retired regional home missionary of the Presbytery of Southern California, will speak on the office of a minister with special attention paid to its accompanying responsibilities and privileges. Mr. Fick, pastor of Redemption OPC in Gainesville, Florida, will address the issue of the call to ministry, particularly what it means to be called and how one might know if he is called. Mr. VanDrunen, Robert B. Strimple Professor of Systematic Theology and Christian Ethics at Westminster Seminary California, will detail why it is important to receive seminary training in preparation for gospel ministry and what that training involves. Mr. Olinger, general secretary of the Committee on Christian Education, will put forth the process of becoming an Orthodox Presbyterian minister from coming under care of a presbytery to being ordained and installed in a local congregation. Mr. Hartshorn, regional home missionary of the Presbytery of Southern California, will impress upon participants what they should be doing in preparation for a life of ministry even now.

Time for fellowship will include swimming, surfing, and beach games on the Pacific with Eric Watkins, pastor of

Favorite Psalms and Hymns *Trinity Psalter Hymnal no. 507* “Thy Mercy, Lord, Is What I Need”

Lou Ann Shafer

Thy mercy, Lord, is what I need to save my sinful soul.
My earnest plea I pray thee heed, and make my
spirit whole.

Lord, turn away thy righteous wrath,
Please spare my soul’s deserved death: be merciful to me.
(st. 1)

This beautiful hymn is a heartfelt prayer of confession. It was written by OP pastor Jonathan Landry Cruse, who has a gift for marrying poetry with theology. The text presents a series of requests to God: for mercy to me a sinner, deserving death; for peace of conscience; for grace to change the heart within. And then the final stanza culminates in thanksgiving for God’s love and a commitment to live for him. The text unfolds beautifully with a gentle progression to the climactic final stanza.

Paul S. Jones, former director of music at Tenth Presbyterian in Philadelphia, Pennsylvania, has written a poignant tune that magnifies the affect of Cruse’s text perfectly—two simple phrases with pleading repeated notes, followed by a longer sweeping phrase with large downward leaps, then ending with a short restorative phrase. Jones uses subtle harmonic dissonances to undergird the deep meaning of the text.

This hymn is a favorite of our congregation, sinking deeper into the heart with each repetition.

Thy love shall surely watch me now, and guard my heart
and mind.

For all-compassionate art thou, benevolent and kind.
Lord, what repayment can I give?

There’s nothing, save this life I live, so let me live for
thee. (st. 4)

Harvest OPC, San Marcos, California, and Zachary Keele, pastor of Escondido OPC, and Mr. Watkins will also share about beach evangelism. One of the hidden treasures of the Timothy Conference is the friendships that develop as young men from congregations across North America meet one another and share a love of the Lord.

Those eligible for the conference are young men between the ages of sixteen and twenty-one years old who are members of the OPC and have been identified by their local session as having potential gifts for ordained gospel ministry. If there is a young man who has demonstrated godliness and giftedness towards ministry, please consider approaching him about his willingness to attend. All expenses are paid.

Applications for sessions to submit candidates can be found on OPC.org under “Christian Education.” Completed applications should be sent to Danny Olinger (danny.olinger@opc.org). The application deadline is January 21, 2022.

NOVEMBER



The Ambrose family

-
- 1** Affiliated missionaries **DR. MARK & LAURA AMBROSE**, Cambodia. Pray for the family clinic and church ministries. / Yearlong intern **GRANT (STORMIE) ALLARD** at Christ Covenant, Amarillo, TX.
-
- 2** Pray for **CHARLES & CONNIE JACKSON**, Mbale, Uganda, as they prepare to return to the field. / **CARL & STACEY MILLER**, New Braunfels, TX. Pray for continued development and officer training at New Braunfels OPC.
-
- 3** **SHANE & RACHELLE BENNETT**, Grand Rapids, MI. Pray that Reformation OPC would exhibit strong, intentional outreach. / Pray for **DANNY OLINGER**, general secretary of Christian Education, as he edits *New Horizons*.
-
- 4** Missionary associates **DR. JIM & JENNY KNOX**, Mbale, Uganda. Pray that their boys would grow as men of God. / **JAMES & DANA STAFFORD**, church-planting intern, Grace Presbyterian, Columbus, OH.
-
- 5** **KEVIN & RACHEL MEDCALF**, Cumming, GA. Pray that Providence would add members and continue to grow in grace. / Pray for stated clerk **HANK BELFIELD**, who also pastors Providence in Chilhowie, VA.

6 **HEERO & ANYA HACQUEBORD**, L'viv, Ukraine. Give thanks for Ruslan, a young man who is pursuing a call to the ministry. / Yearlong intern **A. J. (CHELSEA) MILLSAPS** at Sandy Springs Presbyterian, Maryville, TN.

7 Associate missionaries **JAMES & ESTHER FOLKERTS**, Nakaale, Uganda. Pray for the local men training for the ministry as they lead village Bible studies. / Pray for **MIKE (ELIZABETH) DIERCKS**, area home missions coordinator for the Presbytery of Ohio.

8 **JEREMY & GWEN BAKER**, Yuma, AZ. Pray the Lord would draw permanent residents of Yuma to worship at Yuma OPC. / Foreign Missions administrative assistant **TIN LING LEE** and office secretary **STEPHANIE ZERBE**.

9 Associate missionaries **CHRISTOPHER & CHLOE VERDICK**, Nakaale, Uganda, give thanks for the preliminary work on new housing for clinic staff. / Pray for students and instructor **MATTHEW PATTON** at the **MTIOPC** Jeremiah Seminar, meeting Nov. 9-10.

10 Yearlong interns **BEN (VICTORIA) CIAVOLELLA** at Delta Oaks Presbyterian, Pittsburg, CA; **JASON (CAITLIN) VARTANIAN** at Harvest OPC, San Marcos, CA; and **MATTHEW (HYOJUNG) WALKER** at Westminster OPC, Hollidaysburg, PA. / Pray for missionary associate **JOANNA GROVE**, Nakaale, Uganda, and for spiritual growth in the women she serves.



John Fikkert

11 Pray for **DAVE (ELIZABETH) HOLMLUND**, regional home missionary for the Presbytery of Philadelphia. / **JOHN FIKKERT**, director for the Committee on Ministerial Care, and **MELISA MCGINNIS**, financial controller.

12 **MARK & CARLA VAN ESSENDELFT**, Nakaale, Uganda. Pray that the mission's diaconal work would increase a hunger for Christ. / **MARK STUMPF**, OPC Loan Fund manager, and **CHARLENE TIPTON**, database administrator.

13 Pray for associate missionaries **LEAH HOPP** and **ANGELA VOSKUIL**, Nakaale, Uganda, and the mission's public health and education ministries. / Home Missions associate general secretary **AL TRICARICO**.

14 **MILLER & STEPHANIE ANSELL**, Waco, TX. Pray for Trinity's young families and for sessional leadership and unity. / Yearlong intern **TAYLOR (SOPHIA) SEXTON** at Heritage Presbyterian, Royston, GA.

15 Tentmaking missionary **TINA DE-JONG**, Nakaale, Uganda. / **PAUL & SARAH MOURREALE**, West Plains, MO. Pray God would bless Covenant Reformed's community outreach as West Plains recovers from a spike in COVID cases.

NOVEMBER



The Coulbourne family

21 **BEN & HEATHER HOPP**, Haiti (on furlough). Pray for family visits and for strength and traveling mercies as they report to churches. / Pray for the **DIACONAL TRAINING SUBCOMMITTEE** as they plan the 2022 Diaconal Summit.

22 Home Missions administrative assistant **KATHARINE OLINGER**. / Associate missionaries **OCTAVIUS & MARIE DELFILS**, Haiti. Give thanks for the Lord's provision for the church on La Gonâve despite the rising prices of goods.

23 **JOHN & KATIE TERRELL**, Moline, MI. Praise the Lord for bringing an organizing pastor to this church plant. / Active duty military chaplains **JOHN (LINDA) CARTER**, US Navy, and **DAVID (JENNA) DERIENZO**, US Army.

24 **BEN & MELANIE WESTERVELD**, Quebec, Canada. Pray that the Lord would grant spiritual fruit in the church. / **CHRIS BYRD**, Westfield, NJ. Pray for God's Spirit to direct and empower the gospel witness of Grace OPC.

25 **ANDREW & REBEKAH CANAVAN**, Corona, CA. Pray that Corona Presbyterian might love Christ, one another, and the lost. / Pray that the **DISASTER RESPONSE** volunteer list would grow.

26 **MICAH & EILEEN BICKFORD**, Farmington, ME. Pray God would provide Grace Reformed with outreach opportunities this autumn. / Yearlong interns **JEREMIAH (ANNA) MOONEY** at Covenant Community, Taylors, SC, and **KELLE (ALEX) CRAFT** at Redeemer OPC, Beavercreek, OH.



The Farnik family

27 Pray for affiliated missionaries **JERRY AND MARILYN FARNIK**, Czech Republic. / **MARK LOWREY**, interim executive director of Great Commission Publications and the **OPC TRUSTEES** serving on GCP's board.

28 **ISAAC & ESTHER ZHOU**, church-planting intern, Pasadena OPC, Pasadena, CA. / Pray for **MARK & JENI RICHLINE**, Montevideo, Uruguay (on furlough), as they report on their work and enjoy the weddings of two children.

29 Pray for **BRUCE (SUE) HOLLISTER**, regional home missionary for the Presbytery of the Midwest. / *New Horizons* proofreader **SARAH PEDERSON** and cover designer **CHRISTOPHER TOBIAS**.

30 **KERRI ANN CRUSE**, video and social media coordinator. / Pray for the **FOREIGN MISSIONS CONFERENCE** in Willow Grove, PA, this week and for attendees from presbytery missions committees. / Yearlong interns **BEN (CHERIE) FRANKS** at Ketocin Covenant, Purcellville, VA, and **MARC (RUTH) SCATURRO** at Harvest OPC, Wyoming, MI.

16 Pray for affiliated missionaries **CRAIG & REE COULBOURNE** and **LINDA KARNER**, Japan. / Yearlong intern **DUSTIN (AMYE) THOMPSON** at Trinity Presbyterian, Medford, OR.

17 Home Missions general secretary **JOHN SHAW**. / **DAVID NAKHLA**, administrator for the Committee on Diaconal Ministries, as he and others launch *The Reformed Deacon* podcast.

18 **MR. AND MRS. S. F.**, Asia (on furlough). Pray for men in South Korea as they finish their last semester of seminary and prepare for ministry. / *Ordained Servant* editorial assistant **AYRIAN YASAR**.

19 Pray for **RETIRED MISSIONARIES** Cal & Edie Cummings, Brian & Dorothy Wingard, Greet Rietkerk, and Young & Mary Lou Son. / Pray for **MARK (PEGGY) SUMPTER**, regional home missionary for the Presbytery of the Southwest.

20 **MARK & LORIE WHEAT**, Southwest Houston, TX. Pray for Good Shepherd OPC as they begin denominational support. / **MR. AND MRS. M. M.**, Asia. Pray for the church to grow through persecution and for its leaders' safety.

NEWS, VIEWS, & REVIEWS

YASAR INSTALLED AT ST. AUGUSTINE, FL

Bill Hobbs

On July 2, 2021, Z. Bulut Yasar was installed as pastor of Covenant Presbyterian Church in St. Augustine, Florida. Paul Browne, pastor of New Life Orthodox Presbyterian Church in Williamsport, Pennsylvania, where Yasar formerly served as a pastor, preached from Philippians 1:7–8 and 4:1 on “The Pastor’s Love for His People.” Joel Fick, pastor of Redemption Orthodox Presbyterian Church in Gainesville, Florida, gave the charge to the minister. Bill Hobbs, associate pastor of Covenant, gave the charge to the congregation, and ruling elder of Covenant Ed’t Hart offered prayer for the pastor and congregation. Newly installed Pastor Yasar gave the benediction.



Bulut and Ayrian Yasar with their son, Quinn



At Holloway’s June 19 ordination and installation: Scott Oliphint, John Currie, Andrew Moody, Michael Robblee, Tim Scott, Richard Gaffin, John Paul Holloway, Francis Vandelden, Phil Proctor, Ken Barnes, Mark Rogers, and Andrew Miller

HOLLOWAY ORDAINED AND INSTALLED AT STERLING, VA

On June 19, John Paul Holloway was ordained and installed as pastor at Sterling Presbyterian in Sterling, Virginia, for the purposes of planting a daughter church in the nearby Manassas/Gainesville/Haymarket area.

Phil Proctor, pastor of Sterling OPC, served as moderator, Westminster Theological Seminary professor John Currie preached, Andrew Moody, pastor of San Antonio Reformed, gave the charge to the minister, and Westminster Theological Seminary professor Scott Oliphint gave the charge to the congregation. John Paul Holloway gave the benediction.

IN MEMORIAM: MARILYN K. CURRY

George R. Cottenden

Marilyn K. Curry entered the heavenly presence of her faithful Savior on September 15, 2021. She was, for fifty-six years, the loving wife of OPC minister and seminary professor, the Rev. Dr. Allen Curry. She leaves behind, in addition to Dr. Curry, two children, Todd (Kristin) and Dana (Keith) Harbison, and five grandchildren. In the words of her son, “She left this world the same way she approached her life—quietly, with grace and dignity.”



Marilyn Curry

Marilyn was born on August 16, 1942, in New Brighton, Pennsylvania. She earned a bachelor’s degree from Geneva College and a master’s from Chestnut Hill College. She was a long-time and much-loved kindergarten teacher at, among other places, Philadelphia-Montgomery Christian Academy and Mt. Salus Christian School (Clinton, Mississippi).

A member of Trinity OPC in Hatboro, Pennsylvania, in recent years she gave leadership to their ministry to seniors. Having manifested a lifelong confidence in Christ as her Savior, she now rests secure with him.

IN MEMORIAM: RITA IRENE GERBER

Jonathan Holst

Mrs. Rita Irene Gerber of East Haddam, Connecticut, was taken to her Savior on September 6, 2021.

Born in Bethlehem, Pennsylvania, on May 16, 1947, into a Christian home, she faithfully served her Lord and King in her

family home and in local churches until her passing. She worked with skill, good cheer, and a striking humility as Sunday school teacher, counselor, and friend to many in OP congregations in Wilm-

ington, New Jersey; Hamden, Connecticut; Hatboro, Pennsylvania; and finally East Had-

dam, Connecticut. Those who spent time with this mother in the faith recall that her several health issues

did not diminish her Christlike compassion and perseverance.

Dick and Rita Gerber enjoyed each other's companionship for sixty years, from the young age of fourteen, and were married for fifty-three of those years, during which Dick served as an OP pastor and then associate general secretary of the Committee on Home Missions. Rita Gerber was a godly mother to Sharon, Catherine (David) Locke, and Peter; and grandmother to three grandchildren.

IN MEMORIAM: JOHN ORR KINNAIRD

Richard B. Gaffin Jr.

John Kinnaird died of natural causes at his home on September 3, 2021, at the age of ninety. His death followed shortly after the death of his wife of sixty years, Bertha Lloyd Hunt, daughter of OPC Korean missionaries Bruce and Kathy Hunt, on June 2.

Born in Brookville, Pennsylvania, John Kinnaird was specially selected for a one-time draft into the SeaBees in the 1950s and served in Rhode Island. Returning to civilian life, he met his wife,

Bertha Lloyd Hunt, and they married on November 25, 1960.

John served the Lord for many years as a ruling elder in the OPC. He was active in the Presbytery of Philadelphia and was regularly a commissioner to general assembly. He was elected its moderator in 1987 and also served on both the Committee on Foreign Missions and the Committee for the Revision of the Directory for Public Worship.

A career engineer, John was instrumental in the development of communications systems and voice synthesizers for nonverbal people like his son John. He was concerned that his farm, near Nottingham, Pennsylvania, be used as a place for helping others. Dedicated to the Lord as "Ebenezer Acres" in 2018, for decades it has served as a retreat for inner-city churches, for ministries, and for his friends and family. Many from their times there remember and mourn him as "Uncle John."

He is survived by four children and their spouses and twelve grandchildren.

IN MEMORIAM: BARBARA LUCILLE PIPER KELLER

Calvin Keller

Barbara Lucille Piper Keller had served her Savior faithfully for eighty-four years when he called her home on August 31. She

was the daughter of OP pastor Russell and Hazel Lucille Piper. Barbara married Rollin Keller on December 26, 1957.

Barbara Keller served as a pastor's wife for forty years for churches located in Neptune, New Jersey; Wilmington, Delaware; Modesto, California; and Carson, California. A gifted pianist, she played often for worship services and spent decades teaching other pianists to glorify the Lord with their gifts. One of Barbara's great joys was when her son Calvin was ordained as a third-generation Orthodox Presbyterian pastor.

Barbara is survived by her husband of

sixty-three years; their six children: Philip, Calvin (Connie), Paul, Bobby (Lori), Donna (Jim), and Jonathan; eight grandchildren; and eleven great-grandchildren.

AFTERMATH OF HURRICANE IN HAITI

Ben and Heather Hopp

The news out of Haiti continues to be hard. Following the president's assassination in July, a 7.2 magnitude earthquake struck the southern peninsula in August. This was followed closely by a hurricane that dumped rain on people living outside because their houses were damaged. The biggest challenge, other than the grief of the families of the 2,200 people who lost their lives, has been the gangs who are preventing aid from reaching the affected areas. The continued insecurity and unrest in Haiti are affecting the saints. They are rightfully weary but courageously continue with their lives, trusting in the Lord's care. Port-au-Prince continues to be dangerous and unpredictable. The church is meeting, but not all the members are able to attend due to gang activity. La Gonâve is safe, but lack of consistent supplies arriving from the mainland has caused inflation. Challenges abound, but our Lord continues to show himself to be a gracious and faithful heavenly Father.

UPDATE

MINISTERS

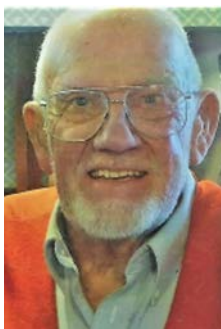
- On July 2, **Z. Bulut Yasar** was installed as pastor of Covenant Presbyterian Church in St. Augustine, FL. Yasar was previously a pastor of New Life OPC in Williamsport, PA.
- On September 17, the Presbytery of the Midwest erased from its roll the name of minister **Micah Shin** after his renouncement of jurisdiction. Shin was previously the pastor of Menominee OPC in Zoar, WI.
- On September 17, the Presbytery of the Midwest granted the request of **Paul T. Berghaus** to step down from chaplaincy and his call as an evangelist, becoming a minister without call. Berghaus has accepted a faculty position at the US Military Academy at West Point.



Rita Irene Gerber



Barbara Keller



John Orr Kinnaird

MILESTONES

• **John O. Kinnaid**, 90, died on September 3. John served as an OP elder in PA for many years and was moderator of the general assembly in 1987.

• **Rita I. Gerber**, 74, died on September 6. She was married to OP minister Richard R. Gerber, previous associate general secretary for the Committee on Home Missions and Church Extension.

• **Marilyn K. Curry**, 79, died on September 15. She was married to OP minister Allen D. Curry.

LETTERS

WHEN "WORLDLY PROBLEMS" ARE PERSONAL

Editor:

Reading Machen's lament about worldly problems and proposed solutions being preached from the pulpit ("Respite for Weary Souls," October) reminded me of another theologian's response to similar experiences. Dietrich Bonhoeffer, when visiting a Black church with a friend, was impressed when he heard the same, while also hearing the gospel. Why the different reactions? Perhaps it is because Machen could listen to much of the world's news in a detached way, while the same news was very personal to many in the Black church Bonhoeffer attended, and thus became personal to him.

If the church is a refuge, is this refuge a place of escape or a hospital where the wounds that the world inflicts are treated?

What might determine our reaction to hearing worldly news from the pulpit is our concern for those experiencing that news more personally than we are.

Curt Day
Allentown, PA

Correction

In "'Not a Visible Society'" (October), footnote one should have listed the author of *The Doctrine of the Spirituality of the Church in the Ecclesiology of Charles Hodge* as Alan D. Strange.

REVIEWS

Money, Debt, and Finances: Critical Questions and Answers, by **Jim Newheiser**. P&R, 2021. Paperback, 328 pages, \$15.00. Reviewed by OP elder **Matthew R. Miner**.

The Lord supplies pastors and teachers as gifts to the church. Dr. Jim Newheiser, himself a gospel minister, professor, and counselor, makes his own gift to the church with this magisterial "systematic theology of money."

Newheiser brings a unique perspective. A self-described "financial junkie," when he sensed an internal call to the ministry as a young man, he received advice from mentors to develop marketable skills alongside his ministry skills. Newheiser earned his bachelor's degree in business and began work as a consultant to the oil industry in Saudi Arabia—where he also pastored an underground church! This unique path had two outsize results. First, Newheiser's income during his business career funded his future seminary education and provided a financial cushion for his family during lean times in ministry. Second, he observed people around him, including professional colleagues in Saudi Arabia as well as family, friends, and fellow pastors back home, struggling with decisions related to personal finances. These experiences led Newheiser to write *Money, Debt, and Finances*. (Newheiser shared more of this story with the reviewer in an interview which aired August 18, 2021, on the *Work Pants Finance* podcast.)

The book has three goals. First, to help believers glorify

SAVE THE DATE

UPCOMING CONFERENCE

"MORE SALT, MORE LIGHT:
The Church in the Age of Opportunity"

January 28–29, 2022
St. Augustine, Florida



Sponsored by Mid-America Reformed Seminary, the conference marks the launch of the seminary's new "Center for Missions and Evangelism." The conference is co-sponsored by Covenant OPC, St. Augustine, FL.

God in all things, including money. Second, to share financial wisdom "grounded in faithful biblical exegesis and rooted in sound theology." Third, to "serve as a reference for individuals and counselors to discover the Bible's answers and apply them to . . . financial problems . . . that people face today" (xvii). The book succeeds in its aims.

Biblical truth suffuses the book: The earth is the Lord's, and the fullness thereof (Ps. 24); God charged mankind with stewardship of his creation (Gen. 2); sin and the fall cause all suffering, including financial suffering (Gen. 3); Jesus became poor for our sakes (2 Cor. 8).

Newheiser dives deep in five sections: General [biblical money] Principles, Acquiring Money, Spending Money (including biblical generosity), Debt, and Preparing for the Future. Each section is loaded with dozens of biblical texts addressing prosaic questions on myriad issues including tax, debt and cosigning within families, budgeting, seeking cash discounts, the notion of private property,



sins of greed and covetousness, how to think about multilevel marketing in local churches, and much more. Topics are addressed in a question-and-answer format.

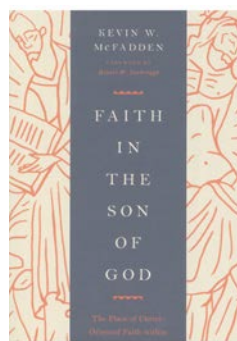
For most, the book will not make great beach reading, and Newheiser states that it's intended as a reference. The table of contents, appendices, recommended resources, index of Scripture, and index of subjects and names are excellent and reflect Newheiser's care as an author and academic. My only criticism is that while the tone is always kindhearted, the book is light on pathos. In my experience it helps to combine emotion with logic when talking to people about money, an emotional topic. Mercifully, Scripture makes its own appeal, and there's a lot of Scripture here. Ministers, elders, deacons, and church members who reference or read *Money, Debt, and Finances* will be blessed by biblical answers to their money questions and abundant proof of just how much God's Word says on this topic.

***Faith in the Son of God: The Place of Christ-Oriented Faith Within Pauline Theology*, by Kevin W. McFadden. Crossway, 2021. Paperback, 304 pages, \$22.49 (Amazon). Reviewed by OP minister and professor J. V. Fesko.**

The church has historically taught that the key to salvation is “faith *in* Christ,” but in the last two decades some New Testament scholars have argued that this view is incorrect. Instead, these scholars maintain that the Bible teaches that sinners are saved by the “faith” or “faithfulness *of* Christ.” Does Paul say that the righteousness of God comes “through faith *in* Jesus Christ” (Rom. 3:22, emphasis added), or that righteousness comes “through the *faithfulness of* Jesus Christ”? Is Christ the object of our faith, or is he the one who gives us an example of faith to follow? Kevin McFadden enters this debate and argues that Paul presents Jesus as the one in whom we must believe to be saved: Christ is the object of our faith.

McFadden ably defends the church's historic understanding that Paul writes of the necessity to have faith *in* Jesus, to believe *in* him. Among the many passages that he examines, McFadden surveys

eight texts where the disputed phrase occurs in Paul's letters: *ek pisteos, dia pisteos, en pistei . . . te tou uiou tou theou*, for example (Rom. 3:21–26; Gal. 2:15–21; Phil. 3:2–11) (183–238). He convincingly shows that Paul writes of the need for faith *in* Christ. He exegetes Romans 4:18–21 and proves that Paul speaks of *Abraham's* faith as both belief and trust in the promises of God (130). And in passages such as Galatians 2:16—“Yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and



not by works of the law”—McFadden shows that Paul does not speak of Christ's faith or faithfulness but of the necessity for a faith *in* Jesus. More specifically, given that Paul employs a result clause, “We also have believed in Christ Jesus, *in order to* be justified by faith in Christ,” faith causes our justification (110). McFadden makes this claim because some proponents of the faith-*of*-Christ view argue that the believer's faith and the reception of righteousness only coincide rather than stand in a cause-and-effect relationship (133). McFadden later helpfully qualifies his claim that faith causes justification by appealing to the common Aristotelian distinctions, namely, that faith is the instrumental cause and that the work of Christ is the material cause of our salvation. McFadden also examines other relevant passages of Scripture that employ conceptual parallels to faith *in* Christ, such as “calling on the name of the Lord” (167–170) and “hoping in Christ” (170–174) to show that Paul's consistent theme is that Jesus is the object

of our faith. But McFadden also carefully explains that just because Jesus is the object of our faith does not turn salvation into a system that focuses upon human faith, in other words, a salvation that is man-centered. Rather, Paul's point is that faith directs us to the grace of God given in Christ—our faith is ultimately Christ-focused (249–250).

McFadden writes a technical but nevertheless engaging book and defends the important truth that Christ is the object of our faith. Ministers who want to stay abreast of the latest challenges to historic catholic teaching on the doctrine of salvation do well to read it.

***Eating and Drinking with God*, by Ken Golden. Alliance of Confessing Evangelicals, 2020. Paperback, 99 pages, \$9.99. Reviewed by OP pastor Ken B. Montgomery.**

John Calvin wrote the dedication of his commentary on the book of Romans to Simon Grynaeus from Strasbourg in 1539, and he remarked in the opening sentence, “we both thought that the chief excellency of an expounder consists in *lucid brevity*.” Pastor Ken Golden lives up to this standard of presenting biblical teaching in a clear and succinct way. His book took me about an hour to read, and much good and fertile ground was covered in his treatment of the theology and practice of the Lord's Supper.

In the first “course,” Golden surveys the Old Testament adumbrations of the sacrament of Communion. Bread and wine were brought to Abraham by Melchizedek, a rather mysterious priestly-king figure, who also pronounced a benediction upon the patriarch. Golden

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sees this as a foreshadowing of the high priestly ministry of Christ (Heb. 7:17), who also “blessed his disciples in the context of a meal.” Golden asserts that Jesus “continues to bless his people (Abraham’s descendants by faith) through word and sacrament” (3).

Golden also helpfully explicates Paul’s instructions in 1 Corinthians 10 to flee the table of idolatry and demons, with a warning from the wilderness generation in Exodus 32: “they craved a different kind of food and drink, and became malnourished on idolatry” (8).

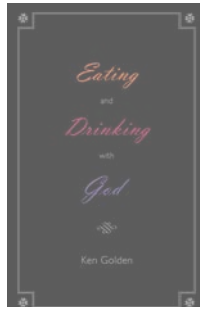
Chapter 2 surveys the various understandings of the sacrament by the Roman Catholic, Lutheran, and Reformed churches. This is a useful (if brief) overview of the various major perspectives found within the Western church. Curiously, Golden does not cite any substantial portions of the Reformed Confessions with respect to the question of how the presence of Christ should be understood in relation to the Lord’s Supper.

The remainder of *Eating and Drinking* covers topics such as church membership and participation in Communion, the frequency of celebration (Golden argues for weekly administration), the kind of bread that should be used, the biblical meaning of “wine,” who is authorized to oversee the administration (ordained ministers of the Word), and the Supper as an anticipation of the Wedding Supper in the age to come.

The appendices include brief discussions of “Supper or Sacrifice?” and the question of children and the Lord’s Supper. In the latter, Golden would have done well to point to recent publications by Guy Waters and Ligon Duncan and by Cornelis Venema addressing the topic of paedocommunion. Given current discussions in some quarters of the Reformed world, it would have been helpful if the author had also weighed in on the intinction debate (intinction is the practice of dipping the bread into the wine

and then partaking of the elements at the same time).

This would be an excellent book to share with any who are new to the Reformed church. Without using jargon, Golden lays out the basics of the scriptural teaching regarding the Lord’s Supper and of its proper communal (ecclesial) celebration in the regular worship of God’s people. The Lord himself is the host, and we the guests: can there be any joy like that of sitting at the table of his kingdom?



***Trusting God in the Darkness: A Guide to Understanding the Book of Job*, by Christopher Ash. Crossway, 2021. Paperback, 160 pages, \$14.99 (Amazon). Reviewed by editor Danny Olinger.**

In his treatment of the book of Job, *Trusting God in the Darkness*, Christopher Ash, writer-in-residence at Tyndale House in Cambridge, sees Job’s opening two chapters with its four markers as the key to understanding its message. The first marker is that Job really is blameless. He is not perfect, but with integrity and uprightness he fears God. The second marker is that Satan has real influence. Satan appears before God challenging the belief that there are people that worship God aright. The third marker is that the Lord is sovereign. The fourth marker is that the Lord gives sobering permissions. Satan replies to the Lord that Job still has his health but if the Lord takes that away from him, Job will curse him. The Lord allows Satan to proceed, the only condition being that he may not kill Job. Ash encourages the reader moving through the remaining thirty-nine chapters to keep these markers in mind along with the question, “Will Job prove to be a real believer?”

One chapter that Ash highlights in answer to that question is Job 3 with its harsh reality that a believer can go through despair and desperation. Job is not being punished for his sin, but rather, because he is a believer, he suffers deep loss—physical, social, emotional, and spiritual loss. Job does not understand what is happening to him, but he knows that his hope is

found in God alone. “Though he slay me, I will hope in him” (Job 13:15).

In chapters 4 to 27, Job and his friends have a great fight as his friends believe that all suffering must be because of sin, and conversely, all blessing must be because of goodness. In their view, undeserved suffering would be a threat to the moral foundations of the universe. Either God is not supreme and in control, or he is not fair.

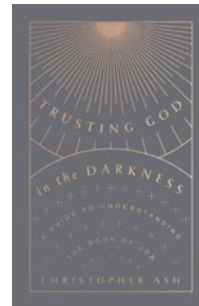
This logic undergirds the theology of the friends, but Job 1 and 2 are clear that Job is not being punished for sin. The result is that “the comforters turn religion into an impersonal vending-machine formula” (58). Hope for the promised future replaced by living for the present; no prayer to the unseen God, but only moralizing; no love for people in pain, only “well-swept” answers (58).

Ash maintains that against the friends’ faulty wisdom is the cross of Jesus Christ. Jesus is the blameless believer attacked by Satan. In the garden of Gethsemane, the three disciples with him could not watch with him even one hour (Mark 14:37).

Ash argues that “in the darkness and God-forsakenness of those terrible hours of lonely agony, the sufferings of Job are transcended and fulfilled. And as the blameless believer accused and despised by men but finally vindicated by God in the resurrection, Jesus fulfills the drama and longing of Job for justification” (141).

Job’s confidence is in this Redeemer who would go to the cross and be raised from the dead (“I know that my Redeemer lives, and at the last he will stand upon the earth,” Job 19:25). Because Job is about Jesus, Ash contends that it is also derivatively about every person in Christ. Every believer who would seek to follow after Christ must be prepared to suffer.

Job 42 anticipates the return of Jesus Christ. With his coming again, there is blessing. Short of that day, the normal Christian life is warfare and waiting. God loves, humbles, and justifies his own, all in the here and now. Ash concludes, then, that “the book of Job is not about Job, but



about God—his character, sovereignty, justice, goodness, and yes, even his love” (139).

***Every Leaf, Line, and Letter: Evangelicals and the Bible from the 1730s to the Present*, edited by Timothy Larsen. InterVarsity, 2021. Paperback, 328 pages, \$29.49 (Amazon). Reviewed by OP elder D. G. Hart.**

With all the scholarly literature on evangelical Protestantism written over the last forty years, you might think that evangelicalism is fairly easy to identify. But that is a thought almost incomprehensible since the 2016 presidential election in the United States. Support for Donald Trump by Americans who identify as evangelical set off a flurry of new studies that question many of the older assessments of these Protestants.

The book under review, a Festschrift for David Bebbington, one of the leading historians of evangelicals, who almost thirty-five years ago supplied the categories for identifying evangelicals, reflects the pre-2016 understanding of conservative Protestants. An English Baptist who taught in Scotland at the University of Stirling for most of his career, Bebbington is well known in church history circles for his so-called “Bebbington Quadrilateral.” Its four themes are “conversionism,” or the necessity of the new birth or conversion experience, “biblicism,” or the supremacy of Scripture as the ultimate authority, “crucientism,” or salvation’s dependence on the atoning work of Christ on the cross, and “activism,” or the idea that true faith must be

evident in word and deed.

This book awkwardly (and likely unintentionally) raises a question of whether all of these elements are necessary for inclusion in the evangelical movement. The editors decided to narrow the book’s frame of reference to the Bible. Scripture allows the authors, as Thomas Kidd explains in the introduction, to find a measure of unity “amid the vast ethnic, denominational, geographic, and cultural differences among evangelicals” (2). It also enables contributors to avoid the recent identification of evangelical Protestants with the Republican Party

The wisdom of that editorial decision becomes less evident in the essays themselves. In fact, the book unwittingly underscores the Roman Catholic objection to Protestantism, namely, that *sola scriptura* will generate more diversity than the unity supplied by the Vatican (though it is hardly clear that Roman Catholic history supports that point). The book includes a diverse set of topics, such as figurative readings of Scripture, use of the Exodus narrative for American independence, adaptations of the Bible for children in Sunday school, pro- and anti-slavery arguments, women’s rights advocates’ appeal to Scripture, opposition to theological modernism, the biblicism of liberal Anglicans, the Bible in the black church, American nationalism in *The Patriot’s Bible*, charismatic’ appeal to Scripture to justify

ecstatic experiences, and the limits of evangelicalism in the Global South thanks to a dependence upon literacy.

The book includes worthy contributions to the study of Protestant history. But if they add up to any definition, they underscore how imprecise evangelicalism is as a descriptor of a certain kind of Protestantism. Bebbington’s quadrilateral was very instructive for his work on British Protestantism where the lines of ecclesiastical establishment and Dissenter defined much of the institutional landscape. But in the United States religious diversity has swamped the efforts of anyone, Reformed, Arminian, or evangelical, who tries to float a Protestant consensus.

As it turns out, religious experience may be the more basic category for understanding evangelicalism. Practically every Christian considers the Bible a source of divinely revealed truth and so venerates the Word of God in some fashion. But reading and understanding that holy book, or making it a priority in how to

understand what we are to believe about God and what God requires of us, is another question altogether. This book is an indication of evangelicalism’s subjective and mystical tendency. Readers may well marvel at the variety of encounters that “born-again” believers have had with Scripture. At the same time, those with some ties to the churches of the Reformation will likely be left scratching their heads.

